

Volume II

Popular Misconceptions Corrected

Is the God of the Old Testament different than the God of the New Testament?



CHAPTER #10

Jesus Christ's Perspective of Judaism

(i.e. The Sermon on the Mount)

Section #1: Old Testament Righteousness & Regeneration – *in summary*

Section #2: Misconceptions of Jesus Christ's Reformation via "The Sermon on the Mount"

Old Testament Righteousness & Regeneration - *in summary*

According to scripture, there are two separate categories of lifestyle which do characterize all mankind: [Ignorant Sinners](#) and [Willful Sinners](#). With certainty, those who live a lifestyle free from the continuance of "willful sin" do so by the enablement of the Holy Ghost via regeneration. This is an observable fact, apparent in the Old and New Testaments made between God and man. We can understand, therefore, that these two categories of human lifestyle do contrast in equal proportion to the differing heart-conditions within mankind. In other words, what is displayed outside of the man is representative of what is inside of the man, according to the scripture. For example, it was written,

"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." – Romans 2:28-29

It is easy for some people to consider "the Law" as a yoke of mere ceremonies, something kept-up by carnal men without the empowerment of the Holy Ghost. This was impossible, for, not even the ceremonies of the Law could be kept without the Holy Ghost (see [Old Testament Righteousness & Regeneration – ceremonially speaking](#))! Once this principle is understood, it is not hard for us to understand that, furthermore, a man cannot keep the Moral Law without the empowerment of the Holy Ghost. We, the saints of the New Covenant, must KEEP the Moral Law like as all true Jews of pastime, and though this does not mean sinless perfection, it does mean a life of radical obedience! For this reason it was written,

"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 fulfil 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." – Romans 2:25-29

The contextual foreground of Romans 2:28-29 does specifically identify the accomplishment of inward salvation which is "of the heart" and "in the Spirit", and what is it? Verses 25-27 declares it very plainly: Inward salvation is identified by those who do "by nature fulfill the Law", which means that they do "keep the righteousness of the Law". This is the expressed meaning of what it is to be a Jew inwardly. To be a Jew, meant, a man kept the Law inwardly – thanks be to God's amazing grace! Salvation exists in the New Testament for the very same accomplishment, "that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4, 2:13, 6:12, 6:16, 13:8, 15:18, Gal. 5:7, 24, 6:7-9; for more information, see [A Regulator of Church Purity: The Moral Law](#)).

It is needful for us to understand salvation in the Old Covenant, my reader. Those who were able to keep the ceremonies of the Law by faith (i.e. believing in the Gospel), as God did originally intend, they were thereby enabled to keep the Moral Law by faith (through the empowerment of the Holy Ghost). In this order and by these means, saving grace was administered and experienced! Therefore the OT Moral Law was and is a standard of morality which was

impossible to “fulfill” without the Holy Ghost via regeneration (Rom. 8:2-4). If this were not so, inward Jews would not have existed until the New Covenant. If this were not so, a man would have never kept the Law inwardly and by nature until the New Testament dispensation. Therefore because this is so, God spoke of many a man who found favor in His sight. For example, Noah was a “just man and perfect in his generations, and Noah walked with God” (Gen. 6:9). Abraham “believed in the LORD; and HE counted it to him for righteousness” (Gen. 15:6). Abraham walked before God (Gen. 17:1-2, 48:15) and feared God (Gen. 22:12). He was even called “the friend of God”, and for good reason (Gen. 18:17-19, James 2:23)! Abraham was a man who was obedient to God’s voice (Gen. 22:16-18). The Lord Jesus understood that Isaac and Jacob followed in Abraham’s footsteps. Signifying this, the Lord said, “many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven” (Matt. 8:11). Furthermore, Job was a “man that was perfect and upright, and one that feared God, and eschewed evil” (Job 1:1). Yes, and, according to scripture, Job was the most righteous man in all the earth during his time (Job 1:8, 2:3)! He was a man full of the Holy Ghost, truly! Thus he lived a lifestyle of utter obedience to God’s commandments (see the Christ-like description of Job’s life before he fell into sin during the trial of his faith - Job chapter 29). A host of other witnesses could be mentioned (see Hebrews 11, for example) but the point is clear: All these men, like Zacharias and Elisabeth, were “righteous before God, walking in all the commandments and ordinances of the Lord blameless”

Misconceptions of Jesus Christ’s Reformation via “The Sermon on the Mount”

According to Hebrews 9:10, Christ came to bring a “reformation”. This is undoubtedly true, but what was reformed? And, in what way exactly? Jesus Christ was careful to speak directly on this matter, lest we misunderstand the purpose of His reforms. The Lord Jesus said, “Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven” (Matt. 5:17-19). This is a staggering opening to His most famous sermon in recorded history! Nevertheless, mind you, my reader, His point spoken was not a point well understood. The Jews did not understand what He was saying! They did not but we can, with the help of the Spirit of God... will you hear it, my reader? With all things understood and every mystery unveiled, Christ came to *fulfill the Law* – on earth, in heaven, and in us – both the ceremonial and the Moral Law! Even though this is the truth, it is not apparently true to the unlearned reader of the New Testament. Take for example, “The Sermon on the Mount” in its entirety.

When reading Matthew chapters 5-7 it appears that Jesus Christ was seeking a reformation from the Law in the sense that He was in disagreement with the Law. When the Lord said six different times, “Ye have heard that it was said by them of old time”, quoting the Law (Matt. 5:21, 27, 31, 33, 38, 43), it appears that he is disagreeing with what the Law said, but in fact, on the contrary, the Lord Jesus was quoting the “common-place” interpretation of the Law which had been disseminated by false Judaism in that woeful generation. Though Christ was quoting the Law, he was not disagreeing with the Law (Note: these six references to the Old Testament bring in view the Moral Law and not the Ceremonial Law). I say again, the Lord Jesus was denouncing the popular misinterpretation and declaring the true interpretation, quoting the Law as a reference point to what they have heard in comparison to what actually is! Generally speaking, the commonplace understanding of the Law in the 1st century popular Judaism was, shockingly, in utter oblivion to *The Spirit of the Law*, therefore what the people did hear (“Ye have heard”) all throughout their lifetime was not a true interpretation of the Law.

The Spirit of the Law: to “fulfill the Law... by nature” (Rom. 2:27)

The Jewish leaders (the Pharisees and Sadducees) were not born again of the Spirit of God and, thus, how could they see the correct interpretation of the Law? The Pharisees did not see or understand The Spirit of the Law because they did not have the Spirit of God! For, verily, “the Law is spiritual” (Rom. 7:14), a converted Pharisee declared. Those who profit from the Law do, by necessity, have spiritual ears to hearken to what man cannot naturally understand or perceive! “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (1 Cor. 2:14). Christ was not bashful to declare this ancient truth, no!

While rebuking the mass multitude of unconverted and heretical Jews, the Lord said, “He that is of God heareth God’s words: ye therefore hear them not, because ye are not of God” (John 8:47; for a more detailed explanation of **“The Spirituality of the Law”** please follow the link). All this being said, what “reformation” did Christ come to bring? In short, He came to fulfill the ceremonial Law in Heaven once and for all, so that He might fulfill the moral and typological applications of the Law in His people, the Church. All this being said, Christ did not come to disagree with six different moral commandments of Old Testament Law. Rather, He came to declare the correct application of those six moral commandments in their true interpretations, spiritually speaking, contrary the popular heresy which was helping to damn the multitudes. For example, consider the first of six which Christ addressed:

Old Testament MORAL COMMANDMENT #1

“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 was 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 speaks 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 were pointed toward 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 resided 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 is. As a new believer I once thought this way. At first glance it does appear that Christ was 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 is 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 does 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, take in the whole heart of the passage. It is 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 to this was impossible. The manner of behavior which was obedient to this passage 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 was 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 immorally, 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 would be 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 means 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 if after repeated chastisements he was not corrected, he died (Num. 15:28-31). Remedial chastisements were a part of life in Israel, as it was written: “A fool’s lips enter into contention, and his mouth calleth for strokes” (Prov. 18:6). In the New Testament the verdict is 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). [Note: If a man is 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”

Is there 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 die (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 fool’s 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 would have died! It was written, “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” (Deut. 19:18-21). Perhaps now we can understand why it was written by Solomon the Wise, “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).

Old Testament MORAL COMMANDMENT #2

“Ye have heard that it was said by them of old time, THOU SHALT NOT COMMIT ADULTERY: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.” – Matthew 5:27-30

Was the look of lust forbidden by the Old Testament? Yes. It was written, “Lust not after her beauty in thine heart; neither let her take thee with her eyelids” (Proverbs 6:25). If the OT Law which Christ quoted did exclusively forbid the outward act of adultery (without condemning the inward thought of adultery), then Matthew 5:27-30 existed as a reformatory statement. As you can see by Proverbs 6:25, this was not the case. The Law did not merely forbid the look of lust. The Law required far more than mere self-denial! According to Proverbs 5:15-19, God required nothing less than a heart aflame with divinely empowered passion (“Song of Solomon” passion!) whereby a man would LOVE his own wife with intense loyalty and fidelity! Oh, my reader, loyal eyes do pale in comparison to a loyal heart! Therefore it was written, “Let thy fountain be blessed: and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love” (Proverbs 5:18-19). A true saint of God in the Old Testament lived a lifestyle far from the heart-adultery of wicked men! They freely confessed, “I made a covenant with mine eyes; why then should I think upon a maid?” “I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave unto me” (Job 31:1, Psalm 101:3). They were not bound to the animal-like passions of depravity. No! They gazed upon the luster of God’s immortal majesty! “To behold the beauty of the LORD”, was their chief desire (Ps. 27:4)! God said, “keep My Law as the apple of thine eye”, and they were happy so to do (Prov. 7:2)!

Old Testament MORAL COMMANDMENT #3

“It hath been said, WHOSOEVER SHALL PUT AWAY HIS WIFE, LET HIM GIVE HER A WRITING OF DIVORCEMENT: But I say unto you, That whosoever shall put away his wife, **saving for the cause of fornication**, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.” – Matthew 5:31-32

Yet again, and, for the third time, Christ defended and confirmed the true teaching of the Law! The 1st century Jews were monsters of adultery! This “adulterous and sinful generation” needed a decrying voice in conflict with their widespread heresies (Mark 8:38). Thus, did their persecuted Messiah declare, “But I say unto you”! The Pharisees misinterpreted the grounds of Lawful divorce taught in the Law (Deut. 24:1-4). They broadened the grounds to make room for their wicked lusts. “Hate” and “no favour”, as seen in Deuteronomy 24:1-4, became relative to the husband’s carnal imagination, thus men fancied opportunities to divorce their wives for “every cause” which discolored their personal happiness. They asked the Lord in Matthew 19:3, “Is it Lawful for a man to put away his wife for every cause?” The Lord responded in the very same way as Matthew 5:31-32. He narrowed down the grounds of Lawful divorce to the cause of fornication instead of “every cause” (see Matt. 19:3-9). Relative to every man’s short temper and transient favor, the apostate generation of Jews divorced their wives for any and every cause, but the Law allowed for only ONE CAUSE! – fornication. “And I say unto you, Whosoever shall put away his wife, **except it be for fornication**, and shall marry another, committeth adultery: and whoso marieth her which is put away doth commit adultery” (Matt. 19:9). [For a more thorough address of Christ’s stance on Divorce and Remarriage in correlation with Old Testament Law see, “Divorce & Remarriage”.]

Old Testament MORAL COMMANDMENT #4

“Again, ye have heard that it hath been said by them of old time, THOU SHALT NOT FORSWEAR THYSELF, BUT SHALT PERFORM UNTO THE LORD THINE OATHS: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.” – Matthew 5:33-37

It appears that the Lord was disagreeing with and reforming the Law, for the fourth time. Nevertheless, let Albert Barnes articulate the meaning and significance of Christ's decrying correction of Lawless swearing, a behavior which had become common-place in the 1st century.

*Note: The emboldened text signifies which portion of scripture Barnes is commenting upon.

“**Thou shalt not forswear thyself** - Christ here proceeds to correct another false interpretation of the Law. The Law respecting oaths is found in [Lev 19:12](#), and [Deu 23:23](#). By those Laws people were forbid to perjure themselves, or to forswear, that is, swear falsely.

Perform unto the Lord - Perform literally, really, and religiously what is promised in an oath.

Thine oaths - An oath is a solemn affirmation or declaration, made with an appeal to God for the truth of what is affirmed, and imprecating his vengeance, and renouncing his favor if what is affirmed is false. A false oath is called perjury, or, as in this place, forswearing.

It appears, however, from this passage, as well as from the ancient writings of the Jewish rabbis, that while the Jews professedly adhered to the Law, they had introduced a number of oaths in common conversation, and oaths which they by no means considered to be binding. For example, they would swear by the temple, by the head, by heaven, by the earth. So long as they kept from swearing by the name Yahweh, and so long as they observed the oaths publicly taken, they seemed to consider all others as allowable, and allowedly broken. This is the abuse which Christ wished to correct. “It was the practice of swearing in common conversation, and especially swearing by created things.” To do this, he said that they were mistaken in their views of the sacredness of such oaths. They were very closely connected with God; and to trifle with them was a species of trifling with God. Heaven is his throne; the earth his footstool; Jerusalem his special abode; the head was made by him, and was so much under his control that we could not make one hair white or black. To swear by these things, therefore, was to treat irreverently objects created by God, and could not be without guilt. It is remarkable that the sin here condemned by the Saviour prevails still in Palestine in the same form and manner referred to here. Dr. Thomson (*The Land and the Book*, vol. ii. p. 284) says, “The people now use the very same sort of oaths that are mentioned and condemned by our Lord. They swear by the head, by their life, by heaven, and by the temple, or what is in its place, the church. The forms of cursing and swearing, however, are almost infinite, and fall on the pained ear all day long.”

Our Saviour here evidently had no reference to judicial oaths, or oaths taken in a court of justice. It was merely the foolish and wicked habit of swearing in private conversation; of swearing on every occasion and by everything that he condemned. This he does condemn in a most unqualified manner. He himself, however, did not refuse to take an oath in a court of Law, [Mat 26:63-64](#). So Paul often called God to witness his sincerity, which is all that is meant by an oath. See [Rom 1:9](#); [Rom 9:1](#); [Gal 1:20](#); [Heb 6:16](#). Oaths were, moreover, prescribed in the Law of Moses, and Christ did not come to repeal those Laws. See [Exo 22:11](#); [Lev 5:1](#); [Num 5:19](#); [Deu 29:12](#); [Deu 29:14](#).

But I say unto you, Swear not at all - That is, in the manner which he proceeds to specify. Swear not in any of the common and profane ways customary at that time.

By heaven; for it is God's throne - To swear by that was, if it meant anything, to swear by Him that sitteth thereon, [Mat 23:22](#).

Nor by the earth; for it is his footstool - Swearing by that, therefore, is really swearing by God. Or perhaps it means:

1. That we have no right to pledge, or swear by, what belongs to God; and,
2. That oaths by inanimate objects are unmeaningful and wicked.

If they are real oaths, they are by a living Being, who has power to take vengeance. A footstool is that on which the feet rest when sitting. The term is applied to the earth to denote how lowly and humble an object it is when compared with God.

Jerusalem - See the notes at [Mat 2:1](#).

City of the Great King - That is, of God; called the Great King because he was the King of the Israelites, and Jerusalem was the capital of the nation, and the place where he was especially honored as king. Compare [Psa 46:4](#); [Psa 48:1-2](#); [Psa 87:3](#).

Neither shalt thou swear by thy head - This was a common oath. The Gentiles also used this oath. To swear by the head was the same as to swear by the life; or to say, I will forfeit my life if what I say is not true. God is the Author of the life, and to swear by that, therefore, is the same as to swear by him.

Because thou canst not make one hair white or black - You have no control or right over your own life. You cannot even change one single hair. God has all that control; and it is therefore improper and profane to pledge what is God's gift and God's property; and it is the same as swearing by God himself.

But let your communication - Your word; what you say.

Be, Yea - Yes. This does not mean that we should always use the word "yea," for it might as well have been translated "yes"; but it means that we should simply affirm or declare that a thing is so.

More than these - More than these affirmations.

Cometh of evil - Is evil. Proceeds from some evil disposition or purpose. And from this we may learn:

1. That profane swearing is always the evidence of a depraved heart. To trifle with the name of God, or with any of his works, is itself most decided proof of depravity.

2. That no man is believed any sooner in common conversation because he swears to a thing. When we hear a man swear to a thing, it is pretty good evidence that he knows what he is saying to be false, and we should be on our guard. He that will break the third commandment will not hesitate to break the ninth also. And this explains the fact that profane swearers are seldom believed. The man who is always believed is he whose character is beyond suspicion in all things, who obeys all the Laws of God, and whose simple declaration, therefore, is enough. A man that is truly a Christian, and leads a Christian life, does not need oaths and profaneness to make him believed." – Albert Barnes

With the help of Albert Barnes' commentary we are enabled to see the scriptural veracity and historical relevance of Christ's words. Amidst the whelming storm of heresy Christ stood forth to preach! Yea, His decrying voice was loud and His objective was clear: "Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled. Whosoever therefore shall break one of these lest commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven" (Matt. 5:17-20). In other words, let the reader understand: the Lord's words were not reformatory but confirmatory to the Law.

Old Testament MORAL COMMANDMENT #5

“Ye have heard that it hath been said, AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the Law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.” – Matthew 5:38-42

The matter brought into attention by our Lord is, namely, the Lawful grounds for revenge. The depraved religiosity of 1st century heretics already abused the Lawful grounds of “divorce and remarriage” and the Lawful grounds of “swearing”, thus we can expect no change in behavior here. *Adulterous lust* drove the Jews to abuse the Law of “divorce and remarriage”. *Flagrant lying* and a *common-place fearlessness* drove the Jews to abuse the Law of “swearing”. So also, again, under the guise of keeping God’s holy Law, “AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH”, the people were intent upon fulfilling their *immoral hatred* of one another. What a disgrace to the Law of God! A Law which, mind you, demanded love and forgiveness to reign between all Israelites! Because of this, the circumstances in which Lawful and moral revenge was asserted by an Israelite citizen were case-sensitive.

Lawful & Moral Revenge

1. Made use of Magistrates (Judges).
2. Was compelled by true love (i.e. the goal of all revenge was not personal gain but, rather, the offenders repentance before God and man)
3. Was not compelled by intemperance, wrath, hatred, or any immoral desire.
4. Through faith, the outcome was put in the hands of the LORD who was mighty to save and powerful to recompense.

UnLawful & Immoral Revenge

1. Did not make use of Magistrates (Judges).
2. Was not compelled by true love. (i.e. the goal of all revenge was for personal gain and therefore, it was without an eye to the soul’s condition before God)
3. Was compelled by intemperance, wrath, hatred, and all manner of immoral desires.
4. Through unbelief, the matter was taken into their own hands to recompense and revenge by whatever means he felt equal to how he was betrayed and wronged (so to speak) - immoral evil for immoral evil.

UnLawful and immoral revenge did not make use of magistrates because, “violence covereth the mouth of the wicked” (Prov. 10:6, 11). The man himself was so much taken in violence he could not wait upon the Lord, but contrary to this, Solomon warned, “Say not thou, I will recompense evil; **but wait on the LORD**, and he shall save thee” (Prov. 20:22). Those that trusted in God waited upon God! Those that trusted in God refrained from any immoral and unjust means to take revenge. They knew that God would defend the right and bring justice, even if false witnesses were involved (Prov. 19:5, 9, Dan. 6:10). On this regard, also, it was written, “Be not a witness against thy neighbour without cause; and deceive not with thy lips. Say not, I will do so to him as he hath done to me: I will render to the man according to his work” (Prov. 24:28-29). Contrary to what was commanded, the 1st century Jews interpreted the Law in the guile of their own hate-filled, angry, and immoral souls. They held that, “AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH”, gave credence for revenge in all circumstances with or without magistrates, executed by their own hands, to the nullification of charity. This was exactly contrary to what was written, “Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the LORD” (Lev. 19:18). You see, the Lord Jesus was not reforming the Law but rather confirming its true meaning! He was preaching to the Israelites behaviors which they lacked, behaviors that the Law explicitly demanded. (Note: Contextually speaking, Leviticus 19:15-18 addressed the need for “the love of the Brethren” in the context of doing justice and judgment in Israel. So also in Prov. 24:28-29, unrighteous vengeance is specifically condemned by the Law.)

- **Christ-like Behavior is Demanded & Expected** (and ought never be nullified): Prov. 10:12, 12:16, 15:1, 18, 17:9, 19:11
- **Slowness to Anger**: Prov. 16:32, Eccl. 7:9, Prov. 27:4
- **Bridling the tongue** (arguments forbidden): Prov. 10:6, 11-14, 18-21, 23-32, 13:3, 29:11, 16:27, 28:25, 29:22

- **Temperance:** Prov. 25:28, 16:32
- **Violence Rebuked (in word or deed):** Ps. 11:5, 55:9, Prov. 4:17, 10:6, 10:11, 13:2, 16:29, Eccl. 5:8
- **Love of the Brethren:** Lev. 19:15-18, Prov. 3:27-31, 17:9, 24:28-29, 25:9, 25:21-22
- **Acts of Justice Suffocate the Furtherance of Evil:** Deut. 19:20-21

Therefore, Lawful revenge would never be taken in the anger of personal vendettas or the rash intemperance of acting upon angry desires: Because of wrath, hatred, pride, and self-esteem, one would disregard the purpose of magistrates (God-appointed judges who administer God's proportionate revenge upon acts disobedience). They, being infuriated and intemperate, would attack and fight against those who do their persons harm. These men were personally offended, not righteously offended. They would seek personal revenge not charitable and godly justice, therefore they would often conspire a plan of revenge with others who were not involved (Prov. 25:9) instead of relying upon the magistrates to exact what is right and just. True love would teach them to forbear and hide the shame of wrath, to diffuse the progress of strife or violence with soft answers and gentle demeanors, to love and forgive those who violently abused others – it was very hard for a fight to continue when such behavior was exhibited! Consider the scriptures,

“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

With such a character, strife was unstimulated and appeased, wrath was turned away, divided friends were unified, and transgression was overpassed! Hardened backsliders could be brought to repentance, scripture promised, when such behaviors were exhibited to offenders! This is what the Lord had in mind when He said, “resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the Law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.” This was repentance-working conduct which overcame evil! Yes, and this conduct was not in disagreement with the Law, was it? By no means, my reader! It was written, “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” (Prov. 25:21-22). Hallelujah!

These acts of humility and self-sacrificial love were appropriate in their place, but when and if the aggressor was not pacified from his cause of harm even though an Israelite was utterly Christ-like, the injured may seek Lawful revenge. In this case-sensitive situation justice must be sought out of true love for the offender's soul. I repeat, this was NOT a pursuit of justice out of spite or personal grudge. Rather, justice was pursued in hopes that the offender would be brought to sincere and godly repentance for what he has done (Note: Righteous men had a love for the soul of the offender more than the bounty of personal gain!). If the magisterial justice inflicted a proportionate blow upon the offender's body, “AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH”, perhaps the offender will feel the evil of what he had done and repent! This very same charitable justice can be seen in the ministerial judgment of the apostle Paul (in one sense). It was said that Paul “revenged all disobedience” (2 Cor. 10:6), and how? In one case, for example, judgment was passed upon a New Testament offender, “To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus” (1 Cor. 5:5).

You see, God created the Law of moral revenge to save souls and not destroy them, though the flesh may be harmed. It is written, “the Law is holy and the commandment holy, and just, and good” (Rom. 7:12). God knew that backsliding

Israelites would need chastisement to help them repent of their rebellion (Heb. 12:11). Injurious persons who fell subject to the grasp of Israelite civil justice deserved what they received. The sin that was committed was not against a man, merely, but against God, and if the offender did abide without repentance he would eventually die (Prov. 13:13-14, Num. 15:30-31). If evil was not struck hard, impenitent behavior would fester like a leprous plague (Deut. 19:20-21). God knew, “the perverseness of transgressors shall destroy them” (Prov. 11:3), and, “scornful men bring a city into a snare: but wise men turn away wrath” (Prov. 29:8). Therefore we can understand that the Law was of God (decreed by the KING of Israel who sat between the cherubims), and when the justice of His decrees were righteously apprehended and equally executed by Israelite magistrates, this was God’s revenge executed by God’s Law. Just revenge was, therefore, God’s revenge... no man’s.

My reader, let the goal of God’s revenge be clear to you! His purposes are twofold: Firstly, as formerly mentioned, this revenge was asserted in the motivation of true love and universal forgiveness, and thus, the pursuit of revenge was for the sake of doing good to the offender’s soul that stands in need of genuine repentance of his wrong-doing (being helped thereto by the infliction of judicial punishment); in this way we can call this revenge, God’s revenge, seeing that it was an act of justice asserted by God’s appointed judges enacted God’s Law, used by loving Israelites who seek the well-being of backsliding brethren, which was, furthermore and secondarily, for the good of the whole Church (or Nation) because the evil must be repented of or else the wickedness would spread (Deut. 19:20-21). When justice was fulfilled upon individual offenders, “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” (Deut. 19:20-21). Hallelujah!

Old Testament MORAL COMMANDMENT #6

“Ye have heard that it hath been said, THOU SHALT LOVE THY NEIGHBOUR, AND HATE THINE ENEMY. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.” – Matthew 5:43-48

In the former passage (Matt. 5:38-42), the Lord Jesus decried the common-place heretical practice of “Lawful revenge”, as the 1st century Jews wrongfully understood it. The Jews, blinded by sin, failed to discern “Lawful revenge” from “UnLawful revenge”. With great carefulness and exhaustive study, the true meaning of the Law becomes plain (“line upon line” as was formerly addressed). Even so, equal carefulness was necessary to correctly interpret and practice the Laws which Jesus Christ addressed in Matthew 5:43. Commanding the public’s attention, Christ quoted two passages of scripture: (Firstly) “THOU SHALT LOVE THY NEIGHBOR” (and Secondarily) “AND HATE THINE ENEMY”. The two different passages of scripture are (Firstly) Leviticus 19:18, (and Secondarily) Deuteronomy 23:1-14 [exemplified in Psalm 139:21-22, 15:4, 31:6, 41:10, 2 Chron. 19:2].

Contextually, “THOU SHALT LOVE THY NEIGHBOR”, was a commandment to love the Jews (foreign converts or native-born citizens). It must be noted, this love must be divinely empowered through personal regeneration because, “he is a Jew which is one inwardly” (Rom. 2:29). This love was not originating from national, racial, or cultural pride. No! This love originated from God to whom they are vertically related to, as it is written, “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). Didn’t the Law say, “Enoch walked with God” (Gen. 5:24)? Fulfilling the second greatest commandment of the Law, “THOU SHALT LOVE THY NEIGHBOR AS THYSELF” (Matt. 22:39), came from an overflow of grace which originated in the fulfillment of the first and greatest commandment, “THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND” (Matt. 22:37-38). That which divinely flows horizontally came as an overflow of what is channeled vertically, by the grace of God!

For a 1st century Jew, to love ones neighbor was more like fraternal comradery or competitive alliances. To them, love was a carnal bond between persons to achieve a nationalistic goal of self-interest. The Jews were bent upon heretical understandings of love because they unrighteously loved themselves and unlawfully hated everyone else. This was the issue, it was radical Jewish pride and nationalistic exclusivism whereby they hated all other nations and races with an immoral hatred. Not all nationalistic or race hatred was immoral (Lawfully speaking), depending upon how this hatred was contrived. Please let me explain.

A Moral Hatred

*“Do not I **hate** them, O LORD, that **hate** thee? and am not I grieved with those that rise up against thee? I **hate** them with **perfect hatred**: I count them mine enemies.” – Psalm 139:21-22*

For the Law to use the word “**hate**” or “**hatred**”, it meant to express the occasion when a true saint of Israel was *righteously repulsed* at legal abominations. Keep in mind, nations, kingdoms, races, and people can become legal abominations. This interpretation is easily proven by scriptural parallels. On a foundational level, for example, the Israelites were commanded by Law to utterly hate, abhor, and destroy certain peoples, but it was moral (Ex. 23:20-33, 34:11-14, Lev. 18:24-30, 20:22-27, Num. 33:51-56, Deut. 7:1-6, 16-19, 23-26, 12:1-4, 29-32, 18:9-14, 20:16-18, 23:1-17, Josh. 23:2-16, Judges 2:2-3; Note: see the word abominable and its derivatives; abominable = hateful). It was moral because God commanded it. God hated these people and Israel was required to be like God (i.e. in legal agreement with God; Lev. 20:23). In the sense that these individuals were legally repulsive, legally unclean, legally condemned, and legally penalized with total annihilation with no possibility of pity or mercy, Israel hated them. This was not a personal vendetta. These kinds of people included the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, the Jebusites, and more.

Certain peoples (by race) were to be thus hated and abhorred because of what they did against God, but others for what they did against Israel. The nations of the Promised Land sinned against God. The Amalekites, on the other hand, sinned against Israel (see Ex. 17, Deut. 25:17-19). Unto all the former peoples, utter destruction was determined by God. A hated people doing hated (abominable) things were thus hatefully repulsive to justice’s ambassadors, nevertheless NOT ALL were doomed to utter destruction.

God restrained Israel’s hatred of certain peoples in the case where the Lord foretold that Israel might err. Two of these cases were with the Edomites and the Egyptians. God said, “Thou shalt **not abhor** an Edomite; for he is thy brother: thou shalt **not abhor** an Egyptian; because thou was a stranger in his land” (Deut. 23:7). Do you see how the word “abhor” is used, a synonym of hate? The meaning of this commandment was very clear when taken in its surrounding context. Deuteronomy chapter 23 carried the same burden from verse 1 to verse 17 – legal holiness. All unholy or unclean things were to be utterly detested and hated, as it was written in Deuteronomy 7:25-26. Therefore when certain persons, objects, or races were permanently declared as unclean or unholy to God, they would need to be legally hated and detested as a cursed object. Israel was to keep the “congregation of the LORD” clean and clear of all things legally detestable to God. Therefore under this sense and emotion, Israel would obey the commandments given to them in Deuteronomy 23:1-17.

Verse 1 legally detested certain persons, by saying, “He...shall not enter into the congregation of the LORD” (Deut. 23:1). In verses 2 and 3, it was written again, “shall not enter into the congregation of the LORD”. In OT Law this was everything; no entrance into the congregation of the LORD meant no salvation; expulsion from the congregation of the LORD meant damnation. It is notable that, furthermore, the torments of damnation were the torments of those whom God hated, in this life or the next (Ps. 5:5, 10:3, Lev. 20:23, Prov. 6:16-19, Hos. 9:15, Zech. 11:8, Rom. 9:13, Mal. 1:2-3). Categorically, two different persons were forbidden entrance into Israel in verses 1-2. Categorically, two different races of people were forbidden entrance into Israel in verses 3-6 (under certain specifications); the Ammonite and Moabite. Categorically, two different races of people were explicitly allowed entrance into Israel in verses 7-8; the Edomite and Egyptian. Without this explicit commandment, Israel would have been inclined to repulse the Edomite and the Egyptian. Considering their history of opposition one against another, the Lord made room for peace.

In context, we can see that to “hate” means, to legally detest unto expulsion from the congregation. This was a moral abhorrence, an abhorrence of what God decided as unholy and unclean. For example, in verse 9, “every wicked thing” was grounds for temporary or permanent expulsion from the camp or congregation of the LORD (Deut. 23:9). In verse 10, it was the “uncleanness” whereby a man “shall not come within the camp” (Deut. 23:10). Only by the means of

cleansing can the man “come into the camp again” (Deut. 23:11). All of these Laws were in connection to the personality of God! Therefore it was written, “For the LORD thy God walketh in the midst of the 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. 23:14). Undoubtedly, then, and without controversy, the Law expressed legal detestableness and legal unacceptableness by the word “abhor” (Deut. 23:7), and for the obedient Jew this was a moral hatred. So also, my reader, the word “hate” found in Deut. 21:15, 22:13, and 24:3 did not mean anything different (see “Divorce & Remarriage”).

The nations and peoples who were to be hated with a moral hatred were case-sensitive. The Law was not providing liberty to immorally hate anyone you want! The Law explicitly forbids immoral hatred and commanded divinely empowered love. Like the examples formerly addressed, Edomites and Egyptians were not to be utterly doomed to damnation (as those who were forever expelled from Israel). Therefore they were not to be forever and utterly held in abhorrence, but, rather, they should be sought after for conversion to the One True God that they might become a Jew and dwell among God’s holy people. Doubtlessly, Jonah’s visit to Nineveh insulted the profane racism of unconverted Jews in his day, but God’s true people rejoiced to hear a nation turned to the God of Israel!

Contextually, “HATE THINE ENEMY”, was the Lawful command to morally hate those whom God had doomed to utter destruction as un-save-able castaways, but Israelites were to LOVE ALL OTHERS! 1st century Jews were using this command to hate anyone and everyone they wanted, and in their nationalistic pride they hated everyone who was not a Jew. According to one ancient source, the common-place immoral hatred of their day was evident:

“A Jew sees a Gentile fall into the sea, let him by no means lift him out; for it is written, Thou shalt not rise up against the blood of thy neighbor: - but this is not thy neighbor.” –Maimon

1st century heretical hatred was NOT contrived morally, segregating individuals or nations based upon their moral standing before God Almighty. No! The decision which belonged to God they decided upon themselves. They deemed as hopeless those whom God still hoped for. They did cast away those whom God was not casting away. They forsook those whom God would send His prophets to plead. 1st century heretical hatred was contrived immorally, according to every man’s personal interest. The word of God is balanced and clear: Just as Daniel was called to yield to the God-sent punishment in The Babylonian Captivity, and during it, loved the foreigners among whom he dwelt, the Jews of the 1st century were called to love the Romans and not hate them. The truth be told, if they were true Jews (“a Jew which is one inwardly”-Rom.2:29) they would love all men and excluded NO MAN, except those whom the good Lord required. A true Jew, like Daniel, Mordecai, Job, or Noah, would seek the conversion of those who were not reprobated by God! With all this in mind, it was no wonder that the Lord was instructing them, “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?” Aye! This is no new commandment, my reader! The Law did explicitly command likewise, saying, “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” (Prov. 25:21-22). What was written, the Lord Jesus defended and confirmed. Yes! And what was moral, the Lord Jesus did not reform! But that which was ceremonial, the Lord Jesus lived to reform from earth to heaven, according to the scriptures. To God be the glory, in Christ. Amen. [Note: For a more detailed addressed on [The Doctrine of Perfection](#) referenced by Christ in Matthew 5:43-48, follow the hyperlink provided.]

CHAPTER #11

A Regulator of Church Purity: The Ceremonial Law

Section #1: Introduction

Section #2: Old Testament Righteousness & Regeneration – *ceremonially speaking*

Section #3: Separation from Once-Born Imposters

Introduction

Heretofore, the salvation of Abraham, Isaac, Jacob, and the Exodus Generation has been thoroughly proven. The spiritual companionship with and among these saved men constituted The Church, existing from Genesis until now. Understanding this is necessary for a deeper understanding of the content of this Chapter, but the content herein provided will not be unbeneficial to those who have not followed the content of these volumes heretofore.

In summation, however, an overview of primary points is necessary to prepare the mind for a proper study of the Ceremonial Law. Without understanding the salvation of the Exodus Generation, The Church, the Mosaic Law will appear to be a carnal enigma of monotonous regulations. As we have noted before, the Passover, the Red Sea Baptism, the Manna, and the Water from the Rock were all *spiritually alive* experiences of salvation, but there is *much more* that can be observed through the institution of the Ceremonial Law. When surveying the Old Testament the typological pictures may change - the locations, peoples, and nations from which Israel must maintain **salvific separateness** may change - but the institution of ceremonial shadows do continue to convey *a spiritual union* with the Living God! This chapter is devoted to uncover the spiritual significance of the Mosaic Law (**The Spirituality of the Law**) that we might understand how Church Purity was regulated thereby.

Before addressing the Ceremonial Law in specific, we must hold in memory what has been heretofore covered in Volume I: namely that God’s salvation for Israel was, in its beginning, a saving **separation**. Before the institution of the Mosaic Law, the Exodus Generation was saved by faith through grace in the pre-incarnate Christ. To understand such a claim one must understand The Church as it existed in the Old Testament: an assembly of “**called out ones**” *physically, spiritually, and literally*. In summary, this meant that the Exodus Generations’ salvation was a **separation** from **Egypt** (a bondage-breaking victory that resulted in freedom from slavery), but not just in *the physical realm*. This is, to us, an *outward* figure of spiritual regeneration *within*, but this was, to them, actual regeneration *within*! And, furthermore, this miraculous and compulsory “**calling out**” of Egypt was not *new* but *old*... this was the same salvific “**calling**” by which **Abraham separated** from **Terah**, **Isaac separated** from **Ishmael**, and **Jacob separated** from **Esau**, and so, likewise, **Israel separated** from **Egypt**.

For Israel in the Exodus Generation this was *salvation begun*. If *salvation begun* was a **separation**, *salvation continued* must be a **separation continued**, hence the establishment of the Mosaic Law. You may not recognize this yet, my reader, but this was and is the purpose of “The Mosaic Law”. The Mosaic Law further expounds the **holiness** and **separateness** of salvation as seen in the lives of these former saints (Abraham, Isaac, and Jacob), thus by progressive revelation throughout the centuries of time we can see a clearer picture of God’s purpose of separation as it was originally intended and exemplified. My reader, all scripture rings the same sound! As it was originally intended it has been increasingly expounded, until, that is, we reach the apex of all purposes and Covenants – the New Testament in Jesus Christ – thus upon understanding all the shadows and figures of past centuries and Covenants, we are enabled to understand the **New Testament applications** of these **Old Testament commands**! For a thought-provoking example of this, my reader, please see the comparison made below.

Old Testament Commands

New Testament Applications

“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

“But I have said unto you, Ye shall inherit the Land, and I will give it unto you to possess it, a Land that floweth with milk and honey: I am the LORD your God, which have **separated** you from other people. Ye shall therefore **put difference** between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have **separated** from you as **unclean.**” – Lev. 20:24-26

“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

“Be ye not unequally **yoked** together with **unbelievers:** for what **fellowship** hath righteousness with **unrighteousness?** and what **communion** hath light with **darkness?** And what **concord** hath Christ with **Belial?** or what **part** hath he that believeth with an **infidel?** 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 I 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. 6:14-7:1

The parallelism in the aforementioned scriptures is evident. What do these scriptures convey? Church Purity/Church Holiness is therein expounded, whether in the New Testament or in the Old Testament. The regulation of Church Purity was commanded and expected, not requested. This was because the presence of God was and is clean, sanctified, and holy, therefore there was a necessity that *where* He was dwelling, and *those* with Him, would be cleansed, sanctified, and holy. Inevitably, this was precautionary and consequential to a thrice holy God ingratiating their **fallen persons and places** with His awesome presence. The nature of God’s Person demanded this! Think of it, GOD’s descent was from the Holy Heavens, therefore, without surprise, the scenery into which He will reside must be fitting for His heavenly Person “who only hath immortality, dwelling in the Light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen” (1 Tim. 6:16). The population among whom God dwells must also be holy, as God is HOLY, and this means Church Purity. In the Old Testament Church Purity was indeed regulated, therefore, it was written, “Blessed is the man whom Thou **choosest**”, scripture declares, “and **causest** to approach unto Thee, that he may dwell in **Thy courts:** we shall be satisfied with the goodness of **Thy house,** even of **Thy Holy Temple**” (Ps. 65:4)! God was separate from man and did selectively separate individuals of mankind to dwell within the holy abode of His separateness, so the psalmist sang! Indeed, but can we sing along? It would help us to understand a few things.

We know that Israel became a holy people unto God, “the Church in the Wilderness” (Acts 7:38), but how did saintly men commune with a Thrice Holy God when, upon sinning again, they merited for themselves wrath and indignation? How could this God-to-man communion be maintained and how can saintly men stay pure? In answer to these questions the Ceremonial Law finds significance!

Firstly, **Atoning Sacrifices** were offered to God according to the Ceremonial Law. Understandably so, the presence of God was “holy, harmless, undefiled, **separate from sinners,** and made higher than the heavens”, and thus, without controversy, **sinner**s must be **separated** from their **sins** if they will abide with Him (Heb. 7:26). Fallen humanity has always made their abode with sin, but for sinners to be housed with God there must be a dissolving of the enmity: the seemingly irreconcilable hatred of sinner-against-God and God-against-sin. How can it be? Behold, the burning sinner! – the sin-bearer – the animal’s body, the flames, and the smoke thereof ascending up on high! That’s how God *did* it. Behold the Atoning Sacrifices offered according to the Ceremonial Law, my reader! Albeit, let us not oversimplify and abuse this merciful allowance provided by the Law. According to OT Law, the flames of that burning body were to *no satisfaction* of the burning anger of God against sin, *when* and *if* the ceremonies were performed by Israelites who lived in willful transgression of individual or corporate regulations of Church Purity.

You must remember, my reader (as was formerly covered in Volume I), the Civil and Religious Government of Israel was not like the heathen nations round about Israel. The Civil Government of Israel was a Church Government. Therefore, not just anyone could engage with God through the means of reconciliation provided by Atoning Sacrifices.

When a sinning saint of Israel sought atonement and made an offering, he was examined. The civil or religious 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 towards God! 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). With all this in mind it is evident and clear how the Ceremonial institution of Atoning Sacrifices was a regulator of Church Purity.

The story of Biblical Church History can be told on this wise, God demanded **holiness**, my reader, “without which no man shall see the Lord” (Heb. 12:14), and the Law was authored to regulate and make possible the impossibility of God-to-man harmony and communion. The near impossibility of this union and harmony is told by Biblical Church History, and therein the Ceremonial Law shines with methodical significance as a regulator of Church Purity and an establisher of reconciliatory peace. Think of it, my reader! The pardon of unpardonable sinners made friends, or, the joining together of irreconcilable enemies, God-and-man, and, yet, redeemed humanity remains sinning saints (we have the capacity to and inevitably will sin), even still, we are made to dwell in fellowship with the terrifying and glorious presence of the Almighty, “whose name is HOLY”, who is, still, deathly opposed to sin, and by existence He is everlastingly “**separate from sinners**”! Of necessity, therefore, my readers, WE MUST understand the call of God in 2 Corinthians 6:16-17. Albeit, to do this, we must understand how the Ceremonial Law did regulate Church Purity. If we will understand the shadow-to-reality transferability of these truths, then, might I say, we must understand the shadows *and* the realities.

The OT & NT Covenant Agreement: God-and-Man United in Peace

“And I will walk among you, and will be your God, and ye shall be my people.” – OT, Lev. 26:12

“I will dwell in them, and walk in them; and I will be their God, and they shall be My people.” – NT, 2 Cor. 6:16

As seen by the OT Law of Atoning Sacrifices, the motive was God-to-man reconciliation. The fullness of this reconciliation meant a full establishment of The Covenant Agreement. This meant, in other words, “I will establish My Covenant with you” (Lev. 26:9). Again, what was the Covenant? It was the agreement whereby God dwells *within* and *among* men, redeeming them from all iniquity... but this is not a newly authored purpose found only in the Mosaic Law. Before we move onward, my reader, let us fully understand the implications of this ancient promise afresh.

This statement, in Leviticus 26:9, is much like how God spoke to Abraham, saying, “I am the Almighty God; **walk BEFORE ME**, and be thou **perfect**. And I will **make My Covenant** between me and thee, and will multiply thee exceedingly” (Gen. 17:1-2). Yes, of course, because the Church existed before what Steven the Martyr called, “the Church in the Wilderness” (Acts 7:38). Abraham (and all Church Members for that matter) needed to be *perfect* or else God would not have established the promises of the Covenant between them-and-God. Thus, Israel, as seen in the Leviticus 26:9, needed to *walk perfect before God*. Contextually God did expound such conditions to Israel, by saying, “If ye **walk** in My statutes, and keep My commandments, and do them; “THEN” (26:4), “I WILL” (26:6), “I WILL” (26:9) – “For I will have *respect* unto you, and make you fruitful, and multiply you, and **establish My Covenant with you**.” The Covenant was marvelous, merciful, and wonderful in glory... **ONLY** if Israel obeyed. The fountain of these blessings was the immediate and indwelling presence of God, no doubt, a Person which must be obeyed! If God was not obeyed... He abandoned them. The foregoing tremors of this fearful reality are depicted in [the Great Pause](#), formerly addressed, a time when Moses uttered the famous intercessory phrase, “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” (Exodus 33:16). When God does, as He said, “establish My Covenant” (Lev. 26:9), He would fulfill this most supreme purpose and promise which was of the highest

significance to real and true “**separation**” – “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). I repeat, understanding the significance of this purpose throughout the Old Covenant will give us a mind to properly apply, divide, interpret, and comprehend what is commanded of us in 2 Cor. 6:16-7:1, where God commanded, “be ye separation”, and promised, “I will receive you, and will be a Father unto you, and ye shall be My sons and daughters”, basing it all as an extending application to the OT shadow, “I will **dwell in them, and walk in them; and I will be their God, and they shall be My people.**”

Also, for the sake of recollecting the content of former Chapters, my reader, take a look at the following points. By remembering the ancient and perpetuated principles depicted in The Church from generation to generation, we will be prepared to see the significance of the Mosaic Law in the light of scripture. My reader, the Ceremonial Law was only performable by those who walked with God, and none else. It was not a system of dead religion! As we continue, please remember,

- #1) “[The Law of Circumcision](#)” established with Abraham was the means of government by which God accomplished a continued separation amongst His chosen people’s coming posterity, The Church. The Mosaic Law, like Abraham’s Law of circumcision, represents spiritual realities which will be increasingly and then finally unveiled with all mystery disclosed through the Person and work of Jesus Christ. Every saint in every age was saved by and because of Jesus Christ, but some believed upon Him in the mystery of shadows while others behold Him in the open-face of His real Person with all mystery disclosed!
- #2) And because these Laws are a representation of a saving spiritual union with God, *inward* and *outward* righteousness is expected, demanded, and upon neglect, punishable by [public execution](#) (according to the Law), and thereby with public execution faithfully upheld among the nation of Israel, God continued to maintain **purity, holiness, and separation** in The Church.

Remember how, in a very real way, a true Jew is one who was **with God**, therefore the Jews did keep the Law by *nature* and *Spirit*. Also, a Jew is one who was with God so as to be in *continuing fellowship with Him*, one who was not later separated from Him. The Jews were separated from sin that they might be inseparably unified with God. A true Jew is a member of the “Church in the wilderness” (Acts 7:38), and all of them partook of the spiritual salvation of God (1 Cor. 10:1-4), and therefore, like *circumcision*, they were empowered “inwardly”, “by nature”, “of the heart”, and “in the Spirit” to keep the righteousness of the Law (Rom. 2:24-29)! The rest of the Mosaic Law patterns the purpose for which God established circumcision with Abraham. These earthly and elemental commandments are pictorial representations of eternal realities which were progressively expounded throughout the centuries until the climactic and culminating explanation arrived via The New Testament – and glory to God for the unfathomable success of the Person and work of Jesus Christ – “Oh the depth of the riches both of the wisdom and knowledge of God!” – Rom. 11:33

In this way, we can see that to be *in the Presence of God* is salvation gained; to be cast away *from the Presence of God* is salvation lost. Therefore the Gospel for Old Testament saints was, namely, BRING THEM TO GOD! Perseverance was, KEEP THEM WITH GOD! And for us, in the New Testament, the ceremonial shadow of redemption have faded into a reality so that we, mere Barbarians and Heathen men, who were of old known as God-forsaken Gentiles in the world, are BROUGHT TO GOD by the work of Christ accomplished on the cross! “For Christ also hath once suffered for sins, the just for the unjust, **that He might BRING US TO GOD**, being put to death in the flesh, but quickened by the Spirit” (1 Peter 3:18). The reality is like the shadow, for, the shadow declared the reality, therefore God saves us by a **Gospel calling** which calls us “out from among them” into **separation** (2 Cor. 6:17), for the express purpose to be of the number that dwells *in God’s presence*. The NT inspired writers quote this OT salvific purpose as a NT salvific purpose, citing the OT Gospel call: “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**” (2 Cor. 6:16-17). Praise God! It is today, in New Testament reality, as it was displayed exclusively in one nation, The Church of Israelites, and therefore are the redeemed Gentiles become a Church to God, who is, “a Chosen Generation, a Royal Priesthood, an Holy Nation, a Peculiar People” (1 Pet. 2:9-10)! These are staggering titles, every one of them with profound meaning shadow-to-reality.

Old Testament Righteousness & Regeneration – *ceremonially speaking* Tracing the Mosaic Law

Sacrifices

Do you remember when I had formerly made the point that, “The **second birth** is the **second circumcision**, it is the **spiritual seed** which claims the **spiritual inheritance** in Abraham, and to be ignorant of this is to be ignorant of salvation altogether”? The Mosaic Law, with all its Ceremonial Law, is in concert with the Law of Circumcision established in the Covenant that God made with Abraham. Take, for example, the Law of **sacrifices**. It was not the **physical sacrifices** that saved men, was it? For then, **physical circumcision** would also have had the power to save men, wouldn't it? We need to come to understand the spirituality of the Law of Sacrifices.

For example, if a man had no spiritual reality with God and, consequentially, he brought a sacrifice for atonement without any *true repentance* from sin, the sacrifice was unacceptable to God (keep in mind that repentance is a spiritual gift given by God, granted as a fruit of saving faith). A man cannot repent unless, **inwardly**, the Spirit of God was working, therefore God disqualified all carnal, outward, physical sacrifices which were without this spiritual work within the heart. The requisite for all physical sacrifices implies the necessity for spiritual sacrifices. The animal for the man is acceptable only if the man relinquishes the sins he has committed and renders himself as a spiritual sacrifice to God once again. Therefore the Law strictly forbade the sacrifice of the unrepentant (the wicked), saying,

“The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight.” – Proverbs 15:8

“The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?” – Proverbs 21:27

My reader, when men would keep the Law **physically**, and not **spiritually**, then God would say, “TO WHAT PURPOSE is the multitude of your sacrifices unto Me” (Isa. 1:11)? This strong denouncement illustrates the wrath of God against such a misunderstanding, an understanding that misinterprets the Law to be as carnal hurdles, you might say; something that a man can comply with and accomplish in the outward form, and that's all. Consider the whole passage of God's angry denouncement, saying,

“TO WHAT PURPOSE is the multitude of your sacrifices unto Me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before Me, who hath required this at your hand, to tread My Courts? Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of Assemblies, I cannot away with; it is iniquity, even the Solemn Meeting. Your new moons and your appointed Feasts My soul hateth: they are a trouble unto Me; I am weary to bear them. And when ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.” – Isa. 1:11-15

Why were the physical sacrifices such an abomination to God? It was because there were no **spiritual sacrifices** being made by the people! Without a **second circumcision**, there was no salvation; even so, here, in the Law of Sacrifices: without a **second sacrifice** there was no salvation. What is the **second sacrifice**? David explains it exactly in Psalm 51:16-19, saying,

“For *thou desirest not* sacrifice; else would I give it: *thou delightest not* in burnt offering. **The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.** Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. **Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.**” (Psalms 51:16-19)

Interpreting the Law in its righteous and true sense, David refrained from bringing **physical sacrifices**... but why? In the present circumstances in which Psalm 51 was written, David confessed of God, “Thou desirest not” and “Thou delightest not” (Ps. 51:16). David knew the grounds for acceptable and unacceptable sacrifices, according to the aforementioned passages of scripture. Therefore, before David ever dared to bring **physical sacrifices** to God, lo, he brought before God the **spiritual sacrifices** of heartfelt repentance with a “broken spirit: a broken and a contrite heart”, for he knew that, without this, God would have despised the **physical sacrifice**. This heartfelt repentance, otherwise known as full surrender – offering your body as a living sacrifice (Rom. 12:1-2) – was a **spiritual sacrifice** which was acceptable to God, and saving, without which, all **physical, outward, carnal** fulfillments of the Law become vain and unacceptable! Speaking of uttering before God repentant words and prayers, Hosea said, “so will we render **the calves** of our lips” (Hos. 14:2), for verily, to God, these were the spiritual sacrifices of “calves” which do save a soul in truth! Therefore, God said to apostate Israel, unless they “put away the evil of

[their] doings”, “cease to do evil”, “learn to do well”, “seek judgment”, “relieve the oppressed”, “judge the fatherless”, and “plead for the widow” (Isa. 1:16-17), then the Lord would hate, reject, and be troubled by any **physical sacrifices** offered by the people. Whether in the OT or NT, salvation consisted of a spiritually real walk with God via repentance and faith... and nothing less. Furthermore, in the following verses, could the prophet Micah make it any clearer for us? Surely the interpretation of the Law of Sacrifices argued thus far was indeed the understanding of all Israelites who were “children of promise” and “born after the Spirit” in the Old Testament (Gal. 4:28-29), even as Micah did boldly declare,

“Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the LORD be *pleased* with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? 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 6:6-8)

The Spirituality of the Law is so evident, so plain, the prophet Micah said, “He hath shewed thee, O man, what is good” (Micah 6:8). I say again, the spirituality of what God was requiring of the people was so clearly explained and well-told, Micah justifiably said, “He hath shewed thee, O man”, therefore it was unjustifiable for the people of Israel to think that God was pleased with the purely physical and carnal observance of the Law of Sacrifices, no matter how profound the offering. Having left off walking with God and, thus, being deceived by false prophets, the people were fast-bound with damnable heresies. A walk with God consisted of a present-continuous repentance of all known sin, or, in other words, a present-continuous self-offering to God – the individuals themselves becoming living sacrifices to God (Rom. 12:1-2). God required an inward salvation not an outward keeping, according to the Spirituality of the Law made evident to all once upon a time. Therefore without an inward salvation, evidenced by keeping the righteousness of the Law (Rom. 2:26), all outward observances of the Law existed before God as Law-breaking instead of Law-keeping. On this wise, physical circumcision was as uncircumcision to God... remember? Even so, without a spiritual salvation evidenced by keeping the righteousness of the Law (Rom. 2:26), the physical sacrifices become no sacrifice at all in the sight of God.

“...if thou be a breaker of the Law, thy circumcision is made uncircumcision” – Rom. 2:25

If thou be a breaker of the Law, thy sacrifices are made to be no sacrifices.

“...if the uncircumcision keep the righteousness of the Law, shall not his uncircumcision be counted for circumcision?” – Rom. 2:26

If those who do not make physical sacrifices do keep the righteousness of the Law, shall not his no sacrifices be counted as sacrifices?

If a wicked man gets circumcised, my reader, the man must be circumcised again! If a wicked man makes a sacrifice, the man must make a sacrifice again!

It is a second circumcision and sacrifice, spiritual in nature, which does save a man, and all physical institutions do show figures of these spiritual realities!

Washings

Take, for another example, the Law of **Washings**. Wicked Israelites can wash themselves with waters, and they can sprinkle themselves with lawful sprinklings, but if they have not been **washed again**, *spiritually speaking*, then the **physical washing** was vain. After all physical washings were done with ceremonial exactitude, carnally speaking, God would still say, “wash you, make you clean” (Isa. 1:16). It not was about the physical washings otherwise Israel would have been washed well enough by that time. Salvation was not within the physical ceremonies of the Law, no! “The Law is Spiritual” (Rom. 7:14). The **physical washings** had power to save, no! Only **spiritual washing** could reach to the **heart**, to the **inner man**, “by the **washing** of regeneration and [the] renewing of the Holy Ghost” (Titus 3:5)! And speaking on this wise, God said, “O Jerusalem, **wash thine heart** from wickedness, that thou mayest be SAVED. How long shall thy vain thoughts lodge within thee” (Jeremiah 4:14)? My reader, this is no private interpretation.

Clean & Unclean

Take, for another example, the Law of **Cleanness**. One can make himself **physically** and **lawfully clean** according to the **outward** man, but God would say to him, “make you clean” **again** (Isa. 1:16)! How? Surely the outward observance of Ceremonial Cleansings was rendered null and void under the same circumstances as the former Laws! Furthermore, let us take note of this very carefully. Let us put all popularized misinterpretations aside. The truth is, “uncleanness” was not isolated and exclusive to ceremonial transgressions (deviating from the carnal specifications of the rituals performed or rituals neglected). Nor is “uncleanness” just an Old Testament issue, my reader. Without controversy, the identity of the Israelite people was “holy”, “clean”, and “pure”, but when and if any Israelite transgressed the Moral or Ceremonial Law, he or she did officially become: “UNCLEAN”. If this be the case, how scarcely can “cleanness” be obtained or maintained? For who can say, “I am clean without transgression, I am innocent; neither is there iniquity in me” (Job 33:9)?

Demonstrating that men were **born** unclean, Eliphaz said, “what is man, that he should be clean? And he which is **born** of a woman, that he should be righteous” (Job 15:14)? Understanding Original Sin, David confirmed, “Behold, I was **shapen** in iniquity, and in sin did my mother **conceive me**” (Ps. 51:5). When mankind is in need of forgiveness, like David, they were helpless to cleanse themselves from sin via an outward ritual of sprinkling and washing. At such a time, like David, they must cry out to God for a spiritual cleansing which was performed by God through the Spirit. In desperation, he cried out,

“**Wash me** thoroughly from mine iniquity, and **cleans** me from my sin...Behold, Thou desirest **truth in the inward parts**: and in the **hidden part** Thou shalt make me to know wisdom. **Purge me** with hyssop, and I shall be **clean: wash me**, and I shall be whiter than snow” - Ps. 51:2, 6-7

David knew that he could not wash himself, cleanse himself, or make himself clean by mere outward ordinances in keeping the letter of the Law, but he cried out to God that the Lord would wash him within, *spiritually speaking*, “by the **washing** of regeneration and **renewing** of the Holy Ghost” (Titus 3:5), so to speak. David knew that his heart was unclean, and that God was going to condemn him if he didn’t have truth in the “**inward parts**”, not merely the **outward parts** (Ps. 51:6). The eyes of God pierced into the inner man of David, saying, “the LORD seeth not as man seeth” (1 Sam. 16:7)! Aye, but do we see Old Testament Law as mere man interprets it to be? Under the painful conviction of The Spirituality of the Law, David remembered, “the LORD looketh on the heart” (1 Sam. 16:7). Crying out for this specific need, he said, “**Create in me a clean heart**, O God; and **renew a right spirit within me**. Cast me not away from **Thy presence**; and take not **Thy Holy Spirit** from me” (Ps. 51:10-11)! Cleanness must first be spiritual, “by nature”, “inwardly”, “of the heart”, and “in the Spirit” (Rom. 2:25-29)! Indeed, “who can say, I have made my heart clean, I am pure from my sin” (Prov. 20:9)? NO ONE! But if God cleanses a man - it is done! David was of a clean heart at the beginning, when God first found him (“*the LORD hath sought him a man after His own heart*”-1Sam.13:14), but after he fell from grace (1 Kings 15:5) he pursued after this vertically accomplished and supernatural cleansing of the heart once

again (Ps. 51) because he knew the requirements of the Law. It was written in the Law which David read, meditated upon (Deut. 17:18-20), and sang about, saying in summary,

“A Psalm of David. LORD, who shall abide in Thy Tabernacle? who shall dwell in Thy Holy Hill? He that walketh uprightly, and worketh righteousness, and **speaketh the truth in his heart.**”

“Who shall ascend into the Hill of the LORD? or who shall stand in His Holy Place? He that hath clean hands, and **a pure heart**; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation.” – Psalm 24:3-5

The requirements of the Law were written, repeated, and sung; thus those to whom it could be lawfully said that they were, “of **a clean heart**” (Ps. 73:1), God welcomed! But, fearfully... all others were rejected.

Lifting Up of Hands

Truly, a man may lift up his hands and spread them forth in prayer to God (according to a ritualistic, shallow, and outward interpretation of the letter of the Law), but God would say, and did say, “...when ye spread forth your hands, I will hide Mine eyes from you” (Isa. 1:15). In other words, the men must lift up their hands **again**, *spiritually speaking*, because the salvific work must reach *to the heart*. This means, in other words, “Let us **lift up our heart with our hands unto** God in the heavens” (Lamentations 3:41)!

Rending Garments & Fasting

Even so, also, a man with *an untorn heart* may **rend his garments** once upon a time, but will this get the attention of God? God would testify to the hard-hearted man with words like those communicated through the prophet Hosea, which were, “break up your fallow ground” (Hos. 10:12), and by this the LORD would mean to say, no doubt, “**rend your heart, and NOT your garments**, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil” (Joel 2:13). A resemblance of lawful penitence and humiliation performed outwardly means absolutely nothing to God, according to The Spirituality of the Law, because the outward rituals and carnal ceremonies of the Law were always meant to resemble and portray spiritual realities wrought within the heart of man through the Spirit of God; salvation was thereby proclaimed through a diversity of shadows! Upon rending the garments a man would usually fast in further humiliation, but, once again, if this act of outward humiliation was not an inward turning of *the heart* to God, *spiritually speaking*, then God would say to the man that he must fast **again!** The Lord would solemnly denounce the legitimacy of the first fast, saying, “did ye at all fast unto Me, even to Me” (Zech. 7:5)? What a fearful question. If a man fasted **outwardly** without the Spirit of God, the people would quickly find out that God rejected it because the words of the prophets would drop upon them. Then they would say, “Wherefore have we fasted, say they, and **Thou seest not?** Wherefore have we afflicted our soul, and **Thou takest no knowledge?**” (Isa. 58:3)? They must fast **again!**

Crying Aloud

Men under the delusion of “outward Law-keeping” may, furthermore, begin to cry aloud to God in prayer... but will God hear such cries? Fearfully, God would say, “they have not cried UNTO ME **with their heart**” (Hos. 7:14). What if the delusional men cried with the utmost intensity they could muster... is it UNTO GOD? The prayers of lawless Israelites were no better than those of Baal worshippers crying to a non-existent god (1 Kings 18:26-28). What a terrifying thing! The LORD did most solemnly declare, “He that turneth away his ear from hearing the Law, **even his prayer shall be abomination**” (Prov. 28:9). All the men of God in the Old Testament knew this truth, that “if [they] regard iniquity in [their] **heart**, the Lord will not hear [them]” (Ps. 66:18). Oh, how woeful was this condition! Make no mistake about it, my reader! God can, and did, just what He warned he would do! Jeremiah lamented on behalf of the wasted and scattered Israelites who were taken away in the Babylonian Captivity, saying, “Also when I cry and shout, He shutteth

out my prayer...Thou hast covered Thyself with a cloud, that our prayer should not pass through” (Lam 3:8, 44)! In such a case, my reader, the men must pray **again!** David gave the answer why, when he said, “I *acknowledged my sin* unto Thee, and *mine iniquity have I not hid*. I said, *I will confess* my transgressions unto the LORD; and *Thou forgavest* the iniquity of my sin. Selah. FOR THIS shall every one that is godly **pray** to Thee in *a time when Thou mayest be found*” (Ps. 32:5-6). You see, my reader? As David sang, so it was.

