

A Necessary Introduction to the Reader

Today in the world of Western Christianity, we find ourselves in a plight of religious debate and perplexity. Professing Christianity produces an enormous amount of information, doctrine, and denominations which incessantly trouble like the **shifting** winds of a rain storm. All profess to be in the truth, but the question is, “what saith the scriptures”? Unarguably, The Church ought to be a reflection of Christ, “with whom is no variableness, neither shadow of turning” (James 1:17), though that be far from reality in “so called” professing Christianity. The Church is to be the eye of the storm, a center column of peaceful refuge, while all around the outside a hurricane of sin hurls its destructive winds about. Is not our trouble the traditions and doctrines of men which falsely define for us obedience and sin? Sadly, traditions of men that are religiously popular often go unchallenged, yet the scripture commands us to “prove all things” (1 Thess. 5:21). In Jesus’ day there were many traditions and denominations of men, yet He wasn’t a Pharisee, Sadducee, Zealot, or Herodian. All of these sects and beliefs were divided against each other, but when Jesus came in the **way of righteousness** they all united against Him! How did Jesus Christ respond to such contention and perplexity, and how should we respond today? The Lord Jesus responded, “it is written” (Mark 9:13), “have ye not read that which was spoken unto you by God” (Matt. 22:31), “is it not written” (Mark 11:17), “have ye never read” (Mark 2:25), “ye do err, not knowing the scripture, nor the power of God” (Matt. 22:29), and “it is written again” (Matt. 4:7). The 21st century Church (Body of Christ) ought to be saying and doing the same things as Jesus did in the 1st century... but are we willing to interrogate our traditions by what is written?

Most obey traditions and don’t even know why. To illustrate this let me give you an example, my reader. Make no mistake; I am a firm believer in the doctrine of the Trinity (the three distinct and unified Persons of the Godhead), but ask the average “Christian” of today why they believe in the doctrine of the Trinity and they might say, “I believe in the Trinity because I always believed it, because it was always taught”. Howbeit the Bible says, “The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things” (Prov. 15:28). In the aforementioned example the un-studied “Christian” was not heretical for believing in the Trinity, but the point is settled. Yes, the doctrine of the Trinity is in scripture, and it is wonderfully true, but what if it wasn’t? The point is that on major and minor subjects men don’t know why they do what they do, believe what they believe, and say what they say! Blind followers of tradition like these would have been among the number that followed the blind Pharisees as they crucified Jesus Christ, thinking to do God a service. Well, why make such a big deal out of it? Because the Lord undauntedly stated, “if the blind lead the blind, both shall fall into a ditch” (Matthew 15:14); it was true back then and it is true today.

This book is an examination of certain traditions that pervade the “Cultural Christianity” of our day. If God permit and you are able to entertain such questions, humbly think of scripture for the following: What is a Church? What does scripture teach about Church order, ecclesiology, assembly, activity, and duty? More specifically, how are we to assemble, how often do we assemble, and when we assemble, what do we do? Further, who is to congregate, how many, and where? Are unbelievers always or ever allowed in the assembly of The Church? Are unbelievers able to participate in some or none of the sacraments and activities of The Church? These questions are addressed in scripture, and heretofore I present the conclusion and conviction of what I believe is plainly taught in God’s holy word.

Seventy times seven stories of architectural genius have been built below the upper room of the New Covenant. That is to say, preceding the New Covenant God has been revealing Himself progressively, typically, and in shadows for centuries, and all this has culminated in an exhaustive explanation of the Person and work of Jesus Christ. He is the Prophet, High Priest, Davidic King, and Sacrifice, plus innumerable other magnificent shadows of brilliance! Centuries and millenniums have prepared us to understand the full work of Jesus Christ. As it is written, “Search the scriptures; ...they are they which testify of me” (John 5:39); Indeed! But, furthermore, just as biblical typology helps us understand Jesus Christ, biblical typology exists to help us understand the spiritual organism commonly called, **The Church**.

CHAPTER #1: Who or what is the Church? Fundamentally, the Church is a community of saved individuals. What do saved individuals have to do with separation? Well, separation is inseparable from and inherently connected to salvation, historically speaking. According to scripture, this is proven by the salvation of **Abraham, Isaac, Jacob**, and **the Israelites in the Exodus Generation**, hence wherever salvation existed a Church was established (a community of

separated ones). Notably, the ancient and contemporary presentation of the Gospel itself is expressive of this inextricable bond because it does literally mean, “A Calling Out”, while the Church does literally mean, “Called-Out Ones”. This saving, separating, and Church-establishing CALL of God is unmistakably emphasized as a focal point of Biblical Church History, an issue so central that it is a hinge-point between damnation and salvation from generation to generation.

CHAPTER #2: Evidently, the workings of salvation and the existence of the Church were progressively revealed in scripture through the aforementioned figureheads, Abraham, Isaac, Jacob, and the Israelites of the Exodus Generation. Divine argumentation weaves these four generations together in a culmination of unprecedented detail devoted to the working of salvation in the Exodus Generation (“*the Church in the Wilderness*” - Acts 7:38) – scriptural detail that defines and memorializes the true essence of what the Church is in God’s sight for every generation to come. This unprecedented detail reveals to the students of Biblical Church History the reasoning behind the eternal purpose of God stated by Isaiah, who prophesied, “ALL Israel shall be saved” (Rom. 11:26, Isa. 59:20). The reason behind the purpose of God to save every living Israelite at the end of the world is, simply put, that God saved every living Israelite at the beginning. This is the essence of what a Church is in God’s sight: an assembly and people among whom every individual is gloriously saved! The pastime events of the Church from its [beginning unto Abraham](#) and, furthermore, from [Abraham to the Exodus Generation](#), do suddenly become relevant when this essential truth of the Church is finally understood! Suddenly, I say, and strikingly! The events which took place at Mount Sinai ([The Descent of God’s Immediate Presence](#)) and the Law which was given ([to regulate the people, place, and environment among which God dwells](#)) become illuminated with profound meaning! All of these events were recorded with exhaustive detail so as to objectively define “the Church” to every generation that was to come; hence, without surprise, the Church as it existed in the Exodus Generation was repeatedly and continuously [recalled](#) in hopes that it would be [revived](#) because of what God covenanted, prophesied, and promised in relationship to the Israelite people beginning with this generation. What are the ancient criteria which was set-forth as an exemplification of the Church to be sought after from every generation thenceforth? They were a [liar free](#) and [idolatry free](#) Israelite people, [dwelling in saving communion with the pre-Incarnate Christ](#), [perfected in holiness](#), [raptured in the love of espousals](#), with [every individual beautified in saintliness](#) and [regenerated](#), collectively [rejoiced over](#) by the LORD who is the King of Glory!

CHAPTER #3: This criterion was not easily obtained or kept by the Church, hence [the controversy of becoming God’s people](#). Such unspeakable riches were invested in the people of God, the Church, and with much difficulty! A difficulty easily discerned by “[The Great Pause](#)” and [a Generation Lost](#)... therein we can see the staggering beginning and ending of the Exodus Generation! Nevertheless, these events served their purpose. We are now enabled to understand exactly what it means for Israel to [become “God’s People”](#), [all implications disclosed](#) (the implications of the Person of God “*in the midst*”). My reader, God *was* the central issue! And, God *is* the central issue! For God to be *with an individual person* is one thing, and for God to be *in the midst of a people* is another. In order to understand the happenings of Church History, we need to understand the Church first of all: namely, that God is not seeking a person, but a people. God is not seeking to be *inside* of individuals, merely, but *among* them. Hence there is a very great difference between God being *within* men and *among* men, according to scripture. What do I mean, exactly? Think of it, my reader. Every saved individual experiences God’s presence in their personal life, but for God to be especially and immediately manifest *in the midst* of an assembly of people meant something completely different altogether; and, without exaggeration, the difference between the two has [WORLD-SHAKING IMPLICATIONS!](#) Historical examples are very detailed to express the *presence* or *absence* of God’s Glory and all the associated implications involved. Illustrating this, God was *with* David **individually** even while He was abandoning *the midst* of David’s army **corporately** (see Psalm 60:1-12). This is because there were strict **rules** and **conditions** associated with the fulfillment of the promise that God Almighty would be *in the midst* of the people, the Church (Lev. 26:12, Num. 5:1-4, Deut. 23:14). God was *in the midst* for the operations of His glory (agricultural prosperity and wealth: Lev. 26:4-5, 10; victory on the battlefield: Lev. 26:6-8; fruitful wombs: Lev. 26:9; other blessed operations: Deut. 28:1-14), and He abandoned *the midst* of the Church for the departure of operating glory (Ps. 60:9-11, Deut. 23:14; the language of salvation: Deut. 20:4; the language of damnation: Deut. 1:24). Also, let us be careful to note: this Old Testament experience is indisputably relevant and strikingly parallel in the Church of the New Testament, both **individually** and **corporately**. The rules associated with the operation of God’s Glory in the Church are re-quoted and re-established word-for-word in the New Testament (for example, see the surrounding context of Matt. 18:20, Eph. 4:10-13, John 17:21-23, & Rev. 1:13, 2:1, 2 Cor. 6:17-7:1, and the like). Therefore, apparently, salvation in full volume is when the Glory of God is *within* and *among* His people, the Church. In confirmation of this peculiar situation where God’s presence was

and is the central issue, the terminology and vocabulary of salvation in the Church did from thenceforth, in the Old Testament, become [Salvation & Damnation in Reference to “The Face of God”](#) who dwelt immediately *in their midst*.

CHAPTER #4: Salvation and damnation were described in reference to “The Face of God” and the presence of God, but there’s more. A biblically instructed understanding of the Church as it is unfolded in divine argumentation will lead the saints to one central focus: [“The GLORY OF GOD Departing & Returning to “The Church”](#)”. Without mistake, this issue is brought into focus by the apostle Paul in application to the Gentile Church. Paul’s argument, set forth in 2 Corinthians 6:14-7:1, is unintelligible by most because they have not studied the centuries of inspired scripture which detail the reasons and righteousness for why **the Glory of God** *can, has, and does* depart and return to the Church. Again, I say, Paul argued this to be a New Testament reality just as much as it was an Old Testament reality. Where did Paul contrive his argument from, you wonder? Specifically speaking, Ezekiel, Jeremiah, and Hosea spoke of **the Glory of God** departing in the same terms quoted and applied by the apostle Paul in 2 Corinthians 6:14-7:1. Ezekiel, Jeremiah, Hosea, Amos, and Zechariah spoke of the cessation of **the legal identity** of the Church as God’s sons and daughters at the departure of **the Glory of God** because of misconduct in matters of **unholiness** and **uncleanness**, the same terms which are quoted and applied by the apostle Paul in 2 Corinthians 6:14-7:1. And, finally, Ezekiel, Jeremiah, Hosea, Zechariah, and Joel spoke of the restoration of **the legal identity** of the Church so as to prove that, when **the Glory of God** returns, so does **the legal identity** of the Church, and the reason **the Glory of God** does and will return is because of the perfection of **holiness** and **cleanliness** *among* the Church; with perfect parallelism, yet again, these are the same terms which are quoted and applied by the apostle Paul in 2 Corinthians 6:14-7:1. Be mindful, my reader! In the event where **the Glory of God** departs and then returns, what is accomplished *in* and *among* Israel, the Church? The aforementioned prophets were careful to detail the wondrous accomplishment! Very specifically, it was written: **adultery** is **cleansed** from Israel, **filthiness** is **purged**, **obedience** to God’s voice is **restored**, ALL **sinners** have been **removed** from the people and Land of Israel, **purity** is **restored**, there are **no detestable things** or **abominations** of any sort, **no more rebels** or **transgressors**, ALL Israelite **filthiness**, **idolatry**, **uncleanness**, **iniquity**, and **shame** is **cleansed**, **whoredom** is **put away**, **no stranger**, **uncircumcised in heart**, or **uncircumcised in flesh** do **enter** into **the Sanctuary** to **defile** it, a sound and biblical **difference** is put between the **holy** and **unholy** and the **clean** and **unclean**, and, thus, the LORD is **their God** and they are **His Family** and **people**. What a glory! All this being understood, the terms of [“Divine Acceptance or Divine Rejection”](#) are profoundly significant and easily discoverable. The apostle Paul quoted the relevancy of the aforementioned criteria in the terms of NT divine acceptance, God saying, “I will receive you” (2 Cor. 6:17), and he was quoting Moses, Amos, Jeremiah, Ezekiel, and more. Yes, and furthermore, the Lord Jesus Christ is depicted by the apostle John in resurrected and ascended glory to the end that He might communicate to the Churches of the Province of Asia whether or not they were **divinely accepted** or **divinely rejected**. Observing this, in Revelation Ch. 2 & 3, we can see a glorious continuation of the same GOD of old-time prophets, a God whose glory pursues the same objectives of salvation and **Church Holiness** whether in the Old Testament or the New Testament! Upon **Divine Acceptance**, **the Glory of God** returns to the Church! Are we prepared to endure the manifestation of **God’s Glory** in Christ *among* the Church? The same Christ who spoke to the backsliders of the Churches, saying, He “WILL FIGHT” (Rev. 2:16), He “WILL CAST” (Rev. 2:22), and He “WILL KILL” (Rev. 2:23)!

CHAPTER #5: These objectives of **Church Purity** exist because of who God is, by nature. Therefore, in whatever place God is – which is namely, the Church – there [the prerogative for and performance of Church Purity](#) do also exist because *the immediate presence of God* equals *immediate judgments against sin*. This is a reality memorialized by blood and fire as the judgments of God went forth [in the Old Testament](#), my reader. Why? As I stated before, in order to understand the happenings of Church History, we need to understand the Church first of all: namely, that God is not seeking a person, but a people. God is not seeking to be *inside* of individuals, merely, but *among* them. And, if God is going to be **among Israel** by His *immediate presence*, then let these words sink down into your ears: God said to Israel, “there shall be NO WICKEDNESS **among you**” (Lev. 20:14). It is reasonable! God and sin CANNOT both be **among Israel**. Apparently, what happens *among* this people happens in the *special* and *immediate* presence of God; and, as a result of this, God demanded the eradication of all **wicked persons** and **sinners** from *among* the people of Israel, the Church. God’s purifying command, “**put the evil away** from *the midst of thee*”, or, “**that soul** shall be **cut off** from his people”, and the like, is demanded of the Church at least **28 times** in scripture. Upon understanding **the terminology** consistent with these judgments of God in the Old Testament, it becomes clear that these judgments still exist [in the New Testament](#). As a word-for-word quotation, Paul commanded the Gentile Christian Church: “**put**

away from among yourselves that wicked person” (1 Cor. 5:13). Sound familiar? Paul knew exactly what he was saying and meaning when he wrote this under the inspiration of the Holy Spirit. For example, speaking to the Church of Ephesus, Paul said, “let it not be once named among you” (Eph. 5:3). These judgments *must* exist wherever a Church exists (a people called-out of the world into **separation** and **holiness** via God’s Presence), because **separation** is maintained and persevered among the Church *through these judgments*. Without this one thing – **separation** – the essence of the Church is lost. The Church is “The Called-Out Ones”, by definition. This means that it is a community of **separated ones**! Therefore, when the NT scripture uses the word, “called”, the inspired writers had in mind this central principle inherent in the very word *Church*, which means “the called-out ones”. And in confirmation to this, the **detailed criterion** attributed to this “calling” does reveal just how **spiritually focused and intentional** a New Testament Church Assembly was in the 1st century, according to NT scripture.

CHAPTER #6: To come to a full realization of what a Church is, as it existed in the Old and New Testaments, it becomes increasingly relevant to understand the anatomy and infrastructure of the Church as it existed via a **Civilization**. The existence of the Church in the Old Testament is easily proven by Acts 7:38, when she was spoken of as, “The Church in the Wilderness”, but there is no explicit NT reference to the Church, calling her, “The Church in the Civilization”. Because of this, one can be tempted to believe that perhaps there wasn’t a continuation of Church Purity and the associated judgments when the Church was in a civilization, and God still accepted it. It is true that a lot changed when the Church moved from the **Wilderness** to a **Civilization**, but the rules of **Church Purity** and all associated judgments therewith DID NOT CHANGE! This is easily discernable when one comes to understand the **anatomy of the Church as a Civilization**. It is true that **the Glory of God** was no longer leading the people via a Pillar of Cloud by day and a Pillar of Fire by night, but **the Glory of God** was still in the Church as a **Civilization** in discernable ways of equal proportion and magnitude! What is **the Glory of God** in the Church as a **Civilization**, you wonder? And how can this be comparable to **the Glory of God** via the Pillar of Cloud and Fire, you wonder? Shockingly, the workings of **God’s Glory** existed via the infrastructure of a civilization, namely, a **Government**, and this Government was wondrously known to be an operation of “**Divinely Empowered Civil Justice**”. What does this mean? Well, my reader, this was no human **Government**! The vision of God’s Glory for the accomplishment of Church Purity via a **Government** was revealed by King Solomon’s very own testimony! Accordingly, Solomon testified that no *man, Household, City, or Province* of the Nation of Israel was exempt from the operation of **God’s Glory** for the accomplishment of **Church Purity**! Furthermore, and with profound detail, Solomon bore witness to and detailed all the aspects of **separation** and **holiness** in their continuation through **Five Themes**, and therein do we see the workings of **the Glory of God** in unprecedented clarity and relevance. For example, Solomon testified to the ultimate, sovereign, and transcendent rule of God in Israel via the heart by *spiritual judgments* for the accomplishment of **Church Purity** as **Theme #1**. What a Glory!

CHAPTER #7: My reader, have you ever wondered why *the Book of Proverbs* is not proverbial for you and I in heathen societies and governments? Have you ever wondered where all the ultimatums of blessing and curse are in this our day? Can you imagine it, my reader! Actually living in a civilization where all the proverbs of *the Book of Proverbs* were so pervasively and unmistakably present in Israel that to them, shockingly, **the Glory of God** depicted in the proverbs was but *common sense* knowledge held in remembrance by all Israelites! The fact that God was KING in Israel through all the meticulous ways presented in *the Book of Proverbs* was, shockingly, common sense. Those things which are *common among* this **uncommon people** bear witness to the sheer magnitude of **God’s Glory** which was in operation. Solomon’s inspired oration of **Divinely Empowered Civil Justice** (contained in *the Book of Proverbs*) was written with divine genius as a testimony to all nations and peoples how that in Israel, “God is known” (Ps. 48:3)! The entirety of this **uncommon people** – a “**Holy Nation**” (Ex. 19:6, 1 Pet. 2:9) – was made to fear God because they were utterly *encompassed* and *enveloped* by the activity and actuality of GOD as KING. Bearing witness to this, **Theme #2** reveals how *the whole population* of Israel came under an intense **awareness of God’s imminent judgment** upon any **uncleanness** and **impurity** existing in the Land of Israel, the Church. Gloriously, Solomon details the judgments of God pursuing the objectives of **Church Purity** to the **vanquishing** of **unlawful sex**, **thievery**, and **covetousness**, establishing a **love for God**, a **love for the Brethren**, and a **bridling of the tongue**. Hence, shockingly, the entire population of Israel came under “The Fear of the LORD”, and according to the Old Testament this meant salvation via the perfection of **holiness**.

CHAPTER #8: The perfection of **holiness** was achievable because **Civil Justice was Effective to Save**, according to Solomon. This means that when the backsliders of Israel, the Church, were engaged by the chastisements and judgments of Civil Justice, they were recovered! God's *imminent judgment* against sinning saints (**evildoers**) was ideally accomplished through **Civil Justice via the Government** of Israel, according to **Theme #3**, and it was EFFECTIVE! Solomon told the story, my reader. For example, when fellow Israelites did **backslide** from the bridling of the tongue... behold, they were **recovered**! Not only this, but, **dishonesty** and **slothfulness** were effectually **purged**, **thievery** was **forsaken** by all, **covetousness** via **oppressing the poor** was **disdained and avoided** by all, **fighting ceased** to exist, and, all the while, **scorners** were **made to fear** and **fools** did **become wise**! How did it happen? **THE GLORY OF GOD** did effectively operate the material **Government** of Israel for the enforcement of **Civil Justice**, my reader! For, after all, in Israel God was KING! Melodious sounds and worshipful utterances were heard from the windows of them that kept the Home, the same which were echoed by the city-street travelers who tended to their day's business: "Great is the LORD, and greatly to be praised in **the City of our God, in the Mountain of His Holiness**" (Ps. 48:1)! Let the Gentiles marvel and wag their heads in wonder! In Israel, God was KING! But what about all the **sin** and **wickedness** which is noticeably pervasive in various generations of Israelite Church History, you wonder? There were times of apostasy, this is true... and in such times these glories were not in operation (Rom. 9:6). Nevertheless, there were select generations which did experience the glories which Solomon memorialized in *the Book of Proverbs*! How did "**the times**" change, and why? A story well told by Solomon, my reader. According to *the Book of Proverbs*, when there were **times** when **civil justice was ineffective to save** the **backsliders** of Israel, there was a backup plan.

CHAPTER #9: When Civil Justice was ineffective to save, **uncleanness** did spread throughout Israel like *a little leaven* does through a whole lump of dough (1 Cor. 5:6). According to **Theme #4**, this was *the foremost means* by which **grace** was replaced by **God-sent delusions** to the damnation of **backsliding** Israelites. **Delusions** were a mechanism of justice, my reader. Hence, even though **uncleanness** did spread during this time, it was temporary! God made sure that *the times of apostasy* were transient, just as He will make sure that *the times of righteousness* will endure forever! According to Solomon, God hated the means and persons through which **sin** did spread! Solomon called this, "**Becoming an Abomination to the LORD**". God Almighty did not speak kindly about such **persons**, be sure of this! Therefore, according to **Theme #5**, in the case that Civil Justice was allowed to deteriorate into corruption because of *leaven*, **God still RULED**! In other words, God was **the dead-end** of all **injustice** in Israel, the Church, because of the prerogative and performance of **Church Purity**. The LORD will not allow **unholiness** and **uncleanness** to continue *in* and *among* His beloved people, the Church, though judgment tarries for a time.

CHAPTER #10: Heretofore, and in completion of **Volume I**, having fully established in the reader's mind an understanding of the Church as it existed from Genesis to Abraham, Abraham to Moses, and Moses to Malachi in relationship to the New Testament Church according to the inspired writers, and, furthermore, having fully understood how the Church existed in the Wilderness and as a Civilization within the same criterion of **separation** and **holiness** according to **the Glory of God**, it is now necessary to **address and correct popular misconceptions** which *appear* to be in blatant contradiction to the former survey of Church History. No doubt, questions are still lingering in your mind, my reader. For instance, "Isn't the God of the Old Testament different than the God of the New Testament?" At the thought of such a question, of course, **Jesus Christ's Perspective of Judaism** is of supreme importance. Notable perplexities exist in Jesus' most famous address, **The Sermon on the Mount** – a sermon which *seems* to refute and denounce Judaism *in a way* which contradicts the aforementioned singularity between the Testaments cited heretofore in Chapters 1-9 of **Volume I**. My reader, it's not what it *seems*. If you can believe it, this *seeming* contradiction is easily resolved! The Lord Jesus was not *against* the Old Testament, nor was He *reforming* the **6 Moral Commandments** which he quoted from the Old Testament (see **#1, #2, #3, #4, #5, #6**), despite the popular interpretations which argue otherwise. These popularized arguments are nothing more than **misconceptions of Jesus Christ's Reformation via "The Sermon on the Mount"**.

CHAPTER #11: To most, the Old Testament seems shallow, unspiritual, and religious. I know. Because of this misconception, people easily identify with and immediately misunderstand what Jesus was saying in **The Sermon on the Mount**, as the former **Chapter** proves. Evidently, *Biblical and Historical Judaism* is easily confused with 1st century *False Judaism*, right? Without surprise, **the Ceremonial Law** is also **misunderstood by most**. Let's settle it, my reader. Is **the Ceremonial Law** just a carnal "hopscotch" of outward, physical, and religious duties? According to scripture, were the observance of OT ceremonies void of spirituality? Fundamentally, we know that the OT and NT Covenants were and are an agreement whereby **God-and-man are united in peace**, right? Indeed, and this God-to-man unification

is of **inward regeneration**, my reader! Hence to the regenerate, **the Ceremonial Law** is not *carnal* but *spiritual*! In reading the Old Testament, it is very clear that when the people got the attention of God, behold --- they offered **sacrifices**, observed **washings**, lived conscientious of the **clean & unclean** Laws, practiced the **lifting up of hands** during private and public exercises of prayer, humiliated themselves by the **rending of garments** during times of repentance and fasting, and they made use of their voices by **crying aloud** in prayer to God! And, in truth, are these practices strictly carnal and void of all spirituality according to scripture? The truth be told, all these ceremonial and seemingly formalistic religious activities are vitally connected to real spirituality with God and, furthermore, they serve as an irrefutable argument which proves that the **Second Birth** existed in the Old Testament! Seeing the logical flow of these points established by scripture changes one's perspective of **the Ceremonial Law** because, in fact, it was a regulator of **Church Purity** whereby Israel established the Doctrine of **Separation from all once-born imposters** in Israel, the Church. The true and authentic observance of **the Ceremonial Law** necessitated spirituality, or else its observance was worthless and contemptible in the sight of God.

CHAPTER #12: The aforementioned truth concerning **the Ceremonial Law** may not be refreshing to you, my reader. I know. Your mind may still be troubled by many notable passages of NT scripture which describe the observance of **the Law** to be far from a Spirit-filled and grace-filled experience. I understand. **The Book of Romans**, like no other, is filled with these kind of verses – verses which *appear* to denounce the possibility that **the Law** can be a Spirit-filled and grace-filled experience. Therefore, we need to study this Book afresh and discern what **True Judaism and False Judaism are according to the Book of Romans**. To do so, we will need to study the progressive argument that unfolds from Chapter 2 to Chapter 10 (a commentary is provided in the following divisions: **Ch. 2, Ch. 3, Ch. 4, Ch. 5, Ch. 6:1-7:14, Ch. 7:15-8:17, & Ch. 9:1-10:21**). In this commentary, relevant passages from Galatians, 2 Corinthians, Hebrews, and the like are also addressed in correlation to the content from Romans. Upon reading this, the notion that Paul believes that Old Testament Judaism is a life-less and grace-less dead religion is utterly unthinkable and quite the contrary! Paul believed in *The Spirituality of the Law*, despite the hordes of false Jews who were life-less, grace-less, and void of the Spirit.

CHAPTER #13: To comprehend this truth more fully – *The Spirituality of the Law* – one must understand Old Testament **righteousness and regeneration in terms of the Moral Law**. The truth is, **no willful sinners were allowed in Israel, the Church**, because this was an ultimatum stemming from *The Spirituality of the Law*. Therefore, in this Chapter, a **whole-hearted pursuit of God** and **The Spirituality of the Law** are carefully defined and evidently proven according to scripture. When **the Moral Law** was rightly understood and held in balance with the rest of Old Testament scripture, salvation flourished. How, you wonder? Very specifically, the **salvation experience** of the Church, the **lifestyles and relationships** of Church Members, and the holy violence whereby all true Israelites were **seekers after the LORD**, did all exist as a result of **the Moral Law** in that it was a **Tutor Depicting God's Personality** (see **Point #1, Point #2, Point #3, & Point #4**). With all of these salvific realities active in the Land of Israel, **the grounds and enforcement of the Moral Law via "The Death Penalty"** became key. Only then would **the Moral Law** function as a regulator of **Church Purity**, and only then will we be enabled to comprehend **the Old Testament and New Testament Warnings in Perfect Alignment**.

CHAPTER #14: Behold, my reader, the ancient and contemporary conquest of **Church Purity**! But, some of you might be thinking, "What about *the Tares among the Wheat*?" In plain language, this question is rendered, "Didn't Jesus depict the Church as a **mixture** of saved and unsaved individuals, forbidding their **separation**?" Surely, there is no parable more frequently quoted and notoriously misunderstood, to the detriment of **Church Purity** in the New Testament! Therefore, certainly, the Lord Jesus' parable needs to be addressed (commonly called, "**The Tares Among the Wheat**"). Will you suffer the word of exhortation further, my reader? This is no small task. To successfully correct this popular misconception, one must rightly discern the **audience** to whom Jesus preached, the **unutterable mysteries** which parables labored to unveil, "*the Parable of Parables*" as a thematic key ("**The Parable of the Sower**"), and the **notable perplexities of parabolic words that seemingly defy the Doctrinal Rules** heretofore laid forth. When all these things are understood in their due courses, the misconception is corrected. Conclusively, **the Doctrinal Rule of Church Purity** is **not defied** by the parable called, "*The Tares Among the Wheat*", in the same fashion that all other **Doctrinal Rules** are not defied by other variations found within all other parables and the like. Hence, **parabolic language** must be handled with particular care to specificity, right? **Doctrinal Rules** are established in scripture by specific, clear, and definitive word-usage that is far different than the variety of interpretations made possible by **parabolic or metaphorical language**. Therefore, the interpretation of **parables** and **biblical metaphors** need to

be honed by the precise declarations of truth provided elsewhere in scripture; namely, **the Doctrinal Rules**. The scriptural instruction in 1 Corinthians 5:9-13 does serve as one primary **Doctrinal Rule** which forbids the popularized interpretation of the parable, “*The Tares Among the Wheat*”. So, if a **Doctrinal Rule** mandates the **separation** of the populations of the Church and the World in things pertaining to the Church, and, Popular Parabolic Interpretations *seem* to mandate the contrary by affirming that the two populations are forbidden to **separate**, which one is wrong? The Popular Interpretation says, in other words, “the field is the Church” ...but is it? As seen in the following [Appendix](#) at length, and, proven by the interpretation of the Lord Jesus (“*the field is the World*” – Matt. 13:38), **inseparability** *exists* and **separation** *is mandated* on this wise: 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** (1 Cor. 5:9-13), according to **Doctrinal Rules** (1 Cor. 5:9-13, 2 Cor. 6:14-7:1).

APPENDIX #1: My reader, do you see it? **The Church** is *different* than **the World**. She is *different* than the World in populous and purpose! Hence, even though the Church cannot remove herself from the World, the World **MUST** be **removed** from the Church! In fulfillment of this ideal, *judgment* flourishes! Because the Church is utterly **distinct** and **separated** from the World, She is the focal point of *God's judgment* in the earth until the appointed time called, *Judgment Day*, at which the LORD will *judge* the whole World in righteousness. Pertaining to the Doctrine of **Church Purity**, this truth is foundational. Namely, that GOD **judges** the Church *first of all!* ...now, many of you may be thinking, “God doesn't **judge** the Church, He judges the World.” And by this, you mean to say, “Because the guilty are **judged** and the innocent go free, God saves and forgives the Church and, on the contrary, **judges** the World.” Proponents of this thought can cite a passage or two, like, “them that are without [outside the Church] God **judgeth**” (1 Cor. 5:13), but they are fundamentally misunderstanding and oversimplifying **the judgments** of God which are *in this life* and *in the life to come*. So what about you, my reader? What comes to your mind when you read, “them that are without God **judgeth**”, in comparison to Peter's affirmation, “**judgment** must *begin* at the House of God” (1 Cor. 5:13, 1 Pet. 4:17)? A faithful and thorough study of scripture will prove that there is [A 2-Stage, Populous Distinct, Chronology of Judgment](#) accomplished by God, and in so doing God **judges** the Church *first of all* while leaving the World alone, comparatively speaking. Can you believe it? My reader, if you come to understand how profoundly different these two peoples are at an [introductory level](#), formerly unheard scripture will speak! The precedence of this 2-Stage **judgment** of God on this wise is a voice so loud, unanimous, and unwavering, it thematically encompasses the entirety of [The Old Testament!](#) Nevertheless, simultaneously, there is [A Diversity of Judgments](#) existing in the Old Testament and the New Testament. This diversity is especially evident in the ministry of [Jesus Christ at the 1st Advent](#)... but, let us take careful note: this does not change the fact that what happened in the Church of the Old Testament via **judgment** was a biblical precedent that is uniformly fulfilled in the Church of [The New Testament](#), despite the [popular interpretation](#) which speaks to the contrary. The contrary opinion would have everyone believe that somehow now, in the New Testament, the Church is *no longer* **the focal point of God's judgment** in the earth. Wrong! To prove this as erroneous, I entreat the reader to follow the arguments laid-forth in scripture and expounded in this Chapter: namely, [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](#), and [When Saint-to-Saint Judgment is Neglected in the NT](#).

CHAPTER #15: All this being said, further exploration and clarification is still needed, much more! For, the popular Doctrine and Practice of **Church Purity** does *isolate* the mandate of **separatism** as a requirement for Ministerial Branches of the Church and or “Church Staff”, as some call it. As a result of this erroneous isolation, **purity**, **holiness**, and **separatism** is practically irrelevant to the status of regular “Church Members”, as some call them. Or, while obligating Church Members to *loose standards* of **holiness**, the Church Members **assemble** and **congregate** with what the scripture would call a **mixed multitude** of **the clean** and **the unclean** (2 Cor. 6:17-18), **the righteous** and **the wicked** (1 Cor. 5:13), **the unleavened** with **the leavened** (1 Cor. 5:6-8), or, if you will, **the wheat** and **the tares** (Matt. 3:10-12), and the list of **inordinate mixtures** could go on (Ezek. 22:26, 44:23). Take note, my reader! What was and is metaphorically communicated in the aforementioned comparisons has been exhaustively set-forth as a doctrine in scripture through clear, definitive, and indisputable non-metaphorical argumentation; namely that, [The Church is “A](#)

Clean Place! So... what is “**a clean place**”, you wonder? Well, throughout all the differing stages of redemption found in Biblical Church History, the Church has been identified as a people known as the “**assembly**” and “**congregation**” of the LORD, and, in the widest sense, these people were born into, living within, and abiding by **the rules** (Lev. 10:10, 20:25, Ezek. 22:26, Lev. 7:21, Num. 19:20) of *The Land of Israel & Judah, The Kingdom of God, The City of Jerusalem, and Mount Zion*, and, finally, it must be noted that the focal point of this people and the reason why these *places* were **clean, sin-separated, and holy**, was because therein abides GOD via the *Temple, Tabernacle, House, and Sanctuary of God*. In other words, **the Church** is a *clean people* who gathered together in a *clean place* via an **assembly** or a **congregation**, whether in **the Old Testament, the New Testament, or the Consummation**. Upon hearing this, the Modern Church would rashly argue that the command, “**Touch not the unclean thing**”, is an Old Testament commandment which bears no relevance to the New Testament Church. My reader, the apostle of THE GENTILES wrote to the Corinthian Church, saying, “**Touch not the unclean thing**” (2 Cor. 6:17)! So, apparently, the question remains for us to answer: is our local Church “**A CLEAN PLACE**”? Upon due consideration of 2 Corinthians 6:14-7:1, and the like, one is forced to conclude that the Church of **the New Testament** is named and understood by *the same titles* as the Church of **the Old Testament**, and, if the Church of **the New Testament** is superior to the Church of **the Old Testament** inasmuch as it is *the reality* of the old-time *shadows*, parallelism exists between the two. Therefore, if the Church of **the Old Testament** (*a shadow*) was **exclusive**, the Church of **the New Testament** (*the reality*) is equally as **exclusive**. The shadow did portray the real image in its shadowing, you know! That was its purpose. Therefore, the shadow is like the real image, in reality. There is a shadow-to-reality parallelism on purpose, according to the unsearchable wisdom of God! Thus, in an attempt to comprehend *the rules* of **Church Purity** and congregation **exclusivity**, we need to understand the shadow-to-reality actuality of, “**Touch not the unclean thing!**” To prevent confusion, scripture is explicit enough to **name names**. By **name**, the peoples of the World were **expelled** from the Church of **the Old Testament** because it was “**A CLEAN PLACE**”. Hence, because the Church of **the New Testament** is also “**A CLEAN PLACE**”, parallel **exclusivity** applies.

In reference to the assemblies of the Church **in the Old Testament**, this meant: every individual’s name who attended the assembly was **written in the Book of Life**; and, this being the case, this population of people were identified as “**the upright**” and “**the saints**” (Ps. 89:7) who were assembled in separation from “**the mockers**” (Jer. 15:17); and to be in separation from “**the mockers**” meant, in principle, the assembly was exclusive to “**holy**” and “**clean**” people and, therefore, “**profane**” and “**unclean**” people were excluded (Ezek. 44:23-24).

In reference to the assemblies of the Church **in the Consummation**, of course, the continuation of these ideals is further confirmed: so, all the attendees of the assembly will be “**holy**”, “**washed**”, “**purged**” (Isa. 4:2-6), “**saved**” (Rom. 11:26), and “**meek**” (Matt. 5:5, Ps. 37:11); this being the case, all “**the sinners**”, “**the wicked**” (Ps. 104:35, Prov. 2:22, Isa. 13:9), and the “**unbelieving**” (Rev. 21:8) will be utterly expunged from the assembly of the Church. Seeing that this *was* and *will be* the code of assemblies in the Church via **the Old Testament** and **the Consummation**, would the assemblies of **the New Testament** Church be any different? Surely what *was* and *will be*, is no different than what *is*. The stages of redemption and expressions of the Church build and progress in unanimity from the Old Testament, the New Testament Gentile Church Age, unto the Consummation. They do not and cannot contradict one another.

Even so, in reference to the assemblies of **the New Testament** Church, this meant: its attendees were **in the Book of Life** (Heb. 12:23), **free from willful sin** (Heb. 10:24-27) “**sprinkled**”, and “**washed**”, (Heb. 10:19-27). This being the case with *the assemblies* of the Church in every age, surely we can expect the same criteria to characterize *the congregations* of the Church, right?

In reference to the congregations of the Church **in the Old Testament**, this meant: they were “**the congregation[s] of God**” (Neh. 13:1-3) that were bound by one supreme “**ordinance**” (Deut. 33:4-5, Num. 15:15) which necessitated that every individual in the congregation was **holy** (Num. 16:3, Lev. 19:2), “**righteous**” (Ps. 1:5), **saintly** (Ps. 89:5, 149:1), and **belonging to God** (Ps. 68:10, 74:2); hence, this congregated people was separated from all the **accursed things** and **people** who brought contempt upon the congregation (Josh. 7:13, Ezra 10:11-14). Therefore, all those whom God spoke of and named in various ways throughout scripture, saying, for example, “**A... shall not enter** into the congregation” (Deut. 23:1-8), were expelled – and this list of names included: “**the adversary**”, “**the heathen**” (Lam. 1:10), “**the ungodly**”, “**sinners**” (Ps. 1:5, Num. 15:30-31), “**evil doers**” (Ps. 26:5), “**the dead**” (Prov. 21:16), “**vain persons**”, “**dissemblers**”, and “**the wicked**” (Ps. 26:4-8, 12).

In reference to the congregations of the Church **in the Consummation**, of course, the continuation of these ideals is further confirmed: so, all the attendees of the congregation (Jer. 30:20) of the Church will be “**Priests**”, “**Ministers**” (Isa. 61:6, Rev. 20:6, Jer. 33:17-22), “**Levites**” (Isa. 66:21, Jer. 33:17-22), “**Kings**” (Rev. 5:10), and “**Children of God**” (Rom. 8:21).

Just as all citations have thus far proven, the attending congregants of the Church **in the New Testament** must harmonize with the criteria heretofore named, so that: the attendees of the congregation of the Church are Jesus’ “**sanctified**” “**brethren**” (Ps. 22:22, Heb. 2:11-12), and no one else! Hence the prayer, “Our Father” (Matt. 6:9, 1 Tim. 2:8).

CHAPTER #16: Having just examined the persons who congregated and assembled, specifically speaking, let us turn and gaze upon the locations in which the Church gathers: *The Land of Israel & Judah, The Kingdom of God, The City of Jerusalem, and Mount Zion*. In summary, the people of the Church in **the Old Testament, the Consummation, and the New Testament** were, will be, and are identifiable by **the rules** enforced at these various locations.

The people of the Church in **the Old Testament** were identifiable by **the rules** enforced at these locations in a strict and exclusive way, naming names.

According to Doctrinal Rule, the people who populated **The Land of Israel & Judah** were exclusively: “**the upright**”, “**the perfect**” (Prov. 2:21), those who put their “**trust**” in the LORD (Isa. 57:13), “**the faithful**”, “**he that walketh in a perfect way**” (Ps. 101:4-8), and those who were “**clean**” (Isa. 52:11). The people who were eradicated from the Land of Israel & Judah via the Death Penalty were: **false prophets** (Ezek. 13:9), **rebellious Israelites** (Hos. 9:3), “**the wicked**” (Nah. 1:5, Ps. 101:8), “**the transgressors**” (Prov. 2:22), “**the rebels**” (Ezek. 20:38-40), unconverted and forbidden “**strangers**” (Hos. 7:8-9, Isa. 1:7), “**a froward heart**”, “**whoso privily slandereth his neighbor**”, “**him that hath an high look and a proud heart**”, “**he that worketh deceit**”, “**he that telleth lies**”, “**wicked doers**” (Ps. 101:4-8), “**the uncircumcised**”, and “**the unclean**” (Isa. 52:1). The same rich and peculiar identity of the people is demonstrated a-new in each of the aforementioned titles or places of the Promised Land.

From a different angle of emphasis, the identity of the Church in **the Old Testament** is revealed by the term, **The Kingdom of God**, which was in fact *The Land of Israel & Judah*, and, as you will soon see, the people who dwelt therein were exclusive from the very beginning according to Doctrinal Rule. The Land of Israel & Judah became a settlement of the Israelite people BECAUSE God was KING: of a people, a territory, by Law, through Government, by war through battles in which God commanded and fought! The commissioning of the battle by the KING reveals the exclusivity of the Church in The Kingdom of God: “thou shalt save alive NOTHING that breatheth: but thou shalt UTTERLY destroy them”, “thou shalt consume ALL the people which the LORD thy God shall deliver thee; thine eye shall have NO PITY upon them... (Deut. 20:16-17, 7:16). In other words, God was saying that the native inhabitants of the Promised Land were **exceedingly great sinners** (Lev. 18:24-30, 20:22-27, Deut. 9:1-5), and because the Promised Land had been chosen by the KING as His Dominion, the Church, sinners had to be eradicated from the domain. There were **no sinners** allowed in the Church – *in the places* or *among the people* where the Church gathered before God – according to the Dominion of the KING. If Israel allowed the native inhabitants to live and, thus, they were allowed to settle within the Promised Land at the same time as the conquering Israelites, the result was a **mixture** of saints and sinners in the Church --- a thing which God forbade at the pain of death! The KING said, “it will surely be a **snare** unto [the Church]” (Ex. 23:33, 34:12, Deut. 7:16, 25, 12:30, Num. 33:55, Judges 2:3). To be “**snared**” meant that they would eventually “perish” on account of this inordinate mixture (Josh. 23:13, Deut. 7:4, 20:18, Ex. 23:33, Deut. 7:26). The settlement of the Israelites in the Land of Israel and Judah was, in fact, the settlement of the Church; and because this settlement would be accomplished by war to the establishment of a Kingdom, Church Purity was demanded in the language of war (Ex. 23:23-24, 31-33, Ex. 34:11-17, Num. 33:51-56, Deut. 7:1-6, 16-21, 25-26, Deut. 12:1-4, 29-32, Deut. 18:9-14, 20:16-18, Josh. 23:1-16). Even so, on the contrary, Church Impurity was expressed in the following words and the like: “Judah...*could not drive out*” (Judges 1:19, 21, 27-28, 29, 30, 31, 32, 34). God’s warnings proved true and, indeed, the remnant of sinners who mixed in the Church did utterly destroy the Church, according to scriptures (Judges 2:1-15). Therefore this people, the Church, must be **sanctified, holy, and sinner-free**... or else God would forsake them (Josh. 7:11-13). All sinners, **Canaanite Sinners** or **Israelite-turned-Canaanite Sinners** must be killed and thereby expelled from the Church, The Kingdom of God (Deut. 13:8-9, 11, Deut. 13:5, 17:7, 12, 1 Cor. 5:13, Deut. 18:10, 13, 2 Cor. 6:17, 7:1, Deut. 29:18, Heb. 12:15, Hos. 7:2, 4, 7-10,

1 Cor. 5:2, 6-7, Ps. 106:34-39). The unholy and sinful chaos which ruled within once-born mankind worldwide – it was **unwelcome** in Israel. The passions and persons of hell were given *their boundary point*---stopping at the borders of Israelite settlements which encompassed the entirety of the Promised Land (Isa. 26:1-2, 60:18-19). My reader, Israel was sanctified to God as a “**peculiar**” and “**separated**” people (Ex. 19:5, Deut. 14:2, Lev. 20:24-25) above all other peoples on the face of the earth! Like the crest of earth was appointed by God and fixed with immovable fortitude before the whelming and untamable sea, the borders of Israel were appointed to withstand the untamable chaos of depravity that it would pass no further (Zech. 2:5, Isa. 4:5, 60:18-19, Psalm 48). As God “gave to the sea His decree, that the waters should not pass His commandment: when He appointed **the foundations** of the earth” (Prov. 8:29), even so, likewise, God gave **sin** and **sinner**s His decree that they should not pass into the camps, settlements, cities, or Lands of Israel – when He appointed **the foundations** of *The Kingdom of God* amidst the people of Israel (Isa. 26:1-2, 60:18-19). That which was expelled *without* would die if it was found *within*. Therefore if, in an overarching sense, the Church was known to be holiness unto the LORD according to the rules of the location, *The Land of Israel & Judah*, and by the rules which were consistent with the title, *The Kingdom of God*, then surely the more specified regions within these wider areas are holiness unto the LORD in like manner of exclusivity!

Even so, narrowing our focus of study, the Empire City of the Kingdom of God - **The City of Jerusalem** - was known by Doctrinal Rule in Old Testament Israel as: “the City of our God”, “the City of the Great King”, and “the City of the LORD of hosts” (Ps. 48:1, 2, 8)! And because the Presence of God was valuable to the people of Israel and the inhabitants of Jerusalem, the people determined to “cut off all **the wicked doers** from **the City** of the LORD” (Ps. 101:8) so as to secure the presence of God (Ps. 101:2). With all scripture heretofore considered, applied, and fulfilled, the inhabitants of **The City of Jerusalem** were not “**the wicked doers**” (Ps. 101:8), “**the adversary**”, or “**the enemy**” (Lam. 4:12). By no means! On the contrary, every citizen was a saint, every sinner they did morally hate (Deut. 23:1-8, Num. 15:30-31), and judgment was the filter of the populous who passed through **the Gates** (Isa. 26:8, Ps. 48:11, Zech. 8:16-19)! This **City** was a place in which “**the heathen**” would NOT come except in the case when the unholy sons of Adam broke through the boundaries which God had ordained by Law that none should trespass (Ps. 79:1, Isa. 26:1-2, 60:18-19). The **walls** and **Gates** of this **City** were not meant as mere barricades of defense in times of war, oh no! They were meant to be of old what they will invincibly and everlastingly become in the Consummation: **The Walls** and **Gates** of **SALVATION** (Isa. 26:1-2, 60:18-19, Rev. 21:22-22:5, Rev. 22:11-15)!