The Second Birth

With the aforementioned examples of the Law in mind, Circumcision included, what is the conclusion of the whole matter? If a man has **one** pair of eyes and **one** pair of ears, and he tarried all day long before Nehemiah, before Ezra, before the teaching Priest and the Levite, was it of any good at all if it was merely **outward attendance**? God would say, you need to hear **again**, you need to see **again!** This means, in other words, you need a **second** pair of eyes and a **second** pair of ears! A man can “have eyes, and see not”, and “have ears, and hear not”, as Jeremiah said (Jer. 5:21). The Lord has to give men spiritual eyes, ears, and hearts, as it was written: “Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day” (Deuteronomy 29:4; See also Isaiah 6:9-10, Ezekiel 12:2, Matthew 13:13-17, Revelation 2:7, 11, 17, 29, 3:6, 13, 22, 13:9). Whether addressing commandments or denouncements, problems or solutions, the Law was far-reaching in its application. The Law demanded the attention of humanity with deep and meaningful spirituality, likeable to King David’s intimacy with God, a far different picture than the shallow and outward religiosity assumed by the dominant “Christian” interpretation of the Law in this our day. The edicts of the Law reached further than what eye can see, what ear can hear, or anything mere man can do left to himself. Do you understand the Spiritual Biology? Salvation in terms of eyes, ears, hearts, and hands? Salvation in terms of circumcision, sacrifice, washing, and cleansing?

There is a spiritual biology behind salvation, my reader! There is a Spirituality to the Law! “The Law is Spiritual” (Rom. 7:14)! Therefore outward observances of the Law by carnal and once-born men will not and cannot profit! Therefore, gloriously, there was a **spiritual circumcision** (a **second** circumcision), **spiritual sacrifices** (a **second** sacrifice), **spiritual washings** (a **second** washing), **spiritual cleanness** (a **second** cleansing) – just like there was a **spiritual Manna** (a **second** Manna), a **spiritual Water** (a **second** Water), a **spiritual Rock** (a **second** Rock) in the Wilderness (1 Cor. 10:1-4) – even so, necessarily, there was a **spiritual eyesight** (a **second** pair of eyes), a **spiritual hearing** (a **second** pair of ears), a **spiritual heart-transplant**¹ (a **second** heart) used by redeemed mankind and reckoned in the Law as saving grace! Even so, is it of any wonder then that a man must be **spiritually born** (a **second** birth) into the **family of Abraham**, made into the **spiritual seed of Abraham**, a **spiritual heir** (inheriting a **spiritual inheritance**), following after **spiritual deeds of righteousness** which were after the spiritual image of the new Abraham who was, necessarily, conformed to the image of the God? In other words, is it of any wonder that “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)? Is it of any wonder that, by the spiritual salvation of God manifest in the spiritual realities of the Law via the figures of Gospel-shadows, God **separated** the **saved** from the **unsaved**, the **righteous** from the **unrighteous**, the **spiritual** from the **carnal**, the **second-born** from the **once-born**, and so, **Abraham** from **Terah**, **Isaac** from **Ishmael**, **Jacob** from **Esau**, **righteous Israelites** from **unrighteous Israelites** (under the Mosaic Law), and finally, foremost of all, **Jesus Christ** from the **once-born** and **apostate Jews** of the 1st century?

All throughout the centuries, behold, there existed a **spiritual seed** and **family** in the midst of the literal, physical seed of Abraham, and they held sole rights to the **spiritual inheritance** of **Heaven**. To denounce this... to be in oblivion to the **second family** of Abraham (the **spiritual** family), the **second seed** of Abraham (the **spiritual** seed), and the **second inheritance** of Abraham (the **spiritual** inheritance) is to denounce and be ignorant of the **second circumcision** of Abraham (the **spiritual** circumcision). To denounce and be ignorant of the **second** family of Israel (the **spiritual** family) in distinction from the **first** family of Israel (the **physical** family) is to denounce and be ignorant of the **second sacrifice**, **washing**, **cleansing**, and **rending** of the Mosaic Law from generation to generation. These two denouncements are in direct contradiction to the biblical explanation of Church History rendered with Divine

¹ Ps. 24:4, 51:10, 73:1, Prov. 20:9, Ezekiel 18:31, 11:19, 36:26

Infallibility, which said (and I repeat): “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).

Therefore, historically speaking, the **second-born family, seed**, and company of **heirs**, all of which were **SECOND-TIME** circumcised, sacrificed, washed, and cleansed (*spiritually speaking*), were at enmity with the **once-born family, once-born seed**, and **once-born** company of **heirs**, all of whom were **ONE-TIME** circumcised, sacrificed, washed, and cleansed (*outwardly speaking*), and they both were the Jews of Abraham’s of Israel’s literal physical seed. Biblical Church History tells the story, my reader. Let’s face the facts! To believe and preach that literal, physical circumcision is what saved a man instead of the second circumcision (which was spiritual and of the heart -Deut. 30:6), for example, is the same message as preaching that all once-born, literal, physical children of Abraham were saved irrelevant of whether or not they were spiritually born unto Abraham at all (“born again”). Without surprise, this is why Jesus of Nazareth was so astonished that Nicodemus, a *supposed* “Master of Israel”, didn’t understand the doctrine of being “born again”. Do you remember what the Lord Jesus said to him? He said,

“Art thou a master of Israel, and knowest not these things...If I have told you **earthly things**, and ye believe not, how shall ye believe if I tell you of **heavenly things**?” - John 3:10, 12

Nicodemus was under the age-old and notorious deception that all the true Israelites fought against! Namely, that salvation was attained by making “clean the outside of the cup and platter”, even though the “inward part is full of ravening and wickedness” (Luke 11:39). God forbid! Jesus Christ, alongside all the Old Testament prophets, rebuked the once-born Jews, saying, “Ye fools, did not he that made that which is **without** make that which is **within** also” (Luke 11:39-40)!? But it was inevitable that the once-born men fell into this heretical and damnable deception, their awful demise. This must be so, my reader. Think of it, they were once-born. They were a plant which the Father “hath not planted”, therefore they, only having their carnal pair of eyes, were blind to The Spirituality of the Law (they were **spiritually blind**)! Confirming the awful truth of the 1st century blind interpreters of God’s word, lo, Jesus Christ sought to expose the heretical teaching that they created about the Law of Cleanness and Washings, stating... what? The Lord Jesus proved that the origin of all their heresies was simply that they were not born of God into a second pair of spiritual eyes (being made a supernatural planting of the Father, in other words), saying,

“Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me *with their mouth*, and honoureth me *with their lips*; but *their heart* is FAR from Me. But *in vain* they do *worship* Me, teaching for doctrines the commandments of men. And He [Jesus] called the multitude, and said unto them, Hear, and understand: Not that which *goeth into* the **mouth** defileth a man; but that which *cometh out* of the **mouth**, this defileth a man. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, **Every plant**, which **My heavenly Father hath not planted**, shall be *rooted up*. **Let them alone**: *they be blind leaders* of the **blind**. And if the **blind** lead the **blind**, both shall fall into the ditch. Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever *entereth in* at the **mouth** goeth into the belly, and is cast out into the draught? But those things which *proceed out* of the **mouth** *come forth* from the **heart**; and they defile the man. For *out of the heart* proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashen hands defileth not a man” (Matthew 15:7-20).

Therefore, as Jesus said to the once-born Pharisees, who were at enmity with Him, “**let them alone**”, meaning – **SEPARATE!** Even so, Ishmael was at spiritual *enmity* to Isaac, Esau was at spiritual *enmity* to Jacob. Every time, in every generation, the same age-old method of salvific **holiness** was preached: “**Cast out**” the once-born (Gal. 4:30), God said; thus we must cast out the castaways from the holy grounds of The Church! Have you heard the New Testament call, my reader? Oh, there is much to address, but will you first hear your Master, the Lord of Heaven and the Testator of the New Covenant?

Separation from Once-Born Imposters

“Every plant, which My Heavenly Father hath not planted, shall be rooted up. **Let them alone:** they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.” (Matt. 15:13-14)

Jesus Christ preached this with authority, persistence, and against great opposition! In the 1st century the Land of Israel was crawling with Israelites who were children of Abraham *by flesh* and the Devil *by spirit*, and Christ utterly shocked them with His fierce denouncement of their privilege of salvation by means of inheritance because they were children in the Abrahamic lineage! Jesus Christ addressed some of these very persons in John 8:31-47, just below. Note, they were Jews which were called “believers”, so to speak. Beginning in verse 31 the Lord Jesus addressed the Jews as those that “*believed on Him*”, but the Lord was dissatisfied with their “belief”. Did Jesus commend their faith? The Lord Jesus did to them what Abraham did to Ishmael: He denounced them from the family of Abraham, The Church, which was the Spiritual Family of God.

“As he spake these words, **many believed. on him.** Then said Jesus to those Jews **which believed on him,** If ye continue in my word, then are ye my disciples indeed; And ye shall know the **truth**, and the truth shall make you **free.** They answered him, **We be Abraham’s seed,** and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham’s seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, **Abraham is our father.** Jesus saith unto them, If ye were Abraham’s children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. **Ye do the deeds of your father.** Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. **Ye are of your father the devil, and the lusts of your father ye will do.** He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God’s words: ye therefore hear them not, because ye are not of God.” - John 8:30-4

These Jews believed on Christ (v. 30) and yet were not free from the bondage of sin (vv. 31-32); therefore they did not savingly believe on Him, meaning that, in truth, they were once-born imposters to the true faith. They were utterly unable to understand the Lord Jesus because they had not the help of the Spirit of God (v. 33). They had an **outward** form of “the Gospel for the Jews”, and this alone (2 Tim. 3:5). In false pretense they clave to “the Gospel” as they understood it (a perverted faith in the coming Messiah). They understood that the Messiah would come through **the seed of Abraham**, so they openly professed, “**we be Abraham’s seed**” (v. 33), thinking this justified them. This affirmation was based upon the scriptural truth, “*Now to Abraham and his seed were the promises made*” (Gal 3:16), *but the Jews were disqualified from their claim...* why? Jesus Christ knew that the Pharisees were Abraham’s seed according to the flesh (**outwardly**), but He showed them how they were not Abraham’s seed according to the Spirit (**inwardly**), therefore consequentially, according to Christ, these Jews were the **spiritual children** of Satan (vv. 36-47). In other words, they needed to be born again!

Jesus Christ declared that the truth makes men free (John 8:32), but the Pharisees were truth-less and carnal: once-born men who were under the yoke of slavery to sin; men who, by nature, could not receive the words of the Lord Jesus. Many religiously popular men forsook Christ because, the Lord said, “**the words** that I speak unto you, they are **spirit**, and they are **life**” (John 6:63). By this, Christ meant, “The **natural man** receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he *know them*, because they are *spiritually discerned*” (1 Cor. 2:14). The Pharisees professed to be the children of Abraham and children of God (John 8:33, 41), but Jesus Christ rebuked them, and said, “If God were your Father, ye would love me” (John 8:42). Again, He said, “Why do ye not *understand* my speech? Even

because ye cannot *hear* my word. **Ye are of your father the devil**, and the lusts of your father ye will do” (John 8:43-44). Do you see the spiritual pattern?

The Lord Jesus has given us a spiritual pattern whereby we might judge all men - according to their deeds. A person's deeds are a true indicator of what spiritual offspring they are of. Jesus said, “**ye do the deeds of your father**” (John 8:41). Deeds reveal the **spiritual fatherhood** and **spiritual motherhood** of all men! In the exact same methodology of judgment used by Christ in John chapter 8, Peter addressed God's spiritual daughters. According to Peter, regenerate women must be “**as daughters of Sarah**” (1 Peter 3:6), which means that, by deed, if they “do well” as Sarah did, these women are worthy to be called daughters of Sarah. Like as in John 8, a spiritual son of Abraham is a son of God, even so in 1 Peter chapter 3, a spiritual daughter of Sarah is a daughter of God. As Jesus Christ said, “If ye were Abraham's children, ye would do the works of Abraham” (John 8:39), even so, likewise, it can be said, “if ye were Sarah's children, ye would do the works of Sarah.”

Here Jesus Christ, in agreement with the spiritual purpose behind the implementation of the Mosaic Law, was enacting that which had been left neglected in His adulterous and backslidden generation in the 1st century. It was always the purpose of the Mosaic Law to bring the people of God into a salvific spiritual union with God, and so, being born again and regenerated, they were required to walk out “the righteousness of the Law” both **inwardly** and **outwardly** (Rom. 2:25-29). The Mosaic Law wrought salvific spiritual union with fallen and depraved humanity because, and only because, the eternal sufficiency of Christ was preached to them through the shadows and figures of the Gospel which were hidden in the Mosaic Law (a Gospel message which only those who had eyes to see could see), and they, believing in the Gospel-shadows, were accepted by faith apart from works because they believed in Christ who was preached to them!

Did you never read how that Christ was preached and effectually declared by “all the prophets” (Lk. 24:25)? Did you never read how, “beginning at Moses and all the prophets” (Lk. 24:27), the Lord Jesus Christ was able to be known by all? But not all believed, not all had eyes to see the hidden messages of the Gospel in shadows and figures, thus not all responded in saving faith; consequentially such men were rejected by God because it was as if they rejected the Gospel of Christ today - the manifest token of their rejection being, they were without saving spiritual union with God, without regeneration, without the second birth which granted power over sin, eyes to see God, and ears to obey Him! In such a condition, being once-born and unbelieving, the natural seed of Abraham and Israel would diligently observe and cleave to the outward form of the Law in a false hope for justification (“*For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*”-Rom.10:2-3), a false hope the Lord Jesus decried and denounced with all authority.

“Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.” – Matthew 3:12, Isaiah 41:21

The Lord Jesus is The Great Separator! He is, magisterially, a fuller manifestation of what was written of old by shadows, thus in the Mosaic Law, likewise, God desired a continual **separation** from the once-born and unregenerate seed of Israel. The Mosaic Law established edicts which were as a “fan in [God's] hand”, and through them, in an Old Testament sense, the Lord intended to “thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire” (Matt. 3:12, Isa. 41:21). How and by what Laws was this separation accomplished? By the Laws of **public execution**, **separation** was enacted. Numbers 15:22-31 demanded the public execution of all once-born men because, naturally, they are wicked and ungodly men, “presumptuous sinners”, but let us make a careful note here: this Law was originally created to execute all twice-born backsliders who succumbed to presumptuous sin.

Old Testament Command

“And if ye have **erred**, and not observed all these commandments, which the LORD hath spoken unto Moses, Even all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded Moses, and henceforward among your generations; Then it shall be, if ought be committed by **ignorance** without the

NT Application

“For if we **sin wilfully** after that we have received the knowledge of the truth, there remaineth **no more sacrifice** for sins, But a

knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering. And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be **forgiven** them; for it is **ignorance**: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their **ignorance**: And it shall be **forgiven** all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in **ignorance**. And if any soul sin through **ignorance**, then he shall bring a she goat of the first year for a sin offering. And the priest shall make an atonement for the soul that sinneth **ignorantly**, when he sinneth by **ignorance** before the LORD, to make an atonement for him; and it shall be **forgiven** him. Ye shall have one Law for him that sinneth through **ignorance**, both for him that is born among the children of Israel, and for the stranger that sojourneth among them. But the soul that doeth ought **presumptuously**, whether he be born in the Land, or a stranger, the same reproacheth the LORD; and **that soul shall be cut off from among his people**. Because he hath **despised** the word of the LORD, and hath broken his commandment, **that soul shall utterly be cut off**; his iniquity shall be upon him.” – Numbers 15:22-31

Err: Micah 3:5

certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. **He that despised Moses' Law died without mercy under two or three witnesses:** Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done **despite** unto the Spirit of grace?” – Heb. 10:26-29

Err: Heb. 3:10, Jas. 5:19-20, 1 John 2:6, 4:5-6, 2 Pet. 2:18-21, 3:17-18, 1 Tim. 6:10

In Numbers 15:22-31 we can see the disqualification of mercy through an atoning sacrifice (paralleled in the NT as the disqualification of the atoning mercy wrought by the sacrifice of Christ in Hebrews 10:26-29), and thus, of course, this meant there remained no opportunity for forgiveness! Upon such grounds of severe and merciless judgment – “dying without mercy” (Heb. 10:28) – God intended to shake the lazy heart awake, declaring, willful sin is soul-suicide! My reader, do you willingly sin and expect mercy from God? Do you know God’s will at any point, and yet, you go on doing what you know is wrong willingly? Then you are expecting mercy from God for a crime against which He declares merciless wrath, when it is committed with continuance. Oh, my fellow man, how miserable we are that we have been blinded from seeing so important a truth?

My reader, this Law in Numbers 15 was a means by which God governed and continued **saving separation**: the *saved separated* from the *unsaved*, the *righteous separated* from the *wicked* (whether once-born or twice-born backsliders), and likewise, the *unwilling sinners* were **separated** from the *willful sinners*, the *ignorant sinners* **separated** from the *presumptuous sinners*. This is a reasonable judgment, my reader, if you understand that, because regeneration empowered and transformed the Israelites to hate sin and love God, therefore when and if an Israelite man can be found as a *willful* and *presumptuous sinner*, he is, without question, a once-born man or a twice-born backslider, both of which were under the condemnation of God’s castaway-separation (“*There is THEREFORE now no condemnation to them which are in Christ Jesus, who WALK NOT after the flesh, but after the Spirit*”-Rom. 8:1). Likewise, also, if an Israelite man can be found *unwillingly* and *ignorantly sinning* – this is an impossibility except by the power of the Gospel! This man is a freeman! A man who was once in bondage to the devil, Pharaoh’s Egypt, under the misery of the devil’s tyranny – a slave – having been lifted up from the black-pits of human depravity! Thus, the man has a God-given heart that hates sin and loves God!

As an overview of two key points, let us remember,

- 1) “The Law of Circumcision” established with Abraham was the means of government by which God accomplished a continued separation amongst His chosen people’s coming posterity. The Mosaic Law, like Abraham’s Law of circumcision, represents spiritual realities which will be increasingly and then finally unveiled with all mystery disclosed, through the Person and work of Jesus Christ. Every saint in every age is saved by and because of Jesus Christ, but some believed upon Him in the mystery of shadows while others behold Him in the open-face of real Person, all mystery disclosed!
- 2) Because these Laws are a representation of a saving, spiritual union with God, inward and outward righteousness is expected and demanded, and upon neglect, punishable by public execution, and thereby, with public execution faithfully upheld among the nation of Israel, God continued to maintain purity, holiness, and separation in The Church.

Through the Mosaic Law, God made sure the holy seed would **separate** from all once-born imposters. To keep the whole Church pure, holy, and clean, God instituted strict Laws of public execution for any Israelite who forsook the spiritual salvation of God, evidenced by keeping the righteousness of the Law (**The Spirituality of the Law**), by turning to a mere carnal expression of the carnal commandments, or a form of godliness denying the power of God to fulfill the righteousness of the Law (morally speaking). Therefore, anyone who sinned “presumptuously”, or willfully, would be “cut off from among his people” (Numbers 15:30-31), and this is just like Ishmael was cut off from Isaac, and Esau from Jacob, both of which do now serve as examples of this in the generations before the Mosaic Law was instituted. After the Mosaic Law was instituted, the Laws of public execution ensured that all who were forsaking a vitally real **spiritual** union with God – which is **salvation** – evidenced by men backsliding from heartfelt obedience into willful sinning (a failure to keep “the righteousness of the Law”-Rom. 8:2-4), were **cut off** from the congregation. By this means, twice-born backsliders and once-born imposters would be separated from the rest of the seed of Abraham (those who were the spiritual seed of Abraham indeed, spiritually speaking). The once-born seed of Abraham were and are the plants which the Heavenly Father did not plant, therefore they were, are, and must be uprooted (Matt. 15:13-14), and the twice-born backsliders receive the Divine indictment, “They have corrupted themselves, their spot is not the spot of His children: they are a perverse and crooked generation” (Deut. 32:5). So be it.

CHAPTER #12

True Judaism & False Judaism According to the Book of Romans

Section #1: The Law in the Book of Romans

Subsections: Chapter 2, Chapter 3, Chapter 4, Chapter 5, Chapters 6:1-7:14, Chapters 7:15-8:17, Chapters 9:1-10:21

Despite the biblical veracity of the aforementioned truths, it is hard to hear and hard to understand by most. Therefore, I find it necessary that before we move into a detailed study of the Moral Law as a regulator of Church Purity (like as we have just examined the Ceremonial Law), we must address the most notable passages of Paul in the Book of Romans and other Epistles. Why? The apostle Paul doesn't *seem* to support "the Law" as something associated with moral regeneration in the Book of Romans, does he? To many, the former Chapter seems irreconcilable to notable and commonly quoted passages of scripture found in the Book of Romans and other Epistles. Thus, to move forward, it is necessary that we address these passages directly and discover their meaning according to the inspired text.

The Law in the Book of Romans

At first glance, it can *appear* that Paul's understanding of the Law was contrary to the clear teachings of Old Testament scripture. For example, when Paul spoke of being "dead to" and "delivered from" the Law (Rom. 7:4, 6), he *seemed* to understand that the Old Testament Law was nothing but an old and dead letter (that there was nothing spiritual about it), as if Paul was ignorant of **The Spirituality of the Law**. Making reference to this *seeming* affirmation, Paul spoke of freedom from the Law on this wise, "that we should serve in newness of Spirit, and not in oldness of letter" (Rom. 7:6). This language here, in Romans 7, parallels what was spoken elsewhere in the Book of Romans on many occasions. For example, Romans 6:14 *seems* to attribute the condition of being "under the Law" as the dominion of sin, the opposite of being what Paul calls, "under grace". This *seems* to indicate that, according to Paul, there was no saving grace or spiritual renewal existing under the Old Covenant. Albeit, it's not what it *seems*.

If the commonly held and popularized viewpoint of Paul's statements in Romans 6:14 & 7:4-6 are true – so that, indeed, the Old Testament was nothing but a life-less and grace-less dead religion – how can such statements be reconciled with the Spirit-filled confessions of Old Testament saints who sang and prayed about the Law with radical liveliness, saying things like, "The Law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple" (Ps. 19:7), and, "O how love I Thy Law! It is my meditation all the day" (Ps. 119:97)!? These affirmations are two among a myriad of like confessions from holy men of old who were moved by the Holy Ghost (Ps. 119:31-32, 44-45, 133, Ps. 19:12-14), and their confessions were far from grace-less and dead, my reader. Think of it, the Old Testament saints spoke of the Law in such a glorious way, who can deny that they were utterly in love with it because therein they found *liberty* and *glory* in *righteousness*? And yet Paul *seems* to be contradicting this indisputable reality that existed in Old Testament Law (according to the popularized viewpoint of Paul's statements).

When passages of scripture from Romans and other Books are quoted and interpreted, passages like Romans 5:20, which says, "the Law entered that offence might abound" (Rom. 5:20), it is usually argued or implied that the Old Testament Israelites were slaves to sin and destitute of the Spirit of God like grace-less robots. How about you, my reader, do you believe that the Old Testament saints were heartlessly imprisoned in the rigors of religious bondage? If not, you have certainly heard of this viewpoint before if you've been around 21st century Christendom for a while. I propose that Paul's statement in Galatians 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1), is one of the most misused passages of scripture. Indeed, there was a "bondage" being referenced by Paul, and there was such a thing in the Old Testament as "bondage", no doubt, but was this "bondage" the fact that all Jews were void of the Spirit of God, void of the grace of God, and without a relationship to God through authentic faith in God?

Let's face facts, my reader: When the OT psalmists sang about the Law we can be sure of this: they weren't singing because they were grace-less sinners with no relationship with God. It is certain, my reader, they weren't singing because

their relationship with the Law was causing sin and offence to abound in their lives, but the contrary! Their relationship with the Law was apparently different than what popular interpreters of Paul's statements *seem* to be saying. The truth is, the popular interpreters are wrong and their ideas are inconsistent with the wider context of Romans and the whole context of inspired scripture.

Indeed, it does appear that Paul spoke and preached contrary to the Law (phraseologically), and this, we know, was an accusation made against him (Acts 18:13, 21:28), but Paul said of his own preaching and doctrine, “Neither *against* the Law of the Jews, neither against the Temple, nor yet against Caesar, have I offended any thing at all” (Acts 25:8). A bold confession made by an innocent man, my reader! But how can it be? To confront this controversy and satisfy all necessary questions, we are going to have to stop quoting verses with our own viewpoints imposed upon them. We are going to have to look closer at the inspired text and consider, what is the right, contextual, and holistic interpretation? Attempting to walk through such an exercise, my reader, let us begin with the Book of Romans. Let us look at every significant explanation the Book of Romans offers on the subject of “the Law” and interspersedly branch off from there as necessary.

ROMANS CHAPTER 2

The apostle Paul did not always speak in phraseological pronouncements which emphasized the inferiority and abolition of “the Law”, my reader. In Romans Ch. 2, Paul spoke of the Law being *fulfilled* by Jews and Gentiles as a work of salvation before and after the New Covenant (Rom. 2:13-15, 25-29, 8:4, 13:8, Gal. 5:7). On this wise, also, Paul and James affirmed that we will be *judged by the Law*, which means that the condemnation of Law-breakers is just because keeping the Law is justifiably possible (Rom. 1:32, 2:1-3, 12, 16, Jas. 2:12). Looking closely at the aforementioned verses, my reader, what more can be said? The controversy is evident.

What is Judaism and how can these statements of *fulfilling* the Law be reconciled with the former which *seem* contradictory? The doorway of resolution opened at the answer of a single question: *who* were the true Israelites, the true sons and daughters of Abraham, and why (John 1:47, 8:39, Rom. 9:6-8, Php. 3:3)? The truth be told, Paul was addressing false and hypocritical Jews who were supposing they were justified by the Law and were not, so Paul clarified God's truth, saying, “not the **hearers** of the Law are **just** before God, but the **doers** of the Law shall be **justified**” (Rom. 2:13). Again, Paul was not stating that *this* peculiarity of justification was an impossibility. This is because here, in Romans 2:13-15 & 25-29, the redemptive operation of inward regeneration resulting in a general obedience to the Law was in focus. Later on in the Book of Romans, Paul will distinguish other angles of redemption via justification which were impossible through the Law, but that is not his point here.

– Key Point #1 –

A peculiarity of justification (Rom.2:13) which was *possible* in the Law is the redemptive operation of inward regeneration resulting in a general obedience to the Law.

Phrases Referential to Heretical Judaism

- “the form of knowledge and of the truth in the Law” – Rom.2:20
- “Outward Jews” who “by the letter and circumcision” suppose they keep the Law “in the flesh” – Rom. 2:27-28

Phrases Referential to True Judaism

- Jews who “do by nature the things contained in the Law” showing “the work of the Law written in their hearts” – Rom. 2:14-15
- “Inward Jews” who “by nature” do “fulfill the Law”, whose “circumcision is that of the heart, in the Spirit” – Rom. 2:27, 29

This being the case, understanding Paul's audience is key. The unconverted Jews (of 1st century Judaism) were pointedly addressed as, “man”, in Romans 2:1 unto the end of the Chapter. Paul warned them of *the judgment of God* which is impartial in its execution (Rom. 2:1-16), and, thus, he questioned them of sin and hypocrisies which would lawfully disqualify their judgment of other men whether Jews or Gentiles (Rom. 2:17-24), and, meanwhile, Paul clarified to them what inward salvation was via “the Law” according to Biblical Judaism (Rom. 2:13-15, 25-29). Paul was aware that they, the unconverted Jews, could not tell a *true* Jew from a *false* Jew, or a *true* convert from a *false* convert, simply because they, themselves, were blinded by the maladies of an unconverted man. Therefore, when Paul spoke of their Jewish boast of knowledge and understanding which they supposed to have from the Law, he called it, “*the form* of knowledge and of the

truth in the Law” (Rom. 2:20). You see, all their knowledge and understanding of Judaism in the Law could be summarized as mere *form*. This word denotes the true condition of the Jews whom Paul addressed in the Book of Romans: they did not understand **The Spirituality of the Law**.

With unbroken and building argumentation, Paul wrote a masterful message to a misunderstood people directly confronting and denouncing their misconceptions while extolling the true meaning of Judaism, and if we, 21st century Christians, quote a verse of Pauline denunciation without its balancing extolment, then we too, like the 1st century Jews, are carried about by our own misconceptions. The truth is, because of the multitude of false Jews and the abundance of false doctrine from heretical Judaism, and because Jesus Christ and the 1st century inspired writers were compelled to write in such a way which was relevant to the popular heresies which held the people captive, 21st century Christians wrongly suppose that all the Jews which have ever existed in Judaism have been like the 1st century Jews.

ROMANS CHAPTER 3

To authenticate the unwavering existence of true Judaism which was and is, “the faith of God” (Rom. 3:3), over and against a generation of unbelieving and formalistic “Jews” who were obnoxiously ignorant of it, Paul commends truth’s durability. Despite an apostate generation of “Jews”, the unpopular truth persevered and effectually saved those who believed! These “Jews” were not real Jews, as Paul said,

“For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid.” – Rom. 3:3

“Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all the children...” – Rom. 9:6-7

“The faith of God” (Rom. 3:3) possessed by true Jews (Rom. 2:25-29) was referenced as an aspect which existed in the Law as a witness; this was, namely, “the witness of the Law and the prophets” (Rom. 3:3, 21). This means that unbelieving, false, and heretical Judaism of the 1st century did not make the authentic and faith-based Judaism non-existent and void. All true Israelites (“*an Israelite indeed*”-Jn.1:47) had the faith of God as it was available in the Old Testament, and, therefore, Jesus preached denouncing rebukes of false Jews while affirming the faith of true Jews. One place of supreme importance where this took place was in John 5:39-47. Christ said to the formalistic and unbelieving Jews,

“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me. And ye will not come to Me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive Me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?” – John 5:39-47

Take heed, my reader, this denunciation of falsely converted Judaism was not new. Unbelieving Jews, like in Jeremiah’s day (Jer. 8:8-9), did always exist in some quantity; and Jesus Christ joined the suffering and persecution which the true prophets had endured for centuries prior. Speaking of this, the Lord said, “Woe unto you, when all men shall speak well of you! For so did their fathers *to the false prophets*”, and, “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake...for so persecuted they *the prophets which were before you*” (Lk. 6:26, Matt. 5:11-12). You see, my reader, Jesus Christ was citing the happenings of true and historical Judaism amidst the whelming floods of unconverted “Judaism”. The Lord Jesus defended “the faith of God” which was still in effect in all of His followers despite the unbelieving “Jews”, saying, “had ye believed in Moses, ye would have believed in Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe in My words” (John 5:46-47). The Law and the prophets did so clearly write and witness of the coming Messiah that it was absolutely certain, if a man believed

in the OT they would believe in and receive Jesus as the Christ. “The faith of God” in true Judaism was the point, my reader.

This point was defended by Christ time and time again as He rebuked and denounced the unbelieving Jews (Lk. 16:29, 31), yes, but also as He reproved, corrected, and instructed the true Jews when they were weak and slow in faith (Luke 24:25-27, 44-49). The apostles did likewise, as can be observed, when they took up the mantle of Christ to defend the truth against the lie (Acts 26:22-23, 27, Rom. 1:2). In these ways both the Lord Jesus and the apostles affirmed the unbroken faith-based Judaism which existed from the OT to the NT (“*the faith of God*”-Rom.3:3); therefore, it was explained that all who were the Father’s in the Old Covenant did inevitably become the Son’s in the New Covenant, faith to faith (John 5:23, 6:37, 17:6, 9-10, 25, 15:23-24, Matt. 11:27, 1 Jn. 2:23, 2 Jn. 1:9).

Now remember, 1st century unconverted Jews really believed they were *better* than others, but Paul had been arguing and continued to argue, “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. 2:29). Unconverted Jews didn’t seek justification from God by faith in the atonement; they sought it through *the praise of men* in formalistic Judaism, for example, “by letter and circumcision” in the flesh (Rom. 2:27). Thus they didn’t put their *trust* and *confidence* in God’s unmerited grace but, on the contrary, as Paul did when he was a Pharisee, they had “*confidence* in the flesh” (Php. 3:3; see Gal. 5:1-7). This is, very specifically, Judaism in “letter” and “form” without the “Spirit” (Rom. 2:20, 29), the 1st century Judaism that Pharisaical Paul adhered to while he was on the broad way to destruction!

False & Unbelieving Jews were Blind to...

“ALL the world...guilty” – Rom. 3:19

“by the deeds of the Law there shall no flesh be justified” – Rom. 3:20

“the righteousness of God without the Law” – Rom. 3:21

Why did the unconverted Jews, like Paul, think they were *better* than others, adhere to a faith-less devotion to what they wrongly *supposed* to be the right interpretation of “the Law”, and, thus, put their *trust* in their flesh instead of God’s unmerited grace? Because the false and unbelieving Jews were blind to the Biblical fact that “ALL the world” was “guilty” before God (Rom. 3:19) and that there was no difference between Jews and Gentiles in that they were “ALL under sin” (Rom. 3:9). Fittingly, these points of argument were scrupulously proven by a converted Pharisee, the apostle Paul, quoting scripture after scripture to reach those who did *suppose* they trusted in the Law (“*As it is written...*”-Rom.3:10-19). My reader, do you see what Paul was seeking to do under the inspiration of the Holy Ghost?

False Jews were blind to the fact that, “by the deeds of the Law shall no flesh be justified” (Rom. 3:20), because they did not see or understand their own sinfulness, therefore Paul sought to convince them of their own wretched condition before God. Paul understood that, all the while the Jews were being blind to their own sinfulness, they would consequentially be blind to “the righteousness of God without the Law” (Rom. 3:21). As an aid to comprehend Paul’s purpose of quoting the Moral Law on so many points in Romans 3:9-20, hear Paul tell his own testimony of salvation to the Philippians with the same phraseological terms used heretofore in the Book of Romans.

“For we [true Christians] are **the circumcision**, which worship God *in the Spirit*, and rejoice *in Christ Jesus*, and have no **confidence in the flesh**. Though I [Paul] might also have **confidence in the flesh**. If any other man thinketh that he hath whereof he might **trust in the flesh**, I more: Circumcised the eighth day, of the stock of Israel, *of the* tribe of Benjamin, an Hebrew of the Hebrews; as touching **the law**, a Pharisee; Concerning zeal, persecuting the church; touching **the righteousness which is in the law, blameless**. But what things were *gain to me*, those I counted *loss* for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in Him, not having **mine own righteousness**, which is **of the law**, but that which is *through the faith* of Christ, **the righteousness which is of God by faith**” – Php. 3:3-9

Did you take notice, my reader? Paul needed to be saved from “blamelessness” (Php. 3:6). In Paul’s salvation testimony he spoke of a need to be saved from what he specified as blamelessness in what he called, “the righteousness which is in the Law” (Php. 3:6; “*the deeds of the Law*”-Rom.3:28). Why would he need to be saved from “the righteousness which is in the Law” (Php. 3:6)? When Paul referenced, “the righteousness which is in the Law”, he spoke of those things of the Law which were achieved through outward conformity, and he, being a self-righteous Pharisee, was vainly glorying in what 1st century Jews did wrongly consider to be the teaching of the Law, and in so doing he was despising others (“*certain which trusted in themselves that they were righteous, and despised others*”-Lk.18:9). What “righteousness” did such men like unconverted Paul achieve exactly?

The Lord Jesus did illustrate some prominent points of formalistic righteousness according to the Pharisees in Luke 18:9-14. Outwardly, the unconverted Jews fasted twice a week, gave tithes of all possessions, made prayers of thanksgiving to God in that they were not outwardly wicked as irreligious men were: such men like extortionists, the unjust, adulterers, and publicans. The Pharisee in the parable said in thanksgiving to God, “I thank Thee, that I am not as other men are...”, but HE WAS WRONG! He was as other men were, for, “they are all under sin” (Rom. 3:9). This Pharisee was, inwardly, exactly the same as the various types of sinners he named. Therefore, it is very clear why Paul was, in Romans 3:1-20, preaching the very same message as the Lord Jesus did in the days of His flesh, only with more explanation than what a parable allows.

As the Lord did convey in the parable, what Pharisaical Paul and all the self-righteous Jews called, “the righteousness which is in the Law”, was in truth, rather, “confidence in the flesh” (Php. 3:3; “*certain which trusted in themselves that they were righteous, and despised others*”-Lk.18:9). This was faith in the mere “form” of “outward” Judaism (Rom. 2:20, 28-29), the same thing that Paul confessed was, “mine own righteousness which is of the Law”, a thing completely contrary to “the righteousness which is of God by faith” in the OT or the NT (Php. 3:9), a thing which made him hateful, cruel, and violent against those he deemed *lesser* than himself! This was, in fact, a blood-thirsty heresy concocted by Satan and spawned from hell to murder the true saints of God, even as the Jews were compelled so to do, shockingly, under the leadership of unconverted Paul!

Phrases Referential to Heretical Judaism

- “confidence in the flesh”, “trust in the flesh” – Php. 3:3-4
- “as touching the righteousness which is in the Law, blameless” – Php. 3:6
- “mine own righteousness, which is of the Law” – Php. 3:9

Phrases Referential to True Judaism

- “the righteousness which is of God by faith” – Php. 3:9

Given the prevalence of this self-righteous understanding filling the mind of the common Jew of the 1st century, Paul called it what he called it. He was phraseologically addressing the commonplace understanding so as to refute it, just as he does in the Book of Romans. While Paul phraseologically denounced these popular uses of these terms, misunderstood Christian readers can think that false Judaism is true Judaism; they can attribute to Biblical Judaism what Paul was refuting as False Judaism! Be careful, my reader: false Jews were so self-righteous that they believed they could be justified by the faith-less “deeds of the Law” (Rom. 3:28), they did not see how “faith” and Spirituality were a part of Old Testament Law (evidenced by the question and answer presented in Rom. 3:31). The false Jews thought they were keeping “the righteousness which is in the Law” (Php. 3:6), and, blamelessly doing “the deeds of the Law” (Rom. 3:28), by practicing outward circumcision and the like... but Paul denied that they were keeping the Law in actuality. In actuality they were just glorying in flesh (“*For neither they...who are circumcised keep the Law; but desire to have you circumcised, that they may glory in your flesh*”-Gal.6:13).

Seeing that false Jews actually thought they were better and more righteous than others *in the flesh*, Paul set forth a relevant question: “*What then? Are we better than they*” (Rom. 3:9)? In other words, are true Jews any better than false Jews, or, are true Jews any better than unconverted Gentiles? The Jews were better than Gentiles *formalistically*, yes, but as far as sin is concerned, Paul answered: “*No, in no wise*” (Rom. 3:9). True Jews were beneficiaries of “the faith of God” and the righteousness of God, whether in the Old Testament or the New Testament. Paul argued that this was because all men

were born “under sin” (Rom. 3:9) – having no real righteousness to personally confide in and no real righteousness to commend ourselves to God by – therefore true Jews became converts by faith even while being “under the Law” (Rom. 3:19) in the Old Covenant (“*Do we make void the Law through faith? God forbid: yea, we establish the Law*”-Rom.3:31). By faith, I mean, they were saved in an Old Testament sense (while “under the Law”) ...that is, until the New Testament provision of faith dawned upon mankind. Thus, Paul argued, true Jews (under the Law) were convinced of their own sin so that their mouths were stopped (Rom. 3:19), they owned their guilt and came to God in need of justification (Rom. 3:20), and by faith in the Gospel-Shadows the Jews were atoned and forgiven! Faith doesn’t void the Law, it establishes it! That’s the truth.

With this in mind, Paul was compelled to address a point of peculiar relevance in the shadow-to-reality transition from the OT to the NT; and, as you read, take note of the consistent phraseology used heretofore.

“But now *the righteousness of God without the law* is manifested, **being witnessed by the law and the prophets**; Even *the righteousness of God which is by faith* of Jesus Christ unto all and upon all them that believe: for there is no difference: For all [Jew and Gentile of every age] have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in HIS BLOOD, **to declare his righteousness for the remission of sins that are past, through the forbearance of God**; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? *of works?* Nay: but by **the law of faith**. Therefore we conclude that a man is justified by faith without *the deeds of the law.*” – Romans 3:21-28

Though authentic Old Testament Jews were saved by faith, with faithful Abraham (Gal. 3:9), the Old Testament was problematic and insufficient to mediate a lasting and eternal forgiveness before God (Heb. 10:1-14). According to the superior operation of redemption offered in the New Testament – in so much that it is the *reality* of the *shadows* and the essence of typological and metaphorical *figures* (Heb. 8:1-5) – it is the sole means of forgiveness whether in the OT or the NT. “HIS BLOOD” is the eternal provision (Rom. 3:25). “His blood” is the benefactor because “it is not possible that the blood of bulls and of goats should *take away* sins” (Rom. 3:25, Heb. 10:4). Though the LORD honestly declared the words “atonement” and “forgiven” in the Old Testament (atonement: Ex. 29:37, 30:10, 16, Lev. 4:1; forgiven: Lev. 4:20, 26, 31, 35), the atonement of animal’s blood was ultimately insufficient! The truth of this begs the question answered in Romans 3:25 regarding the righteousness of God’s forgiveness of past sins unsuccessfully remitted by animal blood.

Indeed, if the OT saints were atoned for and forgiven without their sins being legally remitted in truth, how was God righteous to forgive them!? This seeming complication is answerable by recognizing the merits of Christ’s blood existing as **an eternal provision** which was in pastime delivered to the OT saints by promise and illustrated by shadow, to wit: “These all, having obtained a good report through faith, received NOT *the promise*: God having provided some *better thing* for us, that they without us should not be made perfect” (Heb. 11:40). On this wise, the OT saints were atoned for and forgiven while the provision whereby this is made possible had not yet been offered, therefore, as Paul mentioned, the unremitted sins were forborne until “His blood” was shed, the blood of Christ Incarnate (Rom. 3:25).

Necessarily so, these unremitted sins were forborne by God, but, righteously so, these unremitted sins were forgiven based upon the vindicatory arrival of Jesus Christ the righteous (“*to declare His righteousness for the remission of sins that are past, through the forbearance of God*”-Rom.3:25). In this one Offering, every sin committed since the beginning of the world was atoneable for real, in reality, because the very substance which the shadows existed to portray did finally manifest (“*for the redemption of the transgressions that were under the First Testament*”-Heb.9:15). Therefore, purposefully, those who had faith in the shadows were also believers in the reality declared by the shadows, and without contradiction, Paul affirmed, “Do we then make *void* the Law **through faith?** God forbid: yea, we **establish the Law**” (Rom. 3:31).

“*For if that First Covenant had been faultless, then should no place have been sought for the Second.*” – Heb. 8:7

“Then verily the **First Covenant** had also ordinances of Divine Service, and a Worldly Sanctuary.” – Heb. 9:1

“In that He saith, **A New Covenant**, He hath made the **First** old. Now that which decayeth and waxeth old is ready to vanish away.” – Heb. 8:13

The Insufficiency of the Law

- Carnal/Earthly/Temporary Ordinances -Heb. 9:10
- Carnal/Fleshly/Temporary Purification -Heb. 9:13, 10:1-14

The Sufficiency of the NT

- Spiritual/Heavenly/Eternal Ordinances -Heb. 8:1-6, 9:23-24
- Spiritual/Heavenly/Everlasting Purification -Heb. 9:23-10:14

The Insufficiency of the animal’s blood for remission and atonement was that it purified the flesh and not the soul (Heb. 9:13, 1 Pet. 1:18-23). The emptiness of the shadow left a man unperfected as pertaining to conscience and unprepared for Heaven (Heb. 9:8-10) because the “carnal ordinances” of the Old Covenant, like a powerless shadow (their earthly personage, sacrifices, ceremonies), were unfit for the infrastructure of Eternal Redemption located in Heaven (the location of the very “image” and “reality” from whence cometh salvation)!

ROMANS CHAPTER 4

Seeing this, that the Law was established by faith (Rom. 3:31), another branch of argumentation was undertaken to prove the point. Abraham was brought into focus as a chief example of justification by faith *prior* to the Law, so as to prove, furthermore, the *perpetuity* of justification by faith *under* the system of the Law and upon the *removal* of the Law. This example is of vital relevance because the false Jews do wrongly contrive their fleshly boasting to what they gained from Abraham, they suppose, being his carnal seed. Albeit we see in Abraham a justification wherein man is not able to glory in the flesh, a man who has not found anything “pertaining to the flesh” to be “justified by” (Rom. 4:1-2)! Rather, “Abraham believed God, and it was counted unto him for righteousness” (Rom. 4:3). Faith was reckoned to Abraham for righteousness before physical circumcision or any work of the Law (Rom. 4:9-12) as evidence of a divine purpose which is argued in relationship to the Law:

“For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, **through the law**, but **through the righteousness of faith**. For if they which are **of the law** be heirs, **faith is made void**, and the **promise made of none effect**: Because *the law worketh wrath*: for where no law is, there is no transgression. Therefore it is *of faith*, that it might be *by grace*; to the end *the promise might be sure* to all the seed; not to that only which is *of the law*, but to that also which is *of the faith* of Abraham; who is the father of us all” – Rom. 4:13-16

The identification, “of the Law” and “through the Law” (Rom. 4:13-14, Gal. 3:12), were labels used to identify the physical and carnal seed of Abraham. To believe that the once-born seed of Abraham was the heir of salvation makes void faith and brings the promises of God to “none effect” because salvation was always by grace through faith apart from works. This is the argument being made here in Romans 4:13-16 (exactly parallel to the framework of the former Chapter on the [Ceremonial Law](#)). Therefore, the spiritual seed of Abraham was identifiable “through the righteousness of faith”, according to Romans 4:13 (Jn. 8:39).

In writing to the Galatians, who were leavened by the doctrines of false Jews, the apostle Paul confirmed God’s truth still more. He argued that the Old Testament Israelites were never called to be “of the Law” (finding salvation in its outward observance and in the physical seed of Abraham), “*Even as Abraham believed God, and it was accounted to him for righteousness*” (Gal.3:6). Contrary to the erroneous doctrine of Judaizers, Paul concurred, “Know ye therefore that they which are *of faith*, the same are **the children of Abraham**” (Gal. 3:7). This population of people, which were “*of faith*”, were contrary to the people who were, “*of the works of the Law*” (Gal. 3:10), even as the contradiction of two ancient children of Abraham: Isaac, who was born of the Spirit by faith, was contrary to Ishmael, who was born of the flesh (“*he that was born after the flesh persecuted him that was born after the Spirit*”-Gal.4:29). Through these terms Paul was seeking to

distinguish the real and true interpretation of the Covenant beneficiaries (“*Now to Abraham and his seed were the promises made*”-Gal.3:16), and that seed was “*of faith*” and not “*of the Law*” because God gave it to Abraham by promise (Gal. 3:18).

ROMANS CHAPTER 5

As a fit opening to the Chapter, it was written, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1). True Jews were “without strength” as guilty “sinners” before the Moral perfection demanded by the Law (Rom. 5:6, 8), before and after the Mosaic Law (Rom. 5:14) ...but especially afterwards. It was written in Romans 3:20, “by the Law is the knowledge of sin.” Before we move forward, let’s remember what has been heretofore established.

Phrases Referential to Heretical Judaism

Self-righteous men who do not see their sinfulness and, thereby, their faith & confidence is put in their flesh and not in the atonement, and being thus rendered void of empowering grace these men cannot understand or fulfill the doable aspects of the Law, hence they put their hopes in being justified by a heretical understanding of the Law.

- “the form of knowledge and of the truth in the Law” – Rom.2:20
- “Outward Jews” who “by the letter and circumcision” suppose they keep the Law “in the flesh” – Rom. 2:27-28
- “confidence in the flesh”, “trust in the flesh” – Php. 3:3-4
- “as touching the righteousness which is in the Law, blameless” – Php. 3:6
- “mine own righteousness, which is of the Law” – Php. 3:9

Phrases Referential to True Judaism

Humble men who see their sinfulness and, yet, through faith in the atonement, are empowered by grace to understand and fulfill the doable aspects of the Law through a confidence in God and not dead works.

- Jews who “do by nature the things contained in the Law” showing “the work of the Law written in their hearts” – Rom. 2:14-15
- “Inward Jews” who “by nature” do “fulfill the Law”, whose “circumcision is that of the heart, in the Spirit” – Rom. 2:27, 29
- “the righteousness which is of God by faith” – Php. 3:9

When reading the Book of Romans things can become very confusing because the above phrases will *appear* indistinguishable to the common reader. They are distinguishable, but they can *appear* indistinguishable especially when the references are used so interchangeably one after another. Furthermore, in addition to the two phraseological categories displayed above, there are similar phrases used less frequently made in reference to a slightly different aspect of the Law. This time, in the phrases below, what is in reference is the full demand of the Moral Law being accomplished in Sinless Perfection.

Phrases Referential to Sinless Perfection

- “if thou keep the Law” – Rom. 2:25
- “by the deeds of the Law there shall no flesh be justified” – Rom. 3:20

The purpose of these references was to make heretical Jews grasp how the Law is undoable in the flesh because it commands sinless perfection according to the letter. Those who put their confidence in the flesh to fulfill what they wrongly understood to be the Law needed a wakeup call, a reconsideration, because the purpose of the Law was to prove that no flesh could be justified by personal goodness. This divine purpose of the Law was referenced in Romans 3:20, stating, “by the Law is the knowledge of sin”, and it was reiterated in Romans 4:15, 5:13, & 5:20, saying,

“Because the Law worketh wrath: for where no Law is, there is no transgression.” – Rom. 4:15

“(For until the Law sin was in the world: but sin is not imputed when there is no Law.” – Rom. 5:13

“Moreover the Law entered, that the offence might abound. But where sin abounded, grace did much more abound” – Rom. 5:20

Because this purpose of the Law was not understood by the unconverted, unbelieving, and heretical Judaism of the 1st century, the point was repeatedly and progressively emphasized, but, with moderation, knowing that the Jews would bring an accusation against Paul's teaching supposing that he is saying that the Law itself is sinful (Rom. 7:7-14). To prevent this misunderstanding, Paul undertook an explanation of condemnation and salvation with the point of reference to condemnation located far before the establishment of the Law. The origin of sin, spiritual death, and condemnation was referenced to one man, Adam, and in comparison to this man from whom spiritual death was inherited there was another Man in reference, Jesus of Nazareth. Paul unfolded his argument thus (while maintaining the aforementioned purpose of the Law in Rom. 5:13 & 5:20), saying,

“Wherefore, as by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” – Romans 5:12-21

The Law was instrumentally relatable to the progress and furtherance of sin and death, but the Law was not its origin! As Paul did specifically clarify, my reader, take a careful look: despite the fact that sin was not imputed when there was no Law, and, that all have sinned and thus were partakers of spiritual death – despite these affirmations and the conclusions they seem to imply – Paul said, “Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression” (Rom. 5:12-14). Therefore, sinning while “under the Law” did NOT on an individual basis cause condemnation through sin resulting in the inheritance of spiritual death then being passed upon all men, there was another origin from whence this came prior to the Law! Adam. If self-righteous Jews could be convinced of their inherited condition of spiritual death, then they would relate to the Law as condemned sinners who no longer trust in their wrong perception of “the deeds of the Law” for justification (Rom. 3:20). Yes, and they would no longer deceive themselves that they are better than others in the flesh when, lo, “in Adam all die” (1 Cor. 15:22)!

This point is very important because Paul has and will continue to argue, as we will soon see, that the Law is insufficient to minister righteousness and sufficient to minister condemnation, but as a minister of condemnation it was also a schoolmaster and a guide to the everlasting arms of salvation in Jesus Christ. Albeit, before this progression in the argument will take place, Chapter 5 existed to prove that in Adam: “many be dead”, “death reigned”, “judgment came upon all men to condemnation”, and “many are made sinners” (Rom. 5:15, 17, 18, 19).

ROMANS CHAPTER 6:1-7:14

For the sake of maintaining the cohesiveness of Paul's argument, this section will address Romans 6:1-7:14. The point of origin from which salvation comes into being as an inheritance freely and equally disposed upon all mankind has been clearly set-forth in Chapter 5 – the Man, Jesus Christ! “By the righteousness of One the free gift came upon all men unto justification of Life” (Rom. 5:18)! Jesus is the New Man (Eph. 2:15), the Last Adam (1 Cor. 15:45), and the Head of the Family of Salvation (Eph. 1:22, Gal. 3:28)! He is the Man from whom comes the whole Family of Life, by whom all men are born again and partake of the spiritual inheritance equally owned by all of Jesus' brothers and sisters (Heb. 2:11).

Having read Chapter 5, the Spiritual and Familial union established in Christ for salvation is clearly explained, but how a son or daughter of the first Adam is loosed from their familial and hereditary inheritance of spiritual death is not explained. How is one freed from his own human family, without **dying**? If someone **dies** in an attempt to be free from their human family, how can he be joined together to another human family unless he is **resurrected**? In Chapters 6, Paul addressed this aspect of salvation exactly: salvation by way of *death & resurrection*.

By way of introduction and to prevent any further misunderstanding, Paul brought to attention two notorious questions made by false Jews. Paul spoke candidly about the content of Chapter 5 so as to capture the attention of those intoxicated by the questions of Jewish offenders, and, again, in the middle of the chapter, it was written,

Question #1: “What shall we say then? Shall we continue in sin, that grace may abound? God forbid.” – Rom. 6:1-2

Question #2: “What then? shall we sin, because we are not under the Law, but under grace? God forbid.” – Rom. 6:15

Of course the self-righteous Jews were offended at the proposition of salvation which wasn’t dependent upon works, personal goodness, and fleshly boasting (their own heretical understanding of the Law). Of course the works-based and faith-less Jews had difficulty comprehending a salvation proclaimed on the basis of a free gift. Knowing this, Paul brought the notorious perversions of truth into the question, and at the close of the argument Paul will then ask yet another question, and then another, saying,

Question #3: “What shall we say then? Is the Law sin? God forbid.” – Rom. 7:7

Question #4: “Was then that which is good MADE death unto me? God forbid.” – Rom. 7:13

Sadly, false Jews were quicker to admit that the Law was sinful than that they were sinful, when confronted with a sound explanation of the purpose and instrumentality of the Law. How were the first two questions answered (Rom. 6:1-2, 15)? Paul gave three answers. Paul’s answers to these two questions began with critical and expressive questions, beginning with the phrase, “Know ye not”, revealing the shame of having to answer what should be obvious based upon the content already set-forth. These questions and misunderstandings were not just or reasonable. Rather, they were vented from the mind of a bitter and self-righteous heretic called a Jew, falsely so called. In an effort to shame them, Paul answered their questions with questions, saying,

Answer #1: “What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are **dead to sin**, *live* any longer therein? KNOW YE NOT, that so many of us as were baptized into Jesus Christ were **baptized into His death**?” – Rom. 6:1-3

Answer #2a: “What then? shall we sin, because we are not **under the Law**, but **under grace**? God forbid. KNOW YE NOT, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” – Rom. 6:15-16

Answer #2b: “KNOW YE NOT, brethren, (for I speak to them that know the Law,) how that the Law hath **dominion over a man as long as he liveth**?” – Rom. 7:1

The phrase, “Know ye not”, means, in other words, “YOU DON’T UNDERSTAND”. Paul is addressing spiritually blind Jews who gravely misunderstood! Answer #1 explained *the nature* of salvation via inward regeneration. Answer #2a explained *the moral fruitfulness* of salvation inwardly and outwardly because of the nature of salvation. Answer #2b explained the legal freedom made possible by the nature of salvation via a death-to-life emersion through Christ.

As Paul attested to the bountifulness of grace in that it exceeds the numerical volume of sins committed and debt owed, those who gloried in flesh and blood were stubbornly entertaining an inheritance of the Kingdom by their own righteousness “in the Law” (“*unto the Jews a stumblingblock*”-1Cor.1:23; Lk. 3:8, 1 Cor. 1:27, 15:50). What is it that the false Jews didn’t understand? Answer #1. Namely, that, those who *lived* in sin did so because they were born in Adam, a sinner. The family of Adam was a family of *spiritually dead* sinners (“*death reigned*”-Rom.5:14), a point formerly proven, but Jesus Christ, the quickening Spirit, the only son of Adam unbound by the hereditary *spiritual death*, He decided to **die** on behalf of sinful man and **rise** again so that they, being “**planted together**” in the **death** that He died and the **resurrection** in which He **lives**, might be *severed* from the Family Tree of fallen humanity (Rom. 6:2-13). Mankind’s spiritual union with the death-to-life emersion which Jesus Christ underwent has, at last, begun another Family Tree (1 Cor. 15:45, Matt. 13:31-32) of redeemed humanity who walk in newness of Life via the New Man (Rom. 6:4, Eph. 2:15), an accomplishment nothing short of a second birth (John 3:3,7)! Thus, with the bountifulness of grace which outnumbered sin (Rom. 5:20), the provision to continue in sin has been disallowed and made impossible, as Paul said, “How shall we that are dead to sin live any longer therein” (Rom. 6:2)?

As Paul attested to the nature of salvation via an inward regeneration, the false Jews bitterly opposed it, and questioned the moral integrity of it. Being so engulfed in a superstitious allegiance to a heretical viewpoint of the Law (Jn. 5:39), the false Jews supposed that, without the Law, outward lawlessness was inevitable no matter what happened inwardly (Matt. 23:26). They truly didn’t understand (“*know ye not*”) that inward regeneration established outward moral integrity and lawfulness! The question of moral integrity was a question of obedience, a question answerable by mapping-out the pathway to life trod by the redeemed. Paul spoke of salvation enjoyed as a “the free gift” (Rom. 5:18), and the Jews stumbled at it... so in Romans 6:14-23 Paul clarified the moral integrity of this “gift” (Rom. 6:23) by affirming the fruitfulness of grace’s recipients: they walk in “obedience unto righteousness” (6:16), as “servants of righteousness” (6:18), “servants to righteousness unto holiness” (6:19), “servants to God” (6:22), bearing “fruit unto holiness and the end everlasting life” (6:22). Hence the moral truth is maintained in the New Covenant: there are two paths, one ending in death and the other ending in life (“*the end*” -6:21 & “*the end*” -6:22), as Moses once said, “I have set before you *life* and *death*” (Deut. 30:19).

As Paul attested to the moral integrity of the Law being maintained in salvation by grace in the New Testament, further commentary is necessary because, clearly, not all aspects of the Law have been maintained (in the perspective of false Jews, that is). The unconverted Jews were *thinking* what Jesus Christ told them not to *think*, and Paul knew this (“*Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled.*”-Matt.5:17-18). The unconverted Jews believed that Paul was abolishing the Mosaic Law by *nullifying* the Ceremonial Law, but what they perceived to be an abolition of earthly ceremony was actually [a fulfillment of earthly ceremony on earth and in heaven](#)... and the fulfillment necessitated a cessation of its practice on earth. Without going into greater detail as the Book of Hebrews [would divulge](#), Paul addressed a fundamental point: the indisputable fact that “**death**” necessitated a LAWFUL liberty from otherwise unavoidable aspects of the Law.

“*Death*” is the reason, Paul argued in Romans 7:1-6. Yes, and “*death*” was the root-reason for the former answers as well. In Answer #1, the nature of salvation was proven by a *death-to-life* emersion which liberates from fallen humanity’s Family Tree. In Answer #2a, the nature of salvation (*death-to-life*) was proven to create moral integrity both inwardly and outwardly to the end that it upholds the righteousness of the Law. In Answer #2b, it is further explained how certain aspects of the Law are no longer binding upon redeemed humanity because of a legal release provided on the basis of death (“*the Law hath dominion over a man as long as he liveth*”-Rom.7:1), hence, when a man underwent the *death-to-life* emersion of salvation in Jesus Christ, he was lawfully “loosed” from the Law just as a woman was made “free” from the Laws which forbade remarriage until her husband was dead (Rom. 7:2-3). Parallel to this, Paul said to the Galatians, “I through the Law am dead to the Law, that I might live unto God. I am crucified with Christ” (Gal. 2:19-20). Extending from the lawful allowance which death provided, it was further stated in Romans,

“Wherefore, my brethren, ye also are become **dead to the Law** by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should *bring forth fruit unto God*. For when we were in the flesh, the motions of sins, which were **by the Law**, did work in our members to *bring forth fruit unto death*. But now we are **delivered from the Law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.**” – Rom. 7:4-6

Having read such bold pronouncements, my reader, it can *appear* to some that Paul is morally averse to the Law. Did you read carefully what was stated above? To a 1st century Jewish mind these words were offensive, Paul describing salvation as one in which men, “become dead to the Law” and “delivered from the Law”, Paul explaining that this experience was freedom from what he called, “the oldness of the letter”. Indeed, the language used can *seem* to imply that the Law itself was sin (“*What shall we say then? Is the Law sin? God forbid.*”-Rom.7:7). This impression must be dealt with carefully because 21st century Christians feel the same way that false Jews felt, for neither of the two properly understand salvation as it existed in Biblical Judaism to begin with, and this renders Paul’s arguments unclear and unpersuasive. Sadly, 21st century Christians identify more with how the 1st century unconverted Jews felt about Paul’s teaching, and in an effort to convert the Jews to true Judaism the 21st century Christians get lost in the crossfire. We have need to take some pause and consider this matter comprehensively. For example, parallel to the bold statements made in Romans 7:4-6, Paul wrote to the Corinthians, saying,

“Who also hath made us able ministers of **the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life**. But if the **ministration of death**, written and engraven in stones, was GLORIOUS, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which GLORY was to be *done away*: How shall not the **ministration of the spirit** be rather GLORIOUS? For if the **ministration of condemnation** be GLORY, *much more* doth the **ministration of righteousness** exceed in GLORY. For even that which was made GLORIOUS had **no GLORY in this respect**, *by reason* of the GLORY that excelleth. For if **that which is done away** was GLORIOUS, much more that which *remaineth* is GLORIOUS. Seeing then that we have such hope, we use great plainness of speech: And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of **that which is abolished**: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of **the Old Testament**; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” – 2 Cor. 3:6-18

As you can see, my reader, Paul identified the Law in abrasive terms which, no doubt, communicate strong points. The unsuspecting Jews felt the impact. Do we? Paul identified the Law as, “the letter [which] killeth”, “the ministration of death”, “the ministration of condemnation”, “that which is done away”, and “that which is abolished” (2 Cor. 3:6, 7, 9, 11, 13). In comparison to this, Paul identified the New Testament as, “the Spirit [which] giveth life”, “the ministration of the Spirit”, “the ministration of righteousness”, and “that which remaineth” (2 Cor. 3:6, 8, 9, 11). How can the meaning and purpose of such a comparison be vindicated unless, so it *seems*, the Law is sin? As an answer to this, Paul said, “Nay” (Rom. 7:7). Surely, he has a worthy explanation if only we are granted ears to hear. The methodical emphasis of these abrasive statements is vindicated in Paul’s own words under the inspiration of the Holy Spirit in Romans 7:7-14, saying,

Question #3: “What shall we say then? Is the law sin? God forbid.”