Finally, and with all things considered, what exclusivity of Doctrinal Rule shall we expect existed in what was known in the Old Testament as, **Mount Zion**? **Mount Zion** was called the Mountain that God “loved” (Ps. 78:68), and what was so lovable about it? According to the Doctrinal Rules exhaustively covered in the Chapter, the inhabitants and visitors of **Mount Zion** were exclusively: speaking in the present tense of that time, “**He that putteth his trust in [the LORD]**” (Isa. 57:13), he that has “**clean hands**” and a “**pure heart**” who has not “**lifted up his soul unto vanity, nor sword deceitfully**” (Ps. 23:4), He that “**walketh uprightly**” and “**worketh righteousness**” (Ps. 15:2), that “**speaketh truth in his heart**” and “**backbiteth not with his tongue**” (Ps. 15:2-3), He that does not do “**evil to his neighbour**” (Ps. 15:3), He who hates “**a vile person**” and “**honoureth them that fear the LORD**” (Ps. 15:4), “**He that sweareth to his own hurt and changeth not**” (Ps. 15:4), “**He that putteth not out his money to usury nor taketh reward against the innocent**” (Ps. 15:5), even these people, and none other, did “**receive the blessing from the LORD**” which was “**righteousness from the God**” (Ps. 24:5), which was, furthermore, the privilege to circuit **Mount Zion** and especially appear before God Almighty! Therefore was **Zion** remembered by God to be, metaphorically speaking, **pure silver** and **un-mixed wine** (Isa. 1:22). This means that **The City of Jerusalem** and **Mount Zion** was a “**faithful City**” which was “**full of judgment**” so that “**righteousness lodged in it**” (Isa. 1:21), before the silver became dross and the wine was mixed with water (Isa. 1:22), and after **Mount Zion** was **defiled**, God said: “I will turn My hand upon thee, and **purely purge away thy dross**, and **take away all thy tin**” (Isa. 1:25-26). This metaphorical **purging** and **taking away** was, in other words, the destruction of “**the transgressors**”, “**the sinners**”, and “**they that forsake the LORD**” (Isa. 1:27-28). Naming names, we know who the people of the Church at Old Testament **Mount Zion** were.

The people of the Church in **the Consummation** *will be* identifiable by **the rules** enforced at these locations in a strict and exclusive way, naming names.

According to Doctrinal Rule, the population of people who *will* inhabit **The Land of Israel & Judah** at the **Consummation** will be a regathered people of Israel and Judah which will become one family **by regeneration** (Jer. 31:1-14, Hos. 1:11, Ezek. 34:23-24, 37:11) and, thus, **by conduct**, they will meet **the special criteria** due to the title: “My people” (Jer. 31:1). Not only will the people, **via regeneration, no longer “sorrow ANY MORE AT ALL”** (Jer. 31:12, Rev. 21:3-5), but, also, they will **never again defile themselves by idols** or **backslide from salvation** (Ezek. 37:23). Likewise, as a consequence, the unified families of Israel will **not be divided** into two Kingdoms “ANY MORE at all” (Ezek. 37:22). According to the Gospel of Matthew, all of this will be made possible by **“the regeneration”** (Matt. 19:28) – not the regeneration of *the soul*, only, but *the body* and *the rest of creation* will be liberated, also, by a consummating regeneration that is yet to come (Rom. 8:18-23)! – and, because of this, there will be **NO MORE rebels, transgressors, or idolaters in all the Land of Israel & Judah** forevermore, and, notably, **everyone** in the Land will be **servants of the LORD** in Spirit and in Truth (Ezek. 20:37-42)! Hallelujah! Come Lord Jesus, come! *Till all the ransomed Church of God are saved to sin no more!*

According to Doctrinal Rule, the population of people who *will be* in **The Kingdom of God** at the Consummation (when the Lord Jesus will rule and reign forevermore) has been clearly named: it was written, **“the saints** possessed the Kingdom” as “joint-heirs” (Dan. 7:22, Rom. 8:17). In summation, they will be *few* in number like Christ said (Lk. 13:23-30), because they will not be **workers of iniquity** (Lk. 13:27). This means that they will be **“saints” (holy ones) inwardly and outwardly** (Dan. 7:18, 22, 27, Rom. 8:17), according to apostolic doctrine. This **holiness** or **separateness** means that they were the **overcomers** of the World (Rev. 3:21) by the power of the Cross (Gal. 6:14). Through the Cross – the power of salvific mortification (Rom. 8:1, 13, Gal. 5:24) – this company of **saints** lived up to the name, **“holy one”**, hence they will **inherit the Kingdom of God** (because they exhibited behavior that **“becometh saints”** – Eph. 5:3). Undoubtedly, therefore, all **unrighteous** people will be **EXCLUDED from the Kingdom** (1 Cor. 6:9)! Naming names, this means that all such men are **STRICTLY EXCLUDED FROM THE KINGDOM: fornicators, idolaters, adulterers, the effeminate, abusers of themselves with mankind, thieves, covetous people, drunkards, revilers, and extortioners** (1 Cor. 6:9-10), **unclean people, filthy people, foolish talking people, jesting people, whoremongers, and the children of disobedience** (Eph. 5:3-7), **lascivious people, witchcraft users, hateful people, variant people, emulating people, wrathful people, argumentative people** (those who practice **strife** and **seditions**), **heretical people, envious people, murderers, partiers** (those who practice **revellings**), and such **like people** (Gal. 5:19-21), the **non-overcomers, the fearful, the unbelieving, the abominable, the sorcerers, and all liars** (Rev. 21:7-8). Glory to the Lamb of God that takes away the sin of the World! “For whatsoever is born of God **ovecometh** the World: and this is the victory that **overcometh** the World, even our faith” (1 John 5:4)! These are Church Members.

According to Doctrinal Rule, the population of people who *will be* in **The City of Jerusalem** at the **Consummation** is harmonious to how the work of redemption will consummate: it was prophesied of old, “All Israel shall be **saved**” (Rom. 11:26)! At this time, not one single man will be able to enter **the City of Jerusalem** unless he or she is saved! Explicitly, it was written, **the walls of the City** will be called **SALVATION** and **the Gates PRAISE** (Isa. 60:18-19, 26:1-2)! This mean that within this **City and Land**, there will be no more **sin, uncleanness, idolatry, false prophets, or unclean spirits** (Zech. 13:1-2); no more **unholiness** of any kind and no more **Canaanites** (Zech. 14:20-21); no more **“any thing that defileth, neither whatsoever worketh abomination, or maketh a lie”**, but only **those persons** whose names **“are written in the Lamb’s Book of Life”** (Rev. 21:22-22:5); only **those persons** who *were, are, and will be* **the servants of the LORD** (Rev. 22:3), or, **“they that do His commandments”**, will enter into **the City of Jerusalem**, because **“without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie”** (Rev. 22:11-15). Glory be to God! Only those persons who make-up a **“righteous nation which keepeth the truth”** will enter into **the City of Jerusalem** (Isa. 26:1-2)! This is the Church.

According to Doctrinal Rule, the population of people who *will be* ascending or dwelling upon **Mount Zion** at the Consummation must be just as **the Mountain itself** will be --- **“HOLY”** (Joel. 3:15-18)! *The people* shall be as the *place!* God said, “I will place **salvation** in **Zion** for Israel My glory” (Isa. 46:13). What a glory! This means that **“no strangers”** will *pass through* her any more (Joel. 3:17). No **unsaved man!** And as a result of glorious and unspeakable judgments, **“strange children”** will be eradicated from **the Mountain** (Ps. 144:6-8, 11). The operation of these judgments will begin at the bodily appearance of the GOD-MAN, Jesus of Nazareth, who will return upon **the Mount of Olives** (Zech. 14:4, Acts 1:11-12) and ascend **Mount Zion** (Rev. 14:1-5) – there to

fulfill all the glorious prophecies and promises of salvation **in Consummation**. This exclusive people, the Church, who will be allowed to ascend Mount Zion, are named in scripture: a “**righteous nation which keepeth the truth**” (Isa. 25:6-26:2), **the people who followed the Lamb “withersoever He goeth”**, the “**redeemed from among men**”, those who were “**not defiled with women**” and were “**virgins**” (2 Cor. 11:2-4, Jas. 4:4, Rev. 19:7-8), “**the firstfruits unto God and to the Lamb**”, those whose mouths had “**no guile**” and whose persons were “**without fault**” before the Throne of God (Rev. 14:1-5). Thus, the question remains for the Church of the 21st century: “**WHO**” are we (Ps. 15:1, 24:3)? “**Blessed are *the pure in heart*: for they shall see God**” (Matt. 5:8)! These are authentic Church Members according to scripture.

The people of the Church in **the New Testament** are identifiable by **the rules** enforced at these locations in a strict and exclusive way, naming names.

In other words, the Church of **the New Testament** is identified and understood according to the rules of **The Land of Israel and Judah** depicted in **the Old Testament** and **the Consummation**. According to Doctrinal Rule, this means that the population of people who are inhabitants of **The Land of Israel & Judah** in **the New Testament** are **the regenerate: Jews and Gentiles** by flesh who have been inwardly regenerated into Israelites in Spirit and in Truth! For this reason, Paul said to the Gentiles, “if ye **be Christ’s** then are ye **Abraham’s seed**” (Gal. 3:29). By the indwelling of Christ via **regeneration**, every race of man does become **Abraham’s seed** spiritually speaking, **inward Jews** legally speaking, and “**the circumcision**” truthfully speaking (Gal. 3:29, Rom. 2:25-29, 9:6, Php. 3:1-3) – therefore they are, rightly called, “**the Israel of God**” (Gal. 6:15-16). They are, furthermore, “**a chosen Generation, a Royal Priesthood, an Holy Nation, a peculiar People**” (1 Pet. 2:9-11, Ex. 19:5), which means that they are “**fellowcitizens with the saints**” of the Old Testament, and they are, now, “**of the Household of God**” (Eph. 2:18-19). By **the 2nd birth**, Christians of all fleshly races are made into **natives** and **ambassadors** of the Nation of Israel. By **spiritual position**, Christians have **come** (Heb. 12:22) to the same place which they have been made to **sit** (Eph. 2:6) - **The Land of Israel & Judah** (the Heavenly Country), **The Mountain of Zion, the Heavenly Jerusalem**, unto Join-Heir Thrones to rule and reign with Christ (Heb. 11:14-16, 12:22, Eph. 2:19, Rom. 8:17). All the aforementioned details of identity are true via the inner-workings of redemption which are, in summation: **the regeneration** (Titus 3:5), **the adoption** (Rom. 8:15), **the Kingdom** (Lk. 17:21, Col. 1:13, Eph. 2:6), **the resurrection** (Rom. 6:4), **eternal life** (1 Jn. 3:15, 5:12-13), **overcoming power** (Eph. 2:5, 1 Jn. 5:4), **the defeat of death** (Rom. 8:2-6, Eph. 2:5), **the light** (Eph. 5:8), **the revelatory sight** (2 Cor. 3:17-18, 1 Cor. 13:12, Heb. 11:27), **knowing God** (1 Jn. 2:4, Jn. 17:3), **conformity to Christ** (1 Jn. 2:4-6, 4:17), and so on. Therefore, at last! Let us understand **the New Testament** in *perfect harmony* with **the Old Testament** and **the Consummation** in the matter of Church Purity! Naming names, this means: unconverted “**strangers**” and “**foreigners**” are forbidden entrance to the Church (Eph. 2:18-19); for, who else would dare *draw near* (Heb. 10:19-23)!? And, furthermore, who else could *draw near*! The rules of holiness in the Church do not change from *shadow-to-reality-to --- the Consummation!*

The Church of **the New Testament** is identified and understood according to the rules of **The Kingdom of God** depicted in **the Old Testament** and **the Consummation**. According to Doctrinal Rule, this means that the population of people who are **citizens, ambassadors, inheritors, and possessors** of **the Kingdom of God** in the New Testament are an **otherworldly people**, by necessity. Testifying to this, Jesus Christ said, “**My Kingdom is not of this World**” (John 18:36). Though **the Kingdom** is mysteriously invisible to most of the World, it is revealed to men on the day of their 2nd birth into its jurisdiction (Jn. 3:3, 5); thus to all **born again** individuals, Christ said: “**BEHOLD, The Kingdom of God is within you**” (Lk. 17:21)! This people of **the Kingdom** are **fruit-bearing, repentance-keeping, believers** who have become **Abraham’s seed**, no matter their original nationality according to the flesh (Matt. 8:10-12, 3:7-10, Gal. 3:14). For the establishment of this **Kingdom**, or, in other words, for the Gentiles to be **born again** into this blessed lineage so as to become the Church, WAR transpired (1 Jn. 3:8, Lk. 2:34-35): a conquering King took **captives** by force (Josh. 5:13, Matt. 16:18, 23:15, 2 Cor. 4:3-4, Eph. 4:8-10, Heb. 2:14-16, Judges 5:12, Ps. 68:18, Rom. 5:21, Col. 2:15, Rev. 1:18)! Now, at present, those were rescued by Christ **do fight for, with, and in** Him (Matt. 10:34, Eph. 6:10-17, Col. 1:18, 1 Cor. 7:22, Rom. 13:11-14, 1 Tim. 1:16, 2 Tim. 4:7) because the battle continues on, still yet, inasmuch as **the Kingdom** advances upon other souls to save. **The Church Militant** knows that there are yet more souls to be freed from Satan’s tyrannical laws of sin (Rom. 8:2-4, 6:14, 7:23, 14:17). With war-like preparations of heart, the Christians, in adoration of their King, **adhere to the Cross** which does violence to all flesh (Gal. 2:20, 5:24, 6:14)! With **moral**

hatred, the King's Army marches onward to **kill all flesh** (1 Cor. 15:50, Lk. 14:26, Jn. 12:25, Gal. 5:24)! The BATTLE rages in present-tense combat: **Heaven** against **Earth** (Col. 3:5, Rom. 8:13, Php. 3:19, Col. 3:1-3), **Light** against **Darkness** (Rom. 13:12, Col. 1:12, Eph. 5:8, 6:12, 2 Cor. 6:14), **the Spirit** against **the Flesh** (Rom. 8:1, 4, 6, Gal. 5:16, 24-25, Jn. 1:12-13, 2 Cor. 7:1), **the sons of God** against **the sons of Adam** (Gen. 6:2, 1 Cor. 15:22, Rom. 5:12, Gal. 4:29, Rom. 8:7), **the family of God** against **the family of Satan** (1 Jn. 3:10, Matt. 10:25, 2 Cor. 6:17-18), and **the twice-born** against **the once-born** (John 3:3, 5, 1 Cor. 2:14, Eph. 2:2-3). The CODE of the King's Army lives and fights so that **the Clean** prevails against **the Unclean** and **Virginity** prevails against **Adultery** (2 Cor. 11:2, James 4:4, Rev. 14:4). Therefore, like battles of old wherein **all Canaanites** needed to die in the advancement of **the Kingdom of God in the Old Testament**, **all flesh** must die in the advancement of **the Kingdom of God in the New Testament**. And, like as the climactic finality of redemption in the Consummation wherein, it was written, "flesh and blood cannot inherit the Kingdom of God" (1 Cor. 15:20), even so, now, the same rule applies in the Church of the New Testament (Rom. 8:1, 13, Gal. 5:24). This means that the Kingdom's soldiers are employed with mercilessness and pitilessness to annihilate the flesh unto death for the establishment of Kingdom-wide or Church-wide holiness and purity (in what is called "**the perfection holiness**" – 2 Cor. 6:17-7:1), and, all of this, for the obtaining of **the promises of salvation**, or else, like of old, the Church will suffer **the promises of damnation** decreed by scripture as a threat to all violators of Church Purity. You see, perfect parallelism resounds!

The Church of **the New Testament** is identified and understood according to the rules of **The City of Jerusalem** depicted in **the Old Testament** and **the Consummation**. According to Doctrinal Rule, this means that the population of people who are **the children of The City of Jerusalem in the New Testament** are **saved** (Gal. 4:25-26, Heb. 12:22), **persecuted** (Heb. 13:13-14, 2 Thess. 1:4-5), **strangers to the earth** (1 Jn. 2:6, 16, 4:5, 5:19, Titus 2:11-14), **lights in the world** (Php. 2:15), and **rulers in the world to come** (Mk. 10:30, Lk. 18:30, Heb. 2:5, 6:5). In harmony with this identity, and notably, the entire lifespan of these individuals on earth is called **sojourning**, *mere sojourning!* They *are sojourners!* Rightly said, because these people are **citizens of the Heavenly City, Jerusalem** (1 Pet. 1:17, Heb. 12:22, Mk. 6:21), the same place where they long to be (Ps. 137:1-9, Isa. 62:6)! You see, they "**desire a better country**", "wherefore God is not ashamed to be called **their God**" (Matt. 10:32-40, Heb. 11:16). They are **godly** because they are *born of the City of God* (Ps. 48:1, 8), and **sinners** are **worldly** because they are *born of the World* (1 Jn. 4:5-6, 2 Cor. 4:4, Eph. 6:12). **New men** belong to a New World, the "**New Jerusalem**" (Rev. 21:2), the "New Heaven and a New Earth" (Rev. 21:1), where dwelleth Him who said, "Behold, I make all things NEW" (Rev. 21:5). Even so, God is "HOLY, HOLY, HOLY" (Rev. 4:8), His Spirit is a "Holy Spirit" (1 Thess. 4:8), and those that *walk in Him* are "**holy**" (Heb. 12:48), therefore they are not **strangers**, but **citizens** and **friends** of "**the Holy City**" (Rev. 21:2). None other "may *enter* in through **the Gates into the City**" (Rev. 22:14)! This **holy people** of the Church, they are *not friends of the World* nor are they **adulterers against God** (Jas. 4:4, 2 Cor. 11:2-4, Rev. 14:4), like all the **disobedient children** are (Eph. 2:2). They are, rather, **friends of God** and **enemies of the devil** (Jas. 2:23), and this is their **strangeness** (1 Pet. 4:1-4). They are "**true worshippers**" of God, having **died to flesh and sin** (2 Cor. Jn. 5:23, Php. 3:3, Rom. 8:13, 1 Cor. 1:29). These are **heaven-born men** and **heavenly citizens** who are **free from iniquity!** Therefore, they are **recognizable men** who are welcomed into **the Heavenly Gates of Jerusalem** (Lk. 13:24-30, Rev. 3:11-13). "**Blessed**" are these men, because they "**do His commandments**" (Rev. 22:14-15), scripture declares! All other men are illegals, **foreigners** and **aliens**, therefore they are *unrecognizable* to God and *unwelcomed* into **the City of Jerusalem**; they are eradicated, excommunicated, and non-existent in the Churches of **the Old Testament**, **the New Testament**, and **the Consummation**, even so let it be!

The Church of **the New Testament** is identified and understood according to the rules of **Mount Zion** depicted in **the Old Testament** and **the Consummation**. According to Doctrinal Rule, this means that the population of people which has ascended **Mount Zion in the New Testament** is **Gentile-Israelite** by race, **stranger-free** by law, **ingratiated** by unmerited favor, and **godly-fearful** by nature – therefore they are a **holy people** (Heb. 12:22, Ps. 24:3, Joel 3:15-17, Heb. 12:18-29, 1 Pet. 1:15-16) who does **hear the voice of God** from the standpoint of a superior Mountain than Sinai, and they are **obedient** (Heb. 12:25)! And, in like manner to Sinai, they **eat** and **drink** on the Mountain while they *see God* and live. What a Glory! Harmoniously, the people who *were* and *will be* on **Mount Zion** in the Church of **the Old Testament** and at **the Consummation** do, *right now*, have the same **identity** in the Church of **the New Testament**.

CHAPTER#17: Having just examined the geographically larger locations and the assemblies and congregations of the populous therein, our study narrows down to [The Temple, Tabernacle, House, & Sanctuary of God](#). The aforementioned *places* are THE SAME PLACE, but in four different stages of Old Testament redemption. For this reason, our study in this Chapter is more focused and less diverse; meaning, we will examine **the rules of holiness** pertaining to this location in **the Old Testament**, in one section, and **the rules of holiness** pertaining to this location in **the New Testament** and **the Consummation**, in another section, instead of using three sections like the former Chapters.

The people of the Church in [the Old Testament](#) were identifiable by **the rules** enforced at this location in a strict and exclusive way, naming names.

Needless to say, the assembly or congregation of people who were permitted court or building entrance to [The Temple, Tabernacle, House, & Sanctuary of God](#) in **the Old Testament** were **HOLY** unto the Lord. For this reason, **the Sanctuary** was exceedingly “**amiable**” (Ps. 84:1): a place of revelatory, eye-opening experiences where men saw God (Ps. 63:2), His ways, works, and purposes (Ps. 68:24, 77:13), and therefore all saints were compelled to look thereto for help from God (Ps. 20:2). Those individuals who **entered** and **abode** therein were *blessed, chosen, and caused to approach* (Ps. 65:4, Jer. 11:15) unto an otherwise **unapproachable place – HOLY PLACE** – where everything must be “**cleansed** according to the **purification** of the **Sanctuary**” (2 Chron. 30:19). Revealing the commonplace introspection that every individual underwent before entering this place, the LORD questioned: “**Who then is able to stand before Me?**” Even so, God made sure that all **impure people** were petrified to violate the purity of this place (by immediate and inescapable judgments: Job 41:10, Jer. 7:1-15, Ezek. 9:1-8). Therefore, let us understand! God’s immediate Presence was **the people’s sanctification** (Ex. 23:20-21, Deut. 4:7, Ex. 33:14, 16, 34:9-10). The place where God and the people met was a “**Sanctuary**” because of the **sanctification** of the **people** and **place** (Ex. 15:17, 25:8, 20:24). A Sanctuary is a “**cleansed**” place (Ezek. 45:18) which was ruled by “**Laws of purification**” (2 Chron. 30:19). Such a place as this required *ministers* (“them that **keep the charge** of the Sanctuary” - Num. 3:32), and they too, like the actual place, needed to be **purified, cleansed, and sanctified**. The *ministers* of the **Sanctuary** were the **Levites** (which included the **Priests**). They were the foremost class of **holy persons** who were, above all, called to **stand before God**. The **Levites**, who entered His “**Sanctuary**” (Ezek. 44:15-16), and the prophets, who stood before God’s special presence (Jer. 15:1, 19), were the shepherds and pastors of God’s people, and according to scripture they were “**chosen**” for this office because they were “**like**” God (“a chosen man” - Jer. 15:19, 49:19, 50:44, 2 Chron. 30:22). Everything done at this place were deeds done *directly and immediately* before God’s Face (Lev. 20:3), thus when or if a **Priest** or **Levite** sinned in this place it **defiled the Sanctuary** and **profaned** the Name of God (Lev. 20:3, 7-8). Ultimately, if the iniquity was not **cleansed** it must be eradicated by death (Lev. 20:14). Likewise, **the Priesthood** could not *draw near* without the associated “**putting off**”, “**putting on**”, and “**washing**” **REGULATIONS** (Lev. 6:10-11, 24, 26, Titus 3:5, Eph. 5:26, Eph. 4:22-24, Col. 3:9-10, Rom. 13:12, 14). Concerning other **ceremonial qualifications**, the sons of Aaron were *permanently disqualified* from the priesthood if they had a “**blemish**” or were “**blind**” (Lev. 21:18, 23), and they were *temporarily forbidden* from priestly orders as long as they were “**unclean**” (Lev. 7:20, 21:17-23, 22:3, 22:9). Acts of delinquency there did **defile the Temple of God** and result in death (Lev. 22:3, 9, 1 Cor. 3:17). The **Priests** and **Levites** existed in part to instruct all other **Israelites** to put a **difference** between the **clean** and **unclean**, the **holy** and **profane** (Ezek. 22:26, 44:14, 2 Chron. 23:19, 30:22, Neh. 8:7-8, 8:3, Ezek. 44:23-24), because on an *individual* or *nationwide* scale of consequence, a violation there resulted in death and annihilation everywhere (Num. 3:38, 19:13, 17:12-13, 18:5, Zeph. 3:4, Jer. 23:11, Ezek. 44:7-9, 8:6, 24:21, 5:11, Lam. 1:10, 2:7, 20, 4:1, Isa. 63:18, Ps. 79:1, 74:1-8, Zech. 9:8-9, 14:20-21)! Hence the terrifying question, my reader! “LORD, **WHO** shall abide in **Thy Tabernacle?** **WHO** shall dwell in **Thy holy hill**” (Psalms 15:1)? Marvel at this, and be astonished! NO **wicked persons** were allowed inside the courts or walls of **God’s House** (Lev. 20:14)! Can you name the names, my reader? In an OT sense, that is, “no **strangers**” (Num. 3:38, Ezek. 44:7-9), no “**Canaanite**” (Zech. 14:20-21), no “**oppressor**” (Zech. 9:8-9), no “**uncircumcised**” (Ezek. 44:7-9) were allowed in **God’s House**! Whether “the **enemy**” (Ps. 74:1-8, Lam. 2:7), Israel’s “**adversaries**” (Isa. 63:18, Lam. 1:10), “the **heathen**” (Ps. 79:1, Lam. 1:10), those **unclean** by dead bodies (Num. 19:11, 13), or simply put – the “**unclean**” (2 Chron. 23:19) – all were expelled from the hallowed honor granted to redeemed humanity in that, on earth, they were enabled to stand before God’s immediate and special presence which abode in **the Temple**! Giving further language to the exclusivity of **The Priesthood** in Old Testament, these were terms of **acceptance** or **rejection**: Aaron’s sons who were “**holy**” (Lev. 21:7), “**anointed**” (Lev. 21:12), and “**washed**” (Ex. 30:20-21, 40:12, Lev. 16:24, 26), having “**put**

on his linen garment” (Lev. 6:10-11) – therefore they were enabled to minister in **the Sanctuary**, and none else! On the contrary, if any of Aaron’s sons were **defiled by dead bodies** (Lev. 21:11, Num. 19:13), or otherwise, had “a **blemish**”, is “a **blind man**” (Lev. 21:18, 23), or in any regard, had “**uncleanness**” upon him (Lev. 7:20, 21:17-23, 22:3), they were disallowed entrance into **the Sanctuary of God**. Ceremonially they needed to be “**purified**”, “**sprinkled**”, and in “**separation**” (Num. 19:13). Under the pain of death, God warned: “Whosoever he be of all your seed among your generations, that goeth unto **the holy things**, which the children of Israel **hallow** unto the LORD, having his **uncleanness** upon him, that soul shall be **cut off** from **My Presence**, I am the LORD” (Lev. 22:3). My reader, if these **rules of holiness** regulated the people who attended or abode at this location in the Church of **the Old Testament**, rules which were but *shadows* of future *realities* to come, according to scripture, should we expect the New Testament inspired writers to identify and describe Christianity in the aforementioned terms and the like? Of course!

The people of the Church in **the New Testament** and at **the Consummation** are and *will be* identifiable by **the rules** enforced at this location in a strict and exclusive way, naming names.

The Church of **the New Testament** and **the Consummation** is identified and understood according to the rules of **The Temple, Tabernacle, House, and Sanctuary of God in the Old Testament**. According to Doctrinal Rule, this means that the population of people who *enter* or *abide* at this location will be identified and codified with the same terms depicted in the Church of **the Old Testament**, with equal exclusivity. In the clean place of the New Testament Church, the sanctification of an earthly place happens whenever the sanctified people of the Church do gather together, and wherever they gather does become a sanctified place because of the presence of the Sanctifying One: Jesus Christ said, “there am I *in the midst* of them” (Isa. 8:14, Ezek. 11:16, Matt. 18:18-20, Heb. 10:25, Eph. 4:4-6, 1 Cor. 1:30, Php. 1:27, Acts 4:24, Matt. 6:10). Special audience with Christ *in this way* cannot be apprehended without **the Code of the Priesthood** in order and without **defilement** (2 Cor. 6:17-7:1, Isa. 56:7, Matt. 21:13): **holy washings, holy waters, blood-sprinkling, beautiful garments, and undefiled conduct** (Heb. 10:19-25, Heb. 10:22, 1 Pet. 1:2, Titus 3:5, Eph. 5:26, Isa. 52:1, Rev. 19:7, Eph. 4:26-27, 1 Cor. 3:17, Rev. 3:4). This is because, notably, an order of “**Royal Priesthood**” continues in the New Testament (1 Pet. 2:9-10, Heb. 7:3, 1 Pet. 2:4-5)! Therefore, the **priests** are required to keep the “**putting on**” and “**putting off**” regulations necessary for **ministry** to the King (Rom. 13:14, Gal. 3:27), which means: according to Ephesians 4:22-24, to “**put off**” the “old man” results in a “**putting away**” of: **lying, anger, stealing, corrupt communication, bitterness, wrath, clamor, evil speaking, malice, and un-forgiveness** (see Eph. 4:22-32); according to Ephesians 4:22-24, to “**put on** the new man” results in a renewal of **the entire-man**, in *thought, word, and deed*, because the new man is “created in **righteousness** and true **holiness**”, and thus the man **speaks the truth, works hard, gives to the needy, and with edifying speech, is kind, tenderhearted, and forgiving** (see Eph. 4:22-32); according to Colossians 3:9-10, to “**put off** the old man” results in **putting off** of: **anger, wrath, malice, blasphemy, filthy communication, fornication, uncleanness, inordinate affection, evil concupiscence, covetousness, and idolatry** (see Col. 3:5-17); according to Colossians 3:9-10, to “**put on** the new man” results in a renewal of **the entire-man**, in *thought, word, and deed*, because the new man is “the image of Him that created Him”, which means that “Christ is all, and in all”, therefore the man is **merciful, kind, humble, meek, longsuffering, forbearing, forgiving, charitable, peaceful, thankful**, and because he is of **a continual mind** to meditate on wisdom in his own personal time, he **zealously pursues** opportunity to **teach and sing** to others (see Col. 3:5-17)! Let **The Code of the Priesthood** be understood by all! Those who are arrayed in Christ, these are Priests! And this Christ is, according to the aforementioned **beauties of holiness, the Priestly Garment of Righteousness** whereby NT saints find boldness to *draw near, attend, and minister* within **the New Testament House of God!** Thereby being enabled to draw near, it is for **ministry** (1 Cor. 9:13, Heb. 13:10, 1 Cor. 5:7): the **offering of incense** (Ps. 141:2, Rev. 5:8, 8:3-4, Isa. 56:7, 1 Tim. 2:1-8, Eph. 6:18-20, Jude 1:20-21) and **priestly sacrifices** (individually: Rom. 12:1-2, Gal. 2:20, 1 Cor. 15:31, 1 Pet. 2:4-5, Heb. 13:15-16; corporately: Rom. 15:15-19, Php. 2:17-18, 1 Cor. 10:16-17; ceremonial qualifications: “**holy**”, “**acceptable**”, “**perfect**”, “**without blemish**”, and “**sanctified**”). All others who dare to draw near are forbidden, unacceptable, and unholy invaders into the NT Holy Place, a crime justly punished in the Old Testament and terrifyingly possible in the New Testament (2 Chron. 26:16-21, Num. 16:35-38, Eph. 2:18-19, Ps. 51:15-17, Prov. 15:8, Isa. 29:13, Prov. 15:29, Heb. 13:10, Prov. 28:9, Lev. 10:1-4, Num. 16:7, 26-27, 31:35, 2 Cor. 6:17-7:1). From another typological vein which is of equal significance to the **holy requirements of the Priesthood**, and terrifyingly serious, is the fact that Christians are *likened to* and have *become living stones of the Temple of God in the New Testament*. Speaking of this, the inspired writers boldly declared that Jesus Christ

has become “the Chief Corner Stone” (Eph. 2:20) for the **New Testament Sanctuary**, and those persons who assemble together within this “**Spiritual House**” are the “**Holy Priesthood**”, who also are “**as lively stones**” “framed together” (see Eph. 2:19-22, 1 Pet. 2:4-5, Ps. 118:19-24, Isa. 8:13-22, 1 Cor. 3:9, 16-17, Heb. 3:6). As the doctrine unfolds with greater and greater significance, it is evident that **the saintliness** of the **Priesthood** is a code of equal strictness to **the sanctity** of the **stones of the Temple**.

In other words, the stones must be “**chosen**”, “**elect**”, “**precious**” (1 Pet. 2:4-8). By essence, this means that they must be **incorruptible, glorious, powerful, spiritual**, and **heavenly** (2 Cor. 5:17, Eph. 3:16-17, Col. 3:10, Rom. 2:7, 1 Cor. 15:42-50, Rev. 21:9-22), instead of **corruptible, vile, weak, carnal**, and **earthly** (1 Cor. 15:35-50, Php. 3:21, Rom. 7:24, 2 Cor. 5:1). This means, in other words, they are of an **acceptable grade**, either **gold, silver**, or **precious stones** (2 Chron. 24:14, Lam. 4:2, Mal. 3:3, Rom. 9:21, 1 Thess. 5:23), and not an **unacceptable grade**, which is **wood, hay, stubble**, or other **earthly-objects** (1 Cor. 3:12-15, 2 Tim. 2:19-22). If any preacher or person [stone] of the **Temple of God** is a **defilement** of **wood, hay, stubble**, or other **earthly-objects**, God warns, “**him shall God DESTROY**” (1 Cor. 3:17). Christians are commanded to keep the **House of God** without **defilement** through a **purging** of all unacceptable stones (2 Tim. 2:21). If saint-to-saint judgment fails to do the **purging** (2 Tim. 2:21), God brings the **FIRE: a Salvific Fire**. Some will survive and some will not (Prov. 17:3, Matt. 3:11, 1 Cor. 3:13-15, Num. 31:21-24, Amos 4:11, Jer. 6:28-30, 9:1-9, Isa. 41:21, 48:8-12, Ps. 66:8-15, Ezek. 22:17-22). If the **defilement** of the **Temple** pervades the whole **House**, God will immerse the whole **House** in what is called, **the Baptism of Fire** (Lk. 3:16-17, Mal. 3:2-3, Isa. 1:25, Ezek. 20:38, Jer. 6:28-30, Amos 9:8-10, Zech. 13:8-9). Let us understand, therefore, that God will have His **House HALLOWED**. God’s chosen people, which are as stones, will be a “peculiar treasure” of a **holy** and **glorious** grade, a grade representative of the Lord’s Image (1 Pet. 2:9, Ex. 19:5-6, Deut. 14:2, 26:18, Eph. 2:19), or else, my reader, He will **burn, refine, melt, purify, purge, sift, fan, sever, baptize**, and those who are **imperishable** will be thus **revived**.

Henceforth, with the scriptural testimony laid-forth in Chapters 15, 16, & 17 in due consideration, overwhelming evidence begs from the Church one unwavering **conclusion**. Masterfully, inspired scripture does testify to the doctrines of Church Holiness in every stage of progressive redemption with perfect parallelism, naming names. “He that hath an ear, let him hear what the Spirit saith unto the Churches” (Rev. 2:7). Is your name on the list?

CHAPTER #18: The exhaustive proof of the aforementioned still begs further explanation. Indisputably, the New Testament Church is “**A Clean Place**” of clean individuals in assemblies or congregations, no matter where they gather, but multitudes will dispute with it because of opinionated misinterpretations of the fact that, “**The Old Testament Ceremonial Law has been Fulfilled by Christ and Disannulled for Christians**”. In reality, the formerly mentioned statements of fact are not contradictory or problematic. No. Rather, 21st century Christians are the problem. They do erroneously omit the glorious masterpiece of the New Testament by summarizing the relevance and life-application of Old Testament dynamics in one simple word: *abolished*. What robbery! Because, the truth be told, the Old Testament Law has been **fulfilled and disannulled, but not destroyed** (Matt. 5:17-19)! Meaning, it has not been made insignificant or irrelevant, but the contrary! Therefore, this Chapter is dedicated to solving what *appears* to be logically irreconcilable to most, a conflict easily conveyed by a simple quotation of two scriptures: “What God hath cleansed, that call not thou **common** [or **unclean**]” (Acts 10:15), and, “Touch not **the unclean thing**” (2 Cor. 6:17). Vast quantities of scripture have been written to clarify the coexistence and harmony of these two seemingly irreconcilable commands, but our study must be “line upon line, precept upon precept” (Isa. 28:10). We must begin, first of all, with the *earthly* and *heavenly* ministry of the Messiah. Jesus of Nazareth, the Reformer of the Old Covenant and the Testator of the New, is revealed to have *fulfilled* the Law in its primary veins, **The Moral Law** and **The Ceremonial Law**, on *earth* and in *heaven*, in the *past* and at *present*. The Reformer’s *fulfillment* of the **Law** did allow for an *abolishment* of specified aspects of Old Testament **Ceremonial Law**, some of which directly affect the practice of **the Clean** and **Unclean Laws** in the New Testament (shadow-to-reality), therefore, with all things in due consideration, it is truthful to affirm **The Disannulment of the Old Testament Clean & Unclean Laws**. Also, like Chapters 15, 16, & 17 did prove, parallel **codes of holiness** exist in the New Testament, **naming names**, all the while a real *disannulment* and *abolishment* has taken place in very specific ways. Pertaining to those matters of the **Law** which have been disannulled, one is of foremost relevance to the practice of **Church Purity** in the New Testament Church. The practice of **Territorial Uncleaness** in geographic regions on earth, as the **Law** prescribes, has been disannulled. Albeit, and notwithstanding, the Church is still “**A Clean Place**” in its own right.

CHAPTER #19: The inspired accounts of Jesus' earthly ministry conveyed in **the Gospels** (*Matthew, Mark, Luke, and John*) and the thrall of 1st century religious conflict that ensued, leading to the hill of Calvary, were directly relevant to **the Clean and Unclean Laws of the Old Testament** as the Pharisees and 1st century Jews understood them to be (a biblical explanation). To them, it appeared that Jesus of Nazareth was a lawbreaker, and for notable reasons. 21st century Christians are insensitive to and over-simplistic about the 1st century situation, but those who understand the teachings of **the Law** in the Old Testament, extensively addressed in **Chapter 18**, will immediately recognize just how significant and profound the clash between the Jews-and-Jesus really was. With the Law rightly understood, **Matthew's Cohesive Argument that Jesus of Nazareth was and is the Messiah** takes LIFE! Who Jesus was, where He came from, and where He was going changes everything! Thus, Matthew detailed the unprecedented characteristics of Jesus the Christ – that He was **Verified, Born, Hunted, Credentialed, & Distinct**. Matthew bore witness to the situational context in which Jesus said and did the things which he did in an effort to refute the notorious slanders of these events which pervaded the Jewish society of that time. Harmoniously and gloriously, Matthew further explained what Jesus' deeds preached: **A Message, Ministry, and Person Defended and Confirmed!** And, thereby, **The Accolades of a Reformer during "The Time of Reformation"** were preached and revealed in formerly unheard volumes of Gospel glory! Can you hear it? The **Gospel Tidings** have everything to do with who is **clean** or **unclean** in God's sight, according to New Testament scripture.

CHAPTER #20: Just as 1st century Judaism was led into widespread apostasy because of blind-eyed and wrongly emphasized convictions, 21st century Christianity has suffered the same fate; albeit in 21st century Christianity the blindness and wrongly emphasized conviction has taken A POLAR OPPOSITE position than the 1st century. The Christians today are not zealous for unbiblical and wrongly emphasized convictions of **separatism, holiness, and cleanness**, they are zealous for unbiblical and wrongly emphasized convictions of **unity, equality, and tolerance**. Hence, the Pharisaical Christians of the 21st century have never understood **the Gospel Message** of Matthew. Had they understood it, they wouldn't denounce the relevance of New Testament **separatism, holiness, and cleanness**. The primary deficiency which hinders understanding, is this: because **the Old Testament Law** of biblical Judaism isn't understood (covered in **Chapter 18**), neither is **Matthew's Gospel** which was written to Jews (covered in **Chapter 19**). Oh, there is a terrible deception underway! With horrific consequences! A craft of deceit which is unintelligible by those who are ignorant of the aforementioned truths heretofore laid-forth. These are deceptions built upon deceptions! Namely, that **1st Century Judaism and 21st Century Christianity Exist in Antithetical Trajectories of Apostasy**. Despite the popular Christian opinion, Old Testament **Clean & Unclean Laws** are explicitly cited and applied as **exemplary shadows** for New Testament **realities**. Firstly, we must understand that Old Testament, Jewish, **Clean & Unclean Laws forbade company with sinners**, a biblical truth which the 1st century Pharisees *attempted* to propagate **in the arm of the flesh** and in **the blindness of unbelief** (exhaustively addressed in **Chapter 18**). Secondly, we must understand that the New Testament **Clean & Unclean Laws do forbid Christian fellowship / company with sinners** (exhaustively addressed in **Chapter 21**). Without these truths understood in due order, 21st century Pharisaical Christianity will be rendered indiscernible; and, as a consequence, **The Temple of God** in the New Testament is **defiled** with **uncleanness**.

CHAPTER #21: To fully comprehend the meaning and significance of the Church, "**A Clean Place**", when it is **defiled** with **uncleanness**, once must look beyond **2 Corinthians 6:14-7:1**. There is much more to **The Doctrine of New Testament Separatism** than what is contained in those six verses from 2 Corinthians. **The New Testament Clean and Unclean Laws are defined** for us by the inspired writers of the New Testament, dissolving all disputes. Legal terms of **cleanness** and **uncleanness** are associated with *the experience* **salvation** and **damnation** all throughout the books of the New Testament, my reader! This is not an isolated doctrine. This is not unclear. By the legal term, "**Filthiness**", one must learn the enormity and pervasiveness of **humanity's guilt** before God. By the legal terms, "**Pollution & Corruption**", one must learn **the activity of the dead and the dying, the proceedings of and counteraction against spiritual corruption, and the health hazards associated with a careless and unconscious touch of unclean things**. By the legal terms, "**Uncleanness & Defiled**", one must learn the workings of **general uncleanness and inward uncleanness in relationship to unforgiven sin, the salvation experience, the prerogative of self-mortification, the spiritual activity of the once-born and backslidden, and the existence of cleanliness in the totality of our human faculties**. Furthermore, **the lawful terms which communicate the operation of New Testament redemption** must be understood in detail: namely, **Anointing Oil, Garments, Daily Sacrifices, Blood-Sprinkling, Water-Washing, Holiness, Sanctification, Consecration, Purity, Cleansing, and Purging**. Then, and only then, will the secret of power

be restored to the people of God to make them able ministers of the Gospel of Jesus Christ, as Duncan Campbell did boldly declare, “The secret of power is **separation** from all that is **unclean**.”

Volume I

The Church Realized

Who or what is the Church?



CHAPTER #1

The Gospel = “A Calling Out” into Separation

Section #1: Introduction
Section #2: Abraham’s Salvation
Section #3: Isaac’s Salvation
Section #4: Jacob’s Salvation
Section #5: Israel’s Seed in the Exodus Generation

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

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

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

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

A Church (ekklēsia) – “a calling out”

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

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

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

Abraham’s Salvation

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

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

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

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

New Testament Correlation

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

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

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

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

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

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

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

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

The Two-Fold Purpose of Physical Ordinances & The Law

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

Of Carnality (Physically) & Outwardly

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

Of the Spirit (Nature) & Inwardly

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

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

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

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

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

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

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

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

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

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

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

Isaac's Salvation

1) *A Calling Out: Separation Continued*

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

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

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

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

"Born After Spirit" – Gal. 4:29

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

"Children of the Free" – Gal. 4:31

"Children of Promise" – Gal. 4:28

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

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

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

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

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

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

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

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

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

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

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

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

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

Jacob’s Salvation

1) *A Calling Out: Separation Continued*

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

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

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

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

“I have **called** him” (Isa. 48:15).

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

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

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

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

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

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

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

Israel’s Seed in the Exodus Generation

1) *A Calling Out: Separation Continued*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

7 Plagues

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

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

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

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

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

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

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

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

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

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

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

The Passover (The Gospel of Sacrifice)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

They Were “The Church”

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

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

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

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

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

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

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

They Were “Saved”

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

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

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

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

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

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

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

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

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

They had the "Spirit" & "Christ"

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Oath to the present Exodus generation →

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

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

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

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

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

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

CHAPTER #2

The Church Defined at the Sinai Experience

Section #1: The Church from its Beginning (Genesis) unto Abraham

Section #2: In Retrospect from Abraham to the Exodus Generation

Section #3: The Church Defined, Recalled, & Revived

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

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

The Church from its Beginning (Genesis) unto Abraham

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In Retrospect from Abraham to the Exodus Generation

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Synonyms

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

Interpretations

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

Legal Identity

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Church Defined, Recalled, & Revived

#1) None of them were liars.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

No more weeping - Isa. 30:19

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

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

No more straying from God - Ezek. 14:11

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER #3

The Rules of the Union

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

Becoming “God’s People”, The Controversy

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

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

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

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

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

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

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

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

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

A Conditional Characterization

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Immediate Posterity of the Exodus Generation Raised Up

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Israel as “God’s People”, The Implications

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

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

“I will walk among you” – Lev. 26:12

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Individual Israelites

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

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

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

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

Corporate Israel

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

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

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

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

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

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

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

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

CHAPTER #4

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

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

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

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

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

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

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

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

2 Corinthians 6:16-7:1

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

Thematically Divided

A SALVIFIC GLORY EXCLUSIVE TO “THE CHURCH”

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

→

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

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

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

→

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

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

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

→

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

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

CONDITIONAL UPON THE KEEPING OF PECULIAR CHARGES OF CONDUCT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Divine Acceptance or Divine Rejection

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

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

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

"I will not accept them" – Amos 5:22

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

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

“I will accept you” – Ezek. 20:41

“I will accept you” – Ezek. 43:27

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Even so, Lord Jesus, come!

CHAPTER #5

The Prerogative for & Performance of Church Purity

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

The Immediate Presence of God = Immediate Judgments Against Sin

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Old Testament Call

“PUT AWAY”

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

“CUT OFF”

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

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

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

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

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

The New Testament Call

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

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

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

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

“**cast out**” – Gen. 21:10

“**purge out**” – 1 Cor. 5:7

“**castaway**” – 1 Cor. 9:27

“**cast forth**” – John 15:6

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

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

The Church = “the Called-Out Ones”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Church = “the Called-Out Ones”

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

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

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

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

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

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

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

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

The Spiritual Focus & Intentionality of a NT Church Assembly

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER #6

Divinely Empowered Civil Justice

(i.e. The Kingdom of God)

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

Section #2: The Vision Unfolded in Five Themes

Section #3: Theme #1

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

The Anatomy of The Church as a Civilization

The Anatomy of the Church in the Old Testament

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

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

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

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

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

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

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

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

Salvation

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

Damnation

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

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

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

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

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

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

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

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

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

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

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

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

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

Concerning individual Cities of Israel, it was written,

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

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

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

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

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

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

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

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

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

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

Divine Government

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

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

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

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

Divine Empowerment

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

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

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

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

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

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

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

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

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

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

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

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

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

The Vision Unfolded in Five Themes

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

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

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

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

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

Theme #1

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

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

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

Spiritual Judgments of Damnation via a DELUSION:

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

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

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

A Form of Religious Piety is Maintained

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

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

CHAPTER #7

Divinely Empowered Civil Justice, Theme #2

(i.e. The Kingdom of God)

Theme #2

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

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

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

Various Other Characteristics Stemming from FEAR

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

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

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

Important Observations

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

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

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

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

Chapter 1: A Fit Introduction to The Book of Proverbs

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

An Awareness of God's Imminent Judgment

the inevitable visitation of justice

Unlawful Sex

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

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

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

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

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

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

Thievery

The Greater Sort

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Lesser Sort

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

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

Covetousness

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A Parenthetical Clarification: What kind of FEAR?

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

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

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

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

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

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

Love for God

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

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

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

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

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

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

“My son, **keep** thy Father's commandment, and **forsake not** the Law of thy Mother: Bind them **continually upon thine heart**, and tie them **about thy neck**. When thou *goest*, IT SHALL LEAD THEE; when thou *sleepest*, IT SHALL KEEP THEE; and when thou *awakest*, IT SHALL TALK WITH THEE. For the commandment is a **Lamp**; and the Law is **Light**; and reproofs of instruction are **the way of life**.” – Proverbs 6:20-23

By the sheer experience of being loved by God, they loved God! And being constrained thereby they did hide His commandments in their hearts, they taught them diligently to their children, they talked about them in every conversation *in the House*, they talked about them when they are *walking by the way*, they talked about them when they did *lay down* and when they did *rise up*, for, the commandments of God were ever-before them like *as the frontlets* between their eyes, and, literally speaking, they did write them upon the posts of their Houses and on their gates as a memorial of love (Deut. 6:5-9)! Would to God every professing Christian of the 21st century would live likewise!

“And thou shalt love the LORD thy God with ALL thine heart, and with ALL thy soul, and with ALL thy might. And these words, which I command thee this day, **shall be in thine heart:** And thou shalt teach them diligently unto thy children, and shalt *talk* of them when thou *sittest in thine House*, and when thou *walkest by the way*, and when thou *liest down*, and when thou *risest up*. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy House, and on thy gates.” – Deuteronomy 6:5-9

By the strong compulsion of love for God, His commandments were as the apple of their eye, written upon the tablet of their hearts, and, they, being cherished, were like a sister and kinswoman to the soul (Prov. 7:1-4). Furthermore, also, nothing was comparable to their love for God and His commandments, which meant, nothing was more desirable or pleasurable to them – “For wisdom is better than rubies; and all the things that may be desired are not to be compared to it” (Prov. 8:11)! For this reason, also, they looked after the Living God’s illuminating face forevermore, as it was written, “Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of my doors” (Prov. 8:32-36). [Let the reader take note of this key principle of salvation: **(KEY)** - Without this behavior they could not obtain the knowledge of God or understand the fear of the Lord, which meant, in other words, they could not *hear* God, *see* God, *fellowship* with God, or *walk* with God (John 7:11-12, Rom. 12:1-4). This is because, God promised, “A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth” (Prov. 14:6).]

All of these passages do demonstrate how the Israelites had vital reality with God. They did not merely fear God, they loved God! And these two emotions were not contrary but complementary one to another. Anyone who sought not the LORD in this manner would certainly and inevitably be found out as a sinner in Israel, doomed to whatever Civil Justice would demand. If any citizen did not find repentance and restitution for sins committed... they would suffer the death penalty. This is why the Lord said (through Lady Wisdom),

“Now therefore hearken unto Me, O ye children: for blessed are they that **keep My ways**. Hear instruction, and be **wise**, and refuse it not. Blessed is the man that *heareth* Me, *watching daily* at My gates, *waiting* at the posts of My doors. **For whoso findeth Me findeth LIFE, and shall obtain favour of the LORD. But he that sinneth against Me wrongeth his own soul: all they that hate Me love DEATH.**” – Proverbs 8:32-36

Those who did not violently seek the LORD by *hearing* Him, *watching daily* at His gates, and *waiting at the posts* of His doors, they did not *find* Him! And if they did not find Him they did not find LIFE! In Israel, such men were doomed to die. The Lord did not merely discourage sinning by the threat of death, but He encouraged righteousness by the blessedness of salvation! Through Lady Wisdom, God said,

“Counsel is Mine, and sound **wisdom**: I am **understanding**; I have **strength**. By Me Kings reign, and princes decree **justice**. By Me Princes rule, and Nobles, even all the Judges of the earth. **I love them** that love Me; and those that seek Me early **shall find Me**. **Riches** and **honour** are with Me; yea, **durable riches** and **righteousness**. My **fruit** is *better than gold*, yea, *than fine gold*; and My **revenue** than *choice silver*. I **lead** in the way of **righteousness**, in the midst of **the paths of judgment**: That I may cause those that love Me to **inherit substance**; and I will fill their **treasures.**” – Proverbs 8:14-21

This is certainly the Old Testament expression of, “I am come that they might have Life, and that they might have it more abundantly” (John 10:10). Lady Wisdom was desirable, but if She was not desired then She was to be feared! In Israel, a life **without wisdom** IS a life **without God** ...a life of certain death. This is according as it was written and proverbially

experienced among all the people of Israel, “He that getteth wisdom loveth His own soul: He that keepeth understanding shall find good” (Prov. 19:8).

Love for the Brethren

The relationship with God, formerly addressed, compelled the Brotherhood of Israel to love one another. Hallelujah! “Behold, how good and how pleasant it is for Brethren to dwell together in unity” (Ps. 133:1)! Rightly did Paul say, “And above all these things put on charity, which is the bond of perfectness” (Col. 3:14)! Only true saints know the blessedness of this bond. Those who were bound together by this were bound together by God, “for God is love” (1 Jn. 4:16). This was the spiritual scenery in Israel when the Lord of glory had His way. “Israel was holiness unto the LORD, and the firstfruits of His increase” (Jer. 2:3), “a Noble Vine” and “wholly a right seed” (Jer. 2:21), therefore, glory to God! The citizens and Brethren of Israel loved one another fervently, with a pure heart and a good conscience toward God. My reader, let Solomon tell you!

Proverbs 3:21-35

“My son, let not them depart from thine eyes: keep sound **wisdom** and **discretion**: So shall they be LIFE unto thy soul, and GRACE to thy neck. Then shalt thou **walk in thy way** *safely*, and thy foot shall not *stumble*. When thou **liest down**, thou shalt not be *afraid*: yea, thou shalt **lie down**, and thy sleep shall be *sweet*. Be not *afraid of sudden fear*, neither of **the desolation of the wicked, when it cometh**. For the **LORD shall be thy confidence, and shall keep thy foot from being taken**.”

→ Walking with God & Warnings of Death

“**Withhold not good** from them to whom it is due, when it is in the power of thine hand to do it. **Say not** unto thy Neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee. **Devise not** evil against thy Neighbour, seeing he dwelleth securely by thee. **Strive not** with a man without cause, if he have done thee no harm. **Envy thou not** the oppressor, and **choose none** of his ways.”

→ Loving the Brethren

“For the **froward is abomination to the LORD**: but His secret is with the righteous. The **curse** of the LORD is in the House of the wicked: but He blesseth the habitation of the just. Surely He **scorneth** the scornors: but He giveth **grace** unto the lowly. The wise shall inherit glory: but **shame** shall be the promotion of fools.” – Proverbs 3:21-35

→ Warnings of Death and Destruction

Walking with God enabled love for the Brethren, and thereby the good-standing citizens were saved from “the desolation of the wicked, when it cometh” (Prov. 3:25). Why? Because God killed men who didn’t love their Brethren. Such men were froward against the Lord and an abomination unto Him. Therefore, He *cursed* them, *scorned* them, *withheld grace* from them, and *promoted them* to shame! If these were the doings of the KING, who could ward it off?

The behavior which promised LIFE, in Israel, was the behavior that matched biblical love. The Law explicitly commanded, “Thou shalt not avenge, nor **bear any grudge** against the children of thy people, but **thou shalt love thy neighbor as**

thyslf: I am the LORD” (Lev. 19:18). Through The Book of Proverbs the LORD became very specific about what He meant when He said, “thou shalt love thy neighbor as thyslf” (Lev. 19:18). For example,

Christ-like Behavior is Demanded & Expected:

- “Hatred stirreth up strifes: but love covereth all sins.” – Proverbs 10:12
- “A fool's wrath is presently known: but a prudent man covereth shame.” – Proverbs 12:16
- “A soft answer turneth away wrath: but grievous words stir up anger.” – Proverbs 15:1
- “A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.” – Proverbs 15:18
- “He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends.” – Prov. 17:9
- “The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.” – Proverbs 19:11

Do you see the *glory* of God? With such love-saturated character, *strife* was unstirred and appeased, *wrath* was turned away, *divided* friends were unified, and *transgression* was overpassed! *Wrath* was unseen, *shame* was covered, *soft answers* did abound, *love* was diligently sought after and followed, and *glory* shined! To the blessed citizens of Israel who were right-standing before God as saints, “Wrath is cruel, and anger is outrageous” (Prov. 27:4). They felt it was so, in their hearts. As “anger resteth in the bosom of fools” (Eccl. 7:9), love rested in the bosom of saints! The citizens of Israel didn’t live like Heathen Nations or love like Heathen Nations. For example, the heathen honored the cruel and vengeful who were mighty in strength. The heathen feared and respected those who were unruly in spirit and untamed by common fears. Israelites did, on the contrary, feel the truth of what was written: “He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a City” (Prov. 16:32). That was to say, they didn’t admire vengeance but, rather, slowness to anger. They didn’t admire untamed and unruly strength, but, rather, him that was temperate enough to rule his spirit (Prov. 25:28). Hallelujah!

The Israelite heart was like the heart of none other in all of humanity – it was redeemed! They panted after God and cried out for righteousness! They did heartily love and fervently obeyed the following commandments given to them by God,

“Thus saith the LORD, Let not *the wise man* **glory in his wisdom**, neither let *the mighty man* **glory in his might**, let not *the rich man* **glory in his riches**: But let him that glorieth glory in this, **that he understandeth and knoweth Me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.**” – Jeremiah 9:23-24

“Cease ye from man, whose breath is in his nostrils: **for wherein is he to be accounted of?**” – Isaiah 2:22

“And ye shall be **holy** unto Me: for **I the LORD am holy**, and have **severed you from other people** that ye should be Mine.” – Leviticus 20:26

Israel was adorned in the ornaments of character that were God’s delight. They disdained everything else. You see, my reader, the wicked backsliders of Israel were taken in the immorality of hatred. They lived love-less and uncharitable lifestyles. They, being infuriated and intemperate, attacked and fought against those who did their persons harm. These men were easily offended and personally offended, but the right-standing Israelites loved mercy (Mic. 6:8), held no grudge by forgiving their Brethren (Lev. 19:18), and loved their enemies (Prov. 25:21-22)! The right-standing citizens had respect unto the KING of Israel, and, thus, they felt humbled under the brightness of His countenance which did continually shine upon them. This being the case, they were meek. This being the case, they were enabled to live-out the commandment of God,

“If **thine enemy** be *hungry*, give him bread to eat; and if **he** be *thirsty*, give him water to drink: For thou shalt heap coals of fire upon his head, and **the LORD shall reward thee.**” – Proverbs 25:21-22

When Israelites exhibited any behavior contrary to love and charity, as the scripture has thus far defined, the Brotherhood and Citizenship of Israel faced the dangers of remedial chastisement or death via the Civil Magistrates. For this reason, love compelled citizens to maintain intense accountability. For example,

“If thou *forbear to deliver* them that are **drawn unto death**, and those that are **ready to be slain**; If thou sayest, **Behold, we knew it not**; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?” – Proverbs 24:11-12

“**Open rebuke** is better than secret love. Faithful are **the wounds of a friend**; but the kisses of an enemy are deceitful.” – Proverbs 27:5-6

You see, my reader? Love compelled accountability, Brother-to-Brother, and thereby the saints were kept from falling (Prov. 24:11-14). Let us also notice that, furthermore, where there was no love there was no accountability, Brother-to-Brother, but God would still keep count and punish those who did not deliver their slipping Brethren before they fell. Love wounded when necessary, to keep the backslider from falling under the death penalty.

Bridling the Tongue (Including Lying and False Witnessing)

Dear reader, the Lord’s instruction to Israel via The Book of Proverbs gets more detailed, descriptive, and helpful than the former two sections did express! For example, when an Israelite citizen was in the beginning stages of *slipping* from vital reality with God (i.e. love for God and love for the Brethren), what did it look like and how could it be stopped from the onset... that is, long before the soul was endangered by the death penalty? The Lord was kind and gracious to answer all questions of relevance like the former. By nature, God was compelled so to do, just as He said: “I have no pleasure in the death of the wicked, but that the wicked turn from his way and live” (Ezek. 33:11).

God administered forewarning signals to the *slipping* saints (those who slide from **Love for God** and **Love for the Brethren**). At the onset of their sliding they would *increasingly struggle* with associated sins that pertained to the diminishing of charity in the heart, a sliding which was manifest, therefore, according to The Spiritual Law set forth by Christ: “out of the abundance of the heart the mouth speaketh” (Matt. 12:34). Solomon did not disagree. As the “good treasure of the heart” diminished, the “good things” of the mouth diminished (Matt. 12:35), thus idle words and carnality increasingly abounded in place of that which was good and pleasurable to the LORD. No matter what dispensation or Covenant, the activity of the tongue was of eternal significance. The Lord Jesus said, “every *idle word* that men shall speak, they shall give account thereof in The Day of Judgment. For by thy words thou shalt be **justified**, and by thy words thou shalt be **condemned**” (Matt. 12:36-37). This was because the activity of the tongue did/does indicate true and false religion in the sight of God and man, as the apostle James confirmed: “If any man among you seem to be religious, and **bridleth not his tongue**, but deceiveth his own heart, this man’s religion is vain” (James 1:26, 1 Cor. 3:3).

When saving grace and true religion decreased among Israelite citizens, what did the LORD do? Were there remedial acts of chastisement and Civil Justice set in order? The situation was addressed in detail, my reader. Hear Solomon explain,

“The mouth of a righteous man is **a well of Life**: but violence covereth the mouth of the wicked.

Hatred stirreth up strifes: but love covereth all sins.

In the lips of him that hath understanding wisdom is found:

but a rod is for the back of him that is void of understanding.

Wise men lay up knowledge: but the mouth of the foolish **is near destruction**.” – Proverbs 10:11-14

Here we see the destiny of true and false religion in terms of conversation via *two mouths*, literally speaking. At *the mouth* - Solomon pointed - directing the eyes of Israel to see the words and conversations which flowed therefrom, words which do lead the soul unto two contrary eternal destinies. Solomon said, “*The mouth* of the righteous man is **a well of Life**”,

and, “*the mouth* of the foolish is **near destruction**” (Prov. 10:11, 14). From the former mouth came peace, love, temperance, wisdom, and knowledge, from the latter mouth came violent words, strife, un-forgiveness, hatred, and foolishness. This is how the text is most commonly understood... but there’s more to be known.

Solomon brought into view the means of rescue for the backslidden heart (1 Cor. 3:3). Solomon said, “a **rod** is for the back of him that is void of understanding”. All the former observations of the text must be interpreted in the light of this act of Civil Justice which was meant to be remedial. The circumstances were clear: If and when a citizen of Israel was backsliding from true religion and sincere charity so that, alas, strife, un-forgiveness, hatred, and even violence proceeded from the mouth, the *backsliding* saint would be held accountable for whatever sins were found worthy of magisterial punishment, sins that were commonly committed when the tongue was not bridled (i.e. abusive and violent speech which would lead to physical violence [Deut. 19:21, Gal. 5:15], rashness of thought and word which would lead to false-swearing, blasphemous threatenings in the Name of God, dishonest oaths, and un-kept oaths [Lev. 19:11-12, Deut. 23:23], and in extreme cases the mouth could be so inflamed with hatred and intemperance that it framed mischief by law through false witnessing [Duet. 19:15-21]). Carnality in the heart would accelerate the man into circumstances of Civil Justice and proportionate punishments therein, therefore Solomon said: “a **rod** is for the back of him that is void of understanding”. If the *backsliding* citizen did not find repentance even after he suffered the chastisement of the rod (which meant, namely, his heart was not restored into the knowledge and understanding of true religion), the purpose for which he was delivered to the Civil Magistrate was not achieved. He was supposed to be saved from the heart-condition which was “void of understanding”, through the **rod**! But, alas, he was turning into a *presumptuous sinner* against God! For this reason, Solomon said, “the mouth of the foolish is **near destruction**”. In Israel, all presumptuous sinners and unrepentant fools were publically executed (Num. 15:30-31). For this reason, Solomon forewarned,

“He, that being **often reprov**ed hardeneth his neck,
shall **suddenly be destroyed**, and that without remedy.” – Prov. 29:1

“Whoso **despiseth the word** shall be destroyed:
but he that **fear**eth the **commandment** shall be rewarded.” – Prov. 13:13

Oh, my reader! Can you see now why Solomon said, “He that keepeth his mouth keepeth his **life**: but he that openeth wide his lips shall have **destruction**” (Prov. 13:3)? Perhaps it is not so clear to you yet. To understand what was in Solomon’s heart one must first understand the infrastructure of Civil Justice in Israel. Well, my reader, who could expound the significance of this matter better than the Lord Jesus Christ? In “The Sermon on the Mount”, He did! The Lord Jesus said,

“Ye have heard that it was said by them of old time, THOU SHALT NOT KILL; AND WHOSOEVER SHALL KILL SHALL BE IN DANGER OF THE JUDGMENT: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.” – Matthew 5:21-26

Firstly, let us consider the anatomy of Israelite civil justice and rule by judgment and councils.

Secondarily, let us consider the three offences Christ is warning against.

Christ was not speaking against the Law so as to reform it. My reader, do you see how the offender that is depicted here is commended to seek atonement by a “gift before the altar” after all necessary repentance and restitution was performed (Matt. 5:23-24)? This is contextual to Jewish society, justice, and rule (a rule whereby God reigned as KING through men). The offender of the Law stood threatened by physical and spiritual judgment, by God-appointed Judges on earth and the

Lord's judgment in heaven, exactly as the Law demanded (Matt. 5:22, 25-26). Judges were appointed throughout Israel for all matters of Law-breaking (minor and major), and thus the scripture spoke of being in danger of both judgment and councils (Deut. 1:16, 16:18-22, 19:17-18, 25:1). All controversies of Law-breaking committed to the earthly Judges (Ex. 21:6, 21:22, 22:8-9, Num. 25:5). Upon their judgment all punishment would transpire, and in the case of civil disobedience to the Judges the death penalty was warned (Deut. 17:8-13). Therefore, with the grounds of Israelite judgment so clearly placed into position so as to uphold all justice, there must be witnesses for every un-confessed crime. The witnesses of any crime (sin) committed were of vital importance (Deut. 19:15). Seeing that power to kill resides in the Judges verdict of every accusation, witnesses must be honest and true. In the case that a man was incriminated by a false accusation, retributive judgment was returned upon his own head to the same degree he thought to condemn another ("*Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you*" – Deut. 19:19).

With the former contextual foreground in place the situation depicted in Matthew 5:21-26 is simplified. The Lord Jesus was not disagreeing with the moral Law. No, He was not nullifying it or reforming it even though it may appear that He was. As a new believer I once thought this way. At first glance it does appear that Christ is disagreeing with the moral commandment of the Law by saying, "But I say unto you" (Matt. 5:22). It does seem like the Lord was contradicting the Law because He believed it was too shallow. Therefore (in this view), Christ spoke out in contradistinction to the Law so as to deepen the application and extend the warning – thus He did not condemn the act of murder, merely, but the thought of murder (which is anger) and the words of murder (which is "Raca" and "Thou fool"). At first glance this is a compelling interpretation, but with all things considered it is an impossible interpretation!

The former interpretation is based upon the premise that the Law does NOT condemn anger ("angry with his brother"), railing and reviling ("whosoever shall say to his brother, Raca"), and murderous incrimination ("whosoever shall say, Thou fool"). This is not the case!

"whosoever is angry with his brother without a cause shall be in danger of the judgment"

Anger is explicitly forbidden and condemned in Leviticus 19:15-18. As you read it, my reader, take in the whole heart of the passage. It was written, "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD" (Lev. 19:15-18). Apart from the regenerating power of God's grace through the indwelling of the Holy Spirit, obedience was impossible. The manner of behavior which was obedient to this passage as a lifestyle depicts a profound work of God's grace! Furthermore and as further confirmation, anger, hatred, and grudges were condemned in the New Testament just like it was condemned in the Old Testament – with no reformation (Matt. 6:14-15, James 5:9, Gal. 5:19-21). [Note: If a man is angry with his brother without a cause and it led him to commit an act of harm or injury to his fellow brother, he would be endangered of the judgment (the assembly of judges which consisted of 23 men in 1st century Judaism).]

"whosoever shall say to his brother, Raca"

Those who were angry *with a righteous cause* were apt to act in temperance and self-control, being guided by the Spirit of God (2 Tim. 1:7). Those who were angry "*without a cause*" were apt to act upon that anger, seeing that they were inflamed with the fires of iniquity (Prov. 14:17, 22:24, 29:22). "A fool uttereth all his mind: but a wise man keepeth it in till afterwards" (Prov. 29:11). If a man durst not act upon physical violence or plots of murder for fear of the civil magistrates, he was more likely to spew out defaming insults and slanderous accusations. Titles of honor or defaming insults in Jewish culture were connected to the moral standing one had according to the Law. Therefore to insult someone, the reviler would attack a man's good reputation and good standing according to the Law. This meant that for Israelites, insults were more like accusations - accusations of sinful or Law-breaking behavior. Therefore for someone to say to his brother, "Raca", he was endangered by the Law which forbade false witnessing (Ex. 20:16, 23:1, Deut. 5:20, Prov. 19:5, 9, Prov.

21:28, Deut. 19:15-21). In proportion to any false accusation the reviler was to suffer, and after repeated chastisements he was not corrected, he died (Num. 15:28-31). “A fool’s lips enter into contention, and his mouth calleth for strokes” (Prov. 18:6). In the New Testament the verdict was explicitly stated, “revilers” and “railers” are doomed to hell (1 Cor. 6:9-10, 5:11-13), and “all liars shall have their part in the lake which burneth with fire and brimstone” (Rev. 21:8). Even so, “The wicked is snared by the transgression of his lips: but the just shall come out of trouble” (Prov. 12:13). [Note: If a man was contemptuous and injurious so as to rail and revile, by means of false witnessing or false accusation, the proportion of his punishment would equal the magnitude of his false accusation. He, being brought before the council to be judged, was thus brought into the danger of the council (the assembly of judges known as the Sanhedrin which consisted of 72 men in 1st century Judaism).]

“whosoever shall say, Thou fool”

Was there any hope for a fool? Scripture states, “Seest thou a man that is hasty in his words? There is more hope of a fool than of him” (Prov. 29:20). According to Adam Clarke, “This term implied, among the Jews, the highest enormity, and most aggravated guilt.” This term was equivalent to calling someone an apostate (Psalm 14:1, 53:1) or a wicked man. According to the Jews all such men were judged to die. Literally speaking, fools died (1 Sam. 26:21, 2 Sam. 3:33, Prov. 10:8, 23, 18:7)! Every Israelite knew it, but do we? My reader, inhale the thoughts of God on the matter: “A fool’s wrath is presently known” (Prov. 12:16), “a fool layeth open his folly” (Prov. 13:16), “the fool rageth and is confident” (Prov. 14:16), and finally, “Let a bear robbed of her whelps meet a man, rather than a fool in his folly” (Prov. 17:12)! Yes. For this reason fools died! They were abominable apostates beyond all hope of correction or help of remedial punishment!

Fools ended up digging their own grave by false witnessing, lying, slandering, and reviling. Their hatred and anger drove them to the very gates of judgment! Why? Because if a false accuser incriminated another man saying, “Thou fool”, a fools death he would die! To accuse the innocent with accusations of apostasy, was apostasy! Apostasy, or to be a “fool”, was a condition which was punishable by death (see Deut. 19:15-21), a condition obtained by punishable iniquity, therefore if someone falsely accused a man of crimes which pertained to “a fool” in the heat of his anger, this was to impose upon the accused the danger of death (enforced by the council). If the accusation was found to be false then the accuser must die! “The Judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot” (Duet. 19:18-21). For good reason it was written, “A fool’s mouth is his destruction, and his lips are the snare of his soul” (Prov. 18:7), and again, “He that hideth hatred with lying lips, and he that uttereth slander, is a fool” (Prov. 10:18).

With all this in mind, my reader, is it any wonder what was in Solomon’s mind in Proverbs 10:11-14? Solomon understood the punishments of Civil Justice for the purpose of remedial chastisement, and in the case of stubborn impenitence he forewarned: “the mouth of the foolish is **near destruction**” (Prov. 10:14). With the utmost clarity Solomon went on to say,

Proverbs 10:18-21, 23-29, 30-32

“He that **hideth hatred with lying lips,**
and he that **uttereth a slander,** is a fool.
In the multitude of words there wanteth not sin:
but he that **refraineth his lips** is wise.
The tongue of the just is as choice silver:
the heart of the wicked is little worth.
The lips of the righteous feed many:
but fools DIE for want of wisdom.” – Proverbs 10:18-21

→ Specified Warnings

“It is a sport to a fool to do mischief:
 but a man of understanding hath wisdom.
 The fear of the wicked, it shall **come upon him**...
 As a whirlwind passeth, so is the wicked **no more**...
 “**The fear of the LORD** prolongeth days:
 but the years of the wicked shall be **shortened**...
 The expectation of the wicked shall **perish**...
Destruction shall be to the workers of iniquity...”
 – Proverbs 10:23-29

→ Repeated & Unspecified Warnings
 (i.e. no reference to the Mouth)

The righteous shall never be removed:
 but the wicked shall not inhabit the earth.
The mouth of the just bringeth forth **wisdom**:
 but **the froward tongue shall be cut out**.
The lips of the righteous know what is **acceptable**:
 but **the mouth of the wicked speaketh forwardness**.”
 – Proverbs 10:30-32

→ Specified Warnings

Viewing the entire text in the contextual casement Solomon provided, the interpretation is clear. All the warnings which were repeated in verses 23-29 apply to the *behavior* and *activity* of THE TONGUE. Solomon was not unclear of how and in what way fools made a sport of mischief: They hid hatred in lying lips, speaking a multitude of words as fair speeches for manipulative purposes. Therefore, Solomon warned them, “fools **DIE** for want of wisdom” (Prov. 10:21). They died because when “the mouth of the wicked speaketh foolishness” (Prov. 10:32) it defiled the **holy** people, **Holy** Land, and **Holy** God of Israel. They died because the God of Israel would not suffer the impenitent to live! My reader, God Almighty’s nationwide purpose was stated just above and in clear sight: “The righteous shall never be removed [out of the Land of Israel, that is]: but the wicked shall not inhabit the earth [because they will die!]” (Prov. 10:30). This statement was uttered in perfect placement to communicate purposeful meaning! God said, in other words, “Unbridled tongues of Israel be warned, I am going to kill you!” Therefore, is it any wonder that Solomon said,

“He that **keepeth his mouth** keepeth his LIFE:
 but he that **openeth wide his lips** shall have DESTRUCTION.” – Prov. 13:3

“Seest thou a man that is **hasty in his words**?
 There is MORE HOPE for a fool than for him.” – Prov. 29:20

These were bold statements of proverbial truth! What a wonder that, in Israel, this was commonplace experience among all citizens! This was because in the Land of Israel - God was KING! – the territory where the will of the KING was Law. In a territory where the Law was enforced with omniscient exactitude and divine omnipotence, there could be only one result: What things the KING did **abominate** and **delight** in, these became proverbial truths to the public conscience! These became common sense proverbs reverberating through the public of Israel like “righty tighty, lefty loosey” rings true to 21st century carpenters.

“The wicked is SNARED by **the transgression of his lips**:
 but the just shall come out of trouble.
 A man shall be SATISFIED with good **by the fruit of his mouth**:
 and the recompence of a man's hands shall be rendered unto him.
 The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.
A fool's wrath is presently known: but a prudent man covereth shame.
 He that **speaketh truth** sheweth forth righteousness: but **a false witness** deceit.

There is that speaketh like the piercings of a sword: but **the tongue** of the wise is HEALTH.
The lip of truth shall be ESTABLISHED FOR EVER: but **a lying tongue** is but FOR A MOMENT.
 Deceit is **in the heart** of them that imagine evil: but to the counsellors of peace is JOY.
 There shall no evil happen to the just: but **the wicked shall be filled with mischief**.
Lying lips are **ABOMINATION** to the LORD: but they that **deal truly** are His **DELIGHT**.
 A prudent man concealeth knowledge: but **the heart of fools proclaimeth foolishness.**” – Proverbs 12:13-23

Here we see the proverbial pattern yet again! The unruly tongue and abominable mouth brought men into the snare of trouble, to suffer just recompenses, because they could not contain their wrath, because they were driven to the deceit of false witnessing and a lying tongue. Yes, but let us take heed: Depending upon the course of God’s sovereign design to glorify His own Name, the mouth of foolishness may prosper *for a time*. That being said, consider such a circumstance where the lips of wickedness were *temporarily* in prosperity. Then the KING said, “the wicked shall be filled with mischief”. The right-standing citizens of Israel would be glad to hear it! Yes, and in such circumstances as this (when justice was prolonged for a little while), “Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a Book of remembrance was written before Him for them that feared the LORD, and that thought upon His Name. And they shall be Mine, saith the LORD of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him” (Mal. 3:16-17).

Yea, though wicked men went about the City and Nation, their hearts proclaiming foolishness, the verdict of GOD was set forth in Divine surety to be executed in due time – “The lip of truth shall be ESTABLISHED FOR EVER: but a lying tongue is but FOR A MOMENT.” Therefore, in this way, the righteous “come out of trouble” and into satisfaction! They were rewarded for their wisdom and they found God’s counsels to be true! At that time, Hallelujah! Their words did show forth righteousness and their tongue was a minister of health! Indeed, no evil thing devised against them could prosper because “they that deal truly are [GOD’S] **delight**”, according to the scripture! Dear reader, think of it! The Land of Israel was filled with the proverbial truth, “Lying lips are **abomination** to the LORD: but they that deal truly are His **delight**” (Prov. 12:22), because these were real experiences in real time! Historical and present circumstances of Israel declared it and the living did proverbially share it, for, shockingly, whosoever despised God’s proverbial truths were no longer alive! God killed them, my reader. In Israel, the justice and judgment of Divine influence were so commonplace to everyone everywhere, the justice of God became the commonsense proverbial bywords of the public! What a glorious Nation! ...it is the Kingdom of God!

As time went on, the citizens of Israel looked around to find the hoary heads among them. Seeing that the threatenings of God did *historically* and *presently* fall upon the guilty with Divine infallibility, a long life and white hair did proverbially signify the Divine favor of God upon a man! This was the meaning of the scripture, “The hoary head is a crown of glory, if it be found in the way of righteousness” (Prov. 16:31). Such a proverb should incite wonder and amazement in us, for it sure did in them! To them it was a “crown of glory” via Divine favor! Yes, and such men as these could sit their children and grandchildren down to utter a multitude of past experiences which would confirm the truth of God’s word! Therefore, let us take note: a hoary head was a crown of glory “IF it be found IN THE WAY OF RIGHTEOUSNESS”. I make this qualification because there were seasons and generations when God’s judgment did *sleep* (Ps. 7:6, 35:23, 44:23), so to speak, therefore men were able to obtain hoary heads while they were NOT *in the way of righteousness*, but Solomon wrote The Book of Proverbs in a time when God’s Justice and KINGLY fame was flourishing! At all such times the scripture proved to be a true proverb and thus, the experience was commonplace. Hallelujah! Thanks be to God.

My reader, notice the contextual placement of Proverbs 16:3. Its placement expresses meaning that is relevant to the subject of study in this section, “Bridling the Tongue”.

Proverbs 16:27-33

<p>“An ungodly man diggeth up evil: and in his lips there is as a burning FIRE.”</p>
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A froward man **soweth strife:**
 and a **whisperer separateth chief friends.**
 A violent man **enticeth his neighbour,**
 and **leadeth him into the way that is not good.**
 He shutteth his eyes to devise froward things:
moving his lips he bringeth evil to pass.”

➔ The Bringing of Evil to Pass
 (via the unbridled tongue)

The hoary head is a crown of glory,
 if it be found in the way of righteousness.
 He that is slow to anger is better than the mighty;
 and he that ruleth his spirit than he that taketh a City.
 The lot is cast into the lap;
 but the whole disposing thereof is of the LORD.”
 – Proverbs 16:27-33

➔ Justice and Judgment is Done!

The placement of the proverb, “The hoary head is a crown of glory, if it be found in the way of righteousness”, sent a loud message to Old Testament Israelites! Can you hear it, my reader? Look closely. The circumstances embed the strong message: During the whelming fires of unbridled tongues set loose by the Devil, setting on fire a community, City, or Province of Israel, behold, there was an END! Yes, and the hoary headed man could tell the story of how it happened in his time! ...Aye! And what would he say, you wonder? The white-haired man would tell the story of how the wicked men of his time took cities in the flames of their burning lips, but, nevertheless, when the KING visited, justice and judgment was executed according as it was written! Therefore the white-haired man drew two conclusions (by experience and proverbial wisdom): **Firstly**, “He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a City” (Prov. 16:32). Yes, because wicked men took the City and were overthrown shortly thereafter. Hallelujah! And, **secondarily**, no matter the circumstance or happenchance (so to speak) of the situation they were involved in, when, namely, the wicked men took the City in the flames of evil desire... the signature of a KING signed “the bottom line” of everything that transpired. In other words, wicked men did not have any power to do anything against God or man at all, except it were given to them from above (John 19:11). In this way, I mean, the signature of a KING signed “the bottom line”. Yes, and in this way the ancient proverb was told: “The lot is cast into the lap; but the whole disposing thereof is of the LORD” (Prov. 16:33). All the hoary heads were able to confess to the young people of their generation, “It was all God’s design.” Do you realize what this means, my reader?

The facts, in proverbs, were historically true!
 The truths, in psalms, were put to Zion’s tunes!
 White hair, in Israel, had a story to share!
 Cause they, unlike others, did not ever dare!
 To go, alongside, defiance to the KING on high!
 Who lived, right then, to make all rebels die!
 To help, right then, and answer the righteous cry!
 To establish, yet again, justice against the lie!
 So that, forever, the ultimatums of pastime,
 Might bring, today, The Book of Proverbs to mind!

Therefore, it was written,

“O LORD, how great are Thy works! and Thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this. **When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever: But thou, LORD, art Most High for evermore. For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.**” – Psalms 92:5-9

“The LORD hath made **all things** for Himself: yea, **even the wicked for the day of evil.**” – Proverbs 16:4

Thus in Israel,

The proverbs that were bywords of the public were not wrong!
Nor the songs which rang Temple Courts rising from holy throng!
What the public experienced and beheld became their proverb and song,
And anyone who disagreed with the facts did not ever live long!

The people beheld, what experience did tell, what Divine Inspiration did already foretell,
Even that, right well, upon the wicked befell, thus doth every man his neighbor a proverb tell!

If there rose up causes of wickedness through tongues of mischief, the Lord would find them out! The individuals of prominent influence in situations of mass defection were made answerable to the KING of Israel! How and in what way, exactly? Solomon explained! God’s threatenings against the progress of evil were profoundly specific because the word-choice of the Holy Spirit was in correlation to real events; past, present, or ready to unfold in the future! In plain speech that is easy to understand, Solomon explained:

“He that passeth by, and **meddleth with strife belonging not to him,** is like one that taketh a dog by the ears. As a mad man who casteth **firebrands, arrows, and death,** So is the man that **deceiveth his neighbour,** and saith, **Am not I in sport?** Where no wood is, there **the fire** goeth out: so **where there is no talebearer, the strife ceaseth.** As coals are to **burning coals,** and wood to **fire;** so is **a contentious man to kindle strife.** **The words of a talebearer** are as wounds, and **they go down** into the innermost parts of the belly. **Burning lips** and a **wicked heart** are like a potsherd covered with silver dross. **He that hateth dissembleth with his lips, and layeth up deceit within him; When he speaketh fair, believe him not: for there are seven abominations in his heart. Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation. Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him. A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.**” – Proverbs 26:17-28

→ **Situations of Mass Defection**
(effectually exposed & judged)

“**A false witness shall not be unpunished, and he that speaketh lies shall not escape.**” – Proverbs 19:5
“**A false witness shall not be unpunished, and he that speaketh lies shall perish.**” – Proverbs 19:9

→ **Individuals of Prominent Influence**
(suffer specified justice)

What more needs to be said? The KING signed on “the bottom line”: “his wickedness shall be shewed before the whole congregation.” Glory to God! With situations of mass defection effectually exposed and judged, and with individuals of prominent influence suffering specified executions of justice before The Almighty, the saints could not help but sing the words, “When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever: But thou, LORD, art Most High for evermore” (Ps. 92:5-9)! Thou, LORD, art KING of Kings and LORD of Lords! Thou, LORD, art the Monarch of every heart in Israelite territory! And after Thy good will, so it is, for this is Thy Kingdom on earth, Thy Territory, the Land in which all men experience: “Thy will be done!” This is the long-looked-for Gospel, the good news – The Kingdom of God! “Thy Kingdom come, Thy will be done on earth, as it is in heaven!”

Can you imagine it, dear reader? The utopia of the KING's will done on earth: in every House, in every City, in every Province, Nationwide, by every Parent, Parents-to-children, by every Magistrate, Officer-to-City, by every Prince, Prices-to-Provinces, by the King, King-to-Princes, and by the KING of Kings, KING-to-King! A Land in which arguments were forbidden and tongues were bridled (Prov. 28:25, 29:22)! And, furthermore, when and if the tongues of men were no longer ruled/bridled by God through saving grace, so that, the unruly persons engaged in the aforementioned criminal acts and beyond (unbridled tongues led to immoral vengeance, violence, and fighting) – even still, there was good news to be told! You see, Israel was a Land in which immoral vengeance was forbidden (Lev. 19:15-18, Prov. 24:28-29) and those guilty of violence (in word or deed) were Divinely Threatened, rebuked, corrected, and proportionately chastised (Ps. 11:5, 55:9, Prov. 4:17, 10:6, 11, 13:2, 16:29, Eccl. 5:8) by the empowerment of Civil Justice (Prov. 10:17, 26:3, 10, 12) or, otherwise, by God's very own intervention! For, in the Land of Israel, like nowhere else on earth, there sat a GOD as KING, the one true God – an Omnipotent KING – so that everything and everyone within the boundaries of the Israelite Nation were safely under God's Kingly dominion! Hereby we are enabled to understand, at last, The Kingdom of God! – the Good News! The Gospel Message which *was*, which now *is*, and which *is to come!*

[Relevant Verses: See Proverbs 10:6, 11-14, 18-21, 23-32 (*bridling the tongue, arguments*), 12:13-23 (*the tongue determining life and death*), 13:3 (*bridling the tongue*), 16:27-33 (*all in context of the tongue – specific threat is in 31 & 33*), 19:5, 9 (*false witnessing, lying, and prominent persons punished*), 26:17-28 (*strife, talebearing, & mass defection*), 29:20 (*hasty in words*).]

CHAPTER #8

Divinely Empowered Civil Justice, Theme #3

(i.e. The Kingdom of God)

Theme #3

God's Imminent Judgment against evildoers was ideally accomplished through Civil Justice via the Government of Israel: The fact of this is utterly amazing, that Civil Justice was EFFECTIVE to save and succeeds to be remedial, meaning that it works repentance within a backslider's soul (i.e. saving faith) through the process of chastisement. Glory to God! "There be three things which go well, yea, four are comely in going", indeed! One of them being, "...A King, against whom there is no rising up" (Prov. 30:31)! What a glorious vision indeed, but how can it be so? This was made possible through Divinely Empowered Civil Justice, the effectual working of God through earthen vessels (2 Cor. 4:7). Yes, and furthermore, the Lord was meticulous in His Threatenings to sinners who were lurking in the Holy Land. The Lord was specific to name sins which He would personally ensure justice upon via the empowerment of Civil Justice, for the glory of His Name.

According to The Book of Proverbs, is there any question who ruled Israel? In reference to himself, the man Solomon expressed confessions of deep humility. In reference to the God of Israel, Solomon expressed confessions of sincere adoration and amazement.

Proverbs 16:1-15

"The preparations of the heart in man, and the answer of the tongue, is from **the LORD**. All the ways of a man are clean in his own eyes; but **the LORD** weigheth the spirits. Commit thy works unto **the LORD**, and thy thoughts shall be established. **The LORD** hath made all things for himself: yea, even the wicked for the day of evil. Every one that is proud in heart is an abomination to **the LORD**: though hand join in hand, he shall not be unpunished. By mercy and truth iniquity is purged: and by the fear of **the LORD** men depart from evil. When a man's ways please **the LORD**, he maketh even his enemies to be at peace with him. Better is a little with righteousness than great revenues without right. A man's heart deviseth his way: but **the LORD** directeth his steps." – Proverbs 16:1-9

→ The KING whose Reign is of Inescapable Magnitude

"**A Divine Sentence** is in the lips of the King: his mouth transgresseth not in judgment. A just weight and balance are **the LORD'S**: all the weights of the bag are his work. It is an abomination to Kings to commit wickedness: for the throne is established by righteousness. Righteous lips are the delight of Kings; and they love him that speaketh right. The wrath of a King is as messengers of death: but a wise man will pacify it. In the light of the King's countenance is life; and his favour is as a cloud of the latter rain." – Proverbs 16:10-15

→ The King whose Reign is expressive of being Ruled by the KING

The King was made subject to the KING, the lesser to the greater. Why? According to The Book of Proverbs, this must be so. Verses 1-9 depicts the GREATNESS of God's Reign as KING, with inescapable magnitude and transcendent glory. Herein, as you can see, not even the King was exempt from God's magnanimous Rule. The King was forced into subjection, humble adoration, and Divine instrumentality in the LORD's hands – and because of this, the KING's Reign was effectually expressed through the King. These two themes unfold with great detail throughout this passage of scripture.

The KING's dominion is not merely exterior but interior, omnisciently and intimately ruling the decision-making faculties of every Israelite citizen (i.e. "*the preparations of the heart*" and "*the answer of the tongue*"). This being the case, the KING's judgment transcends all powers of human deception and is incapable of error ("*the LORD weigheth the spirits*"). Citizens who had faith behaved accordingly. Through faith, they recognized that "all things [were] naked opened unto the eyes of [the KING]", that the KING was the inescapable force "with whom [they had] to do", therefore they made obeisance: "Commit thy works unto the LORD, and thy thoughts shall be established" (Prov. 16:3), the KING said. This means that with obeisance, God promised, "thy thoughts shall be established". What does this mean exactly?

Solomon was compelling Israelite citizens to decide upon obeisance because there was no successful anarchy against the KING. Solomon declared that God made all things for Himself (the wicked and the righteous), and therefore it was better to be led by God into the course of righteousness and obedience rather than "The Day of Evil" (Prov. 16:4). Those who refused to yield to the KING, willingly, according to the bounds of His Divine authority and Rule which include their whole person (inwardly and outwardly), these men suffered the fate of those who were, nevertheless, dominated by the KING at last. It was written,

"The LORD hath made all things for Himself: yea, even the wicked for **The Day of Evil**. Every one that is proud in heart is an abomination to the LORD: though hand join in hand, **he shall not be unpunished.**" - Proverbs 16:4-5

Instead of being guided by the KING's omnipotent hand into the course of righteousness and blessing, these poor souls were guided into the course of disobedience and curse. Why? Think of it, my reader! All citizens who refused to surrender their human faculties of decision-making and desire to the KING, they denied the territorial authority of the KING – the truth that God's Rule reached into the very soul and desire of mankind. They were rebels against the KING because they were blind to His Kingdom and Rule which was of inescapable magnitude! Being blinded by atheistic pride against the KING, they asserted that they were freemen in Israel – free to live lifestyles of anarchy – notwithstanding, shockingly, none were free! All were subjects of the KING's dominion, as the LORD forewarned: "The LORD hath made all things for Himself" (Prov. 16:4-5, 1 Cor. 7:22).

Therefore, before the citizens of Israel began devising their way in their own hearts, they needed to stop and realize: "the LORD directeth his steps" (Prov. 16:9) - the faculties of human decision-making and desire were in the hands of Almighty God! My reader, this would cause men to fear the KING, who is the LORD. In Israel, the doctrine of "the fear of the LORD" was the doctrine of "the fear of the KING". When Israelite citizens saw the Divine omnipotence of their KING, they would fear the LORD; and "by the fear of the LORD men depart from evil" (Prov. 16:6). By the fear of the LORD - namely, that there was a KING in Israel - men no longer did what was right in their own eyes (Judges 17:6, 18:1, 19:1). But contrary to this lifestyle, the faithless, fearless, and proud were atheistic rebels against the KING, those whom God punished and destroyed by raising up enemies against them (Prov. 16:7). Whether peace or war, prosperity or poverty, friends or enemies, all things were in the hands of the LORD, therefore did the great revenues which the wicked achieved in their ungodly agendas ("*hand joined in hand*"), prove to be worthless, momentary, and vain! Shockingly, the LORD led the wicked by the hand into punishment, pillage, and destruction! This was a climactic victory against any tumult of evil which arose in Israel, a victory all were able to behold with their own eyes. Therefore, the society of people and their King, above all, mere made to hate wickedness and love righteousness. With all of this freshly in mind, my reader, consider Proverbs 16:10-15. After exalting the inescapable magnitude of the KING in Proverbs 16:1-9, the eyes of the people were led to look upon a material infrastructure through which Divine Omnipotence took operation.