Answer #3: “Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good.”

Question #4: “Was then that which is good MADE death unto me? God forbid.”

Answer #4: “But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin.”

When comparing the Testaments in 2 Corinthians 3:6-18, Paul spoke of the Law as, “the letter [which] killeth” and “the ministration of death” (2 Cor. 3:6-7), but to the Romans he dogmatically stated, “the commandment...was ordained to life” (Rom. 7:10; a more clarifying statement is in Gal. 3:21). In Romans 7:6, Paul spoke of the Law as, “the oldness of the letter”, *seeming* to prove that the Law itself was unspiritual in essence; nevertheless, Paul did on the contrary affirm, “the Law is Spiritual” (Rom. 7:14). In 2 Corinthians 3:6-18 the Law was called, “the ministration of death” and “the ministration of condemnation”, *seeming* to prove that its ministry was inherently MADE into death and condemnation because it was an unspiritual, killing, condemning, and evil system (as could be wrongly understood by the statements made in Romans 4:15, 5:13, 20; a more clarifying statement is in Gal. 3:19). Can you relate, my reader? Do you believe that this conflict is reconcilable? Or would you have joined with the 1st century multitude which was stirred up against the apostle Paul by these words, “Men of Israel, HELP: This man [Paul], that teacheth all men every where against the people, and the Law, and this place: and further brought Greeks also into the Temple, and hath polluted this Holy Place” (Acts 21:28)?

To the flesh these accusations *seem* justified and reasonable, Paul arguing that the killing, death, and condemnation which resulted from the Law were an out-flow of its lack of spirituality in essence (“*the letter*”) – a lack of spirituality which, in turn, revealed its divine purpose of ordination to minister *death* instead of *life*; thus it, being dead and ordained for death, was not a good system but an evil and condemning system, so it *seemed*. My reader, it’s not what it *seems*! The truth is, as Paul affirmed, the Law was “spiritual” in essence (Rom. 7:14), it was “ordained” for “life” and not death (Rom. 7:10), and it was not an evil system of death but, far from it, it was “holy”, “just”, and “good” (Rom. 7:12)!

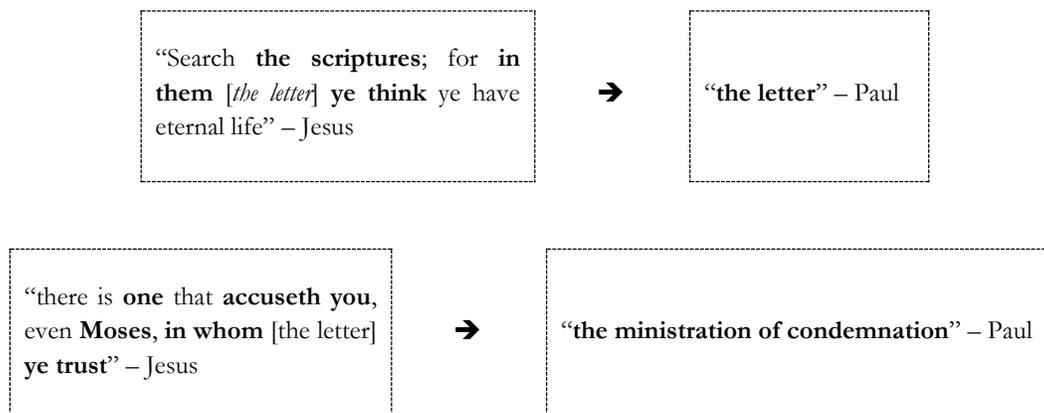
My reader, if the Law was used in *an unspiritual way* and *ministered death*, it is because *unholy, unjust, and evil* men did abuse that which was ordained for *life* and *goodness*. It’s not the Law which was *sinful* (Rom. 7:7), the 1st century false Jews were *sinful*. The Law was not a system “made [into] death” (Rom. 7:13) but, rather, the 1st century false Jews were *spiritually dead* and could not otherwise, but by the Law, come to perceive their own *spiritual deadness*; and, furthermore, when Paul referred to “the letter [which] killeth” in 2 Corinthians 3:6-7, it was not the Law’s *lack of spirituality* which was the manslayer, it was the lack of spirituality of the 1st century false Jews which caused the Spiritual to slay the unspiritual, the Sinless to slay the sinner, the Good to slay the evil, the Holy to slay the unholy, the Living to slay the dead.

You see, what was utterly inconceivable to the 1st century false Jews was, namely, their own personal wretchedness! And, as a consequence, it was not Paul who was *speaking contrary* to the Law but the false Jews who were *living contrary* to the Law. They, the false Jews, condemned Paul for preaching a correct and accurate application of the Law’s sentence upon 1st century Judaism, but seeing that they could not and would not see their own sinfulness and were righteous in their own eyes, their understanding of the Law was reduced down to a formalistic practice of what to them appeared to be the clear teachings of the Law (this is all that the flesh can conceptualize from “the letter”). Truly, “the flesh profiteth nothing” (Jn. 6:63). Therefore, that which the Jews hoped to be their LIFE was in actuality their DEATH, and they were offended when Paul spoke otherwise (Jn. 1:4-5, 5:43). Paul did not inspire himself to use descriptive language thus, an offended 1st century Judaism rejected Paul who stood in Jesus Christ, the Chief Corner Stone, who was rejected first of all (Isa. 8:13-18, 1 Pet. 2:4-8). This conflict was foretold by the prophet Isaiah and confirmed by the Lord Jesus, saying,

“And He [Jesus] shall be for a Sanctuary; but for a Stone of **stumbling** and for a Rock of **offence** to both the houses of Israel, for a **gin** and for a **snare** to the inhabitants of Jerusalem. And *many* among them shall **stumble**, and **fall**, and be **broken**, and be **snared**, and be **taken**. *Bind up the testimony, seal the law among my disciples.*” – Isaiah 8:14-16

“I am come in My Father's Name, and ye receive Me not: if another shall come in his own name, him ye will receive.” – John 5:43

Indeed, the testimony was *bound* and the Law was *sealed* from the self-righteous and unconverted Jews so that they could not understand it! Thus Jesus Christ was a *Stone of stumbling* and a *Rock of offence*, and Paul followed in the same Name and footsteps (Php. 1:21 1 Pet. 2:21). What was sealed from the offended public was revealed to those who met the terms of discipleship from generation to generation, as Jesus said (John 7:16-17, Matt. 10:37-39, 11:25). Even so, make no mistake about it! There was a notable parallelism between Jesus’ and Paul’s preaching to 1st century Judaism when they said, for example,



What Jesus Christ descriptively and phraseologically termed, “search the scriptures” (Jn. 5:39), He rebuked as superstitious, faith-less, and formalistic. It was a searching of the scriptures for *the glory of man*; it was NOT a searching after God (John 5:39-47)! Therefore, Christ said, “in them ye think ye have eternal life...and ye will not come to Me that ye might have life” (Jn. 5:39-40). The 1st century Jews searched the scriptures and trustfully thought upon the them (Jn. 5:39), this is true... but in an *unspiritual way*. Likewise, also, they trusted in Moses... but in an *unspiritual way*. Therefore, their searching of and trusting in the Law resulted in shallow and outward formalism --- mere lip-service to God (Matt. 15:8). What happened? **The Spirituality of the Law** was heretically reduced into what the flesh could conceptualize and imitate --- what Paul called, “the letter” (Rom. 2:27, 29, 7:6, 2 Cor. 3:6). This selfsame thing, “the letter”, had become a minister of death and condemnation rather than life.

To refresh your mind and to prepare you for further points of reference, my reader, carefully consider Paul’s phraseology used in 2 Corinthians 3:6-18 with the aforementioned points in mind.

2 Corinthians 3:6-18

[6] Who also hath made us able ministers of **the New Testament**; not of *the letter*, but of *the Spirit*: **for the letter killeth, but the Spirit giveth life.**

[7] But if **the ministration of death**, written and engraven in stones, was GLORIOUS, so that the children of Israel could not *stedfastly behold* the face of Moses for the GLORY of his countenance; which GLORY was *to be done away*:

[8] How shall not **the ministration of the spirit** be rather GLORIOUS?

[9] For if **the ministration of condemnation** be GLORY, much more doth **the ministration of righteousness** exceed in GLORY.

[10] For even that which was made GLORIOUS had **no GLORY in this respect**, by reason of the GLORY that excelleth.

[11] For if that which is *done away* was GLORIOUS, much more *that which remaineth* is GLORIOUS.

[12] Seeing then that we have such hope, we use great plainness of speech:

[13] And *not* as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to *the end of that which is abolished*:

[14] But their minds were **blinded**: for until this day remaineth the same veil untaken away in the reading of **the Old Testament**; which veil is done away in Christ.

[15] But even unto this day, when Moses is read, the veil is upon their heart.

[16] Nevertheless when it shall turn to the Lord, the veil shall be taken away.

[17] Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

[18] But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

It will be helpful to examine this passage henceforth by distinguishing two great emphasis found therein.

Emphasis #1: Look carefully, and see, verse 6, 13, 14, 15, and 16 were written in reference to the unspiritual condition of false Jews who, in their attempted relationship with the Law, became heart-less observers of a dead religion, unspiritual followers of mere letters, justified in their own eyes while being utterly void of the Spirit of God. Why? The Spirituality of the Law was indiscernible to the false Jews because, Paul explained, there was a veil over their hearts which blinded their eyes and deafened their ears from the truth.

Emphasis #2: Look carefully, and see, verses 7-16 did also speak in reference to the fading GLORY of the Old Testament and the unfading GLORY of the New Testament. Take note: The apostle Paul did not affirm that the Old Testament was without GLORY, but that the GLORY which it had was temporary, its purposes inferior, and its goals intermediate, all in reference to the coming of a greater GLORY. Paul's denouncing statements made in regard to the Old Testament in verses 7-16 are evidently justifiable when, very specifically, a comparison of GLORY is being made between the two Testaments. Again, I say, Paul was not saying that the Old Testament was without GLORY, but in comparison to the GLORY of the New Testament the Old Testament was successfully rendered thus ("*For even that which was made GLORIOUS had **no GLORY in this respect**, by reason of the GLORY that excelleth.* For if that which is *done away* was GLORIOUS, much more *that which remaineth* is GLORIOUS.-2Cor.3:10-11).

How can these two emphasis be cohesively and understandably intertwined in a single divine argumentation, rendered in 2 Corinthians 3:6-18? Well, my reader, it was a two-teared argument soundly fashioned from a mind that understood the course of salvation in Jewish History theretofore.

It is seemly for Paul to incorporate rebukes of false Judaism while arguing for the supremacy of the New Covenant because, wittingly, true Judaism did prophesy of the coming domination of false Judaism, and, furthermore, this event did set the stage for the unveiling of an **eternal purpose** which had theretofore been hidden in God. This means that the fall of Judaism into widespread apostasy was instrumentally used for a greater and more supreme **eternal purpose**: the incarnation of the Son of God. To condescend to those who are not versed in Biblical History, a brief overview is necessary.

Moses (the Law) prophesied how there would be a Great Falling Away in the Old Testament dispensation, an experience where God's sons and daughters (Deut. 32:18-20) would be turned to sin, fleshly corruption, and spiritual desolation – even unto the widespread practice of Pagan Idolatry in the name of the God of Israel. Take, for example, the apostate generations of the Judges, the desecration and robbery of the glory of God in Shiloh, the backsliding of Solomon and the subsequent division of the Kingdom of Israel from the Kingdom of Judah in the days of Jeroboam and Rehoboam, and, alas, this marked the beginning of widespread idolatry and apostasy in the Land of Israel and Judah all throughout the generations of the Kings, but especially in Israel. These generations were not without a few brief intermissions of revival under the leadership of righteous Kings and Prophets, but, nevertheless, the falling away foretold by Moses was progressively in the works from generation to generation. This falling away was foretold to progressively reach a climax point at which God would temporarily cast away the Israelites by hiding His face from them (Deut. 32:20-21, Rom. 10:19, 11:11), a time at which God was doing again what He did in Shiloh centuries prior: an utter removal of His presence from His people via the Assyrian and Babylonian Captivities.

This eventual degeneration of Israel (Jer. 2:2-3,21, Isa. 5:1-7, 63:10) was symbolically, metaphorically, and typologically foretold by the dimming of Moses' face in 2 Corinthians 3:6-18 – a symbol that Israel would not be enabled to look steadfastly upon the light of truth which shined therefrom because the Spirit of God was going to progressively depart from the Israelites as their iniquities increased (Lev. 26:14-46, Ezek. 20:4-44, Jer. 11:7,11). Conveying the eventual blinding of the Jewish heart (2 Cor. 3:14, Rom. 11:7,25), Moses put a veil over his face. The Jews, discerning not when or if the glory of the LORD was absent (Ezek. 10:18-22, 11:22-25, Mk. 11:11-21), provoked God to repent concerning them ([God in the ways of Man](#); Matt. 21:33-46), therefore as the veil obstructed the perception of dimming light from Moses' face, a veil of spiritual blindness upon the hearts of Judaism compelled them to boast in a God-less Judaism of no Spiritual glory (Rom. 11:7, Matt. 13:14-15), a religion of mere letters and fleshly formalism (Rom. 2:20, 27, 7:6, 2 Cor. 3:6)!

It was not that the inherent glory of the Old Testament's *liveliness, spirituality, goodness, holiness, and righteousness* did fade, it remained the same and served its purpose in the remnant who was enabled by God to see, hear, and believe (such men and women like Zachariah, Elisabeth, Mary, Joseph, Simeon, Anna, the disciples of John, the disciples of Jesus, etc.). Nevertheless, the prophetic course was fulfilled in that, God's willingness to reveal it and the people's ability to observe it would be progressively decreased. Taking a step outside of human thought and ingenuity, Paul declared **eternal purposes** hidden in God through the inspiration of the Holy Ghost. He rendered reasons for the blindness which befell the Jews unto their eventual fall by giving reference to **the transcending purpose of the Law** in light of the New Covenant in Jesus Christ. With God's **eternal purposes** in mind, a fitting title to give the Law is, "Our Schoolmaster".

"the Law was our Schoolmaster" – Galatians 3:24

"the Law is not made for a righteous man, but for a lawless and disobedient..." – 1 Tim. 1:8-10

This transcending & eternal purpose of the Law sheds light on the phraseological word-choice used when Paul spoke of the Law as, "the ministration of death" and "the ministration of condemnation" (2 Cor. 3:6-18).

"by the Law is the knowledge of sin" – Rom. 3:20

"Because the Law worketh wrath: for where no Law is, there is no transgression." – Rom. 4:15

"For until the Law sin was in the world: but sin is not imputed when there is no Law." – Rom. 5:13

"Moreover the Law entered, that the offence might abound." – Rom. 5:20

"Wherefore then serveth the Law? It was added because of transgressions, *till* the Seed [Jesus] should come to whom the promise was made;" – Gal. 3:19

What does it mean for Paul to say in Galatians 3:24, "the Law was our Schoolmaster"? The above references did identify the eternal purpose behind the Law progressively throughout Romans, but then, in Chapter 7, greater explanation was given, Paul testifying,

"What shall we say then? Is the Law sin? God forbid. Nay, I had not *known* sin, but by the Law: for I had not *known* lust, except the Law had said, Thou shalt not covet. But sin, *taking occasion by the commandment*, wrought in me all manner of concupiscence. For without the Law *sin was dead*. For *I was alive* without the Law once: but when the commandment came, *sin revived*, and *I died*. And the commandment, which was ordained to life, *I found to be* unto death. For sin, *taking occasion by the commandment*, deceived me, and *by it* slew me. Wherefore the Law is **holy**, and the commandment **holy**, and **just**, and **good**.

Was then that which is good made death unto me? God forbid. But sin, *that it might appear sin, working death in me by that which is good*; that sin *by the commandment might become exceeding sinful*. For we know that the Law is **spiritual**: but I am carnal, sold under sin." – Rom. 7:7-14

I say again, in affirmation of Paul's clear statements made above to squelch the rampant misunderstanding of 1st century Jews, the inherent glory of the Old Testament's *liveliness, spirituality, goodness, holiness, and righteousness* did not fade away, it remained the same and served its purpose in the remnant who was enabled by God to see, hear, and believe, but God's willingness to reveal it and the people's ability to observe it was progressively decreased, hence the rampant misunderstandings. Thus the Law served its **eternal purpose** in God, Paul argued. The Law gave the knowledge of sin (Rom. 3:20), worked wrath (Rom. 4:15), enforced the imputation of sin (Rom. 5:13), was instrumentally related to abounding offences (Rom. 5:20) so that sin might appear as sin in the eyes of mankind (Rom 7:13), so that sin might become exceedingly sinful and repulsive to all men (Rom. 7:13) ...to what end? What **eternal purpose** is thereby fulfilled? Indeed, it seems like a "ministration of death" and a "ministration of condemnation" ...but is it? On the contrary, the Law enabled and established life and salvation in that it was "our Schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24)! In other words, it stripped the garments of self-righteousness from man leaving him naked, ashamed, helpless, and dependent on a plan of redemption which would be by grace through faith, and not of ourselves!

Expounding this in Romans 7, the appeal was made to the audience to reckon the purpose of the Law from the standpoint of conversion from flesh-to-Spirit. Paul, speaking after the flesh ("*when we were in the flesh*"-Rom.7:5), affirmed, "I had not known sin, but by the Law" (Rom. 7:7). The Law did not cause sin or make death, the ferocity and wickedness of sin took occasion through the Law and was thereby aggravated to wreak havoc upon man and further the conquest of spiritual death. "The Law worketh wrath" through "offences abounding" (Rom. 4:15, 5:20, Gal. 3:19), yes, and through just wrath being expressed against abounding offences *the Law schooled the Jews* to perceive their need for salvation via God's unmerited favor purchased by an atonement (Gal. 3:24); thus the Old Covenant was not a Testament that was void of faith but instrumental to faith! The **temporary imposing** of shadows (Heb. 9:8-15) did teach and school the OT saints to believe in God so that when the actual image came they would comprehend its magnificence and believe in Christ forever (Gal. 3:24, Heb. 10:1). "Wherefore the Law was our Schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24). The Law was not in contradiction with but complementary to faith, shadow-to-reality; thanks be to God!

Before a further survey is conducted to learn exactly how the Old Testament saints were [schooled by the Law via shadows](#), let us consult the Book of Galatians. Paul did further explain details behind the **eternal purpose** of God with respect to the **temporary purpose** of the Law in the Book of Galatians. The argumentation presented there does helpfully confirm all the conclusions we have drawn from the inspired text of Romans heretofore, but it will also lead us to consider another profound reason why Paul was and is vindicated for using the abrasive and seemingly misleading language found in 2 Corinthians 3:7-11 ("the ministration of death", "glory to be done away", "ministration of condemnation", "that which is done away").

In Galatians Chapters 3-4, which will be our focus, Paul did once again use phrases referential to Heretical Judaism, True Judaism, and Sinless Perfection. This was contextually relevant because in Galatia, yet again, the Gentile Church was being overcome by false Judaism. Paul labored to relieve them from feeling obliged to do "the works of the Law" in the flesh and outward formalism (Gal. 3:5), severely warning them. The Gentile Christians were being turned from salvation by faith through grace unto false Judaism, an anti-faith and anti-Spirit religion of heretics. Paul was bold but comprehensive in his address, and the following select portion of the text will serve our needs in this study.

Galatians 3:1-4:10

[1] O foolish Galatians, who hath **bewitched** you, that ye should **not obey the truth**, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

[2] This only would I learn of you, Received ye the Spirit **by the works of the Law**, or *by the hearing of faith*?

[3] Are ye so foolish? having *begun in the Spirit*, are ye now **made perfect by the flesh**?

[4] Have ye suffered so many things in **vain**? if it be yet in vain.

[5] He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it **by the works of the Law**, or *by the hearing of faith*?

- [6] Even as Abraham *believed God*, and *it was accounted to him for righteousness*.
- [7] Know ye therefore that *they which are of faith*, the same *are the children of Abraham*.
- [8] And the scripture, foreseeing that God would *justify the beathen through faith*, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.
- [9] So then *they which be of faith* are *blessed with faithful Abraham*.
- [10] For as many as are **of the works of the Law** are under **the curse**: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.
- [11] But that **no man is justified by the Law in the sight of God**, it is evident: for, *The just shall live by faith*.
- [12] And **the Law is not of faith**: but, The man that doeth them shall live in them.
- [13] Christ hath redeemed us from **the curse of the Law**, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:
- [14] That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit **through faith**.
- [15] Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.
- [16] Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.
- [17] And this I say, that the Covenant, that was confirmed before of God in Christ, **the Law**, which was four hundred and thirty years after, cannot disannul, **that it should make the promise of none effect**.
- [18] For if the inheritance be **of the law**, it is no more **of promise**: but God gave it to Abraham **by promise**.
- [19] *Wherefore then serveth the Law?* It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.
- [20] Now a mediator is not a mediator of one, but God is one.
- [21] *Is the Law then against the promises of God?* God forbid: **for if there had been a Law given which could have given life**, verily **righteousness should have been by the Law**.
- [22] But the scripture hath *concluded all under sin*, that the promise **by faith** of Jesus Christ might be given to them that believe.
- [23] But before faith came, we were **kept under the Law**, shut up unto the faith which should afterwards be revealed.
- [24] Wherefore **the Law was our Schoolmaster** to bring us unto Christ, that we might be justified by faith.
- [25] But after that faith is come, we are no longer **under a Schoolmaster**.
- [26] For ye are *ALL the children of God* **by faith** in Christ Jesus.
- [27] For as many of you as have been baptized into Christ have put on Christ.
- [28] There is neither *Jew* nor *Greek*, there is neither *bond* nor *free*, there is neither *male* nor *female*: for ye are ALL one in Christ Jesus.
- [29] And if ye be Christ's, *then are ye Abraham's seed, and heirs according to the promise*.

- [1] Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;
- [2] But is under **tutors** and **governors** until *the time appointed* of the father.
- [3] Even so we, when we were **children**, were in **bondage under the elements of the world**:
- [4] But when *the fulness of the time was come*, God sent forth his Son, made of a woman, made **under the law**,
- [5] To redeem them that were **under the law**, that we might receive **the adoption of sons**.
- [6] And because ye are **sons**, God hath sent forth **the Spirit** of his Son into your hearts, crying, Abba, Father.
- [7] Wherefore thou art no more a **servant**, but a **son**; and if a **son**, then an **heir** of God through Christ.
- [8] Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.
- [9] But now, after that ye have known God, or rather are known of God, how turn ye again to **the weak and beggarly elements**, whereunto ye desire again to **be in bondage**?
- [10] Ye observe **days**, and **months**, and **times**, and **years**.

To understand the terminology used in Galatians Chapters 3-4, let's follow the contextual evidence provided in Chapters 1-2 & 5-6. From the beginning, Paul was declaring the existence of "another gospel" which was contrary to both *faith* and *grace* (Gal. 1:6). This was the perverted "gospel" of the invading Judaizers (false Jews) who were corrupting the Christians of Galatia (Gal. 1:7). Paul spoke of the bewitchment whereby they deceived the Galatians, to wit, they were "removed from Him that called [them] into the *grace* of Christ" (Gal. 1:6). How did it happen? By what heresy? Supremely, the Jews were compelling the Gentile Christians of Galatia to believe that they must be physically circumcised for justification in the sight of God (Gal. 2:3, 5:2-4), which meant, in other words, to be "justified by the works of the Law" (Gal. 2:16).

Paul did boldly call this religion, "the Jews' Religion" (Gal. 1:13-14). To no surprise, this phrase was referential to false and heretical Judaism, just like Revelation 2:9 made mention of such, saying, "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." Confirming this, Paul confessed his past relationship with this "religion" and acknowledged the basis of its teachings, saying, "I...profited in **the Jew's Religion** above many my equals in mind own nation, being more exceedingly zealous of **the traditions of my fathers**" (Gal. 1:14). Again, to no surprise, the Lord Jesus gave scathing rebukes to 1st century Jews who dared to make void the commandments of Biblical Judaism because of mere traditions (Matt. 15:2-3, 6). What was "the Jews' Religion", essentially? It was a religion which wrongly taught that one could be "justified by the works of the Law" (Gal. 2:16) in general, but in this case physical circumcision was the focal point in Galatia.

In an effort to loosen the grip of heresy upon the mind of the Gentile Christians, Paul tactfully addressed a situation which arose in Antioch concerning Peter and certain Jews who were blamable and temporarily carried away in dissimulation (denying the Gospel so as to observe the damnable heresies of false Judaism; see Gal. 2:11-21). Paul was using this example of Peter's backsliding as a reproof to the Galatians who were taken in the same snare. To expose this snare, Paul had to expose 1st century Judaism for what it was in truth; and seeing that these Jews, falsely so called, insisted upon the physical circumcision of the Gentile Christians, they were proud to call themselves "the Circumcision" or "the Concision" (Eph. 2:11, Php. 3:2). Albeit, Paul said of them, "neither they themselves who are circumcised **keep the Law**; but desire to have you circumcised, that they may *glory in your flesh*" (Gal. 6:13). You see, this outward sign of physical circumcision became a perverted gospel to them because they gloried in their own flesh, in false Judaism, in formalistic righteousness they wrongly supposed to gain from the Law.

It is important to note what is meant by the phrase written in Galatians 2:15, which said, "**Jews by nature**". Finding it useful to use 1st century terms of Jewish identification, Paul used this phrase while rebuking Peter, saying, "If thou [Peter], being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live **as the Jews**? We who are **Jews by nature**, and not sinners of the Gentiles, knowing that a man is not justified **by the works of the Law**, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not **by the works of the Law: for by the works of the Law shall no flesh be justified**" (Gal. 2:14-16). To be a Jew *by nature* meant to be a Jew by the flesh ("*circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of Hebrews; as touching the Law, a Pharisee*"-Php.3:5), the same thing Paul reckoned as an anti-Gospel and heretical "confidence in the flesh" (Php. 3:3-4) when and if it was pursued as a means of justification. Thus, to reckon a "Jew by nature" in comparison with what was said of the Gentiles, who were called, "sinners of the Gentiles", it was identifying their condition in the flesh (Gal. 2:15). Therefore, when Paul questioning Peter why he was compelling the Gentiles to live after the manner of the Jews, the Jews who were in reference were those of 1st century false Judaism. It was understood by all 1st century saints that Peter and the other Jews with him at Antioch (before they were dissimulating) were the real Jews of Biblical Judaism, despite the use of Paul's phraseology. Paul's point was that Peter and the others were departing from real Judaism to heretical Judaism, the true to the false. These contextual points are important and must be coherently traced throughout the Book of Galatians, lest we misunderstand what is being condemned and what is being extolled.

False Judaism truly believed that they would receive the inheritance of Abraham (Heaven) simply because they were the physical seed of Abraham by birth and by physical circumcision, a confidence in the flesh which John the Baptist

rebuked, saying, “Begin not to say within yourselves, We have Abraham as our father: for I say unto you, that God is able of these stones to raise up children unto Abraham” (Lk. 3:7-9). This faith-less and grace-less Judaism which gloried in the flesh did pervade the Land of Israel in the 1st century, thus Peter and Paul, the apostles, and all the disciples of Jesus had to tear down everything they once gloried in for justification on this regard; and referencing this in the context of Peter’s backsliding, Paul said, “If I build gain **the things which I destroyed**, I make myself a transgressor” (Gal. 2:18). Now, truly, this can’t be phraseologically referential to true Judaism, right? Paul was not persuaded of the necessity to destroy the Law as it was correctly taught, interpreted, and applied by the remnant of true Jews who were forsaken by 1st century Judaism, right? God forbid. My reader, I will not forbear to remind you of what Jesus said and Paul echoed, saying,

“Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfill.” – Matt. 5:17

“Do we then make void the Law through faith? God forbid: Yea, we establish the Law.” – Rom. 3:31

This being the case, what was a true and right interpretation of the Law in Peter’s situation of backsliding? It was, as Paul spoke of himself as an example in Galatians 2:19-20. Paul, being a true Jew, gave reference to the Judaism that Peter and the others were temporarily departing from so as to rebuild the works-based system of false Judaism, and using himself as an example he extolled true Judaism, saying: “For I **through the Law am dead to the Law**, that I might live unto God. I am crucified with Christ” (Gal. 2:19-20). This is exactly what was already argued in Romans 7:1-6, formerly covered. In saying this, Paul meant, “I do not frustrate *the grace of God*: for **if righteousness come by the Law**, then Christ is dead in vain.” (Gal. 2:21). We can be certain what Paul was meaning here by, “frustrate the grace of God”, because Paul did later rebuke the backslidden Galatians, saying, “Behold, I Paul say unto you, that **if ye be circumcised**, Christ shall profit you nothing. For I testify again to **every man that is circumcised**, that he is a debtor to do the whole Law. Christ is become of no effect unto you, whosoever of you are justified by the Law; ye are *fallen from grace*” (Gal. 5:2-4). Therefore, when Paul spoke of “righteousness coming by the Law”, as in Galatians 2:21, it is clear he was referencing the formalism of false Judaism who hoped in justification by physical circumcision and the like.

With the aforementioned citations in mind as a contextual casement around Galatians Chapters 3:1-4:10, Paul’s word-usage is no longer unclear. When referencing, “the works of the Law” (Gal. 3:2,5) and being “made perfect by the flesh” (Gal. 3:3), Paul was identifying those who were being circumcised so as to be justified, so they thought. In so doing the Galatian Christians thought to become *real* children of Abraham and Israel, so they thought. In so doing the Galatian Christians thought to become *real* Jews, so they thought. They were bewitched by False Judaism! Disproving this, Paul preached and applied true Judaism’s doctrine of justification as it was illustrated in the life of Abraham, a *true* Jew, a man who was justified by faith (Gal. 3:6-9)! Consider the following parallelism.

Galatians 3:6-14, 18

[6] Even as Abraham believed God, and it was accounted to him for righteousness.

[7] Know ye therefore that they which are **of faith**, the same are *the children of Abraham*.

[8] And the scripture, foreseeing that God would justify the heathen **through faith**, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

[9] So then they which be **of faith** are blessed with *faithful Abraham*.

[10] For as many as are **of the works of the law** are *under the curse*: for it is written, Cursed is every one that *continueth not in all things* which are written in the book of

Romans 4:10-16

[10] How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

[11] And he received the sign of circumcision, a seal of the righteousness **of the faith** which he had yet being uncircumcised: that he might be the father of all **them that believe**, though they be not circumcised; that righteousness might be imputed unto them also:

[12] And the father of circumcision to them who are not of the circumcision only, but who also walk in **the steps of that faith** of our *father Abraham*, which he had being yet uncircumcised.

[13] For the promise, that he should be the heir of the

the Law to do them.

[11] But that *no man is justified by the Law* in the sight of God, it is evident: for, **The just shall live by faith.**

[12] And **the Law** is not **of faith**: but, *The man that doeth them shall live in them.*

[13] Christ hath redeemed us from **the curse of the Law**, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

[14] That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

[18] For if the inheritance be **of the Law**, it is no more **of promise**: but God gave it to Abraham *by promise.*

world, was not to Abraham, or to his seed, **through the law**, but through the righteousness **of faith.**

[14] For if they which are **of the law** be heirs, **faith is made void, and the promise made of none effect**:

[15] Because the Law worketh wrath: for where no law is, there is no transgression.

[16] Therefore it is **of faith**, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is **of the law**, but to that also which is **of the faith of Abraham**; who is *the father of us all*,

Firstly, let us take note: the people who were “of faith” (Gal. 3:7,9,12) were contrary to those who were “of the works of the Law” (Gal. 3:10,12,18). These phrases were referential to true Jews and false Jews. The false Jews, who sought justification by the works of the Law, were self-righteous and proud because they couldn’t see their own wretchedness (thus it behooved Paul to say, “*the scripture hath concluded all under sin*”-Gal.3:22) before the standard of Sinless Perfection demanded by the Moral Law (referenced in Gal. 3:10, 12). Paul was not discounting that true Judaism was a religion of justification by faith, for, you see, he quoted Habakkuk 2:4, which states, “The just shall live by faith.” This verse was quoted right in between verse 10 and 12, the two verses where Paul was referencing the moral standard of Sinless Perfection. Sinless Perfection was impossible to achieve (Rom. 3:23), indeed, but God provided a lawful remedy to [fulfill this moral demand of the Law](#) so as to live in a state of innocence, a legal status as if the true Jews were sinlessly perfect and had never sinned at all their entire lifetime – by way of grace through faith in provisional atonement this impossibility was made possible (therefore scripture does affirm, and does not deny the following cross references to Gal. 3:10 [Deut. 11:26-28, 27:26] & Gal. 3:12 [Lev. 18:5, Neh. 9:29, Ezek. 20:11, 13, Matt. 19:17, Lk. 10:25-28, Rom. 10:5-6, Deut. 6:24-25, 4:1-4])! Therefore “the Law”, interpreted like the false Jews and related to in a faith-less and formalistic way, “is not of faith”, albeit the true and real interpretation of the Law was of faith (the Law was established by faith and fulfilled by the promises – Rom. 3:31, Gal. 3:21-25)! Before moving forward, my reader, look at the categories below to see the consistency of what has been argued thus far.

Phrases Referential to Heretical Judaism

Self-righteous men who do not see their sinfulness and, thereby, their faith & confidence is put in their flesh and not in the atonement, and being thus rendered void of empowering grace these men cannot understand or fulfill the doable aspects of the Law, hence they put their hopes in being justified by a heretical understanding of the Law.

- “justified by the works of the Law” – Gal. 2:16
- “righteousness come by the Law” – Gal. 2:21
- “the works of the Law” – Gal. 3:2
- “made perfect by the flesh” – Gal. 3:3
- “of the works of the Law” – Gal. 3:10
- “the Law” – Gal. 3:12
- “of the Law” – Gal. 3:18
- “through the Law” – Rom. 4:13
- “of the Law” – Rom. 4:14
- Note: “of the Law” in Rom. 6:16 is different because it identifies Jews by flesh in a broader sense (true or false Jews), rather than identifying false Jews who trusted in their flesh.

Phrases Referential to True Judaism

Humble men who see their sinfulness and, yet, through faith in the atonement, are empowered by grace to understand and fulfill the doable aspects of the Law through a confidence in God and not dead works.

- “of faith” – Gal. 3:7
- “of faith” – Gal. 3:9
- “by faith” – Gal. 3:11
- “of faith” – Gal. 3:12
- “of promise” & “by promise” – Gal. 3:18

Phrases Referential to Sinless Perfection

- “to continue in all things which are written in the Book of the Law to do them” – Gal. 3:10
- “righteousness existing by the Law” – Gal. 3:21
- “a debtor to do the whole Law” – Gal. 5:3
- “keep the Law” – Gal. 6:13

Those who sought justification by the formalism of the Law through the flesh were thereby bound to keep the sinlessly perfect moral standard demanded by the Law, a thing which was impossible; therefore such men were thoroughly condemned. This is the argument used by Paul in Gal. 3:10-13 and 3:19-25 so as to strip the false Jews of their self-righteousness, just as Romans 7:7-14 illustrated.

Galatians 3:19-29

[19] **Wherefore then serveth the Law?** It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

[20] Now a mediator is not a mediator of one, but God is one.

[21] **Is the law then against the promises of God?** God forbid: for if there had been a law given which could have given **life**, verily **righteousness** should have been by the law.

[22] But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

[23] But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

[24] Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

[25] But after that faith is come, we are no longer under a schoolmaster.

[26] For ye are all the children of God by faith in Christ Jesus.

[27] For as many of you as have been baptized into Christ have put on Christ.

[28] There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

[29] And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

“What shall we say then? Is the Law sin?”

God forbid. Nay, I had not known sin, but by the Law: for I had not known lust, except the Law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the Law sin was dead. For I was alive without the Law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the Law is holy, and the commandment holy, and just, and good.

Was then that which is good made death

unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the Law is spiritual: but I am carnal, sold under sin.” – Rom. 7:7-14

My reader, look carefully at Galatians 3:10 and 3:21 before we proceed.

Has the Law only brought “**curse**” (Gal. 3:10)? **No.**

Has the Law only brought “**death**” and advanced “**unrighteousness**” (Gal. 3:21)? **No.**

Has there ever been any Jews who experienced “**blessing**”, “**life**”, and “**righteousness**” while under the Law (Gal. 3:21)? **Yes.**

To those who related to the Law in a lawful, spiritual, truthful, and faith-filled manner, these men (true Jews) experienced “**blessing**”, “**life**”, and “**righteousness**” inwardly and outwardly, nevertheless the “**blessing**”, “**life**”, and “**righteousness**” was not divinely granted to them because of any virtue contained in the earthliness of the Law. No, but on the basis of this one thing, and only this: because the Law was ordained by God as Earthly Shadows with the **eternal purpose** to testify, declare, and teach mankind of Heavenly Realities, sins were forgiven and God's wrath was forborne from Old Testament believers because by faith they put their trust in the testimony and witness of the Law given via shadows (Rom. 3:21, Lk. 24:25-27, 44). Thus, even when the actual substance and reality of “**blessing**”, “**life**”, “**forgiveness**”, and “**righteousness**” had not yet come into manifestation – and the Heavenly Ceremonies therewith have not yet been performed so that mankind might be substantially saved – God dispensed these virtues prior to their purchase and performance on the basis of man's faith in what had been promised but not yet provided.

To those who related to the Law unlawfully, without spirituality, untruthfully, and void of faith, these men experienced “**curses**”, “**death**”, and “**condemnation**”. They experienced this, not because Jesus Christ had not yet come, but

because these men were unbelievers! Paul wrote to refute the rampant confusion caused by Jewish heretics, hence all the phraseological references, and, conveniently, Paul did also extol the supremacy of the New Covenant all throughout his writings because the reformation had finally come! True Jews understood this. Meanwhile, indeed, to unbelieving Jews the Law was a “minister of **death**” and a “minister of **condemnation**”, a system which gave no life and provided no righteousness (not even provisionally and certainly not substantially), but to believing Jews the Law was a Gospel Message which bore good tidings of a future provision they were allowed to receive and experience by faith – God counting their faith as righteousness – even though the actual righteousness which they were believing for had not yet come into substance and reality! Thus, what can we call the condition of such men, the true Jews? They were, according to the Book of Galatians, under a Schoolmaster, Tutor, and Governor until the appointed time.

Galatians 3:22-25

[22] But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

[23] But before faith came, we were kept under the Law, shut up unto **the faith** which should afterwards be REVEALED.

[24] Wherefore the Law was our **Schoolmaster** *to bring us unto Christ*, that we might be justified by faith.

[25] But after **that faith** is COME, we are no longer under a **Schoolmaster**.

Galatians 4:1-10

[1] Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

[2] But is under **tutors** and **governors** until *the time appointed* of the father.

[3] Even so we, when we were **children**, were in **bondage under the elements of the world**:

[4] But when *the fulness of the time was come*, God sent forth his Son, made of a woman, made **under the law**,

[5] To redeem them that were **under the law**, that we might receive **the adoption of sons**.

[6] And because ye are **sons**, God hath sent forth **the Spirit** of his Son into your hearts, crying, Abba, Father.

[7] Wherefore thou art no more a **servant**, but a **son**; and if a **son**, then an **heir** of God through Christ.

[8] Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

[9] But now, after that ye have known God, or rather are known of God, how turn ye again to **the weak and beggarly elements**, whereunto ye desire again to **be in bondage**?

[10] Ye observe **days**, and **months**, and **times**, and **years**.

Jesus Christ was herein called the possessor/author/owner of, “the faith” and “that faith” (Gal. 3:23, 25). He was “the faith” which was of old, declared by shadows, and at last, “REVEALED” (Gal. 3:23)! Jesus had finally “COME” (Gal. 3:25)! In this shadow-to-reality manner, the Law effectually brought every believing Jew to Christ from faith to faith! Hence the Law was called a “Schoolmaster”, a “Tutor”, and a “Governor” until “*the time appointed*” in which “GOD SENT FORTH HIS SON” (Gal. 3:24, 4:2, 4)! Hallelujah. The Law and the Prophets testified and witnessed of Christ, but they did not substantially reveal Jesus of Nazareth. The Law and the Prophets bore a testimony of *what, who, how, and why* the Jews should and must believe, but they did not testify of or provide the actual Person the Jews were made to look-after. Thus, in this way, they were “kept under the Law” and “shut up”, in what (Gal. 3:23)? True Judaism of the OT was not at enmity to faith, it was a “witness” of faith (Rom.3:21), a Schoolmaster (Gal. 3:24), so that when Jesus Christ came its purpose had been fulfilled and its practice abolished (2 Cor. 3:13). The Law’s inferiority to the New Testament is poignantly expressed in the description that the Law is, “that which is abolished” (2 Cor. 3:13), but let us be careful to understand how the abolition of the Law does not “void” it (Rom. 3:31).

The believing Jews were “kept under the Law” and “shut up” in what the apostles called, “the yoke of bondage” (Gal. 5:1, Acts 15:10). They were constrained by a faith-based system which depicted the Person and Work of Jesus Christ who had not yet come, thus until He comes they were forced and held under, as under a yoke, to keep the Ceremonial Law as Shadow Gospels until, at last, the Heavenly Reality did COME! The Ceremonial Law of Gospel Shadows were enforced on earth, for earthlings, by earthly things, and this is what Paul is referencing when he called the yoke of bondage a confinement in “weak and beggarly elements” (Gal. 4:9). Hence, so as to confirm the superiority of the New

Testament, Paul continually referenced the fading glory of the Old Testament – a glory so inferior that it is as nothing in comparison to the reality which the shadows declared – because, by necessity, the earth, earthlings, earthly things, and earthliness are passing away. The earthliness of the Old Testament Ceremonial Law inherently necessitates its transient and temporary existence, as the inspired writer of Hebrews did further prove.

Differing Components in a Singular Gaze: Though Old Covenants and the New Covenant do share this singular gaze, the position from which they stand to gaze is of a differing present-tense inheritance. Because of this, the New Covenant saints are greater in *every way*! The Old Testament is a Covenant agreement between God and man via **earthly shadow** – shadows which were passing away – but the New Covenant is an agreement between God and man via the **heavenly realities** (the substance that the earthly shadows declared). The difference between the two is emphasized in one point, foremost of all: that which is **earthly** is by essence, passing away, but that which is **heavenly** is by essence, eternal and undying. Hebrews chapters 7-9 are devoted to make plain this glorious attribute of the New Covenant, that its eternity is the victory of the “reformation” (Heb. 9:10). That now Christ, who is our Perfection (Heb. 10:14), Sacrifice (Heb. 10:12), Intercessor (Heb. 7:25), Priest (Heb. 5:6), and King (Heb. 1:8; Lk. 1:33), is eternal in His Person and His Work, and therefore the Covenant agreement is eternal.

An Earthly Environment	A Heavenly Environment
<p style="text-align: center;"><u>Old Testament</u> Inferior Covenant Inferior Testament Inferior Promises Inferior Hope Inferior Sacrifices Inferior Ministers Inferior Tabernacle A Lesser and Imperfect Tabernacle Inferior “Worldly Sanctuary” –Heb. 9:1 Something Inferior</p>	<p style="text-align: center;"><u>New Testament</u> “A Better Covenant” – Heb. 8:6 “A Better Testament” – Heb. 7:22 “Upon Better Promises” – Heb. 8:6 “A Better Hope” – Heb. 7:19 “Better Sacrifices” – Heb. 9:23 “A More Excellent Ministry” – Heb. 8:6 “The True Tabernacle” – Heb. 8:2 “A Greater and More Perfect Tabernacle” –Heb. 9:11 “The Sanctuary... which the Lord pitched, and not man” – Heb. 8:2 “some Better Thing for us” – Heb. 11:40</p>

The Old Covenant is found “faulty” (Heb. 8:7-8) for all the reasons above, and more - every reason centering around the **earthliness** and **carnality** of the Old Covenant. The “law made nothing perfect” (Heb. 7:19) because it was a “**carnal** commandment” (Heb. 7:16) of “**weakness** and **un-profitableness**” (Heb. 7:18; and compare this passage with Eph. 2:15, Gal. 4:3, 2, Col. 2:20, Heb. 8:1-5, 10:1). The “heavenly calling” (Heb. 3:1) and heavenly commandments given by a Testator who is a Heavenly Man, effectually reform the former Law by a “disannulling of the commandment” given in the Old Covenant (Heb. 7:18). Christ is the eternal Priest after the order of Melchisedec, and with this change of “priesthood” there must be “a change also of the law” (Heb. 7:12).

The priesthood of Christ was sworn in by an oath, which the scripture states, emphasizes how He is a surety for a better testament... but why? Because the oath (Heb. 7:21) signifies that He is an everlasting Man (“He ever liveth to make intercession for them” – Heb. 7:25), and therefore His priesthood is not as the *nominal*, *earthly*, and *meager* ones in the Old Covenant. For this reason Christ’s is in an “unchangeable priesthood” (Heb. 7:24), specifically because, namely, He is caught up in the “heavenly things” (Heb. 9:23-24)! Christ is “consecrated” -- “*there*” -- behind the “veil” of heaven (Heb. 6:19-20), standing in office as a High Priest “for evermore” (Heb. 7:28)! This, my reader, is so much greater and better a Covenant than that which is earthly! Of necessity according to the order, and of necessity according to the Man, and of necessity according to the arena of His ministerial office – Christ “abideth a priest continually” (Heb. 7:3)!

When Paul called the Law “old” (Heb. 8:13, Rom. 7:6), it was to emphasize that it was *passing away*; it was not to indicate its lack of spirituality. Albeit, ironically, those who were unspiritual false Jews did relate to the Law as unto a mere letter, being blind to The Spirituality of the Law. Hence, false Judaism did rise and the remnant was small, persecuted, and insignificant, but not to the fault of the Old Covenant. There was no fault in the OT with respect of God’s willingness to reveal glory (it had glory), life (it was ordained for life), spirituality (it was spiritual), and righteousness (it allowed for but did not provide the substance of justification and righteousness) through it, but the glory, life, spirituality, and righteousness which it did offer was like comparing the transient nothingness of a shadow compared to the actual image and substance which does cast a shadow! Therein is the fault, very specifically; it is with respect to its ability to offer real, substantial, heavenly, and eternal redemption, but this fault did not CAUSE or JUSTIFY the rebellion of the people against it.

Apart from the eternal purpose of God to manifest Jesus Christ, there would have been no justification (or salvation) within time at any point prior to the Cross. Justification was allowed by the means of faith in the shadow even though the shadow was insubstantial to save. In this way, apart from the surety of the coming substance and reality of justification and salvation, the insubstantial shadows would have been without value. With respect to the eternal counsels of God ([God in the Ways of God](#)), the Old Covenant was ordained as a temporary and insubstantial infrastructure, but through the eternal counsel of God the Lord was able to justify OT believers as they had faith in the shadows which declared the Gospel of the Son of God who was not yet to be manifest (“*he received him in a figure*”-Heb.11:19).

Even when the Law was related to by faith for a means of salvation by true Jews who experienced an inward grace to be real converts (interpreting and understanding the Law in its correct meaning and intent), the Law still offered no *substance* of real redemption (*forgiveness, righteousness, glory, and life*) with respect to the Man, Method, and Infrastructure needed for such an accomplishment; albeit, even though the Law was insufficient in this way, it was still a faithful witness via shadows foretelling the coming of actual redemption, a Gospel message used by God to justify OT saints by faith (their faith counted for righteousness before the substance of “the faith” was unveiled in reality as a Man who would sinlessly and perfectly live on earth and, likewise, perform the ceremony of salvation in the infrastructure of redemption located in Heaven for all eternity).

ROMANS CHAPTER 7:15-8:17

In continuation of the argument we have observed thus far in Romans 7:1-14, Paul did, in Romans 7:15-8:4, embark upon further confirmations and illustrations. Paul sought to prove contrary to what was slanderously reported of his doctrine, namely that the Law was spiritual, holy, just, and good, and he also pointed out the root of all misunderstanding among the false Jews, namely that mankind was unspiritual, unholy, unjust, and without goodness. Having left off with the statement, “For we know that the Law is spiritual: but I am carnal, sold under sin”, in Romans 7:14, Paul began to impersonate a true Jew’s relationship with The Spirituality of the Law in a very specific context for very specific points of argument.

Paul was seeking to prove that the Law was good but men are evil. In reference to the goodness of the Law via impersonation, Paul said, “I consent unto the Law that it is good” (Rom. 7:16). In reference to the wickedness of himself in the flesh, Paul said, “O wretched man that I am! Who shall deliver me from the body of this death” (Rom. 7:24)? In speaking these statements, we can see the conclusive points Paul was seeking to communicate: The Law was good and he (that is, in the flesh) was without goodness. Paul’s points were consistent and building in this regard, affirming: “sin that dwelleth in me” (7:17), “in me (that is, in my flesh,) dwelleth no good thing” (7:18), “sin that dwelleth in me” (7:20), “the law of sin which is in my members” (7:23), “the body of this death” (7:24). In arguing these points, Paul was seeking to strip false Jews from their self-righteous ways of *glorying in the flesh*. They actually believed that *goodness* did in fact dwell **in their flesh**, my reader, you must remember that. Paul endeavored to uphold that **the Law** was *spiritual, holy,*

just, good and **the man of flesh** was *unspiritual, unboly, unjust,* and *without goodness*, while at the same time illustrating what salvation was in relationship to the carnal man who was nevertheless indwelt by the Spirit of God, and, yet, in it he remained in continuous need of deliverance from the remnant of himself so as to keep the righteousness of the Law.

We know that Paul said, “I am carnal, sold under sin” (Rom. 7:14), and, “in me (that is, in my flesh,) dwelleth no good thing” (Rom. 7:18), but he did this to illustrate what all mankind needs deliverance from – NOT from the Law, as if it was an evil thing in of itself, for the real evil originates from the *sinful nature* and *spiritual death* that all mankind inherited via the fall of Adam (Rom. 5:12-14). You see, my reader, Paul did not want the Jews to misunderstand his doctrine any longer! He didn’t want the Jews to think that he was preaching the *uselessness* of the Law, as they did slanderously accuse! And in refuting the false Jews thus, Paul was intending to deliver all Christians (true Jews) from the strong allurements of false Judaism. The heretical doctrines of false Judaism would prove alluring as long as they did appear reasonable, but if the truth was effectually told then those bewitched would be liberated (Gal. 3:1, 5:7)! Hence, Paul argued that the Law was *useful* and *effective*, and to be *fulfilled*... but not **by the flesh** of man.

“For **the Law of the Spirit of Life** in Christ Jesus hath made me *free* from **the Law of Sin and Death**. For what **the Law** *could not do*, in that it was *weak* **through the flesh**, God sending His own Son **in the likeness of sinful flesh**, and for sin, *condemned sin in the flesh*: That **the righteousness of the Law** might be *fulfilled* in us, who *walk not after the flesh*, but **after the Spirit**.” – Rom. 8:2-4

Paul was preaching the effectiveness of the Law to reveal the *wretchedness* and *uselessness* of **man’s flesh** (and, shamefully, the false Jew’s *gloried in their own flesh*). So, in other words, Paul was seeking to show the *un-profitableness* of **the flesh** in relationship to the *righteousness* and *goodness* of **the Law** morally speaking, hence the gripping illustrations of Romans 7:15-25. This meant, in other words, Paul was trying to show the inability (or “*weakness*”) of the Law to save a man **through the flesh**, and, point of fact (on the contrary) – Jesus Christ came to “condemn sin **in the flesh**: that **the righteousness of the Law** might be *fulfilled* in us [Christians/true Jews], who *walk* NOT **after the flesh** but **after the Spirit**” (Rom. 8:3-4). My reader, do you see the clear refutation being made? The righteousness of the Law was to be *fulfilled*, yes, but **by the Spirit** and **not the flesh**!

In an effort to show the rightful use of the Law in distinction from the heresies of false Judaism, Paul made an impersonated illustration depicting the intimate experience a true Jew would have with the Law while being *dependent on the flesh* instead of **the Spirit** (in Rom. 7:15-25) – a bewitchment of false Judaism. Emphasizing this, Paul spoke of a true Jew from the standpoint of *reliance upon the flesh* while he was, nevertheless, ingratiated with a sincere desire in the Spirit to keep the moral commandments of the Law, hence because of the “*warring*” inside of the man as a result of *reliance upon the flesh*, what he did morally pursue after he could not perform... being rendered unable to do anything as long as the endeavor was made **by the flesh** instead of **the Spirit**. You see, to illustrate the *goodness* of the Law in its rightful usage, Paul needed to illustrate it in reference to the spiritual goodness of a Spirit-indwelt man; and to illustrate the deadliness of heretical Judaism so as to protect and recover any susceptible Gentile Christians who had fallen thus, Paul needed to impersonate a backslidden Christian’s actual experience of ensnarement. This was a moving illustration to backslidden Christians! They understood what he was talking about. Think of it, my reader, without a truly converted Jew as a reference point, it would be impossible for Paul to argumentatively prove the righteous and sound usage of the Law that unconverted Jews were oblivious to, and, surely, I say again: Paul sought to convert to the truth any Christian who had been ill-affected by false Judaism and thus had temporarily fallen from grace thereby (for an example of this see Gal. 5:1-18). In summary, Paul wanted to show the use of the Law as it really was in truth, while maintaining the *un-profitableness* of **the flesh** at the same time.

Paul was referencing a true Jew (a regenerated Jew) by the following affirmations: “that which I do I allow not: for what I would, that do I not; but what I hate, that do I” (7:15), “I do that which I would not” (7:16), “to will is present with me” (7:18), “the good that I would” (7:19), “the evil which I would not” (7:19), “I do that I would not” (7:20), “I would do good” (7:21), “I delight in the Law of God after the inward man” (7:22), “with the mind I myself serve the Law of God” (7:25), “they that are after the Spirit [do mind] the things of the Spirit” (8:5). This point needs to be proven very

carefully because this one thing is certain: a *false, unconverted, and unspiritual* Jew cannot “delight in the Law of God after in the inward man” (Rom. 7:22). As proof of this, see the Spirit-filled and Spirit-empowered confessions of true Jews in Psalm 119:47, Psalm 119:77, and Psalm 40:8, and notice how salvation was experienced from “the inward man” (2 Cor. 4:16, Eph. 3:16, Rom. 2:28-29) among true Jewish believers. Furthermore, it was written, “they that are **after the flesh** do *mind* the **things of the flesh**” (Rom. 8:5), thus how can *unconverted* and *unspiritual* Jews make the aforementioned confessions? They couldn’t. They didn’t even comprehend **The Spirituality of the Law**, my reader! Like unconverted Paul (a Pharisee), they supposed they could fulfill “the Law” **in the flesh** via outward Jewishness, according to Philippians 3:5-6. This is because unconverted Paul didn’t know his own wretchedness and didn’t see the Laws spiritual goodness in truth, and neither did all the unconverted Jews who were of lesser zeal than him. Therefore, what unconverted Paul needed to see was that he didn’t *delight* in the Law, he didn’t *desire* what was good, he didn’t *seek* after what was commanded, and thus didn’t have any *inward religion* at all, just as Romans 3:9-20 did masterfully pronounce from the Law!

Furthermore, let us take note: those who believe that the Romans 7:15-25 illustration speaks of a man in need of true conversion (an unregenerate Jew who is void of the Spirit) must affirm that verse 25 is the statement of victory found in true conversion and real salvation, but Paul doesn’t offer any new aspect of spirituality in verse 25. When Paul said, “So then with the *mind* I myself serve the Law of God” (Rom. 7:25), he was simply reiterating what had already been established theretofore since verse 15, which stated, “For that which I do *I allow not* [in the mind]: for what *I would* [in the mind], that do I not; but what *I hate* [in the mind], that do I” (Rom. 7:15). This impersonated man was serving the Law of God in his *mind* from verses 15 to 25. The man was also serving the Law of Sin **in his flesh** from verses 15-25. Both of these points never changed! Theretofore, unto verse 25, the man was always serving God in the *mind*... but, alas, he was not performing in deed what he *desired* in his heart! Hence, my reader, there was a “*warring*” within the man of two natures (or two Laws) – **the Law of the Spirit and of Life warring against the Law of the Sin and of Death**. This inward experience which Paul called “*warring*” can only be experienced by a Spirit-indwelt man, my reader! These two Laws were contrary one to another within the Spirit-indwelt man, as Galatians 5:17 did specifically reference: “For **the flesh lusteth against the Spirit, and the Spirit against the flesh**: and these are *contrary* one to the other: so that *ye cannot do the things that ye would*” (Gal. 5:17). In Galatians 5:17, like in Romans 7:23, the man could do what the Spirit was compelling him to desire. The “lusts” – the forces or Laws – of the two natures were fighting and wrestling against one another and, fearfully, the flesh was overcoming the Spirit so that the Spirit-indwelt man could not do what he wanted to do (“*the things that ye would*”-Gal. 5:17, Rom. 7:23). What is the point?

<p>“For the flesh lusteth <i>against</i> the Spirit, and the Spirit <i>against</i> the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.” – Gal. 5:17</p>	<p>“For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.” – Rom. 7:22-23</p>
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The reference point of saving grace was not the “*willing*”, it is the “*performing*” (Rom. 7:18). In other words, the reference point of saving grace was not about *desiring in the Spirit* while failing to *walk in the Spirit*. Saving faith in the Gospel of Grace results in a “*walking*” and not merely a “*willing*” (Rom. 8:1 KJV). This declaration is the climax of saving grace, written in Romans 8:1 and paralleled by Galatians 5:16, 25... but for who? For an unconverted man? Impossible. The man in reference was a backslidden Christian who was temporarily snared in the damnable heresies of false Judaism, hence the inward *battle* between the flesh and the Spirit. I say again, only men who have two natures (two Laws working within) do experience such an inner-*warring* like the one described by Paul in Rom. 7:15-25 (Gal. 5:17, Rom. 7:22-23; see also 1 Pet. 2:11, Jas. 4:1, 1 Tim. 1:18, 2 Cor. 10:3, 1 Tim. 6:12). But how did a soundly converted Christian become backslidden? Why would Paul ever speak of a Spirit-indwelt Christian as one who is in “*captivity*” instead of “*freedom*” (Rom. 7:23, 8:2)?

With all things considered, it is very clear that Paul was seeking to refute the ill-effects of false Jews and denounce false Judaism so as to recover any backslidden Christians from the adverse heresies of *walking/glorifying in the flesh* in an attempt to keep “*the Law*”, exactly as Galatians 4:21-5:26 exemplifies in perfect parallelism. My reader, do you think it is

impossible for a Spirit-indwelt Christian to go from *freedom* to *captivity* (Rom. 8:2, 7:23)? Or, do you think it is impossible for a Spirit-indwelt Christian to go from *walking in the Spirit* to *walking in the flesh* (Rom. 8:1, 4, Gal. 5:16, 25)? The damnable heresies of false Judaism did “just that” to real, authentic, Spirit-indwelt Christians who backslid, my reader. Speaking of such backsliders, Paul commanded: “Stand fast therefore in the *liberty* wherewith Christ hath made us *free*, and be not *entangled again* with the yoke of *bondage*” (Gal. 5:1).

Supremely, this is why Paul’s illustration in Romans 7:15-25 conveyed a person who had the Spirit of God dwelling in him (evidenced by the *desire, will, delight, and sincere endeavor* to do what the righteousness of the Law commanded), but Paul maintained the argument the whole way through, saying, “the body is dead because of sin” (Rom. 8:10); this meant, in other words, there was still a need to “*walk*” **after the Spirit** and not **after the flesh** (Rom. 8:1), or, to *kill* the flesh through the Spirit (Rom. 7:23, 8:10, 12-13), otherwise the regenerated man would be held *captive* by the flesh and thus *walk* after its lusts to his own *spiritual death* (Rom. 8:13). Oh, do you see the plain truth, my reader! The contextual parallelism of Romans 7:15-8:17 and Galatians 4:21-5:26 is profound, to say the least, for the letters were divinely authored in this way so that scripture would interpret scripture (Isa. 28:10, 1 Cor. 2:13) and all controversies would be thereby dissolved. Take a closer look at the inspired passages of scripture side-by-side and see for yourself, my reader.

Romans 7:15-8:17

- [15] For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.
- [16] If then I do that which I would not, I consent unto the Law that it is good.
- [17] Now then it is no more I that do it, but sin that dwelleth in me.
- [18] For I know that in me (that is, **in my flesh**,) dwelleth **no good thing**: for to will is present with me; but how to perform that which is good I find not.
- [19] For the good that I would I do not: but the evil which I would not, that I do.
- [20] Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.
- [21] I find then a **law**, that, when I would do good, evil is present with me.
- [22] For I delight in **the Law of God** after *the inward man*:
- [23] But I see another **law** in my members, *warring against the Law of my mind*, and *bringing me into captivity to the law of sin* which is in my members.
- [24] O wretched man that I am! who shall deliver me from **the body of this death**?
- [25] I thank God through Jesus Christ our Lord. So then with the mind I myself serve the Law of God; but with the flesh the law of sin.

[1] There is therefore now **no condemnation** to them which are in Christ Jesus, who *walk not after the flesh*, but *after the Spirit*.

- [2] For **the law of the Spirit of life** in Christ Jesus hath made me *free* from **the law of sin and death**.
- [3] **For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin**

Galatians 4:21-5:26

- [21] Tell me, ye that desire to be **under the Law**, do ye not hear the **Law**?
- [22] For it is written, that Abraham had two sons, the one by a **bondmaid**, the other by a **freewoman**.
- [23] But he who was of the **bondwoman** was **born after the flesh**; but he of the **freewoman** was **by promise**.
- [24] Which things are **an allegory**: for these are the two covenants; the one from the mount Sinai, which **gendereth to bondage**, which is Agar.
- [25] For this Agar is mount Sinai in Arabia, and answereth to Jerusalem *which now is*, and is in **bondage** with her children.
- [26] But Jerusalem *which is above* is **free**, which is the mother of us all.
- [27] For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.
- [28] Now we, brethren, as Isaac was, are the children of promise.
- [29] But as then he that was *born after the flesh* persecuted him that was *born after the Spirit*, even so it is now.
- [30] 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**.
- [31] So then, brethren, we are not children of the **bondwoman**, but of the **free**.
- [1] Stand fast therefore in the **liberty** wherewith Christ hath made us **free**, and be not **entangled again** with the yoke of **bondage**.
- [2] Behold, I Paul say unto you, that if ye be circumcised, Christ shall *profit you nothing*.

in the flesh:

[4] **That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.**

[5] For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

[6] For to be carnally minded is death; but to be spiritually minded is life and peace.