“A Divine Sentence is in **the lips of the King: his mouth** transgresseth not in judgment. **A just weight and balance** are the LORD'S: **all the weights of the bag** are His work. It is an abomination to Kings to commit wickedness: for the Throne is established by righteousness. Righteous lips are the delight of Kings; and they love him that speaketh right. The wrath of a King is as messengers of death: but a wise man will pacify it. In the light of the King's countenance is life; and his favour is as a cloud of the latter rain.” – Proverbs 16:10-15

The material infrastructure which channeled God's Divine Government was, **firstly**, “the lips” and “mouth” of the King, and, **secondarily**, the “balance”, “weights”, and “bags”. These **two points** of the material Kingdom, *the King* and *the balance*, were the most supreme and least supreme situations of judgment existing in the Land of Israel. The greatest matters of judgment were allotted to *the King*, and the least, most common, and every day matters of society's justice was allotted to *the balance*. For God to claim these two points of situational judgment in the material Kingdom of Israel, God claimed responsibility for every judgment in all of Israel! This was to say, in other words, “From the highest mountain peak to the lowest valley, I am GOD”. If some wanderer did go anywhere in between those two points of reference, God was there! Therefore, also, at any and every situation of judgment from the King to the balance, God was there! The material King was thereby compelled to fear the LORD, as it was written: “It is an abomination to Kings to commit wickedness: for the Throne is established by righteousness” (Prov. 16:11). Kings, Princes, and all people beheld the proverbial truth, “the Throne is established by righteousness”. They could not deny it. This meant, in other words, also, “the Throne is overthrown by wickedness”. The KING made sure to overthrow any and every uprising of wickedness in the Land of Israel, no matter how numerous (“*though hand joined in hand*”-Prov. 16:5). This being the case, the King yielded to the KING. The King was compelled to surrender his faculties of decision-making and desire to the KING so that, thereby, the King would be an instrument of the KING. As a consequence of this holy agreement, “A Divine Sentence is in the lips of the King: his mouth transgresseth not in judgment” (Prov. 16:10)! Oh, my reader! This proverbial statement struck FEAR and TERROR in the hearts of all Israelites citizens! That, shockingly, whoso opposed the King did oppose the KING, and whoso dared to lie to the King did not lie to man but GOD, for the King was Divinely possessed and empowered by the KING! In like circumstances, the Apostle Peter said, “Thou hast not lied unto men but unto God” (Acts 5:4)!

In the aforementioned circumstance, the Apostle Peter was a Divinely Empowered ambassador of the KING in a New Testament scenario. Ananias and Sapphira should have been afraid of the KING (“*the fear of the LORD*”) whose reign was presently represented through the under-rulership (James 3:1, Heb. 13:7, 17, 24, 1 Tim. 5:17) of the Apostles and Elders of the 1st Century. Ananias and Sapphira were not testing Peter, no! Peter named the sin which was worthy of death, saying, “How is it that ye have agreed together to tempt the Spirit of the Lord” (Acts 5:9)? Ananias and Sapphira's decision-making thought processes were in practical atheism of this most glorious fact – The Kingdom of God! Thus when they figured they were dealing with mere man they were, rather, in practical anarchy against the Government of God on earth, the Church.

Ananias and Sapphira should have been afraid of Peter (“*the fear of the LORD*”) like as the Israelites were subject to David in the fear of the LORD. For example, when one man was tempted by Joab, David's General, to act in defiance of David's direct order to spare the life of Absalom... the man was afraid! What was he afraid of? The man believed that this secret defiance of David's order was not a defiance of David's order, but of God's. He feared being found-out in the falsehood and secrecy because he knew David was Divinely Empowered to execute Civil Justice, which meant, the man confessed: “there is no matter hid from the King” (2 Sam. 18:13). It was common and proverbial sense to everyone in Israel that the KING ruled through the King, therefore to lie to David was to lie to God, or, to test David was to test God! When a woman was put in a similar circumstance as the former (when the man was enticed by Joab to act in secret defiance of David), she freely confessed the proverbial truth to David himself, saying: “as an angel of God, so is my lord the King to discern good and bad: the LORD thy God will be with thee”, and again, “my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth” (2 Sam. 14:17, 20). You see, my reader, angels were Divinely empowered instruments through which God Ruled from a Throne set in Heaven, and David, likewise, was a Divinely empowered instrument through which God Ruled from a Throne set upon the earth, the Ark, because Israel was the Kingdom of God! He who sat upon the Ark did rule through him who sat upon the Throne in the King's Court! Revealing and confirming this, when Solomon took the Throne of his father, David, it was said, “Solomon sat on the Throne of the

LORD as King instead of David his father, and prospered; and all Israel obeyed him” (1 Chron. 29:23). The Throne of David was not called “the Throne of man”, no! It was the Throne through which the LORD Ruled, “the Throne of the Kingdom of the LORD over Israel” (1 Chron. 28:5)! Solomon, taking the Throne, testified to this historical fact, this proverbial truth, and the common sense of society agreed, but will we? When shall we come to learn the glorious truths which are inherent in the enacted proclamation, “The Kingdom of Heaven is at hand” (Matt. 4:17, 10:7)?

As the aforementioned historical circumstances and scripture citations did illustrate, the Divine Empowerment of the King enabled him to become an ambassador of Divine Judgment. Therefore, what was done against the King was done against the KING, for a “Divine Sentence” was in his lips. Being thus possessed by Almighty God, the King loved righteousness and hated iniquity (see “*his favour*” and “*the wrath of the King*”). Being thus empowered by God, the wicked died under the judgment-sentences given by the anointed, sin-hating, righteous, and material King (see “*messengers of death*”). As you can see in the text, only those who feared the LORD escaped the King’s wrath (“*a wise man*”). To them, also, belonged the King’s favor and happy countenance (Prov. 16:13). As a reflection of the Almighty, the King’s favor was life-giving to the cause of righteousness like sunshine causes all of creation to flourish to the glory of God! For this reason it was written, “**In the light of the King’s countenance is life; and his favour is as a cloud of the latter rain**” (Prov. 16:15). My dear reader, this is not poetry! This was a metaphorical semblance of a spiritual truth! There was no better way to describe the magnitude by which the King was Divinely Empowered by GOD, except by these words! Confirming this, King David gave personal testimony of his walk in GOD:

“The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And **he shall be as the light of the morning, when the sun riseth, even a morning without clouds**; as the tender grass springing out of the earth by clear shining after rain.” – 2 Samuel 23:3-4

This confession of King David was one among many! When the lips of righteous men fell under Divine Inspiration, they spoke likewise. Behold their words, my reader. Behold, rather, God’s mighty deeds! Let the following scriptures memorialize the essence of what it means to be Divinely Empowered by GOD as a King.

“So let all thine enemies perish, O LORD: but **let them that love him be as the sun when he goeth forth in his might**. And the land had rest forty years.” – Judges 5:31

This was Deborah’s song of victory when all Israelite enemies were vanquished! Then, with Israelite independence restored, Deborah gazed into the long-looked-for potential which was ready to be born – the hand of the LORD’s blessing to Rule over Israel yet again.

“A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall **send the rod of thy strength out of Zion: rule thou in the midst of thine enemies**. Thy people shall be willing in the day of thy power, **in the beauties of holiness from the womb of the morning**; thou hast the dew of thy youth.” – Psalm 110:1-3

According to David, “the womb of the morning” was a spiritual semblance of the utopia in which God Ruled! Take note of the words, “rule Thou in the midst of Thine enemies”! Using these words David expressed God’s Kingly power for the subduction of all enemies under His Rule, yea, because this is as the brightness of light and life from the dew-laden womb of the morning! Glory to God!

“**Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee**. For, behold, the darkness shall cover the earth, and gross darkness the people: but **the LORD shall arise upon thee, and his glory shall be seen upon thee**.” – Isaiah 60:1-2

“For, behold, the day cometh... But unto you that fear my name shall **the Sun of righteousness arise** with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall **tread down the wicked**; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.” – Mal. 4:1-3

“Through the tender mercy of our God; whereby **the dayspring from on high** hath visited us, **To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.**” – Luke 1:78-79

Without contradiction, Isaiah, Malachi, and Luke declared the coming of the long-awaited Messiah (The KING of Israel) in the very same terms! The Messiah was called the rising Light of the sun (Isaiah), the Sun of righteousness (Malachi), and the Dayspring from on High (Luke)... and to what end? To “tread down the wicked” (Malachi) and “to give light to them that sit in darkness” (Luke), by guiding their feet into the way of peace. The 1st Advent of the Son of God was, of course, a greater and more superior fulfillment of a Divinely Empowered King (in as much as He was the KING manifest in the flesh), but historically speaking, David and Solomon did shine as a reflection of the coming “anointed One” of God. This means that, generally speaking, God was still the KING of Israel even though He was not the King (in the flesh via incarnation), thus these other men who were Kings before Christ were to be reflections of the KING in their own dispensation. Therefore the Utopia of God’s reign in every generation was, “Thy will be done”. The Utopia of God’s reign was the eradication of evil and the establishment of righteousness, comparable to the light of the sun which shines with inescapable magnitude! Therefore as sunlight discovers and vanquishes darkness, so did the KING through the King! And this means that all crimes were FOUND OUT and punished effectually, according to the scriptures.

LIGHT = Sinners Found Out!

All these threats of God were for the citizens of Israel that lived in real time. They were real-time threats to be literally fulfilled and imminently executed *in their lifetime*. This is because *in The Kingdom of God*, the LORD *does not wait* to judge His people in the afterlife. No! So much the rather, “Judgment must begin at the House of God” (1 Pet. 4:7)! My reader, it is vital that you understand the Divine prerogative of judgment *in this life!* Those judgments which shall be manifest upon the heathen *outside of time*, these are manifest *within time* upon the saints in an inferior but parallel expression, but it is to prepare them to face judgment that is *outside of time* and overcome! This is why God, the KING, declared to the citizens of Israel, “The Day of Wrath” (Prov. 11:4) or “The Evil Day” (Prov. 16:4). This was, in other words, a *visitation* of evil upon evildoers *in real time*. This was God’s promise to Israel: that the wicked backsliders of Israel would be “visited with evil” (Prov. 19:23), no exceptions. This Divine Ultimatum of judgment that exists *inside* and *outside* of time, was summarized in the words of Peter:

“For the time is come that **judgment must begin at the House of God**: and if it **first begin at us**, what shall the end be of them that obey not the gospel of God? And if **the righteous scarcely be saved**, where shall the ungodly and the sinner appear?” – 1 Peter 4:17-18

Peter drew his understanding of God’s judgment upon “the righteous” from Biblical Church History, but do we understand the veracity of his assessment? My reader, do you believe that “the righteous” are scarcely saved from the judgment of God that comes upon them *in real time* as a consequence of sins committed? This Divine ultimatum pervades the pages of Biblical History, and it was recounted by the Prophets of every age. This Divine ultimatum was, also, common knowledge and proverbial truth among the citizens of Israel in Solomon’s time. To no surprise, Solomon said,

“BEHOLD, the righteous shall be **recompensed in the earth: much more the wicked and the sinner.**” – Prov. 11:31

“The Great GOD that formed all things both **rewardeth the fool**, and **rewardeth transgressors.**” – Prov. 26:10

Solomon said, “BEHOLD”, sinners cannot hide in Israel! “Behold”, the Divinely Empowered Government of Israel was like the inescapable light of the sun in its brightness! Declaring this truth with all boldness, Solomon said,

“He that walketh uprightly walketh surely: but he that perverteth his ways **shall be known.**” – Prov. 10:9

“Whose hatred is covered by deceit: **his wickedness shall be shewed before the whole congregation.**” – Prov. 26:26

“**He that covereth his sins shall not prosper:** but whoso confesseth and forsaketh them shall have mercy.” – Prov. 28:13

“Who so causeth the righteous to go astray in an evil way, **he shall fall himself into his own pit:** but the upright shall have good things in possession.” – Prov. 28:10

“Whoso walketh uprightly shall be saved: but **he that is perverse in his ways shall fall at once.**” – Prov. 28:18

“When the wicked are multiplied, transgression increaseth: but **the righteous shall see their fall.**” – Prov. 29:16

“He **keepeth the paths** of judgment, and **preserveth the way** of His saints.” – Prov. 2:8

“The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them. Riches profit not in **The Day of Wrath:** but righteousness delivereth from death. The righteousness of the perfect shall direct his way: but **the wicked shall fall** by his own wickedness. The righteousness of the upright shall deliver them: but **transgressors shall be taken in their own naughtiness.**” – Prov. 11:3-6

“As righteousness tendeth to life: so he that pursueth evil **pursueth it to his own death.**” – Prov. 11:19

“For the ways of man are before the eyes of the LORD, and He pondereth all his goings. **His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.** He shall die without instruction; and in the greatness of his folly he shall go astray.” – Prov. 5:21-23

Like the laws of gravity govern the galaxies of the universe in their immeasurable expanse, each star in the course of its appointed revolution, GOD governed the material and immaterial civilization of Israel in all the courses of righteousness and wickedness – no Israelite excluded! More specifically speaking, and, shockingly, GOD did this through the instrumentality of the King, the KING through the King! This point was very specifically stated by Solomon, my reader, make no mistake about it! To fear the LORD in Israel was to live conscious that **Civil Justice was Divinely Empowered to Succeed!**

“The King’s wrath is **as the roaring of a Lion;** but his favour is **as the dew upon the grass.**” – Prov. 19:12

“The fear of a King is **as the roaring of a Lion:** whoso provoketh him to anger **sinneth against his own soul.**” – Prov. 20:2

“A King that sitteth in the Throne of judgment **scattereth away all evil with his eyes.**” – Prov. 20:8

“A wise King **scattereth the wicked,** and **bringeth the wheel over them.**” – Prov. 20:26

The citizens of Israel who did not believe these truths did not fear or worship the God of Israel who was, in truth, the KING of all Israelites. Though these individuals were doomed to die, it was eventual (according to the timing of the KING who pondered all hearts). In such a case when the guilty did tarry in the Land, Solomon counseled,

“**Cease, my son, to hear the instruction that causeth to err from the words of knowledge.** An ungodly witness **scorneth judgment:** and the mouth of the wicked devoureth iniquity. Judgments are prepared for **scorners,** and stripes for the back of **fools.** Wine is a **mocker,** strong drink is raging; and whosoever is deceived thereby is **not wise.** **The fear of a King is as the roaring of a Lion: whoso provoketh him to anger sinneth against his own soul.**” – Proverbs 19:27-20:2

All Israelites who **erred** from the pathway of righteousness, they did so because they **scorned judgment** (“*an ungodly witness scorneth judgment*”). Very specifically, this meant that they scorned the judgment of God in real time through Civil Magistrates (“*Judgments are prepared for scorners, and stripes for the back of fools.*”). Depravity took a hold upon the erring ones and turned them into spiritual **mockers** who **raged** against God and remained confident (for a moment of time). Their

mockery was, take note: a scorning of justice and judgment via the Government of Israel which was ruled by the KING! Solomon warned the citizens of Israel that “God is not mocked”, yes, because the King is Divinely Empowered to fulfill the promise given in Proverbs 10:29, “*Judgments are prepared for scorners, and stripes for the back of fools.*” Therefore Solomon did plead, “**The fear of a King is as the roaring of a Lion: whoso provoketh him to anger sinneth against his own soul**” (Prov. 20:2)! A staggering acclamation! Divine Empowerment bid all of Israel to fear the King! The King was a dreadful force, and fierce, like the roaring of a Lion! “A Lion which is strongest among beasts, and turneth not away for any” (Prov. 30:30)! Hence, Civil Justice was Divinely Empowered to succeed against the conflict of evil! By judgments executed *within time*, the King scattered away all evil from the civilization of Israel, despite that “most men will proclaim every one his own goodness” (Prov. 20:6, 8). As it pertained to the King, no foe was too fierce so as to make him fear, yea, and no cause was too mysterious so as to foil his discernment! Men did try to deceive the King by a proclamation of their own goodness, so they thought, but they could not deceive the King. A Divine decree forbade it, my reader! As Solomon said, “Many seek the Ruler’s favour; but **every man’s judgment cometh from the LORD**” (Prov. 29:26). The King’s in-the-moment discernment for each civilian affair was granted by the KING! Therefore it was written, “A Divine Sentence is in the lips of the King; his mouth transgresseth not in judgment” (Prov. 16:10). My reader, the immaterial and material faculties of judgment belonged to GOD! Whether the weights, the bags, or the balance (*the material*), or any judgment of any sort in any region by any man (*the immaterial*) - it was all God’s judgment (Prov. 16:11, Deut. 1:17, 2 Chron. 19:6, Ps. 25:9, Isa. 26:8)!

“for the judgment is God’s” – Deuteronomy 1:17

“For ye judge not for man, but for the LORD, who is with you in the judgment.” – 2 Chron. 19:6

Every God-fearing civilian (Prov. 21:11-16, 24:11-12, Lev. 19:17), Officer, Judge, or Prince (Prov. 27:2), or King (Prov. 29:4), was compelled to do judgment or else they themselves would be judged by God (Eccl. 5:8). From civilian to King, all of Israel was answerable to the KING of Kings. To neglect judgment is to embrace the certainty of their own miserable destruction. There were **threatenings** to avoid, yea, and **promises** to obtain! For example,

A Promise: “The King that **faithfully judgeth** the poor, his throne shall be established for ever.” - Prov. 29:14

A Threat: “If thou seest the **oppression** of the poor, and **violent perverting of judgment and justice in a province**, marvel not at the matter: for He that is higher than the highest regardeth; and there be higher than they.”
– Eccl. 5:8

Every King that maintained a perfect heart and a God-fearing frame was Divinely Empowered by GOD. The measure of empowerment each individual King received was dependent upon the individual’s faith in the LORD, proportionately speaking. The signs of true faith were apparent and unmistakable because the King would be gripped by the Personality of a HOLY GOD! Righteous Kings were so engaged in holy duty and mental focus that they ate for strength and not for pleasure (Eccl. 10:16-17), though they were the wealthiest men in Israel. Consider the mentality of King David in Psalm 101, expressing a desperation for God’s presence and thereby, of course, Divine Empowerment:

“A Psalm of David. I will sing of **mercy** and **judgment**: unto thee, O LORD, will I sing.

I will behave myself **wisely in a perfect way**. O WHEN WILT THOU COME UNTO ME?

I will walk within my House with a **perfect heart**. I will set **no wicked thing before mine eyes**:

I hate the work of them that turn aside; **it shall not cleave to me**.

A froward heart **shall depart from me: I will not know** a wicked person.

Whoso privily slandereth his neighbour, **him will I cut off**:

him that hath an high look and a proud heart **will not I suffer**.

Mine eyes shall be upon the faithful of the land, that they may **dwell with me**:

he that walketh in a **perfect way, he shall serve me**.

He that worketh deceit **shall not dwell within my House**: he that telleth lies **shall not tarry in my sight**.

I will early destroy all the wicked of the land; that I may cut off all wicked doers from the City of the LORD.”
– Psalm 101:1-8

King David knew what pleased the LORD, *but do we?* David sought the near presence of God by minding what was before his eyes and cleaving to his soul, that he might cease to hear the words of instruction which might cause him to err? David refused to *know* a wicked person! He *knew* that “one sinner destroyeth much good” (Eccl. 9:18). David cut them off, suffered them no pity, refused to dwell with them, rejected their services, cast them out of his House, expelled them from before his face, and destroyed them from the Land and City! David’s aim was Church Purity for personal purity, because the pure in heart see God (Matt. 5:8)! David’s aim was Church Holiness (Nationally, Citywide, House-to-House, and person-to-person), that he might walk in friendship with a Holy God! He was animated by the intense holiness of God, thus he relentlessly pursued the eradication of all unholy persons and unholy deeds from Israel (“*I will early destroy ALL THE WICKED from the Land*”) – and the Princes did likewise if they knew what was good for them (Prov. 28:2). Through faith and by this means, Judges, Princes, and Kings were Divinely Empowered by God.

King David was an educational demonstration of faith in God for Solomon to learn from. David truly believed that “righteousness **exalteth a Nation**: but sin is a reproach to any people” (Prov. 14:34). David truly believed that “mercy and truth preserve the King: and his Throne is upholden by mercy” (Prov. 20:28), and, “The King that **faithfully judgeth** the poor, his Throne shall be established for ever” (Prov. 29:14). Therefore in pursuit of righteousness, mercy, and truth, David did **judgment**. He could not even sing of mercy without singing of judgment, because the two were inseparable! Remember the opening line to David’s song, “I will sing of **mercy and judgment**” (Ps. 101:1)! It is no wonder that, Solomon said, “They that forsake the Law praise the wicked: but such as keep the Law contend with them” (Prov. 28:4). David knew the Divine ultimatums of God were, to him, a matter of **personal and national survival**. The Divine ultimatums were Divine commissions because by judgment, “wise men turn away wrath” (Prov. 29:8). Wise men, God said, men like Phinehas the son of Eleazar: “he rose up from among the congregation and took a javelin in his hand” (Num. 25:7)! Hallelujah! Demonstrating this, yet again, David prayed for his son Solomon:

“**A Psalm for Solomon**. Give the King thy **judgments**, O God, and Thy **righteousness** unto the King's son.

He shall judge thy people with righteousness, and **thy poor with judgment**.

The mountains shall bring **peace** to the people, and the little hills, by **righteousness**.

He shall judge the poor of the people, **he shall save** the children of the needy, and **shall break in pieces** the oppressor.

They shall fear thee as long as the sun and moon endure, throughout all generations.

He shall come down like rain upon the mown grass: as showers that water the earth.

In his days **shall the righteous flourish**; and abundance of peace so long as the moon endureth.

He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

They that dwell in the wilderness **shall bow before him**; and **his enemies shall lick the dust**.

The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

Yea, **all kings shall fall down before him: all nations shall serve him**.

For **he shall deliver** the needy when he crieth; the poor also, and him that hath no helper.

He shall spare the poor and needy, and **shall save** the souls of the needy.

He shall redeem their soul from deceit and violence: and **precious shall their blood be in his sight**.

And **he shall live**, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily **shall he be praised**.

There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the City shall flourish like grass of the earth.

His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

Blessed be the LORD God, the God of Israel, who only doeth wondrous things.

And blessed be His glorious Name for ever: and let the whole earth be filled with His glory; Amen, and Amen.

The prayers of David the son of Jesse are ended.” – Psalm 72:1-20

According to David's prayers and longing desires, it was evident that he believed in the success of Civil Justice in the Land of Israel via God's Divine Empowerment of the King. David wasn't crying out for what the arm of the flesh could perform! David prayed for King Solomon to be a man who was full of the Holy Ghost and faith so that, shockingly, all these attributes would be performed in his life (with inferiority to their greater fulfillment in Christ). David prayed for a *real time* fulfillment not much different than the lifestyle of the godliest man in the world in his ancient time, righteous Job (see Job Ch. 29). David, himself, did not dare to step foot on a battlefield or minister decrees from the King's Court without being full of the Holy Ghost! This is because David could not fight wars or rule Kingdoms without the intimate and ever-present empowerment of GOD (see Psalm Ch. 18)! My reader, the task was impossible for man to accomplish without the empowerment of GOD. Divine Empowerment was not a happy additive to life, it was necessary to fulfill the Divine Commission given to Kings; very naturally, therefore, David was terrified to do anything without the Holy Ghost! He who was the richest and strongest man in the world was made to be *poor* and *needy* for GOD! God's presence and empowerment was a matter of survival for the King and citizens of Israel, and Solomon, at the fulfillment of the prayer David made in Psalm 72, was soon to find himself in the material infrastructure which existed as an operation of an invisible and transcendent KING! Woe to Solomon if he "turned back and tempted God, and limited the Holy One of Israel", not following in the footsteps David's example and prayers (Ps. 78:41)! The Message of Divine Commission was clear: **Civil Justice was Divinely Empowered and effective to save the citizens of Israel from backsliding (personally or corporately), and the King was the primary instrument chosen for the task!**

Civil Justice was Effective to Save

working repentance and restitution (i.e. saving faith) in Israel

- "And those which remain shall hear, **AND FEAR**, and **shall henceforth commit no more** any such evil among you. And thine eyes shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." – Duet. 19:20-21
- "And all the people shall hear, **AND FEAR**, and **do no more presumptuously**." – Deut. 17:13
- "And all Israel shall hear, **AND FEAR**, and **shall do no more** any such wickedness as this is among you." – Deut. 13:11
- "Smite a scorner, and **the simple WILL BEWARE**: and reprove one that hath understanding, and **he will understand knowledge**." – Prov. 19:25
- "When the scorner is punished, **the simple IS MADE WISE**: and when the wise is instructed, **he receiveth knowledge**." – Prov. 21:11

The effectiveness of Civil Justice was apparent in that it worked repentance and established personal and corporate *perseverance* in the Land of Israel. Do you see how the scripture states, "those which remain shall hear", "all people shall hear", "all Israel shall hear" --- "**AND FEAR**"! This was because, in Israel, "the fear of the LORD is a fountain of Life, to depart from the snares of death" (Prov. 14:27)! This was saving *knowledge* and spiritual *understanding*! The smiting of the wicked was effective to teach the fearless citizen to fear, which is the beginning of *wisdom* and *knowledge*, according to the scriptures (see Prov. 1:7, 9:10). What hope and good will was this, that God would teach all men to fear the LORD! Do you see it, my reader? The smiting of the wicked compelled "the simple" to "beware", yes, and it made the man receive saving "knowledge" from God (Prov. 19:25)! The scripture states, yet again, "the simple IS MADE WISE" (Prov. 21:11), Hallelujah! My reader, do you remember who the scorner was, according to the scripture?

The scorner was a presumptuous sinner (a fallen Israelite). To them belonged the death penalty when and if they *continued* in spiritual fallenness via presumptuous sinning (Num. 15:30-31), but if they were chastened and thereby restored, then they were made "wise"! This is why, in ordinary circumstances, a backslider could not suddenly reach the verdict of Death Row in Israel. The fallen Israelite would have to obstinately and stubbornly resist the means of chastisement which go before this final verdict of utter damnation to the soul. Lesser punishments went before the hopeless and woeful point of no return (the death penalty). Deuteronomy 17:13, & 13:11 spoke in reference to the remedial effect wrought by the death penalty among **corporate Israel**, while the individual himself was hopelessly lost. I repeat, the individual was lost... but the **corporate body** was remedially corrected from whatever harm came by the backslider. This is not the case for Deuteronomy 19:20-21, Proverbs 19:25, & 21:11. These passages of scripture were in reference to case-specific punishments of Civil Justice beneath the threshold of capital punishment. You see, my reader, God ordained case-specific

punishments of Civil Justice to catch saints when they are at the first-beginning of backsliding into immorality. Notice the words “smite” and “reprove”, in Proverbs 19:25. Notice the words “punished” and “instructed”, in Proverbs 21:11. Notice the case-specific application of Deuteronomy 19:20-21 apparent in verse 21, “eye for eye, tooth for tooth, hand for hand, foot for foot”. These words signify punishments which were lesser than the death penalty, generally speaking. **Such punishments were lesser than capital punishment because they were designed to be remedial, by the grace of God.**

If you remember what was covered in former chapters, my reader, you know that degeneration (backsliding) into presumptuous sinning at its beginning stages did usually consist of ongoing sin of the lesser sort (crimes which would not normally demand the death penalty), but if such sins were committed *with continuance* then the man would be deemed a presumptuous sinner who must die (this was exhaustively addressed in former chapters). Well according to The Book of Proverbs, the punishments which were ordained to restrain the progress and continuance of degeneration via presumptuous sinning pertained to,

Bridling the Tongue: The sins of the tongue were the first signs of degeneration. Therefore it was expedient for Israelite civilization to be exercised by chastisement on this regard. Civil Justice was, according to scripture, able to work repentance in the heart of slipping saints who were often taken in strife, arguments, selfishness, and lack of charity (Prov. 25:8-10; Note: In Israel, shame and infamy was associated with every man’s moral standing in the sight of God. The fabric of the culture and public esteem was defined by the Law and morality. Thus if someone was immoral, shame and infamy would not turn away.). Those who could not bridle the tongue could not bridle the body either, therefore they would engage in associated sins like hasty oath-swearing, oath-breaking, cursing, blasphemy, and even violence. In the wisdom of God, Civil Justice promised “*a rod*” to such criminals: “*A rod is for the back* of him that is void of understanding” (Prov. 10:13). Taken in context, this verse is directed toward those who could not bridle the tongue (see Prov. 10:11-14). Similar to this, Solomon said, “It is not good to accept the person of the wicked, to overthrow the righteous in judgment. A fool’s lips enter into contention, and his mouth *calleth for strokes*. A fool’s mouth *is his destruction*, and his lips are *the snare of his soul*” (Prov. 18:5-7). Going under the lash of the beating rod was effectual to break the rebellious will to turn it back to God again, thanks be to the KING! But if it failed, the terror of public execution would fill the Land with fear to do no more such wickedness in Israel.

Dishonesty & Slothfulness: The slothful and dishonest were punished with poverty and intense humiliation (Prov. 6:1-11). When poverty did seize the sluggard his life would turn loathsome and lean (Prov. 19:15, 20:13). Being chastened thereby, the man could be enabled to learn the natural truth: “He that laboureth laboureth for himself; for his mouth craveth it of him” (Prov. 16:26). After a time of begging for food in the time of harvest and having nothing, generally speaking (Prov. 20:4), the man would consider his ways and the fruit of his own doings and repent, Lord willing. If not, alas, he would turn to crimes of thievery and suffer exceedingly great punishments (“*But if he be found, he shall restore sevenfold; he shall give all the substance of his House.*”-Prov. 6:31). God promised justice to those who turn to such crimes... therefore the end of such men would be repentance or death (Prov. 21:6-7).

Thievery: As seen in the former example, thievery was a crime which existed in lesser and greater forms. If anyone stole a human being the punishment was death (Ex. 21:16, Deut. 24:7), but if anyone stole an animal or object of any value he was chastised proportionately to the crime committed. God promised the thieves a sure end: “Bread of deceit is sweet to a man, but afterwards his mouth shall be filled with gravel” (Prov. 20:17). When thieves suffered civil punishments of restoring sevenfold what was taken, or, giving all the substance that one possessed as his own (Prov. 6:30-31). Punishments like these were comparable to experiences which humbled and saved the vilest of men (see Psalm 107)! Look, for example, upon the humiliation of Rehoboam (2 Chron. 12:5-12) and the true repentance of Manassah (2 Chron. 33:11-20)! Chastisement after chastisement, men were brought low... low enough to acknowledge the undeniable truth of God, “The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death” (Prov. 21:6-7), therefore, rightly so, those who continued onward to prove presumptuous thieves suffered the death penalty (Num. 15:30-31).

Covetousness via Oppressing the Poor: God cursed those who oppressed the poor. This curse existed in many forms: the curse of poverty and spoiling (Prov. 22:16, 22-23), the curse of pain and calamity (Prov. 21:13), or any other remedial act of Civil Justice that was ordained as a worthy punishment. A former prisoner does naturally pity prisoners, and a formerly rich oppressor of the poor who suffered the curse of poverty will no longer oppress the poor but pity them!

Fighting: If a man willingly and conscientiously engaged in pre-planned or sudden fighting that was not lethal to anyone, he lived (with repentance; Ex. 21:18-23) – but the potential chastisement was GREAT! Whatever damage was done upon the innocent man must be reciprocated upon the guilty man, “eye for eye, tooth for tooth, hand for hand, foot for foot” (Deut. 19:20-21). This experience was successful to work repentance in the backslider, yes, but not this man alone. All of society heard the report of it to the end that they would be effectually wrought upon by God! It was written, “And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you” (Deut. 19:20).

Scorners & Fools: We have already addressed the remedial chastisement for scorners in Proverbs 19:25 & 21:11, but as a further confirmation, Solomon said, “A whip for the horse, a bridle for the ass, and a *rod for the fool’s back*” (Prov. 26:3). That which was Divinely ordained of God as punishment would not have been invented if it was not effective, and that which was not effective was not remedial. The Lord said, “Do not my words do good to him that walketh uprightly” (Micah 2:7)? To them that despised not the chastening of the KING but rather submitted to it, they were profited by it (Heb. 12:5-11)! “For whom the Lord loveth He chasteneth, and *sourgeth every son* whom he receiveth” (Heb. 12:6).

The very existence of Civil Justice punishments which were non-damnable (non-deadly) prove their effectiveness and usefulness to The Kingdom of God to correct slipping saints before they fell any further (into death). Why? Because if these men who suffered chastisement did not experience repentance of sin, they would have been put to death (Num. 15:30-31). You must remember, this Civil Government was not like the heathen nations round about Israel! The Civil Government of Israel was a Church Government! Therefore when suffering chastisements via Civil Justice, the judges were not merely examining the crime and administering the punishment (outwardly), they were examining the soul to ensure that true repentance was granted to the erring heart (inwardly)! I repeat, the burden of the Officers was not merely a restitution of horizontal affairs man-to-man, no! It was, foremost of all and above everything else, a pursuit of vertical repentance toward God! Even after any chastisement was sentenced upon the man, an offering for the sins committed was necessary for the man to be forgiven, vertically speaking, and thus the Priest, knowing the Law, would not have received a sacrifice unless the man demonstrated true repentance! Speaking explicitly of this, Solomon said, “The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind” (Prov. 21:27)? And again, “The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is His delight” (Prov. 15:8). Also speaking of this, David said, “The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise” (see full context in Psalm 51:16-19).

When remedial chastisements were given via the beating rod, for example, Solomon said, “The blueness of the wound cleanseth away evil: so do stripes the inward parts of the belly” (Prov. 20:30). Notice Solomon’s assurance, my reader. He said, “The blueness of the wound **CLEANSETH AWAY EVIL**” (Prov. 20:30)! This means that it was effective and successful to work repentance in backsliders! Similarly to this proverb, Solomon said, “Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him” (Prov. 22:15), and again, “Thou shalt beat him with the rod, and shalt deliver his soul from hell” (Prov. 23:14). These latter two proverbs were in reference to parental punishments to sinning children, this is true, but just as the LORD expected Parental Justice to be successful to train up a child in “the way that he should go” (i.e. as a true convert to the God of Israel), the KING expected Civil Justice to make the simple citizen become wise, the fearless to receive fear, the impenitent to truly repent, and the evildoer to be cleansed (“*cleanseth away evil!*”)! Therefore if a man fell into presumptuous sinning he will NOT continue therein! He will repent because Civil Justice was effective to save backsliders, Hallelujah!

This is why Wisdom is personified to have a built house of hewn out pillars, seven in number; having killed Her beasts and mingled wine, She furnished a table; having sent forth Her maidens to cry upon the highest places of the City, She proclaimed and sounded-abroad an invitation to all the simple of the Land – proclaiming, what? Wisdom proclaimed that there was a remedy for simplicity and foolishness, in these words, “Come, eat of My bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding” (Prov. 8:1-6)! Nevertheless, when and if backsliders did not repent despite all the acts of Civil Justice and any subsequent Holy Feasts of instruction, his doom was ordained and sealed by The Almighty, and who can hinder it? In the very same way as this, when and if a child was disobedient to his parents occasionally, and through **the rod** the child found repentance and restitution each time (being made subject to his parents with gravity and sincerity once again), the child would not die but live! But if the child continued to commit the same sin of disobedience and dishonor with stubborn impenitence, the child must die (Deut. 21:18-21).

Speaking more clearly on this matter, I must say, furthermore: Civil Justice was INEFFECTIVE to save (fails to be remedial) those who were blinded by God’s delusion and thereby were doomed to die under the death penalty; and this did, yet again, exhibit the transcendent rule of God Almighty as KING. Even though Civil Justice failed to be remedial, individually speaking, the death penalty did succeed to persevere *the corporate people* in the salvation of God.

When Civil Justice was Ineffective to Save

- “Though thou shouldest bray a fool in a mortar among wheat with a pestle, **yet will not his foolishness depart from him.**” – Prov. 27:22
- “A man of great wrath shall suffer punishment: for if thou deliver him, **yet thou must do it again.**” – Prov. 19:19
- “A reproof entereth more into a wise man than **an hundred stripes into a fool.**” – Prov. 17:10

Although this may appear to be a breach of salvation, so to speak, among the people of Israel, this was an act of salvation nonetheless! Those to whom Civil Justice was ineffective to save and thus, they died, in the KING’s justice this was so that **the corporate body of Israel** might live! Herein, the KING’s justice was effective to save **national Israel** through the death penalty enacted upon reprobates. Does it make sense to you, my reader, why the death penalty was expedient for the salvation of national Israel?

Every citizen of Israel was involved in the intense accountability, discovery, and punishment of every crime in Israel (Prov. 28:4-5, 29:8-9, Deut. 13:6-11). When the common citizens of Israel were faithful, the Land was kept clean and holy. Sin was found out quickly and effectually, every man to the quota of civil punishment, but when the citizens of Israel encountered an uprising of scorners and fools who would not be corrected, men were warned to beware lest they debate with them beyond measure. They were cautioned to rather leave place for the vengeance of God (see Prov. 9:6-12). “A wise men contendeth with a foolish man” (Prov. 29:9), this was true, but Israel was cautioned to beware of overmuch encumbrance through efforts to save the foolish (Prov. 9:6-12, Matt. 7:6). The commandment, “Forsake the foolish and live”, demonstrates how violently contagious sin is! Herein the death penalty is vindicated as an expedient means to save national Israel.

CHAPTER #9

Divinely Empowered Civil Justice, Theme #4 & Theme #5

(i.e. The Kingdom of God)

Theme #4

“A Little Leaven”

The foremost means by which the drawing and persevering GRACE of God was **ROBBED** from its saving purpose (going before and behind men as a saving shield) so that God no longer lifted men up when they fell or led them in paths of righteousness for His Name’s sake, but, rather, He led them into the pit of fallenness, destruction, and death: The foremost means of this awful robbery is what the inspired authors of the NT called, “LEAVEN”. My reader, you might wonder how a person could ever depart from God when he did formerly experience saving grace (grace which was effectual to capture the God-hating will of man and make it a slave to righteousness for God’s Name sake). You may wonder how or why *the grace of God* departed from a man so that, alas, the effectualness of God’s saving grace no longer inspired and persevered the work of salvation which the Lord began! This question and its answer are of such vital importance... are they not?

Oh dear reader, let us take heed! It was written in the New Testament, “A little leaven leaveneth the whole lump” (1 Cor. 5:6). Notice that the text says, “the whole lump”. By God’s permission, the Sinners were able to undo the safe-haven of salvation known as a New Testament Local Church! This, of course, was not a new phenomenon. This was an ancient tactic used by Satan to destroy the people of God who were too proud to admit their personal and corporate need for Church Purity, and in the Old Testament, for example, this resulted in the downfall of the whole Nation! God have mercy, dear reader, and grant us eyes to see such a vital thread of doctrine which was woven throughout the common and proverbial sense of Israelite society during that time! [Note: When and if Civil Justice was Divinely Empowered to succeed, the nation of Israel was *pure*, and when and if the Church was *pure* and *holy*, it was *acceptable* and *desirable* to the KING, but when and if the Church was *impure* and *unholy*, it was *abominable* and *repulsive* to the KING. Therefore, when and if Church Purity was successfully established and maintained, personal and corporate salvation was persevered through the KING.]

What is the language of “leaven”, proverbially speaking? There is no verse in the Old Testament which did coin the dangers of “spreading evil” in the Church by the term “leaven”, like 1 Corinthians 5:6-13 does in the NT. Nevertheless the principle was preached, pronounced, and rephrased with alarming frequency! – historically, scripturally, metaphorically, and in plain language the principle was expounded. Indeed, so did The Proverbs. When “the lump” and “leaven” are **mixed**, the whole lump is leavened; and according to 1 Corinthians 5:6-13 this is an *inordinate* and *damnable* **mixing**. Even so, is there any *inordinate* and *damnable* **mixing** warned against and proverbially experienced in the OT Church? The common sense experience of Israel in David and Solomon’s day did draw the line very plainly, enough for Israelite children to understand. In general, the proverbial leavening/spreading effect (the spread-ability of evil) was notoriously identified as “enticements”, “seductions”, “flatteries”, and “lusts” which lead to unlawful “companionships”, “friendships”, and “fellowshipping”. You see, The Proverbs did specify and illustrate actual events where sin and sinners existed in Israel, commanding, for example,

Thieves and Murderers: Speaking of thieves and murderers, it was written, “My son, *walk not* thou in **the way** with them; *refrain thy foot* from **their path**” (Prov. 1:15). Why should the man, the saint, “walk not” in “the way” with these

kinds of men (“*wicked persons*”-1Cor.5:13)? Speaking affectionately, Solomon said, “My son, if sinners **entice thee, consent thou not**” (Prov. 1:10).

The Adulteress, Harlot, or Strange Woman: Speaking of a Strange Woman, it was written, “Remove **thy way far from her, and come not nigh the door of her House**” (Prov. 5:8).

Drunkards, Partiers, and Gluttons: Speaking of partiers and the like, it was written, “Hear thou, my son, and be wise, and guide thine heart in the way. **Be not among winebibbers; among riotous eaters of flesh**” – Prov. 23:19-20

In this way The Book of Proverbs illustrated potential events very relatable to the people and easy to understand. The Proverbs did not command separation from thieves, murderers, strange women, drunkards, and partiers only, but all sinners (all *wicked* and *evil* men). Take, for example, Proverbs 4:13-15 as it is illuminated by Psalm 1:1-6.

“Blessed is the man that *walketh not* in **the counsel** of the **ungodly**, nor *standeth* in **the way** of **sinners**, nor *sitteth* in **the seat** of the **scornful**. But his delight is in the Law of the LORD; and in his Law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The **ungodly** are not so: but are like the **chaff** which the wind **driveth away**. Therefore the **ungodly shall not stand** in the judgment, nor **sinners in the congregation** of the righteous. For the LORD knoweth the way of the righteous: but the way of the **ungodly shall perish**.” – Psalm 1:1-6

“Take fast hold of instruction; let her not go: keep her; for she is thy life. *Enter not* into **the path** of the wicked, and *go not* in **the way** of evil men. AVOID IT, PASS NOT by it, TURN FROM it, and PASS AWAY.” – Prov. 4:13-15

When and if one or more sinners do live and remain uncaught in Israel – long enough to act as a leaven of malice and wickedness among the righteous inhabitants of Israel (the Households, Neighborhoods, Cities, and Provinces of Israel) – the call and command of God was one which beckoned a resistance comparable to spiritual militancy. Such solemn charges like “take hold fast”, “let her not go”, and “keep her”, convey that saving faith can and will be robbed from the man who holds the truth loosely and casually (Prov. 4:13). Sinners, being persons, have a “counsel”, a “way”, a “seat”, and they have a sin-separated enemy called righteous men (“*An unjust man is an abomination to the just: and he that is upright in way is abomination to the wicked.*”-Prov.29:27). The location of sin and sinners in Israel must be confronted with biblical opposition (like a spiritual military), no casualness about it! “AVOID IT, PASS NOT by it, TURN FROM it, and PASS AWAY”, the inspired Commander warned (Prov. 4:15); and men should only return with the necessary preparations, authorities, and weapons so as to do judgment (“*Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.*” – Exodus 32:27).

Each and every individual civilian of Israel was forbidden to be with sinners (“*neither desire to be with them*”-Prov.24:1) because that which was in their hearts and that which flowed from their lips would contaminate and overcome the righteous people (Prov. 24:1-2). Biblical humility decried “friendship” with a sinner, even with an “angry man”, why? If the saint did but “go” with them (or keep company with them), what happened? Will the saint convert the sinner? Will the Christian be a light in the darkness? It was written, “Make no **friendship**...Lest thou **learn** his ways, and get a **snare** to thy soul” (Prov. 22:24-25)! “A **companion** of fools shall be destroyed” (Prov. 13:20)! The KING’s warning is clearly put, “**GO** from the presence of a foolish man, when thou perceives not in him the lips of knowledge” (Prov. 14:7). To refuse the enticing voice of spiritual adultery is to (Prov. 9:13-18, Jas. 4:4, 1 Jn. 4:5-6), on the other hand, respond to the voice of Lady Wisdom who cried, “**Forsake the foolish**, and live; and go in the way of understanding” (Prov. 9:6)!

“A prudent man **foreseeth the evil**, and **hideth himself**: but *the simple* pass on, and are punished. By humility and **the fear of the LORD** are riches, and honour, and life. **Thorns** and **snare**s are in the way of *the forward*: he that doth keep his soul shall be **FAR from them**.” – Proverbs 22:3-5

Saving faith acts in obedience to the aforementioned scriptures of **separation** and **holiness**, for **thorns** and **snare**s must be *foreseen* and avoided via a consciousness of the KING’s inescapable judgments! The *sinners* of foreign nations must be

expelled from the coasts of Israel; this we know,¹ but so much the more, also, *sinner*s which were of Israelite nationality! They too were “**thorns**” and “**snare**s”, persons who must be converted or killed according to OT Church Law! The sinners (*scorners*) must be discovered, fount-out, and punished... or the Church is doomed (Prov. 20:11, 16, 29:7-8). The backsliders and once-born civilians of Israel would linger and roam about Israel refusing to go to the wise for fear of being reprov'd, judged, and smitten (“*A scorner loveth not one that reproveth him: neither will he go unto the wise.*”-Prov.15:12), therefore the righteous were compelled to pursue and discover them from all their various hiding places.

“SMITE a **scorner**, and the simple will BEWARE: and reprove one that hath understanding, and he will understand knowledge...CEASE, my son, to hear the instruction that **causeth to err** from the words of knowledge. An ungodly witness **scorneth** JUDGMENT: and the mouth of the wicked devoureth iniquity. Judgments are prepared for scorners, and stripes for the back of fools.” – Prov. 19:25-29

All those that did abide in good fellowship with the Church (“*The ear that beareth the reproof of life abideth among the wise.*”-Prov. 15:31) needed to learn the tactics of Church Purity depicted above. *Firstly*, there must be a separation of the inordinate mixture (Prov. 14:6-8), *secondarily* there must be a gathering together of all the wise, and *thirdly* there must be a searching-out of all the foolish scorners so as to execute judgment upon them. Upon the accomplishment of biblical judgment there would be a revival of *the simple* who were caught-up in the enticements of iniquity (the *fools* made *wise* again!), thus the leavening effect of sin spreading man-to-man, house-to-house, and neighborhood-to-neighborhood was stayed.

You see, my reader, The Proverbs were careful to declare the conclusion of un-caught and un-purged leaven so that every civilian (Church Member) of Israel might reckon with facts of life, peculiar facts, realities which were common sense only within the holy and righteous Nation of Israel, where God was KING.

Proverbs 11:9-14 --- If the wicked were not removed from a city it would be overtaken and overthrown: man-by-man, neighbor-by-neighbor, and City-by-City. Sin would spread neighbor-to-neighbor until it overtook the whole City (“the whole lump”)! Sin would spread from City-to-City until it overtook the whole Province (“the whole lump”)! Sin would spread from Province-to-Province until it overtook the whole Nation (“the whole lump”)! “Know ye not that a little leaven leaveneth THE WHOLE LUMP” (1 Cor. 5:6)?

Aye, this awful course! What is the KING of Israel’s heart on the matter? Do you think that un-judged sin or sinners in the Land of Israel were an abomination to God, which is a hateful thing!? Unjudged sin or sinners in every other Nation in the world were hateful to God, indeed, but in Israel, where God was immediately KING via His Special Presence, especially dwelling among a holy people like no other people on earth, sin was all the more distasteful and unbearable! Much more, then, the Proverbs declared what was abominable to God in Israel so that every Israelite would take heed.

Becoming an Abomination to the LORD

God hates the means and persons through which sin spreads!

When The Book of Proverbs stated that some particular sin or sinner was “an abomination to the LORD”, we can be sure that before long the hatred of God will lead such a man into destruction via His deluding powers – powers which did always go before crimes committed and death penalties suffered. Therefore, also, according to the Law, such sin or sinners must be utterly detested (a moral hatred) at all costs lest others are seized by the deception of God and fall therein. [For more information, see “[The Deception of God](#)”.]

According to scripture there are abominable men and abominable sin, and the men exist because of the sin (the men: Prov. 11:19-21, 22:14, 16:5, 15:9; the sin: Pro. 21:27, 15:8, 28:9, 6:16-19, 15:26). The abominable men are said to be, “of a froward heart” and “proud in heart”, therefore they are rightly called, “the wicked”, the “abhorred of the LORD” (Prov. 11:20, 16:5, 15:9, 22:14). This hatred of God towards the wicked is to be feared because it is declared to be of greater force than the whole uprising of hateful men joined together in a cause of iniquity (“*though hand join in hand*” – Prov. 11:21, 16:5). How

¹ Exodus 23:33, 34:12, Deut. 7:16, 25, 12:30, Num. 33:55, Judges 2:3, Josh. 23:13, Deut. 7:4, 26, 20:18

shall such a conflict of God-against-Sinners end? The hatred of GOD would utterly crush the uprising of abominable men (hence the proverbial promise that they “shall not be unpunished” and “shall fall” - Prov. 11:21, 16:5, 22:14)!

Abominable Men are doomed to suffer the grasp of inescapable judgment decreed by God:

- “As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death. They that are of a froward heart are **abomination to the LORD**: but such as are upright in their way are **His delight**. Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.” – Proverbs 11:19-21
- “The mouth of strange women is a deep pit: he that is **abhorred of the LORD** shall fall therein” - Proverbs 22:14
- “Every one that is proud in heart is an **abomination to the LORD**: though hand join in hand, he shall not be unpunished.” – Prov. 16:5
- “The way of the wicked is an **abomination unto the LORD**: but He loveth him that followeth after righteousness.” – Prov. 15:9

Abominable Sin:

- “He that justifieth *the wicked*, and He that condemneth *the just*, even they both are **abomination to the LORD**.” – Prov. 17:15
- “*The sacrifice* of the wicked is **abomination**: how much more, when he bringeth it with a wicked mind?” – Prov. 21:27
- “*The sacrifice* of the wicked is an **abomination to the LORD**: but *the prayer* of the upright is His delight.” – Prov. 15:8
- “He that turneth away *his ear* from hearing the Law, even *his prayer* shall be **abomination**.” – Prov. 28:9
- “These six things **doth the LORD hate**: yea, seven **are an abomination** unto Him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren.” – Proverbs 6:16-19
- “*The thoughts* of the wicked are an **abomination to the LORD**” – Prov. 15:26

As we can see in the citations above, when sin did progress and spread (man-to-man), justice was compromised so that... abominable men and practices abounded in the Land of Israel! When justice was compromised House-to-House, Neighborhood-to-Neighborhood, and City-to-City, this meant that false judgments were being made (Prov. 17:15, Hab. 1:4), impenitent people were offering sacrifices (Prov. 21:27, 15:8), and Law-deafened hearers were ignorantly or presumptuously praying God-rejected prayers (Prov. 28:9)! And now, behold, roaming sinners were corrupting all righteousness: proud looks, lying tongues, violent hands, and false witnesses at judgment stands (Prov. 6:16-19)! Thus did the Prophet Habakkuk lament in his day, “Therefore the Law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous: therefore wrong judgment proceedeth” (Hab. 1:4).

Proverbs 25:4-5, 22:10-12 --- Terrifyingly, un-caught and un-purged sinners would eventually find their way into the King’s Court, crippling the Nation. The very Throne of Israel would be altered from its course of righteousness by the presence of wicked men standing before the King! A little leaven leaveneth the whole Nation, yes, even unto the neck thereof: the Courtroom of the King!

A False balance, or, the sacrifices of the wicked were “an abomination to the LORD” because, immediately, justice was withheld so that a backsliding (sinning) Israelite was not constrained into repentance via the chastisement of Civil Justice (or as a worst case scenario, a profane sinner lived who God Almighty desired to die), but what was of greater importance was the effect that this one sinner had upon the City and Nation. One sinner was a matter of National Security in Israel, because God was their security. An offended God was security compromised! Of a truth, therefore, every Household, City and Province of Israel which fell throughout the ages of time can look back in retrospect and remember when one sinner lived-on having escaped the remedial grasp of Civil Justice. “Let a bear robbed of her whelps meet a man, rather than a fool in his folly” (Prov. 17:12).

- **Corruption of Judgment:** Prov. 17:15, 20:10, 23, 21:27
- **Household:** Prov. 3:33, 12:7, 14:11, 15:25, 14:1, 15:6, 15:27, 17:13, 21:12, 24:3,
- **City:** Prov. 1:21, 8:3, 9:3 (Preaching), 11:10-11, 29:8
- **Nation:** Prov. 14:34, 2:21, 28:2, 29:4, 14, Eccl. 10:16-17, Psalm 101
- **Court Purity:** Prov. 14:35, 16:12-13, 22:10-12, 24:7 25:4-5 [The purity of the King's Court was necessary because it was the location at which the weightiest of doctrines and most holy articles of knowledge were considered for judgment purposes; therefore this Court needed to be kept with an even higher standard of purity than elsewhere (see Prov. 22:10-12).]
- **One Man:** Eccl. 9:18, Prov. 17:12

Hearken, my reader! Considering this awful course well, taking notes! What should an OT Church Member do in the aforementioned situation, where uncaught and unpurged fools were on a rampage of folly in the Land of Israel? What was the first step to take in remedial action? **SEPARATION**. *Firstly*, there must be a separation of the inordinate mixture (Prov. 14:6-8), *secondarily* there must be a gathering together of all the wise (Prov. 13:20), and *thirdly* there must be a searching-out of all the foolish scorners so as to execute judgment upon them (Prov. 21:11), or else... what? Or else God-sent GRACE to persevere would be replaced by a God-sent DELUSION unto damnation! Sin was contagious! ...and therefore God commanded a separation of inordinate mixtures. Friendship, companionship, fellowship, and unrighteous tolerance of a fool would act as a wisdom-robbing disease that corrupts the good manners of the wise (1 Cor. 15:33). Speaking of this, it was written, "He that **walketh** with *wise* men shall be wise: but a **companion** of *fools* shall be destroyed" (Prov. 13:20). If there was no **separation** then there was no **salvation**, and if there was no salvation then God-sent GRACE was being replaced by a God-sent delusion, and, thereby, the *wise* were becoming *fools*, and justly so - they were in disobedience to the voice of God which commanded Israel to live in **holiness**.

God's Fatherly Hand of Grace Leading Souls into Perseverance

OR

The Hand of a Delusion (Warranted by Divine Threatenings) Leading Souls into Destruction

Spiritual Judgments of Damnation via a DELUSION

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

- They trusted in their own hearts. – Prov. 28:26
- They had no vision from God. – Prov. 29:18

The delusions sent by God were mechanisms which guided once-born or backslidden Israelites into justice because they were not in control, the delusion was. Grace led to salvation or a Delusion led to damnation, and God forbade the mixture of the un-caught deluded with the grace-led righteous. God made sure that the sinners who dwelt within Israelite civilization couldn't hide because the hand of a delusion would have led them into a circumstance of justice orchestrated by the KING. So common was this activity that, in the Land of Israel (the one and only Divinely Set-Apart Civilization that existed in the world), the people consulted a Manual of *common sense* for guidance, The Book of Proverbs. Those things which were commonly observable and inevitably commonplace became common sense proverbs: rules and rhymes which never failed!

The Book of Proverbs did, therefore, accurately represent the common-sense experience of every Church Member (Civilian) in the Land of Israel. Within the boundaries of the Promised Land – God was KING! – the proverbial facts do testify to that! In other words, for example, The Book of Proverbs did express God's promises of *life* and *death*, *blessing* and *curse*, operations of justice enforced by an Ultimate and Inescapable Police Force, God Almighty. Outside of the Land of Israel, the Church, these promises and proverbs were neither known nor experienced because they were not the Law of the Land.

What does all of this have to do with the New Testament Gentile Church Age dispensation?

Where God Almighty did, of old, reign within the borders of the Promised Land to operate these Divine Laws, the Lord does also, a-new, reign within... what? A Promised Land? No. The Lord does not reign in a certain geographic region of Land located on earth in the New Testament dispensation, albeit He does reign as a KING just as He did in the Old Testament. How? God exercises Lordship as KING of Kings *within* and *among* a Promised People, not a Promised Land. The Promised People have become The Promised Land, spiritually and typologically speaking. So, also, just as the Lord's KINGship was outlined via The Proverbs (the reality of Divine Law lived-out and experienced by the people of God in the Land of Israel), the Lord's KINGship is typologically relevant in the Gentile Church Age via the New Covenant.

Where OT Divine Law warned of a swift and inescapable judgment performed by God Almighty, the KING of Israel, upon specified sins and sinners (once-born men or backslidden saints), the NT reflects a *parallel* or *comparable* judgment. For example, when and if a right-standing saint of Israel (a wise man) was walking in companionship with a fool in disobedience to the voice of God (which commanded separation), the *wisdom* of the right-standing saint would be turned into *foolishness*, *grace* into *delusion*, and the language of these judgments can be detected in *parallel* or *comparable* Divine Acts in the OT and NT. No matter what specified "sin" is actually spreading because of the inordinate mixture of saint-and-sinner, no matter what language is used to describe, what outfit of *wisdom* is being turned into the garments of *foolishness* because of the unlawful **mixture**, the turning of *wisdom-to-foolishness* is communicable through a variety of biblical terms.

One among the great variety of biblical terms is, for example,

#1) Because of the mixture of the wise and foolish, thereby the *diligent* were made *slothful* (the *awake* were put to *sleep*).

Where the KING would curse individual Israelites in the OT so as to reduce them into physical poverty because of the sin of slothfulness via "a little sleep" (Prov. 6:1-11, 24:33-34; Note: prosperity was a mark of God's blessing in the OT – Deut. 8:17-18, Prov. 10:22), the NT judgment of the KING is *comparable* but not *parallel*. The judgment of God is not and cannot be exactly *parallel* because in the New Covenant, God's blessings often result in physical poverty (Lk. 6:20, 1 Cor. 1:26-29, 4:11-12, 2 Cor. 6:10, 8:2, 9, Jas. 1:9-10, 2:5, Rev. 2:9, Lk. 14:16-24). Even though the judgment is not *parallel* it is still *comparable*, for the KING of the NT does curse men into the reduction of "spiritual poverty" because of the sin of slothfulness via "spiritual sleep" (spiritual poverty: Rev. 3:17, Lk. 12:21, 1 Tim. 6:18, Eph. 1:18, Matt. 6:21-23; spiritual sleep: Rev. 3:3, Lk. 21:36, Eph. 5:14, Matt. 25:1-13, Rom. 11:8, Isa. 29:10, 1 Thess. 5:6-7, Rom. 13:11, Lk. 22:46, 1 Pet. 4:7, Col. 4:2, 1 Cor. 16:13, Lk. 12:38, Mk. 14:38; slothfulness: Matt. 25:26, Heb. 6:11-12, 11:6,

12:15, 2 Pet. 1:10). Don't be mistaken, my reader: "spiritual poverty" and "spiritual sleep" did exist in the Old Testament (Prov. 13:7, 8:10-11, Deut. 8:12-14, Isa. 29:9-10, Ps. 69:23, Mic. 3:6, Isa. 44:18, Ezek. 14:9) as two of many weapons in the arsenal of Divine Curse, and these two judgments are obviously transferable into NT scenarios; albeit let us take note how that physical poverty was not transferable. What is spiritual darkness? What is spiritual sleep?

Those in spiritual darkness are in spiritual sleep, because of the darkness. In short, these states are delusions sent by God. A delusion-free Israelite (a right-standing and spiritually awake Israelite) did hear the voice and teachings of "understanding" and "knowledge" because they are "plain" and "right" to him, God giving the man grace (Prov. 8:9). Because of this blessing of Divine Providence, the knowledge of God was "easy" to hear, understand, and retain (Prov. 14:6). Albeit for a scorner, "A scorner seeketh wisdom, and findeth it not" (Prov. 14:6). Why can't the scorner find wisdom, even though he seeks after it? Because of Divine Curse, the scorner is locked-up in the blackness and darkness of "deceit" (Prov. 14:8). You see, God gives light or sends darkness, God reveals the truth or shrouds it in mystery. "I the LORD have deceived that prophet", the LORD pronounced (Ezek. 14:9). And to all the bystanders He did say, furthermore, "To the Law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). The providence or plague of truth or deceit, light or darkness, these were not mere coincidences that befell the masses, no! This was God-to-man justice in the Land of Israel, as the psalmist reiterated in Psalm 125:4-5 & Psalm 18:25-26. Very specifically, God used deceptions as mechanisms (Ezek. 14:9) to guide and lead-forth every once-born or backslidden Israelite into the fate of justice's determination – because to live in the Land of Israel, one did abide within the arena of the KING's Dominion (The Church), the place where God's will was done on earth. This is why The Proverbs spoke of backsliders ("*who leave the paths of uprightness?*") as individuals who were blinded by spiritual "darkness" (Prov. 2:13), but those who were in right-standing with God in the Church, on the contrary, were abiding within the rays of an ever-growing spiritual light! "But the path of the just is as the shining **light**, that shineth more and more unto the perfect day. The way of the wicked is as **darkness**: they *know not* at what they stumble" (Prov. 4:18-19). Without a mistake, therefore, the harlot seized her prey (the deceived and soon-to-be adulterer) in the *black* and *dark night* (Prov. 7:9)!

The above information is introductory, to say the least. For more information regarding the operable curses in Old Testament and New Testament parallelism and comparableness, please see "[The New Testament Curses of God](#)", "[Spiritual Famine or Spiritual Desertification](#)", [Spiritual Darkness \(chapter 16, section 2\)](#), [Spiritual Drunkenness \(chapter 16, section 4\)](#), [NT Darkness to Light: The Gospel of Regeneration \(chapter 17, section 3\)](#), [A Biblical Study of Spiritual Infancy \(chapter 17\)](#).

Theme #5

The Dead-End of Injustice – God Rules

In the case when Civil Justice was allowed to deteriorate into corruption because of LEAVEN, God Ruled: *God Almighty asserted His Divine prerogative of justice even when Civil Justice failed.* When and if God allowed Civil Justice to deteriorate so that the wicked did rise in honor, prestige, power, and wealth, it is then that the righteous were cautioned by the Almighty, "Let not thine heart envy sinners."

“My son, if thine heart be wise, my heart shall rejoice, even mine. Yea, my reins shall rejoice, when thy lips speak right things. **Let not thine heart envy sinners:** but be thou in **the fear of the LORD** *all the day long*. For surely there is an **END**; and *thine expectation* **SHALL NOT** be cut off.” – Prov. 23:15-18

“Better is little with **the fear of the LORD** than great treasure and trouble therewith.” - Prov. 15:16

“Better is a little with righteousness than great revenues without right.” – Prov. 16:8

“Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.” - Prov. 16:19

This is a fit introduction to the repeated and historical dilemma written above and memorialized in Proverbs. The rise of wickedness and the increase of sinners did have an END, but how did it begin? The prosperity of the wicked *seemed* better in the beginning of its rise, didn't it? Civil Justice was compromised because the leaven of insincerity reached to the Official powers of the Church, the appointed Ministers. The situation appeared unrecoverable, by sight. It was for this reason God warned and faithfully judged the Civil Authorities to the end that proverbial truths were memorialized to illustrate it, saying,

To Ministers of All Sorts: “Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.” – Prov. 28:10

To Princes: “An unjust Prince's days are numbered by the Most High, and they shall not be prolonged.” – Prov. 28:16

Concerning Crimes of Injustice in Weighty Matters of Law: “If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?” – Proverbs 24:11-12

Concerning the Momentary Usurpation of Civil Authority: “When righteous men do rejoice, there is great glory: but when the wicked rise, a man is hidden.” – Prov. 28:12, “When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.” – Prov. 29:2, “The King by judgment establisheth the Land: but he that receiveth gifts overthroweth it.” – Prov. 29:4, “It is not good to accept the person of the wicked, to the overthrow of the righteous in judgment.” – Prov. 18:5

God was intent upon terrifying the Judges, Magistrates, Priests, Prophets, Princes, and Kings of Israel in order that judgment and justice would be accomplished for others, and this accomplishment was, as a consequence, the safekeeping of their very own lives, as it was written: “He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die” (Prov. 19:16). Despite God's intent, corruption was possible and did happen, historically speaking, and this is why Proverbs were written about it. How did the leaven work among the Israelite Nation, the Church?

Wickedness began to abound in the City and Nation because Israelite citizens and officers were beguiled by ceremonial piety without necessary repentance and restitution. In other words, they were beguiled by sinners in disguise until they sinner-ized the whole City and Nation! The Proverbs warn against neglecting Civil Justice simply *because the wicked were keeping religious ceremonies*. God warned that, “To do justice and judgment is more acceptable to the LORD than sacrifice”, and, “The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind” (Prov. 21:3, 27). The Lord affirmed the intensity of His abhorrence of wicked persons, by saying, “An high look, and a proud heart, and the plowing of the wicked, is sin” (Prov. 21:4). While others may be deceived, God was not deceived. While every man was walking in religious and ceremonial devoutness, abounding in goodness, so they thought, Israel was being overtaken by high looks and proud hearts, men puffed-up because of their plowing (their “good things”). It was then that the Lord was crying out, in other words, “PUNISH THEM!” And whosoever was wise would understand knowledge thereby (Prov. 21:11) ...but, alas, Civil Justice had been deteriorated through the violent spreading of leaven until it reached the lethal threshold, the King's Court, so what was God to do?

“Take away the dross from the silver, and there shall come forth a vessel for the finer. Take away the wicked from before the King, and his Throne shall be established in righteousness.” – Proverbs 25:4-5

“Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease. He that loveth pureness of heart, for the grace of his lips the King shall be his friend. The eyes of the LORD preserve knowledge, and he overthroweth the words of the transgressor.” – Prov. 22:10-12

The leaven of insincere religiosity is so deceptive; it is capable of corrupting the King’s Court! Nevertheless, eventual justice was inevitable even though the LORD allowed unjudged wicked persons to multiply in the Cities or Nation of Israel by the means of falsified ceremonies of atonement (Prov. 28:13-14). In other words, there was a KING beyond the King, who said,

“As a thorn goeth up into the hand of a drunkard, so is a PARABLE in the mouth of **fools**. The great God that formed all things both *rewardeth* the **fool**, and *rewardeth* **transgressors**. As a dog returneth to his vomit, so a fool returneth to his folly. Seest thou a **man** WISE in his own **conceit**? there is more *hope* of a **fool** than of him.” – Prov. 26:9-12

Israelites were warned not to be deceived by the parable preaching lips of hypocrites, rightly called “fools” (Prov. 26:9). Though their foolishness was cloaked with a thick garment of religiosity, and their seemingly righteous persona was capable of deceiving wise men, God Almighty was not fooled. Common sense taught Israelites of every generation, “The Great God that formed all things both rewardeth the fool, and rewarded transgressors”, despite the fact that they take up parables in their orations to deceive the masses (Prov. 26:9-10). Such a man was, woefully, “wise in his own conceit”, and common sense did gesture to all the men of Israel, saying, “Seest thou a man wise in his own conceit?” What shall be his end? Shall fools ride the animal of deception unto Israelite heights of life, riches, happiness, and honor? The KING declared, “Seest thou a man wise in his own conceit? There is more hope for a fool than for him” (Prov. 26:12)! Their prosperity was doomed to be transient, God bless the KING! This is Good News. The KING’s judgment was inevitable even though...

Burning lips of wicked men set-on-fire both City & Nation --- Proverbs 26:17-28

Corrupt governmental powers were temporarily deceived by false witnesses --- Proverbs 19:5, 9, 21:28

The wicked spring-up like grass and flourished for a little while --- Psalm 92:5-9

You see, my reader, God promised ultimate success (Prov. 21:27-31, 21:12-16, 24:11-12). Circumstances of growing injustice in the Kingdom of God were indeed a trial, this is indisputable. The Church is the location and place in which justice should reign, but when it doesn’t... God still reigned. Dear saints, rejoice to hear it! At a time of growing injustice, the saints have need of steadfastness and patience, an unswerving obedience in good hope. Growing injustice is miserable news to saints, but God’s ultimate success means good news at last! What is miserable news to sinners is happy news to saints! Divine threatenings mean happiness and sadness. They are ministers of comfort and terror, peace and distress, depending on the man.

Those who escape human officers of justice are made answerable to the KING! The unswerving oversight of God is expressed in PROVERBIAL FAME through these words, “For the ways of man are before the eyes of the LORD, and He pondereth all his goings” (Prov. 5:21). Where the Law fails to perform a perfect execution of justice because of undiscovered transgressors, the offender is not free! The Book of Proverbs did sound the trumpet of Divine enforcement, saying, “the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it” (Prov. 2:22)! The prerogative of justice resides in the hands of God, my reader! If a sinner is not found out by earth’s officers of justice, let us spread the matter before our God: “*Happy is that people, whose God is the LORD*” (Ps. 144:15). Sinners are in the hands of a Living God, as it is written, “It is a fearful thing to fall into the hands of the living God” (Heb. 10:31)! For, lo, “He keepeth the paths of judgment”, even when His people fail (Prov. 2:8)!

When wickedness rises temporarily unchecked and unjudged... the righteous, no doubt, are be tempted to fret. When the whelming fires of iniquity are burning up the courses of nature, being set on fire of hell, what shall the righteous do? When the desires of wickedness do prosper like inextinguishable and whelming flames, the righteous are overwhelmed! Nevertheless the etchings of proverbial fame do speak, once again!

“**FRET NOT** thyself because of evil men, neither be thou envious at the wicked; For there SHALL be no reward to the evil man; the candle of the wicked SHALL be put out. My son, fear thou the LORD and the King: and meddle not with them that are given to change: For their calamity SHALL rise **SUDDENLY**; and who knoweth the ruin of them both? These things also belong to the wise. It is not good to have respect of persons in judgment. He that saith unto the wicked, Thou art righteous; him SHALL the people curse, nations SHALL abhor him: But to them that rebuke him SHALL be delight, and a good blessing SHALL come upon them.” – Proverbs 24:19-25

A Judge, Prophet, Prince, Priest, King, or any nominal Israelite who is walking in righteousness can be found meditating on the word of God day and night so as to fulfill it. To such men, the potential of Israelite or magisterial negligence of justice is alarming. Being instructed by the Law that, “Scornful men bring a City into a snare: but wise men turn away wrath” (Prov. 29:8), personal responsibility can feel overwhelming. Ah! How cheerfully would such men welcome the threatenings of God? To know that the hope of Israel does not rest upon their performance of justice alone, means joy. For these men, the threatenings of God are an aroma of life and peace. In the midst of storming iniquity the walking Sovereign is unmoved. For this reason, yea! For this reason, it was written, “Happy is the people whose God is the LORD (Ps. 144:15)! In Israel, God was the KING – the Author of National Law and the Keeper of Civil Justice. Lovers of righteousness with fainting hearts do love to hear it! “Look!”, “Look!”, “Behold, He that keepeth Israel shall neither slumber nor sleep” (Ps. 121:4)! Knowing this, that any cause of justice which has gone ignorantly unenforced is caught by God – and according to God’s will, punished – therefore do the men of Israel rest in the Lord. When storms of wickedness arrive, God is peace because God is justice. Did not our Lord hush the storm He walked upon? Even so, “He giveth His beloved sleep” (Ps. 127:2). Glory to God!

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, **sinners** 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 **cleanse 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)!

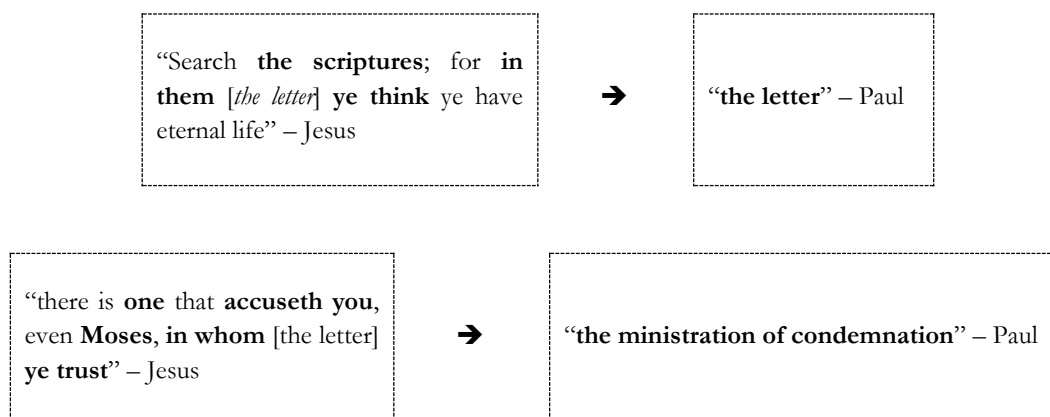
My reader, if the Law was used in *an unspiritual way* and *ministered death*, it is because *unholy, unjust, and evil* men did abuse that which was ordained for *life* and *goodness*. It’s not the Law which was *sinful* (Rom. 7:7), the 1st century false Jews were *sinful*. The Law was not a system “made [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 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 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 beareth 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 shouldst 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 Lump 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)!

Volume III

A Clean Place

"Touch not the unclean thing!" - 2 Corinthians 6:17



CHAPTER #15

The Church is “A Clean Place”

Section #1: Introducing The Church as “A Clean Place”

Section #2: The Assembly

Section #3: The Congregation

What is a Church & Who are its Attendees?

Does God command the holiness of Church ministries only, or does He command the holiness of the Church in its entirety: its ministries, congregations, and assemblies? Are the persons of those ministerial branches required to remain clean, or are all the persons of the Church (the ministerial branches, congregation, and assembly) required to remain clean? The answers to these questions are guided by a more specific ideology which can be introduced by these questions: Are the ministerial branches of a Church a God-gifted and God-empowered service to sinners or saints? In other words, are the local Church congregations and assemblies for saints or sinners? What is the goal and overarching purpose for which a Church exists? To what end do we come together for a local gathering? Is the Church’s existence significant in that it is inviting to the presence of once-born men, or does it exist to be inviting to the Presence of God? Is there a certain criteria, code, or Law whereby New Testament assemblies become inviting or repelling to the presence of God? If so, what are the consequences if we are ignorant of this criteria, code, or Law, and so, unknowingly, repel the presence of God from the midst of the people who are gathered together in the Church?

Introducing The Church as “A Clean Place”

Biblical cleanness-- is it a doctrine worthy of our study? My reader, consider the commanding phrase: “touch not the unclean thing” (2 Cor. 6:17). What does it mean to “touch”? What are those “things” which are “unclean”? If there is an entire people, “God’s people”, who are commanded to “touch not the unclean thing” (2 Cor. 6:17), then the gathering in which they come together into must be **a clean place**. My reader...what is **a clean place**?

A clean place, biblically speaking, has and always will be: *The Temple, Tabernacle, House, or Sanctuary of God, The Kingdom of God, Mount Zion, The City of God (Jerusalem)*, and those persons gathered therein, *the assembly or congregation of God*. These places and persons, biblical speaking, have always been under the holy obligation to remain clean according to the specifications of their Covenant agreement, whether the Old or New Covenant. To be unclean in one of these places - in a touch-able radius to others – was an urgent situation of grave potential. My reader, it was a frightening emergency which could turn deadly! Uncleanness *threatened* the very existence of these nine places and persons! Uncleanness unlawfully permitted to abide among them was a flirtation with the fires of annihilation!

Thus, the Israelites became a community of people with one all-pervasive conviction. God taught the Israelites a way of living and thinking by code of Law, and this, giving them a continual awareness of all things clean and unclean, made them be constant to put a **difference** between the two. They were taught great and terrible things in proportion to how well they were conscious to this rule, and as a consequence, the love or hatred of God would be poured out upon them. The Lord of Heaven, Israel’s true KING, dwelt among these *nine places* under strict rules. These rules, given with exhaustive instruction (Lev. 10:10), were enforced with warnings of the utmost magnitude. By forewarning punishments reaching capital severity, it is revealed that cleanness, purity, and holiness are of capital concern to God. God was emotionally affectionate to holiness, purity, and cleanness, and emotionally repulsed by anything besides. Defilement of

a Person's most valuable and precious object betrays and insults His most devoted affections, and this, in turn, results in infuriated consequences which are second to none. At any negligence or disobedience of the body of commandments which pertain to cleanness (Lev. 20:25), God's potential responses included: Priestly disqualification (Ezek. 22:26), physical death (Lev. 7:21, Num. 19:20), and spiritual damnation (Ps. 51:10, 119:1, Matt. 15:18-20)!

“And that ye may put **difference** between holy and unholy, and between unclean and clean” – Lev. 10:10

“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. 20:25

“Her Priests have violated my Law, and have profaned mine holy things: they have put no **difference** between the holy and profane, neither have they shewed **difference** between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.” – Ezek. 22:26

“Moreover the soul that shall **touch any unclean thing**, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the LORD, even **that soul shall be cut off from his people.**” – Lev. 7:21

“But the man that shall be unclean, and shall not purify himself, **that soul shall be cut off from among the congregation**, because he hath **defiled the Sanctuary** of the LORD: the water of separation hath not been sprinkled upon him; he is unclean.” – Num. 19:20

Israel learned to heed God's commands which were bound with the threat, “**that soul shall be cut off**”. They learned that unclean things were AMBOMINABLE to God, which means: hateful, unbearable, disgusting, and infuriating! They learned that when they “TOUCH” these things, alas! Their very own “souls” can become “abominable” to God! You see, God abhors that which is unclean about a “thing”, but if the “thing” is touched, the God-forsaken qualities of the “thing” can become our identity before God! – Thus we become “unclean” like the “unclean thing”! Unforgettable experiences and sudden calamities would fall upon Israel when, God said, “**I am profaned**”. This is as if God is saying, “I am personally offended” ...and sometimes the offence was of deadly-infuriation.

My reader, do you know the difference between that which is *clean* and *unclean*? Before reading this book you may have excused yourself, thinking, “This Old Testament dilemma is passed away.” You may admit that it was relevant for the inhabitants and persons of those nine places as they existed in the Old Testament, but will you be brought to the sober acknowledgment that, furthermore, “**touch not the unclean thing**” is a New Testament command! This commandment is delivered to us as a citation and reference to God's relationship which He had in the nine places and persons of the Old Testament, formerly listed, that they were shadowing relationships which are identifiable in NT realities, and, thus, they are our EXAMPLES. All of them are directly identified by the inspired writers as a defining lens, without which we cannot understand what a New Testament Church is - namely, that it is “**a clean place**”. This means that, by Divine interpretation, they understood “the New Testament Church” to be like these Old Testament shadows, specifically speaking, in how they were CLEAN. Through understanding these biblical and historical arenas, *The Land of Israel & Judah, The Kingdom of God, Mount Zion, The City of Jerusalem, The Temple, Tabernacle, House, or Sanctuary of God*, and those persons gathered therein, *the assembly or congregation of God*, they understood what a New Testament Church is. In other words, they understand the New Testament Church through understanding the Old Testament Church. My reader, necessity is laid upon us! In these terms WE must understand what a Church is! Finally, we must understand the terms by which the inspired writers identified New Testament **uncleanness** in all its forms: namely, the “filthiness of the **flesh** and **spirit**” (2 Cor. 7:1). Afterwards, God willing, we will understand how we MUST respond to the holy calling of God whereby we might, in a New Testament sense, be **savingly separated!**

In an effort to understand the holiness and separateness into which saints are called, one must understand the grounds by which a man can become UNCLEAN. When we have a biblical understanding of those *actual places* which were

commanded to be kept clean in the Old Testament – the places where God’s *immediate presence walked* – then we can understand the significance of this biblical phraseology and terminology, how it is quoted and applied in the New Testament. My reader, this rich heritage is a guide to understand the Church right now, but not in this age only. Through these same terms we will be enabled to appreciate the Church on her final boulevard: “The Consummation of All Things”. The following is an effort to understand what a Church is in three stages: we must look at her *how she was*, *how she is*, and *how she will be*. Since the word “Church” is first used in reference to the Exodus Generation (Acts 7:38), and because the Mosaic Law was the foundational grounds from which all *nine places or persons* were formed, and seeing that these *nine places and persons* are interpreted to be biblical parallels of what a New Testament Church is, let us discover the essence of “the Church” in these *nine categories* as seen in *three different ages* of Covenant agreement: (1) The Old Testament, how “the Church” *was*, (2) the New Testament, how “the Church” *is*, (3) and The Resurrection, how “the Church” *will be*. How the Church *was*, **in gospel shadow**, is the phraseology and terminology by which the inspired writers understood what a New Testament Church *is*, **in gospel reality**, and by the same phraseology and terminology, furthermore, the inspired writers prophesied how the Church *will be*, **in gospel consummation**. Through these three categories we will see, not just forms of cleanness and uncleanness in relationship to these specific places or gatherings, but the scriptures reference – exact persons – themselves: named and titled that they might be expelled and excluded from the *immediate presence* of God. God be praised for His holiness!

- 1) The Clean Places and Persons in Three Stages
- 2) The Exact Persons Named & Expelled

Even though the New Testament is a “Better Covenant” with “Better Promises”, and even though the NT is inexplicably, the long awaited dawn of “reformation” (Heb. 8:6), the dawn of salvation is still described in the ceremonial term - “cleansing” (Acts 10:15, Titus 2:5-7, 1 Pet. 1:18-19, Heb. 7:26-27)! Yes, because the Old Testament existed so that we might *understand* the New Testament. God invested in centuries of work to explain and exemplify what He *thinks, feels*, and *does* in relationship to **unclean things**, especially in one of these nine places or persons. These relationships, being long established, explain and exemplify how we are to understand their New Testament parallel – how God, likewise, as the OT example, *thinks, feels*, and *acts* in the New Testament situations! The Old Testament passed away because it lacked eternity and sufficiency, specifically because its ceremonies were earthly instead of heavenly (for the earthliness and carnality of the OT see Heb. 9:9, 10:1-4, 22, Gal. 4:3, 9, Col. 2:20), but these shadows do declare and explain the attributes of NT realities (which are heavenly and eternal), realities which are unfathomable without their shadows (see Col. 2:9-17, Heb. 8:1-6, 9:23-24). Firstly, beginning with *the assembly* and *the congregation* of God, let us look at the persons of these places in their three stages.

By way of introduction it must be noted: even though the scriptures use “the assembly” and “the congregation” as interchangeable synonyms (Ps. 111:1), a separate study of each of their uses will reveal a meaningful consistency in the light of our subject of study. Before this categorical address, please remember: the *assembly* and *congregation* of God were ideally, according to God’s command in the Mosaic Law, made up of twice-born, regenerated individuals who were, because of their true conversion, empowered to meet the criteria of their holy calling so as to escape the shame of public execution (addressed at length in former chapters). This empowerment of grace enabled them to fulfill “the righteousness of the Law” (Rom. 2:26-27) by nature and deed, and because of this... they remained alive. Those who were guiltless from the great transgression – presumptuous and wilful sin (Numbers 15:22-31, Heb. 10:26-29) – escaped the threats of public execution. All others found blamable, as we have studied, were “cut off” from among God’s people (Num. 15:31). GOD, among whom they dwelt, disdained that such a man would live! This was the Law. Nevertheless, my reader, during times of apostasy this biblical ideal was left unfulfilled. In contradiction to it, the wicked prospered, the righteous were oppressed, and the prophets lifted up a lamenting cry, “the Law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth” (Hab. 1:4)! As a consequence the ever-increasing **mixture** between *sinners* and *saints* incapacitated the very ability to **discern** salvific knowledge! God, the Father of mercies, consistently rose up prophets throughout the centuries to decry unholy mixtures – disdaining them – arguing that they were sin-advancing and truth-destroying unions, and because these prophets were decrying the ungodly **union** of their generation, their ministries appeared to be a divisive curse, and their person: “a man

of strife and a man of contention to the whole earth” (Jer. 15:10). They were calling for the re-establishment of **salvific separation!** They were magnifying, glorifying, and unveiling how the nature of God demands separation! How Divine-WOE pursues those who neglect it! And when or if God revives Israel, they will regain a definitive understanding of salvific holiness like as Malachi prophesied, “Then shall ye return, and **discern between** the righteous and the wicked, **between** him that serveth God and him that serveth Him not” (Mal. 3:18). Now let us look closely and discover, furthermore, who the persons of these *seven places* are, and, what are the gatherings of Israel known as “the assembly” and “the congregation”?

The Assembly

In the Old Testament – *how it was*

“And Mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in **the assembly of my people**, neither shall they be **written in the writing** of the house of Israel, neither shall they **enter into the Land** of Israel; and ye shall know that I am the Lord GOD.” -Ezek. 13:9

“**The assembly**” of Israel exists by “**writing**” (as Ezek. 13:9 states, “written in the writing of the House of Israel”). By writing, the scriptures signify God’s election of individual persons for salvation (“my people” –Ezek. 13:9), every one of them – named in the Book of Life (Ex. 32:32-33, Ps. 69:28, 87:6, Isa. 4:3, Dan. 12:1, Hos. 9:3). This is, my reader, not the writing of man but God. This is God’s writing in heaven’s Book, and the earthly assembly follows suit. Election can be temporary or eternal, depending upon the elected people’s behavior, therefore in the case of promise-breaching sin, God said, “him will I blot out of **My Book**” (Ex. 32:32-33, Rev. 3:5). Take note of the scripture references, my reader. When God first spoke of The Book of names which specifically identified God’s heavenly selected people who were made up Israelite assemblies, the Lord was speaking in reference to *the whole assembly* of God’s people (Ex. 19:17) who came out of Egypt and passed through the Red Sea to assemble before GOD at Sinai (see Exodus 32:32-33). This whole assembly of people – ALL OF THEM (Deut. 32:7-14) – were saved by God to be brought into the Promised Land of Israel, according to the Covenant (see [Chapter 1](#), [Chapter 2](#), & [Chapter 3](#)). The Land of Israel was, in other words, their typological heaven, thus those who inherited it did so by the empowerment of saving faith (Heb. 3:19-4:2). Those who did not inherit it were those who were blotted out of The Book of God because of their sins (Ex. 32:32-33).

When God blotted men out of The Book, they were blotted out of the assembly of God’s people via death (Deut. 4:1-4). This is because in the Old Testament, the assembly of the whole congregation of Israel was The Church (Acts 7:38) – an assembly which began pure (Jer. 2:1-2) – and from thenceforth and forever GOD sought to keep it pure through every act of judgment that He brought upon Israel. Ezekiel 13:9 expresses a historical act of judgment in which God sought to fulfill the Divine prerogative that, “All Israel shall be saved” (Rom. 11:26). In Israel’s nativity, all Israel was saved (at least at the beginning; Isa. 63:7-11), thus it is written of Israel’s consummation, “all Israel shall be saved” (Rom. 11:26). In every age which leads into the consummation, God sought to fulfill the promises of the Covenant which stated that, shockingly, all of Israel would be saved! The ages of time which lead into the consummation convey to us the reasons for which God’s glorious promises were prolonged from their fulfillment (Ezek. 12:25, 28), but in the process of time the Divine prerogative to fulfill the promise was repeatedly expounded and pursued, yea, and temporary ages of inferior fulfillments transpired, but seeing that in the end all the promises shall be fulfilled, and, that, in the meantime, God spoke and pursued their full performance, the saints of the Last Days have been left with a vast reservoir of scriptures which declare to us this final and glorious END wherein all the promises of God will be fulfilled! Ezekiel 13:9 is one of those verses. This “**assembly**” is therefore God-called and God-gathered, and whosoever gathers on earth among what God calls, “My people”, “the house of Israel”, and “the Land of Israel” (Ezek. 13:9), were gathered together because of a **heavenly selection**, just as it SHALL BE PERFECTLY FULFILLED IN THE END (see Isa. 4:2-6). Historically, the Lord sought to fulfill this purpose in the Regathering of Israel in the days of Nehemiah, Ezra, Haggai, and Zechariah, in the 1st Advent of Christ, in the Gentile Church Age (Spiritual Israel), but most of all, at last, at the 2nd Advent of Christ!

We have thus far noted that, in the Old Testament, ALL OF ISRAEL was to be holy, clean, and truly converted, but what happened when Israelites fell into *non-damnable* uncleanness? In the case of *non-damnable* uncleanness: (1) there were more and less holy places, (2) and in the locations of lesser-holiness confinement areas of uncleanness were designated (like *wards*) into which the unclean might abide untouched by the clean until they were ceremonially clean again, and therefore depending on where you are in Israel the use of the word *assembly* changes in meaning. It was not always addressing **the collective whole** of God's people (all of whom were, by Law, *the regenerate*, except for their children who were not of age) but *various assemblies* of different sizes and persons who would gather (i.e. for religion, ceremony, judgment, or war, by city, tribe, nation, or office – see for example, Num. 10:1-10). Different locations in Israel were more or less hallowed, but at the location which was least holy there remained the criteria of separation that God's people were to be regenerate (and as for Israelite families which contained unconverted children, they were sanctified and made clean by their parents [1 Cor. 7:14] because, note: the Israelite children were under the covering of the Passover Blood, abiding within and partaking of the Passover Feast, walking through the baptism of the Red Sea waters, standing before the holy Mount of Consuming Fire, hearkening unto the commandments which were heralded from thence, participating in all the holistic ceremonies which were applicable, and so on... they were eating the manna and drinking the waters which gushed from the Rock, all because they were under the covering of their parents).

By title, the assembly was: “the assembly of the **upright**” (Ps. 111:1) or “the assembly of the **saints**” (Ps. 89:7). Therefore those without *uprightness* and *saintliness* were excluded, my reader. Also by title, there exists a contradicting and antithetical assembly called, “the assembly of the **mockers**”, with whom God's people were forbidden to join (Jer. 15:17)... an assembly which exists during **seasons of apostasy**. This assembly was God-forsaken because they were “vile”, and those unmixed and separated from them were “the precious” (thus Jeremiah was commanded to “take forth the **precious** from the **vile**” –Jer. 15:19). The precious persons who “sat not” in the assembly of the mockers, they were commanded to have no reunion with the mockers unless they stop mocking - replacing their vile and rebellious ways with precious and obedient ways (thus Jeremiah was commanded, “let them return unto thee but return not thou unto them” –Jer. 15:19). “In the fear of God” (2 Cor. 7:1), the God-accepted assembly obeyed these commands of **separation** and **holiness**. My reader, do you “understand the fear of the LORD” (Prov. 2:5)? It is hidden, you know... it must be searched for to be found (Prov. 2:5). How happy is the man who has found it! For God said, “wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure” (Isa. 33:6)! Then would our Sunday gatherings be full of saintliness, fear, and reverence, as it is written: “God is greatly to be feared in the assembly of the saints, and to be had in reverence of them that are about Him” (Ps. 89:7)! Oh, my reader! What are God's *rules* for His assemblies, as He called them – “all **Mine assemblies**” (Ezek. 44:24) – do you know? They are centered on *one theme*: the exclusion of those whom God forbids to be in His assemblies (Ezek. 44:7, 9). Church officers were appointed to establish this holy segregation in the assembly of God. God, speaking of them, said this: “they shall teach My people **the difference between the holy and profane**, and cause them to **discern between the unclean and the clean**. And in controversy they shall stand in **judgment**; and they shall **judge** it according to **My judgments**: and they shall keep My Laws and My statutes in **ALL MINE ASSEMBLIES**; and they shall hallow my Sabbaths” (Ezek. 44:23-24). How is it in your local assembly?

In the Consummation – *how it will be*

Speaking of the **1st Resurrection** and the Millennial Reign of Christ, it was written,

“**In that day** shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for **them that are escaped of Israel**. And it shall come to pass, that **he that is left in Zion**, and **he that remaineth in Jerusalem**, **SHALL BE CALLED HOLY**, even **EVERY ONE that is WRITTEN AMONG THE LIVING in Jerusalem**: **When** the Lord shall have **washed** away the filth of the daughters of **Zion**, and shall have **purged** the blood of **Jerusalem** from the midst thereof by the spirit of judgment, and by the spirit of burning. And the LORD will create upon **EVERY DWELLING PLACE of mount Zion, and upon her ASSEMBLIES**, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all THE GLORY shall

be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.” – Isaiah 4:2-6

Here is the obvious fulfillment of Ezekiel 13:9-10 (with superiority over any former revivals of the Covenant existing throughout history), the “day” when all those who remain alive in Jerusalem are “**HOLY**” (Isa. 4:3). God spoke of them with specificity, saying, “even every one that is **written among the living** in Jerusalem” (Isa. 4:3). Hallelujah! This is because, “All Israel shall be saved” (Rom. 11:26). This is because, God said, “...they shall look upon Me whom they have pierced” (Zech. 12:10). “Behold, He cometh with clouds and every eye shall see Him: and all kindreds of the earth shall wail because of Him” (Rev. 1:7), “And His feet shall stand in that day upon The Mount of Olives, which is before Jerusalem on the east” (Zech. 14:4).

Speaking of the population which exists on earth after the **Final Resurrection**, it was written,

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And **the world passeth away**, and the lust thereof: but **he that doeth the will of God abideth for ever.**” – 1 John 2:15-17

“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 population of people who will **abide forever** will live to inherit a new earth, wherein dwelleth no unrighteousness of any kind (2 Pet. 3:10-13): either in *persons* or *personalities*. After all the dead are resurrected and judged (Rev. 20:11-15), and after all people who were “**unbelieving**” are cast into “the Lake which burneth with fire and brimstone” (Rev. 21:8), “the Holy City New Jerusalem” shall come out of Heaven itself (Rev. 21:2), descending upon a new heaven and a new earth (Rev. 21:1), to be inhabited by the population of persons (**the believers**) who survived The Judgment of God because, yet again, their names were “**found written in The Book of Life**” (Rev. 20:15)! Aye, this is the final and most glorious **assembly** of all time, consummated and fixed, thereto remaining without change forevermore! This is the day when, shockingly, all **sinners** are consumed out of the earth and **the wicked** are no more (Psalm 104:35, Prov. 2:22)! Indeed, “Blessed are **the meek: for they shall inherit the earth**” (Matt. 5:5, Ps. 37:11)... the new earth!