[7] Because **the carnal mind** is enmity against God: for it **is not subject to the law of God**, neither indeed can be.

[8] So then they that are *in the flesh* cannot please God.

[9] But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

[10] And if Christ be in you, **the body is dead** because of sin; but **the Spirit is life** because of righteousness.

[11] But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

[12] Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

[13] **For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.**

[14] For as many as are led by the Spirit of God, they are the sons of God.

[15] For ye have not received the spirit of **bondage** again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

[16] The Spirit itself beareth witness with our spirit, that we are the **children** of God:

[17] And if **children**, then **heirs; heirs** of God, and joint-**heirs** with Christ; if so be that we suffer with him, that we may be also glorified together.

[3] For I testify again to every man that is circumcised, that he is **a debtor to do the whole Law.**

[4] Christ is become of *no effect unto you*, whosoever of you are **justified by the law**; ye are fallen from grace.

[5] For we *through the Spirit* wait for the hope of righteousness by faith.

[6] For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

[7] Ye did *run well*; who did *hinder you* that ye should *not obey the truth*?

[8] This persuasion cometh not of him that calleth you.

[9] A little leaven leaveneth the whole lump.

[10] I have confidence in you through the Lord, that ye will be none otherwise minded: but he that *troubleth* you shall bear his judgment, whosoever he be.

[11] And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

[12] I would they were even cut off which *trouble* you.

[13] For, brethren, ye have been called unto **liberty**; only use not **liberty** for an occasion to the flesh, but by love serve one another.

[14] For all the **Law** is **fulfilled** in one word, even in this; Thou shalt love thy neighbour as thyself.

[15] But if ye bite and devour one another, take heed that ye be not consumed one of another.

[16] This I say then, **Walk in the Spirit, and ye shall not fulfil the lust of the flesh.**

[17] For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

[18] But if ye be led of the Spirit, ye are not **under the Law.**

[19] Now **the works of the flesh** are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

[20] Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

[21] Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

[22] But **the fruit of the Spirit** is love, joy, peace, longsuffering, gentleness, goodness, faith,

[23] Meekness, temperance: against such there is no law.

[24] **And they that are Christ's have crucified the flesh with the affections and lusts.**

[25] **If we live in the Spirit, let us also walk in the Spirit.**

[26] Let us not be desirous of vain glory, provoking one

another, envying one another.

Paul strategically said to the Galatians, “Tell me, ye that desire to be under the Law, do ye not hear the Law” (Gal. 4:21)? This means, in other words, “know ye not” (Rom. 6:3, 16, 7:1)? They had gravely misunderstood, as we have heretofore observed. Misunderstood concerning what? They misunderstood true Judaism for false Judaism. They did not understand the teachings of the Law in truth, thus Paul said, “do ye not hear the Law” (Gal. 4:21)? We can be sure that what follows is a harmonious refutation of false Judaism.

Remember, for the Gentile Christians of Galatia to desire to be “under the Law”, Paul was signifying the doctrine which was presently snaring them – namely, how false Judaism indoctrinated the Galatians to this misguided aspiration – an aspiration which meant, in other words, they desired to be justified by the works of the Law, by outward Jewishness, by glorying in the flesh, and thus by physical circumcision, as we have heretofore observed. Surely the Law itself rebukes such carnality, right? Indeed. Paul begins to unfold an allegory to portray the contradiction of the spiritual seed of Abraham as opposed to the physical seed of Abraham, both of whom were physically circumcised as the sons of Abraham. Who were these two sons? Ishmael and Isaac.

Furthermore, just as the sons were held in contrast one to another, so were their mothers: Hagar and Sarah. Paul said, “Abraham had two sons, the one by a bondmaid, and the other by a freewoman” (Gal. 4:22). The point being, not both of them were born again after the Spirit of God to become the spiritual seed of Abraham. This was plainly stated by Paul in the following verse, Galatians 4:23, and it was repeatedly defended elsewhere in inspired scripture.

“But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.” – Galatians 4:23

“For what if some did not believe? shall their unbelief make the faith of God without effect?” – Rom. 3:3

“Not as though the word of God hath taken none effect. 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. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sara shall have a son.” – Rom. 9:6-9

Apparently, physical circumcision and physical birth from Abraham does not determine justification before God. Apparently, such things do not determine whether someone is or isn't the child of Abraham, Israel, or God! This is a shockingly relevant citation to refute the heresies of 1st century Judaism. Paul doesn't cease from proving his point there. He further confirms that this is his argument in Galatians 4:28-5:1, and what was Paul trying to do? He was endeavoring to divorce the Gentile Christians of Galatia from the heresies of 1st century Judaism, and, meanwhile, uphold before their confounded gaze the subjects of true Judaism of old exemplified in the lives of Isaac and Sarah, the true Jews. Is not this what Paul was arguing in the plainest of terms, saying,

“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**.” – Gal. 4:28-31

Apparently Ishmael was born after the flesh unto Abraham, merely, and he was thus found to be an illegitimate son. Apparently Isaac was born after the flesh and Spirit, thereby confirmed to be an heir indeed! My reader, now do you see why Paul was appealing to the Galatian Christians, saying, “And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offence of the cross ceased. I would they were even cut off which trouble you” (Gal. 5:11-12). Paul was identifying “the Jews” who were deceiving the Galatian Christians, calling them modern day Ishmaelite's, and the Gentile-Born Galatians included together with the Hebrew-Born apostle Paul, they were sons of Isaac and children of the free – the true Jews! Paul was identifying false and true Judaism in ancient to modern day

parallels! Just as Ishmael was separated from and cast out of the Church in the days of Abraham because he was persecuting Isaac, the true son of Abraham, the Galatians are exhorted to separate from and cast out the persecutors who preach that they need to be circumcised (Gal. 5:11-12).

Obviously, the allegory of Galatians 4:21-31 was not a denunciation of true Judaism as an exclusively fleshly, once-born, Spirit-less, promise-void bondage, no! Such a description was referential to the veiled-heart population of Jews who did ascribe to the Law and Covenant superiorities of Mount Sinai over Jesus Christ, as it was then understood (“*Then they reviled him, and said, Thou art His disciple; but we are Moses’ disciples*”-Jn.9:28, Rom. 2:17), yea, and it was referential to earthly “Jerusalem” which did then exist (the two were one in dogma; Matt. 23:37, Lk. 19:41-46), but all those who did thereby hope to be justified by earthly locations, carnal ordinances, and physical ceremonies were extending as one Family whose entire lineage was in bondage (see Gal. 4:24-25). Albeit, my reader, there was a Spiritual Jerusalem, a Spiritual Family, and a Spiritual Dogma which existed in the 1st century and was, on the contrary, bondage-free and standing fast in liberty, having been born after the Spirit as children of promise unto Abraham! – “But Jerusalem which is above is FREE, which is the Mother of us all” (Gal. 4:26)! My reader, now can you understand Paul’s charge to the Galatian Christians, saying, “Stand fast therefore in the *liberty* wherewith Christ hath made us *free*, and be not entangled again with **the yoke of bondage**” (Gal. 5:1)?

Indeed, this freedom was not lawlessness but rather true lawfulness, contrary to the clams of false Judaism, “For all the Law is fulfilled in one word, even in this; Thou shalt love Thy neighbor as thyself” (Gal. 5:14, Rom. 8:1-4). The Judaizers were deceived and thereby in bondage, and what they supposed to keep in the Law resulted in bondage and consequences damnation, “For neither they themselves who are circumcised keep the Law; but desire to have [the Galatian and Roman Christians] circumcised, that they may glory in [their] flesh” (Gal. 6:13). A religion and “law-keeping” lifestyle of fleshly glorying was bondage, thus Paul said, speaking of liberty: “This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh” (Gal. 5:15, Rom. 8:1). The ultimatums of freedom were harmoniously paralleled in the Book of Romans and Galatians: Paul emphasizing the fulfillment of the righteousness of the Law (Rom. 8:4, Gal. 5:14) by walking in the Spirit (Rom. 8:1, Gal. 5:15, 25), which was, in other words, a mortifying or crucifying of the flesh (Rom. 8:13, Gal. 5:24); for this, and only this, was sonship to God and freedom from bondage in truth (Rom. 8:15, Gal. 5:1)! This was true Judaism; thanks be to God!

ROMANS 9:1-10:21

Certain accusations did flare up as a reaction to Paul’s strong stand against false Judaism, men honestly believing he hates Israelites and prejudicially prefers Gentiles. The temptation would also be to think that the word of God had “none effect” (in relation to the promises of God to Israel), seeing that so many Israelites after the flesh refused to follow their Messiah. Paul was determined to uncover and refute these undermining accusations and doubts, and he did in Romans Chapters 9-11. It is important that, firstly, we follow the argument of Paul as it progresses from Romans 9:1-10:21, before moving in Chapter 11.

Romans 9:1-3 --- Paul attested to his sincere love for Israelites who are born after the flesh, contrary to the doubts and accusations of rebellious Israel who considered him an enemy of the state.

Romans 9:4-8 --- A needful qualification made on behalf of who the true Israelites are, both ancient and modern, for the sake of proving how the word of God was not without effect among true Jews and within true Judaism; hereby Paul introduced the argument he was about to prove by Old Testament scripture.

Romans 9:9-24 --- To prove the qualification made in Romans 9:4-8, Paul cited the origin of true Israelite birth to be by promise and after the Spirit and not after the flesh (like Galatians 4:28-31 did already confirm), using Isaac as an example. Furthermore, to make this origin evident, Paul compared the birth and purpose of Jacob and Esau with their eternal election and predestination in view, proving that Israelites after the flesh are not the inheritors of

salvation. These points are followed with a discourse on eternal election and predestination with other citations in view, proving that salvation is not of flesh and blood, nor of the will of man, but of God through sovereign election, and to Him belongs the glory and the praise!

Following this, in Romans 9:25-10:21, Paul began to expound and justify the work of Jewish salvation as it did then exist in a remnant, despite the overwhelming masses of apostate Israel. Paul cited prophecies which foretold the rejection of Israel as a whole, a remnant excluded, while vindicating the righteousness of God which was accessible by faith, and not by the works of the Law, using Old Testament Judaism to confirm New Testament Judaism.

Romans 9:25-10:21

[25] As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

[26] And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

[27] Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

[28] For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

[29] And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

[30] **What shall we say then?** That the Gentiles, which *followed not* after righteousness, have attained to righteousness, even **the righteousness which is of faith.**

[31] But Israel, which *followed after the law of righteousness*, hath not attained to **the law of righteousness.**

[32] **Wherefore? BECAUSE they sought it not by faith,** but as it were **by the works of the Law.** For they stumbled at that stumblingstone;

[33] As it is written, Behold, I lay in Zion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

[1] Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

[2] For I bear them record that they have a *zeal* of God, but **NOT according to knowledge.**

[3] For they *being ignorant* of **God's righteousness**, and **going about to establish their own righteousness**, have **NOT submitted themselves unto the righteousness of God.**

[4] For Christ is **the end of the Law for righteousness** to *every one that believeth.*

Old Testament Citations

"I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." – Hos. 2:23

"and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." – Hos. 1:10

"For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land." – Isa. 10:22-23

"Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." – Isa. 1:9

"The stone which the builders refused is become the head stone of the corner." – Ps. 118:22

"And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence..." – Isa. 8:14

"Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." – Isa. 28:16

"Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD." – Lev. 18:5

- [5] For Moses describeth **the righteousness which is of the law**, That the man which doeth those things shall live by them. “And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them.” – Ezek. 20:11
- [6] But **the righteousness which is of faith** speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) “It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.” – Deut. 30:12-14
- [7] Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)
- [8] But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;
- [9] That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.
- [10] For with the heart **man believeth unto righteousness**; and with the mouth confession is made unto salvation.
- [11] For the scripture saith, **Whosoever believeth on him shall not be ashamed.** “he that believeth shall not make haste.” – Isa. 28:16
- [12] For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.
- [13] For whosoever shall call upon the name of the Lord shall be saved.
- [14] How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?
- [15] And how shall they preach, except they be sent? as it is written, **How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!** “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!” – Isa. 52:7
- [16] But they have not all obeyed the gospel. For Esaias saith, **Lord, who hath believed our report?** “Who hath believed our report? and to whom is the arm of the LORD revealed?” – Isa. 53:1
- [17] So then faith cometh by hearing, and hearing by the word of God.
- [18] But I say, Have they not heard? Yes verily, **their sound went into all the earth, and their words unto the ends of the world.** “There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.” – Ps. 19:3-4
- [19] But I say, Did not Israel know? First Moses saith, **I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.** “I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.” – Deut. 32:21
- [20] But Esaias is very bold, and saith, **I was found of them that sought me not; I was made manifest unto them that asked not after me.** “I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name. I have spread out my hands all the day unto a rebellious people, which walketh in a
- [21] But to Israel he saith, **All day long I have stretched forth my hands unto a disobedient and**

gainsaying people.”

“way that was not good, after their own thoughts;” – Isa. 65:1-2

After Paul proved the sovereignty of God in election unto salvation, he clarified the subjects of election to be “not of Jews only, but also of the Gentiles” (Rom. 9:24). How can Gentiles, who aren’t Israelite in the flesh, become a part of a “holy nation” of Israelites to God (1 Pet. 2:9)? For the same reason, Paul said, “they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children”, and, again, “they which are the children of the flesh, these are not the children of God” (Rom. 9:6-8). Such affirmations as these are not new but old, Paul argued, “As [God] saith also in Osee, I will call them My people, which were *not* My people; and her beloved, which was *not* beloved...” (Rom. 9:25-26). At the time that this prophetic utterance was spoken by the prophet Hosea, Israel was soon to undergo the horrendous judgments uttered by the prophet Isaiah (Isaiah 10:22-23 & 1:9) wherein only a remnant of physical Israel would be saved. Upon proving that the mass rejection and annihilation of physical Israel was not impossible but rather historical, Paul said, “**What shall we say then?**”, and, “**Wherefore?**” Meaning, can such verses really mean the mass reception and salvation of the Gentiles instead of the Jews?

Indeed, Paul argued, when and if the Israelites do seek after “the Law of righteousness” (Rom. 9:31) as they wrongly understood it to be “by the works of the Law” (Rom. 9:32), their rejection is sure “because they sought it not by faith” (Rom. 9:32). Pursuing “the Law of righteousness” is not the issue. Rather it was that they sought it not by faith, like the Gentiles did (Rom. 9:30-32). They sought it in a blind way and thus stumbled at “a Stumblingstone” (Rom. 9:33). All of Israel’s “zeal” and “knowledge” was at last, utterly “ignorant of God’s righteousness”, thus all of their supposed righteousness by the works of the Law was a “going about to establish their own righteousness” ...and they had none (Rom. 10:2-3)! This pseudo “righteousness” has been heretofore identified as the damning deception which veiled the heart of the 1st century Jews.

False Judaism --- “the Law of righteousness” (“by the works of the Law”) – Rom. 9:31-32

True Judaism --- “the Law of righteousness” (“by faith”) – Rom. 9:31-32

By this point, we should understand the language of Paul’s comparison made in Romans 9:30-10:8. What Paul called “the righteousness which is in the Law”, was not real Jewish righteousness, and what Paul called “the righteousness which is of God by faith”, was real Jewish righteousness (Php. 3:9). For, remember, the 1st century false Jews kept the earthly, outward, and ceremonial attributes of the Law, and in these works of the Law they did boast of justification, but they were ignorant of God’s righteousness which was communicable to them through faith in the Shadow Gospel (they were, in other words, ignorant of **The Spirituality of the Law**), and, thus they were ignorant of their own spiritual wretchedness which The Spirituality of the Law would teach them, and being thereby rendered unable to truly repent of sin... all of their keeping and doing of the Law was an abomination to God. This means that if the Jews did seek after “the righteousness of the Law” by faith instead, they would have found the righteousness of God provided through Christ (in the OT or the NT, via the pre-incarnate or post-incarnate Christ), “For Christ is the end of the Law for righteousness to every one that believeth” (Rom. 10:4). This means, even Old Testament Jews (true Jews) didn’t trust in the *carnality*, *earthliness*, and *ceremonial outwardness* of the Law... no, they trusted in the Shadow Gospels which preached Christ! Thus, whether in the Old Testament or the New Testament, faith in Jesus Christ did always made void the works “of the Law for righteousness”, and if the 1st century Jews sought the righteousness of God they would have sought it by faith, ending their heretical ideologies of fleshly glory (a heresy coined, “*the Law for righteousness*”-Rom.10:4). Even so, there is a “Law of righteousness” which was “by faith”, which was true Judaism, and there was a “Law of righteousness” which was “by the works of the Law”, which was false Judaism (Rom. 9:31-32, 10:3). I entreat the reader to remember the consistency of the following phraseological identifications which have been heretofore defined before we move forward.

Phrases Referential to Heretical Judaism

Self-righteous men who do not see their sinfulness and, thereby, their faith & confidence is put in their flesh and not in the atonement, and being thus rendered void of empowering grace these men cannot understand or fulfill the

Phrases Referential to True Judaism

Humble men who see their sinfulness and, yet, through faith in the atonement, are empowered by grace to understand and fulfill the doable aspects of the Law through a confidence in God and not dead works.

doable aspects of the Law, hence they put their hopes in being justified by a heretical understanding of the Law.

- “the form of knowledge and of the truth in the Law” – Rom. 2:20
- “Outward Jews” who “by the letter and circumcision” suppose they keep the Law “in the flesh” – Rom. 2:27-28
- “confidence in the flesh”, “trust in the flesh” – Php. 3:3-4
- “as touching the righteousness which is in the Law, blameless” – Php. 3:6
- “mine own righteousness, which is of the Law” – Php. 3:9
- “the Law of righteousness” (“by the works of the Law”) – Rom. 9:31-32
- “going about to establish their own righteousness” – Rom. 10:3
- Jews who “do by nature the things contained in the Law” showing “the work of the Law written in their hearts” – Rom. 2:14-15
- “Inward Jews” who “by nature” do “fulfill the Law”, whose “circumcision is that of the heart, in the Spirit” – Rom. 2:27, 29
- “the righteousness which is of God by faith” – Php. 3:9
- “the Law of righteousness” (“by faith”) – Rom. 9:31-32
- “God’s righteousness” – Rom. 10:3
- “the righteousness which is of the Law” – Rom. 10:5

Indeed, the authorial intent of Romans 10:4 is not easily misunderstood without all things considered. The phraseological language can appear very misleading to those who have not understood the phraseological consistency used by Paul in every epistle wherein false Judaism is a central issue of contention. Of course, Paul was not saying that “Christ was the end of the Law for righteousness” in the sense, to say, Christ was the end of the Law as it existed in Old Testament Judaism whereby Jews were justified by works instead of faith, by outward ceremonies instead of imputed righteousness, by earthly and fleshly generation instead of inward and spiritual regeneration. All those who hold to this interpretation do wrongly conclude that Christ is the end of a works-based, faith-less, formalistic, self-righteous, fleshly, and unspiritual religion called Judaism. Nay, rather, Christ is the end of a works-based, faith-less, formalistic, self-righteous, fleshly, and unspiritual religion called false Judaism! For, false Judaism does not nullify the existence of true Judaism! And true Judaism was a faith-based, inward, and spiritual religion!

Romans 10:4-5 need to be taken in rolling context with the argument begun in Romans 9:30. It is obvious that Paul was endeavoring to strip the false Jews of the self-righteous and erroneous assumption that they could achieve the moral and ceremonial standard of the Law though the flesh, dependent upon themselves, without dependence upon grace, without the mechanism of faith, and without spirituality in God. When faced with the Mosaic command referenced by Paul in Romans 10:5, “That the man which doeth those things shall live by them”, Paul was seeking to strip the false Jews from their perception of “the righteousness which is of the Law” which was, as Paul formerly specified, a false righteousness which they supposed to achieve “by the works of the Law” (Rom. 9:31-32, 10:5). Thus, when the Mosaic command confronts a grace-less and God-less man of flesh, though Jewish he may be, they needed to reckon with and face-up to the unachievable glory which belonged to God’s righteousness in sinless perfection, and feel condemned. This was the aim of the apostle Paul when he quoted from Moses in Romans 10:5.

Nevertheless, let us take heed that we do not misunderstand Paul’s intent in quoting Moses. By such a standard laid forth in the Law by Moses (“*That man which doeth those things shall live by them*”), God intended to strip all men from self-righteousness and make them dependent upon Him, this is true, but in so doing God did graciously and gloriously *fulfill* this Mosaic command by the provision that He supplied in that dispensation and this one (the OT and the NT). Think of it, my reader, Paul goes on to quote from the Mosaic Law salvation defined by faith through grace (“the righteousness which is of faith”), using Deuteronomy 30:12-14 to prove it in Romans 10:6-8. Paul does furthermore confirm the existence of the Gospel being preached to the Jews via Isaiah 28:16 (Rom. 10:11), Isaiah 52:7 (Rom. 10:15), and Isaiah 53:1 (Rom. 10:16-17), namely that they were confronted by the provision of God’s righteousness by grace through faith, and they refused to submit themselves to it (Rom. 10:3)! Instead, they sought out their own righteousness, when they had none (Rom. 10:3). Proving that the Gospel appeal made by God to Judaism was conscientiously understood and rejected by false Jews (“*Did not Israel know?*”), Paul quoted Deuteronomy 32:21 and Isaiah 65:1-2 in Romans 10:19-21.

With these things being understood, how should a true Jew respond to the Mosaic command quoted in Romans 10:5 and Galatians 3:12? How would a religion of faith and grace via the Gospel incorporate such words which threatened

death if the moral and ceremonial standard was *unfulfilled*? Certainly, there must be some means of *fulfilling* the Mosaic command quoted in Romans 10:5 and Galatians 3:12, right? Otherwise all Jews would have died. When the Mosaic command is related to as “the Law of righteousness” achievable “by faith”, all things can be *fulfilled* even though sinless perfection is *unfulfilled*. Please, let me explain.

Paul went on to ascribe to the righteousness which did indeed exist in the Law through Christ (formerly referenced by the saying, “the Law of righteousness” “by faith” – Rom. 9:31-32), by quoting all the passages of the OT from Romans 10:6-21. Therefore, the righteousness described by Moses, which Paul rendered, “For Moses describeth the righteousness which is of the Law, That the man which doeth those things shall live by them” (Rom. 10:5), was achievable by grace through faith... but not by the works of the Law as the false Jews supposed. We know that Paul was not citing a false “righteousness” or a false “law-keeping”, otherwise everyone who failed to attain to this righteousness would have literally died according to the promise, “the man which doeth those things shall live by them (Rom. 10:5), but according to the crooked interpretation and vain pursuit of false Jews who sought righteousness from the Law dependent upon themselves, this verse was an unachievable standard which, in turn, was a scathing rebuke to the self-righteous Jews. So what did true Jews do? What solution did true Judaism provide for those who fell short of the moral standard of God’s glory in sinless perfection? How is it possible than anyone was declared righteous in the Old Testament? How is it possible that, according to the Mosaic threat, everyone didn’t die under the wrath of God? How was it possible that any Jew lived on to see the glory and blessedness of God in the Old Testament with such a standard of morally which was impossible to fulfill?

My reader, the solution of grace in the OT or the NT was and is apprehended by faith through grace, but those who seek righteousness in dependence upon themselves to achieve the moral and ceremonial commands of the Law, these men must reckon with the demise of falling short of God’s glory in sinless perfection. Indeed, the righteous commands found in the Law cannot be achieved by the God-less man whose faith was in himself and whose glory was in the flesh! But, on the contrary, we must also reckon with the vast quantity of scripture which has been dedicated to confirm the *fulfillment* of Mosaic commandments in the lives of Old Testament true Jews! Even though the contextual placement of the OT quotation, “the man which doeth those things shall live by them” (Rom. 10:5, Gal. 3:12), was used to humble the false Jews who sought an unachievable righteousness, this OT command was *fulfilled* in true Jews by grace through faith in a non-sinlessly perfect way, according to true Judaism. My reader, familiarize yourself with the language of the Moral Law being *fulfilled* in the life of Old Testament Jews, despite the fact that they were not sinlessly perfect, and upon being utterly convinced of these affirmations of moral righteousness in fulfillment with the aforementioned OT scriptures, we will then move into a clarification of how it is possible that such things are truthfully affirmed by God and written in scripture in perfect unison with the aforementioned conclusions of Romans and the like.

CHAPTER #13

A Regulator of Church Purity: The Moral Law

Section #1: Old Testament Righteousness & Regeneration – *morally speaking*
Section #2: Moral Degeneration: No Willful Sinners Allowed in Israel, The Church
Section #3: The Spirituality of the Law
Section #4: The Moral Law is a Tutor Depicting God’s Personality
Section #5: The Grounds & Enforcement of the Moral Law via “The Death Penalty”

Old Testament Righteousness & Regeneration – *morally speaking*

Let us note, first and foremost, *saving separation* is a *sin separation*, and if Israel returns back to sin then they will forfeit their identity and benefit as The Church. Israel was **called out of Egypt** to dwell in **separation** and **holiness** from the Egyptians (from their *ways* and *persons*), because the Egyptians were walking in “the *way* of sinners” (Ps. 1:1), according to scripture. Likewise, also, God forewarned of “the Land of Canaan” in the same manner as He spoke of Egypt (see the comparison below).

“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

“After **the doings** of the Land of **Egypt**, wherein ye dwelt, **shall ye not do:** and after **the doings** of the Land of **Canaan**, whither I bring you, **shall ye not do:** neither shall ye **walk in their ordinances.**” – Lev. 18:3

God was not a racist. God was a sin-hating God, not a race-hating God. Holiness was not doing “after the *doings* of the Land” of “**Egypt**” or “**Canaan**”, their *ordinances* or their *ways*. I repeat, this was because the Egyptians and the Canaanites were *ungodly, scornful, sinners!* Of such, God forewarned, “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**” (Ps. 1:1). But, my reader, what if these Israelites – “**called out**” and blessed by God! – turned back in their hearts to what God has forbidden so that, at last, their saintliness is turned into sinfulness? Like Esau and the Exodus Generation exemplified, the end result would be reprobation; this is for sure, but what would it look like when saints turn into sinners?

Laws were put in place to execute “The Death Penalty” upon all the criminals of Israelite Civilization which, in truth, were saints-turned-sinners, but how was this characterization judged? One fundamental and general way to discover all the sinners of Israel was, in the language of Numbers 15:27-28 & 30-31,

“And if any soul **sin through ignorance**, then he shall bring a she goat of the first year for a sin offering. And the Priest shall make an atonement for the soul that **sinneth ignorantly**, when he **sinneth by ignorance** before the LORD, to make an atonement for him; and *it shall be forgiven him.*” – Numbers 15:27-28

“But the soul that **doeth ought presumptuously**, whether he be born in the land, or a stranger, the same *reproacheth the LORD*; and that soul shall be **cut off** from among his people. Because he hath *despised the word of the LORD*, and hath broken his commandment, that soul shall utterly be **cut off**; his **iniquity shall be upon him.**” – Numbers 15:30-31

For an Israelite to turn Egyptian or Canaanite was, in other words, a saint-turned-sinner. A saint-turned-sinner could be called, in the language used in Numbers 15, an **ignorant sinner** turned into a **presumptuous sinner**. This is because, according to scripture, there are two separate categories of lifestyle which do characterize all mankind: *Ignorant Sinners*

and *Willful Sinners*. With certainty, therefore, those who live a lifestyle free from the continuance of “willful sin” do so by the enablement of the Holy Ghost (Heb. 10:26-29). This lifestyle is impossible without regeneration. Therefore we can understand that these two categories of human lifestyle do contrast in equal proportion to their differing heart-conditions. In other words, what is displayed outside of the man is representative of what is inside of the man, as Paul argued,

“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.” – Romans 2:28-29

It is easy for some people to consider “the Law” as a yoke of mere ceremonies and rituals, something kept-up by carnal men without the empowerment of the Holy Ghost. This is impossible! Even so, likewise, it is impossible to *keep* the Moral Law without the empowerment of the Holy Ghost. Yes, my reader, we must “KEEP” the Moral Law otherwise we are not being *kept* within the ruling power of saving grace (experientially speaking)! For this reason, it was written,

“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 fulfil 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.” – Romans 2:25-29

The contextual foreground of Romans 2:28-29 does specifically identify the accomplishment of inward salvation which is “of the heart” and “in the Spirit”, and what is it? Verses 25-27 declares it very plainly: Inward salvation is identified by those who do “by nature fulfill the Law”, which means that they do “keep the righteousness of the Law”. This is the expressed meaning of what it means to be a Jew inwardly. It means to *keep* the Law inwardly. Salvation exists in the New Testament for the same accomplishment, “that the righteousness of the Law might be *fulfilled* in us, who walk not after the flesh, but after the Spirit” (Rom. 8:4, 2:13, 6:12, 6:16, 13:8, 15:18, Gal. 5:7, 24, 6:7-9; for more information see [Legalism: Law, Grace, and Works](#)).

Furthermore, those who are able to keep the ceremonies of the Law by faith (i.e. believing in the Gospel), as God did originally intend, are thereby enabled to “*keep*” the Moral Law by faith (through the empowerment of the Holy Ghost). The OT Moral Law was and is a standard of morality which was impossible to “*fulfill*” without the Holy Ghost (Rom. 8:2-4). If this were not so, and Old Testament saints did not have the Holy Ghost... then, indeed, no one ever *fulfilled* the Law and inward Jews have never existed until the New Testament dispensation. Albeit, because this is so, the scripture spoke of many a man who found favor in the LORD’s sight. For example, Noah was a “just man and perfect in his generations, and Noah walked with God” (Gen. 6:9). Abraham “believed in the LORD; and HE counted it to him for righteousness” (Gen. 15:6). Abraham walked before God (Gen. 17:1-2) and feared God (Gen. 22:12). He was even called “the friend of God” for good reason (Gen. 18:17-19, James 2:23)! Abraham was a man who was obedient to God’s voice (Gen. 22:16-18). The Lord Jesus understood that Isaac and Jacob followed in Abraham’s footsteps. Signifying this, the Lord said, “many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven” (Matt. 8:11). Furthermore, Job was a “man that was perfect and upright, and one that feared God, and eschewed evil” (Job 1:1). According to scripture, Job was the most righteous man in all the earth during his time (Job 1:8, 2:3)! He was a man full of the Holy Ghost, yes, and thus he lived a lifestyle of utter obedience to God’s commandments (see the Christ-like description of Job’s life before he fell into sin during the trial of his faith: Job chapter 29). A host of other witnesses could be mentioned (see Hebrews 11, for example) but the point is clear. All these men, like Zacharias and Elisabeth, were “righteous before God, walking in **ALL** the commandments and ordinances of the Lord blameless” (Luke 1:6).

My reader, that which was morally acceptable to God should be morally exemplary to us. The men of God in the Old Testament (those who walked with God in vital reality through saving faith) were not disdained by the inspired writers of the New Testament. Rather, they were set forth as an example of faith to imitate (see Hebrews 11). Their inferiority to saints in the New Covenant was not a moral inferiority. They are inferior in reference to revelation, knowledge, Divine-light, and Covenantal calling, but they are not inferior morally. By faith (according to what they knew of God and the Gospel) they were exemplary! Those men who were heroes of the faith are displayed in the Hall of Fame as clouds

of witnesses to inspire our faith, that we might walk in their steps (Heb. 12:1-2, Rom. 4:12). God is not ashamed to esteem the saints of the Old Covenant, but why are we? As for most of us, it is because we don't understand the Law ceremonially speaking or morally speaking.

Thus far, we have seen how the Law existed to regulate the population of Israel (The Church) **ceremonially speaking**, forbidding the abiding presence of all once-born imposters or twice-born backsliders. In addition to this, we must understand how the population is regulated **morally speaking**. Numbers 15:22-31 has been referenced already to signify this regulative principle in The Church of the Old Testament, **morally speaking**, but do we understand this Law? Can you comprehend its significance in regards to Church Purity? You may acknowledge that, according to scripture, he "doeth ought presumptuously" is the same as he which commits "sin wilfully", according to Numbers 15:22-31 and Hebrews 10:26-29, but do you see the miraculous significance of a lifestyle that is without *wilful sin*? If not, the regulative method of Church Purity which this Law exists to perform will not be evident to you.

Moral Degeneration: No Wilful Sinners Allowed in Israel, The Church

"The Salvation of the Will": *I want to say, firstly, that we will not think much of the sin called, "sin wilfully" (Heb. 10:26), unless we understand salvation in terms of "the will", biblically speaking.*

"Sinning wilfully" IS a "continuous state of sinning". In other words, **"sinning wilfully"** IS "habitually sinning", and a man who is regenerate cannot *easily, quickly, or suddenly* fall into this spiritual condition. A regenerate man cannot "minute by minute" go in and out of a damnable spiritual condition. No! With every cognizant sin that the saint is committing he is not moving from justification to damnation, justification to damnation. No! This is because, specifically speaking, when every cognizant sin is being committed the saint is impulsively, reflexively, and habitually repenting of those sins (to some degree, though "imperfectly") – this is a simultaneous and reactionary repentance which is habitually existing at the very same instant that sin is being committed.

"For **as he thinketh** in his heart, **so is he**" – Prov. 23:7

"The wicked, through the pride of his countenance,
will not seek after God: **God is not** in all his **thoughts.**" – Psalm 10:4

"**I delight to do Thy will**, O my God: yea, **Thy Law is within my heart.**" – Psalm 40:8

The heart is the seat of man's entire desire, and if the heart (or the ruling desire of man) can be changed, the man himself is changed. The heart and ruling desire is, in other words, "the will" of man. The salvation of "the will" is the salvation of "the man", "for as [man] thinketh in his heart, so is he" (Prov. 23:7). If a man is wicked, "the will" is wicked, therefore he, being imprisoned by his own will, "will not seek after God: God is not in all his thoughts" (Ps. 10:4). If a man is saved, "the will" is saved, therefore David, being saved, said to God: "**My soul** followeth hard after Thee: Thy right hand upholdeth me" (Ps. 63:8). David said, "**my soul** followeth hard", or in other words this might be rendered, "**my will** follows hard after Thee"...but how? Salvation was not dependent upon David's *choice*, nor could it be, for then there would have been some momentary freedom of his God-hating will, so that, David made a choice of *free-will*, and it happened to be that, when David's choice was made, he chose to follow God instead of forsaking Him...No, this cannot be so. My reader, it was not that David chose God, but that **God chose David**. In another place David explained, "**When Thou saidst, Seek ye My face**; my heart said unto Thee, Thy face, LORD, will I seek" (Psalm 27:8). David cannot change his own **God-hating heart**. No! The text said of David, "**my heart said** unto Thee, Thy face Lord, will I seek", but David cannot make his own heart thus speak. No! David can **move his lips**, yes, and make many vows...but only God can **move the heart**! All men in their best estate, left to themselves, are imprisoned thus: "This people draweth nigh unto Me with **their mouth**, and honoureth Me with **their lips**; but **their heart** is far from me" (Matt. 15:8).

Now look again, my reader, on how David said, "**my heart said.**" It is a miracle! If it was David left to himself he would have said, "**my lips said!**" "God is Spirit: and they that worship Him must worship Him in Spirit and in truth" (John

4:24), and again, Jesus said, “No man **can come** to Me, except the Father which hath sent Me **draw him**” (John 6:44)! This means that David is seeking and following after God because: **God spoke** (Rom. 9:11, John 6:44). What did God speak? God spoke, “Seek ye My face”, and it boomed into the core of David’s lifeless soul! Hence David’s **heart**, standing in attention to God, obeyed! **God sought David** and then, because of this, David became *a seeker after God* (Rom. 9:16, 10:20). When God does thus speak men get saved (as it is written in Psalm 27:8)! “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**” (Ps. 114:7-8)! By interpretation this means, God speaks to men, my reader! – His voice thunders, yes, and it is enthroned upon the raging seas, sitting still; it breaks the towering forests down, at will; it divides the impenetrable flames of fire, quickly, as a blink of an eye is fast; it shakes the wilderness from its places of expanding desolation, and, it discovers every mountain’s unmovable foundation at last (Ps. 29) – yes, and how much more, the voice of the Lord turns **the heart of stone** into a standing fountain of water! If you ever heard God speak to you, oh man, you too would seek after, love, and live for God just like David did! Therefore let us understand how David said, “**my soul** followeth hard after Thee”, and not only so, but he freely confessed to God, “**Thy right hand** upholdeth me” (Ps. 63:8)! How happy are the saints who can say, “God is **all my desire!**?”

“Thy will be done” – Matthew 6:10

“Do what thou wilt shall be the whole of the Law” – Aleister Crowley

In seeing this, Andrew Murray wrote a book which sought to prove, in essence, that *God’s will* is the dwelling place of true Christians. The title of the book was, “God’s Will: Our Dwelling Place”. This is to say: the burden of a **man of God** is to do God’s will, but the burden of a **man of Satan** decried this noble pursuit, saying on the contrary, “Do what thou wilt shall be the whole of the Law”. A saved man says, “Thy will be done” (Matt. 6:10), but Satan’s man says, “my will be done”. Is it any surprise that *the salvation of the will* is a work of saving grace in Christ?

“If any man will come after Me, let him **deny himself**, take up **his cross**, and follow Me” – Matthew 16:24

Think of it! At a lost man’s first step towards the Savior of the world, his human frame is engaged with an execution device – THE CROSS – whereupon he and all his desires must die! If self-will could save mankind, then after salvation self would remain alive, but if self-will is at enmity to God then self must die! Christ said, “If any man will come after Me, let him **deny himself**, take up **his cross**, and follow Me” (Matt. 16:24)! Self and *its will* are both in bondage to the sin-loving, God-hating, and totally-depraved nature of Adam, but a saved man is dead to self, dead to his own will, and therefore crucified with Christ. There is no greater explanation of what saving grace is, by operation and experience, but when Paul said: “**I am crucified with Christ**: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Gal. 2:20). “The will” of mankind (which is in other words, the heart) is the seat of a man’s entire desire, and when Jesus Christ is enthroned thereupon, hallelujah, this is salvation! When enthroned within the heart of mankind, Jesus Christ takes rule as **personal King and Lord** – this is salvation! At this time, at last, *God’s will* becomes **our dwelling place**. “Thy will be done” becomes our heartbeat, and “Come Lord Jesus, Come” our continual respiration! Salvation is thus, to “put on the Lord Jesus Christ” and “walk in Him” (Rom. 13:14, Col. 2:6), and true Christians love to have it so!

How much of “the will”?

My Calvinistic brethren do all agree with what I have written thus far, I suspect. All true saints would agree that “the will” of man is turned toward God at salvation, but the question of controversy here is, *how much of ‘the will’*? I acknowledge this is the point of debate, but in **general terms** we agree. I think that we can also agree that the promises of God are given to *those who love God*, **generally speaking**, whether in the Old Testament or the New Testament (Ex. 20:6, James 1:12, 2:5, 1 Cor. 8:3, 1 John 5:3-4, Rom. 8:28, Rev. 2:4-5) ...but what can be said of “this love”, **specifically speaking**? This is the very same question at hand. To ask, “How much of ‘the will’ is turned toward God at conversion?”, is the same to ask, “How much love does one love God with, at the experience of saving grace?” What saith the scripture? Can saving grace be limited to those who love God “with all their heart” (Deut. 6:5, Matt. 22:37)? Can it be limited to those who love God “with all their will”? And if so, by what certain fruits would this be identified by? Now some of you may be wondering if I am preaching *sinless perfection*. My reader, this is not the case. I know why

you feel this way; you have an unbiblical understanding of what it means “to love God”, as scripture says, “with all thine heart” (Deut. 6:5, Matt. 22:37), and the following quotes by Paul Washer may be the reason for this unbiblical understanding:

“There has never been **one moment when we have loved God with all our heart, mind, soul and strength** – there has never been a moment that Jesus didn’t. There has never been **a moment when my motives were entirely pure** – there was never a moment when Jesus didn’t have entirely pure motives.” – Paul Washer

“The greatest command is to love the Lord your God with all your heart, soul, mind and strength. **You’ve never done that, and neither have I.** But Christ always did that, think about that.” – Paul Washer

The point that Paul Washer is seeking to get across in the above quotations is admirable, but it is not perfectly biblical. Please listen carefully, for I must be very careful here. What Washer is emphasizing is admirable because, *the idea* he is seeking to stress is a biblical and scriptural idea, but *the phraseology* by which he is communicating it with is not biblical. Washer is equating *the phrase*, “to love with all our heart”, as an unattainable experience, and this is not biblical. I heartily agree that sinless perfection is unobtainable. Like Washer says, I agree: we should marvel at the sinless Lamb of God! In comparison to Him, we should react in humiliation and awe! I agree with Washer here, don’t mistake this! We must see the depths of depravity into which we have plummeted, and then, and only then, Christ will be properly exalted...but hear me, please! Even though I believe in the concept which Washer is defending, that it is biblical and scriptural, I do not believe *the scriptural phrase*, “to love” with “all our heart”, **is used in reference to sinless perfection**. This is a misuse of *biblical phraseology*. Paul Washer equates “to love” with “all our hearts” with sinless perfection, and therefore it is interpreted to be an unobtainable experience, but I believe that *this phrase* is used in scripture to describe **the normal salvation experience**; not something that is unobtainable but obtainable; not something that we can’t experience but must experience! If this is the case, that *the biblical phraseology* “to love with all our heart” does in fact reference the experience of saving grace, then this is an alarming error which can be severely misleading. This can be misleading because: when a doctrine is first stated within scripture, like, as at its first introduction, it is then (*ordinarily*) built upon and repeated in a plethora of ways *century upon century* and *prophet upon prophet*, and for us, now, we can see it written and expounded *book upon book*, but what is amazing is – to love God with “all our hearts” is such an enormous doctrine which has progressively developed within the canon of scripture, and, it is so intricately interconnected with the rest of scripture that, it is traceable back to the first and original statement in which it was introduced in scripture. This means that there are certain characteristics of that first statement which were built upon, increasingly elaborated upon, and abundantly explained, and thus the doctrine expands with clarity and amplification *century upon century*. Therefore let us look at the scripture:

“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 salvation in Christ – therefore all true Christians, upon regeneration, are made to love God “with all their heart and with all their soul”. Look up those scriptures, my reader, and see whether these things be so.

How can this happen? This kind of unintentional heresy is commonplace when we are too much guided by colloquial sayings and generic thoughts, our religious culture taking a life of its own, so to speak. Rather than this, we should immerse our entire thought-processes in the waters of inspired scripture! Yes! Is this your desire, my reader? As a Christian and a preacher, I want to *think* like, *pray* like, *speak* like, *preach* like, and *write* like inspired scripture exemplifies, and I know that if I do not naturally and effortlessly do this, it is evidence that I am not understanding the heart of the scriptural truth being communicated by God. What is the heart of what is being communicated by God when He said, like in Deut. 30:6, that men must love God with “all their heart and with all their soul”? Well, my reader, this phrase “to

love” with “all thine heart” and “all thy soul” has many synonymous phrases (or twin-phrases) which are of great pertinence – all of which, shockingly, hold in view salvation and damnation!

Synonymous Expressions of Salvation

<p>Loving God → “love...with <i>all thine heart</i>” – Deut. 6:5 “love...with <i>all thine heart</i>, and with <i>all thy soul</i>” – Deut. 30:6</p>
<p>Following God → “followed Me <i>fully</i>” – Num. 14:24 “<i>wholly</i> followed the LORD” – Deut. 1:36</p>
<p>Seeking/Searching/Turning/Returning to God → “<i>all thy heart</i>” & “<i>whole heart</i>”, etc., see Jer. 3:10, 24:7, Jer. 29:13, Deut. 4:29-31, Deut. 30:6, 10, 1 Kings 8:47-50, 2 Chron. 6:37-39, 22:9, 31:21, Joel 2:12</p>
<p>Believing in God → “with <i>all thine heart</i>” – Acts 8:37 Note: Obedience is the life of saving faith (James 2:14-26).</p>
<p>Obedience/Walking with God → Deut. 30:2, 1 Kings 2:4, 2 Kings 23:3</p>

The voice of God in the Law cries out this charge: “To seek God, love God, and follow God **with all of the heart!**” According to scripture, those who are rendered unable to do this are one of two people: *once-born imposters* or *backslidden saints*. See the table below as a helpful guide of biblical citations.

A Whole-Hearted Pursuit of God – DEFINED <i>When understanding salvation in its relation to “the will”, we must understand salvation in its relation to “the heart”, and if, by necessity, as an evidence of salvation, the entire or “whole heart” must be in hot pursuit after God, then SO MUST ALL “THE WILL” BE!</i>	
<p>Salvation = an entire submission of the human will to God (though not “sinlessly perfect”, it is consciously perfect), a continual and ever-increasing or ever-renewing subjection of the will to God (as faith, revelation-knowledge, and understanding increases); the result being: a continual willingness and violent pursuit of God’s will at all times.</p> <p>A Historical Example: “they have wholly followed the LORD” (Num. 32:12), “because he had another spirit with him, and hath followed me fully” (Num. 14:24), “because he hath wholly followed the LORD” (Deut. 1:36).</p>	<p style="text-align: center;"><u>A Whole-Hearted Man as Seen in the Totality of His Faculties</u></p> <p>Wholeness of Heart – Ps.119:2, 10, 58-60, 69, 111-112, 145-148 Soul/heart/love – Ps.119:20, 25, 28, 81, 36, 32, 47, 167, 174 Longing/panting – Ps.119:40, 131, Eyes – Ps.119:18, 82, 30, 37 Mouth/tongue/declaration–Ps.119:13, 171-172, 57, 26, 43, 27, 46 Determination/confidence/oath –Ps.119:44, 33, 34, 8, 30, 94, 106 Feet/running/ways – Ps.119:32, 3, 5, 123, 101, 105, 133, 168 Un-forgetting/meditation – Ps.119:16, 48, 93, 153 Fear – Ps.119:38, 120, Horror –Ps.119:53, Weeping –Ps.119:136 Zeal – Ps. 119:139, Anguish – Ps. 119:143, Grief – Ps. 119:158 Awe – Ps. 119:161, Peace – Ps. 119:165, Sweetness – Ps. 119:103 Rejoicing vs. Riches – Ps. 119:72, 111, 127-128, 162 Hours & Time Spent – morning (Ps. 119:147), all day (Ps. 119:97, 164), and night (Ps. 119:55, 62, 148)</p>
<p>Damnation = an un-entire submission of the human will to God, a discontinuing and ever-faltering subjection to the will of God, a continual unwillingness and a “looking-back-pursuit” of God’s will in your life.</p> <p>A Historical Example: 600,000 Israelite soldiers were damned “because they have not wholly followed Me”, God said (Num. 32:11).</p>	<p style="text-align: center;"><u>A Double-Minded Man</u></p> <p>Looking Back – Gen. 19:17, 26, Prov. 4:20-27, Luke 9:61-62 Luke 17:26-33 (things which are contrary to looking steadfastly, as seen in Heb. 11:8-10, 13-16, Matt. 6:22)</p> <p>→ Double-Mindedness – James 1:6-8, 4:8</p> <p>“And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.” – 1 Kings 18:21</p>

“I do not believe a man’s a Christian who isn’t hotly seeking Christ RIGHT NOW!” – Rolfe Barnard

When understanding salvation in its relation to “the will”, we must understand salvation in its relation to “the heart”, and if the entire or whole heart must be surrendered, resigned unto, and in hot pursuit after God, then SO MUST ALL “THE WILL” BE! Is this not the wondrous secret of salvation, my reader (all by grace through faith, in the Lord Jesus Christ)? [Note: Just because God requires a man to love God with all his heart, this does not mean he will express that love in all his deeds.]

“I am crucified with Jesus,
 And He lives and dwells with me;
 I have ceased from all my struggling,
 ‘Tis no longer I, but He.
All my will is yielding to Him,
 And His Spirit regins within;
 And His precious blood each moment
 Keeps me cleansed and free from sin.” – A.B. Simpson

If salvation is “all the heart” radically in love with God, you can be sure that salvation is, likewise, “all the will” radically in love with God! As you can see by the scripture references provided above, salvation is equivalent to a whole-hearted and radical love, stronger than death (Song 8:6, Rev. 12:11), and coexisting with this love is hatred also (Luke 14:26), therefore salvation is “all the will” loving God and hating sin! A whole-will pursuit after God is a whole-will pursuit away from sin! With this phraseology presented now in biblical exactitude, what could Hebrews 10:26 be meaning? Now do you understand why we are warned of certain destruction “if we **sin wilfully** after that we have received the knowledge of the truth” (Heb. 10:26)?

Saving faith is to pursue God with “**nothing wavering**” in “all the will” of man, and if he wavers, alas, “let not that man think that he shall receive any thing of the Lord. A **double minded** man is unstable in all his ways” (James 1:6-8). A **double-minded** man is a **double-willed** man, a man of damnable unbelief. Abraham, the friend of God, the father of faith, “**he staggered not** at the promise of God through unbelief but was strong in faith, giving glory to God; and being fully persuaded that what He had promised, He was able also to perform. And therefore it was imputed to him for righteousness” (Rom. 4:20-22). Yes, but backslidden saints are called, at present, *spiritual adulterers*, friends of the world, and *enemies of God*, they are addressed and charged with the crime of **double-mindedness** – James said, “purify your hearts, ye **double minded**” (James 4:8), and this is the same **double-mindedness** warned against in James 1:8. This **double-mindedness** is, in context, a profane willingness to commit sin, a willingness which, when a man has it, he continues to “sin wilfully” (Heb. 10:26), having a heart toward God and a heart toward sin (Gal. 5:16, Rom. 7:19). Therefore single-mindedness instead of double-mindedness is, a whole-hearted and “all the will” pursuit of God, which is, in other words, “a **pure conscience** pursuit of God”, because this is the experience of saving grace! For this very same reason it was written, “Now the end of the commandment is charity out of **a pure heart**, and of **a good conscience**, and of faith unfeigned” (1 Tim. 1:5). Saving faith equals a whole-hearted believing in Christ, which is: a whole-hearted loving of God, a whole-hearted seeking after God, a whole-hearted walking before God, a whole-hearted obedience to God, and a *whole-will* pursuit after God! When such a lifestyle is lived there is a whole-goodness to the man’s conscience! Indeed, because it is continually bathed in the blood of Christ! By the power of the blood, the memory of sin is utterly vanquished out-of-mind!

The Spirituality of the LAW

Obedience thereto depicts a regenerated lifestyle.

My reader, can you see it? If a man is not a Willful Sinner, he is, positively, a Willful Commandment-Keeper! And what are the commandments of God, morally speaking, when and if they are kept? A close study will reveal the indisputable truth: *obedience to the Law depicts a regenerated lifestyle.*

A Historical & Progressive Development of Doctrine & Explanation
 Regarding “The Spirituality of the Law” in the Salvation Experience of
 the Church from Generation to Generation prior to the Moral Law

The real and true Jews in the sight of God lived in moral obedience both *inwardly* and *outwardly*. Therefore, [Abraham](#), the Father of Faith and the Friend of God, heard the Gospel and was saved – and did thereby *walk* with God. In other words he was circumcised in heart, and so were his family, his disciples, his servants, The Church. He became an exemplary sojourner set-forth in typological application to New Testament Pilgrims (1 Pet. 2:9-11), and, furthermore, the experience of *justification by faith apart from works* and *justification by works through faith* are memorialized in his life. So also, [Isaac](#), was called out by God through the Gospel and thereby “born after the Spirit” (Gal. 4:29) into a second birth, a birth beyond that of Abraham’s flesh, and thus he too *walked* with God. Evidencing this (being born again), Isaac was the object of animosity to those who were not born again (i.e. Ishmael). [Jacob](#), also, was called out by God through the Gospel and lived a life in which he, upon conversion, walked in the footsteps of his father’s Abraham and Isaac who walked with God. These most notable and historical figures of the Church were the figure-heads by which men knew who God was in those days, as men called him, “The God of Abraham, Isaac, and Jacob”.

Years later, also, [the Israelite people](#) were called out of Egypt through the Gospel experiences which were formerly addressed and titled, “**The Gospel of 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**”, hence they too walked with God. Thereby, [Israel became “The Church”](#) by title, near proximity, spiritual adoption, value, royalty, wealth, and location. It was [explicitly stated](#) that they were “saved” through belief by God’s presence performing redemption. [It was said](#) that they did indeed, therefore, in various terms and phrases, have the “Spirit” of God via the pre-Incarnate “Christ”. [This meant](#), by necessity, their faith and covenant vows were truthful and authentic, they worshipped no other God but the One true God, they were legally and actually “holiness unto God”, they were made beautiful by God’s shining countenance as a Bride in the presence of a Bridegroom, and they were saints – holy ones – whom God loved and cherished infinitely more than a man would cherish earthly treasure, and because of this, behold, the LORD rejoiced over them to do them good and forgave them of all their iniquities (because of their inward and outward righteousness by grace through faith)! Might I say, my reader, [this is no small presentation](#) of salvation prior to when the Church was enlightened by the edits of the Moral Law.

A Historical & Progressive Development of Doctrine & Explanation Regarding “The Spirituality of the Law” in its Moral Expression via the Lifestyles & Relationships of Everyday Church Members

Upon the arrival of the Moral Law, behold, salvation continued in select and holy generations. The Moral Law depicted a lifestyle *obtainable* and *walked-out* by [the Church of the Wilderness](#), before the Law, and [the Church of Civilization](#) after the Law (depending on the generation). These generations in which salvation thrived, they were second-born spiritual men who walked with God, evidenced by scripture, therefore they were free from what the scripture called presumptuous sin (conscious deviation from the Moral Law). Therefore, in other words, they were unwaveringly, consciously, and continually devoted to the moral commandments of God with all their hearts!

Therefore they had “the fear of the LORD”, which was the beginning of wisdom, and therefore they lived [conscious of the threatenings of a Divine and Inescapable KING](#) who abode among them and omnisciently observed them; thus they lived as though they were consciously standing before the gaze of their Royal, Dignified, and Holy GOD. This transcending KING was not a loathsome overseer to them, but a Darling Bridegroom. Out of [love for God](#) they walked in obedience to the Law in passionate desire, inexpressible joy, and unrivaled affection. They had so great a [love for the Brethren of the Church](#), their fellow Israelites, that it was commonly believed and said by them, “wrath is cruel and anger is outrageous” (Prov. 27:4).

This means that, furthermore, they were [free](#) from personal vendettas and selfish desires expressed by the sin of wrath and the greater sin of violence, fighting, and murder. Their [conversations](#) were free from unbridled speech in general, and more so, free from lying and false witnessing, insulting and reviling, and the like. They were free from the sin of discontent desire known as [covetousness](#) and the greater sin of [thievery](#). They were free from [marital dissatisfaction](#) which lead to lusting after other women and the greater sin of adultery. They were free, I say, in the liberty of Spirit-empowered righteousness granted as a gift of God’s grace through the Gospel! And, also, when and if any of the beloved saints of the Church were backsliding from the aforementioned ideals of holy character, lo, the Church Officers did intercept the backslider with proportionate punishments of Civil Justice which were, under God, [effective to restore](#) the backslider’s faith and repentance in God again! Therefore, because of this, righteous generations did flourish in the

paradise and utopia called, “The Kingdom of God”, the place and people among whom God’s will is successfully and gloriously done on earth!

Finally, my reader, consider this: the true and authentic Israelite people, The Church, had a violent passion to seek after the LORD through devoting themselves to the entirety of the written word of God, no exceptions! Whatever the word of God said, however it increasingly and progressively matured in promise, prophecy, commandment, and covenant, these men were utterly devoted! Let us look upon the glaringly regenerate behavior, the overt and apparent spirituality of the Israelite people, The Church, in how they were inspired to read, memorize, understand, and never forget the Word of God.

In Relationship to the Word of God, Spiritually Speaking, the Israelites were Violent Seekers after the LORD!

A man could not even obtain the (*saving*) knowledge of God except he was seeking the LORD with holy violence, according to scripture. Conveying this, the promise of Jeremiah 29:13 stated, “And ye shall seek Me, and find Me, when ye shall search for Me with ALL *your heart*”. The holy violence of, “ALL *your heart*”, was the supernatural zeal granted to and enjoyed by all saints, both initially and present-progressively. Simply put, this was their life. By grace, the Old Testament saints were Whole-Hearted Seekers after the LORD in the totality of their faculties! This fact was noted before but is vibrantly evident here, according as it was written,

Proverbs 2:1-6 – Behold, my reader, the man was receiving God’s word, memorizing God’s word, inclining 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 would seek for undiscovered gold and silver in uncharted regions of Land!

For parallel reasons, then, King David was compelled to say, “my soul thirsteth for Thee, my flesh longeth for Thee” (Ps. 63:1). Supernaturally, my reader, all Israelites breathed the same prayers before God continually! Those that kept God’s commandments were ravaged and soul-gripped by **The Spirituality of the Law!** It is evident that – through the Law! – the Israelites were having spiritual communion with the Living God. The general *commonality* among Israelite *communities* was *communion* with their GOD, the God of Israel. This fact, standing alone, made them different from every other Nation on the earth (“*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). Therefore, the amazing thing was, what was *common behavior* and *common sense character* (proverbial wisdom) of every Israelite can be seen in The Proverbs, as it was written,

Proverbs 4:1-9 -- Behold, the man was submissive and studious to his spiritual guides, retaining the words of God in his heart so as to never forget them nor decline from them, and, thus, he loved them, exalted them, and embraced them with all his heart! These men, the Israelite citizens, were ever keeping their hearts with all diligence, looking straight-on without turning aside, continually pondering the path of their feet and removing themselves from all conscious evil (Prov. 4:23-27).

Proverbs 6:21-23 -- Their relationship with God was REAL! Yes, and God joined with them as they pursued holy affections! Even so, it was written, whenever they went He *led* them, whenever they slept He *kept* and *protected* them, whenever they awoke He *talked* with them, as a Lamp to their feet and a Light to their path He *illuminated* them (through His written word)!

My reader, by the sheer experience of being loved by God, they love God! And being constrained thereby they hid God’s commandments in their hearts because they were dear to them!

Deuteronomy 6:5-9 -- Behold, the Israelites taught the commandments of God diligently to their children, so much so that 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 *lied down* and when they *rose up*, for, the commandments of God were ever-before-them like *as the fontlets* between their eyes, and, literally speaking, they wrote them upon the posts of their house and on their gates as a memorial of love! What a glory! “*Great is the LORD, and greatly to be praised in the*

city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge” (Psalm 48:1-3).

By the strong compulsion of love for God, His commandments were as the apple of their eye, they were written upon the tablet of their hearts; for 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, expressly, nothing was more desirable or pleasurable to them! Etched into their very desires was God’s truth, “*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 one could not obtain the knowledge of God or understand the fear of the Lord, which means, in other words, one couldn’t *bear* God, *see* God, *fellowship* with God, or *walk* with God (John 7:11-12, Rom. 12:1-4). “A scorner *seeketh* wisdom, and *findeth it not*: but knowledge is *easy* unto him that understandeth” (Prov. 14:6).]

Anyone who didn’t live a lifestyle in concert with this peculiar behavior of seeking after God, they would not presently and progressively find God... that’s a biblical fact. Such men would progressively slip further and further until, at last, if they did not find recovery through Civil Justice and Divine Chastisement, they would fall into a continuous state of presumptuous sinning and thereby be publically executed. The men who would not understand the fear of the Lord, they became examples of Divine anger which were thenceforth feared by all. Let us finally understand God’s truth, my reader, the lessons which took bloodshed for Israel to understand: *all citizens* of Israel were required to kiss their King, “lest He be angry and [they] perish[ed] from the way, when His wrath [was] kindled but a little” (Psalm 2:12)! Therefore what can be said of all the beloved Israelites who lived-on to tell the story? They were reconciled to and in friendship with the personality of God depicted by the Moral Law! Miraculously, they rejoiced in the demanding utterances of the Law even though they fell short of sinless perfection... but how?

The Moral Law is a Tutor Depicting God’s Personality

Since loving God with ALL the heart is indisputably connected to keeping ALL the commandments of God, how does a man obtain a clear conscience or find freedom from guilt when ALL of the commandments of God are not fulfilled?

In the former chapter we observed Paul’s notorious denunciations and extolments of the Law in reference to false Judaism and true Judaism. The two references which are notably important to the above question are found in Romans 10:5 and Galatians 3:12.

“For Moses describeth the righteousness which is of the Law, **That the man which doeth those things shall live by them.**” – Rom. 10:5

“And the Law is not of faith: but, **The man that doeth them shall live in them.**” – Gal. 3:12

The pronouncement, “shall live”, is a promise conditionally fulfilled by “the man that doeth” the Law. This means that those who fail to do the Law will not live! Alluding to this I wrote in the former chapter, saying, “how should a true Jew respond to the Mosaic command quoted in Romans 10:5 and Galatians 3:12? How would a religion of faith and grace via the Gospel incorporate such words which threatened death if the moral and ceremonial standard was *unfulfilled*? Certainly, there must be some means of *fulfilling* the Mosaic command quoted in Romans 10:5 and Galatians 3:12, right? Otherwise all Jews would have died. When the Mosaic command is related to as “the Law of righteousness” achievable “by faith”, all things can be *fulfilled* even though sinless perfection is *unfulfilled*.” This section is dedicated to clarifying this biblical truth by showing the interworking of seemingly contradictory affirmations.

Biblical phraseology is justified, my reader, especially in the light of the question which instigates this section: *Since loving God with ALL the heart is indisputably connected to keeping ALL the commandments of God, how does a man obtain a clear conscience or find freedom from guilt when ALL of the commandments of God are not fulfilled?* There is no contradiction! By the Moral Law (God’s moral expectation of us) God desires to walk in friendship with us. The Moral Law (i.e. biblical phraseology) is a

tutor to moral reconciliation with God, for without the Law there would be no knowledge of sin or God (Rom. 7:7). The Law was written and commanded as a Divine Schoolmaster until the time appointed. Thus, Israel was tutored to be reconciled to the personality of God with *all their heart*, even though they (and we) wait for a *sinlessly perfect* and *entire reconciliation* in [the time to come](#). Albeit, knowing that the personality of God is morally perfect and sinlessly perfect, according to the Law, on what grounds does God's friendship with the redeemed exist?

All the saints of the Old Testament, "having obtained a good report through faith, received not the promise" which they looked for (namely, the promise of the Kingdom of God in [full restoration](#) [the Messiah's Reign] which results in the paradise of sinlessly perfect friendship with God). You see, the true Jews were looking-after-the-promise with *all their heart!* What they did not yet possess, they desired and pursued *with all their heart!* Despite the absence of sinless perfection and, thus, the presence of sins committed, what they (and we) were not in *deed* they were in *desire*, by the amazing grace of God which ruled their *will* in omnipotent power (see Rom. 2:25-29). This is an experience known as regeneration: an experience of reconciliation between God and man which happened (Sinless-to-sinner), firstly, in the *heart*, *will*, and *desire* of sinful man. Thus when this transforming regeneration happened in the heart, salvation had begun... aye, but let us understand that it was not finished! They were regenerated but they had not yet experienced Final Salvation --- the performance of sinless perfection! Thus, the salvation experience was not finished in them or in us, Old Testament saints or New Testament saints, just as the timing of Final Salvation was affirmed 1 Peter 1:5, saying, "salvation ready to be revealed in the Last Time". This means in other words that the fullness of the word of God is yet to be fulfilled but it will be fulfilled in the Last Time.

Therefore it is true in us, the saints of the Gentile Church Age, that the Messiah has come into our hearts (Eph. 3:17) ...but we are still waiting. For the Messiah to come into our hearts means that the Kingdom has begun within us, according to Luke 17:21 (*even in our hearts, mere Gentiles!*), but we await the final inheritance of The Kingdom when it becomes manifest to the Jews (Rom. 11:25-26). This mysterious beginning of the Messiah's Kingdom is existing right now in a state which places us, the Gentiles, at the same lookout point as the Old Testament saints pertaining to the experience of moral redemption ("*That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord*" -Rom. 5:21). We have a new Ruler and King, beginning in "the will", but we must wait for and look after the consummation of salvation which is "ready to be revealed in the last time" (1 Peter 1:5, Heb. 9:28, 1 Thess. 1:9-10). This similar lookout point is also a groaning-point. It was written, "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves *groan within ourselves*, waiting for the adoption, to wit, **the redemption of our body**", for what things of redemption we do now lack we do, nevertheless, "with patience wait for it" (Rom. 8:23-25). You see, the beginning of this Messianic Kingdom in the Gentile Church Age is comparable to a fruit-fruits ingathering, but there is an everlasting harvest to come (Rom. 8:23)! When the Kingdom is turned back to the literal Jews the saints of every age will be translated into the glory of "life from the dead" (Rom. 11:15), literally speaking, resulting in the bliss of sinless perfection thenceforth and forevermore (1 Cor. 13:10, Php. 3:10-15). Paul exhaustively proves this in Romans Chapter 11 with indisputable clarity, my reader.

Therefore, we also, like as the Old Testament saints, look after a greater salvation to be experienced via sinless perfection ("*the redemption of our body*"-Rom.8:23), which we are not experiencing right now before the Final Resurrection. Until then, seeing that God saves "the will" of man without redeeming the body of man, what can be said of all the sins which we are committing every day? Let us take careful note here! Because God is saving the man, ALL THE WILL exists in a cleansed condition even though *the desire* to be sinlessly perfect is not fulfilled, because the sins which are short-comings to sinless perfection are **ignorantly committed** instead of **willfully committed**, thus the saint continually resorts to the blood of Christ for a present-continuous friendship with the morally perfect personality of God. My reader, is this not what the Old Testament tutors a man to become? Henceforth, let us prove this matter in 4 points:

- #1) According to the Old Testament, God is not expecting sinless perfection (in real deed), but by the righteousness of the Law He is calling for it. What God calls us to *love*, He does not expect us to obtain in this life.
- #2) The hearts of regenerate men are *conscientiously* and *entirely* repenting from what the Law condemns, and this means, furthermore, they are *conscientiously* and *entirely* reaching forth unto what the Law commands, thus they are desiring sinless perfection with ALL THEIR HEART, but what they aspire in heart-felt repentance and godly desire is not obtained in real deed and time.

- #3)** Though God commands sinless perfection He does not expect sinless perfection, that is, until He makes provision for it via the Final Resurrection. Therefore, until then, the short-comings from sinless perfection do not spot the conscience of Old Testament or New Testament saints because they resort to the Gospel for present-progressive forgiveness and cleansing (via shadows or realities). Though the provision for a lifestyle of sinless perfection has not yet arrived (via the 2nd Advent of Christ), God has provided a means of Lawful righteousness, Lawful innocence, and Lawful sinlessness, based upon the righteousness of Another, and thereby God is vindicated in all of His verbal commandments, requirements, and expectations in every age, because that which He commands, requires, and expects, He accomplishes (Isa. 44:22). What God calls us to love He does not expect us to obtain, but what we love we will steadfastly seek and patiently wait for, until that which is reckoned by faith and enjoyed by conscience is experienced in reality to the “redemption of our body” (Rom. 8:23).
- #4)** In this way, the Law leads/tutors men to be reconciled to the personality of God depicted by the Law (a sinlessly perfect personality), and by cleaving unto God by faith they all await a final redemption which is, “when that which is perfect is come” (1 Cor. 13:10).

Point #1 - According to the Old Testament, God is not expecting sinless perfection (in real deed), but by the righteousness of the Law He is calling for it. What God calls us to *love*, He does not expect us to obtain in this life.

Point #2 - The hearts of regenerate men are *conscientiously* and *entirely* repenting from what the Law condemns, and this means, furthermore, they are *conscientiously* and *entirely* reaching forth unto what the Law commands, thus they are desiring sinless perfection with ALL THEIR HEART, but what they aspire in heart-felt repentance and godly desire is not obtained in real deed and time.

The affirmation, “And it shall be *our righteousness* if we observe to do **ALL** these commandments before the LORD our God, as He hath commanded us” (Deut. 6:25), is not in contradiction to the word of Habakkuk or Micah, who said, “the just shall live by faith” (Hab. 2:4, Rom. 1:17, Gal. 3:11, Heb. 10:38), and, “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” (Mic. 6:8). The obtainable righteousness found through obeying the Law (“*The man that doeth them shall live in them*”-Gal.3:12) was impossible without faith, as Habakkuk said, “*the just shall live by faith*” (Hab. 2:4). Undoubtedly, the man that “lives”, in Habakkuk 2:4, is the same man that “lives” in Leviticus 18:2-5, Deut. 6:24-25, 4:1-4, Prov. 12:28, Neh. 9:29, Ezek. 20:11, 13, and, furthermore, this is the same man in reference by Christ in terms of the New Covenant parallel in Matt. 19:17, Lk. 10:25-28, Rom. 10:5-6. No contradiction is meant here, just as was demonstrated in the life of Abraham who was, at first, justified by faith and not by works (Rom. 4:1-4), and then, later, “justified by works” (James 2:20-26) through faith... but not as the false Jews thought so to be!

Righteousness has never come by the mere observation of carnal Law, or “through the Law” (Rom. 4), but the righteousness of God came by faith in the voice of God who preached shadow-like expressions of the Gospel (exemplified in Hebrews chapter 11). Without *faith*, a man would not be preserved alive according to Hab. 2:4. Even so, without *obedience*, a man would not be preserved alive in Deuteronomy 6:24-25 (Rom. 10:5, Gal. 3:12). These two passages do not contradict! The Law indeed could be obeyed, evidenced by the fact that Old Testament Jews were preserved alive (Deut. 6:24) so as to glorify God amidst the exploits of saving grace (to name a few, formerly mentioned: Job [Job. 1:1, 8, 2:3], Noah [Gen. 6:9], Abraham [Gen. 15:6, 17:1-2, 18:17-19, 22:12, 16-18, 48:15, Jas. 2:23], Zecharias & Elisabeth [Lk. 1:6]). For this reason, it was written, “By *faith*...the Elders obtained a good report” (Heb. 11:1-2)!

The writer of Hebrews did boldly detail the exploits of saving grace experienced by the preserved and perseverant saints of old, saying, “By *faith*...”, Abel, Enoch, Abraham, Sarah, Isaac, Joseph, Moses, Rahab, Gideon, Barak, Samson, Jephthae, David, Samuel, and the Prophets were memorialized as heroes to imitate (Heb. 11)! These men escaped the Divine Threat of death which was executed upon the disobedient because **faith results in obedience**, a controverted and convoluted point of truth which has been perverted by false prophets and defended by true prophets all throughout the Old Testament (a truth scrupulously defended Ezekiel 33:11-20). Through the Law, God was not putting before men what *couldn't* be done, He was putting before men what had *already* been done by some (Deut. 1:36, 38, 4:1-4) and what was *required* from all (Deut. 7:1-5)! Who has *kept* the Law in this way, you wonder?

“Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, **that ye may live**, and go in and possess the Land which the LORD God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye *diminish ought* from it, **that ye may keep** the commandments of the LORD your God which I command you. Your eyes have seen what the LORD did because of Baalpeor: for all the men that followed Baalpeor, the LORD thy God hath destroyed them from among you. **But ye that did cleave unto the LORD your God are alive every one of you this day.**” – Deut. 4:1-4

To fulfill “**ALL** the commandments” that *they might live* was not impossible, as was exemplified by those who had thus far survived, Moses testified (Deut. 4:1-4). It was written, “But ye that did cleave unto the LORD your God *are alive every one of you this day*” (Deut. 4:4). The terminology which pertained to a saving walk with God was clear: “to cleave” was to observe “**ALL** the commandments”, as it was confirmed in Deuteronomy 8:1, also, “**ALL** the commandments which I command thee this day shall ye observe to do, **that ye may live**, and multiply, and go in and possess the Land which the LORD swore unto your fathers.” This phrase was not rejected but accepted by all Israelites who desired to live! By these terms they understood the pathway whereby they might live (Deut. 8:1, 19-20). This message is not unclear, is it? “And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to *walk* in **ALL** His ways, and to love Him, and to serve the LORD thy God with **ALL** thy heart and with **ALL** thy soul, to keep the commandments of the LORD, and His statutes, which I command thee this day for thy good” (Deut. 10:12-13)? A love for God which was with “all” the heart and soul did express itself thence, “to *keep* the commandments of the LORD” and *walk* in “**ALL**” of God’s ways.

“I have hearkened to the voice of the LORD my God, and have done according to **ALL** that Thou hast commanded me” (Deut. 26:14), is the profession of every saved man in Israel. Do you think God Almighty was commanding Israelites to lie when they made this ritualistic confession in Deuteronomy 26:14, my reader? If so you are sadly mistaken. They knew that God was not requiring of them sinless perfection, else why would they be so devoted to the ceremonial means of atonement which God had provided? Their lives were riddled with sins which *kept* them from “the glory of God” in sinless perfection (Rom. 3:23), yes, but the smoke of the morning and evening sacrifice never went out (Ex. 29:38-39)! Hallelujah. The spiritual purpose of every ceremony was, in essence, a re-invoking of the salvific vow (Deut. 26:15-19) which resulted from faith in God’s means of saving grace (Deut. 26:3-9); this was the case whether it was by verbal confession, meditative contemplation, or prayerful penitence of any shortcoming. The blessing of God was unmistakably dependent upon the people of God receiving His charge to “keep **ALL** His commandments” (Deut. 26:18); this was the agreement which they were to unwaveringly make to God on a heart-level. Without this commitment there would be no mutual avouchment between man and God, evidenced by Deuteronomy Chapter 26 in its entirety. Upon the grounds of authentic Israelite professions (“*I profess this day*”-Deut. 26:3) and confessions (“*thou shalt speak and say before the LORD thy God*”-Deut. 26:5, 13) made presently and progressively, their saving relationship with God was perseverant! Conveying this, it was written,

“This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with **ALL** thine heart, and with **ALL** thy soul. Thou hast **avouched** the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: And the LORD hath **avouched** thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldst keep **ALL** his commandments; And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.” – Deut. 26:16-19

At the catechizing baptism of Mount Ebal and Gerizim, so to speak (Deut. 27:2), there were 12 curses to amen. The 12th brings into view *the whole of the Law*, “Cursed be he that confirmeth not **ALL THE WORDS** of this Law to do them. And all the people shall say, Amen” (Deut. 27:26). What is the purpose of this catechism? It was authored for this peculiar generation because, “this day”, the people had become, as Moses said to them, “the people of the LORD thy God” (Deut. 27:9). “This day” was representative of their baptism wherefrom they were to carry the baton their fathers handed down. All the blessings spoken aloud were of like representation (Deut. 28:1-13). All were spoken with an *if*– “**IF** that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them: And thou shalt *not* go aside from **ANY** of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them” (Deut. 28:13-14). At further points of the Chapter spoke of curses, curses, and curses, “till [the people] be destroyed”, God said, if indeed they “hearkenedst *not* unto the voice of the LORD [their]

God, to keep His commandments and His statutes which He commanded [them]” (Deut. 28:45). All these curses would come upon them, God said, “If [they would] not observe to do **ALL** the words of this Law that are written in this book, that [they] mayest fear this glorious and fearful name, THE LORD THY GOD” (Deut. 28:58).

The newly made Covenant (“The Palestinian Covenant”) exhibits the same standard. In the end of the day IF Israel was to perish, they would perish “because they have forsaken the Covenant” (Deut. 29:25). How? By a failure to walk out the **lifestyle** they all agreed upon, “that we may do **ALL** the words of this Law” (Deut. 29:29). The hearts of their fathers and their hearts (where applicable) were circumcised in the day of their assembly before Sinai, but at any point of their utter backsliding into fallenness it would be required of them to renew and regain what they once had when they freshly heart-fully vowed themselves to the LORD their God. Leviticus 26:41 states this conditional restoration, saying, “if then their uncircumcised hearts be humbled, and they then accept the punishment of their iniquity”, just as Deuteronomy 30:1-10 declared. This restoration is – a restoration of spiritual circumcision – which does, of course, revive a keeping of “**ALL**” the commandments of God with “**ALL**” the heart and “**ALL**” the soul (Deut. 30:2, 6, 8-10). Why? This is “love” (Deut. 30:6, 19-20). Israel was called to “love the LORD” their God (Deut. 30:6, 19-20) in this very way! God was intent upon establishing a saving relationship with the people of Israel. For good reason, therefore, the first 4 commandments of The Ten Commandments pertained to this vertical bond between God-and-man. The last 6 commandments pertained to Israel horizontally, man-to-man. God loving man and man loving God was the well-spring of keeping all the Law.

My reader, settle it in your heart. Deuteronomy 6:5-9 depicts a lifestyle that only the regenerating Holy Spirit could fulfill from the heart (see also Deut. 11:18-20, 17:18-20). God was not commanding the outer-man to “go through the motions”, no! This lifestyle was to be an overflow of the HEART! God required obedience – with & through love – with ALL the heart and soul, as Deuteronomy 10:12-13 & 10:16 commanded (see also Deut. 11:1, 13, 22-23, 13:3-4, 19:9, 31:9-13). Upon seeing that loving God with ALL the heart was indisputably connected to keeping ALL of His commandments, and, howbeit, God’s expectation of sinless perfection was unachievable, whereby shall a man be justified before God in so much that, by profession (Deut. 26:16-19) and justification (Lk. 1:6), neither he nor God is a liar? Yet again, note the phraseology:

“...righteous before God, walking in ALL THE COMMANDMENTS and ordinances of the Lord blameless” - Luke 1:6

According to scripture this was possible, but how? What does the New Testament mean by this affirmation (an affirmation that is exactly parallel to the phraseology seen in Deuteronomy and elsewhere)?

Point #3 - Though God commands sinless perfection He does not expect sinless perfection, that is, until He makes provision for it via the final resurrection. Therefore, until then, the short-comings from sinless perfection do not spot the conscience of Old Testament or New Testament saints because they resort to the Gospel for present-progressive forgiveness and cleansing (via shadows or realities). Though the provision for a lifestyle of sinless perfection has not yet arrived (via the 2nd Advent of Christ), God has provided a means of Lawful righteousness, Lawful innocence, and Lawful sinlessness, based upon the righteousness of Another, and thereby God is vindicated in all of His verbal commandments, requirements, and expectations in every age, because that which He commands, requires, and expects, He accomplishes (Isa. 44:22). What God calls us to love He does not expect us to obtain, but what we love we will steadfastly seek and patiently wait for, until that which is reckoned by faith and enjoyed by conscience is experienced in reality to the “redemption of our body” (Rom. 8:23).

Point #4 - In this way, the Law leads/tutors men to be reconciled to the personality of God depicted by the Law (a sinlessly perfect personality), and by cleaving unto God by faith they all await a final redemption which is, “when that which is perfect is come” (1 Cor. 13:10).

Seeing that it is NOT possible to have heart-bound affection so as to keep the whole Law in a *sinlessly perfect* way – this is not what is meant by the text – therefore important clarifications need to be made on what the Old Testament means when it demanded and described salvation as, “walking in **ALL THE COMMANDMENTS** and ordinances of the Lord blameless” (Lk. 1:6).

“I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee” – Isaiah 44:22

“And the priest shall **make an atonement** for the soul that sinneth **ignorantly**, when he sinneth by **ignorance** before the LORD, to **make an atonement** for him; and **it shall be forgiven him.**” – Numbers 15:28 [see also Lev. 4:2, 13, 22-23, 27-28, Deut. 19:4-10]

When God provides the means of forgiveness and redemption via the Gospel by shadow (by way of Old Testament ceremony), and by faith the saint observes it (with necessary repentance from any sin), “None of his sins that he hath committed **shall be mentioned** unto him” (Ezek. 33:16). It is written, again, “All his transgressions that he hath committed, they **shall not be mentioned** unto him: in his righteousness that he hath done he shall live” (Ezek. 18:22). Whatever ignorant sins he was committing they are forgiven him, and it is written that God will not mention them again. In other words, God has forgotten them. Therefore God is righteous and vindicated to affirm that His people do walk in “**ALL THE COMMANDMENTS** and ordinances of the Lord blameless” (Lk. 1:6), for, verily, one of His ordinances was substitutionary atonement! Knowing that God is not expecting sinless perfection (in real deed), and yet, nevertheless, knowing that God is requiring a keeping of **ALL** the commandments of God with **ALL** the heart (conscientiously), the sins which are continuously committed are ignorant sins – sins which are atoned for and thus forgotten by God! They are not remember by God nor imputed to man. Therefore Lawfully and morally (by way of substitutionary atonement), God judges the man based upon the righteousness of another so that - the man is keeping **ALL** the commandments of God! This is the performance of His commandment until the provision for sinless perfection does clothe the saints in a glorified body, and thereby God will perform His word completely, entirely, and in actuality forevermore. He that was innocent of all sin and completely justified before God will then live without sin forever more!

By the “**ALL** the commandments”, I acknowledge that *sinless perfection* was demanded by God but obtainable by man, and when a man fulfills “**ALL** of the Law” in good conscience with “**ALL** of his heart”, this does not mean he will in actuality fulfill all of the Law so as to be *sinlessly perfect* – that which is sought after in clear conscience and by willful intention, is not done in real deed. This means that, according to his conscience, he is “pressing toward the mark” of sinless perfection (Php. 3:14), and yet, he, being encumbered about with besetting sins that are ignorant and unwillingly committed, is forced to cast his faith upon the Gospel preached to him (via the shadows of the Ceremonial Law or the reality of Jesus Christ). As for the Old Testament saints, he is tutored – his faith drives him to observe the ceremonies conscientiously and faithfully, to alleviate any guilt of conscience.

As for the redeemed of the New Covenant, we bask in the dawn of the reformation wherein all shadows of the Gospel are being fulfilled by Christ (on earth and in heaven; see Heb. 9:10). The shadows of the Law (the OT Gospel displayed by ceremonies) were the continual source of undeserved acceptance for needy Israelites who were guilty of shortcomings from sinless perfection. The faith of an OT saint resorted to shadows (a glory which has faded like the light which shined from Moses’ face; 2 Cor. 3:6-18), but the faith of a NT saint resorts to the Person of Christ - the reality of the shadows - the embodiment and fulfillment of every prophetic ceremony! The resort of faith has been reformed from earthly ceremonies to a heavenly Man! The glory of the Old Testament was fading because the shadows were fading into realities, howbeit, the purpose for which saints do resort to God is the same... GRACE. Grace for forgiveness and grace for continuing and increasing empowerment. When mankind was confronted by the Law, which is God’s revealed personality (what He loves and hates, morally speaking), they learned the knowledge of sin and their need for GRACE. Therefore, in very deed, Israel continually attended ceremonial atonement for undeserved forgiveness. The knowledge of sin (the Law) tutored Israel to see their need for the Gospel (Gal. 3:24-25), and upon relentlessly cleaving to fleeting shadows the dawn of Christ’s reformation was born! God’s mysterious purpose and unsearchable wisdom, which is now apparent, did set the guilty conscience running for refuge until, namely, at the fullness of times, the course of every runner is directed into the arms of Jesus! God restarted the Calendar to make the proclamation unmistakable, “Behold the Lamb of God that takes away the sin of the world!”

This being said, what saith the New Testament concerning the fulfillment of the Moral Law? James 2:5-26 is not arguing that man shouldn’t keep the Moral Law, is it? It speaks of how to become a “transgressor of the Law” (Jas. 2:9-11) because sin is “the transgression of the Law” (1 Jn. 3:4), yes, but the passage is not nullifying the Law and advocating sin, is it? The passage is, rather, establishing the Law in its rightful place **that it might be fulfilled!** James says, very clearly, “If ye **fulfill** the royal Law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well” (James 2:8).

James is clarifying the Law to show the saints that they were transgressing the Law, only to charge them to behave as those who will be judged by the Law! “So speak ye, and so do, as they that shall be judged by the Law of liberty” (James 2:12), he said. It is James who coined the statement, “faith without works is dead” (Jas. 2:20, 26), and he is very specific about what deeds we should **fulfill** as true Christians! James knows that upon the condition that men love God and love their neighbor, the whole Law will be fulfilled (not in *sinless perfection* but by *unmerited justification* and *consequential empowerment*). Those two things upon which hangs all the Law (Matt. 22:40), James preached! He does not deny them! They are not irrelevant to a New Testament saintly standing! According to James and the other inspired writers, this standard was to be **fulfilled** not denied (Rom. 8:4, 2:13, 6:12, 6:16, 13:8, 15:18, Gal. 5:7, 24, 6:7-9; for more information, see [Legalism: Law, Grace, and Works](#)). [Note: When Galatians speaks of being a “debtor to do the whole Law” (Gal. 5:3), he is speaking of “bondage” to the Ceremonial Law (Gal. 5:1). He is not speaking of shunning the righteousness of the Law, otherwise he would not have written 11 verses later, “For all the Law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself” (Gal. 5:14, Rom. 8:4). All true saints kept the righteousness of the Law, morally speaking; thus they did *fulfill* it!]

Israel was tutored to find GRACE, right? And this GRACE makes men *fulfill* the Law instead of *break* the Law. The posture of man which embraces GRACE does so for the enablement of obedience whereby he does *fulfill* the Law. The resignation of faith and repentance, therefore, no longer repels the personality of God (conveyed by the morality of the Law) but welcomes it! The resignation of faith and repentance is, therefore, a whole man surrender (heart, soul, mind, and strength) to conscientiously keep ALL of God’s commandments as much as it depends upon your own will. What you “will to do”, you cannot do, but according to the cleanness of your conscience you strive so to do! The experience of salvation is invariably this way. Absolute surrender is the salvific crucifying of the sinner, no exceptions.

The Grounds & Enforcement of the Moral Law via “The Death Penalty”

Important Clarifications Regarding Ignorant Sin & Willful Sin in Relationship to “The Death Penalty”

By a close study of “The Salvation of the Will” I have clarified to the reader the significance of *The Doctrine of Willful Sin*, as it pertains to regeneration and Church Purity. In doing so, I hoped to bring my reader into a full understanding of Old Testament regeneration as it related to The Death Penalty, a regulation enforced at the moral degeneration of “the will”. To understand the moral redemption of the saints in the OT and NT, we must understand that it is extremely difficult for the will of a regenerated man to move from Un-willful Sin to Willful Sin! This move is what John Wesley called, “The unquestionable progress from Grace to Sin”. Furthermore, also, this move is of equal difficulty to the possibility that Israel would be conquered and overthrown from national sovereignty in the Old Testament. Such a thing is impossible, indeed, except the Lord be provoked to allow it. After reading all that has been written, it is necessary to make some important clarifications which will enable us to see how the Moral Law is a regulator of Church Purity in Old Testament Israel, The Church.

The impression of each reader may differ, but let there be no mistake: After *one* willful sin a man does not utterly and irreversibly lose his salvation (as Hebrews 10:26-29 may seem to declare at first glance). This impression can appear to be strengthened by a quick overview of Numbers 15:22-31, which is quoted in Hebrews 11:28.

Willful Sin: Num. 15:30-31 (Note: The punishment of presumptuous sin is exemplified in Num. 15:32-36 (“they found a man that gathered sticks upon the sabbath day”). The meticulousness by which ALL commandments are bound with the same consequence is immediately demonstrated by Num. 15:22-23 & Num. 15:37-41, but see also Deut. 17:12-13, Deut. 19:11-13.

In both passages (Hebrews 10:26-29 & Numbers 15:22-31) willful sin is declared as unforgivable and un-atonable, thus it can be easily assumed that when this deed is committed *once* a man is forever lost. For those of you who have read all the sections in order up to this point, you know that this is not what the scripture teaches. After a regenerated man **falls from grace** (which is evident by a falling into willful sin), the man is not forever lost in an unforgivable condition but, on the contrary, is able to be forgiven and restored once again. This is according to what is written, “For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief” (Prov. 24:16).

This being the case, what is Hebrews 10:26-29 referring to? You may say, “But wait! Doesn’t Hebrews 10:26 state, ‘If we SIN WILFULLY... there remaineth no more sacrifice for sins’, so how is it that you are saying that there remains a sacrifice for sins when a man sins willfully?” The text forewarns of an unforgiveable condition, yes, but how a person arrives at this unforgiveable condition remains to be clarified. Hebrews 10:26-29 warns of reprobation (an unforgiveable condition) in a New Testament sense, and seeing that the Old Testament death penalty was in view as a contextual justification of this warning in the New Testament (see Heb. 11:28), we can understand that the Old Testament death penalty upon individual Israelites was the act whereby God reprobated the wicked from among Israel. Therefore, my reader, we must be careful to put a difference between being *fallen* and *reprobated* (as formerly addressed), in an Old Testament or New Testament sense.

Now you might say, yet again, “But the text does not say ‘if we **continue** to sin wilfully’, but, ‘if we sin wilfully’, which seems to mean that only *one* willful sin is what is warned against.” I understand that this is how the text appears at first glance, but a deeper study will prove the real meaning. According to Numbers 15, only he that “doeth ought presumptuously” is *worthy of death*, just as he that sins willfully in the New Testament is *worthy of reprobation*, but a closer study of the Law will reveal what constitutes the presumptuous sin warned against in Numbers 15.

“sinneth by ignorance” (Num. 15:28) ≠ “if we sin willfully” (Heb. 10:26)

“doeth ought presumptuously” (Numbers 15:30) = “if we sin willfully” (Heb. 10:26)

In terms of how we would commonly understand the phrase, “sin willfully” (Heb. 10:26), we would conclude that all sin which is done “by ignorance” is not willful sin. Understandably so. All sin which is done conscientiously and willingly, cannot also be done ignorantly. In simple terms, this is what *appears* to be in Moses’ mind when reading Numbers 15:22-31... but it is not that simple. The whole Law is written to depict **very specific parameters** beyond which, alas, sin passes the threshold beyond which potential forgiveness is lost forever. The threshold of reprobation is held in view by Numbers 15:22-31 and Hebrews 10:26-29, and even though the word “**continue**” is not used in those two texts, a single or short-lived walking in willful and conscientious sin is NOT the threshold of reprobation! And keep in mind, Old Testament reprobation was enacted by the Old Testament death penalty. To prove this, my reader, take a careful look at the Law. Contrast the two categories of crimes listed below. Are all the sins which are categorically forgivable, those which are “ignorantly” committed, commonly speaking?

Seeing that the writer of Hebrews is making a New Testament application from an Old Testament Law in Hebrews 10:26-29 (see “**Moses’ Law**”), what conclusions can we draw from the Law of Moses?

“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. **He that despised Moses’ Law died without mercy under two or three witnesses:** Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?” – Hebrews 10:26-29

SUMMARY of MERCILESS PUNISHMENTS

“*died without mercy*” – Heb. 10:28, see Deut. 13:8, 19:13, 19:21 (*Civil Justice*), see Ezek. 5:11, 9:5-6 (*God’s Justice*)

If a man smites his mother or father (Ex. 21:15), curses his mother or father (Ex. 21:17), if a person is a witch (Ex. 22:18), if anyone lies with a beast (Ex. 22:19), if anyone makes a sacrifice to any idol (Ex. 22:20), oppresses a widow or orphan (Ex. 22:22-24), breaks the Sabbath (Ex. 31:15, Lev. 23:28-30, Num. 15:32-36), steals another man (called “man-stealing”, see Ex. 21:16, Deut. 24:7), eats the flesh of a sacrifice while being unclean (Lev. 7:20-21), eats the fat or blood of a sacrifice (Lev. 7:25-27), sacrifices anywhere but the Tabernacle of Congregation (Lev. 17:1-9), commits any number of sexual acts like as incest or bestiality (Lev. 18:7-23), if a man has sex (adultery) with a betrothed or married free woman and the deed is caught (in the act or upon the night of first union with husband she is found without the tokens of virginity; see Lev. 18:20, 20:10, Deut. 22:22-24, Deut. 22:20-21), eats a peace-offering on the third day (Lev. 19:5-8), gives of his seed to Molech (Lev. 20:1-3), consults wizards of familiar spirits (Lev. 20:6), curses God and blasphemes (Lev. 24:10-16), if any man does falsely

prophecy (Deut. 13:1-5), entices another individual unto idolatry (Deut. 13:6-11), entices any multitude unto idolatry (Deut. 13:12-18), if a man commits idolatry (Deut. 17:2-7), if a man is disobedient to the Judges who stand to give the sentence in their day (Deut. 17:8-13), if a man is a false witness (Deut. 19:15-21), if a child is stubborn and rebellious and thus, unable to be corrected by chastisement (Deut. 21:18-21), if a man is conscientiously neglectful of an un-kept ox and it kills a man (The Death Penalty is potential but not required, dependent upon the party offended; see Ex. 21:29-31), if a man is a false witness of a crime that is worthy of death (Deut. 19:15-21), if a man engages in any lethal fight (pre-planned or sudden), including men, woman, pregnant women, and slaves, except in the occasion where the slave dies 2 days after the fight (Ex. 21:14, 21:12, 21:20-21, 21:22-23), if a man engages in pre-planned killing or murder (Numbers 35:15, 20-28, Deut. 19:4, 6, 11-13) ...all such crimes are unforgivable, un-atoneable, and therefore punished by death.

SUMMARY of MERCIFUL PUNISHMENTS

If a man engages in a non-lethal fight with a pregnant woman (Ex. 21:22-23), if a man engages in a non-lethal fight with a slave (Ex. 21:20-21, 26-27), if a man has sex (fornication) with a woman who is not betrothed or married (Ex. 22:16-17), sex (adultery) with a betrothed woman who is a slave (Lev. 19:20-22), sex (adultery) with a betrothed or married free woman if the deed is un-caught (after the crime is committed the deed remained secret, but then by way of Divine-trial it is manifest, see Num. 5:11-31; but God has a right to judge whomever He wills, see Deut. 29:18-21), if a man steals an animal or an object of any value (Ex. 22:1-4, 7-13), if a man is conscientiously neglectful of an un-kept ox and it kills a slave or an animal (Ex. 21:32, 21:36), if a man is a false witness against a woman accused of committing sex or fornication (a sin which is worthy of death depending on how the fornication transpired, see Deut. 22:13-19), if a man commits ignorant or accidental manslaughter (Ex. 21:13, Numbers 35:15, 20-28, Deut. 19:4, 6, 11-13), if a man engages in pre-planned or sudden non-lethal fighting with a man, woman, pregnant woman or slave (Ex. 21:18-23), if a man engages in a pre-planned or sudden lethal fight with a slave whereby the slave dies two days after the fight (Ex. 21:20-21) [Note: In the case of fighting, “breach for breach” justice really does bring repentance (Lev. 24:19-20, Ex. 21:24-25).] ...all such crimes are forgiven and atoneable as long as proper repentance and restitution is accomplished.

After reading the summaries listed above, can you see their relevance? Many might imagine that *one willful sin*, standing alone, warrants the punishment of death without mercy (cited in Hebrews 11:28). I say again, this is not the case. If this is truly not the case, what is meant by the warning written in Hebrews 10:26, “**if we sin wilfully**”? This phrase or, “**doeth ought presumptuously**” (Num. 15:30), is an expression of experiential damnation which matches its antithesis which expresses experiential salvation – “**doth not commit sin**” (1 Jn. 3:9). The text which expresses experiential damnation does not say, “he that **continues** to sin presumptuously and wilfully”, but only that he that does the deed. Likewise, the text which expresses experiential salvation does not say, he that does not **continue** to commit sin, but he that does not commit sin. In each expression the word continue is not used, but the act of continuance is in reference.

Hebrews 10:26 appears to decry as reprobation the sin called, “if we sin wilfully”, when it is committed only *one time*, but there are many sins which are forgivable and atoneable even though they are done conscientiously, willingly, and presumptuously (seen categorically contrasted above). My reader, this is because when willful sin is committed one time, a saint is *fallen* but not *reprobated* (as exhaustively addressed in former chapters!). Despite the easily misunderstood phraseology and with all things considered, the warning of NT reprobation or OT death penalty is to those who **continue** to commit willful sin. Committing one willful sin or even some willful sins does not merit The Death Penalty (cited in Hebrews 11:28), but when a man **continues** to commit willful sin he will pass a certain threshold of Divine fury whereby his sins become unforgivable and un-atoneable. Both the Old Testament and the New Testament testify to this!

By the phrase, “doeth ought presumptuous”, does Moses mean to describe *one presumptuous sin*? In certain instances found in Old Testament Law this may *appear* to be the case, but in other instances *many willful sins* do not result in the OT death penalty at all (they are forgivable and atoneable as long as proper repentance and restitution are accomplished). Before looking at these specific situations in the Law which give *the appearance* that one willful sin results in The Death Penalty, one MUST UNDERSTAND the progress of Grace to Sin which leads to those greater crimes. The truth be told, continuous willful sin was already at work within the man long before he committed the greater crimes of the Law.

- 1) **Fallenness** is experienced when any willful or presumptuous sin (inwardly or outwardly) is committed *one time*.
- 2) **Reprobation** (The Death Penalty) is experienced when any willful or presumptuous sin (inwardly or outwardly) is committed *with continuance*.

God be praised that, when an Old Testament saint falls from grace into willful sin, he is not immediately and mercilessly slain by The Death Penalty! God is merciful. He makes provision for mercy to them that have fallen from grace, as long as when they fall they do not stubbornly go on in it with continuance. To backslide into fallenness is hard. To backslide into reprobation (The Death Penalty) is harder. When a man continues in willful sin inwardly he will be led to commit the greatest of crimes outwardly, crimes which are punished by death without mercy, but all progress thereto is HARD! I say again, the progress from standing, slipping, fallen, to reprobated is HARD!

In Old Testament Law, the difficulty of moving from ignorant sin to presumptuous sin is apparent.

A pre-planned sin is a conscientious, willful, and presumptuous sin, and this is a deed not easily committed by regenerate men. For example: A sin committed suddenly and in the moment of passion can be considered one which is not willful because it happened so fast and therefore, unintentionally. It is for this reason that, in a good conscience, a man can affirm that a certain sin is not pre-planned. Indeed, this line of reasoning is apparent for a number of **lesser sins** depicted in OT Law. By lesser, I mean, looking with lust upon a woman outside of marriage, or, looking with covetousness upon a neighbor's physical possessions. To look is one thing and to act is another. Lesser sins, like the two formerly described, can be committed suddenly and unintentionally (ignorantly/unwillingly) as in a moment, but for a man to act upon those lusts is very different. A man cannot act out in a sin like unlawful sex suddenly and in a moment (ignorantly/unwillingly), even if it was not pre-planned before the man looked with lust. After the looking there was a deciding - a setting of the will into position to act. At this moment the sinning has moved from *unwilling* to *willful*. At this moment the act of sex outside of marriage became a pre-planned, intentional, calculated, willful, presumptuous sin. For this reason the act of sex (adultery) is punishable by death and the first-looking is not (with repentance).

The greatest of sins which are punished with peculiar mercilessness, are foregone by lesser sins committed presumptuously and with continuance, otherwise the greatest of sins could not have been committed. For example, if a child is resistant but submissive to the chastisement of his father or mother, he lives (with repentance), but if a child is resistant and rebellious so that he smites his mother or father, he dies (Ex. 21:15). You see, a child will not just suddenly begin smiting his mother and father. A child can suddenly and ignorantly be resistant of chastisement, and then upon conviction he will repent of any ignorant sin that was committed, but if a child sets his heart in pre-planned defiance of fatherly chastisement, his sinful resentfulness can mature into a sin of the greatest sort – smiting his mother and father. This sin is one of the greatest magnitude, thus it cannot be suddenly committed unless it was foregone by continuous willful sin of the lesser sort.

Following this pattern but without commentary, consider the following contrasts: If a child speaks uncharitably and dishonorably to his mother or rather, he lives (with repentance). If a child speaks curse words towards his mother or father, he dies (Ex. 21:17). If a man lustfully considers an act of witchcraft, he lives (with repentance). If a man becomes a witch, he dies (Ex. 22:18). If a man greedily considers the oppression of a widow or an orphan for his own selfish gain, he lives (with repentance). If a man acts out in such oppressive acts to a widow or an orphan, he dies (Ex. 22:22-24). If a man lawlessly imagines the benefits of Sabbath-breaking, he lives (with repentance). If a man breaks the Sabbath, he dies (Ex. 31:15, Lev. 23:28-30, Num. 15:32-36). If a man lustfully contemplates an unspeakable act of sexual perversion, he lives (with repentance). If a man commits an unspeakable act of sexual perversion, he dies (Lev. 18:7-23).

The former parameters of the Law exist to allow for mercy when the “the will” slides from **unintentional sinning** into **intentional sinning**, but when brief periods of intentional sinning are repeatedly and continuously committed, crimes of the greatest magnitude will be committed. The guilty man who is led into the mercilessness of The Death Penalty was compelled thereto by the sovereign government of God who beheld the progress of Grace to Sin in his heart the entire time. God, who beheld the progress from Grace to Sin, who saw the periodic, repeated, and continuous seasons of willful sin committed, decidedly “gave them up” (Rom. 1:24, 26) into the violence of depravity, driving them into the greater crimes! Infuriated thereto, God “gives men up” like He gave up Israel (Ps. 78:29-30, Numbers 11, Ps. 81:10-16, Ezek. 20:39, Amos 4:4-5, Eccl. 11:9). Under the government of God's sovereignty, the Lord gives men up into the

slaughter of the Old Testament death penalty whenever He chooses. No Israelite escaped the grasp of their King's Divine justice (Ezek. 5:11, 9:5-6).

The Element of Continuance

My reader, carefully consider the element of continuance. Concerning the process of sinning heretofore described – going from lesser to greater (sinning which was not worthy of death unto sin which is worthy of death) – when and if the act is done with continuance the penalties change. This strengthens the common understanding because, if the act is done with continuance it can no longer be excused as unintentional and unwilling. Therefore if the child **continues** to speak uncharitably and dishonorably to his mother or father so as to be without the correction of true penitence, he dies (Deut. 21:18-21). If a man **continues** to lust after the unLawful acts of witchcraft he will commit them, and thus, he dies (Matt. 15:17-20, Prov. 23:7). If a man **continues** to admire the greedy gain of oppressing widows and orphans he will commit the act, and thus, he dies (Deut. 20:17-18, Gal. 6:7-9, 1 Cor. 15:33, Mic. 2:2, 1 Tim. 6:10). If a man **continues** to Lawlessly imagine the benefits of Sabbath-breaking, he will eventually break the Sabbath, and die (2 Pet. 2:10, 2 Tim. 3:1-5). If a man **continues** to lustfully contemplate an unspeakable act of perversion, he will act upon it and die (Prov. 5:8, 22-23, 7:8, 21-27). The **continuance** of willful and presumptuous sin results in reprobation...

Thievery

If a man willingly and conscientiously steals an animal or object of any value, he lives (with repentance; Ex. 22:1-4, 7-13). If a man willingly and conscientiously steals a human being, he dies (Ex. 21:16, Deut. 24:7). Both unLawful acts are sinful. Both acts are thievery. Both acts are preplanned, intentional, willful, and presumptuous by an equal magnitude... only one thing is different. The former sin is *lesser* and the latter is *greater*. This proves that the OT death penalty is administered to willful and presumptuous sins that are committed *with continuance*. All of the following categories of sin do convey the same conclusion.

Unlawful Sex

If a man willingly and conscientiously has sex (fornication) with a free woman who is not betrothed or married, he lives (with repentance; Ex. 22:16-17). If a man willingly and conscientiously has sex (adultery) with a free woman who is betrothed or married and the deed is caught, he dies (Lev. 18:20, 20:10, Deut. 22:22-24, Deut. 22:20-21). If a man willingly and conscientiously has sex (adultery) with a slave who is betrothed or married, he lives (with repentance; Lev. 19:20-22). If a man willingly and conscientiously has sex (adultery) with a free woman who is betrothed or married and they are caught, he dies (Lev. 18:20, 20:10, Deut. 22:22-24, Deut. 22:20-21).

Un-Charitable Neglect

If a man is willingly and conscientiously neglectful of an un-kept ox and it kills a slave or an animal, or if it commits any un-lethal harm to a free man, he lives (with repentance; Ex. 21:32, 21:36). If a man is willingly and conscientiously neglectful of an un-kept ox and it kills a free man, potentially speaking, he dies (Ex. 21:29-31).

Fighting & Murder

If a man willingly and conscientiously engages in pre-planned or sudden fighting that is not lethal to anyone, he lives (with repentance; Ex. 21:18-23). If a man willingly and conscientiously engages in pre-planned or sudden fighting that is lethal to any human being (except in the case of a slave that dies 2 days after the fight; see Ex. 21:14, 21:12, 21:20-21, 21:22-23), or in the case that a man willingly and conscientiously acts upon a pre-planned murder of any human being (where no fighting transpires; see Numbers 35:15, 20-28, Deut. 19:4, 6, 11-13), he dies.

The Old Testament & New Testament Warnings in Perfect Alignment

This very same leniency can be found in the New Testament! From the place of **spiritual fallenness** (a state of temporary spiritual damnation wherein a man is fallen into willful sin), from thence a man CAN BE RESTORED! Even so in the Old Testament, God was intent upon restoring the fallen! According to the Law, God categorically defined acts

of rebellion which backsliders could be restored from. If The Death Penalty was immediately demanded then the people would have no hope of restoration. The Old Testament Law parallels the aspects of mercy found in the New Testament. Formerly, one may have thought, if such and such a person lived in the Old Testament they would have died, but with all scripture in view a broader context of mercy is available whereby fallen people can be restored! Nevertheless, in both Testaments, if these greater sins are committed with **continuance**, the woeful fate warned of in Hebrews 10:26-29 will transpire. [Note: Understanding the distinction between being *fallen* and *reprobate* is prerequisite to seeing the mercy of God in this OT and NT parallel.]

The Old Testament Death Penalty = Reprobation

One willful sin does not result in The Death Penalty because here, in the Old Testament, The Death Penalty acts as an indicator of reprobation. Even in the Old Testament, like in the New Testament, godly men fell... thus at the instant this happens one time the man is not reprobated. The Death Penalty is the signal of reprobation because, it is the punishment for unforgiven sins enforced by unrelenting wrath. If there is a threshold beyond which there is no mercy – a point of no return – it is at the enactment of the Old Testament death penalty. The Death Penalty enacted upon individual persons is typological of reprobation because it is the threshold beyond which there remains no more mercy, forgiveness, or salvation. After this threshold is passed, the man is irreversibly fallen and forever lost.

Experienced Nationally

The Death Penalty enacted upon Israel nationally speaking is impossible in the strictest sense, but possible in a general sense. The national death penalty of the strictest magnitude whereby every individual Israelite dies is impossible because of God's promises. National sovereignty can cease but the Israelite race must continue. The national death penalty executed in a general sense is a judgment which stays within the bounds of God's promises: national sovereignty can cease, the overwhelming majority of Israelites can be annihilated, while a surviving remnant suffers unspeakable servitude, curses, and torture.

Experienced Individually

The Death Penalty is restrained from individuals as long as the sin is not committed (inwardly or outwardly) with continuance, or as long as the willful sinning ceases. Allowing for forgiveness in this situation does restrain the gauntlet of reprobation from punishing one single fall. This aspect of mercy seen in the Law is in perfect alignment with the New Testament due process of reprobation for fallen saints. No New Testament saint can be nor will be reprobated after one single fall.

In the former chapters I defined all sin before the fall as non-willful sin committed, according to the scripture. I argued that willful sin is impossible to commit while a person is in a saving relationship with Jesus Christ, presently speaking. The scriptures heretofore examined in this appendix agree with and confirm this truth. The provision of mercy and leniency seen in the Law whereby a man is allowably forgiven after a brief period of willful sin committed, this is a provision whereby God forbids the reprobation of saints after one single fall. In the New Testament when a saint falls, he is committing willful sin with continuance. At the moment he is restored to saving faith in Christ he discontinues all willful sin. This allows for a falling and a getting back up again, evident in the Old and New Testaments.

The inner-workings of non-willful sin committed with increasing continuance prior to the act of willful sin, is the cause and reason for willful sin (the process of slipping to fallen; exhaustively addressed in [CHAPTER 5](#) of "Answers to My Brethren, the Calvinists"). Without the increasing continuance of non-willful sin, willful sin would not have overtaken the righteous man. Without the increasing continuance of willful sin, reprobation would not have overtaken any man. In the Old Testament or New Testament, it is not easy or flippant for a saint to fall into either condition. Just because the Law allows for mercy upon willful sin committed, it does not allow for mercy upon willful sin committed with **continuance** – this is the warning of Hebrews 10:26-29! The individual who has committed willful sin of any caliber, he is probated under close observation to ensure that true repentance is obtained by the grace of God. If no repentance is obtained, reprobation ensues.

The threat, “there remaineth no more sacrifice for sins”, specifically describes a state of unalterable reprobation. This being the case, the warning follows the parallels seen before and after Hebrews chapter 10. Hebrews 2:1-4 warns of overflowing wrath upon individuals or generations suffering The Death Penalty, typologically representing reprobation. Hebrews 3:7-4:11 warns of the displeasure of God experienced by a reprobate generation, lest we suffer it by similar backslidings (see Heb. 4:1 and Num. 14:30, 34). Hebrews 6:4-6 warns of an unrecoverable fallen-ness, a state in which it is impossible to find repentance again, even though it was previously in possession and continuously available upon sins committed – this is, yet again, descriptive of reprobation. Yet again and finally, Hebrews 12:15-17 warns of reprobate Esau’s fate as a potential for New Testament saints to experience if they are not diligent to avoid it. Here again, this is a state in which repentance and restoration cannot be found, a state of fallen-ness from which there is NO getting up! “For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief” (Prov. 24:16).

National Israel’s phases of chastisement prior to falling are typologically representative and applicable to individual saints in the New Testament because, namely, Christ said, “the Kingdom of God is within you” (Lk. 17:21). Thus, however the Kingdom of God in the Old Testament was increasingly chastised until, alas, there was a complete overthrow of the nation (a cessation of the Kingdom’s sovereignty), so also, likewise, the Kingdom of God within New Testament saints can be chastised and potentially overthrown. If the Kingdom of God within New Testament saints is overthrown, the reigning King who is enthroned upon the human heart is overthrown from ruling the man in the powers of saving grace. This is, in other words, a cessation of salvation!

In this way, Old Testament national Israel is used as a typological depiction of salvation for us in the New Testament. Upon the act of one “willful sin”, henceforth, willful sin is committed continuously for the duration that the individual abides in a state of fallen-ness, but the warnings of Hebrews do not point toward this condition as a fulfillment of Divine woe. During the durations in which a backslidden saint does abide in a fallen condition before God, he is continuously committing willful sin, but he has not hereby fulfilled the warning of Hebrews 10:26 until he continues with so great a continuance that, alas, the man is reprobated. The warnings of Hebrews point to the threshold of reprobation! This means that the man has continued in willful sin to the point of irreversible lostness, like as was depicted by the threshold of presumptuous sin which resulted in The Death Penalty in Old Testament Law.

Inspired by the Old Testament Law this interpretation is clear: The Hebrews 10:26 warning points to a judgment equivalent to reprobation because Numbers 15 was executed upon individuals who committed willful sin with continuance and without repentance. This means that those who fell and kept falling, or, those who fell and stayed fallen, suffered under the merciless death penalty warned of in Hebrews 10:28 & Num. 15:22-31. According to the scripture, a willful sin offender is allowed mercy to avoid reprobating wrath as long as the deed or desire is not done with continuance. Therefore seeing that Hebrews 10:26-29 does warn of the point of irreversible damnation (i.e. reprobation), there is an exact parallel. All this being said let us remember: Although one single willful sin committed DOES result in fallenness, one single willful sin committed DOES NOT result in reprobation – thus in the New Testament and the Old Testament God allowed for forgiveness to willful sin offenders upon the condition and probation that true repentance is found.

CHAPTER #14

Tares Among the Wheat

Needful Answers for Seeming Contradictions to Church Purity found in the Parables of Jesus Christ

Section #1: THE MYSTERY – A Look at the Historical Context of the 1st Century
Section #2: Jesus Christ’s Parables Are Snapshots of Unutterable Mysteries
Section #3: Notable Perplexities: parabolic words that, by definition, defy Doctrinal Rules.
Section #4: The Doctrinal Rule of *Church Purity*, Seemingly Defied?

Discovering the Rules of Interpretation

"I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: his dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

– Daniel 7:13-14

THE MYSTERY - A Look at the Historical Context of the 1st Century

1st) The Jews - A blinded people encountering an unexpected Messiah who preached an unidentifiable Kingdom: The Jews were expecting the arrival of the Messiah to result in the restoration of Israel as a sovereign, independent nation, like as it was in the glory days of the Old Covenant. Even the disciples, guided by the same thought, asked the Lord Jesus the question, “Lord wilt Thou at this time restore again the Kingdom to Israel” (Acts 1:6)? Jesus Christ’s parabolic arguments were an answer to how the Kingdom would be established, and unexpected by all, Christ was the long-hoped-for Messiah to the 1st century Jews. This Kingdom’s beginning and rise was an unknown *mystery*, and yet it was prophetically foretold in exhaustive detail, such details like: the Kingdom would come by the Messiah suffering persecution and death on a cross (see Ps. 22:1-22, Isaiah 53), which in turn, in its consummation, would accomplish the birth of a worldwide Kingdom over all nations (Ps. 22:27-31, Isa. 55:5). This King, who was and is an actual human being, would be thus born and raised in the Land of Israel, but at the same time this child was, nevertheless, GOD Himself (Isa. 9:6-7), who also, by the power of His own saving arm (Isa. 63:5, 53:1), would redeem humanity and overcome the grave (Hos. 13:14, Isa. 11:1-9, 1 Cor. 15:51-57).

2nd) The Gentiles – A suddenly, un-blinded people, who became citizens to a crucified King’s Kingdom, who also are, mysteriously, being used by Christ for the Kingdom’s *beginning* and *progress*, but at the Kingdom’s *consummation*, a formerly blinded people (the Jews) will be un-blinded: Because the Jews were rejecting their God-sent Davidic King and Messiah, profound and unseen consequences ensued. The Jews rejected their Messiah... thus God rejected them (generally speaking); this was a rejection they assumed to be impossible. Christ continually defended God’s ability and willingness to *replace the Jews* (partially and temporarily speaking) because of their abominable rebellion, and with the sinfulness of Israel’s sin provoking God thereto, to the surprise of the Jews, God was turning *towards the heathen instead!* The Jews would have gasped to learn it, “The heathen! The God of Israel loves *the heathen?!?*” Yes, my reader, the God of Israel, in Christ, was choosing, turning towards, and mysteriously establishing His Kingdom with the anti-Israel *heathen* of the world! My reader, God’s sovereignty determined it, God’s omniscience prophesied it – this great **turning point** – yes, God was always intending to extend salvation to the Gentile world [Abraham being called, “a father of many nations” –Gen. 17:4-5, 4:17-18]! But also, my reader, and nevertheless, **THIS EVENT** which vindicated this **turning point** of God away from Israel and to the Gentile world was, in fact, the moment in time when

ISRAEL FELL! It was “**through their fall** [*Israel’s fall*] salvation is come unto the Gentiles, for to provoke them to jealousy” (Rom. 11:11). Because Christ “came unto His own, and His own **received Him not**” (John 1:11), through this, God turned unto and chose the Gentiles, calling them His own (Hos. 2:23, Rom. 10:19-20), and by His irresistible grace they received Christ (Rom. 10:20, 11:25)! Had Christ been received instead of rejected by Israel, God would have never turned to the Gentiles. Speaking of the Gentiles, it was written, “For as ye in times past have not believed God, yet have now obtained mercy **through their unbelief** [*Israel’s unbelief*]” (Rom. 11:30). The scriptures declare, “**through their fall**” and “**through their unbelief**” (namely Israel), the Gentiles arose and believed! The Gentiles, my reader! The longstanding enemies of God – fallen, unbelieving, and alienated from God for millennia – locked up in the blackness of darkness which is human depravity...unto them, the Gentiles --- Light shined! Christ, the day star of humanity --- rose upon them! They, longstanding in darkness --- rejoiced in His Light!

Because Israel’s fall from God, blindness, and unbelief was the cause for which God turned toward the Gentiles, and this, also, was of such vital relevance to how the Messiah’s Kingdom would eventually become physically established, Christ made this **the central topic** of His parables. Christ was, in *parables*, answering the confusion and controversy surrounding His coming Kingdom. Within time ([God in the Ways of Man](#)), Christ is parabolically depicted as One sent by God to be Israel’s King and Savior, for God was minded to bless and save His people. Israel, had they received Christ, would have been blessed in Him (Lk. 13:34-35, 19:41-44, 13:6-9, Mk. 11:12-21, Matt. 21:33-46, Lk. 20:13, Isa. 63:8)... but my reader, what happened? The Lord’s *good will* was spurned! His *genuine love* was rejected! Israel sinned against God’s goodness and incurred upon herself a terrifying WOE. A people defiant of God’s love and compassion, how awful the memory! This defiance aggravated Heaven’s retributive wrath, and it, being heated sevenfold, weighed upon the heart of their persecuted Master, Jesus Christ. Do you remember the scene? The Lord Jesus Christ, being scorned, mocked, spat upon, beaten, and driven to His crucifixion hill – He perceived the Heavens were drooping to release the anger of God – yea, my reader, while Christ was in the very thrall He prophesied of Jerusalem’s *final hour*. Oh, consider the awful scene again, my reader! Christ was in the very swarm of biting dogs, the women were weeping as they watched on, THEN CHRIST PROPHESED!

“And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but **WEEP FOR YOURSELVES**, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?” - Luke 23:27-31 (see also Luke 19:41-44)

The Herald of the Messiah, John the Baptist, cried aloud against the Jews of the 1st century, saying, “And now also the axe is laid unto the root the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire” (Matt. 3:10). John the Baptist, defying hypocritical, once-born Judaism to the face, rebuked their false confidences. Such false confidences like: The Jews believed that because they were “the children of the Kingdom” (Matt. 8:12), or in other words, the select persons to whom the Kingdom was promised, to whom it belongs (see how they were acknowledged to possess “the Kingdom of God” in Matt. 21:43). Indeed, God did act in confirmation of this expectation continually, as He said unto them, “All day long I have stretched forth My hands” (Rom. 10:21), and these hands were the outstretched arms of saving love! In consideration of this relational benefit, the unconverted Jews affirmed, “We have Abraham to our father” (Matt. 3:9). In believing this they reckoned that they were *beloved of God*, and with this reckoning they denied that they, as a planting before the Lord, could be **THREATENED** with an **AXE** to the **ROOT** (Matt. 3:10)! The greatest of the prophets, John the Baptist, knew otherwise!

John’s ears were open to hear – he heard of wrath, he cried aloud of “unquenchable fire” (Matt. 3:12)! He heard that “the children of the Kingdom [*the Jews*] shall be cast out into outer darkness” (Matt. 8:12), that the Kingdom shall be “taken” from them [*the Jews*] and “given to a nation [*the Gentiles*] bringing forth the fruits thereof” (Matt. 22:43), that God, in His wrath, would not spare the Israelites just because they are *the children of Abraham* by *natural* birth. No, my reader, God will not spare them even though they be the beloved “natural branches” of God’s Tree (Rom. 11:21). Baptist knew, because of the Lord’s “unsearchable” wisdom and judgment (Rom. 11:33), “God is able of these stones to raise up

children unto Abraham” (Matt. 3:9) ...and so God *did!* Shockingly, the Gentile world, longstanding in darkness, beheld the shining face of the Savior, Jesus Christ! He became *their* Savior! Christ turned away from His own people to whom He was sent, and He turned to the Gentiles! Christ turned to all other nations to bring many Gentile-sons to glory! The Gentiles, who were *an after-thought* of God (by [God’s condescension in the ways of man](#)), and yet [in another sense](#), they were ever in the mind of God, destined to be saved, even from everlasting, for “God hath concluded them all in unbelief, that He might have mercy upon all” (Rom. 11:32)! Seeing that this is the case, that the brood of heathen men, *dead as stones*, suddenly became “Abraham’s seed”, “heirs according to the promise” which was first given to the Jews... and now, shockingly, the Gentiles can be rightly called, henceforth and forevermore, “the children of God by faith in Christ Jesus” (Gal. 3:26-29)! This is a great mystery! A “mystery which from the beginning of the world hath been hid in God” (Eph. 3:9)!

My reader, because the 1st century Jews were deluded into rejecting their Messiah, and this rejection was, [in God’s sovereignty](#), Christ’s predestinated course of worldwide redemption, God baffled His murderous people! By rejecting and killing their God-sent King – *through this!* – He rose again and conformed the nations of the world into His Image. Christ, possessing the nations, surrounded His people who thought to be rid of Him, and in the Gentiles, shockingly, Christ’s Kingdom does mysteriously rise in power and population until, eventually, He will make His way back to Jerusalem to be crowned as King! The Jews – being made jealous that God turned to the Gentiles (Rom. 11:11) – they shall see Christ enter Jerusalem yet again, and upon His arrival, shouting again, “Blessed is He that cometh in the Name of the Lord” (Lk. 13:35), and “ALL ISRAEL SHALL BE SAVED” (Rom. 11:26)! Even so my reader, Christ prophesied of the Jews: a desolation first... then salvation.

“Behold, your house is left unto you *desolate*: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, **Blessed is he that cometh in the name of the Lord.**” – Luke 13:35

My reader, if this is the course by which physical Israel is destined for its final restoration (a restoration of the Kingdom which was promised of old), the Messiah’s enthronement is an unexpected and mysterious Kingdom in its *beginning* and how it would *progress*, a mystery “which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory” (1 Cor. 2:8). It was, alas, “hid” from their eyes (Lk. 19:42)! And the Gentiles shout: “Alas, and did my Savior bleed, and did the Sovereign die?!” Christ mourned Israel’s blindness to God’s mystery, that because of it – *their blindness* – He said to Israel: “thou **knewest not** the time of thy visitation” (Lk. 19:44). Therefore, we must conclude: the mystery of the Messiah and His Kingdom was revealed to a chosen remnant who were elected to believe, and thus un-blinded. Christ said to them, “Blessed are **your eyes**, for they see: and **your ears**, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them” (Matt. 13:16-17, see also Romans 11:5-7). Beloved readers, Christ revealed these things to His disciples, a “little flock” (Lk. 12:32), while the vast and numerous Israelite nation groped in spiritual blindness, deafness, and confusion of face. Christ preached IN THEIR HEARING, the mysterious *beginning* and continual *rise* of His Kingdom, how He would be rejected by the Jews, how this would turn and allow the engraftment of the Gentiles (Rom. 11:7-25), and how that finally, through the Gentiles, a final salvation of physical Israel would consummate the ages – a consummation which, shockingly, would usher the whole world into a regeneration of sinless bliss and paradise! This will be a worldwide experience described as “life from the dead” (Rom. 11:12, 15), where the creation itself will be “delivered from the bondage of corruption into the glorious liberty of the children of God” (Rom. 8:21). Hallelujah!