The Lord, by Himself, creates and sustains all creation (Ps. 104:1-33). In this thought the psalmist declared: “how manifold are [His] works!” (Ps. 104:24) Indeed, God does “send forth [His] Spirit” to create and renew the face of the earth (Ps. 104:30), but He does also, furthermore, endeavor to consume all **sinners** out from the earth. An elaborate declaration of how God creates and sustains all life on earth does, by necessity, conclude the final act of judgment whereby God fulfills the prayer: “**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” (Ps. 104:35). While meditating upon this final conclusion, the psalmist said, “My meditation of Him shall be sweet: I will be glad in the LORD” (Ps. 104:34). “Behold, the Day of the LORD cometh cruel both with wrath and fierce anger, to lay the Land desolate: and **He shall destroy the sinners out of it**” (Isa. 13:9).

In the New Testament – *how it is*

“To **the general assembly** and **Church** of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect” – Heb. 12:23

“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.” – Heb. 10:25

The age or dispensation between the Old Testament and the Consummation is, namely, the Gentile Church Age. The Covenant of this age is, the New Covenant. According to Hebrews 12:23, “**the assembly**” of the Church is a company of persons who are gathered there by birth (“The Church of the Firstborn” -Heb. 12:23), whose Divine-gathering was manifested because of election (“**written** in heaven” -Heb. 12:23). Take note, my reader! Like as the Old Testament assembly and the consummated assembly, the New Testament assembly exists by God’s “**writing**” (Heb. 12:23, Lk. 10:20, Php. 4:3, Rev. 13:8)! Even so, in the case of wrath-provoking sin, as in the Old Testament (Ex. 32:32-33), God can and will, He says, “blot out his name out of the Book of Life” (Rev. 3:5). This assembly’s entire population is saved, and if expelled... the man is damned! All scriptures considered, firstly, it is a Divinely-selected gathering. Therefore those whom God assembles, let THEM assemble locally! In a higher unseen assembly God’s will is done, therefore, “as in heaven, so in earth” (Lk. 11:2), God calls for His will to be done in the local Church assembly. If God’s call goes forth in the heavenly assembly, God’s voice will be heard in the earthly and local assembly! If the earthly and local assembly perfectly images the higher and unseen assembly, the saying is fulfilled: “Thy Kingdom come. Thy will be done, **as in heaven, so in earth**” (Lk. 11:2). “Heaven” is the place where Christ has gone, and we in Him, relate to God from where Christ is and what Christ is doing (Rom. 6:8-13), and if the position of this heavenly arena is the spiritual reality of all nine of these places and persons, then because we are positioned at the location of this all-encompassing arena whose reality is all shadows, our Lawful and spiritual coexistence with Christ in heaven makes us, by location, as the nine places and persons. In this way, heaven is the title which is all encompassing of every reality, because heaven is where Christ is, and we in Him. From heaven is the Spirit of salvation, our birthright, and conversation (John 1:12-13, 3:3, Php. 3:20). Heaven is how we became a “holy nation” (1 Pet. 2:9) of spiritual Israelites (Rom. 9:6, Gal. 6:15-16, Eph. 2:12-19) who are the “seed of Abraham” (Gal. 3:29), thus we are the inhabitants of Israelite Lands, congregations, and assemblies in all seven places (*The Temple, Tabernacle, House, or Sanctuary of God, The Kingdom of God, Mount Zion, and The City of God*)... praise God!

The NT assembly, as seen in Hebrews 10:25 (“**the assembling** of ourselves together”), is a local gathering of individuals who are collectively identified as “brethren”. Take note, my reader, these are *real* brethren! Brethren who, by a previous and God-empowered “profession of faith” (Heb. 10:23) became “sprinkled” and “washed” by Christ (Heb. 10:22). They were made holy by “the blood of Jesus” (Heb. 10:19). Therefore, lo, unto these individuals belongs the blood-bought path, the “New and Living Way” provided by their “High Priest” (Heb. 10:20-21), whereby they, through a ceremonial justification wrought in heaven, have been made able to “draw near” with “boldness” into “The House of God” (Heb. 10:19, 21, 22), and because this is their heavenly standing (by Spirit and Law), they are commanded to congregate on earth in the local assembly known and reputed as The House of God on earth (Heb. 10:23-25). Just as those who are assembled in heaven are in the House of God together, so on earth, “not forsaking the assembling of OURSELVES together, as the manner of some is” (Heb. 10:25), the brethren are commanded to gather. Forsaking this gathering is, according to Hebrews 10:24-29, an unpardonable sin (when it is committed with willful continuance). My reader, biblically speaking, forsaking this gathering is forsaking Christ. Christ, “being assembled together with them” (Acts 1:4), was the center-focus of the Church, and as the saints related to it (the assembly) they related to the Person of Christ who said, “there am I in the midst of them” (Matt. 18:20).

The Congregation

In the Old Testament – *how it was*

“all the congregation are **holy**, every one of them, and the LORD **is among them**” – Num. 16:3

The former quote was spoken by an apostate, but *the words* were true. Not in the application that Korah meant, I say, the words were true. Those who entered **the congregation** of Israel were partakers and beneficiaries of, “The Tabernacle of **the Congregation**” (Ex. 30:16). **The congregants** of Israel were religiously devoted to GOD who dwelt within the Tabernacle, thus the Tabernacle could rightly be called: “The Tabernacle of **the Congregation**”. Both it and the people

who attended were, by necessity, separate from all other people on the earth. Speaking on this wise, the Lord said, “Speak unto **ALL THE CONGREGATION** of the children of Israel, and say unto them, Ye shall be **HOLY**: for I the LORD your God am holy” (Lev. 19:2).

The whole of scripture could be recited in context to confirm this congregational principle of separateness! Yet, my reader, let these few verses be sufficient for now. It was written six times in eight verses,

“He... **shall not enter** into the **congregation** of the LORD.” – Deut. 23:1

“A... **shall not enter** into the **congregation** of the LORD;” – Deut. 23:2

“...to his tenth generation **shall he not enter** into the **congregation** of the LORD.” – Deut. 23:2

“A... **shall not enter** into the **congregation** of the LORD;” – Deut. 23:3

“...to their tenth generation **shall they not enter** into the **congregation** of the LORD for ever:” – Deut. 23:3

“The... **shall enter** into the **congregation** of the LORD in their third generation.” – Deut. 23:8

Such statements should not surprise us, my reader. The whole of scripture exists as a commentary on the matter. If the heart of God depicted in Deuteronomy 23:1-8 is still shrouded in mystery, my reader, Deuteronomy 23:9-14 will also be a mystery. Oh! How we NEED to understand the New Testament potential of the Old Testament command, “Up, SANCTIFY THE PEOPLE, and say, Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you” (Josh 7:13). On the same vein but only in a later generation, a weeping Priest of the Lord arose to decry the situation of national security in these words, “Now therefore, make confession unto the LORD God of your fathers, and do His pleasure: and **separate yourselves** from the people of the Land, and from the strange wives...until the fierce wrath of our God for this matter be turned from us” (Ezra 10:11-14)! Ezra said this after he had “prayed” and “confessed”, “weeping and casting himself down before the House of God” (Ezra 10:1). In this generation there was a nationwide revival of consciousness that **the congregation of Israel** was, more specifically, “**the congregation of God**” (Neh. 13:1-3)... thus there were ordinances to keep (Deut. 33:4-5, Num. 15:15)! Understanding this, the revivalists Joshua and Ezra *arose* to do judgment and re-establish Church Purity in the congregation of God, but the prophet Jeremiah, on the contrary (being born into a revival-less generation), *lay prostrate* in lamentation on behalf of Zion, saying, “The adversary hath spread out his hand upon her [Zion’s] pleasant things: for she [Zion] hath seen that the heathen **entered into** her **Sanctuary**, whom Thou [God] didst command that **they should not enter** into **Thy congregation**” (Lam. 1:10)! We must come to understand what Joshua, Ezra, and Jeremiah understood, what the Law commands: how that there is a *population-wide* criteria of **holiness** contained in **ordinances** for *the entire* congregation of Israelites (under-age children excluded).

“One ordinance...of **the congregation**” – Numbers 15:15

There is “one ordinance” for “the congregation” – a narrow criteria of conduct which could only be fulfilled by regenerated men (Num. 15:15). Like as the use of the word *assembly*, a *congregation* describes a gathering of various places for various purposes (religious, ceremonial, judgment, or war; see Num. 10:3, Ex. 12:27, Num. 25:6, Joel. 2:15, Ex. 19:7-8, Judges 20, 2 Chron. 30:5, 34:29, 1 Sam. 10:17, 2 Sam. 5:1-5, 1 Kings 12:20, 2 Kings 11:19, 21:24, 23:30), but all these places were **in Israel**. Because all congregations were *in Israel*, the word “congregation” was often used to describe *the entire multitude*, all of which were savingly converted (including converted strangers, see Ex. 12:19, Num. 9:14, Deut. 23:1-3, Num. 9:14, 15:15).

In **times of apostasy**, of course, these biblical ideals were not fulfilled. The people, as “Belial” (2 Cor. 6:15), became Lawless and unholy. Because of this there arose a “congregation of evil doers” (Ps. 26:5) who were, more specifically, “the congregation of the dead” (Prov. 21:16). Contradicting these dead congregations was God’s-gathering, and it was

called: “the congregation of the people” (Ps. 7:7), “the congregation of the righteous” (Ps. 1:5), “the congregation of the saints” (Ps. 89:5), “the congregation of saints” (Ps. 149:1), and speaking in terms possessive to God, “Thy congregation” (Ps. 68:10, 74:2) and “the congregation of Thy poor” (Ps. 74:19). “Thy congregation” specifically refers to “the poor”, the “purchased” of God, and God’s “inheritance” which is “redeemed” – “this Mount Zion, wherein Thou hast dwelt” (Ps. 68:10, 74:2, 19), the psalmist stated. From these verses there are specific persons which are categorically **named** and **excluded** from God’s congregation. They are “sinners”, “the wicked” “evil doers”, also called “the dead”. To **expel** them from God’s congregation, ministers must establish “**judgment**”, such judgment where “the ungodly shall not stand, nor sinners in the congregation of the righteous” (Ps. 1:5). Hallelujah!

King David, being born into an apostate generation, endured decades of tribulation at the hands of un-expelled sinners in the midst of an Impure Israel (Church Impurity). David did not dwell idly by and accept “the status-quo” Judaism of his apostate time, no! So much the rather, David confessed to God, “I have walked in Thy truth” (Ps. 26:3). By this, he meant,

“I have not **sat with vain persons**, neither will I **go in with dissemblers**. I have hated **the congregation of evil doers**; and will not **sit with the wicked**. I will wash mine hands in innocency: so will I compass Thine altar, O LORD: That I may publish with the voice of thanksgiving, and tell of all Thy wondrous works. LORD, I have loved **the Habitation of Thy House**, and **the place** where Thine honour dwelleth...**My foot standeth** in an even place: **in the congregations** will I bless the LORD” – Psalm 26:4-8, 12

David separated himself from “**the congregation of evil doers**” which existed in his backslidden generation, and he did it out of love for “the Habitation of [God’s] House” – from whence came the Laws of holiness! David understood the difference between “**the congregation of evil doers**” (Ps. 26:5) and “**the congregations**” (Ps. 26:12) that he would assemble with. By *sitting, going, and congregating* with the congregations that are clean in God’s sight, David pursued a revival (“*Though I walk in the midst of trouble, Thou wilt revive me: thou shalt stretch forth Thine hand against the wrath of mine enemies, and Thy right hand shall save me.*”-Ps.138:7), and upon seizing the throne of Israel he prepared his heart to cleanse and eradicate all sinners from the Land of Israel altogether (a reinstatement of Church Purity: see Psalm 101:1-8). This is the real “King and Country”, my reader... do you agree with it? “Repent ye: for the Kingdom of Heaven is at hand” (Matt. 3:2)!

Wrongfully so, some distinguish between Israelite **citizens** and Israelite **saints**. They assume that one can still dwell among Israel as a nation, when the man is not part of “the Church” (i.e. engaged in religious activities, holy convocations, and ceremonies). My reader, this is impossible! Advocates of this assumption do ascribe to the belief that one can be “an Israelite” who is *unconverted* and *once-born*, and seeing they have presumed upon the presence of such men in Israel, they conclude that the Israelite rules of **holiness** and **cleanness** belong to *state officers* and *political dignities* instead of **all Israelites**. Supporters of such a thought cannot argue that the congregations, assemblies, and convocations of Israel were restricted by rules of holiness, therefore to force their view upon others they claim that these congregations, assemblies, and convocations were always made up of state officers and political dignities, not all Israelites. My reader, with all scripture considered, the commands for holiness were for **all the people**, not just the politicians (Lev. 20:22-27)! ALL the people in ALL the Land of Israel (cities, provinces, camps, and nationwide gatherings of the people), except in those places which were designated for uncleanness (which were, by interpretation, the places of the damned), were to remain **holy** and **clean**!

My reader, Israelite citizenship does not operate like our Gentile citizenship. The Israelite nation was not as Gentile nations (Deut. 14:2). There was an inseparable mingling of state and citizen affairs in Israel, namely because Israel was holy unto God! The Land itself was HOLY! This means that unlike any other nation, state and citizen affairs were *not secular but religious*. Matters of state were matters of religion! The branches of society and civilization in Israel (every congregation held anywhere with any vocation in all of Israel) were, more specifically, branches of Church Ministry. Yes! And the congregants therein were Church Ministers! Therefore in Israel, the government and its citizens, along with the soldiers of war (Deut. 23:9-14, 28:7), the ingathering harvesters of the farm (Ex. 23:16, 34:22, Deut. 28:4-6, 10-13), the marital compatibility of individuals (Neh. 13:1-3), and all things that appertain to financial and economic prosperity (Deut.

28:4-6, 10-13), or likewise, family relationships and fruitfulness (Deut. 28:4-6, 10-13)... all persons of every vocation, or, “the children of Israel” as a people, had to be **separated** from all other peoples (exempting Lawful converts from strange peoples). This means, not this congregation *here* or that assembly *there*, this state officer *here* or this political dignity *there*... no my reader! “The children of Israel” as a people had to remain HOLY! If Israel *as a people* did mingle with uncleanness --- men would “DIE”! Religious rites were gospel messages preached by shadows, therefore Israel’s participation (inwardly and outwardly) was necessary for conversion and present progressive holiness (which is saving union with God’s Spirit), thus all Israelites were to be *Israelites indeed* (inwardly and outwardly), or in other words, all **citizens** were to be converted, twice-born, **saints** (Lev. 15:31; for more information see [Chapter 6](#), [Chapter 7](#), [Chapter 8](#), & [Chapter 9](#)).

I would remind you yet again, my reader: Israel was bound by Laws which demanded all of Israel’s participation in religious ceremonies. Ceremonies could not be neglected by any of the population. They were not a matter of personal choice or leisure, as if it was a mere privilege. Ceremonial practices were not dependent upon civilian preferences, no! The religious ceremonies of Israel were a matter of *life* and *death* (Deut. 30:15-20)! Pause and think about that, my reader. Whosoever did not keep **the Passover** was not *passed over* (which means, the destroying angel of God’s wrath did not *pass them by*, but rather, pursued and fell upon them with the death sentence), for it is written: “**that soul shall be cut off from Israel**” (Ex. 12:15). **The Day of Atonement** was a wrath-absorbing escape for “all the people of the congregation” (Lev. 16:33), thus anyone who did not observe it was “**cut off from among his people**” (Lev. 23:29). **The Sabbath** was observed by all and neglected by none, for upon its neglect it was written, “whosoever doeth any work therein, **that soul shall be cut off from among his people**” (Ex. 31:14). **Circumcision**, neglected by any man, “**that soul shall be cut off from his people**” (Gen. 17:14). Israel was a clean nation, a clean people, and when **Unclean Laws** were defied by individual Israelites (Lev. 15:31) or Levitical officers, the penalty was DEATH: “**that soul shall be cut off from My Presence, I am the LORD**” (Lev. 22:3). Any Israelite of any tribe, if they **Defile the Tabernacle** of God by their uncleanness they would die (Lev. 15:31). Either Israel was **separated from their uncleanness** or they were **separated from their God**, and if God did abide in their midst, He required the death of unclean persons, and if the nation did abide in uncleanness, the whole nation would be destroyed by a plethora of curses and heathen armies which God would raise up against them. Anyone excluded from **Religious Services** was **cut off** from among the people, the simplest example to reference being: Ceremonial **Sacrifices** (Num. 15:30-31, Heb. 10:28)! Some assume that those who were “**cut off**” from among God’s people were **excommunicated** rather than **put to death** (JFB), but this is not true! To be “**cut off**” from the people of Israel was, by God’s definition, the *death penalty* (Num. 4:18, Lev. 20:1-8, 18, 23:29, Ex. 31:14, see also the presumptuous sinners of Num. 15:30-31 in context with the Sabbath breaker in Num. 15:32-36, in comparison with Heb. 10:28; see also [Chapter 5](#)). Furthermore, unlike heathen nations, the punishments involving **the death penalty** were civilian affairs. Though our heathen nation, my reader, enforces the death penalty upon transgressors by political rather than civil powers, in Israel this was a civil matter. *All the people* were involved in and obligated to conduct the execution, rather than a mere state or national officer. Israel DID NOT operate like our heathen nation because in Israel... God is KING.

In the Consummation – *how it will be*

Speaking of the **1st Resurrection** & **2nd Resurrection**, it was written,

“But ye shall be named the **Priests** of the LORD: men shall call you the **Ministers** of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.” – Isaiah 61:6 (1st Resurrection)

“And I will also take of them for **Priests** and for **Levites**, saith the LORD.” – Isaiah 66:21 (2nd Resurrection)

“And has made us unto our God **Kings** and **Priests**: and we shall **reign on the earth**.” – Rev. 5:10 (1st & 2nd Resurrection)

“Blessed and holy is he that hath part in the **First Resurrection**: on such the second death hath no power, but they shall be **Priests** of God and of Christ, and shall **reign with Him** a thousand years.” – Rev. 20:6 (1st Resurrection)

At this climactic point of redemption, God fulfills what He always endeavored to accomplish; the age-old promises which were prolonged and breached time and time again. Give glory to God, my reader! The promises which saints of every generation reached after, will be performed! “I will perform that good thing which I have promised”, the LORD said (Jer. 33:14). Every congregation within Israel, and, every congregation of Israelites will be all-holy and all-saved men and women! They will be, as God said, “the Priests of the LORD”, “the Ministers of our God”, “Levites”, and “Kings” in the hour when the citizens of Israel become the conquerors of the world! This will be the final fulfillment of what was written of old, “And ye shall be unto Me a **Kingdom of Priests**, and an holy nation” (Ex. 19:6). Oh, this glorious calling! These glorious promises! This glorious consummation! The Lord will fulfill the prophetic mysteries which were spoken of old, saying,

“For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel; Neither shall the **Priests** the **Levites** want a man before Me **to offer burnt-offerings**, and **to kindle meat-offerings**, and **to do sacrifice continually**. And the word of the LORD came unto Jeremiah, saying, Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with **David** my servant, that he should not have a **Son to reign upon his throne**; and with **the Levites the Priests, My Ministers**. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.” – Jer. 33:17-22

The regenerated men throughout redemptive history will be resurrected into glorified bodies to rule the world! They will be, furthermore, “**Priests**”, “**Levites**”, and “**Ministers**” who “bring **the sacrifice of praise** into the House of the LORD” for all ETERNITY (Jer. 33:11)! This glorious consummation comes to birth at the 2nd Advent of Jesus Christ – a time at which redemption becomes more glorious in its manifestation for all the world to wonder at “the glorious liberty of the children of God” (Rom. 8:21). God spoke of this day through the prophet Zechariah, saying,

“In that day shall the LORD *defend* the inhabitants of Jerusalem; and he that is feeble among them at that day **shall be as David**; and the house of David **shall be as God**, as the angel of the LORD before them.” – Zech. 12:8

Know ye not that “we shall be changed”, my reader? So glorious is this *change* (1 Cor. 15:51-53) that the disinterested become devastated and the sin-obsessed become envious! The weakest Israelite will be AS DAVID and the whole congregation of God’s people will be AS GOD! This glorious *defense* (see Zech. 12:8) of God’s people will happen by a sudden *change* of their persons. It was foretold that, “when He shall appear, we shall be like Him; for we shall see Him as He is” (1 Jn. 3:2)... thus with the whole of God’s people *changed* they will march forth to accomplish the mystery foretold long ago, which said,

“Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a twoedged sword in their hand; To execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.” – Psalm 149:5-9

In THIS WAY, my reader, the congregation of the God will be established before the Lord Jesus Christ in glory. It is written, “His feet shall stand in that day upon the Mount of Olives” (Zech. 14:4)! What a day! Aye, “Then shall the LORD go forth, and fight against those nations, as when He fought in the day of battle” (Zech. 14:3)! In THIS WAY, God said, “**their congregation** shall be established before Me, and I will punish all that oppress them” (Jer. 30:20). Behold, my reader, the consummated congregation caught up in the air with the LORD, and, from thence, descending down to the earth for war, for conquering, till all the saints reign with Christ for a thousand years! “For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the

dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words” (1 Thess. 4:16-18).

In The New Testament – *how it is*

“I will declare thy name unto **My brethren: in the midst of the congregation** will I praise thee.” – Psalm 22:22

“For both He that sanctifieth and **they who are sanctified** are all of one: for which cause he is not ashamed to call them **brethren**, Saying, I will declare thy name unto **My brethren, in the midst of the Church** will I sing praise unto thee.” – Heb. 2:11-12

The uncreated I AM, the Almighty God, the highly exalted One prophesied in psalm 22: this God, who is the Pre-Incarnate Christ, He *was*, He *is*, and He *is to come*. This One Being is transcendent over time itself. Demonstrating this, He repeatedly declared the end from the beginning, and above most prophetic utterances, Psalm 22 is staggering. It contains the most profound and explicit scene of Jesus Christ’s crucifixion, **centuries before He died**. David wrote as if he was looking upon the crucifixion scene with his own eyes! My reader, think of it! David lived hundreds of years before the Roman crucifix or Roman Empire even existed! And yet it is as if David was watching on in the very act of Christ crucified! David wrote a first-person utterance of Christ as He hung on the cross, the Lord Jesus, saying: “they shake the head”, “they gaped upon me with their mouths”, “all My bones are out of joint”, “they pierced My hands and My feet”, “they look and stare upon Me”, “they part My garments among them and cast lots upon My vesture” (see Psalm 22:7-8, 12-18). Amazing!

Throwing the Jews into holy perplexity, God Almighty who is Holy-Holy-Holy, who is utterly *other than* all of humanity... He calls humanity His *fellow humans*, yea... and He used the affectionate and friendly name, “**My brethren**”! What a glory! Here, my reader, in this psalm – *Psalm 22* – the same psalm which depicted the death of the undying One -- thereby God made possible this impossible claim! Humanity IS His brethren, praise God! And this was accomplished by this awful and glorious crucifixion scene! Think of it, my reader. Think of the impossibility that the Second Person of the Godhead, Jesus Christ, spoke in reference to redeemed humanity as, “My brethren”!? The writer of Hebrews explained the wonder with infallible exactitude, saying, “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man. For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both He that sanctifieth and they who are sanctified are all of One, for which cause He is not ashamed to call them **BRETHREN**” (Heb. 2:9-11)! These “brethren” of Christ are those who are, as He said in psalm 22:22, “in the midst of **the congregation**”, and the word “**congregation**” is interpreted in Hebrews 2:12 as “**the Church**”! These brethren became brethren by a Divine sanctification, a spiritual union between God and man whereby they became “ONE” (Heb. 2:11). These beloved individuals are, as Christ said, “the children which God hath given Me” (Heb. 2:13). Therefore THESE individuals – and none else – are **the persons in the congregation of the New Testament Church**! But, my reader, are we turning it into a *mingled* congregation, a *mixture*, a person-to-person contradiction, a gathering of God’s and Satan’s children? Or are you in line with the scripture? By its rule and mandate it was written that, “**the congregation**”, is the children of God. Christ became the God-Man, thus it is not blasphemy for Him to look upon redeemed humanity and say, “My brethren”! Is it true for you, my reader, in your local congregation?

The NT assembly and congregation began in the same higher, unseen place (“heaven” –Heb12:23), a place for the persons of God’s Divine election. Therefore the local gathering is a supernaturally-knit fellowship which, in supernatural terms (1 Cor. 2:14), was required to be regulated (1 Jn. 1, 1 Cor. 1:8-9, 2 Cor. 6:17-7:1). Finally, because true saints were capable of falling into a spiritual condition which would result in their expulsion from the gathering, the sober mentality of the people gathered exhibits their awareness of this danger, thus they gathered together locally that they might help

prevent one another from suffering Divine-expulsion – an expulsion which would first begin in the heavenlies by the Lord Himself, and thereafter in the local assembly (on earth “as in heaven”) – then the Lord would expel them through His God-ordained authorities in the Church [for more information see [Chapter 3](#) & “[The Earth & Heaven Interconnectedness of Courtroom Appeals and Legal Transactions](#)” from “Answers to My Brethren, The Calvinists”].

CHAPTER #16

The Land of Israel & Judah, The Kingdom of God, The City of Jerusalem, & Mount Zion

Section #1: The Old Testament – *how it was*
Section #2: The Consummation – *how it will be*
Section #3: The New Testament – *how it is*

The Old Testament – *how it was*

Having just examined the persons who congregated and assembled, specifically speaking, let us turn and gaze upon the locations in which they gathered: *The Land of Israel & Judah, The Kingdom of God, The City of Jerusalem, and Mount Zion*. These locations are listed in order from greatest to least in terms of size, which means that the length and breadth of the regions become increasingly narrow, but each region is vast enough to be considered in separate categories of study.

The Land of Israel & Judah

“For **the upright** shall dwell in the Land, and **the perfect** shall remain in it.” – Proverbs 2:21

“**they** shall not enter into **the Land of Israel**” – Ezek. 13:9

“**They** shall not dwell in **the LORD’s Land**” – Hosea 9:3

Like all other locations and for the same reasons, not just **anyone** can “enter into **the Land of Israel**” (Ezek. 13:9). As we have covered already (verses applicable to *The Land of Israel & Judah*), all rebels, false prophets, sinners, and unconverted people were put to public execution (Ex. 32:27, Deut. 13:1-11, 17:2-7 Num. 15:30-31). This is not a subject which the Lord has been unclear about. The Lord said,

“**He that putteth his trust in Me shall possess The Land, and shall inherit My holy Mountain**” - Isa. 57:13

“For **the upright** shall dwell in the Land, and **the perfect** shall remain in it. But **the wicked** shall be cut off from the earth, and **the transgressors** shall be rooted out of it.” - Prov. 2:21-22

When the Law was kept, and, therefore, the public execution of sinning Israelites was consistently beheld by the populous, it was so that “**all Israel** shall *hear, and fear,* and shall do no more any such *wickedness* as this **among [them]**” (Deut. 13:11). A consciousness of holiness and fear was to remain “among [Israel]” and in “the midst of [Israel]” (Deut. 13:5), for thereby the people were enabled to “**perfect holiness** in the fear of God” (2 Cor. 7:1). Henceforth we can see, according to scripture, an exclusive and specified populous was allowed to inhabit *The Land of Israel and Judah*: “**the upright**”, “**the perfect**”, “**He that putteth his truth in Me**”. All others, called “**the wicked**” and “**the transgressors**”, or whatever “**they**” are called (Ezek. 13:9), were eradicated from the Land by the penalty of death so that, thereby, all the people who remained in the Land did *hear, fear,* shun *wickedness,* and *perfect holiness!*

It was a glorious privilege – equivalent to salvation – for God to allow a people to “come into the Land” of Israel (Num. 14:30). The oaths of salvation given to Israel promised that they would “dwell therein” (Num. 14:30, see also Hebrews 3-4). Typologically speaking, this means that their *inheritance* of the Promised Land was equivalent to our *inheritance* of Heaven! In unison with this, do you remember how many times the New Testament writers warned of heaven and hell on these terms: “the unrighteous shall not *inherit the Kingdom of God*” (1 Cor. 6:9-10, Gal. 5:19-21, Eph. 5:5)? Have you ever understood why, my reader? Do you know the eternal significance of the event when Rahab was ushered out of Jericho and into the midst of Israel (Joshua 7)? Notably, the Israelites which began their pilgrimage through the Red Sea were all-holy and all-regenerate (see [Chapter 1](#), [Chapter 2](#), & [Chapter 3](#)), therefore all of them were worthy to inherit the glories of Heaven at that time. Therefore, also, when and if Israel was contaminated by “rebels” and there were no men of God to fulfill the public executions required by the letter of the Law, God intervened to do the deed. God intervened BECAUSE it is impossible that rebels should inherit Heaven! Therefore, God said, “I WILL **purge out from among you the rebels**, and **them that transgress** against Me: I WILL **bring them forth out of the country** where they sojourn, and **they shall not ENTER into the Land of Israel**: and ye shall know that I am the LORD...For in **Mine Holy Mountain, the Mountain** of the height of Israel, saith the Lord GOD, there shall **ALL the House of Israel, ALL OF THEM OF THE LAND**, serve Me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things” (Ezek. 20:38-40).

Such men must be removed from Israel, my reader. Salvation is when Israel, Judah, and Ephraim are *no longer* meeting the caricature spoken of old, “he hath **mixed himself** among the people; **Ephraim** is a cake not turned. **Strangers** have devoured his strength, and he knoweth it not...” (Hos. 7:8-9). Therefore as a declaration of salvation, God said, “O Judah, keep thy solemn feasts, perform thy vows: for **the wicked shall no more pass through thee**; he is utterly cut off” (Nah. 1:15). When Israel made inordinate unions with strange lovers inwardly, God turned their lovers against Israel so that by invasion, outwardly, it was written of Israel: “Your **country** is desolate, your **cities** are burned with fire: your **land, strangers** devour it in your presence, and it is desolate, as overthrown by **strangers**” (Isa. 1:7). For good reason it was written, standing as a typological expression of our King David who is Jesus Christ (Ezek. 34:23-24, Jer. 30:9): “**A froward heart shall depart from me**: I will not know **a wicked person**. **Whoso privily slandereth his neighbour**, him will I cut off: **him that hath an high look and a proud heart will not I suffer**. Mine eyes shall be upon **the faithful of the Land**, that they may dwell with me: **he that walketh in a perfect way, he shall serve me**. **He that worketh deceit shall not dwell within my house**: **he that telleth lies shall not tarry in my sight**. I will early destroy **all the wicked of the Land**; that I may cut off **all wicked doers from the city of the LORD**” (Psalm 101:4-8).

What does it mean for Israel to, as God said, “put on Thy strength”? What does it mean for Israel to, as God said, “put on thy beautiful garments”? At the time when the “Arm of the LORD” is awakened and made bare, Israel shall “trust” in the Lord (Isa. 51:5, 9), but... to what beautification? As God’s Arm awakens to act, so also Israel, Jerusalem, and Zion will awaken to their beautification, that “henceforth there shall **no more come into [Israel] the uncircumcised and the unclean**” (Isa. 52:1)! Their exodus out of Babylon and their regathering within Israelite borders was and will be by this very act: “The LORD hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God” (Isa. 52:10). This passage does, with inferiority, declare the Regathering of God’s people into Israel after the Assyrian and Babylonian Captivities. It does also, with inferiority, declare the **1st Advent** of Christ (Isa. 52:7, 53:1). Notwithstanding it does, furthermore, with superiority and entirety, declare the **2nd Advent** of Christ - therefore Israel’s regathering thereto and salvation within happens by this one single act! In preparation of this act God calls forth Israel’s regathering, saying, “**Depart ye, depart ye**, go ye out from thence, **touch no unclean thing**; go ye out of the midst of her; **be ye clean**, that bear the vessels of the LORD” (Isa. 52:11). For good reason the Lord says, “be ye clean”, for *these individuals* are going forth to enter within *The Land of Israel & Judah* and *The Gates of Jerusalem* as inheritors of *The Kingdom of God*, from thence to ascend the holy hill of *Mount Zion* to appear before God forever!

With all scripture heretofore considered, applied, and fulfilled, the inhabitants of *The Land of Israel and Judah* were exclusively: “**the upright**”, “**the perfect**”, “**He that putteth his truth in Me**”, “**the faithful**”, “**he that walketh in a perfect way**”, and those who are “**clean**” (Prov. 2:21, Isa. 57:13, Ps. 101:4-8, Isa. 52:11). Those who were eradicated from *The Land of Israel and Judah* via the death penalty were, very specifically: “**the wicked**”, “**the transgressors**”, “**rebels**”, “**them**”

that transgress against Me”, “a froward heart”, “a wicked person”, “whoso prively slandereth his neighbor”, “him that hath an high look and a proud heart”, “he that worketh deceit”, “he that telleth lies”, “all wicked doers” in whatever name “they” are called - “the uncircumcised”, “the unclean”, and the “unclean thing” (Prov. 2:22, Ezek. 20:38-40, Nah. 1:15, Ps. 101:4-8, Ezek. 13:9, Isa. 52:1, 11). With the death penalty successfully exercised and the scripture fulfilled, the inhabitants of the Land did *hear, fear,* and shun *wickedness* in all forms; one of which included *mixing* with *strangers* (Hos. 7:8-9). *The Land of Israel and Judah* was established by God that it might be a Sanctuary of HOLINESS in this very specific way, my reader! Oh, but we want a more tolerable holiness that we have invented! Shun it, my reader. On God’s terms, “let us cleanse ourselves from all filthiness of the flesh and spirit, **perfecting holiness** in the fear of God” (2 Cor. 7:1).

After surveying all the aforementioned scriptures, it is apparent that Israel was intended to be **territorially clean**, according to the Law. Shockingly, though, this is demonstrated in more ways than the expulsion of sinners from the Holy Land. *Everything outside* of Israel was considered **territorially unclean**, my reader! E-V-E-R-Y-T-H-I-N-G! In other words, *everything inside* of Israel was intended to be **territorially clean**, Lawfully speaking. This is easily discernable when reading the history of how Israel conquered the native peoples of The Promised Land. When God first gave the Israelites the Promised Land, He forbade the cohabitation of Israel and Gentile Nations. On this vein, God demanded the total annihilation of all Gentiles which abode in the Promised Land (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). God was intent upon eradicating from the Land of Israel every person, tradition, and custom of all Gentile peoples, that He might, in turn, preserve Israel as a holy and set-apart people unto Himself (“*I am the LORD your God, which have separated you from other people*”-Lev. 20:24).

According to God’s Law the Gentiles were unclean - their religion, way of life, culture, customs, manners, and traditions made them so to be (Lev. 18:24-30, 20:22-27) - therefore in the process of war to inhabit the Land of Canaan, while the Israelites were utterly eradicating the peoples and customs of the Canaanites, there was a difference maintained between the Israelites who were defiled at war and those who remained clean at the main camp of settlement. According to God’s Law the Israelites were cleansed and commanded to remain clean and holy: in clothing (Deut. 22:5, 11-12), farming (Deut. 22:9-10), eating (Lev. 20:25), taxing (Ex. 22:25, Lev. 25:36-37, Deut. 23:19), living (Ps. 34:12-16, Deut. 32:39), dying (i.e. funeral ceremonies: Num. 19:16-18), and even in the excrement of their waste (Deut. 23:12-14), to name a few. In Israel every man (Prov. 5:21, 19:16), household (Prov. 3:32-35, 12:17), city (Eccl. 7:19, Prov. 11:11, 29:8, Deut. 28:3, 16), and province (Eccl. 5:8), and the entirety of the Land and Nation (Prov. 2:20-22, 10:27, 30), all of it belonged immediately and especially to God, therefore the Gentiles were considered aliens, strangers, and enemies to the progress and prosperity of religion and society.

To squelch any possible mixing of these two peoples, the Israelites were commanded to slaughter everything that breathed throughout the entire countryside of the Land of Canaan. Shockingly, this meant that no person or animal was salvageable from the curse of **territorial uncleanness** (Deut. 20:16-18)! Furthermore, also, if Israel happened to go to war against any non-Canaanite City or Nation, even though the rules of war were altered from the course of total annihilation, the code of cleanliness was maintained through the maintenance of Divine ceremonies. In the event of war with non-Canaanite Cities or Nations *all the males* of the society were to be slain... but nothing more. Therefore, circumstances permitting, *everyone* and *everything* else was salvageable from **territorial uncleanness** (Deut. 20:10-15)... but how? The salvageable *persons* and *objects* from these Cities or Nations needed to undergo a **cleansing** ceremony of **purification** before entering the settlement Camp or territory of Israel (**a clean place**). Cleansed things belong in clean places, my reader! Ceremonial instructions of purification were specified categorically according to what the object was: a person (Num. 31:19), an imperishable object (Num. 31:21-24), or a perishable object (Num. 31:21-24). All these rules of war and ceremonies of cleansing existed because the Land of Israel – *Itself* – was meant to be **a clean place**; and when and if that which was ordained and intended to be clean was defiled, it happened via unlawful bloodshed (Num. 35:33, Deut. 21:23), sexual sin (Deut. 24:4), idolatry (Jer. 3:9, 16:18, Ezek. 36:17), and the increase of all kinds of iniquity, transgression, and sin (Jer. 2:7, Ezek. 22:24, Lev. 18:25, 27). Therefore, my reader, it is an indisputable fact: the concept

of **territorial uncleanness** was introduced to Israel by the Law and enforced among Israel through the power of Divine-anger all throughout biblical history, according to the scriptures.

The Kingdom of God

*“I AM a great KING, saith the LORD of hosts,
and My Name is dreadful among the heathen” – Malachi 1:14*

We know that in Israel, God was KING. Before an earthly King was ever set up in the days of the prophet Samuel, God was KING. God’s Kingship is an eternal office, without a doubt, but within time this attribute of God was not always apparent. Therefore seeing that *The Kingdom of God* was increasingly manifest throughout the ages of human redemption, nativity to maturity, a brief survey is necessary for our topic of study. Notable points of the progressive manifestation of *The Kingdom of God* are numerically ordered below.

#1) Kings rule a people, thus God had an earthly Throne in the midst of His people Israel.

This was true before Israel had their own Land to inhabit and defend. When Israel did sojourn in tents and dwell in camps, the most notable component of any Kingdom could be seen. It was, namely, the very Throne itself. “The LORD reigneth; let the people tremble: **He sitteth between the cherubims**; let the earth be moved” (Ps. 99:1). Speaking of this Throne, God said to Moses, “*there* I will meet with thee, and I will commune with thee **from above the mercy seat, from between the two cherubims which are upon the ark of testimony**, of all things which I will give thee in commandment unto the children of Israel” (Ex. 25:22). *The Most Holy Place* and *The Ark* were, in modern terms, *The Throne Room* and *The Throne* in and upon which God Almighty reigned on earth! This visible room and earthly seat did house and support the invisible KING of Israel! And what is more amazing is that *the physical elements* represent *spiritual realities*! Seeing this invisible reality, David declared, “[God] rode upon a Cherub, and did fly: yea, He did fly upon the wings of the wind” (Ps. 18:10)! Can you see *the mystery*, my reader? Can you see why the saints of Israel did address God in prayer, saying, “Thou that dwellest between the Cherubims, **SHINE FORTH**” (Ps. 80:1)! The Almighty was not confined to that earthly room, was He? Nay, the room in which God was housed, the throne upon which He sat, and the Cherubim statues’ in which He was among – these were mere symbols of the transcending radiance by which GOD was KING in Israel!

#2) Kings rule territories, thus God had a Land over which He ruled.

At the first, long ago, God named the territory which He claimed for Himself and His people (see Gen. 15:18-21). God chose this Land and the generation which would possess it. When the generation came which God enabled to take possession of the Land, the KING wrote a *Law* by which He would govern the Land and people (Gen. 15:13-16, Ex. 3:17).

#3) Kings rule by Law, thus God had a Government to enforce what was written.

God took the people of Israel which were purchased by ransom and brought them to Sinai. For what? It was written, “The LORD came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints: from His right hand went a fiery Law for them. Yea, He loved the people; all His saints are in Thy hand: and they sat down at Thy feet; every one shall receive of Thy words. Moses commanded us **a Law**, even the inheritance of the congregation of Jacob. And **HE WAS KING** in Jeshurun, when the heads of the people and the tribes of Israel were gathered together” (Deut. 33:2-5). The physical government of Israel did not exist in the infrastructure seen in heathen nations at Moses’ time, the time in which Deuteronomy 33:2-5 was written. The governmental infrastructure changed in the days of the prophet Samuel (1 Sam. 8:7, 12:12). From Moses to Samuel God was KING through this means: **firstly**, through Spirit-filled Prophets (Ex. 19:9, 1 Sam. 7:16), **secondarily**, through Princes/Elders (Num. 1:16, 11:16-17, 25-26, Deut. 1:15), and **thirdly**, through Levitical Judges. During the days of

Samuel the people rejected *the most pure* form of God's Government. They lusted after the infrastructure of heathen nations instead of God's Government until, tragically, they rejected God as KING. As a result, God did not relinquish His rule as KING – this is impossible! – but He did yield to their request to change the means of Government so that, henceforth, from Samuel to the Captivities, God's Rule was implemented: **firstly**, through Kings (Deut. 17:14-20), **secondarily**, through Spirit-filled Prophets (2 Chron. 20:20, Amos 3:7), **thirdly**, through Princes/Elders (Prov. 28:2, Eccl. 10:17), **fourthly**, through Priests and Levitical Judges (Deut. 17:8-13, 1 Chron. 23:2, 4, 2 Chron. 30:22, Neh. 8:1-12). There were many different seasons in which God's ordained method of Government decayed, thus inferior manifestations of God's Rule did intermittently mark the ages, but in seasons of revival - the KING, King, and Kingdom of Israel flourished in worldwide fame and glory!

#4) Kings invade, conquer, and defend, thus God had armies of sword-drawn men to command.

Since the days of Abraham (Gen. 15:18-21), ten different nations were already established and thriving in what God would eventually call, "The Holy Land" (Zech. 2:12). At that time, from Abraham's day to the Exodus generation, the chosen Land was defiled underneath the native inhabitants because of their wicked and abominable sin against their Creator. Because of this, to say the least: God intended to *invade and conquer!* For God, *this was righteous* (Deut. 9:4-5). The fame and success of this invasion won for God the title, "The LORD of hosts, the God of the armies of Israel" (1 Sam. 17:45). Swords are drawn to defend Lords: their properties, familial inheritances, geographic Kingdoms, and all such things that belong to Kings; the enforcement of Law was by sword-drawn men (Rom. 13:4).

#5) Kings fight battles, thus God went out with the forces of Israel to war.

Moses said, "The LORD is a Man of War: the LORD is His Name" (Ex. 15:3). Isaiah said, "The LORD shall go forth as a Mighty Man, He shall stir up jealousy like a Man of War: He shall CRY, yea, ROAR; He shall prevail against His enemies" (Isa. 42:13)! Therefore Joshua – who was the highest officer in the armies of Israel – beheld a vision at the onset of God's invasion into The Holy Land: "behold, there stood a Man over against [Joshua] with His sword drawn in His hand" (Josh. 5:13). This mysterious Man then confessed, "as captain of the Host of the LORD am I now come. And *Joshua fell on his face* to the earth, and did *worship...*" (Josh. 5:14). Kingdoms are established and ruled by sword-drawn men, yes, but the KING of Israel was The Sword-Drawn Man!

All of these details have been reviewed to emphasize that in Israel, God was KING: of a people, a territory, by Law, through Government, by war through battles in which God commanded and fought. In all of this, God was the center. This means that, furthermore, on the basis of the KING's *pleasure* the Kingdom prospered and Israel was undefeatable, or on the basis of the KING's *displeasure* the Kingdom fell and Israel was slaughtered. The King's *pleasure* or *displeasure* was the single most important factor of gain and loss, prosperity and catastrophe, or life and death in Israel! Oh, my reader, let this saying sink down into your ears! God was pleased with **HOLINESS**.

God's Kingdom was born a "Holy Nation" (Ex. 19:6), scripture states, and God intended that it would persevere a Holy Nation. God Himself bore witness to the people why He did what He did: "Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto Myself. Now therefore, **if ye will obey My voice** indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth *is* Mine: And ye shall be unto Me a kingdom of Priests, and an **Holy Nation**" (Ex. 19:4-6). Nevertheless, sadly, many generations were interrupted from their promise-bound course of salvation, glory, and victory in "The Kingdom of God" because they did not comprehend *the necessity of holiness!* The KING made *these terms* very clear, my reader... but do we comprehend them? Oh, my soul! How estranged have we become to the personality of GOD that we cannot remember His pleasure: "**HOLINESS**, without which no man shall see the Lord" (Heb. 12:14)!? Nor did Old Testament Israel remember it, my reader, to their eventual demise and everlasting shame (most of them!).

God gave *terms* and *conditions*, you might say, but they are better known as *promises* - some to **salvation** and some to **damnation**.

A Promise of Salvation: When the scripture declares/promises salvation upon any person who, by “such and such” conduct (all necessary faith and repentance required by God wrought by provisional grace), will inevitably become what the word of the Lord has promised.

A Promise of Damnation: When the scripture declares/promises damnation upon any person who, by “such and such” conduct (sins of commission or omission), will inevitably become what the word of the Lord has promised.

The Exodus Generation beheld with their own eyes *the salvation* which would become their hope in future conquests. It was told to them in these words, “**The LORD shall FIGHT FOR YOU**, and ye shall hold your peace” (Ex. 14:14). On the very edge of Heaven (The Promised Land) it was said, yet again, “Dread not, neither be afraid of them. The LORD your God which goeth before you, **He shall FIGHT FOR YOU**, according to all that He did for you in Egypt before your eyes” (Duet. 1:29-30). The Exodus Generation fell short of these promises because they were not *mixed with faith* in them that heard them (Heb. 3:16-4:1, Deut. 1:32), and, thus, after their carcasses were wasted in the wilderness and their children were risen up in their stead, the LORD said, “Ye shall not fear them: for the LORD your God He shall **FIGHT FOR YOU**” (Duet. 3:22). This was the language of salvation to Israel, communicated in promises which could be resisted and denied through unbelief.