Who can expound such mysteries? To so unlearned a people? In so few sentences? By open air sermons? To an impatient, unbelieving, proud, and self-confident Israel? Through *parables*, my reader, Christ did. Why parables, you ask? For good reason. Christ used parables to explain the untold “mysteries of the Kingdom of Heaven” (Matt. 13:11) because, by using parables, He *hid the meaning* of the parables from the damned and *revealed it* to the elect. These parables would metaphorically and pictorially reveal: **(Firstly)** how the Kingdom would suddenly *begin* and *rise* in power – through the death of One Man, as a mustard seed (Matt. 13:31-32), falling into the ground and dying (John 12:23-24). This marks the beginning of the Messiah’s everlasting, unconquerable Kingdom and Throne (Dan. 2:44-45), the throne of David (Isa. 9:6-7, Zech. 14:9, Ps. 72:8-11, 110:1-7, Acts 2:22-36), and this Kingdom, **(Secondarily)** though it be by

the smallest of beginnings, like as a pitiful mustard seed is the smallest of seeds (Matt. 13:31-32) – this Kingdom will one day rise from the earth in which it was buried, and it, surpassing all other trees, will extend its branches into the very heavens above! By interpretation, the Messianic Kingdom will consummate in *worldwide sovereignty*, thrusting earthly humans upward into heavenly citizenship, calling heaven’s otherworldly powers to come down for earthly regenerations. With its roots extending down into the earth, its branches high into the heavens, it will come to be that, in Christ, heaven is the home of clay-made humanity while they abide on earth, whereabouts staggeringly, heaven cometh down to earth and earth up to heaven (Col. 2:20, 3:1-4, Matt. 6:9-10, Heb. 3:1, Rev. 21:2, 22:16-17)! Alas, and did my Savior bleed, and did the Sovereign die?! So that, for me, even for me... I see “a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it” (Gen. 28:11-12)?! Do you understand? Do you have ears to hear? My reader, the parables of Christ explain the mysterious beginning of Christ’s Kingdom, how that, in its continual rising, it is undetected and unconquerable in progress, to the end that an eventual and unthinkable consummation would fulfill all things. The following two passages below located in the left column (Matthew 13:31-32 & 13:33) are parables that aim to express this unutterable picture, giving clarity to the mystery for those who have ears to hear:

“Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and **sowed in his field**: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.” -Matthew 13:31-32

“Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and **hid** in three measures of meal, till **the whole was leavened**.” - Matthew 13:33

"He shall cause them that come of Jacob to **take root**: Israel shall blossom and bud, and **fill the face of the world with fruit**." -Isaiah 27:6

"And in that day there shall be **a root of Jesse**, which shall stand for an ensign of the people; to it shall **the Gentiles** seek: and his rest shall be glorious." - Isaiah 11:10

“...**all the earth** shall be filled with the glory of the LORD” – Num. 14:21

“...and the stone that smote the image became A GREAT MOUNTIAN, and **filled the whole earth**” – Dan. 2:35

“...let **the whole earth** be filled with His glory” – Ps. 72:19

“...the LORD shall be King over **all the earth**”, “...the governor among **the nations**” – Zech. 14:9, Ps. 22:28

“...**the earth** shall be full of the knowledge of the LORD, as the waters cover the sea” – Isa. 11:9, Hab. 2:14

“**All nations**...shall come and worship before Thee” – Ps. 86:9

Psalm 22:1, 6-31 (Death and Rise Prophesied) → Acts 2:22-36 (Death and Rise Declared) → Zech. 12:10 (Consummation Prophesied) → Rev. 11:15, 15:4 (Consummation Declared)

This is utterly astonishing and staggering! That the Kingdom would come as a dying seed: a seed who is One Man, and He, by the spirit of resurrection (for “**it is sown**” see 1 Cor. 15:42-44), will be savingly **planted** within all of redeemed humanity like as a seed is buried under the soil (Matt. 13:8, 23, 1 Cor. 15:35-50), and throughout the centuries of Gentile-reconciliation which precedes the time when God will turn to the Jews for the consummation of the Messiah’s Kingdom, redeemed humanity will live in the same condition that Christ lived while He was in the flesh (“*accounted as sheep for the slaughter*” – Rom. 8:36). The world sees Him again, Christ’s “*Image*”, only now it is formed in Christian men of all nations and languages (Rom. 8:29). Christ, in them, appeals to their own national people like as Christ appealed to the Jews, therefore, as Christ suffered...Christians suffer. Rather said, Christ living in Christians will be at conflict with their present age, yet again, suffering at the hands of lost humanity. “Father forgive them” (1 Pet. 2:21, 4:1, 1 Thess. 3:3, Heb. 13:10-16), is still the Christian’s cry, suffering as willing servants before those that want them to die. Like Christ was... so they are, “baptized for the dead” (1 Cor. 15:29). Though redeemed humanity treads the course of suffering and rejection, this awesome seed of the resurrection which is **sown** within them will grow... **its roots** reaching forth to the ends of the earth (Rev. 5:9), until suddenly this Tree of the Lord will, “in a moment, in the twinkling of an eye” (1 Cor. 15:52), cause all the redeemed of humanity, the living and the dead, to be “caught up together” “in the clouds to meet the Lord in the air: and so shall we ever be with the Lord” (1 Thess. 4:17)! Do you see it, my reader? The seed that is **sown** will shoot forth from the grounds in which it died! This shooting forth is of an impossible speed, a Divine burst of resurrection power! As a stone cut out of a mountain without hands, it will rise from thence, break in pieces every king and kingdom (Dan. 2, Ps. 2), for it is written, “this mortal must put on immortality” (1 Cor. 15:53)! Hallelujah!

My reader, in the midst of this scene, what Hebrews 12:3 called “such contradiction of sinners” (Heb. 12:3), and it, a contradiction against so loving a Man... consider Him. Christ, who was *born to be broken* for them, to establish an everlasting Kingdom which, staggeringly, was *born when He died*, and they, thinking to extinguish this Man, a single flame, released Him from the confinements of His earthly body so that He might enflame the world with Himself! Death sent Him to hell, yes, and He got its keys (Hos. 13:14, Isa. 11:1-9, 1 Cor. 15:51-57, Rev. 1:18)! He arose from the dead and returned to earth, and He, presenting Himself in the scarred body in which He died, demonstrated that He was the prophesied King who would absolve the sting of death and overcome the grave, and now, having overcome it, He gathered His disciples to see the glorified body of redeemed humanity which, when His Kingdom is finally established, all humanity will have.

Those He left behind, being eyewitnesses of His glory and baptized in His Spirit, were enflamed with other-worldly courage to preach this Christ, unflinching in the face of death, for they knew the Lord had overcome it! This Christ, then ascending into Heaven, gathered His angelic hosts to send them forth to war. The Jews of Jerusalem shrank in dismay at Christ's disciples on earth – earthly men, evidently, clothed in heavenly power, outnumbered by earthly humanity but helped by Heaven's Army – these saints, now supported by Heaven's army, are Christ-empowered to cry aloud the alarming truth, Heaven's King has placed rebellious humanity before His imminent invasion, and He, just behind the clouds, is ready to dash the Kings of the earth like a potter's vessel is broke in pieces. These Christ-empowered heralds of Heaven's King are His ambassadors, and He, being full of compassion, has sent the world a forewarning. Jesus Christ, the King, commands the white flag of surrender (Lk. 14:31-33). All who cower before the victory of Heaven's King, they will call upon Him as their Lord (Rom. 10:13). Knowing this, that Christ's unconquerable army should soon arrive, they are encouraged to escape their inevitable destruction. The King, offering them a priceless redemption, a blood-bought pardon, causes all who surrender to be enveloped in His transcending and omnipresent Person – thus they, left in the world, remain at the hands of the army from which they defected (Satan's army), and here, bearing witness to the truth, they suffer Christ's passion once again. These witnesses, awaiting the imminent day of the Lamb's vengeance (Heb. 10:30-31), do rejoice in the day of salvation. This Man, a single flame, the Jews sought to extinguish from the earth...they unknowingly released Christ from His earthly body like the rending of the Most Holy veil, and He, exiting the confinements in which He was held, filled all things with Himself! The Jews, blood red with His murder, are overshadowed by this Exalted Christ! They should stop and consider, are they able to go to war against this King and win? Will they be able to meet His other-worldly army with any success? While Christ is “a great way off” ...oh man! Will you hearken and consider His “conditions of peace” (Lk. 14:31-32)? For when He finally arrives... IT IS FOR WAR!

He, in a moment of time, put off the garments of humanity and arrayed Himself in His Divinity – the Person whose presence they sought to extinguish suddenly became OMNIPRESENT! – and Christ, looking down, seated upon the circle of the earth, has vengeance and redemption burning in His eyes. They killed Christ; they were happy that He was delivered to die... but they will suddenly, in the blink of an eye, turn around and see Him whom they pierced (Zech. 12:10)! They, finding themselves standing in His shadow and looking up, will perceive His Kingdom is above all! Realizing He is *this Jesus*, the rejected Man, the One they killed and left for dead... they will be baffled with fear. The heavens rolling back as a scroll, even so, the Messiah's Army is unveiled, and it, like an army of shining stars caught up in the clouds, will be seen in their courses following the Lamb (Matt. 13:43). Arrayed behind Him – the King of kings – they will be seen making themselves ready for the charge. The Lamb, seen at the forefront, will be the Brightest Light of the flaming army which follows. The King-led Host, riding upon the heavens, will cause the earth to melt for fear before the brilliant eyes of Christ. This recognizable Jesus – still marked in scars – they will look upon Him who they pierced (Zech. 12:10)! This One who *was*, who *is*, who *will* have finally come... He will be exalted in the mantle of Divinity! The earth, fleeing away from Christ's unquenchable wrath, will cry out to the mountains and rocks, “Fall on us, and hide us from the face of Him that sitteth on the Throne, and from the wrath of the Lamb: for the great day of His wrath is come: and who shall be able to stand” (Rev. 6:16-17)!? This Jesus who cannot die, returned to the stature in which He always was – seated upon the “Great White Throne”! Oh my reader, do you know Him? “Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them” (Rom. 20:11) – only now, shockingly, the redeemed of Gentile humanity can be seen standing with Christ and beside Christ, in the glory God gave

Him before the foundation of the world (John 17:24)! Christ purchased and won for Himself what He prayed for, saying, “Father, I will that they...be with Me where I am; that they may behold My glory which Thou hast given Me” (John 17:24)!

Jesus Christ’s Parables Are Snapshots of Unutterable Mysteries

In seeing the complexity of these mysteries, let us understand... Christ’s parables depict unique snapshots of unsearchable glories. The parables are spoken-pictures of unutterable mysteries, open only to elect saints, and let it be noted: the pictorial language is general, peculiar, and vague enough that, the mystery remains veiled and hidden to damned humanity. Before mixed multitudes of the elect and non-elect, Christ preached parables! Parables which He spoke publically to all people, and yet qualifying them to a peculiar audience, He said, “Who hath ears to hear, let him hear” (Matt. 13:9). One such parable Christ said was the greatest of all parables (Mk. 4:13), what is commonly known as “The Parable of the Sower”.

The Parable of the Sower

“Know ye not this parable? And how then will ye know all parables?” – Mark. 4:13

“The Parable of the Sower” is a guideline to understanding the mysteries of the Kingdom which will be in view in all other parables. How the Kingdom of God is presented *here*, in this parable, is unquestionably foremost before all other parables. “The Parable of the Sower” is the interpretive lens which gives clarity to Christ’s parabolic language. Therefore, if we *can* understand this parable, we will be *enabled* to understand and interpret all other parables. It is sure, my reader, if we *cannot* understand this parable, we *will not* understand all other parabolic mysteries of the Kingdom of God. This means that, when seeking an understanding of “The Tares Among the Wheat” (Matt. 13:24-30), “The Grain of Mustard Seed” (Matt. 13:31-32), “The Leavening of the Meal” (Matt. 13:33), “The Hidden Treasure in a Field” (Matt. 13:44), “The Pearl of Great Price” (Matt. 13:45-46), and “The Fishing Drag-Net in the Sea” (Matt. 13:47-52), all of which were thematically recorded in consecutive order in Matthew chapter 13, we must *first* understand “The Parable of the Sower” (Matt. 13:3-23). Other parables and situational statements of Christ, like Matthew 22:1-14, Luke 14:16-24, Matthew 8:5-13, Matthew 21:33-46, Luke 13:1-9, & Matthew 21:19-21, are some of the “all parables” which, Christ said, are meaningfully connected to the contextual grounds of the most important and stage-setting parable of all: “The Parable of the Sower”.

Remember, the 7 parables of Matthew 13 exist to answer such mysteries like: If the Messianic Kingdom will not come in physical and earthly sovereignty, how will it *come*, how will it *spread*, and how shall it *consummate* into earthly sovereignty? First century Israel wrongly expected the Messiah to revive the Israelite nation into an isolated sovereignty. To their folly, they knew not that Christ was prophesied to be the sovereign King of THE WHOLE WORLD, the King of all earthly kings! The subduction of the world itself under the Messianic Kingdom was the great expectation of the prophets, according to what was prophetically foretold, and Israel, blind to this, was instructed of a Kingdom they understood not. They wanted to “see the Kingdom of God” that, at present, they were unable to see (John 3:3). Do you remember the answer to these mysteries? Keep in mind as you read, *the spiritual sowing of the resurrection within men (1 Cor. 15:35-57) will suddenly consummate in the “manifestation” of the Kingdom of God – meaning that, the invisible Kingdom of God will suddenly become visible (Rom. 8:19)! Yea, the resurrection Spirit (which began as a seed sown), He is the Second Adam, and He will disrobe redeemed humanity from their mortal flesh, clothe them with His immortality, and in the twinkling of an eye there will be – rooted to the ends of the earth and branching into the outer-regions of heaven – an all-surpassing Kingdom (Matt. 13:31-32)!*

“The Parable of the Sower” is of first importance, therefore it is the 1st of 7 parables spoken in Matthew chapter 13. In various other chapters in The Gospels, like Mark Ch. 4 and Luke Ch. 8, a similar parable order can be seen. The alteration of parable placement in different orders as seen in various Gospels accents their peculiar meaning one from

another. For example, the parables of “The Mustard Seed” and “The Leaven”, though very brief, aim to envision for us *how* the Kingdom of God will *grow* and *consummate*.

The Kingdom’s Mysterious Growth and Consummating End into Worldwide Sovereignty

- ❖ The Mustard Seed (Matt. 13:31-32)
 - ❖ The Leaven (Matt. 13:33)
- (See also Mark 4:26-32 & Luke 13:18-21)

The most staggering mystery that these brief parables impress me with is that Christ’s Kingdom will be *worldwide*. He will be King over *all the earth!* Therefore Christ’s Kingdom is said to be “a Great Tree”, “greater than all herbs” because it “shooteth out great branches”, and it, having incomprehensible greatness, will reach to the uttermost parts of earth and heaven. It, like leaven, will spread through the whole lump of meal until “the whole [is] leavened”! Furthermore, it will mysteriously and suddenly appear. Though the world looks to watch its appearing, they “knoweth not how” it will appear (the verses in quotations can be found in the citations above)!

The placement of these parables (“The Mustard Seed” and “The Leaven”) within Matthew 13 was in between “The Parable of the Sower” and “The Tares Among the Wheat”, and their meanings taken side by side enlarge upon each other. Seeing that the Kingdom will spread and progress until the world is subdued beneath it, one may wonder *how* the Kingdom of God will spread during the time *before* its consummation. The momentous answer is mysteriously simple and shockingly profound: by the preaching of the gospel!

*“The dragon was wroth with the woman, and went to make war with the remnant and her seed,
which keep the commandments of God, and have the testimony of Jesus Christ” – Rev. 12:17*

When the Kingdom of God *advances* across the nations, nations which are, spiritually speaking, Satan’s dragon-inhabited territory, it is “by them that have preached the gospel” “with the Holy Ghost sent down from heaven; which things the angels desire to look into” (1 Pet. 1:12)! Angels desire to watch this kingdom-conquering, Satan-defeating preaching, the scripture said! This is because preaching Christ is, spiritually speaking, a sword battle, an all-out war, fought and won by the sword wielding Person of God, the Holy Ghost. Therefore, it is written, Jesus Christ is the King of Heaven, the One and only “Lord of Sabaoth” (Jas. 5:4), which means the Lord of Armies – thus His visitation among us is “with His sword drawn in His hand”, and He has confirmed us, saying, “as Captain of the Host of the LORD *am I now come*” (Josh. 5:13-14), therefore the Kingdom of God can advance by “the sword of the Spirit, which is the word of God” (Eph. 6:17). My reader, do you preach “with the Holy Ghost sent down from heaven”?

Gospel preaching is an impossible conflict with eternal consequence, and for it, praise be to God, humanity is clothed in the mantle of God’s “heavenly gift” – the Holy Ghost! Redeemed humanity, being sent forth by their risen King, “these are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb” (Rev. 14:4)! And He also, the Lamb of God, is affectionately standing with them to strengthen them, for He said, “Lo, I am with you always, even unto the end of the world” (Matt. 28:20). The gates of hell are raging against them; it is true. The enemy of their souls like an angered lion, roars to devour them, “notwithstanding the Lord stood with [them] and strengthened [them], that by [them] **the preaching** might be fully known, and that all the Gentiles might hear: and [they were] delivered out of the mouth of the lion” (2 Tim. 4:17)!

Do you see, my reader? This is not *mere* preaching, as an orator of earth may give some finite speech... No! This is a battle for souls, a war, and the devil aggravates lost humanity into a deadly conflict against the saints who seek to spread the seed of the Kingdom of God to the ends of the earth, for Satan knows... after the seed is sown worldwide, the time of his torments has come. Therefore, Satan ‘transforms’ men into violent, irrational, and merciless “beasts” when **Christian Preachers** come to town (1 Cor. 15:32). The preaching of the gospel is like Israel’s commission to conquer the Canaanite nations, nations which were greater and mightier than they. But like them, we too shall prevail, as grasshoppers before giants, as babes before a great dragon, for He, the God of Israel, does stand with us! We, clad in the

“whole amour of God” (Eph. 6:10), shall be taught war yet again (2 Cor. 10:3-4)! We, charging the gates of hell to cast the seed of the gospel within, shall keep courage in God that we have, in Him, already “overcome them”! “Greater is He that is in [us], than he that is in the world” (1 Jn. 4:4)! Even so, “Thou has given a banner to them that fear Thee, that it may be displayed because of the truth. Selah” (Ps. 60:4). In the light of such a conflict, my reader, you may be happy to meditate upon certain parables spoken by Christ (see below).

Judgments which are now Implemented in the Earth by the Living Christ

- ❖ Matthew 12:18-21 & Isaiah 42:1-7
- ❖ Mark 4:21-34
- ❖ Luke 8:16-21

How happy I am to tell you, my reader! Jesus Christ did judge *His people*, Israel, and in turn He established *another people* to worship Him “in Spirit and in Truth” (Jn. 5:23-24). This *other people*, who became “a chosen generation, a royal priesthood, an holy nation, a peculiar people”, they are employed in a Great Commission – to “shew forth the praises of Him who hath called [them] out of darkness into His marvelous Light” (1 Pet. 2:9)! This *other people*, “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” (1 Pet. 2:10), they relate to God as Jews, for “he is a Jew which is one inwardly” (Rom. 2:29). As seen in the former parables: Christ is, through the people of God, filling the world with the proclamation that He is King over all humanity (the first fruits bearing Him witness; see Num. 13:20-24), and also Christ is, for the progression of the Kingdom throughout all humanity (reaching every nation, tribe, and tongue), fighting against those who fight against His people (Rev. 3:9-10). Remember this, dear saints, we are promised to encounter great resistance as we endeavor to fulfill “The Great Commission”. With all of this in mind, my reader, let us move forward and bring to our view *the parable of parables* – “The Parable of the Sower”.

The scattering of the seed upon the soils is, namely, the preaching of the gospel in the *bearing* of humanity, and seeing that three of the four soils were not savingly affected by the word of God, this scattering of the seed upon the soils is the preaching of the gospel to **the world** – all of lost humanity (elect and non-elect). The seed falling upon the hearts of men is, simply put, humanity *bearing* the gospel (“one heareth” – Matt. 13:19). These soils do not, therefore, represent the population of humanity which does maintain a *Christian profession*. Nay, these are persons of **the world** who have, simply put, *heard* the preaching of the gospel, and depending on the condition of their heart (their soil), the seed (which is the word of God) proportionately works within them. Depending how much the word of God is affecting each individual, representing this, the parable shows how the word of God affects their hearts (taking root, being planted, sprouting to life, growing, and bringing forth a perfection of fruits). This means that, like these similitudes, depending on the heart condition of the *bearers* the word will have *varying effects*.

The Way Side

- ❖ “they that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved” – Lk. 8:12
- ❖ “when they have heard, Satan cometh...taketh away the word that was sown in their hearts” – Mk. 4:15
- ❖ “one heareth the word...and understandeth it not, then cometh then cometh the wicked one” – Matt. 13:19

The Stony Places

- ❖ “receive the word with joy...which for a while believe” – Lk. 8:13
- ❖ “immediately receive it with gladness...so endure but for a time: afterward...” – Mk. 4:16-17
- ❖ “anon with joy receiveth it...but dureth for a while...is offended” – Matt. 13:20-21

The Thorns

- ❖ “entering in, choke the word, and it becometh unfruitful” – Mk. 4:19
- ❖ “are choked...and bring non fruit to perfection” – Lk. 8:14
- ❖ “choke the word, and he becometh unfruitful” – Matt. 13:22

When the seed has some form of life or growth in one person, and in another, lesser or more growth (in the aforementioned scenarios), we are shown the **differing degrees** of effect the word of God is working within *the lost individual*. “Go into **all the world**” and preach to strangers in their various societies, you will see these things at work before your very own eyes: (1st) some, upon hearing the word, are so hard hearted that they cannot even understand it, (2nd) some are so shallow hearted and fickle that they receive all the good things about the word with joy, but in the face of adversity or suffering they reject it, (3rd) some are more ready minded, and so they are greatly affected to seek God for some time, but after a length transpires they are, alas, dissuaded from their course by worldly lusts, cares, and riches, (4th) and some, by amazing grace, hear the word, understand it, believe it, and upon conversion they, with endurance, keep it unto eternal life! How will this Kingdom be *mysteriously spread* throughout the whole world? In this very way, in these similitudes, and having these **differing effects** in the heart of lost humanity. Those who hear the word of God and are converted, these are those in whom the seed has planted, and it, being rooted and grounded (Col. 1:23, Eph. 3:17), comes to a full manifestation of what Christ’s indwelling is. Let the reader understand, Christ’s indwelling within the person is easily detectable by the yield of “fruit to perfection” (Lk. 8:14-15).

The soils of the three unsaved men (1. “the way side”, 2. “stony places”, 3. “the thorns”) never changed from what they were, even *after* the preaching of the word did have an effect upon them. If their hearts (the soils), never changed from a condition **which lacked saving faith and repentance**, for this reason the word of Christ did not effectually work in them. The last soil which was spoken of in the parable, the soil called “good ground”, are men which **have saving faith and repentance**, which means it can be said of them: “when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, **which effectually worketh also in you that believe**” (1 Thess. 2:13). My reader, the former three soils (which represent the heart of faith-less and unconverted humanity) *heard* the gospel and, take note: **the condition of their heart** never changed (the soil never changed)... and had it changed, or had they been enabled to become “good ground”, this means that God changed their hearts by manifesting **faith and repentance** within them, and consequentially, the word of Christ was able to effectually work in them so as to save them (the seed was able to be soundly planted, it took root, it was nourished up, and it brought forth a perfection of fruits). This parable pictorially reveals how the preaching of the gospel has a varying effect upon lost humanity based upon **the condition of their heart**, and one can be sure that a conversion experience by this effectual word is discoverable and distinguishable from those persons who lack it. Christ, “the word”, strives with all of lost humanity, and according to **the condition of the heart**, some are *more* or *less* effected, but be sure of this! The Lord strives with all men to repent and believe in Him! Thus, we can understand that, as the gospel is preached to the whole world, all are affected by it *to some degree*, even though one man cannot even understand it, so that, whatever effect was wrought within him was quickly taken away by the enemy of his soul (see Matt. 13:19). The word of Christ has saving effect in only one soil of the world (one kind of person with a certain **condition of heart**, “*some thirty, sixty, and a hundredfold*” – Matt. 13:23).

Now, my reader. With all this contextually established by The Parable of the Sower, this much is clear: **worldwide humanity is God’s field** to which He will send forth reapers to gather a Final Harvest (see Mark 4:29 & Rev. 14:15 – “the harvest of **the earth** is ripe”). You see, my reader? We are ready to move on from The Parable of the Sower to other parables, like The Tares Among the Wheat and The Fishing Drag-net in the Sea. Contextual to the parable of parables, we understand how the *rise* and *progress* of the Kingdom of Christ will commence by the preaching of the gospel to **worldwide humanity**, which has become **a field** for God’s planting (because it has been determined by God and established by blood that Jesus Christ is legally and will be in actually the KING of the world), but, let us take careful note how that until this Kingdom has been planted within every soil and is flourishing to God’s glory, the Final Harvest of what is planted will not commence (the “harvest” spoken of in Matt. 13:30, Mk. 4:29, & Rev. 14:15). You see, the planting is different than the harvest, but the place where the planting happens is the same place where the harvest happens. The planting comes first, then the harvest. The landscape of the whole world is the place where God will

obtain this Final Harvest, a place where there are all kinds of plantings, both good and bad (like “the wheat and tares”, the “good” and “bad” fish), which are saved and unsaved humans. The landscape in focus from parable to parable throughout Matthew Chapter 13 has never changed. Jesus Christ is and must be the King of the world! And at this time, when those who are saved from among humanity do finally reach the ripened stage in which God is glorified with the yield: the reaping will come! The 2nd return of Christ will happen and the actual sovereignty of Christ will commence worldwide! The seeds must be far-reaching to the ends of the earth because, “this gospel of the Kingdom shall be preached in all the world” (Matt. 24:14), thus **all of humanity** is represented in the field-arena of harvest. The field of soils is not, therefore, the *professing Church*, as many wrongly assume! No, this is an erroneous interpretation! Contextually, the field represents *the populations of the whole world* which does **hear** the gospel, not the isolated population of the world which gathers within physical buildings that people wrongly call, “the Church” (mere *professors of faith* in Christ). According to the promise, all the world must hear the gospel! Therefore, the seed must be sown in every soil like a net must be dragged to the uttermost parts of the sea to gather every kind of fish; even so, every kind of person in the world is to hear the gospel (every nation, tribe, and tongue) before the Kingdom consummates. Just as the seed in its planting was far-reaching (worldwide), even so, also, the net is in its catching! All peoples of the world are thus affected by the word in some way and in differing degrees, but not all are good soils; and, likewise, not all are good fish.

As you might have noted so far, my reader. Matthew Chapter 13 contains two more major parables commonly known as, “The Tares Among the Wheat” and “The Fishing Drag-Net in the Sea”, and in them there are *seeming contradictions* to **the Doctrine of Church Purity**, as we have been studying it thus far in these volumes. Before moving forward into a more thorough address of these seeming contradictions, it is needful for us to understand certain perplexities which appertain to parabolic language. By understanding this, it will be easier to comprehend the peculiar language found in these two parables.

Notable Perplexities: parabolic words that, by definition, defy Doctrinal Rules.

- ❖ **Of Notable Context – most parables address God’s dealings with unconverted Israel (an irreversibly chosen but temporarily castaway people).**

As we venture onward in our study to see how parabolic words do, by definition, defy *Doctrinal Rules*, the notable context of the parables of Christ must be held in remembrance. Pointedly and primarily, these parables were addressing unconverted Israel, depicting God’s relationship with them based upon their rejection of Him. Several parables are very similar, and repetitively spoken, to drive deeper the burden of God. A few of these parables depict unconverted Israel as a planted Fig Tree (Lk. 13:1-9) and a Vineyard (Mk. 12:1-12, Matt. 21:33-46, Lk. 20:9-19). In an actual event where Christ encountered a barren fig tree, Christ prophetically demonstrated what He was about to do to Israel. The metaphorical application from this literal and historical Barren Fig Tree (see Mk. 11:12-21 and Matt. 21:19-21) depicts the same burden of God as the former parables. *Unconverted, once-born Israel* is a planting, yes...like a land owner plants a Fig Tree and a Vineyard, and God, who evidently *owns* these plantings, expects and hungers after fruit thereon. And yet, after doing all things necessary that fruit should come forth, they remain fruitless. God’s desire, as a longing and hungry man looking after fruit, is left empty, righteously bitter, and betrayed. Because of God’s labor over their *planting*, His money spent for necessary *hiring*, He holds the Fig Tree and Vineyard responsible to bring forth a satisfactory measure of fruit. But the fruitless tree is sick, like a hired husbandmen empowered with all the means to cause a Vineyard to prosper, and yet he, being perverted by depravity, refuses to work to gather the yield, is heartless to serve God who hired him, and he, treacherous beyond measure, beats, mocks, and even kills the Land Owner’s servants and son. This situation has only ONE END: both the Fig Tree (for its sickness) and the husbandmen (for their audacious wickedness) are doomed for God’s damning curses.

You see, Israel is *God’s planting*, like a Fig Tree or a Vineyard, upon which God has invested above and beyond all things necessary for them to yield their fruitfulness (Isaiah 5:1-7), and upon their rebellion - the plant is *cursed* and the hired husbandmen are *killed*. Likewise, Israel is *God’s Israel*, but the people are *denounced* (Hos. 1:10, 2:23). Israel is a “House”,

but the house is left “*desolate*” (Lk. 13:35). Clearly, the parables of Jesus Christ were contextual to a historical situation of rampant apostasy. This we know. Albeit, while many affirm the historicity of this situation, they fail to recognize the complexities which historical books and parabolic expressions exhibit in situations of apostasy.

Historical books & parabolic expressions contain recognizable complexities which cause well-known words to vary in definition. This is because in these two situations (historical accounts or parabolic expressions), the persons and circumstances guide the authorial theme, argument, and word choice. A notable danger: if these variations to Doctrinal Rules remain undiscovered to the reader, unlearned men will use them to subvert biblical doctrines which are exhaustively established by Doctrinal Rules.

Example #1: see the word “fear” used in 2 Kings 17:32-33, & 41

Spoken words which are parabolic, are not to be included in those words which God has established as *Doctrinal Rules*. Parabolic words are, by definition, connected to the specific contextual or historical situation in which they are spoken in, so much so, the definition of the words being used are often contrary to previously established definitions which serve as *the Doctrinal Rule*. In historical books (like Kings, Chronicles, the Gospels, and Acts, to name a few), the author accounts of things said or done from a situational angle. For a notable example, consider the historical book of Kings. It was written, “So they **feared the LORD**” (2 Kings 17:32), “They **feared the LORD**, and served their own gods” (2 Kings 17:33), “So these nations **feared the LORD**, and served their graven images” (2 Kings 17:41). Do you see, my reader, how “the fear” wherewith they feared the Lord was of a different definition than what has already been written and established, like as Proverbs 16:6 it states, “by **the fear of the LORD** men depart from evil”? These men in 2 Kings 17 “feared the LORD” and ran after evil, serving their idols and sacrificing their children! The definition of this “fear” is, obviously, contradicting other scriptures which serve as *the Doctrinal Rule*. To “fear” the Lord in 2 Kings 17 is different than “the fear of the LORD” in Proverbs 16:6, the former is depicting a certain meaning characteristic of the historical situation and authorial context, the latter is a spiritually sound definition which is applicable in every generation and for every age. *The Doctrinal Rules* are sure, like unmovable foundations, without openness to variation or contradiction. Their definitions never change, are increasingly confirmed from prophet to prophet and century to century over the vast expanse in which inspired scripture was written. Thus we have it, again and again, Doctrinal Rules are apparent, easily discoverable, and above all memorable – they are *the rule*. The “fear” of the Lord in 2 Kings 17 is peculiar and isolated; it is contextually and historically definitive *according to the situation*, and therefore its meaning is disqualified from inclusion into *Doctrinal Rules* that are defined by God. Simply put, my reader, parabolic words must not usurp the definitions of *Doctrinal Rules*. Historical and parabolic words can overlap, contradict, and vary, but those things which are written for *Doctrinal Rule* are precise, razor sharp, without division, and in perfect unity.

Example #2: see the word “believe” used in John 8:31

For another well-known example, now in the New Testament, from the historical book called, The Gospel of John. Here, in John 8:31-44, “those Jews which **believed on Him** [Jesus Christ]” WERE NOT SAVED, contrary to the definition of “**believe**” which serves as *the Doctrinal Rule*: “**Believe on the Lord Jesus Christ**, and THOU SHALT BE SAVED” (Acts. 16:31), and again, “But for us also, to whom it shall be imputed, if we **believe on Him** that raised up Jesus our Lord from the dead” (Rom. 4:24). These Jews which “believed on” Christ, they were contextually and historically, “the servants of sin” who need to be made “free”, men who were characterized by Christ, “Ye are of your father the devil, and the lusts of your father ye will do” (John 8:44). The situational circumstance makes it clear that these Jews “believed on” Christ according to *the common manner* of the apostate generation (for healing, for food, to see signs, to follow him for a while, to recognize Him as a teacher and Rabbi, and the like), and this is just like the situational “fear

of the Lord” seen in the apostate generation of 2 Kings 17. These men of both generations, corrupt according to their deceitful lusts, were dead in their sins and in the gall of deception, thus their “*Doctrinal Rules*” were defiant of God’s.

Example #3: see the word “believe” in Luke 8:13

Remaining unknowledgeable that doctrinal variations exist: (*Firstly*), we will conclude that “believe” in Luke 8:13 must mean saving faith. Also (*Secondarily*), there are other characteristics which encourage the belief that the stony and thorny soils are saved men, namely, that the seed was successfully planted within the soils (giving the appearance that Christ was received into their hearts) and the seed lived (giving the appearance that Christ was alive and growing within men) – for these reasons people feel forced to conclude that these men were indwelt by Christ as saved men (men in whom dwelt the seed of Christ according to 1 John 3:9-10).

The Answer: (*Firstly*) the word “believe” does not always mean saving faith, thus the word must be contextualized in the historical situation or parabolic definition according to the authorial intent, guided by all *Doctrinal Rules*, and (*Secondarily*), when we are guided by *Doctrinal Rules*, we are granted an unflinching coherency to approach and understand parabolic perplexities or seeming contradictions, thus we must address the scriptures which make possible this coherency. The *Doctrinal Rules* of scripture clearly FORBID the possibility that the stony and thorny soils were saved men in whom Christ dwelt.

Doctrinal Rules:

(A) A seed that is not fully grounded and rooted results from a too-little, non-saving faith, thus the stony soil represents a faith inferior to that which is saving.

(B) A planting that does not bring forth a perfection of fruits results from a too-little, non-saving faith, thus the thorny soil represents a faith inferior to that which is saving.

Let us make a careful note here, my reader: With **Example #1** & **Example #2** in mind, it is understandable how in The Parable of the Sower, unconverted men were described as those who, “received the word with joy...which for a while **believed**” (Lk. 8:13), even though they did not *truthfully, whole-heartily, and savingly believe* in Christ. Think of it, my reader. Consider the **historical** and **situational scenario** in which this word was spoken, “*for a while believed*”. The world watched on as multitudes followed after Christ and *ignorant spectators deemed the whole mass as true believers*, but the Lord Jesus was careful to distinguish between true believers and false believers. Many followed Christ for food, healing, happiness, and sheer excitement, each one believing that Jesus was “the Christ” in some respect, but they were not following Christ for the purpose of saving conversion. Following Christ for these reasons does take some measure of **belief, so to speak...** they believed **commonly speaking, historically speaking, & situationally speaking**, but not **truthfully speaking!** Jesus Christ spoke to redefine the word “**believe**”. He spoke to discover the error of those who *believed enough* to follow for a while, but they *believed too little* for conversion. George Whitefield called these *too-little believers*, “the almost Christian”. Christ knew the heretical by-word spoken by the on-lookers, how they ignorantly supposed that everyone who followed Jesus of Nazareth with any measure of commitment, at any time, for any duration, were all “**believers**” in Him. In the midst of **this historical situation**, Christ spoke to clarify the heart-experience of *true conversion* from *no conversion*. It is vital that a truthful and biblical definition of conversion is preached in the midst of a multitude who supposed they all believed in Christ. Historically speaking, most of the multitude was scattered away from the Lord when faced with persecution or rivaling lusts, providing an occasion for the ignorant to blaspheme. Therefore, Christ, meaning to suffocate lies, declared that they did not truly believe so as to be converted into citizens, sons, and heirs of the Kingdom of God (**truthfully speaking, spiritually speaking, & doctrinally speaking**), otherwise the word of the gospel would have begun its Divine influence upon the heart with a peculiar seal – a miraculous conversion witnessed by a perfection of fruits, and that with continuation, some 30, 60, & 100 fold. Jesus Christ was declaring the truth of the controverted matter in the historical scene: most of the people who departed from the multitudes that followed Christ did not ever truly believe in the word which was preached (their hearts were never right or good, fertilized with saving faith, therefore they never came to the point of true conversion). Everyone who did not bring forth *this identifiable yield* of fruit (which Christ described) had hearts that were amiss and unchanged from their beginning condition (because, take note: the soils never changed), therefore from the beginning point when they first heard the word unto the end when they did finally apostatize from “following Christ”, their hearts never changed from an

unbelieving condition which is void of saving faith and repentance (which means, **truthfully speaking**: the heart-condition was comparable to the soils of *a way-side pathway*, *a stony ground*, and *a thorny soil* without change)!

Doctrinal Rules:

(A) *A seed that is not fully grounded and rooted results from a too-little, non-saving faith, thus the stony soil represents a faith inferior to that which is saving.*

(B) *A planting that does not bring forth a perfection of fruits results from a too-little, non-saving faith, thus the thorny soil represents a faith inferior to that which is saving.*

A major point of The Parable of the Sower is this: the clear and easily identifiable seal of true conversion is when the Divine-influence brings forth “**fruit to perfection**” (Lk. 8:14), a perfection made possible by a **deep rooting** in a **good soil**! “Fruit to perfection”, my reader, not some shallow experience of shallow roots, and not some limp plant yielding sickly fruits. No! Conversion is THE POWER OF GOD that angels long to behold! Conversion is not *some* unidentifiable peace but “peace with God” (Rom. 5:1); not *some* joy but “joy unspeakable and full of glory” (1 Pet. 1:8); not *some* mental assent of “word only” agreement but a regenerating reception of Christ “in power”, “in the Holy Ghost”, “and in much assurance” (1 Thess. 1:5); not *some* subtle, long-term, unidentifiable growth process into modern day religiosity but a sudden and miraculous BEHOLD! --- “old things are passed away and all things are become new” (2 Cor. 5:17)! At conversion, the dead man is brought to life (Eph. 2:5), the darkened soul is brought into light (2 Cor. 4:6), and the sin-loving man is made to love God as a Bride on her wedding day (1 Jn. 4:16-19)! Conversion is not gradual or practical; it is miraculous and unfathomable! Many such like things can be said, but the point is this: *the immediate condition* of a person after conversion is, “fruit to perfection” (Lk. 8:14). A man is born again into a state of perfection at conversion, just as a person is born again into a fruit-abounding Life (1 Thess. 1:4-10, Acts 2:42-47, Mk. 4:20); just as a person is born again into a darkness-vanquishing Light (1 John 1:5-7, 1 Pet. 2:9-10); even so, likewise, the man is born again into a “first love” passion for God like as a Bride on her wedding day (Rev. 2:4, see also Col. 2:11 & Rom. 3:29 in comparison to Deut. 30:6)! The “first” estate of a man at the moment of conversion is not shameful, dismal, and lacking. No! The “first” estate is not lacking perfection or completeness. No! The scriptures affirm, rather, that *this first condition* is admirable and sound, whole and healthy, made possible by a **faith** that must be *kept with continuance unto the end*, a **faith** that must be recovered when it is lost, a **faith** that allows the Divine operation of salvation to cause “grace to reign through righteousness unto eternal life” (Rom. 5:21)! If this first estate is steadfastly kept, the glory of the Divine influence grows livelier, brighter, and more lovely in glory (from “glory to glory”-2 Cor. 3:18), thus the man goes from perfection to perfection, life to life, and light to light, “abounding therein with thanksgiving” (Col. 2:7)! Beloved brethren, this is because the Lord makes us to “abound in love” toward God and man (1 Thess. 3:12), even as He has abounded in love toward us! “He that dwelleth in love dwelleth in God” (1 Jn. 4:16).

“Fruit to perfection” (Lk. 8:14) is brought forth because the soil and seed had a perfect union: “ye are complete in Him” (Col. 2:10). A perfect rooting in a perfect soil results in a perfect union with Christ. Therefore, at the moment of conversion a man’s heart receives the seed preached and it is “grounded and settled”, but let us take note that this “grounding and settling” is because of a **good soil**. A good soil ensures a good rooting and grounding of gospel-salvation within us, thus the charge given to us is, “**believe** on the Lord Jesus Christ” (Acts 16:31). This is, in other words, to **make our soils good** so as to receive the seed (“*break up your fallow ground: for it is time to seek the LORD, till He come and rain righteousness upon you*”-Hos. 10:12). Everyone knows the charge, “But he that shall **endure unto the end**, the same shall be saved” (Matt. 24:13). This charge is a warning to **keep the faith!** And, to keep the faith is to **keep the soil good**; thus shall the rooting, grounding, and building successfully channel all the glory of God’s saving power! Herein, my reader, the Divine-influence will increase and abound in fruit! These fruits are called, “the fruit of **the Spirit**” (Gal. 5:22). This *planting, rooting, shooting, and fruiting* is not something man can do. No! This is *the work*, or, “*the fruit* of the Spirit (Gal. 5:22). As long as the first estate of the first faith is not lost, the Spirit of God will bring forth fruit in the heart and life of a believer (Rev. 2:4-5). By the means of a good soil, the Divine-influence will work in effectualness for salvation, wrought in its glory-to-glory increase. As long as the first faith is not lost, “first love” will not be lost (Rev. 2:4). The first faith is the access-channel of every increase (1 Pet. 1:5, 1 Jn. 5:4, Mk. 9:23)! In other words, the first-rooting of the word of God into the heart (as seen in Lk. 8:15, Matt. 13:8, Mk. 4:8) is the means for all growth, increase, and abounding

henceforth (2 Pet. 3:18, 1 Thess. 2:12, 2 Pet. 1:4-11)! As long as this first rooting is sound (ensured by a soft and fertile soil so that the plant can continue to grow, having its roots fully rooted at a sufficient depth so as to drink of the underground regions of water), and as long as the soil does not erode and degenerate by “evil unbelief” so as to make the first rooting unsound (Heb. 2:12-13), behold, the man of God will flourish gloriously! – “some an hundred-fold, some sixtyfold, some thirtyfold” (Matt. 13:8). For this reason, also, a deviation from this first rooting (the first Divine-influence of the word of God which wrought effectually in the man), or, a deviation from the goodness of the first soil (which enabled the rooting and flourishing), is noted as a means of falling away. This first rooting and first soil must be kept, and perseverance is promised! God gives us warnings to avoid a real potential of falling (Col. 1:24, 2:6-7, Eph. 4:14-16, 17-24), and God gives us means by which we can ensure that the soil and planting remain healthy (Ps. 1:3, 1 Cor. 3:6, Eph. 4:11-12). A man’s rooting can become ungrounded and even un-rooted (“*plucked up by the roots*”-Jude 1:12). Why, you wonder? Why would the living and Divine-influence of the word of God be removed from a man’s heart like a planting is up-rooted from soil? This is because a good soil can become a bad soil! A man’s heart can become a vile and degenerated soil which bears thorns and thistles, “whose end is to be burned” (Heb. 6:8)! Woe to that man! Arriving at the Judgment Seat in this condition, he is repulsive to God! Therefore we are warned, my reader, in non-metaphorical and metaphorical terms:

“But Christ as a Son over His own House; whose House are we, **IF we hold fast the confidence and the rejoicing of the hope *firm unto the end.***” – Hebrews 3:6

“And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, *I say*, whether *they be* things in earth, or things in heaven. And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath He reconciled In the body of his flesh through death, to present you [holy](#) and [unblameable](#) and [unreproveable](#) in His sight: **IF ye *continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and*** which was preached to every creature which is under heaven; whereof I Paul am made a minister;” – Col. 1:20-23

“***As ye have therefore received Christ Jesus the Lord, so walk ye in Him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.***” – Col. 2:6-7

If a man would just walk in what he first received, he will not be moved away from the gospel experience. No! He will presently and progressively experience it, with perseverance! He will increase far beyond the first crest of glory because the roots will grow deeper, the planting will build its trunk higher, its branches will extend broader, and their leaves will be wider and more numerous, thus as the plant grows and builds... fruit abounds! This is the normal Christian life! Abounding in fruit is not the exception among all who believe. No! Abounding in fruit is the unchangeable result of gospel preaching being mixed with saving faith! Abounding in fruit is the unchangeable identity of saving conversion! Therefore, also, abounding in fruit is the evidence of saving faith persevered in a converted man’s life (2 Pet. 2:5-11)! If a man would just continue in the faith that he first had – grounded and settled, and not moved away – the man will inevitably experience this glorious increase of Divine-influence (see Eph. 4:14-16)! Think of it, my reader. A man will NOT be “carried about with every wind” (Eph. 4:14) if he is grounded, settled, rooted, built up, and grown unto perfection (Eph. 4:12-13, Lk. 8:14)! No, this man will stand firm and grow steady! “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” (Ps. 1:3). What a glory!

Other Examples

Disciples of the Lord, take heed. “Let God be true but every man a liar” (Rom. 3:4). We must not ever bring into doubt a doctrinally established *rule* of the faith because of a situational, historical or contextual variation, as seen so often in the parables of Jesus Christ. What do I mean? Well, my reader, let me ask you the following questions:

By Doctrinal Rule, what are the torments of hell? The torments of hell are not temporary and endurable like as the chastisement of a “few stripes”, are they (Lk. 12:46-48)?

By Doctrinal Rule, who is God? Is God a mere neighbor to you, whose affections are as shallow as an earthly, human friend of yours (Lk. 11:5-10), is He? God is not an unrighteous, merciless, and harsh Judge, is He (Lk. 18:1-8)? God is not “an austere man”, is He (Lk. 19:21-22)?

As for doctrinally inconsistent parabolic sayings: the use and definitions of these words are not to become *the rule*. What hell is like, or God, or any group of persons, their actuality is not to be held in question because of parabolic variations to *Doctrinal Rules*. Parables communicate significant meanings which are isolated to situational circumstances, and without such circumstances giving plot to the words, the peculiar definitions could not be edifying, meaningful, or even recognizable, and certainly not appreciated...and “all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim. 3:16).

By Doctrinal Rule, who is unconverted Israel? Unconverted, once-born Israel, identified by Christ to be the devil’s family (John 8), described as miserable rebels and slaves to sin, the same people who were, yet again, denounced by God in Hosea 1:10, God declaring that they are not His family...nevertheless, contrary to these *Doctrinal Rules*, can unconverted Israel be called God’s family, as a Hen her chicks (Lk. 13:34-35)? Can they be called “His own” (John 1:11)? **Concerning more specified persons within unconverted Israel:** The Pharisees and Scribes, they are not “just persons who need no repentance”, are they (Lk. 15:1-7)? The unconverted sinners of Israel, they are not “lost sheep” are they (Lk. 15:1-7, 8:10)? As seen in the parable known as “The Prodigal Son” (Lk. 15:11-32), the Pharisees and Scribes are not God’s eldest son, and God, He is not their father is He? They are not God’s eldest son who is, as seen in the parable, a faithful son, to whom belonged everything that God the Father possesses, and he, being the firstborn, is not the heir of everything, upon whom belongs the Father’s blessing (“all I have is thine” – Lk. 15:31), is he? Are the Pharisees and Scribes, standing in this familial position, able to confess to God the Father, “these many years do I serve Thee, neither transgressed I at any time Thy commandment” (Lk. 15:29)? Are the Pharisees and Scribes “ever”, always, not dead but spiritually “alive” to God, unlike their rebellious brethren (the youngest son), who, being spiritually dead to God, left His family, wasted his invaluable inheritance, and yet, upon returning came alive again (Lk. 15:32)? Those who bask in the eternal pleasures of God’s heaven, they will not be those of an evil eye, murmuring against the goodness of God, will they (Matt. 20:1-16)? In their unconverted estate, the chief priests and elders (as one group representing one son) alongside the publicans and harlots (as another group representing another son), they are not the sons of God the Father, are they (Matt. 21:23-32)? Again I say, the unconverted, once-born, spiritual children of the devil, also known as the 1st century Jews, are not “the children of the Kingdom”, are they (Matt. 8:12)? The unconverted, once-born, spiritual children of the devil, also known as the 1st century Jews, they are not “the good seed”, as written in Matt. 13:38, like they are called in another place, “the children of the Kingdom” (Matt. 8:12), are they? Are they not rather, rightly called, “the children of the wicked one” (Matt. 13:38), but how then are they called “children of the Kingdom” in Matthew 8:12?

These examples within the book of Matthew, standing alone, represent how parables exhibit isolated and situational definitions which are in contradiction to their *Doctrinal Rules*. While looking carefully at the present situations in which these parables were spoken, **the authorial intent** becomes clear. According to the context of the situation the author successfully communicates **historically relevant meanings** to the reader. The context, audience, and situation at hand are vital for the interpretation of these variables, and because of this, the reader should allow variation from *Doctrinal Rules*. Again I say, these variables are not to be *the Doctrinal Rule*, they are the exception. By God’s grace, the apostles have provided for us inspired **commentaries** on the metaphorical, parabolic, and mysterious language used in The Gospels and elsewhere, and this written **commentary** is what we categorically call, “The Epistles”. These books are direct applications of *Doctrinal Rules*, many of which are introduced in The Gospels. That which Jesus Christ preached and introduced to the world, the apostles interpreted and applied to NT Churches, see “The Epistles”.

The Doctrinal Rule of *Church Purity*, Seemingly Defied?

In the Epistles (as we have heretofore studied) *the Doctrinal Rule* for Church purity is clear, overwhelmingly exhaustive, and without variation. Most of God's people in this age, being oblivious to this *rule*, are unknowingly led into unbiblical conclusions when reading the parables of Jesus Christ.

The Doctrinal Rule: The Church is to be entirely [clean](#) and [perfected in holiness](#) (2 Cor. 6:14-7:1). The Doctrinal Rule is, congregational [separation](#). The Doctrinal Rule is, an unleavened Lump (1 Cor. 5:6-8), a Lamp whose persons are all in [the Light](#) (1 Jn. 1:3-7, 2 Cor. 6:14, Eph. 5:7-17, Rev. 1:20), a Sacrifice whose entire body is of unblemished members (Rom. 12:1-2, 15:16-19, Eph. 5:26-27, Jas. 1:26-27), a [Royal Priesthood](#) which employs every priest to abide by the [codes of separation](#) which cannot and must not be defied, a [Temple](#) whose stones are elect and precious people who are, therefore, purged from the desecrating mixture of wood, hay, stubble, and earth (2 Tim. 2:19-22, 1 Cor. 3:10-20), a collection of spiritually healthy people who make up one [Body](#) that is free from all offenders, heathen men, and publicans (Matt. 18:8-9; see also curse #3, "Bodily Sickness", which is a part of [the NT curses of God](#)), and, finally, but not exhaustively, the Church is a collection of holy people who make up one glorious and beautiful [Bride](#), which means that they / She is without blemish, spot, wrinkle, or any such thing (Eph. 5:26-27, Rev. 19:7, 2 Cor. 11:2). In summary, those who are *gathered* in the Church assembly must be **separated** from all other peoples (unconverted or backslidden).

The Seeming Defiance: The parabolic sayings of Christ seem to argue *the impossibility* of **separation** amongst those who are in the Church. Most of all, "The Tares Among the Wheat" (Matt. 13:24-30) and "The Fishing Drag-Net in the Sea" (Matt. 13:47-52), appear to teach that the Church is a *gathering* of persons who are both true and falsely converted, righteous men and wicked men. People conclude that (**Firstly**) to separate this mixed multitude would be harmful to the righteous and true converts of Christ ("the wheat"), and (**Secondarily**) the separation of the mixture will be done by God (using holy angels)... for God alone, and none other, is capable and sufficient to "**sever** the wicked from among the just" with inerrancy (Matt. 13:49). Therefore, as for now, it is an earthly impossibility for *Church Officers* to accomplish this **severing** between the righteous and the wicked (for we, *Church Officers*, have the capacity to err in discernment while judging persons who stand in question).

The Tares Among the Wheat

By the parable of "The Tares Among the Wheat" (Matt. 13:24-30) men do wrongly conclude: (1) the tares and wheat represent the population of *professing Christianity* (commonly known today as *The Church*), (2) "the field" represents God's ground, or God's field, and into it, therefore, He planted the gospel seed ("the good seed"), meaning that this "field" is the community of saved individuals, (3) "the field", also called "His Kingdom" in Matt. 13:41, means that it is God's Kingdom, and therefore it is assumed that the field must be *The Church*, (4) the end time **gathering** which is **permitted** to be done by the "angels" of God, they, not Church Officers, **separate** the tares from the wheat, the righteous from the wicked (they "gather out of His Kingdom all things that offend, and them which do iniquity" –Matt. 13:41), therefore it is concluded that *Church Officers* are forbidden to attempt a **gathering** before the end-time Judgment (and by *gathering*, the scripture means, Church Officers make a separation between the righteous and the wicked in the Church). They conclude that since "the field" is *the Church*, it is to remain a mixed multitude of righteous and wicked persons, for, alas! At the suggestion of "the servants" (Matt. 13:28) to "go and gather them up" into separate companies, they were denied the right! Is this the correct interpretation?

My reader, **FIVE WORDS**: "**The field is the world**" (Matt. 13:38)

The field is the world, not the Church. "The servants" were denied the right to separate the false converts from the true converts because, **CHRISTIANS ARE TO REMAIN IN THE WORLD UNTIL THE FINAL RESURRECTION**. The world, according to *Doctrinal Rule*, is to remain a mingled population of saints and sinners, a company of righteous and wicked men, of twice-born and once-born men. This end time **separation**, which was a harvest **gathering**, also called "reaping", this was done by the resurrection of the dead at Final Judgment, and this is not

to be confused with the separation which *Christian Officers* are commanded to uphold amongst the Church (for it is written, “come out from among them and BE YE **SEPARATE**” – 2 Cor. 6:17). If the Church is supposed to be a gathered company of persons who are wicked and righteous, this puts us into a staggering dilemma! For, then, how shall we obey the commandment, “Therefore **put away from among yourselves that wicked person**” (1 Cor. 5:13)? How shall we obey the commandment, “be ye **separate**”, if we believe that we cannot “**come out** from among them”? Oh, let me plead with you again, my reader! Shall “tares” remain “**among** the wheat”, when God said, “**come out** from **among them**” (2 Cor. 6:17) and “**put away from among yourselves that wicked person**” (1 Cor. 5:13)? Shockingly, these false interpretations are so widely accepted, and yet, so glaringly problematic! These men – swallowing a camel – uphold convictions of absurd and damnable contradiction to scripture! Woe to us! The New Testament Israel of God which was “called out”, regenerated, and commandment-bound to remain pure, “he hath **mixed himself** among the people...**strangers** have devoured his strength, and **he knoweth it not**” (Hos. 7:8-9)! These pastors! They believe that the righteous and the wicked, the twice-born and the once-born, are supposed to be “together” and “grow together” (Matt. 13:30) in *the Church*, when the scriptures warn that this mixture in the Church makes impossible spiritual growth (1 Cor. 5:6-7)! The parable stated, “Let them both **grow together**” (Matt. 13:30), yes it did... but can the tares and wheat, when knit together, unseparated, and mixed within *the Church*, successfully “grow together”, when such a mixture within the Church is decried as growth-stunting and growth-reversing!? The effect of this mixture is beyond a mere growth stunt - it is sincerity and truth impaling; it is an uncontainable pandemic of malice and wickedness overtaking the whole congregation (“*Know ye not that a little leaven leaveneth the whole lump?*”). In other words, God promises that this mixture is congregation-leavening, congregation-killing, and congregation-damning... except the wicked are un-mixed from the Church and cast out (1 Cor. 5:13)! My reader, **the field is the world**.

Have you never read how, by *Doctrinal Rule*, the inspired writers made a differentiation between the populations of the world and the Church? This differentiation commanded by God is in exact contradiction to the popular interpretation of the parable, “The Tares Among the Wheat”. It is written,

“I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators **of this world**, or with the covetous, or extortioners, or with idolaters; **for then must ye needs go out of the world**. But now I have written unto you not to **keep company**, if any man that is **called a brother** be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; **with such an one no not to eat**. For what have I to do to judge **them also that are without?** do not ye judge **them that are within?** But **them that are without** God judgeth. Therefore **put away from among yourselves that wicked person.**” – 1 Corinthians 5:9-13

This scriptural instruction in 1 Corinthians 5:9-13 is *the Doctrinal Rule*, and as you can see there are careful distinctions made. (1) There is a company of persons which **must be judged now** (1 Cor. 5:11-12, 1 Pet. 4:17): this is **the Church**. (2) By “judge” the scriptures mean, the Church company of persons must be **separated** from wicked persons, or in terms used in the former parable, they are to be **gathered** together into God’s Church (His “garner” -Matt. 3:12), and there they are to remain unmixed and distinguishable from all other earthly gatherings and persons – this is **the Church**. (3) There is a company of persons which **are not judged now** – this is **the world**. (4) By not “judging” the scriptures mean, they are left as a mixed multitude of wicked and righteous persons, and they, dwelling together without separation, remain undistinguishable and indivisible in their societies, vocations, and gatherings anywhere and everywhere they may be, and finally, this indivisible population of persons will be judged, distinguished, and separated from one another at the Final Judgment – this is **the world**. Separation among the populations of the world is impossible, “for then must ye needs go out of the world”, Paul argued. The populations of the world are to remain mingled and growing together until Final Judgment... then begins their final and irrevocable separation.

In other words, according to 1 Peter 4:17-18 & 1 Corinthians 5:9-13, God’s judgment of the Church, *first*, and then the World, *second*, is a [2-Stage, Populous Distinct, Chronology of Judgment](#).

- ❖ **The Church is judged now:** Within time, the Church is **judged** by Church Officers (implementing the command of the reigning King who said, “therefore put away from among yourselves that wicked person” -1

Cor. 5:13). These Church Officers (or Elders) stand as [representatives](#) of the Lord Jesus Christ (1 Cor. 5:3-5, 2 Cor. 2:7-10, Matt. 16:19, 18:18-20, Jn. 20:23), and in addition to this form of judgment, furthermore, Christ does judgment using ministerial angels (“the angels of the seven Churches” –Rev. 1:20, see also “angels” in Rev. 2:1, 8, 12, 18, 3:1, 7, 14). Firstly, judgment is sought through Church Officers, and if this judgment fails to amend the problem, judgment is executed through extra-terrestrial beings wielding Divine-powers (such Divine retributions are formerly addressed and titled, [“The New Testament Curses of God”](#)).

- ❖ **The World is reserved for The Judgment to come:** Within time, the world remains unjudged... one cannot separate wickedness from the world because “the whole world lieth in wickedness” (1 Jn. 5:19), “for then must ye needs go out of the world” (1 Cor. 5:10). If one would separate wicked persons from the world, or in other words, if Judgment comes upon the whole world before the appointed time, some of the saints, currently backslidden into sin, would perish in the Judgment (or in other words, “while ye gather up the tares ye root up also the wheat with them” –Matt. 13:29, for at the present time all of God’s wheat is not ready for Final Judgment). Therefore God, by His own admission, holds back *worldwide judgment* to prevent the saints from perishing in its sudden arrival. The Lord holds back the judgment of the world for the sake of the Church, “for us”, “The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance” (2 Pet. 3:9). This Day of Judgment for the world is meant to be, “the Day of Judgment and perdition of ungodly men” (2 Pet. 3:7), and God would have it that none of His children would perish with unconverted worldlings. At Final Judgment, the whole multitude of the world will be gathered together and judged (saints and sinners), and through this judgment there will be an everlasting separation between the two. The righteous will be separated and distinguished from the wicked, and being sent forth, each to their respective eternal abode... there they will remain unmixed for eternity. The House of God on earth, because it was judged within time, was a picture of the unmixed multitude which would eventually exist in heaven. Do you see this, my reader? Do you see how that, in NT scripture, when a man is cast out of the Church he is [accounted](#) as a companion of the damned (“*an heathen man and a publican*” –Matt. 18:17)? Such a one is henceforth reckoned with those who stand in danger of the torments of Final Judgment, and they, being outside of the NT “Passover Feast” ...will not be *passed over*. They will not be *passed over* by the angel of God’s wrath, no! They will not be *passed over* but *punished* (for a closer look at those who are thrust out of the Passover Feast, see 1 Cor. 5:6-8 & Exodus 12:15)! Leaven in the Passover results in a ceremonial disqualification from its benefits. When the death angel of God’s wrath beholds its transgressors, he will not *pass them by*. It is written, “*that soul shall be cut off from Israel*” (Ex. 12:15). So it is in NT reality, my reader - HERE ALSO! – those who are touched by leaven, they are “**purged out**” of the Church (because the Church is, in the NT also, a Safe-House for those who will be *passed over* by the death angel of God’s wrath (see 1 John 2:19, 4:5-6, Heb. 10:24-31). For exhaustive proof of this doctrine, see [2-Stage, Populous Distinct, Chronology of Judgment](#).

Doctrinal Variation from the Rule – *as seen in Matthew 8:12 & 21:43*

Unconverted Israel Parabolically Called – “the children of the Kingdom”

“But **the children of the kingdom** shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.” – Matthew 8:12

“Therefore say I unto you, **The kingdom of God shall be taken from you**, and **given to a nation** bringing forth the fruits thereof.” – Matthew 21:43

Unconverted Gentiles Parabolically Called – a part of “His Kingdom”

“The field is the world; the good seed are **the children of the kingdom**; but the tares are **the children of the wicked one**;...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;” – Matthew 13:38, 41

The doctrinal variation within the parable, “The Tares Among the Wheat”, is, “the world” is called “His Kingdom” – meaning God’s Kingdom. This is an unexpected variation from the definition of “the Kingdom of God” which is the Doctrinal Rule. By Doctrinal Rule, “the Kingdom of God” is the true Church, the regenerated community of humanity (Lk. 17:21, Col. 1:13). Misinterpretations prevail when reading this parable because: people are overwhelmingly ignorant of the Doctrinal Rules which pertain to the persons who attend, assemble within, and make up the company of “the Church”. At first glance, the people have no trouble believing the Church is a company of people who are not **separated** and **out from among the world**, who are rather, inseparable from the world, and at best, by the command of the Almighty, this mixed multitude of wicked and righteous persons are to grow together in the Church until Final Judgment. Alas, woe to us!

Are you perplexed? You may wonder, how then can Christ call “the world” “His Kingdom” in Matthew 13:41? The answer to this mystery is discoverable, but you must become acquainted with Messianic prophecy. You see, my reader, Jesus Christ is prophesied to be the King of the world – the whole world! All earth and land, every nation and every man under the whole heaven, it is the Kingdom of Christ by prophecy, by right, by gift, and His enthronement after His ascension began His Messianic sovereignty.

Just as unconverted Israel was parabolically called, “the children of the Kingdom” in Matthew 8:12, even so again, in another place, in a snap shot of Christ’s Kingdom when its bounds cover the entire world, the Lord is able to parabolically call unconverted Gentiles a part of “His Kingdom” (as seen in Matthew 13:41). The doctrinal variation exactly parallels what God spoke when addressing unconverted Israel, only in this other parable, Christ intends to express how the boundaries of His Kingdom will cover the expanse of the whole world! His Kingdom will begin, progressively rise to power in that, He will send preachers and heralds of His Kingship into every city, nation, and language, and there – EVERYWHERE – the message will be the same. They will proclaim to them their King, His Name, Person, and Work, that His Kingdom is imminent and at hand, that they and their lands are a part of His possession, and they will either join with Him or die by Him – for He will soon return, piercing the skyline, riding into their earthly realm to slay those who refused to bow the knee. That which was first proclaimed by heralds in *every Israelite city*, “The Kingdom of Heaven is at hand” (Matt. 10:7), it must also be proclaimed *in all the earth!*

The King of the World – Jesus Christ

“Listen, **O isles**, unto me; and hearken, **ye people, from far**; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. 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; And said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God. And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the

“Behold My Servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth **judgment to the Gentiles**. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have **set judgment in the earth**: and **the isles shall wait for his law**. Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out

preserved of Israel: **I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.** Thus saith the LORD, the Redeemer of Israel, and **his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship,** because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, **to establish the earth,** to cause to inherit the desolate heritages; That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.” – Isaiah 49:1-10

the prisoners from the prison, and them that sit in darkness out of the prison house.” – Isaiah 42:1-7

“Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and **a King shall reign and prosper,** and shall execute judgment and justice **in the earth.**” – Jeremiah 23:5

“Behold, my servant shall deal prudently, he shall be **exalted and extolled,** and be **very high.** As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he **sprinkle many nations; the kings shall shut their mouths at him:** for that which had not been told them shall they see; and that which they had not heard shall they consider.” – Isaiah 52:13-15

“Ask of me, and I shall give thee the heathen for thine inheritance, and the **uttermost parts of the earth** for thy possession.” – Psalms 2:8

“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.” – Malachi 4:2

Jesus Christ was “the King of the Jews”, but not of them only! To the amazement of the Jews – when they crowned Christ with thorns, they crowned Him King of the whole world! He bought them by His blood! Through this sin-absolving act – the atonement – Christ became the King of sinners! Yea, not of this world only but every world! He became King over the visible and invisible universe! “Wherefore God also hath highly exalted HIM, and given Him a Name which is above every name: That at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Php. 2:9-11)! According to the prophecies Christ would, through the atonement, become “the King”, not of Israel only but the whole world...therefore just as the unconverted Jewish nation and people were called “the children of the Kingdom”, God calls all of unconverted humanity children of His Kingdom. Just as the Kingdom was taken from the Jews and given to all other nations (“**given to a nation** bringing forth the fruits thereof”), the essence of its existence, as it *was* - changed - it *was* **confined** to the borders of Israelite lands and *then* **extended** worldwide. The King of Israel became the King of the world! The gospel was preached “throughout the whole world” (Rom. 1:8) because – HEAR THIS – every city, nation, and people became the blood bought property of the King (“So shall He sprinkle many nations”-Isa. 52:13-15)! This Jesus is *the Christ*, the anointed of God, and He risen and ascended on high that He might be worshiped as King. Whether the world’s humanity remains unconverted or not, the parable gives a snap shot depicting – the world is the Messiah’s Kingdom! It is a doctrinal variation from *the rule*, yes, but it unveils a powerful mystery of this Great and Exalted Messiah! Look, my reader, see how Christ was ascended and enthroned high above all visible and invisible kings – “far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come” – which means He is far above Satan, who is the invisible king and “god of this world” (2 Cor. 4:4), far above Satan’s minions, the children of Adam, which are the visible and earthly rulers of this world (“all the kingdoms of the world and the glory of them” –Mat. 4:8). This Jesus, scared with the wounds of his humble service to humanity, is exalted to an eagle’s soar with “healing in His wings” (Mal. 4:2)! Worship HIM my reader, the darling of Heaven, the victor of Hell, the root of Jesse and the seed of David, “by Whose stripes ye are healed” (1 Pet. 2:24)! The second Adam, the Redeemer of the Gentile world of adamic-rebels, the Restorer of Paradise, the Seeking Savior of lost humanity, the Lover of all men – “And He hath on His vesture and on His thigh a Name written, KING OF KINGS, AND LORD OF LORDS” (Rev. 19:16)! Take note of this, my reader, even though

His Kingdom is still crawling with His enemies, enemies who, at present, remain unsubdued under His feet, He has taken His ascent on high, He sat down upon the everlasting Throne, and He began the everlasting Kingdom...and at the consummation of His rule He will be the Last Man crowned. Yes, my reader, He will have all men in derision with crown-casting-power (1 Cor. 15:24-28).

Just as the realm, nation, and people of **unconverted Israel** were called “the Children of His Kingdom”, even so in this parable, the future of the Messianic Kingdom is viewed as it will be after Christ’s crucifixion, therefore in this view it can be rightly said, the realms, nations, and peoples of the **unconverted world** are “His Kingdom”. My reader, “the uttermost parts of the earth” are, *right now*, the Lord Jesus’ possession (Ps. 2:8)! He purchased the world with His blood. Praise be to God. Amen.

The Fishing Drag-Net in the Sea

- (1) As the soils represented all of worldwide humanity who will *hear* the gospel, even so, this is the net-gathered multitude.
- (2) The act of reaping or harvesting, like as the act of planting, exactly represents the act of fish-catching – all three of these depict Final Judgment at the resurrection. Contrary to their *Doctrinal Rules*, these acts do not represent conversions to Christianity performed by the preaching of Church Officers.

The net-gathered multitude of persons is not what it may seem. It seems to be *the Church*, seeing that Christ called the apostles “fishers of men” (Matt. 4:19, Mk. 1:17). This is, indeed, *the Doctrinal Rule*, but the parable uses a doctrinal variation contrary to this *rule*. We can see here, like elsewhere, another isolated definition...and should we be surprised? At first glance the net-gathered multitude may appear to be *the Church*, but a closer look at the characteristics of such persons, in comparison with all *Doctrinal Rules* held in their place, one must conclude that the net-gathered multitude is “the world”, and in fulfillment of God’s decree, the whole world is in view because they are destined to *hear* the gospel (Matt. 24:14, Rev. 14:6-7). The mixed multitude of saints and sinners which were planted in the grounds which were called, “His Kingdom”, in the former parable, are here, in “The Fishing Drag-Net in the Sea” parable, the multitude which is caught in the net. The mixed multitude of “the field” were those in the world, as the former parable interpreted, so also here, the drag-net was drug throughout all the sea until they caught “every kind” of fish (Matt. 13:47) – meaning, the preaching of the gospel has reached “every kind” of person (every nation, tribe, and tongue) – and when the net is “full”, just as when the “harvest” was ripe and ready for reaping, the angels will, through the means of Judgment by the final resurrection, place the righteous into “vessels” (“mansions” – Jn. 14) prepared for them in heaven, and they will “cast the bad away” into the Lake of Fire, “there shall be wailing and gnashing of teeth” (Matt. 13:48-50).

Three Acts: (1) *seed planting* (2) *harvesting* (3) *fishing*

The planting of the seed (who is Christ) within a person *would normally mean* salvation (1 Jn. 3:9), but in “The Parable of the Sower”, the **unsaved men** received the seed by implantation, and take note – it *remained* planted within them – but the entire time the seed remained within them they remained once-born and wicked! By *Doctrinal Rule*, if God’s seed remains in a man he is born of God and kept righteous (1 Jn. 3:9)! But here, in the parable, gospel preaching in humanities *bearing* is **the act** of seed implantation. Though contrary to *the Doctrinal Rule*, it is defined in this isolated way, and when *the rule* would say they have been converted, the parable is teaching they have only *heard the gospel*. The seeds which grew to different degrees of rooting, shooting, and fruiting, this represents the differing degrees of affect the preaching has upon lost humanity, and though only one kind of hearer is savingly affected, all are affected in some measure. In proportion to how the hearer is affected by the gospel preaching... the seed grows. If the word of God is fully established in the hearer, the plant is fully rooting, shooting, and fruiting... the man is regenerated. Likewise to the former characteristics, so also is **the action** of drag-net fishing. By *Doctrinal Rule*, to be caught in God’s net or implanted with God’s seed **is salvation**, but here it is not so. Contrary to *the Doctrinal Rule*, when these fish are caught in the net by the fishermen – behold – they remain unsaved (within the net is an indivisible multitude of wicked and righteous persons). By *Doctrinal Rule*, I say again, if fish are caught they are converted to Christianity... but here it is not so.

Verily, my reader, Christ came to make the apostles fishers of men, but this parabolic fish-catching follows the parabolic theme of the parable of parables (“The Parable of the Sower”). Finally, for further reinforcement, *the Doctrinal Rule* for harvesting is also Christian conversion (Matt. 9:37-38, Lk. 10:2). Parabolic language is contrary to *Doctrinal Rule* because it defines **the action** of harvesting as Final Judgment in both of the former parables of Matthew 13 (see Matt. 13:39). When the harvest is “ready”, so also will the net become “full”. By interpretation according to the parable, this means, the gospel preaching has reached *the hearing* of all the people unto whom God sent it – then comes Final Judgment. In these three instances we see three **actions** which normally mean Christian conversion (seed planting, harvesting, and fish-catching), but these actions, because they are parabolic, consistently and unanimously defy their *Doctrinal Rule*. This is no wonder, for Christ is preaching these parables in the same paradigm as how the first and primary parable was spoken (the parable called, *the parable of parables*, the lens by which we understand all other parables, “The Parable of the Sower”). People interpret these parables with too much haste. They read the parables and quickly recall *the Doctrinal Rules* which appertain to these **three actions** – how these acts normally mean Christian conversion – but they have failed to be guided by *the parable of parables*, and so, they have failed to understand *all parables*.

Contrary to popular opinion, the Church is not made up of regenerate and unregenerate persons who remain indistinguishable from one another. My reader, woe to us! If this were the case, we would be defying *the Doctrinal Rules* of God! God judges the Church *now*... He judges the World *later*. God judging the Church *now* means that, **in the Church** (its assemblies, fellowship, and ministries), He separates saints from sin (whether wicked deeds or wicked persons). God judges the world *later* (at Final Judgment), and this means that, **in the World** (its assemblies and societies), He forbears to separate the saints from being exposed to and interrelating with the World’s wicked persons. If we interpret the doctrinal variations as *Doctrinal Rules*, this is to believe that the Church is to be treated like the World.

If we treat the Church like the World, the Church (its assemblies, fellowship, and ministries) would be made up of a mixed and indivisible multitude that is only separable by Final Judgment! But, on the contrary, God commands Church Officers to **judge, purge, put away, and separate!** He threatens the saints with damning judgments if they don’t **remain separate** according to their calling! Thus, if we continue in this mixed condition – like as society in the World operates without separation between saints and sinners – God’s Fatherly love will be interrupted (2 Cor. 6:18), our inheritance as sons will be threatened (2 Cor. 6:18), New Testament curses will be enacted, until finally, the Church that Jesus Christ bled and died for, the Church that He commanded to be holy... it will be worldly! If the assembly of the Church remains without separation from worldlings, the Church will turn from holy to worldly (sincere to insincere -1 Cor. 5:8, righteous to wicked -1 Cor. 5:6, 13). Soberly consider it, my reader! We have scorned the emphasis of God’s warning, “a little leaven”! We have been puffed up! We have not mourned when we were touched by uncleanness (1 Cor. 5:2, 6, 2 Cor. 6:17)! God’s threatening... it is mocked! And the final effect of leaven will leave the whole lump staggered and shocked (1 Cor. 5:6)! At last, on Judgment Day, when we expect to be *passed over* (1 Cor. 5:7-8), God will visit our punishment upon us!

Appendix #1

2-Stage, Populous Distinct, Chronology of Judgment

Section #1: Introduction

Section #2: The Old Testament

Section #3: A Diversity of Judgments & the 1st Advent of Christ

Section #4: The New Testament

- The Popular Interpretation
- The Arbitrary Judgment of the World Prior to the 2nd Advent of Christ
- General Statements of NT Qualification
- Saint-to-Saint Judgment in OT & NT Parallelism
- The Moral Law (“the Righteousness of the Law”) is the Definitive Ingredient
- Preventative Judgment: Saint-to-Saint Judgment Prior to the Death Penalty in the OT
- Preventative Judgment: Saint-to-Saint Judgment Prior to Excommunication in the NT
- Saint-to-Saint Discernment & Accountability in Relationship to God & Angelic Judgment
 - Spiritual Judgments
- Saint-to-Saint Judgment unto Excommunication in the NT – *the Binding & Loosing Powers*
- When Saint-to-Saint Judgment is Neglected in the OT
- When Saint-to-Saint Judgment is Neglected in the NT

Introduction

Despite the controversy springing from a misinterpretation of “The Wheat Among the Tares”, and despite the fact that people purport that the righteous *cannot* be separated from the wicked in the Church, Paul said, speaking to the Church, “**put away from among yourselves** that wicked person” (1 Cor. 5:13). It can’t get any clearer, can it? No parabolic language means no mystery; the point is plainly put and should be understood by all! Certainly, this is why Jesus Christ said, “the field is the World” (Matt. 13:38). Notice that He did not say, as many wrongly assume: “the field is the Church”. Yet, the masses, being wise in our own conceits, have *learned* to explain away the plainly spoken truth of God’s word by exploiting parabolic passages which are intentionally shrouded with mystery.

From the very beginning of 1 Corinthians Ch. 5, Paul is jealous over the marred reputation of the Church. Why? He understood [the prerogative for and performance of Church Purity](#), that the Church and the World are collectively distinct inasmuch that they represent two contradictory Kingdoms. This being the case, they exist to represent two different reputations in the earth – two different peoples. The one, God’s people, which is the Church, have a new relationship to God via a severed relationship to sin. The other, the Devil’s people, which is the World, have no relationship with God via an un-severed relationship to sin. If this wasn’t the case in the Old Testament *and* in the New Testament, why were the following commands and affirmations given to and made on behalf of the Church?

“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](#)

The New Testament

- “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](#)

The phraseological parallelism is undeniable. Did the Church of the OT and NT practice Church Purity in contradiction to the popular interpretation of “The Wheat and the Tares”? Yes. Were the wicked separated from the righteous in the Church? Yes! This much and more was already noted, covered, and proven in Chapter #5 of Volume I, called, “[The Prerogative for & Performance of Church Purity](#)”; I say this for those of you who are not reading the Chapters in order. Also, in correlation with the content of the aforementioned hyperlink, further exhaustiveness can be found in Chapter #16 of Volume III in a section called, “[The Kingdom of God](#)”. Very specifically, these two sections provide doctrinal justification for why Paul’s *mekness* and *holy fear* did drive him to render jealous rebukes to the Church of Corinth for the purpose of reviving the practice of Church Purity (2 Cor. 11:2) – the present-tense separation of “the Wheat” from “the Tares” in the Church, so to speak! In a profoundly significant way, Church History exemplifies the demise of “a little leaven leaveneth the whole lump” (1 Cor. 5:6). Can you recollect some examples of this?

The Church is to be entirely [clean](#) and [perfected in holiness](#) (2 Cor. 6:14-7:1). The Doctrinal Rule is, congregational [separation](#). The Doctrinal Rule is, an unleavened Lump (1 Cor. 5:6-8), a Lamp whose persons are all in [the Light](#) (1 Jn. 1:3-7, 2 Cor. 6:14, Eph. 5:7-17, Rev. 1:20), a Sacrifice whose entire body is of unblemished members (Rom. 12:1-2,

15:16-19, Eph. 5:26-27, Jas. 1:26-27), a [Royal Priesthood](#) which employs every priest to abide by the [codes of separation](#) which cannot and must not be defied, a [Temple](#) whose stones are elect and precious people who are, therefore, purged from the desecrating mixture of wood, hay, stubble, and earth (2 Tim. 2:19-22, 1 Cor. 3:10-20), a collection of spiritually healthy people who make up one [Body](#) that is free from all offenders, heathen men, and publicans (Matt. 18:8-9; see also curse #3, “Bodily Sickness”, which is a part of [the NT curses of God](#)), and, finally, but not exhaustively, the Church is a collection of holy people who make up one glorious and beautiful [Bride](#), which means that they / She is without blemish, spot, wrinkle, or any such thing (Eph. 5:26-27, Rev. 19:7, 2 Cor. 11:2). In summary, those who are *gathered* in the Church assembly must be **separated** from all other peoples (unconverted or backslidden). Thousands of pages of scripture stand as one unified testimony of this fact, if only we have ears to hear it! My reader, will you study the scriptural argument laid-forth in those hyperlinks (to name a few) before you succumb to a popular opinion of man in defiance of the scriptures?

Moving on from these points, there’s more to address: specific angles of content which are relevant and yet unaddressed in other Chapters. Paul spoke of judgment to the accomplishment of separation in 1 Corinthians Ch. 5 (verses 11-13), but he also spoke of an existing inseparability (verses 9-10). To understand the difference between the two scenarios – **disallowed unity** and **allowable inseparability** – one must come to understand the significance of the peoples, places, and purposes in reference. The situation at hand is one of **companionship** – to be *in company* or not to be *in company*, depending on if the circumstances pertain to the World or the Church.

Two distinct peoples, the heathen and the saints, make up the populations of two different spiritual entities: the World and the Church. Accordingly, **separation** occurs. Yet, in differing senses throughout the progressive stages of redemption, inseparability does also exist. Understandably so, during the progressive glories of redemption until the Consummation and fullness of all things, the allowable inseparability and mandated separation changes in its manifestations. In simple terms, the way the Church is “in the world and not of the World” changes depending on what stage of redemption is at work prior to the New Heaven and New Earth. The stages of redemption include: The Old Testament, the Gentile Church Age of the NT (1st Advent), the Millennial Reign of Christ (2nd Advent & 1st Resurrection), and the New Heaven and New Earth (2nd Advent & 2nd Resurrection).

In the Gentile Church Age of the New Testament, there is a divine allowance for inseparability and a divine mandate for **separation** according to 1 Corinthians 5:9-13, which means: The Church is forced, as long as She is in the world, to gather with the World in its assemblies and societies for the purpose of morally neutral engagements, but the World is forbidden to gather with the Church in its assemblies, fellowship, and ministries for the purpose of morally righteous engagements. This means, in other words, the Church is forced to “*keep company*” with the peoples who are “of this world” (wicked persons) in the engagement of earthly and secular affairs, but the World is not allowed to “*keep company*” with the peoples of the Church in the engagement of heavenly and holy affairs. Distinction is herein distinguishable because the peoples have been purposefully separated one from the another. However, inseparable mixing in the secular arena is permissible as long as the Devil is allowed by God to rule as “the god of this world”, hence, “the whole world lieth in wickedness” (2 Cor. 4:4, 1 Jn. 5:19). Thus, when the Lord Jesus will take full Kingship and Dominion over the earth in its entirety, legally and actually, the exercise of separation which existed within the physical Land of Israel in the Old Testament will once again exist during the Millennial Reign of Christ, and, furthermore, when this millennia is over and the legal and actual Dominion of Christ comes to fruition in a greater glory, the Dominion exercised within the borders of the Land of Israel will break-free from its transient limitation so as to envelope the whole world! Hence, sinners will be everlastingly expunged from the World as the saints do, thereby, inherit the earth! Speaking of this final inheritance to be accomplished at Final Redemption, the psalmist said, “evildoers shall be **cut off**: but those that wait upon the LORD, they shall inherit the earth” (Ps. 37:9). This is the everlasting blessedness of the blessed according to Jesus Christ, who said, “Blessed are the meek: for they shall inherit the earth” (Matt. 5:5).

The Old Testament

To further understand the aforementioned stages of redemption via the workings of judgment, a close study is necessary. Thus, beginning with the Old Testament, what can be said? The apostle Peter’s summary of Old Testament Church History is of due consideration. In 1 Peter 4:17-18, the apostle Peter gleaned from Biblical Church History a definitive statement on the scarcity of salvation, and, apparently, he reckoned it as a *present day* reality in his own time. For him, Biblical Church History was contained in the pages of the Old Testament; hence, for us, evidently, the chronology of

judgment whereby God judges the Church *first* and the World *second* has not changed now that we are in the New Testament. Peter explained,

“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

What is **judgment**, you wonder? Contextual to Peter’s reference, judgement in the Old Testament was the establishment of righteousness in a geographic region and among the population of people contained therein. All acts pertaining to this establishment were acts of judgment. In [Volume I](#), it has been proven that salvation and righteousness do result in **separation**, hence there must be *something* and *someone* to separate from, right? Indeed, for since the world began from the lineage of Adam and Eve, a **fallen seed** has been allowed by God to exist. The two, the **holy seed** (the Church) and the **fallen seed**, were both allowed by God to exist in one general place --- “the World”. This means that the articles of separation required by Law were *limited* to a specified region and people. If the divine command of separation had no limitation to it, then the saints would need to “go out of the world” to truly be separate from the World (1 Cor. 5:10), right? But *The Doctrine of Separation* prescribed by scripture and fulfilled by saints throughout Church History was demonstrated thus: There was and is only one earth, and the two peoples allowably existed **alongside** one another but NEVER **mixed** with one another, according to scriptural command. Even so, righteousness was understandably established, expected, and demanded *within* and *among* the **godly seed** (the Church), but what happened among the **fallen seed** existed that way since the first reprobate of the Church, named Cain, who [started the ungodly lineage](#) on the day he fell from grace and was cast away from the Church (Gen. 4:14). Therefore, there was a specified region and an exclusive people among whom judgment flourished. Notwithstanding, everywhere and everyone else who dwelt outside of this holy domain did live radically different lifestyles. This ancient separation, seen in Exodus 33:14-16, Deuteronomy 4:1-10, 4:32-34, and Psalm 147:19-20, did definitively introduce and from thenceforth make possible the difference between the people and behavior which is “of the World” and “of God”, as referenced by Jesus Christ at the dawn of the New Covenant (John 15:19, 17:6, 14-16) and confirmed by the Epistle of John as a practice of the Church (1 Jn. 4:4-6).

“And He said, My presence shall go with thee, and I will give thee rest. And he said unto Him, 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.**” – Exodus 33:14-16

“Now therefore hearken, O Israel, unto the **statutes** and unto the **judgments**, which I teach you, for to do them, that ye may live, and go in and possess the Land which the LORD God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you. Your eyes have seen what the LORD did because of Baalpeor: for all the men that followed Baalpeor, the LORD thy God hath destroyed them from among you. But ye that did cleave unto the LORD your God are alive every one of you this day. Behold, I have taught you **statutes** and **judgments**, even as the LORD my God commanded me, that ye should do so in the Land whither ye go to possess it. 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; Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear Me all the days that they shall live upon the earth, and that they may teach their children.” – Deut. 4:1-10

“For ask now of the days that are past, which were before thee, **since the day that God created man upon the earth**, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? **Or hath God assayed to go and take Him a nation from the midst of another nation**, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?” – Deut. 4:32-34

“He sheweth His **word** unto Jacob, His **statutes** and His **judgments** unto Israel. **He hath not dealt so with any nation: and as for His judgments, they have not known them.** Praise ye the LORD.” – Psalm 147:19-20

“If ye were **of the World**, **the World** would love his own: but because ye are not **of the World**, but **I have chosen you out of the World**, therefore **the World** hateth you.” – John 15:19

“I have manifested Thy Name unto the men which **Thou gavest me out of the World**: Thine they were, and Thou gavest them Me; and they have kept Thy **word**...I have given them Thy **word**; and **the World** hath hated them, because **they are not of the World**, even as I am not **of the World**. I pray not that thou shouldest *take them out of the World*, but that thou shouldest **keep them from the evil**. They **are not of the World**, even as **I am not of the World**.” – John 17:6, 14-16

“Ye are **of God**, little children, and have overcome them: because greater is *He [Jesus Christ] that is in you*, than *he [the Devil] that is in the World*. They are **of the World**: therefore *speak* they **of the World**, and **the World** beareth them. We are **of God**: he that *knoweth* God *beareth* us; he that is not **of God** *beareth* not us. Hereby know we **the spirit of truth**, and **the spirit of error**.” – 1 John 4:4-6

Can you now understand why friendship with “the World” was and is an intolerable sin (James 4:4), my reader? As long as these two peoples remained **unmixed** and **separated** one from another, in the New Testament or the Old Testament (in their respective senses), this meant that **judgment** was thriving *within* the Church. I say again, judgment thrived *within* the Church but not *without*, because judgment was necessary wherever **holiness** and **separation** was necessary. For example, when and if these two peoples were mixed, or if there was a danger that they would be mixed, **judgment** was executed in as much as was necessary to re-establish the **separation** of the righteous and the wicked once again (for exhaustive examples of this, see “[The Glory of God Departing & Returning to the Church](#)”). The presence of sin and sinners within the Church happened through backsliding saints or invading foreigners. Judgment in such times was, and always will be, the **separation** of the godly from the ungodly, the righteous from the wicked, the light from the darkness, and the clean from the unclean. Thus, when the Church (the Israelite Nation) was found fighting against and destroying a foreign nation or people who were not a part of the Church, this happened because of their relationship to the Church. The judgment executed upon the foreigners was instigated and accomplished in relationship to the Church in some way, as a defensive or offensive judgment upon the world in protection of the Church.

These judgments were not *The Judgment* of God upon the World, commonly known as Final Judgment. Rather they were judgments on behalf of the Church, which limits the scope of execution. This differentiation is important because, if the judgment by which God judges the Church did fall upon the World, the world would come TO AN END! In other words, if the divine standard of righteousness required by God from the Church was, likewise, required by God from the World (the heathen peoples who have been allowed to live in the world since Cain) ...all the heathen peoples would CEASE TO EXIST! This means that all sinners would cease to exist *in the world* like as they did, do, and must cease to exist *in the Church*! If those judgements which reign *within* did reign *without*, there would be no more sinners in the world, therefore whatever judgment did overflow *without* on behalf of those *within* cannot be constituted as *The Judgment* of God upon the World (a judgment which does now linger until the time appointed by the Father, as referenced by the apostle Peter in 1 Peter 4:17-18).

You see, my reader, what God is most concerned about is if the sinner is a threat of pollution to His people, the Church, hence “judgment must begin at the House of God” (1 Pet. 4:17). Think of it! Sinners have already been allowed by God

to populate and pollute the whole world, but there was one place and people among whom God would not allow this pollution to take place and it was the Church! Why? This is the place where God's [immediate presence](#) dwelt in [Kingship and present-tense Dominion!](#) Therefore, for judgment to begin at the House of God (1 Pet. 4:17), this signifies the unhindered and unlimited enforcement of God's will upon the Church. This being the case, that God has set forth an unalterable purpose of judgment which will eradicate ALL SINNERS out of the Church, let the World beware! For what "*begins at us*", the Church, will in turn fall upon the entire world of heathen peoples! Evidently God judges the Church first (in the *beginnings* of judgment) and the World second, but if He judges the World by the same standard through which He first judged the Church, alas! "Where shall the ungodly and the sinner appear?" Indeed, WHERE!? They shall be no more.

The exclusivity of judgment rendered to the Church can be thus exemplified, my reader. Can you see the case and point of Peter, in 1 Peter 4:17-18?

If the swords which hunted all **idolaters** to kill (Ex. 32:25-29) were commissioned to pass through the World like they passed through the Church encamped at Sinai, behold! All the ungodly and sinful heathen peoples of the World would perish under the blades of Levites, NONE REMAINING!

If "the fire of the LORD" which broke-forth within the Church, all Israelite **complainers** to burn and consume (Num. 11:1-3), did break-forth upon the World with the same infuriation, behold! The fire of the LORD would drink-up the great deep and devour every nation, tribe, and tongue IN EXISTENCE (Amos 7:4-6)!

If the plague of the LORD which did poison the sustenance of the Church, every **lusting** Israelite to kill (Num. 11:33-35), did also plague the sustenance of the World for every lusting worldling to slay, behold! Carcasses would fill the World with the stench of rotting flesh because NONE WOULD REMAIN ALIVE to bury their dead! Among the Church, "they buried the people that lusted" (Num. 11:34); not so among the World!

All of this is to say, in other words: If every **rebel** of the World was **in the hands of an angry God** *like as* the LORD did execute vengeance upon the rebels of His people *first of all* (Heb. 10:30-31), then on the day that 600,000 Israelites were reprobated by oath (Num. 14:26-35) the multiplied millions of worldlings that existed in the World would have been wasted! This would mean THE END OF THE WORLD, my reader!

And, again, if every **puffed up** and **proud-speaking** worldling did utter their words **in the ears of the Living God**, *by near proximity*, I mean (Num. 14:28, 2 Kings 19:28), *like as* the LORD *heard* and *responded* to every **proud speech** of backsliding Israelites (Num. 16-17), behold! Like the earth swallowed down Korah, Dathan, and Abiram quick into hell, and like a fire did break-forth and consume the 250 princes that did challenge the LORD, EVERY MAN of the World would be both swallowed and everlastingly burned by the unquenchable fires of hell!

Upon the execution of such standards of righteous judgment, the Church cried out: "Behold, we die, we perish, WE ALL PERISH" (Num. 17:12)! But it wasn't true, my reader. They lived. At the enforcement of judgment which begins with the Church ("*judgment must begin at the House of God*" – 1 Pet. 4:17), indeed, a small remnant was and is spared alive, but when this judgment is enforced upon the World NONE LIVE! The aforementioned historical events wherein the LORD executed judgment within the Church do illustrate this, certainly, but the LORD did fashion an exemplary judgment upon the Church, firstly, and a turnaround judgment upon the World, secondarily, which serve as a paramount example above all others. What was this judgment upon the Church? It was the Assyrian and Babylonian Captivities.

As far as Old Testament is concerned (since the days of Noah), the wrath of God was never so invigorated in all of Church History except at these two points and the 70-year period that ensued. Forerunning these two judgments, the Assyrian and Babylonian Captivities, the hottest infuriation of wrath was threatened on at least 4 separate occasions (Ex. 32:7-10, Num. 14:11-12, 16:21-22, 45). The significance of these almost annihilations was detailed by the prophet Ezekiel in Ezekiel 20:1-32, and for good cause. For, a detailed study of Israel's close encounters with the wrath of God as it

pursued a total annihilation of them, and then, finally, when the Captivities came upon them, did reveal *The Doctrine of Election in Sovereign Mercy* granted undeservedly to the Church (Isa. 1:9, Neh. 9:31, Lam. 3:22; for exhaustive proof of this, see “[The Near Annihilation of God’s People](#)”, “[I Am Weary With Repenting](#)”, and “[Mercy On Whom I Will Have Mercy](#)”). This progression of wrath is very important because, even though GOD sincerely attempted and justly pursued a total annihilation of Israel, the Church, He could not do it! God repented. It was written,

“For **the LORD shall judge His people**, and *repent* Himself for His servants, when He seeth that their power is gone, and there is none shut up, or left.” – Deut. 32:36

“For **the Day of vengeance** is in Mine heart...therefore He was turned to be their enemy, and He fought against them.” – Isaiah 63:4, 10 [Heb. 10:30-31]

Even though Israel’s wickedness infuriated justice to require a total annihilation of them, wrath was restrained! And in the process of executing a near annihilation of the Church, *firstly*, through the Assyrian and Babylonian Captivities (using “the World” to judge the Church), the LORD accomplished a *secondary* turnaround judgment upon the World which executed a total annihilation! That judgment which was first attempted upon the Church, and restrained, was afterward executed upon the World without restraint! This is the essence of what Peter recalls, by saying, “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)? Illustrating the 2-stage, populous distinct, chronology of judgment referenced by Peter, it was written,

“And I am **very sore displeased** with the heathen that are at ease: for I was but **a little displeased**, and they helped forward the affliction. Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.” – [Zechariah 1:15-16](#)

“Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and **perpetual desolations**. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when **seventy years** are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it **perpetual desolations**.” – [Jeremiah 25:9-12](#)

“For I am with thee, saith the LORD, to save thee: **though I make a full end of all nations whither I have scattered thee**, yet **will I not make a full end of thee**: but I will **correct thee in measure**, and will not leave thee altogether unpunished.” – [Jeremiah 30:11](#)

“Fear thou not, O Jacob my servant, saith the LORD: for I am with thee; for **I will make a full end of all the nations whither I have driven thee**: but **I will not make a full end of thee**, but **correct thee in measure**; yet will I not leave thee wholly unpunished.” – [Jeremiah 46:28](#)

“**Begin at the House of God**” --> Near Annihilation (scarcely saved)

“**Where Shall the Ungodly and Sinner Appear?**” --> Total Annihilation

My reader, for a more exhaustive study of this chronology of judgment upon the Church and then the World, and how it relates to the working of repentance in the children of God, see “[The Goodness of God Leadeth Thee to Repentance](#)”.

For now, let the following verses suffice as evidence to Peter's assertion recorded in 1 Peter 4:17-18. The LORD was not sparse in His declarations which defined the happenings of Church History. It was written,

Israel 1st →
(the Church)

“Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and **begin at my sanctuary**. Then they began at the ancient men which were **before the House**.” – [Ezekiel 9:6](#)

“In a **little wrath** I hid my face from thee **for a moment**; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.” – [Isaiah 54:8](#)

“For thus hath the LORD said, The whole land shall be desolate; **yet will I not make a full end**.” – [Jeremiah 4:27](#)

“Go ye up upon her walls, and destroy; **but make not a full end**: take away her battlements; for they are not the LORD'S.” – [Jeremiah 5:10](#)

“Nevertheless in those days, saith the LORD, **I will not make a full end with you**.” – [Jeremiah 5:18](#)

“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.” – [Amos 9:8-9](#)

Assyria & Babylon 2nd →
(The World)

“And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.” – [Jeremiah 51:24](#)

“Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out. The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and **my blood upon the inhabitants of Chaldea, shall Jerusalem say**.” – [Jeremiah 51:34-35](#)

“Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about; Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey.” – [Ezekiel 36:4-5](#)

“For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.” – [Obadiah 1:15-16](#)

My reader, do you remember how many of the Prophets did present their holy complaints to the Lord, being in an agony, because the heathen were “at ease” ([Zech. 1:15](#)) in “prosperity” ([Ps. 73:3](#)) while Israel was “plagued” (Ps. 73), judged, and brought low? Habakkuk does encapsulate the same complaint very well, when he said: “Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest Thou upon them that deal treacherously, and holdest Thy tongue when the wicked devoureth the man that is more righteous than he” ([Hab. 1:13](#))? Again, Jeremiah says, “Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously? Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: Thou art near in their mouth, and far from their reins” ([Jer. 12:1-2](#)). God’s answer is clear: Chastening is meant for the salvation of a remnant that was to be “plucked out of the fire” ([Zech. 3:2](#)). In the midst of the fires of annihilation, it is there that God is burning, smelting, and refining, making ready a people that would go through with Him unto the end; thus He says in [Isaiah 48:10](#), “Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction” ([Isa. 48:10](#)). Do you see how all of these judgments are meant for the salvation of a select and chosen remnant? Speaking in reference to this, the NT affirms, “But when we are judged, we are chastened of the Lord, that we should not be condemned with the World” ([1 Cor. 11:32](#)).

The Day when God’s judgment will engage the entire world to establish justice and judgment has been, to say the least, highly anticipated by the saints of every age! The saints have prayed for and sung about what the prophets foretold since the days of Enoch, and this testimony forced all the peoples of the earth to reckon with the finality of coming judgment. What finality? “Let **the sinners** be consumed *out of the earth*, and let **the wicked** be NO MORE. Bless thou the LORD, O my soul. Praise ye the LORD” (Psalm 104:35), the psalmists sung! You see, my reader? The songs of Zion and the prayers of saints did exhibit a love for **the beauties of holiness** which were exclusively enjoyed by those who dwelt within the Dominion of God’s Kingdom, the Church, because it was an isolated and set-apart place where “**the wicked** [were] cut off *from the earth*” (Prov. 2:22)!

“For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby **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 Peter 3:5-7

According to Peter, there is a single *Day of Judgment* like that of the ancient day, referenced by Peter, which wiped out all sinners from the earth until only the Church remained, and the tarrying of this *Day* is observable by the words, “kept in store” and “reserved”, because the finishing lap of judgment is appointed for a specified purpose, here called, “*the Day of judgment and perdition of ungodly men*” (2 Pet. 3:7). In other words, this is the Day in which ungodly men shall utterly perish and thenceforth cease to exist in the land of the living! Even so, “The ungodly...are like the chaff which the wind driveth away” (Psalm 1:4).

A Diversity of Judgments & the 1st Advent of Christ

In reflection upon the aforementioned workings of Old Testament judgment referenced by the apostle Peter in 1 Peter 4:17-18, we have need of some pause. This 2-staged form of chronological judgment is one of many existing forms in the diversity of judgments found in holy scripture, in the Old and New Testaments. Take, for example, the diversity exhibited in just 8 consecutive Chapters of the Gospel of John, Chapters 5-12.

The Lord Jesus Christ did repeatedly and masterfully use the word “judge” or “judgment”, depending on the circumstances. The word “judgment” was repeatedly used with diverse meanings all throughout the scripture, therefore it is no surprise that such diversity of meaning was used by the incarnate Son of God. For example, in John 5:22-30 Christ was referencing Final Judgment. In John 7:21-24, Christ was referencing the judgment or discernment of morality via the interpretation of the Law (incorrect judgment was “*after appearance*” and correct judgment was “*righteous judgment*”). Speaking in correlation to the senses of judgment mentioned in John 7:21-24, Christ did emphatically affirm that He *does not* judge and He *does* judge! He *does not* judge any man erroneously or after the flesh (“*I judge no man*” – Jn. 8:15), and, yet,

He *does* judge all men righteously or after the Spirit and through the Father (“*I have many things to say and to judge of you*” – Jn. 8:16-18, 26). This meant that Jesus Christ held backsliders and sinners accountable to right and wrong according to God’s Word to the end that righteousness would be established in the Church. Furthermore, my reader, in another contrast of differing senses of judgment – let’s make no mistake about it! – Jesus Christ came into this world “*not to judge*” and “*for judgment*” (Jn. 12:47, 9:39), without contradiction! He said, “**I came not to judge** the World, but to save the World” (John 12:47), and, “*For judgment I am come* into this world” (John 9:39)!

The judgment exercised by Christ in John 9:39-41 was the same which was commanded by God through Paul in 1 Corinthians Ch. 5, a judgment which removes sinners from the Church in the establishment of righteousness. Even so, in John 9:39-41, Christ was gathering and saving the humble Israelites into a little flock, a Church (Lk. 12:32), and He was openly declaring the damnation of the proud Israelites by verbally and actually excommunicating them. Take note, He did this while uttering the divine ultimatums of judgment *within* the Church, saying, “Every plant, which My Heavenly Father hath not planted, shall be rooted up. Let them alone...” (Matt. 15:13-14), because, it was written of Christ, “He will throughly **purge** His Floor, and will gather the wheat into His Garner; but the chaff He will burn with fire unquenchable” (Lk. 3:16-17).

The judgment which was unexercised by Christ in John 12:47-50 was, very specifically, the execution of the full scope of penal justice required by the Law, an aspect of justice which Jesus Christ was incarnated to absorb for guilty hell-deserving sinners! That which Christ came in the 1st Advent to absorb – the judgment of God in damning force – He did not then unleash, nor will He... until His 2nd Advent and at Final Judgment, that is! It is written of God the Father, that, “He hath appointed a Day, in the which He will judge the World in righteousness by that Man [Jesus Christ] whom He hath ordained” (Acts 17:31). Therefore, until the second coming of Christ, the meek and humble Savior, said, “**I came not to judge** the World, but to save the World” (John 12:47). This objective is gloriously obvious in *the spirit* by which Christ came to Israel ([Lk. 9:55](#)). He did not seek to kill the demon-possessed or the adulteress, for example, as the letter of the justice demanded (demon-possessed: [Ex. 22:18](#), [Lev. 20:6, 27, 19:31](#), [Deut. 18:10-12](#); adulteress: [Lev. 20:10](#), [Deut. 22:21-24](#)). No, Jesus Christ wielded a redemptive power instead of a damning power because His mission was that of *mercy* and not of *penalty*; in other words, and in the aforementioned cases, the Lord Jesus wielded the power to cast out devils instead of killing the demon-possessed, according to the letter of the Law. In this very specific way the purpose of Christ’s coming was not to *enact* the curse/justice of the Law, but to *bear* it, *absorb* it, and *take* it upon himself! It was not to bring a famine upon the Land to punish the wicked ([Deut. 11:17, 28:23-24](#))... rather, it was to turn the dry land into a pool of water ([Isa. 41:18](#)) – this is the metaphorical thesis of Jesus Christ’s miracle ministry conveyed by prophetic language (see [Matt. 8:14-17](#))! This one attribute of the Man, Jesus Christ – namely, The TOUCH-able-ness of Human Redemption – was so notoriously spread abroad that when the multitudes gathered around Him (accounted in [Matt. 12:15-21](#) & [Mk. 3:6-12](#)) He asked that He might find refuge in a boat to preach to the people from a removed location. He did this, “lest they should throng Him. For He healed many insomuch that they pressed upon Him for to TOUCH Him, as many as had plagues. And unclean spirits, when they saw him, fell down before Him, and cried, saying, Thou art the Son of God. And He straitly charged them that they should not make Him known” ([Mk. 3:9-12](#)). Note the Ceremonial Law-fulfillment of His Touch, my reader. As Jesus Christ went about Israel doing good, it became apparent that this Man was a body *into which* all sin would be imputed and absolved, *from which* all righteousness would be imputed and imparted to others. [For more information on this aspect of Jesus Christ’s ministry, see “[What His Deeds Preached](#)”].

Gloriously, this constraint of penal justice and the subsequent administration of unmerited mercy was, yet again, another **judgment!** I mean, this is just what Jesus Christ declared in John 12:31, saying, “*Now is the judgment of this world*”. Amazing! In confirmation to this, it was written,

“And when He [the Holy Ghost] is come, He will reprove the World of sin, and of righteousness, and of **judgment**: Of sin... Of righteousness... Of **judgment**, because the Prince of this world is **judged**.” – John 16:8-

This judgment was the *real* and *substantial* overthrow of Satan's Dominion over fallen man as it had never happened before, not even in the Old Testament (Rom. 3:25, Heb. 9:15). Signifying what was accomplished by the death of Christ, which was, in turn, a judgment upon the Dominion of Satan which existed in the World ("*the god of this world*"-2 Cor. 4:4), the Lord said, "*Now* is the **judgment** of this world: *now* shall the Prince of this world be cast out" (John 12:31)! By means of death the Lord Jesus substantially *spoiled* fallen man from the Dominion of Satan and the Fallen Angels (Col. 2:15) because He, through death, destroyed him that had the power of death, that is, the devil (Heb. 2:14-15). Indeed, "For this purpose the Son of God was manifested, that He might destroy the works of the devil" (1 Jn. 3:8)! Speaking on this wise, the Lord said, "the Prince of this world is **judged**" (Jn. 16:11). This was no small event! Jesus of Nazareth said, "I beheld Satan as lightning fall from heaven" (Lk. 10:18)! And what are the implications of this crushing defeat of Satan? It was to the end that "He shall shew **judgment** to the Gentiles" (Matt. 12:18) – even to them, the Gentiles, the heathen peoples of the World who, from ancient times, have walked "according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2)! The relocation of a soul from the Dominion of Satan to the Dominion of Christ is an act of judgment upon the captors of the imprisoned soul; and, Christ, who "led captivity captive" (Eph. 4:8), has now become their KING "who is set on the right hand of the Throne of the Majesty in the Heavens" (Heb. 8:1).

This being the case, that all true converts to Jesus Christ are such through this Dominion transfer ("*To open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins...*"-Acts 26:18), they become willing subjects to a reigning King and Judge in a bona-fide Kingdom and Government (Ps. 2:6, 12, Heb. 4:13, Isa. 9:6-7). Isn't this implied in what Jesus Christ said when He went about Israel doing good, affirming, "But if I cast out devils by the Spirit of God, then **the Kingdom of God** is come unto you" (Matt. 12:28)? Jesus is the KING, my reader. Now that saints of the New Testament are citizens of the Kingdom of God on earth, the Church (Lk. 17:21), they experience a special manifestation of God's **judgment** beyond all other peoples that are upon the earth, that is for sure, because the King exists to exercise judgment in the establishment of righteousness by the eradication of evil.

The New Testament

All this being said, what are the *special* and *distinct* **judgments** experienced by those who are in the House of God of the New Testament, the Church, which set them apart from the judgments experienced by the rest of the World? I mean, besides those judgments which were manifest to relocate their souls from the Dominion of Satan to the Dominion of Christ (formerly called, "the administration of mercy"), or, besides those judgments which must be continued presently and progressively to preserve the souls of saints in the safe-haven of the Kingdom of God (the continuous administration of mercy presently and progressively) ...I say again, besides this form of judgment which is past and present, what else can be determined as a *special* and *distinct* **judgment** exclusive to the New Testament Church? The Church is a people among whom judgment flourishes, so we can be sure that the judgments which are exclusive therein are manifold and numerous, as we have heretofore observed according to the testimony of Peter in 1 Peter 4:17-18. But... in *seeming* contradiction to this, Paul spoke of the World, saying, "Them that are *without* God **judgeth** (1 Cor. 5:13). Do you see what is *seemingly* problematic with this statement, my reader? And, furthermore, in conjunction with this thought the question could be raised: How can judgments of wrath and punishment upon the Church (and She being scarcely saved therefrom) exist all the while the aforementioned judgments pertaining to the administration of mercy exist, according to the scriptures?

Firstly, my reader, let us understand that there is a diversity of judgments which do continuously flourish simultaneously and harmoniously with one another. There must be a depth of genius in the operation of judgment because of what the judgments do unveil, namely GOD! Speaking of this, it was written, "the LORD is *known* by the judgment which He executeth" (Ps. 9:16)! How marvelous! Therefore, the depth and complexity that exists in *the knowledge of God* is directly parallel to the working of Divine Judgments, my reader! The working of Divine Judgment does fill the World, as it was written, "[God] loveth righteousness and judgment: the earth is FULL of the goodness of the LORD" (Ps. 33:5). Indeed! But are these judgments recognizable to "us"? For the most part, no. Therefore, let *the wise man* posture himself to learn, let *the mighty man* feel his inward weakness, and let *the rich man* behold his spiritual bankruptcy if, indeed, while the earth is

FULL of the goodness of God via the workings of judgment, we have not come to know it (Ps. 37:28, 99:4, Zech. 8:16-17)!

“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.” – Jer. 9:23-24

Heretofore, starting from 1 Peter 4:17-18, we have observed how the judgments of God did indeed *begin with* and *thrive among* the Old Testament Church, and *not* the World. We have noted the continuationism of this sense of judgment within the New Testament Church by the explicit affirmation of Peter’s confession; therefore, now, the perplexing matter in view is Paul’s statement, which was, “Them that are *without* God **judgeth**” (1 Cor. 5:13). While we know that Paul’s statement must be harmonious with Peter’s affirmation, Paul’s statement *appears* to mean that God’s **judgment** does exclusively exist among the heathen in their earthly lifetime while the saints are exempt. As the aforementioned sections do prove (that God does *not* **judge** the World until *after* He **judges** the saints), this is *not* the case. So why is the popular interpretation so widely accepted?

The Popular Interpretation: It is *presumed* that the saints walk-out their earthly sojourning *without judgment* because they have been saved. Therefore, when Paul said, “Them that are *without* God **judgeth**” (1 Cor. 5:13), he was *presumably* making reference to the heathen peoples of the World where judgment flourishes in unhindered ferocity because among the saints, it is not so. In *seeming* confirmation to this logic, people quote, “mercy rejoiceth against judgment” (James 2:13), thinking that James meant to prove that the saints of the Church (who are recipients of divine mercy) do thereby live in “freedom” from the threatenings of Divine Judgment.

With the aforementioned reasoning’s and the like, the 21st century “Christian” reader is satisfied enough to pass on to another Chapter of the Bible. Fearfully, the man passes on while fancying himself to be that privileged individual upon whom there is NO JUDGMENT! ...and he couldn’t be farther from the truth. When Paul stated in 1 Corinthians 5:13, “them that are *without* God **judgeth**”, he was not implying that the saints of the Church do remain *without judgment* during their sojourning on earth, nor did Paul mean to imply that those who are “of the World” do stand as *the primary objects* of **Divine Judgment** over and above the saints. Taking the whole verse of Paul’s statement into consideration clarifies the meaning. Paul said,

“For what have I to do to **judge** them that are *without*? Do not yet **judge** them that are *within*? But them that are *without* God judgeth. Therefore **put away** from *among yourselves* that wicked person.” – 1 Cor. 5:12-13

Harmoniously, the heathen peoples of the World do experience **judgment** and, meanwhile, the saints undergo the first of the 2-stage chronology of judgment spoken of by Peter in 1 Peter 4:17-18. In this specified timeframe preceding the 2nd-stage judgment of the World referenced by Peter, the judgments undergone by the World and the Church are mutually exclusive. They are obviously different *senses* of judgment, right? Looking carefully at 1 Corinthians 5:12-13, it does *not* say that the saints are privileged by the fact that their lives are VOID OF JUDGMENT. Paul spoke of Christian-to-Christian judgment, saying, “Do not ye **judge** them that are *within*?” (1 Cor. 5:12). Indeed, they did! Both the World and the saints *do* experience two distinct kinds of judgment in the timeframe before the 2nd-Stage judgment of 1 Peter 4:17-18, and here’s a foundational difference between the two: The judgment of God that is exclusively wrought upon the heathen is *without* the instrumentality of saints or Church Officers co-laboring with God (1 Cor. 3:9). This judgment is independently exercised by God and wrought upon the heathen, God-to-man, and for good reason. That reason being, first and foremost, the logistics of this judgment are incomprehensible by man. Therefore, on the contrary, the logistics of God’s judgment that operates upon those who are *within* the Church (“*Do not yet judge them that are within*?” – 1 Cor. 5:12) is necessarily comprehensible by man. Let me explain.

In the immediate context of 1 Corinthians Ch. 5, God’s judgment upon those who are *outside* the Church is, very specifically, the *physical* and *spiritual* **curse** of existing as aliens to or exiles from the Kingdom of God, the Church; which

means, in other words, the unconverted or excommunicated individuals do stand uncovered and unprotected by the blood of the Passover Lamb and, thus, they are in ever-present danger of the ministerial angels of God's wrath like on that woeful Egyptian night! This does not mean that God's judgment will fall upon the heathen in the FULL SCOPE of what a guilty sinner deserves, like at stage two of 1 Peter 4:17-18, for then both body and soul would be cast into the Lake of Fire (Matt. 10:28, Rev. 20:15, 21:8)! But in a more limited, reserved, and calculated sense, the judgment of God falls upon the heathen peoples of the World. For, I say again, if the FULL SCOPE of judgment was enacted and justice served (like it is *within* the Church), all sinners would undergo the first and second death in the blink of an eye. In other words, THE WORLD would COME TO AN END. So, until then, an ARBITRARY SCOPE of judgment is utilized by God to author the scheme of salvation and damnation to His own glory and praise during the ages of time! Hence, there is a *diversity* of physical and spiritual judgments experienced by the World until the utilizing of justice and judgment at the 2nd-Stage of 1 Peter 4:17-18.

There are *many* ways in which the scripture does testify to a present-tense judgment and condemnation which lieth hard upon the entire heathen world of sinners, one of them being described thus: "to be carnally minded is *death*" (Rom. 8:6). Now remember, this judgment exists during the timeframe before the 2nd-Stage of 1 Peter 4:17-18. It is a spiritual judgment experienced holistically by all heathen peoples because flesh and blood is a condemned lineage of mankind stemming from Adam, of whom it was written, "in Adam ALL die" (1 Cor. 15:22). This *dying* is a present-tense judgment of God unto condemnation, as Paul cited, "But them that are *without* God **judgeth**". Evidencing this, that the inheritance of *spiritual death* (Rom. 5:12-14) is a working of judgment and justice upon sinners, it was written, "by the offence of one [Adam] **judgment** came upon all men to **condemnation**" (Rom. 5:18). Speaking on this wise, do you remember how the Lord spoke of the Jewish unbelievers of the 1st century, saying, "He that believeth not is **condemned already**" (Jn. 3:18)? What is this *already* condemnation? It is the woeful experience which all mankind does undergo whereby they are "made sinners" via the curse of *spiritual death* (Rom. 5:19)! In this sense, first and foremost, "them that are *without* God **judgeth**" (1 Cor. 5:13), but there's more. Secondary judgments include any additional acts of curse upon a sinner's *soul* or *body* – like the reprobation of the mind/soul (Rom. 1:18, 24, 26) or the destruction of the body by disease or death (1 Cor. 5:5, Rev. 2:22-23). All these acts of judgment are strictly God-to-man without the instrumentality of saints, but they can and do utilize the instrumentality of holy angels, Satan, or fallen angels, as Paul acknowledged, "deliver such an one unto Satan" (1 Cor. 5:5). Paul considered a transfer from God's Dominion to Satan's Dominion as something that endangers both the *soul* and *body*; and in this case, speaking of an exile from the Kingdom of God, Paul said, "deliver such an one unto Satan *for the destruction of the flesh*" (1 Cor. 5:5). Think of it, my reader! Meditate upon the arbitrary **judgment** of the World through the instrumentality angels armed with the powers of *physical* and *spiritual* **curse**!

The Arbitrary Judgment of the World Prior to the 2nd Advent: This judgment includes variations of **curse** upon the *body* and the *soul*, a variableness governed by the arbitrary will of God taking pleasure in a SOVEREIGN DESIGN for the LORD's ultimate glory. There is a Day set called, "the Day of Wrath and Revelation of the Righteous Judgment of God; who will render to every man according to his deeds" (Rom. 2:5-6), but God's judgment upon the World *prior* to this Day does calculate the execution of all judgments for the superior purpose of God's glory until the appointed time.

Spiritual Curse: Meanwhile, until the appointed time of Final Judgment, the highest degree of *spiritual* **curse** which **God's judgment** of the World utilizes is when He reprobates heathen men so that they become homosexuals, accounted of in Romans 1:18, 24, & 26. The variations of *spiritual* **curse** experienced by all non-reprobated heathen men is dependent upon how much Common Grace the LORD is administering to each soul – restraining the violence of depravity (or spiritual death) through Common Grace being granted in greater or lesser measures to each sinner. All sinners are equally guilty in the sense that they are perfectly apprehended by the arms of total depravity, but Common Grace is dispensed to restrain each sinner's depravity in differing proportions so that one lost man in comparison to the other is enslaved to a lesser evil rather than a greater evil, as [the Lord directs](#). The distribution and benefits of Common Grace are administered to man through various exterior and interior ways, but there is one primary influence of Common Grace that is categorically

different from all others. For example, it is true that certain aspects of God's Common Grace are perceivable and enjoyable through the benefits of creation (Rom. 1:18-21, Heb. 1:2-3, Jn. 1:1-4, Matt. 5:45), which is exterior. It is also true that, because man has been created in the Image of God, there is such a thing as Natural Affection within mankind, which is an interior means of influence (Matt. 7:9-10, Rom. 1:26-28; Note: in this case, Common Grace is given and withheld according to God's will to determine which individuals of lost humanity enjoy Natural Affections or Vile Affections). Also, it is true that earthly and national governments that uphold and enforce moral principles are a means of Common Grace because they restrain evil and promote good in the soul of lost sinners from an exterior location (Rom. 13:1-6). Notwithstanding, despite the truth of the aforementioned, a categorically different means of Common Grace is: the interior influence that God has upon every human heart so as to soften or harden it (Rom. 9:16-23). This influence overwhelmingly determines the variability of Common Grace in lost humanity. To soften the heart, God ingratiate the heart with non-saving faith. This increases the man's sensitivity to all that is moral and right. To harden the heart, God withholds non-saving faith. More or less non-saving faith results in the moral diversity of all sinners who are equally enslaved in the bonds of depravity. Remember, the stewardship of Common Grace is, in the fullest sense, the hardening or softening of the heart by the hand of God upon elect *vessels of wrath* to move them into the ordained positions of enmity wherein the glory of God's anger and the power of His justice will be displayed to the utmost pitch of glorification. To testify of this, it was written, "What if God, willing to shew His wrath, and to make His power known, endured with much longsuffering the *vessels of wrath* fitted to destruction" (Rom. 9:22).

Physical Curse: Meanwhile, until the appointed time of Final Judgment, the highest degree of *physical curse* which **God's judgment** of the World utilizes is when He interrupts the course of "natural death" for the purpose to physically kill a man, hence the man is made to meet with the whelming flames of *unexecuted* justice the moment he is translated into the realm of eternity! Notably, though, even the *cause* of death commonly called, a "natural death", is a judgment from God from the very beginning (all sinners have been barred from the Tree of Life which was in the Garden of Eden, and thus are doomed to suffer physical death). Nevertheless, and furthermore, there are variations of *physical curse* upon the body of those who are allowed by God to die a "natural death", and such curses are as numerous as there are physical maladies in the World. Indeed, the World is filled with them! And for good reason. In the physical realm, all sinners are forced to belabor a cursed creation, caught-up in the cycle of utter vanity, drinking deeply of life's rigors to the end that, at last, each one's final destination in eternity becomes convincingly relevant to consider.

As the ancient curse does testify, "Let their way be **dark** and **slippery**: and let the angel of the LORD **persecute** them" (Ps. 35:6), God executes *spiritual curses* (and in this case, spiritual darkness) through the instrumentality of angels. Oh, the wonder! The awful magnificence! If we had our eyes "opened" as Balaam's, David's, and Elisha's were of old (Num. 22:31, 1 Chron. 21:16, 2 Kings 6:17), what glorious visions would we be enabled to see? Armed with weapons of divine plague, the angels of God do roam to and fro throughout the whole earth striking those whom the Lord wills in a present-tense **judgment of the World!** Afflicting each human in both *body* and *soul*, one sinner is exalted and another is put down, even though the full scope of justice and judgment is yet to be accomplished at Final Judgment. This, indeed, constitutes the affirmation of the apostle Paul, who said, "them that are *without* God **judgeth**" (1 Cor. 5:13).

Upon considering the multiplied billions of sinners that encompass the earth, and, in addition to this, the untold quantity of *physical* and *spiritual* maladies that do assail each one according to **God's judgment**, let us fear! Albeit, my reader... this is **God's judgment** upon those who are *outside* the Church. The saints are not "of the World", yes! Which means that we are *the primary object* of God's judgment over and above the heathen peoples of the World (1 Pet. 4:17-18)! Hence, among the Church, **the concourses of angels** are exceedingly more frequent (Gen. 28:12), **the physical and spiritual judgments administered** are exceedingly more numerous, and **the standards of justice executed** by God and reckoned by the people are FAR MORE DEMANDING! The Church far exceeds the World in the magnitude that She experiences **the judgment of God**, but Her judgment utilizes angels and saints, not just angels. The judgment of God that operates *within* the Church includes a whole new dimension of judgment nonexistent in the World. Remember, Paul

said, “For what have I to do to **judge** them that are *without*? Do not yet **judge** them that are *within*? But them that are *without* God judgeth. Therefore **put away** from *among yourselves* that wicked person” (1 Cor. 5:12-13).

- In the Gentile Church Age Prior to the 2nd Advent -

The Judgment of the World <i>(an incompressible judgment that is arbitrarily fluctuating according to an undisclosed Sovereign Design of God’s Glory in the World)</i>	The Judgment of the Church <i>(a comprehensible judgment that is without fluctuation according to a disclosed mandate of God’s Glory in the Church)</i>
1. God	1. God
2. God through holy & unholy angels	2. God through holy & unholy angels
	3. God through saints

Having freshly looked upon the judgment of God in the World via the *spiritual* and *physical* **curse**s which afflict both body and soul of worldlings, what can be said of the Church? If Her **intercourse with angels** is exceedingly more frequent, if Her **physical and spiritual judgments** are exceedingly more numerous, and if **the standards of justice executed** in Her are far more demanding... how can She survive it!? Peter said, “scarcely” (1 Pet. 4:17-18). This we know, but in what New Testament experiences is this survival observably manifest?

For example, in the Old Testament, we looked at the intensity of judgment and the scarcity of survival as it existed in the judgment of the Church. For the sake of the readers recollection, I mean, namely: the swords of Israelites which hunted and killed all idolaters (Ex. 32:25-29), the fire of the LORD which consumed all complainers (Num. 11:1-3, Amos 7:4-6), the plague of the LORD which fatally poisoned all that lusted (Num. 11:33-35), the anger of God which wasted all rebels (Num. 14:26-35, Ezek. 20:38), and, finally, in one sequence of events, we looked at how the mouth of hell swallowed up all proud-speaking challengers of spiritual authority, the person-targeted outbreak of fire which consumed the notorious leaders who were captivated in the proud words of those who were swallowed alive into hell, and, subsequently, a manslaying plague was unleashed when all the murmurers of the Church chided for more compassion, unjustly so, because they were immorally pitiful for those who died (Num. 16-17). The summation of these judgments can be memorialized by these words: “Behold, we die, we perish, we all perish” (Num. 17:12)! This was an outcry voiced by a drastically reduced and scarcely surviving remnant of the Church! This, according to Peter, was judgment that began at the House of God – *through which* – the righteous were scarcely saved (1 Pet. 4:17-18). Theretofore seeing that many more saints of the Old Testament Church were made to sound the same outcry throughout the ages, the students of the Church are made to understand the inherent danger of *being* “the Church” or “the House of God”. Speaking of this, but, in the words of frightened Church Members, it was said, “Whosoever cometh any thing near unto the Tabernacle of the LORD shall die” (Num. 17:13)! Therefore, my reader, with all this freshly recollected; it begs the question: “In what New Testament judgments is the scarcity of surviving Church Members observably manifest?” Before answering this question, some general statements of qualification are necessary.

General Statements of NT Qualification

It is true that, in the New Testament, the doctrine of **holiness** and **separation** *does not* involve the use of the Death Penalty or physical death as a means of Church Purity in the geographic region inhabited by the Church, as the Old Testament exemplified. Therefore, understandably so, the dynamic of Church Purity must be explained from a different angle of specificity. In the New Testament Church (*within* and *among* the people of the Church as they engage in Christian Activity), the rules of holiness and separation are instituted on the grounds of spiritual *fellowship, communion, and company*. When Church holiness and separation are breached so that a sinner is fellowshiping with the saints, **judgment** must be done. This means, in other words, a separation must be re-established so that righteousness reigns without interruption (“*Know ye not that a little leaven leaveneth the whole lump?*”-1Cor.5:6). The Dominion of righteousness *does not* exist within a geographic region or physical location any longer (during the Gentile Church Age of the New Testament), so the rules of holiness do not apply on these grounds. This is because the LORD is no longer the KING of the literal and physical Nation and location of Israel, at least not for now. Nor is the LORD seeking a Holy Land anymore but, rather,

a Holy People! Irrespective of what physical location they are gathered together within, God seeks a Holy People! Like the requirement of separation was pledged upon the Chosen Land of Israel in the OT, the requirement of separation is pledged upon the Chosen People in the NT. The judgments which re-established **separation** in the OT meant that a sinning saint **separated** from sin or else God and His people would **separate** the sinning saint from the Church via the Death Penalty. The judgments which re-establish **separation** in the NT mean that a sinning saint must be **separated** from his sin or else God and His people will **separate** the sinning saint from the Church via the punishment of excommunication, which indicates *spiritual* death (1 Jn. 3:9, 5:16, Rev. 3:1-5). Speaking on this wise, do you remember the saying of Isaiah, who said, “your iniquities have **separated** between you and your God, and your sins have hid His face from you, that He will not hear” (Isa. 59:2)?