If these promises of salvation *were believed* then the commandments of God were not burdensome to the Israelites. This is because, it was written,

“And ye **shall** chase your enemies and they **shall** fall before you by the sword. And five of you **shall** chase an hundred, and an hundred of you **shall** put ten thousand to flight: and your enemies **shall** fall before you by the sword.” – Lev. 26:7-8

“Blessed **shalt** thou be when thou comest in, and blessed **shalt** thou be when thou goest out. The LORD **shall** cause thine enemies that rise up against thee to be smitten before thy face: they **shall** come out against thee one way, and flee before thee seven ways.” – Deut. 28:6-7

What a glorious experience this must have been! When, namely, God led forth His army to victory! The songs of Israel did resound, “Let God arise, and let His enemies be scattered: let them that hate Him flee before Him” (Ps. 68:1)! Shockingly, this was literal. This song was literally fulfilled in real time before their very eyes! Can you imagine being a part of the camp of Israel which sojourned in the wilderness, and then, suddenly, the pillar of Cloud was removed from its resting place yonder to lead the march toward the distant battlefield!? As soon as the camp did move forward to follow the pillar of Cloud, do you know what thoughts were stirring in the heart of the Israelites who followed on? “And it came to pass, when **The Ark [The Throne]** set forward, that Moses said, **RISE UP, LORD, and LET THINE ENEMIES BE SCATTERED;** and let them that hate Thee **FLEE BEFORE THEE**. And when it rested, he said, Return, O LORD, unto the many thousands of Israel” (Num. 10:35-36). Oh, my reader! With what anticipation would a believing Israelite approach the battle line knowing that GOD ALMIGHTY was in the front of the host!? And, on the contrary, with what presumption and foolishness would an Israelite go to war without the ark of God going before them (Num. 14:44)!?

With all things prepared and all conditions fulfilled, strong effort was given to keep the people believing in God (“*Who through faith subdued kingdoms, wrought righteousness, obtained promises...*” – Heb. 11:33). Speaking on this wise, it was written,

“When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, **be not afraid of them: for the LORD thy God is with thee, which brought thee up out of the Land of Egypt**. And it shall be, when ye are come nigh unto the battle, that the Priest shall approach and speak unto the people, And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: **let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; For the LORD your God is He that goeth with you, to fight for you against your enemies, to save you.**” – Deut. 20:1-4

In all the former passages which we have just covered – the passages which express a promise for salvation – the acts of faith were manifest in unwavering fearlessness and undaunted confidence before enemy hosts, a minding of the former works of salvation wrought by God to the wit, at the present time, their expectation was for unconquerable victory! GOD Almighty expected nothing less than absolute victory for Israel and utter destruction of the inhabitants of The Promised Land. The LORD commanded, “thou shalt **save alive nothing that breatheth**: but thou shalt **utterly destroy them**” (Deut. 20:16-17). Does that shock you, my reader?

This commandment was unusual behavior in pastime or modern warfare. Ordinarily upon a victory at war, those who remained alive were made to serve as tributaries to the victor, but God forbade this option during the conquest of The Promised Land. God commanded total annihilation, or what the world would *slander* as genocide. Why? Think of it, my reader. To fully annihilate every living person was both meticulous and exhausting, and it was also unwise and unprofitable according to *the wisdom of the world* at that time. Such a task would be exhausting because after battles were won, the defeated people scatter into remote areas for hiding or refuge. They could resettle in the mountains or the woods, or in remote cities if there were any which could serve as a refuge. To survey the Land in search for them was no small enterprise. Furthermore, such a task could be called unwise and unprofitable because making the defeated people tributaries was both quicker and financially boosting. Seeing this is the case, how did the warriors of Israel agree with the command of their God and KING? Only a certain frame of heart could tirelessly kill and kill until all was accomplished, don't you think?

The LORD commanded Israel, “And thou shalt **consume all the people** which the LORD thy God shall deliver thee; **thine eye shall have NO PITY** upon them...” (Deut. 7:16). Think of it, my reader! “NO PITY” – when before a weeping teenage girl, when before a mourning old woman, when before a mother with child, when before children in the streets! No man in his *natural mind* could accomplish this task unless they were filled with the same righteous motivations which burned in the heart of their God and KING; until they, like God, had no more pity left in them! God wanted Israel to be morally and legally repulsed at the nations which inhabited The Promised Land; and Israel, being so filled with this righteous and moral hatred, would exercise their swords according to what justice required. The heart of Israel shouted, “The fear of the LORD is to hate evil: pride, and arrogance, and the evil way, and the froward mouth, do I hate” (Prov. 8:13)! – thus they were warriors for God.

This pitiless and merciless hatred was moral because God commanded it, my reader. 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 the inhabitants of The Promised Land were legally repulsive, legally unclean, legally condemned, and legally penalized with total annihilation with no possibility of pity or mercy, *Israel hated them*. The legal case that God had against the Canaanites was made clear to Israel. At the beginning, when God first decided to overthrow the nations of The Promised Land and give the Land to His people for an inheritance, it was required that Abraham would wait 400 years because, God said, “*the iniquity* of the Amorites was not yet FULL” (Gen. 15:16); and, furthermore, when it became full, the hour of their merciless and total annihilation was merited as a just recompense, according to the scriptures. It was written,

“Defile not ye yourselves in any of these things: for in all these **the nations are defiled** which I cast out before you: **And the Land is defiled: therefore I do visit the iniquity thereof upon it, and the Land itself vomiteth out her inhabitants**. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: **(For all these abominations have the men of the Land done, which were before you, and the Land is defiled:)** That the Land spue not you out also, when ye defile it, as it spued out the nations that were before you. For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people. Therefore shall ye keep mine ordinance, that ye commit not any one of these **abominable customs**, which were committed before you, and that ye defile not yourselves therein: I am the LORD your God.” – Lev. 18:24-30

“Ye shall therefore keep all my statutes, and all my judgments, and do them: that the Land, whither I bring you to dwell therein, spue you not out. And **ye shall not walk in the manners of the nation, which I cast out before**

you: for they committed all these things, and therefore I abhorred them. But I have said unto you, Ye shall inherit their 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. And ye shall be **holy** unto me: for I the LORD am holy, and have **severed you** from other people, **that ye should be Mine.** A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.” – Lev. 20:22-27

“Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven, A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak! Understand therefore this day, that the LORD thy God is he which goeth over before thee; as a consuming fire **He shall destroy them**, and **He shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly**, as the LORD hath said unto thee. Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but **for the wickedness of these nations the LORD doth drive them out from before thee.** Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: **but for the wickedness of these nations the LORD thy God doth drive them out from before thee**, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.” – Deut. 9:1-5

Israel was very conscious why God was intent upon destroying all the nations of The Promised Land. In the process, they became conscious of God’s furious hatred of sin. They learned to hate what God hated, at least in the beginning. Thus far, according to the scriptures, Israel needed faith-empowered fearlessness and confidence in God for the victory, and, furthermore, the victory was not to be enjoyed for the sheer excitement of war or the advantages of personal gain. No! Israel was commanded to fight and win, yes, but their warfare was to be fueled by a burning sense of justice to hate, to destroy, and to fully annihilate. If they failed to have such a heart – to be driven to kill and spare not – damnation would fall upon Israel. God was so furiously opposed to the inhabitants of The Promised Land that if Israel did not destroy them, God would turn against Israel. On this condition God promised Israel damnation, my reader... but do we understand the language of it? God promised,

“it will surely be a **snare** unto thee” – Ex. 23:33

“lest it be for a **snare** in the midst of thee” – Ex. 34:12

“that will be a **snare** unto thee” – Deut. 7:16

“lest thou be **snared** therein” – Deut. 7:25

“take heed to thyself that thou be not **snared** by following them” – Deut. 12:30

“those which ye let remain of them shall be **pricks in your eyes**, and **thorns in your sides**, and shall **vex you** in the Land wherein ye dwell” – Numbers 33:55

“they shall be as **thorns in your sides** and their gods shall be a **snare** unto you” – Judges 2:3

Oh, my reader, do we understand the metaphorical language undertaken by God whereby He promised certain damnation to His ransomed and beloved people? By interpretation and in more apparent terms, God said,

“they shall be **snare**s and **traps** unto you, and **scourges in your sides**, and **thorns in your eyes**, **UNTIL YE PERISH** from off this good Land” – Josh 23:13

“they will **turn away thy son from following Me**, that they may serve other gods” – Deut. 7:4

“That they **teach you not to do after all their abominations**, which they have done unto their gods; **so should ye sin** against the LORD your God.” – Deut. 20:18

“lest they **make thee sin** against Me” – Ex. 23:33

“lest thou **be cursed** like it” – Deut. 7:26

Can you see *the interpretation*, my reader? These nations were doomed to total annihilation so that Israel would be totally preserved from damnation! The “snare”, which was as “pricks” in the eyes and “thorns” in the sides, which was as “traps” and “scourges” – they did turn the people away from “following” the LORD (Duet. 7:4), and they taught the people “to do” all manner of abominations and “sin” (Deut. 20:18); they were thereby made to sin (Ex. 23:33) and brought under the curse of damnation (Deut. 7:26)! These “snares”, “traps”, “scourges”, and “thorns” took hold upon the people so that they would unwillingly decline from the path of righteousness over time, the paths of righteousness they once adored (Josh. 23:13)! According to God’s promise, this happened until Israel perished from off the good Land (“until ye perish” – Josh. 23:13)! My reader, it is important that we see that these were **promises of damnation**, but it is equally important to see what conduct (sins of *commission* or *omission*) merited the performance of this woeful fate. A promise of damnation is when the scripture declares/promises damnation upon any person who, by “such and such” conduct (sins of *commission* or *omission*), will inevitably become what the word of the Lord has promised. In survey of the former verses, God commanded,

“utterly overthrow them”	“destroy their altars”	“drive out all the inhabitants”
“quite break down their images”	“break their images”	“destroy all their pictures”
“drive them out from before thee”	“cut down their groves”	“destroy all their molten images”
“make no covenant with them”	“Lest thou make a covenant... ”	“quite pluck down all their high places”
“they shall not dwell in thy Land”	“and they go whoring”	“dispossess the inhabitants”
– Ex. 23:23-24, 31-33	– Ex. 34:11-17	– Num. 33:51-56
“smite them”	“overthrow their altars”	“come not among these nations”
“utterly destroy them”	“break their pillars”	“neither make mention”
“make no covenant with them”	“burn their groves with fire”	“nor bow yourselves”
“nor shew mercy unto them”	“hew down the graven images”	– Joshua 23:1-16
“neither shalt thou make marriages”	“destroy the names”	
“destroy their altars”	– Duet. 12:1-4, 29-32	
“break down their images”		
“cut down their groves”	“save alive nothing”	
“burn their graven images with fire”	“utterly destroy them”	
“thine eye shall have no pity”	“that they teach you not”	
“burn with fire”	– Deut. 20:16-18	
– Deut. 7:1-6, 16-21, 25-26		

The Principle Command

“thou shalt not **learn**”
 “there shall not be found **among you**”
 “thou shalt **be perfect**”
 – Deut. 18:9-14

See for yourself, my reader. Examine the context of these commands thoroughly. If these commands were left undone by Israel via sins of *omission*, the promises of damnation would overtake them and destroy them – the saints of Israel would inevitably become sinners nationwide! Though the process of degeneration be subtle in its progress, the doom is suddenly realized. Consider the witness of biblical history below and you will see the awful course, my reader, just as it panned out.

“For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off. Thou shalt not bow down to their gods, nor serve them, nor do after their works: but **thou shalt utterly overthrow them, and quite break down their images...** And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the Land into your hand; and **thou shalt drive them out before thee.** Thou shalt **make no covenant with them**, nor with their gods. **They shall not dwell in thy land, lest they make thee sin against me:** for if thou serve their gods, **it will surely be a snare unto thee.**” – Exodus 23:23-24, 31-33

“Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. Take heed to thyself, **lest thou make a covenant with the inhabitants of the Land whither thou goest, lest it be for a snare in the midst of thee:** But ye shall **destroy their altars, break their images, and cut down their groves:** For thou shalt worship no other

god: for the LORD, whose name is Jealous, is a jealous God: **Lest thou make a covenant with the inhabitants of the Land, and they go a whoring** after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; And thou take of their daughters unto thy sons, and their daughters **go a whoring** after their gods, and **make thy sons go a whoring** after their gods. Thou shalt make thee no molten gods.” – Exodus 34:11-17

“Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the Land of Canaan; Then ye shall **drive out all the inhabitants** of the Land from before you, and **destroy all their pictures**, and **destroy all their molten images**, and **quite pluck down all their high places**: And ye shall **dispossess the inhabitants** of the Land, and dwell therein: for I have given you the Land to possess it. And ye shall divide the Land by lot for an inheritance among your families: and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit. **But if ye will not drive out the inhabitants of the Land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the Land wherein ye dwell. Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.**” – Numbers 33:51-56

“When the LORD thy God shall bring thee into the Land whither thou goest to possess it, and hath **cast out** many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; And when the LORD thy God shall deliver them before thee; thou shalt **smite them**, and **utterly destroy them**; thou shalt **make no covenant with them, nor shew mercy unto them**: **Neither shalt thou make marriages** with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. **For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.** But thus shall ye deal with them; ye shall **destroy their altars**, and **break down their images**, and **cut down their groves**, and **burn their graven images with fire**. For thou art an **holy people** unto the LORD thy God: the LORD thy God hath chosen thee to be a **special people** unto himself, above all people that are upon the face of the earth... And thou shalt **consume all the people** which the LORD thy God shall deliver thee; **thine eye shall have no pity upon them**: neither shalt thou serve their gods; **for that will be a snare unto thee**. If thou shalt say in thine heart, These nations are more than I; how can I dispossess them? **Thou shalt not be afraid of them**: but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt; The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid. Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed. **Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible...** The graven images of their gods shall ye **burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.**” – Deut. 7:1-6, 16-21, 25-26

“These are the statutes and judgments, which ye shall observe to do in the Land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth. Ye shall **utterly destroy** all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: And ye shall **overthrow their altars**, and **break their pillars**, and **burn their groves with fire**; and ye shall **hew down the graven images** of their gods, and **destroy the names** of them out of that place. Ye shall not do so unto the LORD your God... When the LORD thy God shall **cut off** the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; **Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he**

hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.” – Deut. 12:1-4, 29-32

“When thou art come into the Land which the LORD thy God giveth thee, **thou shalt not learn** to do after the abominations of those nations. **There shall not be found among you** any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. **Thou shalt be perfect** with the LORD thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do.” – Deut. 18:9-14

“But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt **save alive nothing** that breatheth: But thou shalt **utterly destroy them**; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee: **That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.**” – Deut. 20:16-18

“And it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age. And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age: And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God is he that hath fought for you. Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward. And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you. **Be ye therefore very courageous** to keep and to do all that is written in the book of the Law of Moses, that ye turn not aside therefrom to the right hand or to the left; That ye **come not among these nations**, these that remain among you; **neither make mention** of the name of their gods, nor cause to swear by them, neither serve them, **nor bow yourselves** unto them: But cleave unto the LORD your God, as ye have done unto this day. For the LORD hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day. **One man of you shall chase a thousand: for the LORD your God, he it is that fighteth for you, as he hath promised you. Take good heed therefore unto yourselves, that ye love the LORD your God.** Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you: **Know for a certainty that the LORD your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.** And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof. Therefore it shall come to pass, that as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you. When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.” – Joshua 23:1-16

What became of Israel confirms God’s promise of damnation. The promise was sure. The sins of *omission* were very specifically recorded in Judges Chapter 1. Future generations were expected to learn from the devastation that ensued when, alas, *small compromises* led to nationwide apostasy! When *a little leaven* of sinners did permeate and overcome the righteousness of the saints nationwide! When, shockingly, holiness went unperfected and salvation went unperformed!

“**Judah**...could not drive out” – Judges 1:19

“**Benjamin** did not drive out the Jebusites” – Judges 1:21

“Neither did **Manassah** drive out the inhabitants...but the Canaanites would **dwell in the Land**. And it came to pass, when Israel was strong, that they put the Canaanites **to tribute**, and **did not utterly drive them out.**” – Judges 1:27-28

“Neither did **Ephraim** drive out...” – Judges 1:29

“Neither did **Zebulun** drive out...but the Canaanites **dwelt among them**, and **became tributaries.**” – Judges 1:30

“Neither did **Asher** drive out...” – Judges 1:31

“Neither did **Naphtali** drive out...but he **dwelt among** the Canaanites...nevertheless the inhabitants...**became tributaries**” – Judges 1:32

“And the Amorites forced the children of **Dan** into the mountain...” – Judges 1:34

Here we see the awful *omission*... Israel in the deplorable condition which God warned against! We see no victory at war because there was no faith. We see no perseverance to fight because there was no hatred of the legally repulsive. We see no godly fear that sin can overtake Israel's saintliness and that sinners could nullify Israel's *saving separateness*. We see an immoral satisfaction with dwelling among those whom God forbade cohabitation. We see an obvious denial of the promise that hereby, by these sins of *commission* and *omission*, the saints of Israel were doomed to become sinners. Israel was in for a wakeup call which, when they heard it... they wept. It was written,

“And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the Land which I swore unto your fathers; and I said, I will never break my covenant with you. And ye shall **make no league** with the inhabitants of this land; ye shall **throw down their altars**: but YE HAVE NOT OBEYED MY VOICE: why have ye done this? Wherefore I also said, I will not drive them out from before you; but **they shall be as thorns in your sides, and their gods shall be a snare unto you**. And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept. And they called the name of that place Bochim: and they sacrificed there unto the LORD.

And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the Land. And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel. And Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old. And they buried him in the border of his inheritance in Timnathheres, in the mount of Ephraim, on the north side of the hill Gaash.

And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the LORD, and served Baalim: And they forsook the LORD God of their fathers, which brought them out of the Land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger. And **they forsook the LORD**, and served Baal and Ashtaroth. **And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.**” – Judges 2:1-15

That which almost befell Joshua, befell the nation. God said to Joshua, “Israel hath sinned...therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: NEITHER WILL I BE WITH YOU ANY MORE, except ye destroy the accursed from among you. UP, SANCTIFY THE PEOPLE...” (Josh. 7:11-13)! When Israel was found out to be in a deplorable condition of unholiness, what God commanded---Joshua did! He sanctified the people. He made them holy again. But Israel as a nation, after they were reprov'd of the breaches in the Covenant agreement they made with God, they did not arise and sanctify the people from the unholy and the unclean... therefore a little leaven took its violent course to wit, shockingly, a nation of saints became a nation of sinners by the next generation! Approximately 13 generations (from 1425 to 1063 B.C. according to Ussher) were scarce able to lift their heads from the stormy waves of apostasy which well-nigh drowned them into the deep. A momentary breath was granted here and there, as the billows of God’s anger crashed upon their heads from generation to generation... until the prophet Samuel took up the mantle of intercession for a lifetime of rigorous prayers for revival, and, thus, God found David.

In a sweeping and broad survey, we have seen the devastating fate of Israel according to the word of the LORD. We have seen a War won through the valiant leadership of Joshua, yes, but the *minor battles* were lost and a nation was undone. *A little sin* worked like “*a little leaven*”, and the whole nation apostatized! That which was unthinkable just 20 years prior became reality, according to the promise of damnation. Let the alarm sound in your soul, my reader, how that in Israel: the *rules of holiness* are *rules of salvation*!

The Kingdom of God existed because God became KING over a people, a territory, by Law, through Government, by war through battles in which God commanded and fought, but when at battle against enemy nations and **the rules of holiness** were defied, God abandoned the armies of Israel leaving untold numbers to die! Even before the conquest of The Promised Land, the Captain of the Host forewarned,

“When the host goeth forth against thine enemies, then **keep thee from every wicked thing**. If there be **among you** any man, that is **not clean** by reason of **uncleanness** that chanceth him by night, then shall he go abroad **out of the camp**, he shall **NOT come within the camp**: But it shall be, when evening cometh on, he shall wash himself with water: and when the sun is down, he shall **come into the camp** again. Thou shalt have a place also **without the camp**, whither thou shalt go forth abroad: And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee: **For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee;** therefore shall **thy camp** be **holy: that He see no unclean thing in thee**, and **TURN AWAY from thee.**” – Deut. 23:9-14

As much as Israel *turned away* from “every wicked” and “unclean thing”, God did not *turn away* from them. The war-camp itself needed to remain *holy* and *pure* if Israel was going to fight alongside the God of Israel. These rules existed for the *war-camp* and the *whole congregation* of Israel, without differentiation in their own senses. God demanded the eradication of all Canaanites from The Holy Land lest they mingle and mix among the holy people of God – the holy with the unholy. So also if an Israelite turned Canaanite, which means that he turns from the LORD unto idolatry, sin, or Canaanite customs, the Israelite man would be expelled from the people of God through the death penalty. The heart of mercilessness (formerly addressed) by which Israel was enabled to totally annihilate the defeated and surrendered Canaanites was, yet again, employed upon backsliding Israelites turned Canaanite (saints turned sinners)! Consider the unanimity of the following scriptures, my reader.

Mercilessness & Pitilessness unto Death

“Thou shalt not consent unto him, nor hearken unto him; **neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely kill him...And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.**” – Duet. 13:8-9, 11

Congregation-wide Holiness & Purity

“So shalt thou put the evil way 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

“Therefore put way from **among yourselves that wicked person**” – 1 Cor. 5:13

Perfected Holiness

“There shall not be found **among you any one...**

Thou shalt be **perfect** with the LORD Thy God”

– Deut. 18:10, 13

“Wherefore come out from **among them, and be ye separate...**

perfecting holiness in the fear of God”

– 2 Cor. 6:17, 7:1

Israel was commanded to mercilessly annihilate the unholy and sinful Canaanites from The Holy Land, this we know, but if in the process of or after Israelite settlement began within The Holy Land, if Israel found any Israelite turning Canaanite (turning to sin, to unholiness, to idolatry) the guilty man would be subjected to the same judgment which fell upon the Canaanites: TOTAL ANNIHILATION. The unholy and sinful chaos which ruled within once-born mankind worldwide – it was **unwelcome** in Israel. The passions and persons of hell were given *their boundary point*---stopping at the borders of Israelite settlements (Isa. 26:1-2, 60:18-19). My reader, Israel was sanctified to God as a “peculiar” and “separated” people (Ex. 19:5, Deut. 14:2, Lev. 20:24-25) above all other peoples on the face of the earth! Like the crest of earth was appointed by God and fixed with immovable fortitude before the whelming and untamable sea, the borders of Israel were appointed to withstand the untamable chaos of depravity that it would pass no further (Zech. 2:5, Isa. 4:5, 60:18-19, Psalm 48). As God “gave to the sea His decree, that the waters should not pass his commandment: when He appointed **the foundations** of the earth” (Prov. 8:29), even so, likewise, God gave sin and sinners His decree that they should not pass into the camps, settlements, cities, or Lands of Israel: when He appointed **the foundations** of *The Kingdom of God* amidst the people of Israel (Isa. 26:1-2, 60:18-19). That which was expelled without would die if it was found within. The judgment that was exercised outside of Israel was used inside of Israel, wherever the need required. Look closely at the passages of scripture which were provided above in different subject categories, my reader. Seek to understand the context and application in both the Old and New Testaments.

The scripture teaches that the making of an idol is a sin that does “corrupt” oneself (Deut. 4:16), legally speaking. The crime of *idolatry* was punished without mercy or pity as long as two or three witnesses were confirming the crime (Deut. 17:6). Israel was commanded to take *every individual* who had done this “wicked thing” and “stone them with stones till they die”. According to the word of the LORD, they were “worthy of death” (Deut. 17:5-6). In this manner Israel was commanded to be a witness against *backsliding Israelites* turned *sinners*, and the Lord phrased their public execution as: “**So thou shalt put the evil away from among you**” (Deut. 17:7). Undeniably, this judgment was a Church Purity judgment. Undeniably, this judgment stood as a type of what is now expected of Christians in the New Testament. We too are called, “to judge” (1 Cor. 5:12), so to speak. Thus in like manner we must “**put way from among yourselves that wicked person**” (1 Cor. 5:13). Old Testament Israel was to “put the *evil* away from **among [them]**” as New Testament Spiritual Israel is to “put away from **among [ourselves]** that *wicked person*” (Deut. 17:7, 1 Cor. 5:13). Do you agree, my reader?

This judgment existed without partiality in the Old and New Testaments. Judgment was just as severe upon a supposed “prophet” or “dreamer”, upon any family member or dear relation, if any one of them sought to “entice” an Israelite away to serve other gods - God commanded merciless judgment: “**So shalt thou put the evil away from the midst of thee**” (Deut. 13:5). The backslider could have been your nearest and dearest, and the judgment stood the same. I repeat, God hated idolatry and idolaters, without partiality. These passages and the like were undeniably quoted by the apostle

Paul in 1 Corinthians 5:13, my reader. Can you see it? Take a thorough look at Duet. 13:5-11, for example, and see the contextual correlation to 1 Corinthians Chapter 5.

“And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn *you* away from the LORD your God, which brought you out of the Land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. **So shalt thou put the evil away from the midst of thee.** If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth; Thou shalt not consent unto him, nor hearken unto him; **neither shall thine eye pity him, neither shalt thou spare,** neither shalt thou conceal him: But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the Land of Egypt, from the house of bondage. And all Israel shall **hear, and fear, and shall do no more any such wickedness as this is among you.**”
– Deuteronomy 13:5-11

The Lord warned Israel and promised them damnation if they did not keep Israel holy by disallowing idolatry within their congregation. Likewise, also, damnation was promised if the idolatrous nations were not utterly destroyed or expelled from their midst and their Land because then Israel would be infected by the sin of the Canaanites. God emphatically warned that *a tributary covenant* (or agreement) with the Canaanites would be “a **snare**” (Ex. 34:12) BECAUSE the mixed-in-presence of the Canaanites would certainly compel Israel to sin and apostasy. God meant what He said. There was no escaping it. When He said, “lest they make thee sin against Me” (Ex. 23:33), He meant, “LEST THEY MAKE THEE SIN AGAINST ME”! Contrary to God’s promise, the proud in heart think that they cannot or will not, by any situation or circumstance, be made to sin against a God they love! This is high-mindedness. This is unholy and inordinate fearlessness. With staggering contextual significance in Romans Chapter 11, God said, “Be not highminded, but FEAR” (Rom. 11:20). The Old Testament saints who believed that they could not be snared were snared. The Old Testament saints who believed that they could not be made to sin were made to sin. This snare was wrought by the cohabitation of the people in bodily presence, by the nearness of proximity, and by any relational interaction or communion which would be had thereby, according to the scriptures. This very same snare is emphatically warned against in the New Testament (here in metaphorical language), saying, “a little leaven leaveneth the whole lump” (1 Cor. 5:6). What God said through the Spirit of Inspiration, God meant! When He said, “a little leaven leaveneth” (1 Cor. 5:6), He meant, “a little leaven leaveneth THE WHOLE LUMP”! In context and with the correct interpretation and application, this means that *one sinner* turns *the whole Church* of saints into sinners! That which was *Nation-ending* in the Old Testament is *Church-ending* in the New Testament! This was the contextual and historical situation warned against in 1st century Corinth (see 1 Corinthians Chapter 5). Therefore we, like Old Testament Israel, must “put away from **among [ourselves]** that wicked person” (1 Cor. 5:13)! Like Old Testament Israel, we must refuse to be “yoked” in “fellowship”, “communion”, “concord”, “part”, and “agreement” with those whom God commands separation from (2 Cor. 6:14-7:1)! Or else like Old Testament Israel, we will be infected, undone, and doomed!

Understandably so, that which was *Nation-ending* in the Old Testament is *Church-ending* in the New Testament. The same sins committed in two different Covenants do result in the same fate. Therefore, likewise, the judgment of God is the same: in description of the Canaanites, it was said, The Promised Land did “vomit” (Lev. 18:25) or “spue” (Lev. 18:26-29) them out, and the Lord said that this would happen to Israel if they mixed-with the Canaanites so as to become like them (according to the promise of damnation). Even so, also, God warned the New Testament Church that He would vomit or “spue” (Rev. 3:16) them out! Those of Israel who are vomited and spewed-out in both Covenants were lukewarm believers, so to speak: those who have learned the way of the heathen (the way of the world) enough to be cooled down from whole-hearted service to God. In this case, unperfected and incomplete holiness is damnable worldliness. Do you know what I mean by “unperfected holiness”?

“There shall not be found **among you** any one...

Thou shalt be **perfect** with the LORD Thy God”

– Deut. 18:10, 13

“Wherefore come out from **among them**, and be ye **separate**...
perfecting holiness in the fear of God”

– 2 Cor. 6:17, 7:1

When surveying the whole congregation of the LORD in the Old Testament, if there was NOT FOUND anyone among them who was a sinner, a Canaanite, an idolater, and the like, then Israel was **perfected in holiness** (see. Deut. 18:9-14). The New Testament command, “let us cleanse ourselves from all filthiness of the flesh and spirit, **perfecting holiness** in the fear of God” (2 Cor. 7:1), is a New Testament rendition of the Old Testament command, “Thou shalt be **perfect** with the LORD thy God” (Deut. 18:13). The New Testament command is, “**Come out from among them** and **be ye separate**, saith the LORD, and **touch not the unclean thing...**” (2 Cor. 6:17-7:1), and the Canaanite nations were *unclean, idolatrous*, and *wicked* beyond recovery. Therefore to “**be perfect**” in Deuteronomy 18:13 was, in context, to be **perfected in holiness** and **separateness**. It is certain that Paul had Deuteronomy 18:10 & 13 in his mind as he was writing 2 Corinthians 7:1, under inspiration.

So also and yet again, the writer of Hebrews makes an exact parallel. If an Israelite departed from faith in the LORD – being turned unto sin and idolatry (see Deut. 29:16-18) – while abiding among the congregation of the LORD nevertheless, his presence among them was said to be “a root that beareth gall and wormwood” (Deut. 29:18). Gall and wormwood are archaic words for poison. These backsliders were called **roots of poison** in God’s garden! Therefore they were roots which were doomed to be *uprooted* and *eradicated* from among the people of Israel (see Deut. 29:20). Speaking of this, Moses said, “The LORD **will not spare him** [the backslidden Israelite turned into a root of poison], but then the anger of the LORD and His jealousy shall smoke against that man, and all the curses that are written in this Book shall lie upon him, and the LORD shall **blot out his name** from under heaven” (Deut. 29:20). With staggering clarity and unison, the writer of Hebrews warned New Testament saints likewise. The degeneration which took place within the backsliding saints of the Old Testament was quoted and applied in the New Testament.

“lest there should be among you a **root** that beareth gall and wormwood” – Deut. 29:18

“lest any **root** of bitterness springing up trouble you, and thereby many be defiled” – Heb. 12:15

While the writer of Hebrews is expounding the need for *personal holiness*, saying, “Follow peace with all men, and **holiness**, without which no man shall see the Lord”, he points the reader to behold the potential end of a man who fails to follow the command of holiness. The writer of Hebrews wrote in full, “Follow peace with all men, and **holiness**, without which no man shall see the Lord: Looking diligently **lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled**” (Heb. 12:14-15). The potential fate that was warned against was called, “failing the grace of God”, doctrinally speaking, and this resulted in a man becoming a poisonous root, metaphorically speaking. All of this happened through a faith-failure: a failure to “look diligently” at Jesus Christ who presently and progressively delivers the saints from the ever-present battle against sin and unholiness (see Heb. 12:1-2 & 15). Therefore upon this *failure* and *fall* the degeneration took place: the saint became an unholy, defiling, and poisonous root which must be uprooted and eradicated from among God’s holy people, The Church. As we can see, those who don’t *follow holiness* must be eradicated from a *holy people*.

When Israel, because of these snares, became as vomited-out-poison in the mouth of God, the Lord described the severity of their crime as spiritual *adultery*, *fornication*, and *whoredom* or *barlotry* (Ezek. 23:11, 36:25, Jer. 3:1-10, 13:27). Their “whoredom” was evident in the saying, “We will be as the heathen, as the families of the countries, to serve wood and stone” (Ezek. 20:30-32). Israel’s “whoredoms” were “with all their idols”, and with these “she **defiled** herself” (Ezek. 23:7). Israel had become “**corrupt** in her inordinate love” with idolatry (Ezek. 23:11). With the aid of confrontational and shocking imagery, God decried Israel’s “bed of love”. God said, “And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them. So she discovered her whoredoms, and discovered her nakedness: then My mind was alienated from her, like as my

mind was alienated from her sister” (Ezek. 23:17-18). This is because the LORD was a betrayed Husband unto Israel, with jealously enraged. God said, “I will set my **jealousy** against thee” (Ezek. 23:25). “I will do these things unto thee, because thou hast gone a **whoring** after the heathen, and because thou art **polluted** with her idols” (Ezek. 23:30).

Oh, my reader! New Testament saints might acknowledge the enragement of jealousy in God on behalf of idolatry, but Israel **never believed** they would reach such a stage of *degeneracy* and *fallenness* from what they once were. They were “a noble vine” and a “wholly right seed” (Jer. 2:21), God said. Israel was once “holiness unto the LORD” and full of love toward God (Jer. 2:2-3). God said, “Surely they are My people, children that will not lie: so He was their Saviour” (Isa. 63:8). This was when Israel was all-saved and idolatry-free, as it was written: “So the LORD alone did lead him, and there was no strange god with him” (Deut. 32:12). What Israel never believed could happen, happened! What they disbelieved they could become, they became! And what Old Testament Israel became, the New Testament saints can become! Consider the following parallel carefully, my reader. It was written,

"And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face... They are all **adulterers**, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened... there is none among them that calleth unto me (**1 Cor. 5:2**). Ephraim, he hath **mixed himself among the people**; Ephraim is a cake not turned. **Strangers have devoured his strength**, and he **knoweth it not**: yea, gray hairs are here and there upon him, yet he **knoweth not** (**1 Cor. 5:6**). And the **pride** (**1 Cor. 5:2**) of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this." (Hosea 7:2, 4, 7-10)

"And ye are **puffed up**, and have not rather mourned, that he that hath done this deed might be taken away from among you... Your glorying is not good. **Know ye not** that **a little leaven leaveneth the whole lump**? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.

For even Christ our passover is sacrificed for us:" (1 Corinthians 5:2, 6-7)

If Israel would have simply obeyed the voice of God and destroyed all the nations of the Promised Land, they would have persevered. Instead, God said, “Ephraim, he hath **mixed himself** among the people”. This mixture is, in other words, a mingling among the heathen (see Ps. 106:35). This inordinate mixture (holy-with-unholy) hindered Israel from finding “**strength**” to obey God in perseverance, and, thus, their heart was turned away from the Lord. Surely the scriptures are repetitious on this matter for a reason, my reader! Why did Israel become so terribly wicked? Why did she degenerate? Because they did not *kill* and *destroy* what God said to *mortify*, they did not *separate* from those whom God said, “be ye *separate*”, and thus they became *mixed* and *mingled* to their own *destruction* and *death*. If Israel, who was a “wholly right seed”, committed **whoredom** and **adulteries** through *mixing* with the heathen... can New Testament saints expect anything different? Can we expect that we will never be *leavened* no matter what the mixture (1 Cor. 5)? Can we expect that we will never become **adulterers** (James 4:4)? Can we expect to be *received by God* no matter the *uncleanness*, the *unperfected holiness*, when all necessary *separation* is lost (2 Cor. 6:17-7:1)? We would be **proud** to think it so, as Old Testament Israel and 1st century Corinth were **proud** (Hos. 7:10, 1 Cor. 5:2)! I marvel if we will ever come to **know** what Old Testament Israel and 1st century Corinth **knew not** (Hos. 7:9, 1 Cor. 5:6). We live in a generation of saints who are *high-minded* and *fearless*, who think they can never fall (Rom. 11:20-22). Decrying this pride, God said, “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. WHEREFORE let him that thinketh he standeth *take heed lest he fall*” (1 Cor. 10:11-12).

They **did not destroy the nations**, concerning whom the LORD commanded them: But **were mingled among the heathen**, and **learned their works**. And they served their idols: which were a **snare** unto them. Yea, they sacrificed their sons and their daughters unto devils, And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the Land was **polluted** with blood. Thus were they **defiled** with their own works, and went a **whoring** with their own inventions." (Psalm

106:34-39)

The Lord said to Israel, “I am married unto you” (Jer. 3:14), but they did not repent of their adulteries. God’s marriage would not be ended with a divorce even though He did give His wife “a bill of divorce” (Jer. 3:8) via temporary judgment. God promised to redeem Israel in the last days (Jer. 3:14). As the virgin expression of the New Testament Bride does tarry from the holy beautification necessary for marriage with the Bridegroom, I marvel at the rampant adulteries committed! We are altogether ignorant and proud, unknowing that Israel stands as an example to the saints of the Last Days (1 Cor. 10:11-12)! God divorced Israel for adulteries, my reader. “Whereby backsliding Israel committed **adultery I HAD PUT HER AWAY**”, God said (Jer. 3:8). Do you think that no such thing can happen to you, dear saint of God? Dear backslider of Israel? “Know ye not that the friendship of the world is enmity with God” (James 4:4)? It is adultery, my reader, and only God’s people (who are married to God via the Covenant of salvation) are able to commit adultery against the LORD. Heathen sinners cannot commit adultery, only saints can. God’s jealousy that burned in the Old Testament is still alive in the New Testament (see “envy” in James 4:5), my reader, and so is the Divine-right of power to divorce. The long road to this final rejection point starts with “a little leaven” (1 Cor. 5:6).

New Testament Promises of Salvation

- “¹⁴ Be ye not unequally **yoked together** with *unbelievers*: for **what fellowship** hath *righteousness* with *unrighteousness*? and **what communion** hath *light* with *darkness*? ¹⁵ And **what concord** hath *Christ* with *Belial*? or **what part** hath *he that believeth* with *an infidel*? ¹⁶ And **what agreement** hath *the temple of God* with *idols*? for ye are the temple of the living God; as God hath said, **I will dwell in them, and walk in them; and I will be their God, and they shall be my people.** ¹⁷ Wherefore **come out from among them**, and be ye **separate**, saith the Lord, and **touch not the unclean thing**; and **I will receive you**, ¹⁸ **And will be a Father unto you, and ye shall be my sons and daughters**, saith the Lord Almighty. ¹ Having therefore **these promises**, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting **holiness** in the fear of God.” – 2 Corinthians 6:14-7:1 [see *Deut. 7:1-16, 18:9-14*]
- “If a man therefore **purge himself** from these, **he shall be a vessel unto honour, sanctified, and meet for the Master’s use, and prepared unto every good word.**” – 2 Tim. 3:21 [see *1 Cor. 3:16-18*]
- “I beseech you therefore, brethren, by the mercies of God, that ye **present your bodies a living sacrifice, holy, acceptable unto God**, which is your reasonable service. **And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.**” – Romans 12:1-2 [see *John 7:16-17*]

New Testament Promises of Damnation

- “Be not deceived: **evil communications corrupt good manners.**” – 1 Cor. 15:33 [see *2 Pet. 2:18-21*]
- “And ye are **puffed up**, and have not rather mourned, that he that hath done this deed might be **taken away from among you**... Your glorying is not good. **Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven**, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us **keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.**” – 1 Corinthians 5:2, 6-8 [see *Exodus 12*]
- “**A little leaven leaveneth the whole lump.**” – Gal. 5:9 [see *Matt. 16:6-12, Mark 8:15, Lk. 12:1*]
- “Moreover, brethren, **I would not that ye should be ignorant... Wherefore let him that thinketh he standeth take heed lest he fall.**” – 1 Cor. 10:1-12 [see *Jude 3-4*]
- “Take heed, brethren, **lest there be in any of you an evil heart of unbelief in departing from the Living God.** But exhort one another daily, while it is called To day; **lest any of you be hardened through the deceitfulness of sin**” – Heb. 3:13 [see *Heb. 10:24-29*]

The City of Jerusalem

This City of Jerusalem was the Empire City of the Kingdom of God, therefore it was called “the City of our God” (Ps. 48:1), “the City of the Great King” (Ps. 48:2), and “the City of the LORD of hosts” (Ps. 48:8). What a glory! Dear reader, do you understand what this means?

“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. For, lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail. Thou breakest the ships of Tarshish with an east wind. As we have heard, so have we seen **in the city of the LORD of hosts, in the city of our God:** God will establish it for ever. Selah. We have thought of thy lovingkindness, O God, **in the midst of thy temple.** According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness. Let mount Zion rejoice, let the daughters of Judah be glad, **because of thy judgments.** Walk about **Zion**, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever: he will be our guide even unto death.” – Psalm 48:1-14

Aye, my reader, let us behold the wonder of *The City of Jerusalem!* In so many words the psalmist declared, THE LORD IS THERE! And because the LORD was there, **sinners** were not! The people meekly bid the Lord to abide among them, saying, “O when wilt Thou come unto me” (Ps. 101:2), but by *what appeal* and on *what merit* would they make such a request? Only certain environments are fit for Kings and Dignities on earth, and how much more for God Himself, The KING of Kings? The people of Israel *appealed* to and *invited* God to abide among them by preparing the environment in which The Dignitary would potentially grace with His Presence. In preparation for this, for instance, the people of Israel exercised a firm and unwavering hand of “judgment” within the Land and City of Jerusalem. Judgment prepares the scenery for The Judge. Think of it, my reader. How do you make a sin-hating God feel welcome? King David lived-out the answer with his life and songs (see Psalm 101:1-8). David said, “I will early destroy **all the wicked of the Land;** that I may cut off **all wicked doers from the City of the LORD**” (Psalm 101:8). Upon this accomplishment David was emboldened to make the appeal to God, “O when wilt Thou come unto me” (Ps. 101:2).

To understand and agree with *biblical judgment*, one must agree with *the Personality of God*. A sin-hating, sin-stopping, sinner-killing God was welcomed by saintly people who were separated and sold-out to God. In the language of their prayers, you will hear, “Yea, in the way of **Thy judgments,** O LORD, have we waited for Thee; the desire of our soul is to Thy Name, and to the remembrance of Thee” (Isa. 26:8). In the charisma of their songs as well, the people sang, “Let **Mount Zion** rejoice, let the daughters of Judah be glad, because of **Thy judgments**” (Ps. 48:11). These people loved God’s *sinner-killing judgments!* ...does that amaze you? Even in the New Testament, God does not *save a sinner* unless he can *kill the sinner* (Gal. 2:20, Rom. 6:2-6)! The God of the Old Testament **IS** the God of the New Testament, my reader – LITERALLY SPEAKING – therefore He, in the same holy and unapproachable Personality, beckons the otherwise condemned Gentile humanity into everlasting life by a bloody and cruel execution device --- THE CROSS! A sin-killing and self-crucifying CROSS does not make sense to most, especially to those who don’t want any freedom from themselves! Those who love their own way of life know nothing of The Gospel (“*For the preaching of The Cross is to them that perish foolishness; but unto us which are saved it is the power of God*” – 1 Cor. 1:18). Furthermore, also, let it be known and understood: anyone who is happy to dwell among sinners will be miserable among the company of Heaven; anyone who wants to cohabitate with sinners does hate the habitation of Heaven; and anyone who desires a City to be judgment-free will spend a God-less eternity!

Just as Heaven is, *The City of Jerusalem* was patterned. Hallelujah! Therefore the populous of them both is *rebel-free*, according to scripture. The King of Israel said, “I will early destroy all **the wicked of Land;** that I may cut off all **the wicked** doers from **the City of the LORD**” (Ps. 101:8). All the citizens of Israel shouted in agreement with their King because in *this* City, within *these* Gates, the people were commanded to walk in a certain code from whence came peace and truth in the Presence of God, in Whom they dwelt. “Execute the *judgment* of truth and peace **in your Gates**” (Zech.

8:16-19), God Almighty said. In certain times of history when such judgments were successfully accomplished to *the perfection of holiness*, the entire world staggered to behold Jerusalem *beautified* in holiness! There was nothing on earth like it, no, not in all the world! According to God's promise, it was written,

“The LORD shall establish thee an **holy people** unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in His ways. **And ALL THE PEOPLE OF THE EARTH SHALL SEE that thou art called by the Name of the LORD; and they shall be afraid of thee.**” – Deut. 28:9-10

Oh, my reader! Can you imagine it? Israel was an astonishment to the whole world. As if the world were seated in galleries round-about *The City of Jerusalem*, it was written, “The Kings of the earth, and all the inhabitants of the world, would not have believed that **the adversary** and **the enemy** should have entered into **the Gates of Jerusalem**” (Lam. 4:12)! This is a staggering claim and a staggering fact! The City was **a holy place** which was chosen, defended, and made unconquerable by GOD HIMSELF, and the entire world marveled! A sanctified, separated, and unstoppable City of Jerusalem was, obviously, the signet of salvation adored by the world; but, nevertheless, a defiled, mixed, and invaded City of Jerusalem was the signet of damnation and infamy. Because of this, damnation was lamented in these terms: “O God, **the heathen** are come **into Thine inheritance**; Thy holy Temple they have **defiled**; they have laid **Jerusalem** on heaps” (Ps. 79:1). Do you understand why, my reader? Do you agree? That which was forbidden to happen, transpired, when the holy God of Israel was offended. That which no King or people would have believed, came to pass. Shockingly, “**the adversary** and **the enemy**” entered into the very “**Gates of Jerusalem**” (Lam. 4:12)!

With all scripture heretofore considered, applied, and fulfilled, the inhabitants of *The City of Jerusalem* were not “**the wicked doers**” (Ps. 101:8), “**the adversary**”, or “**the enemy**” (Lam. 4:12). By no means! On the contrary, every citizen was a saint, every sinner they did morally hate (Duet. 23:1-8), and judgment was the filter of the populous who passed through the Gate! This City was the place in which “**the heathen**” would NOT come except in the case when the unholy sons of Adam broke through the boundaries which God had ordained by Law that none should trespass (Ps. 79:1, Isa. 26:1-2, 60:18-19). The walls and Gates of this City were not meant as mere barricades of defense in times of war, oh no! They were meant to be of old what they will finally become in the Consummation: **The Walls and Gates of SALVATION** (Isa. 26:1-2, 60:18-19, Rev. 21:22-22:5, 22:11-15).

Mount Zion

“**Mount Zion** which He loved” – Ps. 78:68

Approaching the scenery of salvation from the pages of biblical history, the psalmist said: “Moreover He refused the tabernacle of Joseph, and chose not the tribe of Ephraim: But chose the tribe of Judah, **the Mount Zion which He loved**. And He built His **Sanctuary** like high palaces, like the earth which He hath established for ever” (Ps. 78:67-68). My reader, do you know what this means? The arena of salvation is, namely, the arena where God's presence abides. Therefore the psalmist declared the wonder that Israel is *the Land*, Jerusalem is *the City*, and Zion is *the Mountain* of GOD's dwelling place!