The salvific prerogative of God was thus established, my reader, as [formerly addressed](#). Divine jealousy guarded the Dominion of the LORD *within* and *among* the children of God, the Church. As a consequence, the heathen peoples of the World were *outside* of this special and exclusive Dominion of God (“*them that are without*”-1 Cor. 5:13). Those who were “of this world” by nature (1 Cor. 5:10) and “children of the devil” by spiritual lineage (1 Jn. 3:10) were, of course, peaceful inhabitants of Satan’s Dominion which resided over every population existing in the World both physically and spiritually, except those who were *within* the Church. This population which is “of the World” does naturally live in peace with “the god of this world” (2 Cor. 4:4), named Satan, hence they must be “**put away**” or exiled from the Kingdom of God, the Church. The two peoples are contrary one to another in all things that pertain to morality, righteousness, and the Kingdom of God, despite all mix-ability while engaging in secular matters of life in the World (which is unavoidable). While living in the World, the Church cannot separate from those who are “of the World” (1 Cor. 5:9-10), but the Church can separate the World from the Church (1 Cor. 5:11-12) by **putting away** from among themselves every wicked person (1 Cor. 5:13), as commanded by scripture. I say again, speaking in general terms: company with heathen men, publicans, fornicators, idolaters, and the like, is indeed inescapable unless one does literally “go out of the World” (1 Cor. 5:10), but companionship with such men while engaging in secular and morally neutral affairs of life is starkly different than the companionship activities, ministries, and assemblies of the Church, the Kingdom of God! This being the case, it is very significant for someone to be **put away** from the Church!

Soberly consider it, my reader. From thenceforth, upon excommunication, the exiled individual is related to as one who is “of the World” and therefore “without” the Church; meaning, in other words, he or she is “as an heathen man and a publican” (Matt. 18:17). Thus when a backsliding saint is removed from the Church via excommunication, he is exiled from the blessedness of God’s Dominion (the Kingdom of God) and delivered over to the Kingdom of Darkness which is the Dominion of Satan! And speaking of this act of exiling in terms of *a delivering over*, Paul said, “*deliver* such an one unto Satan” (1 Cor. 5:5). How fearful!

Before examining the profound significance of this event, and, before the depth and complexity of this study does grow beyond reasonable comprehensibility, it is needful for us to understand *all* the potential judgements of God that are active *within* the Church. Inspired scripture does indeed affirm and command saint-to-saint judgment, as 1 Corinthians 5:12-13 demonstrates (excommunication), but this does not represent *the entirety* of God’s judgment upon the Church. God’s judgment of the Church happens in three different orders of operation: God judges the Church independently from all, through the instrumentality of angels, and through the instrumentality of saints. Differing operations of judgment are variable according to the circumstance of sin involved, hence the complexity. For the sake of simplification, sin can be understood in two major categories: **non-damnable** sin and **damnable** sin. The threshold between these two sins changes everything, my reader! In other words, depending on what *spiritual condition* each individual saint is in before God, the judgments of God do drastically differ in their operations and goals. Now, please, don’t mistake what I am saying. The overall enforcement of the ideal of Church Purity never changes, without question; but to what degree any *lesser forms* of impurity are judged is yet to be addressed in our study. Therefore the *spiritual condition* of the believer is the focal point of diversity in judgment *within* the Church, on this wise: whether he is committing **non-damnable** sin or **damnable** sin. Understandably so, this is the origin of diversity in judgment because everything changes depending on if the man is **forgiven** and **unforgiven** in the sight of GOD! What instruments, operations, and goals in judgment do thereby change.

Unforgiven: When a saint legally [turns into a sinner](#) by committing damnable sin (this means that the saint is standing guilty before the Throne under the weight of unforgiven sin and endangered by the kindling of divine wrath in a damnable degree).

Forgiven: When a saint [struggles with and commits non-damnable sin](#) while legally existing as a saint (this means that the saint is completely innocent before the Throne & bearing no guilt of unforgiven sin, and whatever kindling of divine wrath has happened is of a non-damnable degree).

From henceforth, *firstly*, let us understand this threefold judgment of God within the Church as it exists while the saint is forgiven and legally justified, albeit struggling with sin. *Secondarily*, let us also understand the transition of the saint from forgiven to unforgiven, legally justified to legally unjustified, and how this struggling with damnable sin does necessitate the relocation of the saint from the Kingdom of God to the Kingdom of Satan and, thus, a different manifestation of Divine Judgment; which means, in other words, because the saint [turns into a sinner](#) and a worldling, a man who is deserving to be an exile from the Church to the World, he must now suffer under the hands of the god of this world, Satan (2 Cor. 4:4). You see, my reader, the relocation invokes all associated judgments! The one-time saint, turned worldling, must undergo the Divine Judgments which are exclusive to the World, and more. Surely, the painful significance of this event cannot be felt until the question posed at the beginning of this section is elaborated upon. That question, being,

Having freshly looked upon the judgment of God in the World via the *spiritual* and *physical* **curses** which afflict both body and soul of worldlings, what can be said of the Church? If Her **intercourse with angels** is exceedingly more frequent, if Her **physical and spiritual judgments** are exceedingly more numerous, and if **the standards of justice executed** in Her are far more demanding...
how can She survive it!?

Let us remember, the judgments of God which were executed upon the Church were strict and pervasive for the accomplishment of ONE SUPREME IDEAL: the eradication of damnable unholiness and unholy persons. This, for sure, is **a standard of justice and judgment** that the World could not survive if it were required of them (*“Where shall the ungodly and the sinner appear?”* – 1 Pet. 4:18). Hence, for the strict accomplishment of this ideal, **an increased concourse of angels** is *necessary* in the Church. This is understandable.

Also, let us remember, when observing the independent and or angelic execution of God’s judgment in the World, we noted how **the standard of justice and judgment** was arbitrarily determined according to an undisclosed design of God’s Glory in the World, but **the standard of justice and judgment** in the Church is not arbitrary but definitive. The purpose of God’s Glory in the Church is not incomprehensible in its fluctuation but it is comprehensibly disclosed and exact in its operation so that we might understand it, agree with it, and co-labor to accomplish it. Hence, in the World, because the distribution of greater or lesser degrees of Common Grace and the subsequent execution of associated *physical* and *spiritual* **curses** wrought upon worldlings is unintelligible inasmuch that man cannot reasonably comprehend its fluctuation or co-labor for its accountability, man’s co-laboring involvement is impossible (*“But them that are without God judgeth.”* – 1 Cor. 5:12). Redeemed mankind, the saints, cannot help to establish a judgment if it is not definitively revealed and therefore without fluctuation from person to person. Nevertheless, in the Church, the judgement of God is definitively revealed and without fluctuation from saint to saint! It is a standard of judgment withheld from the World and enforced in the Church: the eradication of damnable unholiness and unholy persons! Even so, like in the Church of the Old Testament, there are definitive rules of judgment laid-forth to be enforced by God, by angels, *and* by saints.

Saint-to-Saint Judgment in OT & NT Parallelism

In the Old Testament, for example, the co-laboring of saints can be detected when the Israelite sword did pass through the camp, the Church, every impenitent idolater to kill (Ex. 32:25-29). This was *not* an outbreak of fire or plague executed independently by God or through the instrumentality of angels wielding divine power. This judgment, the sword (Ex. 32:25-29), was a definitive commission required by all right-standing saints. They, with sword-in-hand, obeyed what was written, “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” (Ex. 32:27). Thereby, all the saints of the Church were held accountable to the judgment of God through the co-laboring of saints: a saint-to-saint judgment (“*Do not yet judge them that are within?*” – 1 Cor. 5:12). The enforcement of this ideal – the judgment of God in the Church – was later penned into Law by specifically defining the parameters of the Death Penalty. It was written,

“And if any soul SIN *through ignorance*, then he shall bring a she goat of the first year for a sin offering. And the priest shall make an atonement for the soul that SINNETH **ignorantly**, when he SINNETH *by ignorance* before the LORD, to make an atonement for him; and it shall be forgiven him. Ye shall have one Law for him that SINNETH *through ignorance*, both for him that is born among the children of Israel, and for the stranger that sojourneth among them. But the soul that DOETH OUGHT **presumptuously**, whether he be born in the land, or a stranger, the same REPROACHETH the LORD; and that soul shall be **cut off** from **among his people**. Because he hath DESPISED the word of the LORD, and hath BROKEN his commandment, that soul shall **utterly be cut off**; his INIQUITY shall be upon him.” – Num. 15:27-31

“He that DESPISED Moses' Law **died without mercy** under two or three witnesses” – Heb. 10:28

Do you see the parameter, my reader? Do you see which sinning saints of the Church would suffer under this saint-to-saint judgment in the Church of the Old Testament? This is not an incomprehensible judgment which is arbitrary in execution. It is definitive in that there were [no Willful Sinners allowed in Israel the Church!](#) And, furthermore, this peculiar standard of saint-to-saint moral accountability in the Church did not cease to exist in the New Testament, my reader, despite the cessation of the Death Penalty. Still, in the New Testament, the same standard exists: no Willful Sinners allowed in the Church! The greater context of Hebrews 10:28 does clearly reveal this, saying,

^[24] And let us *consider* one another to *provoke* unto love and to good works:

^[25] 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.

^[26] **For if we sin wilfully** after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

^[27] But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

^[28] He that despised Moses' law died **WITHOUT MERCY** under two or three witnesses:

^[29] Of how **much sorer punishment**, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

^[30] For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

^[31] It is a fearful thing to fall into the hands of the living God. – Hebrews 10:24-31

As you can see, the “**WITHOUT MERCY**” standard of judgment enforced in Moses' Law did not cease in the New Testament. Much more, on the contrary, the punishment increased in soreness and severity in the New Testament (“*of how much sorer punishment?*”). The *consideration*, *provoking*, *assembling*, and *exhorting* of the NT saints was all for this one purpose: to keep saints from backsliding into Willful Sin (“*for if we sin wilfully?*”). Therefore, without question, the process of saints becoming Willful Sinners must be clearly observable, right? Indeed. If it weren't, there would be no means of accountability and thus, no means of saint-to-saint co-laboring with God in the judgment. What kind of observations are we talking about? Well, we are talking about an observable threshold between two different spiritual conditions, a non-Willful Sinner and a Willful Sinner, therefore it is expedient that we understand the significant work of grace in the life of a man who is indeed, a non-Willful Sinner.

The Moral Law (“*The Righteousness of the Law?*”) is the Definitive Ingredient

If a man is *not* a Willful Sinner, he *is*, positively, a Willful Commandment-Keeper! This is an observable status owned by the trophies of saving grace which works regeneration in the soul of man. This operation of salvation is observable because the work of saving grace results in [obedience to The Moral Law](#) (“*That the righteousness of the law might be fulfilled in*

us, who walk not after the flesh, but after the Spirit."-Rom.8:4). Such men were right-standing citizens of Israel, the Church. Thus, when and if the aforementioned obedient saint deviates into continued disobedience, he observably moves from the fruit-borne testimony of righteousness to the sin-borne testimony of wickedness. Using biblical terminology, this means that the disobedient saint moved from an inward spiritual constitution of "[slipping](#)" to "[fallen](#)", of [non-Willful Sin](#) to [Willful Sin](#). Upon the saint falling into damnable sin (with continuance) and, being unable to repent of his iniquity therein, he lawfully becomes a backslidden Willful Sinner who must suffer the judgment written.

The saint-to-saint execution of the Death Penalty in the OT was put in place to eradicate damnable holiness and unholy persons from the Church, and such persons were discernable through the Moral Law. In other words, The Moral Law makes morality comprehensible, and, thereby, saint-to-saint judgment is enabled. Now in respect to the New Testament, my reader, do you think that [obedience to The Moral Law](#) (called the fulfillment of "*The Righteousness of the Law*" in Romans 8:4) has been [made void](#) because of the grace and mercy now available in Christ? God forbid! Jesus of Nazareth said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but **to fulfil**" (Matt. 5:17). Therefore, obedience to the Moral Law is just as necessary for all Church Members in the NT. Whether in the OT or the NT, this obedience is a fruit of saving grace ("*Therefore **put away** from among yourselves that **wicked person**.*"-1Cor.5:13). With all this in due consideration, The Moral Law is the definitive ingredient which enables saint-to-saint judgment. The Moral Law made possible the regulation of Church Purity, in other words (an exhaustive study of this can be found in Chapter 13, titled, "[A Regulator of Church Purity: The Moral Law](#)").

As for the Old Testament, the Death Penalty is the *most severe* degree of saint-to-saint judgment. All *lesser degrees* of saint-to-saint judgment existed for the purpose of *preventing* the use of Capital Punishment. No matter what judgment is in view, *the enabling factor* which allows for the co-laboring of saints in judgment is of supreme importance for us to understand. Why? This is what makes the Church different than the World --- a Law! Did not the LORD foretell the fame of this peculiar trait of the Church, Moses saying, "Behold, I have taught you **statutes** and **judgments**, even as the LORD my God commanded me, that ye should do so in the Land whither ye go to possess it. 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**" (Deut. 4:5-6). Therefore the difference is, very specifically, **the terms of moral accountability** which were clear, definitive, and observable. Morally speaking, the World may not be able to "discern between their right hand and their left hand" (Jonah 4:11). Not so among the Church! The whole process of a saintliness is discernable through the Moral Law: when the saint is in wellness or in backsliding; which means, when the saint is progressing in [sanctification](#), [slipping](#), or backslidden ([fallen](#)). The Moral Law does hereby, through the aforementioned titles, distinguish between a struggle with non-damnable sin or damnable sin.

Preventative Judgment: Saint-to-Saint Judgment Prior to the Death Penalty in the OT

Very specifically speaking, when "the will" of a regenerated man totally moves from un-Willful Sin to Willful Sin [with continuance](#), the *most severe* form of **judgment** was enforced (the Death Penalty), but before this time the status of each saint was observable while they were merely [slipping](#) without [falling](#). Because of the specificity contained in the Moral Law, *lesser forms* of saint-to-saint **judgment** were enforceable; and, happy is the man that endures such judgments, my reader! When enforced, these *lesser* judgments did not kill the saints, no! On the contrary, they kept them alive! Shockingly, this means that the saints of the Old Testament co-labored with God to judge the saints and enforce the Law, known as, [the effectiveness of Civil Justice](#), and this successfully *prevented* the progress of sin in the lives of [slipping](#) saints. Hallelujah, it was effective! Which means that this *prevented* backsliding and *hindered* the use of the Death Penalty! In other words, this practice of saint-to-saint judgment was an operation which *secured* the present-continuous experience of salvation in the lives of Church Members, the Israelite Civilians. It was a form of **eternal security**, my reader! For this most gracious and needful cause – *preventative judgment!* – the saints and civil authorities were [divinely empowered](#) by God's Spirit for the execution of saint-to-saint judgment. I say again, during all saint-to-saint acts of judgment prior to the Death Penalty, the ideal requirement of all-pervasive-holiness in the Church was viably upheld as reality *because* [Civil Justice was effective](#)

A contrasting overview of "merciful judgments" and "merciless judgments" wrought upon slipping and backslidden saints can be found in, "[The Grounds & Enforcement of the](#)

to prevent the backsliding of saints. What a Glory!

Moral Law via “The Death Penalty”.

To behold the glory of it all, my reader, it is needful for us to understand *how difficult* it is for a saint to become a backslider by comprehending [salvation in terms of “the will”](#). Then, and only then, when the saints do understand the degeneration of the regenerate via the backsliding of “the will” [from grace to sin](#), can they be conscientiously employed in the service of God for saint-to-saint judgment because, thereto, for the prevention of [slipping](#) and backsliding ([fallenness](#)), we have been divinely commissioned! What a Glory! Therefore, as a summation: God’s purpose was to maintain a Dominion of GRACE over the Church (which includes every *individual* in the Church). Note, this was not a Dominion of Death! Far from it. God’s glorious purpose was to hinder “the will” of each saint from ever making the fatal transition – from un-Willful Sin to Willful Sin – for this would mean a transition from non-damnable sin to damnable sin. Then, in turn, justice taking its course: this is the difference between life and death. I say again, this awful transition necessitates the Death Penalty, but let us take heed and consider the longsuffering of God: all saint-to-saint judgments prior to this last resort did enforce God’s [MERCIFULNESS](#) instead of God’s [MERCILESSNESS](#). Indeed! “He that despised Moses’ Law died WITHOUT MERCY under two or three witnesses” (Heb. 10:28), BUT this final transfer into the realm of God’s mercilessness was not *easily* or *quickly* accomplished... it was the last resort.

Preventative Judgment: Saint-to-Saint Judgment Prior to Excommunication in the NT

Above all other NT saints, the Church Officers existed to establish and maintain sanctification ([present-progressive salvation](#)) and prevent the progress of sin via [slipping](#) or [falling](#). Speaking of this, it was written, “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” (Eph. 4:11-12). In doing so, these men **preached** (Col. 1:28-29), **prayed** (Eph. 1:15-23, 3:14-21, Php. 1:9-11, Col. 1:9-14, 1 Thess. 5:23, 2 Thess. 1:11-12), **charged** (1 Thess. 2:11-12, 1 Tim. 4:11-16, 6:17-19), **judged** (1 Cor. 5:3-5, 2 Cor. 2:10, 7:10-11, 12:19-13:11), **warred** (2 Cor. 10:3-5), **fought** (1 Cor. 15:32), **revenged** (2 Cor. 10:6), **ruled** (2 Cor. 10:13-16, 1 Tim. 5:17), **watched** (Heb. 13:17), **constructed** (1 Cor. 3:9-17), **planted** and **watered** (1 Cor. 3:6-9), **shepherded** (Acts 20:28, 1 Pet. 5:2), **travailed** (Gal. 4:19-20), **nursed** (1 Thess. 2:5-10), **washed** (Eph. 5:26-27), and **more**. All of this, to the end that the saints would not [slip](#) or [fall](#) from [sanctification](#). Paul’s very own words tell it all, when he said, “I pray God your whole spirit and soul and body be preserved [blameless](#) unto the coming of the Lord Jesus Christ” (1 Thess. 5:23).

All other saints did likewise, as much as God enabled them in their various capacities and gifts. The end goal and singular effort of all Christian Activity was to ensure by the means of grace that all saints might survive the Day of Judgment (Heb. 10:24-31, 2 Cor. 5:8-11), and this meant: daily exhortation (Heb. 3:12-13), daily prayers with all perseverance (Acts 2:42-47, Eph. 6:18, Jas. 5:16-20, 1 Jn. 5:16), the singing of hymns individually and one to another so as to be filled with the Spirit (Eph. 5:18-21, Col. 3:16, Jas. 5:13, Acts 16:25, 1 Cor. 14:26), the various means of soul-winning & soul-restoring of the brotherhood via preaching, teaching, and prophesying (Matt. 18:15, James 5:19-20, Gal. 6:1, Jude 1:22-23), and so on. All saints existed that they might be a part of this most glorious employment, Paul said, “speaking the truth in love, [they were enabled to] grow up into Him in all things, which is the Head, even Christ: From whom the whole Body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love” (Eph. 4:15-16). Evidently, these Christian Activities were expedient and necessitous, and clearly they were preventative judgments against the progress of sin. Ah, but in all this grace-filled Christian Activity, the saints are not alone; there were non-human persons involved in and making possible saint-to-saint judgment of all kinds.

Saint-to-Saint Discernment & Accountability in Relationship to God & Angelic Judgment

Heretofore we have spoken much about what God enables saints to do in judgment, saint-to-saint, but we have addressed little about what God does through angels and by Himself. Remember, God judges the Church in three ways: through saints, through angels, and by Himself. And, by the content of scripture covered thus far, it may appear that a sound understanding of saint-to-saint judgment has been achieved, but, truth be told, until we understand what God

does *independently from* saints, we cannot truly understand what saints do *co-laboring with* God. The Moral Law, itself, is not alone. It, by itself, is not sufficient to enable saint-to-saint judgment. God is the Moral One who, by judgment, enforces the Moral Law; and saints can do nothing without *seeing* and *understanding* what God is doing as He judges the Church independently from saints, individual by individual. Hereby the Moral Law finds its significance and life – the Moral One. Therefore, moral discernment is significant in saint-to-saint accountability because the Moral Law helps us discern the *transcending operation* of God in judgment via the peculiar ways He enforces the Moral Law among His people, the Church. What *independent, transcendent, and peculiar* judgements are these? They're called, **spiritual judgments** (*spiritual blessings* or *spiritual curses*).

The judgments which God does independent from human co-laborers are unceasing and all-encompassing: **God's ultimate, sovereign, transcendent rule of the Church via the heart by spiritual judgments**. In the light of this dimension of judgment, all other peculiarities of judgment in the Church find significance. Do you remember how the Church experiences an **intercourse of angels** exceedingly more frequent than the world? Do you remember how the Church suffers **physical and spiritual judgments** far outnumbering the world? This is why. *Seeing* God operate His judgments independently from saints, *empowers* saints in judgment. Without *seeing* God's judgments, saints cannot judge. What is there to *see*, exactly?

Spiritual Judgments

Like in the World, where the judgments of God fluctuated according to the giving or withholding of Common Grace to every man, even so, in the Church, the judgments of God fluctuate according to the giving or withholding of Special Grace.

In the former section, we observed the greater and lesser distribution of Common Grace allowing for a diversity of manifestations of immorality among all *vessels of wrath* (Rom. 9:22). Likewise, now, we need to understand the greater and lesser distribution of Special Grace creating a diversity of morality among all *vessels of mercy* (Rom. 9:23). Hence, with all things considered in this dimension of God's sovereignty via spiritual judgments: insomuch that each saint progresses in sanctification and righteousness, that much was a judgment from God ("God hath dealt to every man the measure of faith", which is Special Grace, "some thirty, and some sixty, and some an hundred" - Rom. 12:3, Mk. 4:8). Insomuch that each saint is hindered from the glories of a greater sanctification and progresses slower, that much was a judgment from God ("it is not of him that willeth, nor of him that runneth, but God that sheweth mercy" - Rom. 9:16; Note: Special Grace is administered by God in the powers of absolute sovereignty over all things, known as, "**God in the Ways of God**"). In other words, insomuch that sanctification is slowed and hindered by non-damnable sins committed so that, in turn, each saint undergoes various phases of chastisement, plague, and curse which are proportionate to their sin, that much is a judgment from God ("Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" - Gal. 6:7). You see, my reader? The Living Person of God is the Deciding Factor of it all, literally! His **decision making** is the Deciding Factor. Whether it be the giving or withholding of **gifts** (1 Cor. 12:11, Eph. 4:8), **talents** (Matt. 25:15), **faith** (Rom. 12:3), **light** (2 Cor. 4:3-7, Jn. 12:35, Rom. 11:6-10), or **grace** (1 Cor. 15:10, Eph. 2:8-9), God's personal involvement via judgment (decision making) determines everything. "Who hath resisted His will?" None. "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth" (Rom. 9:18).

Therefore, now, having already addressed how the administration of mercy in salvation is a judgment of Jesus Christ, we have need to specifically identify the **spiritual judgments** experienced by saved individuals while they *suffer* a growing defeat in the battle against sin (while **slipping** or **falling**). Remember, we have addressed the progression of sin upon saints in terms of "the will", and, the working of OT and NT preventative judgment to hinder or stop the growing influence of sin upon "the will" (lest "the will" makes the awful transition from Un-Willful Sin to Willful Sin and so, **falls**), but we have not *beheld* this situation **in terms** of *what God does in judgment* so as to empower saints to judge. As mentioned before, the transition from Un-Willful Sin to Willful Sin can and should be prevented from happening in the Church! But, in what *language* should we detect the growing influence of sin upon "the will" in stages of slipping which are before falling? The psalmist said, "God judgeth the righteous" (Ps. 7:11) ...how? What does it *look* like when saints

are judged by God? In situations of saints being defeated before progressing sin, God-to-saint judgments are correlating, proportionate, and exact according to the following description.

“**GOD JUDGETH THE RIGHTEOUS**, and God is *angry* with the wicked every day. If he turn not, **He** will *whet his sword*; **He** hath *bent his bow*, and *made it ready*. **He** hath also *prepared for him the instruments of death*; **He** *ordaineth His arrows against the persecutors*.” – Psalm 7:11-13

“**Thou** *turnest man to destruction*; and sayest, Return, ye children of men.” – Psalm 90:3

Have you ever wondered what King David meant when he said, speaking of God, “Thine arrows stick fast in me” (Ps. 38:2), or, “Thy hand was heavy upon me”, which meant, “[his] moisture is turned into the drought of summer” (Ps. 32:3-4)? What was happening to him? Also, have you ever wondered what David meant, when he said, “the floods overflow me”, or, “Thy wrath lieth hard upon me, and Thou hast afflicted me with all Thy waves” (Ps. 69:2, 88:7)? Speaking of this, again, David said, “All Thy waves and Thy billows are gone over me” (Ps. 42:7)! Furthermore, what was happening to David when he cried out to God, “Hide not Thy face far from me” (Ps. 27:9, 143:7), or, in other words, he requested, “Send out Thy light” (Ps. 43:3)? Or, what about when David said, “When I kept silence, my bones waxed old through my roaring all the day long. For day and night Thy hand was heavy upon me: my moisture is turned into the drought of summer” (Ps. 32:3-5), and, “my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is” (Ps. 63:1)? Now, we know that David was highly favored by God and beloved in His sight. We know that he was elect of God and precious. But... nevertheless, such experiences like these and more happened to him, a man after God’s own heart! David knew the reason for it all, my reader. These terrifying experiences were God’s **spiritual judgments** against the progression of sin in David’s life, according to the psalms. Read them carefully and you can see the contextual details which tell the story. You will see how David understood the goodness of God’s favor and love in it all, though the orchestration of such experiences were a fearful trial to endure. These experiences were God’s compulsory judgments which forced David to fulfill **the standards of righteousness** required by the Church, therefore David suffered them because He was chosen, elect, and precious in the Lord’s sight. Thus, David was compelled to say, “It is good for me that I have been afflicted; that I might learn Thy statutes” (Ps. 119:71). These were *special* judgments delivered to a *special* people for the fulfillment of *special standards of righteousness* through the enablement of *Special Grace* (“*the power that worketh in us*” – Eph. 3:20).

Needless to say, these experiences were observable and morally discernable, right? Indeed. But, what about today? My reader, do you see what David saw? Saints of the 21st century, are these experiences even in your vocabulary? If we do not know what these **spiritual judgments** are, exactly, and why they happen, then we are susceptible to feel and do just what we think is necessary; which likely means, we will just “be at peace”. Fearfully, we will just “be at peace” ...even when God Almighty has taken away our peace! Let’s face it, my reader. Our own deceitful hearts can easily work in collaboration with false prophets for the making of a false peace (Jer. 17:9, Lam. 2:14). Biblical History proves it. Even though God did *wound* and *hurt* His beloved people of old, taking away their peace, the false prophets proclaimed the contrary, as it was written: “They have *healed* also the *hurt* of the daughter of My people slightly, saying, *Peace, peace*; when there is **NO PEACE**” (Jer. 6:14, 8:11, Ezek. 13:10). And, because of this, the people of God were frequently made to voice the wearisome question, “Where is the God of judgment” (Mal. 2:17), as if He doesn’t even exist!

“Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, **Where is the God of judgment?**” – Mal. 2:17

Likewise, most 21st century Christians are blinded from their *wounds* and *hurts* which God has inflicted upon them. Contrary to the **spiritual experiences** and **spiritual judgments** suffered by the beloved of God, King David, they stagger on in unbelief that any such thing is possible. In the aforementioned terms voiced by David, this means: 21st century Christians meditate, memorize, melodize, and mandate peace *even* while the arrows of God are stuck fast in their flesh (“*Thine arrows stick fast in me*” - Ps. 38:2)! At such a time when David did say, “My wounds stink and are corrupt

because of my foolishness” (Ps. 38:5), 21st century Christians say to every man his neighbor, “Ye shall have peace”. In such a situation, I cannot help but think of Jeremiah’s alarming outcry, when he said, “Ah, Lord GOD! Surely Thou hast greatly deceived this people and Jerusalem, saying, Ye shall have *peace*; whereas the sword reacheth unto the soul” (Jer. 4:10)! True peace is found by looking straight-on at the **spiritual judgments** of Jesus Christ, the KING of the Church. David’s experiences were manifestations of **spiritual judgments** (*spiritual curses* or *spiritual plagues*) which God inflicted him with, namely: *spiritual arrows* to wound the soul, *spiritual floods* of water to suffocate the soul, *spiritual darkness* to confound and blacken the understanding, and *spiritual desertification* to dehydrate the spiritual man; and, let us understand that all these forms of Fatherly Chastisement were perfectly in concert with God’s purpose of love and redemption [see “[The Goodness of God Leadeth Thee to Repentance](#)”]. These spiritual feelings were manifestations of **spiritual judgment** executed independently by God or through angels so as to make the saint *feel* the sinfulness of sin being committed, and repent. Let’s face it, my reader! As Jesus is standing *among* and *walking amidst* the Churches with seven stars in His hand, it is for judgment (Rev. 1:20, 2:1, 3:1)! Why else do we see the Angels of God doing [what they have done](#) all throughout Biblical History?

Thus, in the process of time, as Jesus decides “when sins”, “what sins”, and “how many sins” are made known to each individual saint’s conscience, He doesn’t want them *feeling* good about it. The terrifying experiences must be proportionate to the horror of sin being committed and confronted, thus repentance is wrought in an otherwise hardened heart (“*Before I was afflicted I went astray: but now have I kept Thy word*” – Ps. 119:67). This is what David was speaking of in a variety of spiritual experiences which were, in summation: the non-damnably *spiritual curses* of God, called, *spiritual famine & desertification*, *spiritual floods* of water, *spiritual darkness*, and so on. Jesus doesn’t want the saints to *feel* good about any phase of slipping; and, much more, He doesn’t want the saints to *feel* good when they have altogether fallen into damnably sin! Saint-to-saint judgment exists to discern when these spiritual judgments of God are in operation upon individuals in the Church. In fact, through the faithful execution of these *spiritual plagues*, sinning saints cannot be hidden! Slipping saints can never go unnoticed! Thereby, the safety-net operation of saint-to-saint judgment is enabled to catch the slipping from utterly backsliding. Practically, how does this look? Well, John Wesley described it in plain language which resonates with many ([The Unquestionable Progress from Grace to Sin](#)), but the word of God does implore the saints to gaze upon the encroachment of sin with *literary richness* and *captivating imagery*. If only we felt our sin was like David *feelingly* described his sin to be, we would repent! If only we knew, understood, and embraced the judgments and operations of a thrice HOLY GOD as a bullock accustomed to the yoke (Jer. 31:18), we would be free (Matt. 11:30, Amos 5:14-15)! In the aforementioned terms, I mean to say, let us understand the workings of Divine Judgment in the Church in the following manifestations.

For an OT typological parallel, [Leviticus 26:14-46](#) explains the different phases of chastisement in proportion to the measure of iniquities committed, and in this case it is five phases (1st (26:16-17), 2nd (26:18-20), 3rd (26:21-22), 4th (26:23-26), 5th (26:27-39)). There are, as it were (according to typological and Covenant parallels), five phases of increasingly intensifying chastisements wrought upon backsliders, and only the last phase inflicts with the power of excommunication from the Church (or ejection from the Promised Land for the OT, [Lev. 26:27-39](#)). Leading up to this final phase there is a partial and increasing measure of delivering over in which God delivers soul and body over to satanic powers, curse, and defeat – until finally the man is altogether fallen into the judgment: “deliver such an one unto Satan for the destruction of his flesh” ([1 Cor. 5:5](#)). Preceding and leading up to this final stage of chastisement, there are lesser phases of spiritual and physical affliction, none of which hold the power of excommunication. Like the physical alien armies which would invade, oppress, and take Israel captive during certain phases of chastisement, the invaders of the NT dispensation are satanic spirits, or, alien armies of temptation which lead into oppression or captivity of actual sin committed. These temptations or actual sins increasingly intensify, to the agony of soul and body, and devils are connected to this process of chastening as it intensifies more and more. This is how God uses devils as an instrument – a **ROD** – just like He used heathen armies for OT Israel. This **ROD** delivers NT Christians over into **drunkenness, darkness & the spirit of sleep, desertification, and adulterous rioting**. When graces for perseverance are taken away from the regenerate man, then suddenly, he is overtaken by the instruments of death and afflicted, and God willing, the man is brought to repentance quickly thereby long before he ever comes near to absolute captivity into sin and the final result – eventual excommunication. This means, when the light of God’s face begins to dim, or when you get just a bit

soul-sluggish and sleepy, or just a little desert-dry and weary, or just a little flirtatious with worldly lusts, then turn to God with haste – turn at His chastening – and by God’s grace it will go no further. But if you persist without responding in repentance, then the lashes of the **ROD** just increase with strength, intensifying the pain of every blow, and the demon spirits are those forces which will inflict these terrifying spiritual conditions: **drunkenness** (Isa. 19:14, Micah 2:10-11), **darkness & the spirit of sleep** (Isa. 29:9-10, Eph. 6:12, 2 Cor. 4:3-6), **desertification & famine** (Luke 10:19, Heb. 6:7-8, Amos 8:9-13, Jer. 5:18-25), **adulteries** (Hos. 4:12, 5:4, 1 Tim. 4:1, James 4:7).

My reader, can you relate? Have you ever felt deserted and nigh fainting for spiritual thirst? Or, a little desert-dry and spiritually weary? Have you ever felt a little flirtatious with worldly lusts? Or, a little infatuated with the spirit of adultery? Have you ever felt the light from God’s face dim, shade by shade, until you felt soul-sluggish and spiritually sleepy? In such a case, God forbid that Jesus would say to us, “Sleep on now, and take your rest” (Matt. 26:45, Mk. 14:41), as He did on that woeful night of treachery and betrayal! Rather, the Lord warns us with the following charge: “Watch ye therefore: for ye know not when the Master of the House cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch” (Mk. 13:35-37). Thus, let us, like David, *feelingly* understand the workings of Divine Judgment via *spiritual curse*! Lest we, like Modern Day Christianity, are so estranged from these spiritual experiences of chastisement that we cannot *feel* the true condition of our souls before God (Isa. 1:5-6)! For, what if the Resurrected and Ascended KING JESUS says to us what was once said to the Christians of Sardis, namely, “Be **watchful** and strengthen the things which remain, that are *ready to die*: for I have not found thy works **perfect** before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not **watch**, I will come on thee *as a Thief*, and thou shalt not know what hour I will come upon thee” (Rev. 3:2-3)! This is a fearful warning, indeed, but how should we respond to it practically speaking? Let us learn to *feel* what David *felt*, when He said, “Hide not Thy face far from me” (Ps. 27:9, 143:7), and, “Send out Thy light” (Ps. 43:3), or else we will fall asleep in the dark.

Spiritual Darkness – *differing shades of spiritual darkness which proportionately lessen the brightness of spiritual Light*

Like the face of the earth turns away from the face of the sun, and, the elements of the earth are *less and less* illuminated by the light which once filled the earth and air (a reversal of the spiritual experience described in Prov. 4:18), even so, now, in the case of slipping saints in terms of **spiritual light** and **spiritual darkness**, when God’s face is turned away from us, the Light which shines from His face becomes *dimmer and dimmer* until at last, if there is no recovery therefrom, spiritual darkness settles over the whole spiritual man (the pit of fallen-ness according to Eph. 5:14). At this time, having moved from slipping-to-fallen, the saint is *walking* in spiritual darkness (Eph. 5:8, Jn. 12:35-36), but before the fall and the subsequent condition of utter darkness, light ruled! Typologically speaking, the saint suffered **4 phases** of greater and greater darkness... but he was not moved to an acceptable repentance as he should have been, thus the pitch-blackness of fallen-ness swallowed him up according to the implications of **phase 5**. This phase of utter darkness, where the Temple itself is destroyed (in Lev. 26:27-39), means that the motives of the saint’s heart, the natural impulses which control the thoughts of his mind, and the overall determination of his will has been given over to the unlawful pleasures of darkness (Eph. 4:17-18). “Stolen waters are sweet, and bread eaten in secret is pleasant” (Prov. 9:17), says the dark lord of the air. The saint, now fellowshipping with the rulers of darkness (Eph. 6:12) instead of the King of Light (1 Jn. 1:5-7), does bring forth the unfruitful works of darkness in his life (Eph. 5:11). Take heed, my reader! As I have just described the process of “slipping” to “fallen” in terms of the Divine-plague called spiritual darkness, let it be noted: before reaching this final threshold of utter “darkness”, **legally speaking**, there was *a dimming effect* that sin had upon the Light within the soul, and had he repented at the first feeling of Light diminished, being alarmed at just one strength of brightness lessened, or just one grade of glory lost (2 Cor. 3:17-18), he would have hastened himself unto repentance. Why? Because he knows that to slip from here is, most assuredly, a slipping from the course of salvation (Heb. 2:1; God in the Ways of Man). Salvation is known by the increasing and abounding of Light (2 Cor. 3:17-18, Prov. 4:18, 2 Pet. 1:5-11); thus the saint would have to reckon that, with the shades of darkness ever-so-slightly quenching the light, he stands in earnest need of repentance, and without repentance he is soon to move from “*slipping*” to “*fallen*” (Gal. 5:4), and so he takes heed to himself that he does not fall (1 Cor. 10:12)!

Spiritual Death – *a greater invasion of the law of death (i.e. carnality-Rom.8:6), or, an increasing usurpation of its dominion of rule in the heart*

In terms of the *spiritual* plague called **spiritual death**, the doctrinal phrase “the law of sin and death” (Rom. 7:23, 8:2) is used, and when the saint begins to “slip”, the law of sin and death begins to work within him at an accelerating success (4 phases long). In the process of “slipping”, the temptations are not merely temptations; they are turning into more and more sins committed (James 1:13-15), and, thus, the rulership of [present-continuous repentance](#) over the heart is *losing its grounds* of dominion – the rulership of repentance is being pushed back, which means that the deepness, richness, and fullness of repentance is being *increasingly lessened*, thus with each sin committed the repentance becomes *less and less*. The [sanctified will](#) is nearing the threshold which, after it is passed, “the will” is given over to the dominion of sin – and at this time the saint begins sinning willfully (Heb. 10:26) and, consequentially, he abides in a place of **spiritual death** (Rom. 8:6, 1 Cor. 3:3, Eph. 5:14). You see, my reader, “the law of sin and death” advanced and then won the victory, and the result is spiritual death (Rom. 7:23, 8:2). This was a battle of two Kingdoms: One law, the law of the spirit of Life in Christ Jesus, was being attacked and overrun by another law, the law of sin and death (the reverse effect of [Rom. 8:2](#)), until the deadly law of the old man overtook the life of the new man (1 Cor. 3:3). Before reaching this threshold of spiritual death, [1 John 5:16](#) instructs us that the man needed life to be restored in the areas of heart and soul which had been given over to the law and rulership of death (partially speaking). This *increasing invasion* of death is like a king-led Canaanite army invading Israel: while at conquest and in the midst of the battle, Israel can *lose* and *gain* ground, with some lines *advancing* and some lines *retreating*, and in the process of the battle where **the army of death advances**, at all points to which it *advances* as usurper of holy ground, [1 John 5:16](#) instructs us that we request that God would give **life** to a sinner where there is an *advancement* of the law of sin and death, and this request is sure to be answered when under the proper conditions! All the while, during the progress of “slipping”, or in the utter defeat of “fallen-ness” under the ruler of death, the Devil ([2 Tim. 2:26](#)), this request for the advancement of the law and Ruler of Life is answerable, but when the man is fallen under the power of the invading army so that he is held captive therein for too long (a season of [ten times](#) passing over), God can abandon the whole realm and castaway the chosen man (the chosen Land) over which He reigned. This, my reader, is an irreversible loss of Life by [reprobation](#), what Jude called “twice dead” ([Jude 1:12](#)).

Fallen-ness – *various typological applications* of other Divine-plagues

Like these former two plagues briefly addressed, called, *spiritual darkness* and *spiritual death*, even so it is with “*spiritual drunkenness*”, “*spiritual desertification*”, and [so on](#). The principle effect of every plague as it begins upon the soul is that there is an *advancement* of sin which moves from a **non-damnable degree** to a **damnable degree**, from *slipping* to *fallen*. In the process, so to speak, the man becomes more and more drunken until he is entirely drunk, or the man becomes more and more famished and sun-beaten, until he is staggering after some unseen mirage of madness. The bottom line is this – the plagues bring upon the soul *an incapacitation from the spiritual sensations* which pertain to saving grace, presently and progressively. The end result each time, as long as the curse is NOT responded to with necessary repentance, is that the saint’s wretchedness and sin becomes an overpowering Giant rising up within him, holding fast his spiritual eyes and spiritual ears to be domineered by his wicked profanations. The Giant fastens the eyes to look upon him for forty days and forty nights! Forty days and forty nights (typologically speaking) because, fallen-ness is not so flippantly fallen into **nor** recovered from ([James 4:4-10](#)). There is a *real* captivity that takes place ([2 Tim. 2:25-26](#), [Rom. 7:23-24](#)). The Giant of sin stomps around before you, as it were, challenging and threatening you, making a show of his might and power. He walks to and fro cursing you in the name of his false gods, and by relentlessly reviling you with blasphemies he seeks to wear you down until the second death. This Giant is discontent until you surrender all to him (i.e. [reprobation](#))! This is because “the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ” ([Rev.12:17](#))! In a state of fallen-ness there are perverse temptations whirling around the heart and mind, an over-bearing awareness of darkness and sin, with powerful heart-moving allurements into the unlawful recreation of apostasy. And you, lost in the

wasteland of such a scene, are left cowering before Goliath with no hope for life, frantic and fleeing but with nowhere to go, the armies of Satan relentlessly invade upon your mind with no hedge to keep them at bay (thus instead of Satan fleeing from you, you flee from him: see [James 4:7](#)). As long as a man continues in this state, alas! There is a happy consideration of secret sin with animal-like stupidity... as if God, the Good Man, is not around ([Prov. 7](#)). God help such men!

During the process of **slipping** there are progressive losses taking place. In the experience of **fallen-ness** there is utter defeat. Oh my reader, I say this soberly... such things ought not to be! A Christian should never be progressively losing, no, and much more so he should never be defeated by the wickedness of depravity! Christ overcame the world that we might overcome it in Him ([John 16:33](#), [1 Jn. 5:4](#), [Rev. 3:20-22](#))! Thus, according to Hebrews 10:24-29, the assembly and accountability of saints exists for the expressed purpose of preventing the transition of “the will” (in the aforementioned terms and more) from Un-Willful Sin to Willful Sin. When and if this happens so that the saint is fallen, saint-to-saint judgment enforces an excommunication from the local Church.

Saint-to-Saint Judgment unto Excommunication in the NT – *the Binding & Loosing Powers*

When backsliders are waxing hot and dry under the squelching heat of sin and *spiritual curse* (“a dry season”, as some call it), the saints saturate the dry land with rivers of water once again! I mean, because, “out of [their] belly shall flow rivers of Living Water” (John 7:38, 1 Cor. 10:4)! Or, when backsliders are feeling confused by growing shades of darkness, the saints shine the light (Ps 119:105)! Or, when backsliders are wounded by the **spiritual judgments** of God, the saints will apply the balm of Gilead for an effectual healing (Jer. 8:22, 46:11, Heb. 12:13, Matt. 18:15, Gal. 6:1)! Or, like Paul said on behalf of the apostles to the backslidden, heretical, and false-prophet-enslaved Corinthians, “we do not war after the flesh” (2 Cor. 10:3)! Why? Paul elaborated, saying, “For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds” (2 Cor. 10:4) – namely, the strongholds that were enslaving the Corinthians to falsehood and sin. By the power of the Lord Jesus Christ in warfare and judgment, the apostles rode forth victorious: “Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ” (2 Cor. 10:5). The apostles were able to judge them and save them, bringing every wayward thought of the Corinthians back into obedience to Christ again! Yet... when and if these holy efforts did fail (2 Tim. 2:24-26), excommunication was necessary.

Excommunication is where saint-to-saint judgment changes its focal point of sin-prevention. Upon a saint being fallen, the primary objective of sin-prevention pertains to the removal of the backsliders from the Church. Why? Because, as Paul said, “a little leaven leaveneth the whole Lump” (1 Cor. 5:6). Or, as Christ said, “cut them off and cast them from thee” (Matt. 18:8). In such a situation, where co-laboring saints are working in judgment with God to this end, Jesus of Nazareth explained,

“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

According to the Lord Jesus, this accomplishment by the Father in Heaven is [interconnected](#) with what is happening in the Church on earth. Note how the text states, “it shall be done for them of My Father which is in heaven”. The fallen individual is, at that present time, unwelcome into the Kingdom of God in Heaven, therefore the saints expel him (“*bind him*”) from the Kingdom of God on earth, which is the Church. What happens on earth is a reflection of what actually is in heaven, hence the prayer, “Thy will be done in earth, as it is in heaven” (Matt. 6:10). Practically speaking, it was written, “Let him [the excommunicated backslider] be unto thee as an heathen man and a publican” (Matt. 18:17). Thus, as you can see, this is a public testimony to the backslider’s conscience, and worse: a delivering over of the man unto Satan (1 Cor. 5:4-5)! This is because the Church really is a Safe Haven of spiritual protection, like the hedge that God had put around Job to protect him from spiritual harm (Job 1:10). In other words, excommunication has dangerous and tormenting implications. Paul said, “for the destruction of his flesh”, and, “that is spirit might be saved” (1 Cor. 5:5).

Not only are these individuals exiled unto the Dominion of Satan, spiritually speaking, they are put under the flesh-tormenting and body-destroying knife of evil angels if haply they might repent! What does this look like, you wonder? A like situation is rehearsed for us in the following words.

“Then he openeth the ears of men, and sealeth their instruction,
 That he may withdraw man from his purpose, and hide pride from man.
 He keepeth back his soul from the pit, and his life from perishing by the sword.
 He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:
 So that his life abhorreth bread, and his soul dainty meat.
 His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.
 Yea, his soul draweth near unto the grave, and his life to the destroyers.
 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:
 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.
 His flesh shall be fresher than a child's: he shall return to the days of his youth:
 He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.
 He looketh upon men, and *if any say*, **I have sinned, and perverted that which was right, and it profited me not;**
He will deliver his soul from going into the pit, and his life shall see the light.
 Lo, all these things worketh God oftentimes with man,
 To bring back his soul from the pit, to be enlightened with the light of the living.” – Job 33:16-30

Can you relate? It is truly fearful if you cannot.

Perhaps the following a more fitting description of your life, my reader? I hope not.

“For there are **no bands** in their death: but **their strength is firm**.
 They are **not in trouble** as other men; **neither are they plagued** like other men.
 Therefore **pride compasseth them about** as a chain; **violence covereth them** as a garment.
 Their eyes **stand out with fatness: they have more than heart could wish**.
 They **are corrupt**, and **speak wickedly** concerning oppression: they **speak loftily**.
 They set their mouth *against the heavens*, and their tongue *walketh through the earth*.” – Ps. 73:4-9

What a startling contrast! One man, the latter, wears pride like a necklace about his neck (Ps. 73:6). The other, the former, is forbidden from his own pride by the interference of God (Job. 33:17)! This is because the latter is a once-born sinner and the former is a twice-born saint. Once-born sinners, who exist underneath the confinements of God's **Arbitrary Judgment**, are allowed by God to roam the world and enjoy “more than heart could wish” (Ps. 73:7); but, not so with twice-born saints! For, even when a twice-born saint backslides into a legal status of a sinner, and, consequentially, is exiled from the Kingdom of God unto the Dominion of Satan, it is not so that he can enjoy “more than heart could wish” (Ps. 73:7). Much more, the rather, God interrupts his enjoyment and forbids him from roaming the recesses of sin like all other sinners in the World! How? God commands Satan to destroy his flesh (“*deliver such an one unto Satan for the destruction of the flesh*” - 1 Cor. 5:5)! Thus, let us understand this very carefully: in the allowance of God's **Arbitrary Judgment**, other sinners may live free from plagues and chastisements as they explore the depths of Satan (Rev. 2:24), but backslidden saints are made to encounter pain, sorrow, chastisement, and destruction at the hands of Satan that their “spirit[s] may be saved in the Day of the Lord Jesus” (1 Cor. 5:5). You see the difference, my reader? Backslidden saints, as long as they are not reprobated, are still remembered as “lost sheep” even though they are fallen and excommunicated from the Church (Matt. 18:10-14), thus God seeks to recover them by the demanding **standards of justice** which are peculiar to the Church that they might learn the error of their ways. Speaking of this redemptive intent in reference to some notorious backsliders of the 1st century Church, Paul said, “whom I have delivered unto Satan, that they might *learn* not to blaspheme” (1 Tim. 1:20).

Demonstrating this, and, revealing the frequency of chastisements endured by Christians at all points of their sojourning on earth ([sanctification](#), [slipping](#), or [falling](#)), the psalmists reminisces:

“Truly God is good to Israel, even to such as are of a clean heart.
 But as for me, my feet were almost gone; my steps had well nigh slipped.
 For I was envious at the foolish, when I saw *the prosperity* of the wicked.
 For there are *no bands* in their death: but *their strength is firm*.
 They are *not in trouble* as other men; *neither are they plagued* like other men.
 Therefore *pride compasseth them about as a chain; violence covereth them as a garment*.
 Their eyes stand out with fatness: *they have more than heart could wish*.
 They are corrupt, and speak wickedly concerning oppression: they speak loftily.
 They set their mouth against the heavens, and their tongue walketh through the earth.
 Therefore his people return hither: and waters of a full cup are wrung out to them.
 And they say, How doth God know? and is there knowledge in the most High?
 Behold, these are the ungodly, *who prosper in the world; they increase in riches*.
 Verily I have cleansed my heart in vain, and washed my hands in innocency.
For all the day long have I been plagued, and chastened every morning.
 If I say, I will speak thus; behold, I should offend against the generation of thy children.
 When I thought to know this, it was too painful for me;
 Until I went into the sanctuary of God; then understood I **THEIR END**.
 Surely thou didst set them *in slippery places*: thou castedst them down into destruction.
 How are they brought into desolation, as in a moment! they are utterly consumed with terrors.
 As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image.
 Thus my heart was grieved, and I was pricked in my reins.
 So foolish was I, and ignorant: I was as a beast before thee.
 Nevertheless I am continually with thee: thou hast holden me by my right hand.
 Thou shalt guide me with thy counsel, and afterward receive me to glory.
 Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.
My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.
 For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.
 But it is good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.”
 – Psalm 73:1-28

The saints of God, the Church, so frequently suffer the chastisements and plagues of God that this psalmist, who was well-nigh fallen, temporarily gave vent to an envious complaint. The prophet Habakkuk, also, acquainted with the peculiar and exclusive judgments of God in the Church, made similar complaints (Hab. 1:13). As judgments passed through and fell upon the Church, the saints felt the urge to “debate with it” because all the while they were being judged by God, the heathen galloped onward in their pursuits of wickedness and prospered (Isa. 27:7-8)! Men and women in the World who were of incomparable wickedness, deserving of inestimable judgments, went on untouched by God and happy in sin. When the saints voiced their complaints at sundry times, God answered: “By this therefore shall the iniquity of Jacob be purged” (Isa. 27:9). Which means, the Church is commanded to “faint not” in consideration of God’s redemptive purpose in judgment of the Church, though it be painful to endure (Heb. 12:10-11). Accordingly, it is for their salvation, that they might be righteous inwardly and outwardly, and that they may have rest from the days of adversity when the pit is dug for the wicked who do prosper in the World (Ps. 94:12-13, 1 Cor. 11:32). Explicitly, this means: “When [the Church] judged, [they] are chastened of the Lord, that [they] should not be condemned with the World” (1 Cor. 11:32).

So, in a New Testament sense, when God sets His angels in the way of backsliding saints to smite them with plagues of darkness (Ps. 35:5-6), and, thereby, lead them forth with the workers of iniquity (Ps. 125:5), it is because they did not give glory to God that He judges the Church with these powers of chastisement (Jer. 13:16-17) ...hence, through

excommunication, when backsliders are ushered into the World of heathen men who are under the Dominion of the Devil, they are typologically chastised 7 times for their sins (Lev. 26:27-46) while the heathen are left alone! God will graciously do this until the threshold of [reprobation](#) is crossed - until the saint is utterly forsaken by God, forgotten, and blotted out of the Book of Life (Jer. 23:39, Rev. 3:5). Upon reprobation, the backslider *may* be allowed to prosper painlessly in the World like the rest of once-born sinners, but he will meet with a greater condemnation in the afterlife (2 Pet. 2:20-22). Before reprobation, the backslider is graciously marked for stone-shattering judgments if haply he might repent and return to God. My reader, do you comprehend the dynamics of this timeframe wherein repentance is obtainable by the Fallen but not by the Reprobated?

Fallen

1. Fallen
2. Cast off
3. Still indwelt by the Spirit of God
4. Still being striven with for restoration
5. "A lost sheep" who is pursued by the Shepherd
6. Repentance is possible
7. Still experiencing a measure of grace
8. Still able to do a measure of righteousness in Christ
9. A smoking flax
10. A bruised reed

Reprobated

1. Fallen away
2. Cast away
3. No longer indwelt by the Spirit of God
4. No longer striven with for restoration
5. A devoured sheep left to the wolves
6. Repentance is impossible
7. Experiencing no grace
8. Unable to do any righteousness at all
9. A cold flax now quenched
10. A reed uprooted and gathered, for casting into the fire

Evidences of Grace and Spirituality in a State of "Fallen-ness"

The Church of Ephesus: Revelation 2:2-3, 6 The Church of Pergamos: Revelation 2:13	The Church of Thyatira: Revelation 2:19, 24-25 The Church of Sardis: Revelation 3:2
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These two experiences ("Fallen-ness" and "Reprobation") are so similar because, presently speaking, both are a state of legal **damnation**... yet, behold, there are vast differences: the sentence of damnation set upon the individual who is **fallen** is legal, yes, but it is a legal case that is open for **appeals** (i.e. from advocates, mediators, intercessors, or ulterior means via judgment), but as for the sentence of damnation that is upon the individual who is reprobated - the case is closed; no appeals are possible. Thus backslidden and fallen saints are made to inherit all that pertains to the legal status of sinners, but are not altogether overtaken by depravity like when he or she is abandoned by the Holy Ghost via reprobation. As can be imagined, the timeframe wherein a saint is legally fallen but not yet reprobated is a rescue operation of abounding judgments like never before! Hence, with this in consideration, we are made to visit the question formerly proposed concerning God's judgment of the Church: If Her **intercourse with angels** is exceedingly more frequent, if Her **physical and spiritual judgments** are exceedingly more numerous, and if **the standards of justice executed** in Her are far more demanding... how can She survive it!? Peter said, "scarcely" (1 Pet. 4:17-18).

The accompanying judgments of God upon the Church that do vindicate Peter's estimation of survival, which was, "scarcely", decry the notion that there is no DANGER in this process of redemption, as some suppose. You see, my reader, these judgments are meant for the world, namely to condemn them, but if we are in unrepentant sin we will be thus judged. We are chastened by these plagues *first of all* and *in this life* so that we might repent and recover our saintly standing in grace unto obedience, while the World is left alone. Remember, the Church is chastened "that [She] should not be condemned with the world" (1 Cor. 11:32), but if we fall into these *spiritual* and *physical* **curse**s without recovering therefrom, expressly because we are not being exercised unto fruits of repentance and holiness through them (Heb. 12:11), then our judgment will not be *in this life* only, but in the life to come! Then, we will perish with the heathen world of iniquitous sinners - which means, the *spiritual* **curse** of darkness which did progressively encroach the soul will eventually darken its shade into a permanent condition, once called, "outer darkness", and there shall be "weeping and gnashing of teeth" (Matt. 8:12, 22:13, 25:30)! Or, the *spiritual* **curse** of desertification which did progressively heat-up, dry-out, and dehydrate the soul will one day turn into flames of torment, insomuch, men will agonize for just one drop

of water to be graciously given to them by the occupants of Paradise (Lk. 16:24)! Or, the *spiritual curse* of drowning floods of water, whose billows did grow in strength and duration to progress the feeling of spiritual suffocation, will be turned into the liquid fire of a bottomless Lake wherein all the inhabitants possess no luxury to inhale one single breath (Rev. 20:15)! Therefore let us understand, dear reader! To endure the chastisements of *spiritual plagues in this life* is a blessing.

Those who are made to reckon with the eternal judgments of the World which are to come do undergo the 1st Stage of the 2-Stage Chronology of Judgments, which is a blessing! Let us see the goodness of God in it, my reader, lest we are “turned out of the way” (Heb. 12:13)! Lest we, also, are of the number who do “fail of the grace of God” (Heb. 12:15) by becoming a “root of bitterness springing up” in the Garden of God (Heb. 12:15, Deut. 29:18)! Henceforth, let us comprehend how David was not condemned by these chastening plagues of judgment and wrath but, rather, exercised unto repentance and restoration! He meekly responded to the goodness of God so that, for him, the judgments were a redemptive process as it was meant by God to be. Therefore those who understand biblical chastening so as to identify the experience of it, and, of necessity, are exercised by it, come to know the hope and happiness of the word spoken to the saints of old: “I will also leave in the midst of thee an *afflicted* and *poor* people, and they shall TRUST IN THE NAME OF THE LORD” (Zeph. 3:12)! [For more information regarding this topic, see “Groanings Which Cannot Be Uttered” (chapter 24, section 2)].

Before concluding this Chapter, my reader, let us consider the judgment of God in the Church from one final angle. Heretofore it has become apparent that the activity of God in judgment of the Church never ceases. Spiritual judgments were continually in operation within the Church the entire time. This means, prior to the Death Penalty in the OT and Excommunication in the NT, and at any time, judgments were executed independently by God and through angels. The Lord enforced spiritual judgments upon the saints in differing magnitudes according to their sin during the situations of greater or lesser slipping and upon backsliders --- all for the calculated design of God’s Glory in Church Purity! Independent from and prior to the need for and demand of saint-to-saint judgment, I mean, God judged! Forerunning any physical judgments were spiritual judgments upon the mind and soul of saints, thus were the slipping or backsliding saints made manifest and successfully confronted by the observing eyes of judgment-ready saints... but even when they failed to judge and saint-to-saint instrumentality was unavailable, God judged!

When Saint-to-Saint Judgment is Neglected in the OT

Now we know that God is infallible... but the saints are not. Therefore, what if the saints failed to accomplish the judgments of Civil Justice according to what was written in the Old Testament? This is a peculiar situation, and here’s why. The sin-severing judgments of God were supposed to be implemented by the saints. This means that if God was going to kill someone, it was *ideal* for the saints to carry out the execution according to the Law (saint-to-saint via Civil Justice), but when and if the saints failed and or civil justice was ineffective to save, and, as a consequence to this, a growing influence of Leaven (sin) begins to overcome the whole Church... at such a time, God was still the Dead-End of all injustice that would occur! In other words, when saints fail... God doesn’t. Every uprising of sin in the Church was temporary. Every breach of the totality of Church Purity was transient. God, who meticulously threatens to annihilate all sinners from among His people, did not *need* the saints to do the deed! Ultimately, God Almighty was sufficient. “For we know Him that hath said, Vengeance belongeth unto Me, I will recompense, saith the Lord. And again, The Lord shall judge His people” (Heb. 10:30). With or without the co-laboring of saints, the KING of Israel was oath-bound to vanquish from the Land of Israel all sex offenders, thieves, and covetous people, those who lack love for God and a love for the Brethren, and all those who failed to bridle the tongue, and the like. If the saints didn’t do as commanded, and, “put away from among [themselves] that wicked person” (1 Cor. 5:13), God did. Independently from all or with the use of angels, God would eradicate all unholiness and unholy people from His Kingdom, the Church, no matter the cost! His Glory depended on it. This expressed purpose of Glory was unchangeable, though it tarries. This is the essence of THE KINGDOM OF GOD – the Dominion in which the will of God is done, not man’s! No other place or people on earth was like it. Even if all the Civilians of Israel were idle and the material infrastructure of Civil Justice was momentarily paralyzed by corruption, the immaterial KING of Israel arose to the judgment!

Hence, this is the conclusion of the whole matter: [FEAR GOD](#). When saints failed, God didn't. What happened of old, happens anew. "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" (1 Cor. 10:11). "For we know Him that hath said, Vengeance belongeth unto Me, I will recompense, saith the Lord. And again, The Lord shall judge His people. If is a fearful thing to fall into the hands of the Living GOD" (Heb. 10:30-31)! When all activity of righteous judgment died, God lived. He is the Living GOD. Expressly, therefore, the judgments which God was executing with and through the saints, He did without the saints if necessary. What was done through [the divine empowerment](#) of the saints, God did independently, also, by Himself. When there was no saint to interpose God's judgment in a situation of injustice, God judged (Isa. 59:4, 59:7-19). As stated before, God was [the Dead-End](#) of all injustice!

When Saint-to-Saint Judgment is Neglected in the New Testament

If there was no saint to do the deed, as Paul did, saying, "I...have judged already...him that hath so done this deed", God judged. This means that, "with the power of our Lord Jesus Christ", Paul "deliver[ed] such an one unto Satan for the destruction of the flesh", but if he didn't... God did! If need be, the KING of the Church had power to judge corporately and collectively, irrelevant of the cooperation of the Church Ministers. Speaking of this, Jesus of Nazareth said in a warning to the Church of Ephesus, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I WILL COME UNTO THEE QUICKLY, and will REMOVE THY CANDLESTICK OUT OF HIS PLACE, except thou repent" (Rev. 2:5). This act of judgment by King Jesus would dissolve the establishment of the Church of Ephesus from a ministerial level, snuffing out the Light of Christ which shined therefrom. This is not much different than what God lamentably said through the prophet Jeremiah when He abandoned the beloved City of Jerusalem, saying, "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. 9:2). And, remember, when God Almighty [abandoned](#) the City of Jerusalem and the Land of Israel of old, it was so that He might [return](#) and [FIGHT AGAINST](#) His own people!

Oh the terror! Oh the fear! In Jesus Christ's right hand are **seven stars!** 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**? But... do we know Him, who said to the Church and not to the World: "I know thy works" ([Rev. 2:2, 9, 13, 19, 3:1, 8, 15](#)). Are we taking knowledge of Him? He said, "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](#))!

King Jesus 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](#))! In the Church, every day should be, is, and must be the Day of the LORD. In the Church, every day should be, is, and must be Judgment Day. Therefore, ideally, if saints are accepted in the Kingdom of God *on earth*, they will be accepted in the Kingdom of God *in heaven* upon death. This is because the judgments which reign *within* the Church will reign on Judgment Day, with no alterations made. Thus, if one is embracing the judgments of God exercised in the Church, he is thereby made ready to stand before God at Final Judgment! Hence the psalmist’s song, which said, “Let Mount Zion rejoice, let the daughters of Judah be glad, because of [God’s] judgments” (Ps. 48:11)! Do you agree? Conclusively, and at the 2nd Advent of Christ, which is, ultimately, above all other days, The Day of the LORD, the judgment of God extends its exclusive boundaries from the perimeter of the Church unto the ends of the earth... but, until then, every day is Judgment Day in the Church, and all the saints love to have it so (Ps. 35:24, 43:1, 54:1)!