Israelites, who began as “nourished and brought up children” (Isa. 1:2) before the Lord, and, The City of Jerusalem, which began as a “faithful city” which was “full of judgment” so that “righteousness lodged in it” (Isa. 1:21), all were likened to be as **pure** “silver” and aged “wine” **without mixture** (Isa. 1:22). Nevertheless, eventually, her **purity** and **without mixture** blessedness was defiled! ...and how? She dwelt in harmony and unity with what the Law forbade as inordinate. She continued in this estate **without separation** until finally, she was **without salvation**: she was “overthrown by strangers” (Isa. 1:7). Israel was born alienated and separated from all other peoples, but when she **mixed with strangers** she was overthrown like they were overthrown (“as Sodom”-Isa. 1:9). Therefore Israel, in this

estate, was an insult and profanation to “appear before [God]” and “tread [His] courts”, the Lord said (Isa. 1:12). Sins which were by proximity, before the Lord, were such that are “against the LORD to provoke the eyes of His glory” (Isa. 3:8). As a consequence, a cry of justice rose up to the heaven eliciting a baptism of fire, and this is, namely, God’s FIRE: a furnace of purification to **un-mix** the *holy* from the *unholy*. It is ordained of God that He act in judgment to **separate** the *unholy mixture* by judgments which are comparable to immersing Israel into the flames of a furnace – therein to remain until “**the transgressors**” and “**the sinners**” from among His people were utterly “consumed” (Isa. 1:21-31). By this FIRE, God said, “I will turn My hand upon thee, and **purely purge away thy dross**, and **take away all thy tin**”, so that henceforth, by God’s glorious grace, Israel shall again be called, “The City of righteousness, the faithful City” (Isa. 1:25-26). Let us therefore take note, my reader: This salvation cometh by “judgment” (Isa. 1:27), “when the Lord shall have **washed away** the filth of the daughters of Zion, and shall have **purged** the blood of Jerusalem **from the midst** thereof by **the spirit of judgment**, and by **the spirit of burning**” (Isa. 4:4)! Because of this “burning” which “none shall quench” (Isa. 2:31), and because the Lord “standeth to **judge** the people”, and because He entereth “into **judgment**” with them (Isa. 3:13-14), “the Mountain of the LORD’s House” (Isa. 2:2) is “called **holy**” yet again, and everyone living therein did abide likewise (Isa. 4:3)! Finally, then, at this time, “Mount Zion” and “her assemblies” were acceptable to the Lord (Isa. 4:5), when before they were a troublesome and unbearable weariness (Isa. 1:12-16).

“Zion shall be redeemed **with judgment**, and her converts with righteousness. And the destruction of the **transgressors** and of **the sinners** shall be together, and **they that forsake the LORD** shall be **consumed.**” – Isaiah 1:27-28

Everyone in the city “shall be called **holy**, even every one that is written among the living **in Jerusalem**” (Isa. 4:3)... but how shall the Lord accomplish this thing? It is accomplished “by the **spirit of judgment**, and by the **spirit of burning**” (Isa. 4:4). Such a course as this, just described, is a snap shot of redemptive judgment wrought throughout the ages. What is seen of Israel here, in Isaiah chapters 1-4, is a concentrated rehearsal of what is said by God and done in Israel throughout the ages. This is because Israel is by essence and birth, “a faithful City” (Isa. 1:21), the Land wherein dwells “the Mountain of the LORD’s House” (Isa. 2:2), “Mount Zion” and “her assemblies” (Isa. 4:5), the places and persons which are to be all-holy because they, unlike all others places and persons, “appear before [God]” and “tread [His] courts” (Isa. 1:12). Therefore let us understand how, by characteristic, when Israel existed in this estate, she was arrayed in *the garments of salvation*. Therefore, by necessity, when Israel existed in declension from this estate, she was clothed in *the unclean-rags of damnation*. Thus by acts of judgment comparable to FIRE, **separation** restores **salvation!** “**He that putteth his trust in Me shall possess the Land, and shall inherit My Holy Mountain**” (Isa. 57:13), God said. What a glorious fire! God set forth His annihilating hand to destroy “**the transgressors**” from among His people (Isa. 1:27-28, 57:12-16) so that, afterward (after the Captivities), yet again, those with saving faith (exclusively) would inherit *The Holy Mountain of God*.

“**Who** shall ascend into **The Hill of the LORD?**” – Psalm 24:3

“**Who** shall dwell in **Thy Holy Hill?**” – Psalm 15:1

Of *Mount Zion* it is written, “**WHO** shall ascend” and “**WHO** shall dwell”... but why? For the same reason God said, “**WHO** is this that engaged his heart to approach unto Me? saith the LORD” (Jer. 30:21). My reader, tremble at this: “the LORD dwelleth in Zion” (Joel. 2:17, 21, Isa. 8:18)! This Hill is not just any hill, and the people who *ascend* and *dwell* upon this Hill are not just any people. This Hill is, “The Hill of the LORD” (Ps. 24:3). These people are the holy, beloved, and regenerated “**children of Zion**” (Joel. 2:23, Ps. 149:2)! Be astonished and wonder at the searching question, “**WHO**”, my reader, because God is talking to YOU! Can you answer God? *Mount Zion* is set-apart by God and consecrated above and beyond the un-touchable holiness of *Mount Sinai* (Ex. 19:9-24), my reader (Heb. 12:18-29). Do you understand the terror of this (Heb. 12:18-21, 25, 28-29)? There is a greater holiness and a more terrifying terribleness to approach Mount Zion! This is because the God of the New Testament is still “A Consuming Fire” (Heb. 12:29), my reader! The instruction of God is to tremble at the fact, “everyone in Zion appeareth BEFORE GOD” (Ps. 84:7)! Zion is for a Greater Covenant, “the Mountain of His **holiness**” (Ps. 48:1), and the people ascending thereto are the people

of His holiness. When looking upon Zion, God said, “My **holy** Mountain” (Isa. 11:9, 57:13, Joel 3:17), and when looking upon the people of Zion, God said, “My people” (Jer. 30:22). Are you one of them?

“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. This is the generation of them that seek him, that seek thy face, O Jacob. Selah.” – Psalm 24:3-6

“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. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that **DOETH THESE THINGS** shall never be moved.” – Psalm 15:1-5

Of the blessedness of these people, it was written, “Blessed are **the pure** in heart: for they shall *see God*” (Matt. 5:8). *The revelatory sight of God* upon Zion exceeds that of Sinai, of which it was written, “*they saw God*” (Ex. 24:10-11). Even to “ascend” The Hill and survive it (Ps. 24:1), and furthermore to “dwell” or “abide” upon it (Ps. 15:1), requires a lifestyle of **narrowness**, **hallowedness**, and **cleanness** (as described above in Psalm 24:3-6 & 15:1-5). How happy are such men, my reader! The truth of this only the children of Zion know. Only the children of Zion know the ocean-deep enjoyment of God, the happiness of holiness! It was written for good reason, “children of Zion... rejoice in the LORD your God” (Joel 2:23, Ps. 149:2)!

With all scripture heretofore considered, applied, and fulfilled, the inhabitants and visitors of *Mount Zion* were exclusively: “He that putteth his trust in Me” (Isa. 57:13), he that has “clean hands” and a “pure heart” who has not “lifted up his soul unto vanity, nor sword deceitfully” (Ps. 23:4), He that “walketh uprightly” and “worketh righteousness” (Ps. 15:2), that “speaketh truth in his heart” and “backbiteth not with his tongue” (Ps. 15:2-3), He that does not do “evil to his neighbour” (Ps. 15:3), He who hates “a vile person” and “honoureth them that fear the LORD” (Ps. 15:4), “He that sweareth to his own hurt and changeth not” (Ps. 15:4), “He that putteth not out his money to usury nor taketh reward against the innocent” (Ps. 15:5), even these, and none other, shall “receive the blessing from the LORD” which is “righteousness from the God” (Ps. 24:5), which is, furthermore, the privilege to circuit Mount Zion and appear before God Almighty! Therefore is Zion remembered by God to be, metaphorically speaking, **pure silver** and **un-mixed wine** (Isa. 1:22). This means that The City of Jerusalem and Mount Zion was a “faithful City” which was “full of judgment” so that “righteousness lodged in it” (Isa. 1:21), before the silver became dross and the wine was mixed with water (Isa. 1:22), and after Mount Zion was defiled, God said: “I will turn My hand upon thee, and **purely purge away thy dross**, and **take away all thy tin**” (Isa. 1:25-26). This metaphorical **purging** and **taking away** is, in other words, the destruction of “the transgressors”, “the sinners”, and “they that forsake the LORD” (Isa. 1:27-28).

In the Consummation – *how it will be*

The Land of Israel & Judah

Israel and Judah were divided since the days of Jeroboam until, thereafter, they were scattered worldwide in two different captivities by Assyria and Babylon – even these two nations will be united once again, according to prophecy, thence to abide forevermore! Hosea foretold the mysterious event, saying,

“Then shall the children of **Judah** and the children of **Israel** be gathered together, and **appoint themselves One Head**, and they shall come up out of the Land: for great shall be the day of Jezreel.” – Hosea 1:11

How shall it once be? Hosea did not immediately expound any further details, but where Hosea left off Jeremiah continued. Jeremiah boldly declared the impossible, saying,

“At the same time, saith the LORD, **will I be the God** of **ALL THE FAMILIES** of Israel, and they shall be **My people**.” – Jer. 31:1

Look closely at the flow of events which are described from verse 1 to verse 14, my reader. Jeremiah 31:1-14 describes in detail the Regathering and blessing of the two scattered nations and peoples, this is clear. The act of Regathering is not apparently miraculous to the naked eye, so to speak. It involves the preservation of the people, language, and culture throughout the centuries, and then the mass-movement of the multitudes back into The Holy Land. All of this can be accomplished physically speaking; I mean, with no apparent miracle displayed before the world, but their national union under One King with the subsequent result (“*their soul shall be as a watered garden and they shall not sorrow any more at all*” – Jer. 31:12) is an act which involves the invasion of Deity upon humanity! This act is known in prophecy to be accomplished at the **2nd Advent** of Christ, exclusively. Also, let it be noted, the salvation of literal physical Israel is in view here. Therefore as further confirmation, God said, “I will build” (31:4), “and gather” (31:8), unto the location called “the height of Zion” (31:12). Apparently, this is the time when by Regathering and regeneration, God said, “they shall not sorrow ANY MORE AT ALL” (Jer. 31:12), an experience which is impossible until the **2nd Advent** of Christ (see Rev. 21:3-5)! Ezekiel’s prophesying confirms this, saying,

“And I will set up **One Shepherd** over them, and he shall **feed them**, even **My Servant David**; He shall **feed them**, and He shall **be their Shepherd**. And I the LORD will **be their God**, and **My Servant David a Prince among them**; I the LORD have spoken it.” – Ezekiel 34:23-24

“...Son of man, these bones are **THE WHOLE** house of Israel” – Ezek. 37:11, see also 39:25

“...**One King shall be King** to them all: and they shall be **no more two Nations**, **neither shall they be divided** into two kingdoms **ANY MORE at all**” – Ezek. 37:22

“**Neither shall they defile themselves ANY MORE with their idols...I will save them...**” – Ezek. 37:23

Upon review of these various chapters of Ezekiel, my reader, the conclusion is apparent. This event describes Divine-acts which are unaccomplished by the **1st Advent** of Christ (even though inferior expressions could be manifested based upon these prophetic words). Furthermore, no potential application for the Gentile Church Age has been specified or cited by the inspired writers of the New Testament. This event is describing (with superiority and entirety) the **2nd Advent** of Christ when divided Israel becomes one Nation and people again without division or transgression “ANY MORE” (Ezek. 37:22-23), and this is accomplished by a single act: David taking the Throne thereto and forevermore (Ezek. 37:25-28). This Throne is not what Peter declared in Acts 2:32-36. That was, very specifically, Christ’s Throne in Heaven. This Throne and Kingdom which Ezekiel describes is not in Heaven alone – abiding behind a veil of clouds – this Throne and Kingdom is in the geographic location of Israel and Judah ON EARTH in real time! Jesus Christ, descending from Heaven, will pierce the skyline with an army fit for the KING of Kings following behind Him (Rev. 19:14), and He – with eyes “as a flame of fire” and arrayed in the royalty of “many crowns” (Rev. 19:12), with “KING of KINGS” written on His thigh and a kingly sash girdled around His paps (Rev. 19:16) – will suddenly appear in Jerusalem to *regenerate, restore, and rule* over the remnant of physical literal Israel and Judah thenceforth and forevermore! In the unfolding events of this time the saying shall be fulfilled,

“And Jesus said unto them, Verily I say unto you, That ye which have followed me, **in the regeneration** when the Son of Man shall sit in the Throne of His glory, ye also shall sit upon twelve thrones, judging **the twelve tribes of Israel**.” – Matthew 19:28

As you can see, the 12 tribes of Israel will be united and ruled over by One King, the Lord Jesus Christ, and His sons and daughters as coheirs of the unfathomable Kingdom! There are distinct and glorious fulfillments of prophecy and promise in the **1st Resurrection** and the **2nd Resurrection**, so we must be careful here. In fulfillment of Ezekiel 20:37-

42, for example, the **1st Resurrection** shall transpire wherein the physical, literal, and earthly Land and Country of Israel will be inhabited by an ALL-holy and ALL-regenerate population of Church Members resurrected from all ages, but at the **2nd Resurrection** the same population (with any additional converts?) shall inherit a heavenly Land, Country, and City of Israel and Jerusalem existing via an extraterrestrial physiology, The New Jerusalem of the New Heaven and Earth!

The restoration prophesied and promised here is, namely, the fulfillment of salvation according to “the bond of the Covenant”, an Israel without **rebels** and without **idolatry**, an Israel where **ALL** of the population in the Land does serve the LORD - this is the fulfillment of what God swore to perform when He lifted up His hand in oath to the Exodus Generation, an oath which generates this last and most glorious work wherein, “all Israel shall be saved” (Rom.11:26)... “And I will cause you to pass under the rod, and I will bring you into **THE BOND OF THE COVENANT**: And I will **purge out from among you the rebels**, and **them that transgress against Me**: I will **bring them forth out of the Country** where they sojourn, and they shall **not enter** into the Land of Israel: and ye shall know that I am the LORD. As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye My Holy Name no more with your gifts, and with your idols. For in **Mine Holy Mountain**, in the **Mountain of the height of Israel**, saith the Lord GOD, **there shall ALL the House of Israel, ALL of them in the Land, serve Me**: there will I **accept them**, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. **I will accept you** with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and **I will be sanctified in you** before the heathen. And ye shall know that I am the LORD, when I shall bring you into the Land of Israel, into the country **for the which I LIFTED UP MINE hand to give it to your fathers.**” – Ezekiel 20:37-42

The glorious fulfillments of Covenant, prophecy, and promise existing in the **1st Resurrection** will bloom into a greater glory after the Millennial Reign of Christ is climactically finished in the final and end-all World War against the Satan-inspired remnant of humanity (Rev. 20:1-9). The last standoff will be in “The Beloved City” of Jerusalem in the Land of Judah (Rev. 20:9). Then, at the **2nd Resurrection**, when, shockingly, The New Jerusalem comes out of Heaven from God as a Bride adorned for her Husband (Rev. 21:1-2), the rule and reign of Christ will continue onward into the realms of eternity via a New Heaven and a New Earth! Amen. Come Lord Jesus.

Therefore, in summation, let us identify the people of the Church in the Consummation! According to scripture, the regathered people of Israel and Judah will become one family **by regeneration** (Jer. 31:1-14, Hos. 1:11, Ezek. 34:23-24, 37:11) and, thus, **by conduct**, they will meet **the special criteria** due to the title: “My people” (Jer. 31:1). Not only will the people, **via regeneration, no longer “sorrow ANY MORE AT ALL”** (Jer. 31:12, Rev. 21:3-5), but, also, they will **never again defile themselves by idols** or **backslide from salvation** (Ezek. 37:23). Likewise, as a consequence, the unified families of Israel will **not be divided** into two Kingdoms “ANY MORE at all” (Ezek. 37:22). According to the Gospel of Matthew, all of this is made possible by “**the regeneration**” (Matt. 19:28) – not the regeneration of *the soul*, only, but *the body* and *the rest of creation* will be liberated, also, by a consummating regeneration that has never happened before (Rom. 8:18-23)! – and, because of this, there will be **NO MORE rebels, transgressors, or idolaters in all the Land of Israel & Judah** (which shall be one Land once again and forevermore!), and, notably, **everyone** in the Land will be **servants of the LORD** in Spirit and in Truth (Ezek. 20:37-42)! Hallelujah! Come Lord Jesus.

The Kingdom of God

“the LORD of hosts shall **REIGN in Mount Zion, and in Jerusalem**,
and before His ancients gloriously.” – Isa. 24:23

Kings are arrayed in glory to rule dominions. Kings reign, and they do so upon thrones. Here, in the above scripture, the LORD of armies reigns in Mount Zion and Jerusalem! God forbids the ages of time to continue as they were by usurping the rule and dominion of His enemies. At the **2nd Advent** of Christ – The KING – the Lord descends upon

the fallen angels which have exercised rule in the earth and air for millenniums, both they and the earthly kings under their bewitchment. These fallen angels are those who the apostle Paul called, “principalities”, “powers”, “the rulers of the darkness of this world”, and “spiritual wickedness in high places” (Eph. 6:12). In prophecy, the Lord foretold this day through the prophet Isaiah, and the Lord confirmed it again with even more clarity through the apostle John. It was written and confirmed,

“And it shall come to pass in that day, that the LORD shall **PUNISH the host of the high ones that are on high, and the kings of the earth upon the earth.** And they shall be gathered together, as prisoners are gathered in **the pit**, and shall be shut up in **the prison**, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, **when the LORD of hosts shall REIGN in Mount Zion, and in Jerusalem, and before His ancients gloriously.**” – Isaiah 24:21-23

“And I saw an angel come down from heaven, having **the key of the bottomless pit** and a **great chain** in his hand. And he laid hold on **the dragon**, that old serpent, which is **the Devil, and Satan**, and **bound him a thousand years**. And cast him into the bottomless pit, and shut him up, and set a seal upon him, **that he should deceive the nations no more**, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw **THRONES**, and **they sat upon them**, and **judgment was given unto them**: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and **they lived and reigned with Christ a thousand years**. But the rest of the dead lived not again until the thousand years were finished. This is the **First Resurrection**. Blessed and holy is he that hath part in the **First Resurrection**: on such the second death hath no power, but **they shall be Priests of God and of Christ, and shall REIGN with him a thousand years.**” – Revelation 20:1-6

This consummating Kingdom will be one “which shall never be destroyed”, namely, in that it “shall not be left to other people, but it shall **break in pieces and consume all these kingdoms**, and it shall stand for ever” (Dan. 2:44). This is the time that, “**the saints** possessed the Kingdom” alongside the Lord Jesus as “joint-heirs” (Dan. 7:22, Rom. 8:17). It is written again, “**the saints** of the Most High shall take the Kingdom, and possess the Kingdom for ever, even for ever and ever... And the Kingdom and dominion, and the greatness of the Kingdom **under the whole heaven**, shall be given to **the people of the saints** of the Most High, whose Kingdom is an everlasting Kingdom, and **all dominions** shall serve and obey Him” (Dan. 7:18, 27). Hallelujah! “And the LORD **shall be KING** over **all the earth**: in that day shall there be one Lord, and His Name one” (Zech. 14:9)!

Dear reader, do you want to be included in what the Lord gave to the apostles, saying, “I appoint **unto you a Kingdom**, as My Father hath appointed unto Me: That ye may eat and drink at My Table in **My Kingdom**...” (Lk. 22:29-30)? The resurrected, ascended, and glorified Christ said, “**To him that overcometh** will I grant to **sit with Me in My Throne**, even as I also overcame, and am set down with My Father in His Throne” (Rev. 3:21). This is a glorious privilege, indeed, to **them** that *overcome*! And *overcome we* must! For, it was written, “Many shall be *purified, and made white, and tried*; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand” (Dan. 12:10). The *inheritance* of the Kingdom of God is **the consummation of salvation**, my reader. Not just anyone could come in the Gates and “sit down in **the Kingdom of God**” (Luke 13:29), be sure of that! Clarifying this, the Anointed One answered the question: “Are there few that be **saved**?” Here’s the answer:

“Then said one unto him, Lord, **are there few that be saved?** And He said unto them, STRIVE to **enter** in at the strait Gate: for many, I say unto you, will seek to enter in, and *shall not be able*. When once the Master of the House is risen up, and hath shut to the door, and ye begin to **stand without**, and to knock at the door, saying, Lord, Lord, **open unto us**; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; **depart** from Me, all ye **workers of iniquity**. There shall be weeping and gnashing of teeth, when ye shall see **Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God**, and you **yourselves thrust out**. And they shall come from the east, and from the west, and from the north, and from the south, and shall **sit**

down in the Kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.” – Luke 13:23-30

This is the privileged **inheritance** that the apostles spoke of as *a future event*, as the following scriptures prove. Therefore, just as Christ forewarned how only a *few* men will finally possess **the Kingdom of God** and thereby be **saved**, the apostles detailed the narrow criterion, saying,

“Know ye not that **the unrighteous shall not inherit the Kingdom of God?** Be not deceived: neither **fornicators**, nor **idolaters**, nor **adulterers**, nor **effeminate**, nor **abusers of themselves with mankind**, Nor **thieves**, nor **covetous**, nor **drunkards**, nor **revilers**, nor **extortioners**, **shall inherit the Kingdom of God.**” – 1 Cor. 6:9-10

“But **fornication**, and **all uncleanness**, or **covetousness**, let it not be once *named among you*, as *becometh saints*; Neither **filthiness**, nor **foolish talking**, nor **jesting**, which are not convenient: but rather giving of thanks. For this ye know, that no **whoremonger**, nor **unclean person**, nor **covetous man**, who is **an idolater**, *hath any inheritance in the Kingdom of Christ and of God*. Let no man deceive you with vain words: for *because of these things* cometh the wrath of God upon **the children of disobedience**. Be not ye therefore partakers with **them.**” – Eph. 5:3-7

“Now the works of the flesh are manifest, which are these; **Adultery**, **fornication**, **uncleanness**, **lasciviousness**, **Idolatry**, **witchcraft**, **hatred**, **variance**, **emulations**, **wrath**, **strife**, **seditions**, **heresies**, **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.**” – Gal. 5:19-21

“He that **overcometh shall inherit all things**; and **I will be his God**, and **he shall be my son**. But **the fearful**, and **unbelieving**, and **the abominable**, and **murderers**, and **whoremongers**, and **sorcerers**, and **idolaters**, and **all liars**, shall have their part in the Lake which burneth with fire and brimstone: which is the second death.” – Rev. 21:7-8

Oh! Can you imagine the Day when that company, *few* in number, will hear the long-awaited declaration of the **King** granting them *entrance* into **the Kingdom of God!** Speaking of this, it was written, “THEN shall **the King** say unto **them** on His right hand, Come, ye **blessed** of my Father, **inherit the Kingdom prepared for you** from the foundation of the world” (Matt. 25:34)! And, according to apostolic doctrine in the aforementioned scriptures, we know who these people are! In summation, they will be *few* in number like Christ said (Lk. 13:23-30), because, they aren’t **workers of iniquity** (Lk. 13:27). This means that they were “**saints**” (**holy ones**) *inwardly* and *outwardly* (Dan. 7:18, 22, 27, Rom. 8:17), according to apostolic doctrine. This **holiness** or **separateness** means that they were **overcomers** of the World (Rev. 3:21) by the power of the Cross (Gal. 6:14). Through the Cross – the power of salvific mortification (Rom. 8:1, 13, Gal. 5:24) – this company of **saints** lived up to the name, “**holy one**”, hence they will **inherit the Kingdom of God** (because they exhibited behavior that “*becometh saints*” – Eph. 5:3). Undoubtedly, therefore, all **unrighteous** people will be EXCLUDED *from the Kingdom* (1 Cor. 6:9)! Naming names, this means that all such men are STRICTLY EXCLUDED FROM **THE KINGDOM**: **fornicators**, **idolaters**, **adulterers**, **the effeminate**, **abusers of themselves with mankind**, **thieves**, **covetous people**, **drunkards**, **revilers**, and **extortioners** (1 Cor. 6:9-10), **unclean people**, **filthy people**, **foolish talking people**, **jesting people**, **whoremongers**, and **the children of disobedience** (Eph. 5:3-7), **lascivious people**, **witchcraft users**, **hateful people**, **variant people**, **emulating people**, **wrathful people**, **argumentative people** (those who practice **strife** and **seditions**), **heretical people**, **envious people**, **murderers**, **partiers** (those who practice **revellings**), and **such like people** (Gal. 5:19-21), the **non-overcomers**, **the fearful**, **the unbelieving**, **the abominable**, **the sorcerers**, and **all liars** (Rev. 21:7-8). Glory to the Lamb of God that takes away the sin of the World! “For whatsoever is born of God overcometh the World: and this is the victory that overcometh the World, even our faith” (1 John 5:4).

The City of Jerusalem

“At that time they shall call **Jerusalem** *The Throne* of the LORD; and **all the Nations** shall be gathered unto it, to the Name of the LORD, to **Jerusalem**: neither shall they walk **ANY MORE** after the imagination of their evil heart.” – Jeremiah 3:17

The people of Israel were commanded to pursue God’s promises with perfect hearts, expecting the performance of them in their generational lifetimes. This is why it was commanded, “Speak ye every man the truth to his neighbour; execute the judgment of truth and peace **in your Gates**” (Zech. 8:16). The City of the LORD was meant to be a city of truth, judgment, and peace. The prophets cry was loud and long, sounding like a trumpet in the ears of the people from generation to generation, declaring, “But let judgment run down as waters, and righteousness as a mighty stream” (Amos 5:24)! The hour will come when, finally, what the prophets pursued and God promised... the LORD will accomplish! Speaking of the **1st Resurrection**, it was written, “the name of **the City** from that Day shall be, **THE LORD IS THERE**” (Ezek. 48:35)! And in another place, it was written, “thou shalt call **thy walls** SALVATION, and **thy Gates** PRAISE” (Isa. 60:18-19)! What does this mean exactly? It was written, furthermore,

“In that day there shall be **A Fountain** opened **to the house of David** and **to the inhabitants of Jerusalem** *for sin and for uncleanness*. And it shall come to pass in that day, saith the LORD of hosts, that **I will cut off** the names of the idols **out of the Land**, and they shall **NO MORE be remembered**: and also I will cause the prophets and the unclean spirit to **pass out of the Land**.” – Zech. 13:1-2 [see Zech. 14:8]

“In that day shall there be upon **the bells of the horses**, **HOLINESS UNTO THE LORD**; and **the pots in the LORD’S House** shall be like **the bowls before the altar**. Yea, **every pot in Jerusalem and in Judah** shall be **holiness unto the LORD of Hosts**: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be **no more the Canaanite in the House of the LORD of hosts**.” – Zech. 14:20-21

Whence and how shall these things be? In the aforementioned scriptures we see: **uncleanness** cleansed, **idols** cut off and expelled from the Land, **unclean spirits** passing away, and, furthermore, household pots in Jerusalem are **holiness** unto the LORD of Hosts! We can be sure that, as the pots are here declared, much more the people shall be! This is because – Glory to God! – The intruding force of Adamic-rebellion, “The Canaanite”, shall no more invade The Holy Land or The House of the LORD of Hosts! Hallelujah! *The Holy Land, holy people, and whole earth* will then be changed from what it is now... it is the **1st Resurrection**! Speaking of what shall be manifest at the **1st Resurrection**, it was written, “And the seventh angel sounded; and there were great voices in Heaven, saying, **The Kingdoms of this World are become the Kingdoms of our Lord, and of His Christ; and HE shall reign for ever and ever**” (Rev. 11:15)! It was written again, “Who shall not fear Thee, O Lord, and glorify Thy Name? For Thou only art **HOLY: for all Nations shall come and worship before Thee**; for Thy judgments are made manifest” (Rev. 15:4)! Shockingly, at this time,

“He [Jesus Christ] shall have dominion also **from sea to sea**, and from the river **unto the ends of the earth**. They that dwell in the wilderness **shall bow before Him**; and **His enemies shall lick the dust**. The kings of Tarshish and of the isles **shall bring presents**: the kings of Sheba and Seba **shall offer gifts**. Yea, **all Kings shall fall down before Him: all nations shall serve Him**.” – Psalm 72:8-11

“Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts **in Jerusalem**, and to pray before the LORD. Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of *all languages of the nations*, even shall take hold of the skirt of him that is a **Jew**, saying, **We will go with you: for we have heard that God is with you**.” – Zech. 8:20-23

“And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even **go up from year to year to worship the KING**, the LORD of hosts, and to keep The Feast of Tabernacles. And it shall be, that whoso will not come up **of all the families of the earth** unto Jerusalem **to worship the KING**, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no

rain; there shall be the plague, wherewith the LORD will smite *the heathen* that come not up to keep The Feast of Tabernacles. This shall be the punishment of Egypt, and the punishment of **all nations** that come not up to keep The Feast of Tabernacles.” – Zechariah 14:16-19

“For **the Nation and Kingdom** that will not serve thee shall perish; yea, **those Nations** shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, *to beautify the Place of My Sanctuary*; and I will make the place of My feet *glorious*. **The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The City of the LORD, The Zion of the Holy One of Israel.** Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee *an eternal excellency*, a joy of many generations. Thou shalt also suck the milk of **the Gentiles**, and shalt suck the breast of **Kings**: and thou shalt know that **I the LORD am thy Saviour and thy Redeemer, the Mighty One of Jacob.** For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make **thy officers peace**, and **thine exactors righteousness**. Violence shall **NO MORE** be heard in **thy Land**, wasting nor destruction within **thy borders**; but thou shalt call **thy walls SALVATION**, and **thy gates PRAISE.**” – Isaiah 60:12-18

Furthermore, in yet another glory of grace and redemption which shall begin after the Millennial Reign is completed, at the dawn of the **2nd Resurrection** – when the New Jerusalem shall come out of Heaven from God to reside in the New Heaven and the New Earth forevermore (Rev. 21:1-2) – The promise of the Lord Jesus Christ shall be fulfilled in full reward: “Him that overcometh will I make **a pillar in The Temple** of My God, and he shall go no more out: and I will write upon him the Name of My God, and **the Name of the City** of My God, which is **New Jerusalem**, which cometh down out of Heaven from My God: and I will write upon him My new Name” (Rev. 3:12). This is mysteriously fulfilled somehow in ways we cannot fathom. I say this because, the apostle John testified, “And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, **I will shew thee the Bride, the Lamb’s wife.** And he carried me away in the spirit to a great and high Mountain, and shewed me **that Great City, The Holy Jerusalem**, descending out of Heaven from God, having the glory of God” (Rev. 21:9-11). Yes! And John did further testify,

“And I saw **no Temple** therein: for the Lord God Almighty and the Lamb are **the Temple** of it. And **the City** had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And **the nations of them which are saved** shall walk in the light of it: and **the Kings of the earth do bring their glory and honour into it.** And **The Gates of it shall not be shut at all by day**: for there shall be no night there. And they shall bring the glory and honour of the nations into it. **And there shall be in no wise enter into it ANY THING THAT DEFILETH, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s Book of Life.** And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for **the healing of the nations.** And there shall be **no more curse**: but **the Throne** of God and of the Lamb shall be in it; and **His servants shall serve Him**: And they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and **they shall reign** for ever and ever.” – Revelation 21:22-22:5

Once the exclusivity of this City is fully revealed to the reader, the angel turned to the apostle John, and said, “Seal not the saying of the prophecy of this Book: for the time is at hand” (Rev. 22:10). The angel was signifying how those of the Last Days need to know what is ready to descend upon us in this glorious work of redemption; that, in knowing what shall soon be we might be compelled to prepare for it! Oh, this heavenly scene which shall finally be manifest! Perhaps now, at last, my reader might be compelled to echo the age-old question which exasperated the prophets: “**WHO shall ascend into the Hill of the LORD?**” “**WHO shall dwell in Thy Holy Hill** (Ps. 24:3, 15:1)? Indeed, **WHO!**” The angel did further testify, saying,

“He that is **unjust**, let him be **unjust** still: and he which is **filthy**, let him be **filthy** still: and he that is **righteous**, let him be **righteous** still: and he that is **holy**, let him be **holy** still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. **Blessed are they that do his commandments**, that they may have right to the tree of life, and may **enter in through the Gates into the City**. For **without** are **dogs**, and **sorcerers**, and **whoremongers**, and **murderers**, and **idolaters**, and **whosoever loveth and maketh a lie**.” – Revelation 22:11-15

Will it be you, *my reader*? Will you enter in through **the Gates** of this **Holy City**? Follow **holiness**, my reader, “without which no man shall see the Lord” (Heb. 12:14). To enter **the Gates** of this **City** will mean only one thing, my reader --- SALVATION! Can you imagine yourself standing upon the earth in the latter day when, finally, in very deed, you pass through **the Gates** of this **City** once and for all? When, God said, “Violence shall no more be heard in **Thy Land**, wasting nor destruction within **thy borders**; but thou shalt call **thy walls** SALVATION, and **thy Gates** PRAISE” (Isa. 60:18)! What a glorious feeling that will be! “In that day shall this song be sung in **the Land of Judah**; We have a strong **City**; SALVATION will God appoint for **walls** and **bulwarks**. **Open ye the Gates**, that **the righteous nation which keepeth the truth** may **enter in**” (Isaiah 26:1-2)!

Therefore, in summation, let us understand the Church of the Consummation! At this time, not one single man will be able enter the City of Jerusalem unless he or she is **saved**! Explicitly, it was written, **the walls** of **the City** will be called SALVATION and **the Gates** PRAISE (Isa. 60:18-19, 26:1-2)! This mean that within this **City** and **Land**, there will be no more **sin**, **uncleanness**, **idolatry**, **false prophets**, or **unclean spirits** (Zech. 13:1-2); no more **unholiness** of any kind and no more **Canaanites** (Zech. 14:20-21); no more “**any thing that defileth**, neither **whatsoever worketh abomination**, or **maketh a lie**”, but only **those persons** whose names “**are written in the Lamb’s Book of Life**” (Rev. 21:22-22:5); only **those persons** who *were, are, and will be the servants of the LORD* (Rev. 22:3), or, “**they that do His commandments**”, will enter into **the City of Jerusalem**, because “**without** are **dogs**, and **sorcerers**, and **whoremongers**, and **murderers**, and **idolaters**, and **whosoever loveth and maketh a lie**” (Rev. 22:11-15); only those persons who make-up a “**righteous nation which keepeth the truth**” will enter into **the City of Jerusalem** (Isa. 26:1-2)!

Mount Zion

The Almighty will sanctify the unsanctified Mountain of God - *Mount Zion* - through a heavy hand of apocalyptic judgments this world has never seen. He will do this leading up into and upon the **2nd Advent** of Christ. Therefore at the **1st Resurrection**, it was written,

“And it shall come to pass, that whosoever shall call on the Name of the LORD shall be delivered: for **in Mount Zion** and **in Jerusalem** shall be **DELIVERANCE**, as the LORD hath said, and in the remnant whom the LORD shall call.” - Joel 2:30-32

“The sun and the moon shall be darkened, and the stars shall withdraw their shining. The LORD also shall ROAR out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel. So shall ye know that I am the LORD your **God dwelling in Zion, My holy Mountain**: then shall **Jerusalem** be **holy**, and there shall **no strangers pass through her any more**. And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.” – Joel 3:15-18

God has a holy and jealous prerogative which is supreme over all else, that the world of sinners would stand amazed to finally behold, at last, the people of Israel saved by the **2nd Advent** of Christ... and thereby, God says of literal physical Israel, “So shall ye know that **I am the LORD your God dwelling in Zion**” (Joel 2:17, 21). The Almighty is saying that He will do staggering and fearful things so that, thereby, Judah and Jerusalem will dwell in peace “for ever” “from

generation to generation”, “for the LORD **dwelleth in Zion**” (Joel 3:21). Alas, and, woe to us! For we do not know that “the LORD **dwelleth in Zion**” (Joel 3:21)! We do not see what we need to “know” (Joel 3:17)! You see, my reader, the “Holy Mountain” of God must become holy and stay holy. Holy persons dwell in a Holy Land, therefore, God said, “there shall **no strangers** pass through her ANY MORE” (Joel. 3:17). Every promise and prayer which, like the holiness and fortitude of the Israelite civilization, crumbled into desolation and oblivion throughout the centuries, they will, shockingly, and suddenly, be fulfilled by the strong hand of the Lord! Seemingly impossible promises and prayers like,

“Cast forth lightning, and scatter them: shoot out thine arrows, and **destroy them**. Send thine hand from above; rid me, and deliver me out of great waters, from the hand of **strange children**; Whose mouth speaketh vanity, and their right hand is a right hand of falsehood...Rid me, and deliver me from the hand of **strange children**, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:” – Psalm 144:6-8, 11

Zion is the chosen location wherein salvation was promised to abide; the place where saved people dwell in communion with the Living God. Throughout the long durations of apostasy and wide-spread backsliding, God set watchmen on the walls of Jerusalem for the work of intercession. “I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day or night: ye that make mention of the LORD, keep not silence, And give Him no rest, till He establish, and till He make Jerusalem a praise in the earth” (Isa. 62:6-7). What were they watching? What were they looking for? These beloved watchmen were ruined by the prophetic scene which God did open their eyes to behold – a Jerusalem beautified! – a scene which has faded from the memory of most of the Israelite populous who was taken in the devises of their own imaginations. Therefore, these watchmen, standing upon their God-appointed watch, would utter prayers such as: “Will the Lord cast off for ever? And will He be favourable no more? Is His mercy clean gone for ever? Doth His promise fail for evermore” (Ps. 77:7-8)? What God promised God will perform, though it tarries. The event is a fixed date on The Prophetic Calendar, but no man knows the day or the hour. Speaking on this wise, God said, “My salvation shall not tarry: and **I will place salvation in Zion** for Israel My glory” (Isa. 46:13). This event is, with entirety, the **2nd Advent** of Christ. There is no controversy to this... but, my reader, will we recognize salvation *when* it comes, *where* it shall be, and *how* it will manifest in the fullest and most mature form redeemed humanity will ever see!? Oh, my reader! Do you see what God sees? When looking upon the eye of God we see in its apple, *Zion*. My reader, we must understand this! Can the Holy Scripture be any clearer than what was spoken through the prophet Isaiah, saying,

“And in this **Mountain** shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy **in this Mountain** the face of *the covering* cast over all people, and *the veil* that is spread over all nations. He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*. And it shall be said in that day, Lo, THIS IS OUR GOD; we have waited for Him, and He will save us: this *is* the LORD; we have waited for Him, we will be glad and rejoice in His salvation. For **in this Mountain shall the hand of the LORD rest**, and Moab shall be trodden down under Him, even as straw is trodden down for the dunghill. And He shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and He shall bring down their pride together with the spoils of their hands. And the fortress of the high fort of thy walls shall He bring down, lay low, *and* bring to the ground, *even* to the dust. In that day shall this song be sung in **the Land of Judah**; We have a **strong City**; **SALVATION** will God appoint **for walls** and **bulwarks**. Open ye **the Gates**, that **the righteous nation which keepeth the truth may enter in.**” – Isaiah 25:6-26:2

At the location of “**this Mountain**” (6-7, 10), and, unto the population of people gathered thereupon – so glorious an experience of grace will commence that it will captivate the World with astonishment: namely, the taking away of *the veil*, by the which, at last, “the rebuke of His people shall He take away from off all the earth” (Isa. 26:8) thenceforth and forevermore! Utterly amazing! How exactly will this be accomplished, you wonder? The Lord Jesus Christ shall suddenly appear! Enough said. No other explanation is needed! This is the hour when the GOD-MAN appears! Speaking of the **1st Resurrection**, it was written,

“Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from **the Mount called Olivet**, which is from Jerusalem a sabbath day's journey.” – Acts 1:11-12

“And **then shall appear the sign of the Son of Man in heaven**: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven WITH POWER AND GREAT GLORY.” – Matthew 24:30

“And His feet shall stand in that day upon **the Mount of Olives**, which is before Jerusalem on the east...” – Zech. 14:4

“And I looked, and, lo, a Lamb stood on **the Mount Sion**, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were **not defiled with women**; for they are **virgins**. 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. And **in their mouth was found no guile**: for they are **without fault** before the throne of God.” – Rev. 14:1-5

When the signs of Christ's 2nd coming do multiply and hasten upon the world, will we be ready? My reader, do you meet the criteria? Have you kept **virginity** (2 Cor. 11:2-4) or have you committed **adultery** (James 4:4)? Have you **followed the Lamb whithersoever He goeth** by the a present-continuous *renewing of your mind* that you might be *transformed* from this world and *conformed* to the Living Christ (Rom. 12:1-2)? Or have you, like others, wandered from this pathway of eternal life (John 14:6) because you are weary of the fight that present-continuous *mortification* requires (1 Tim. 6:12, Num. 21:5, Rom. 8:1, 13, Col. 3:5, Gal. 5:24)? Oh, dear saints, “ye have need of patience, that, after ye have done the will of God, ye might receive the promise” (Heb. 10:36)! So that, at last, unlike others (Rev. 2:4, 14, 20, 3:2, 15-16), you might stand *faultless* before the presence of God's glory (Rev. 14:5, Jude 1:24), and hear, “enter thou into the joy of thy Lord” (Matt. 25:21, 23)! Are your hands **clean**? Is your heart **pure** (Ps. 24:4)? Again, I ask, “**WHO**”, “**WHO**”, **WHO**”, “**WHO**” are you (Ps. 15:1, 24:3)? “Blessed are **the pure in heart**: for they shall *see God*” (Matt. 5:8). Even so, Amen.

In the New Testament – *how it is*

The Land of Israel & Judah

The mystery hidden from the foundation of the world has now been manifested to our enrichment! It was written and proven that, “through their fall”, meaning, the Jews, “salvation is come unto the Gentiles” (Rom. 11:11)! The onetime impoverished and God-forsaken heathen have now become, in the Gentile Church Age, the sons and daughters of God. With staggering boldness, the Jewish apostle Paul declared to the Galatians, “if ye **be Christ's then are ye Abraham's seed**, and **heirs according to the promise**” (Galatians 3:29). The promise of Israelite salvation was exclusively given to Abraham's seed, and, thus, only Abraham's seed was the rightful inheritor of the Kingdom of God located in what was mapped-out to be *The Land of Israel & Judah* (see Gen. 15:1-21). This Land was fully inherited, occupied, and ruled by King David, and in subsequent generations it was lost. Generations repeated the same awful course until today, in the Gentile Church Age... the wait continues. What is so profound, though, is that we, The Gentile Church, exist as a manifestation of these promises which were given exclusively to Israel – therefore in the experience of salvation we, the Gentiles, become Israelites! Without entirety, we are partakers of the promises which will eventually save literal physical Israel. The same promises which will save physical Israel do save the Gentiles, in an inferior expression of what is to come.

Though we, The Gentile Church, are reckoned according to all the promises that God gave to literal physical Israel, the performance of the promises are for our salvation via an inferior and exclusively spiritual fulfillment of the age-old promises of God. Redeemed Gentiles are called “*Abraham’s seed*”, spiritually speaking (Gal. 3:29), just as they are said to be *Jews inwardly*, legally speaking (Rom. 2:25-29, 9:6). The Gentiles are even called “the circumcision”, truthfully speaking, over and above the apostate physical circumcision which opposed the true Messiah (Php. 3:1-3). Paul is bold to say this because he knows that, in God’s perspective, “neither **circumcision** availeth any thing, nor **uncircumcision**, but a **new creature**. And as many as walk according to this rule, peace be on them, and mercy, and upon **the Israel of God**” (Gal. 6:15-16). Paul is but an echo of what was prophesied by Hosea, saying,

“Yet the number of **the children of Israel** shall be as the sand of the sea, which cannot be measured nor numbered; 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.**” – Hosea 1:10

God hath spoken and done it, hallelujah! Therefore Paul called mere Gentiles “*the Israel of God*”, in Galatians 6:16, just as he called them *the seed of Abraham* in Galatians 3:29. This truth was not new to the Galatian Church (see Rom. 4:12, 9:6-8), but it was recently called into question by some heretical Judaizers who were infecting the Gentile Churches with the leaven of their hypocrisy. Even Peter, to whom was committed “the apostleship of the circumcision” (Gal. 2:8), wrote to the Gentiles from the location that he called, “the Church that is at Babylon” (1 Pet. 5:13). Peter was compelled to reckon the Gentile Christians as Israelites in spirit and truth, saying,

“But ye [the Gentile Christians] are a **chosen Generation, a Royal Priesthood, an Holy Nation, a peculiar People**; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: *Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.* Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul” – 1 Peter 2:9-11 [compare with Exodus 19:5]

This is because, in Christ, the two races (the Gentiles and the Jews) have become “one new man” (Eph. 2:15). Both Peter and Paul knew the reasoning behind it all. All mysteries were disclosed and by them, preached! “For through [Christ] we both [the Jews and the Gentiles] have access by one Spirit unto the Father. Now therefore [the Gentiles] are **no more strangers and foreigners**, but **fellowcitizens with the saints, and of the Household of God**” (Eph. 2:18-19)! All that being said, the writer of Hebrews is very bold to declare to the Christians of the Gentile Church Age, “**YE ARE COME unto Mount Zion**” (Heb. 12:22)! The formerly forbidden race of mankind – the Gentiles – has come unto and ascended upon the Holy Mountain of God, Mount Zion! The same Mountain which was a mystery to the unholy world of Gentile sinners for centuries! The same Mountain which is so *set-apart, holy, and glorious*, all who endeavored to venture upon its slopes to ascend thereto were confronted with the searching question, “**Who shall ascend into The Hill of the LORD**” and “**Who shall dwell in Thy Holy Hill**” (Ps. 24:1, 15:1)! The statement “**YE ARE COME**” is a present-tense reckoning in real time... *but how?*

“For **YE ARE NOT COME** unto *the Mount that might be touched*, and that burned with fire, nor unto blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:) But **YE ARE COME** unto **Mount Zion**, and **UNTO The City of the Living God, The Heavenly Jerusalem**, and to an innumerable company of angels, to The General Assembly and Church of The Firstborn, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.” – Hebrews 12:18-24

The Christians of the Gentile Church Age (both *Jews and Gentiles* made Israelites indeed through Christ) are reckoned according to their *spiritual position* in Christ. They are depicted here, in Hebrews 12:22, as those who were presently standing upon *The Mountain of Zion* already, spiritually speaking, simply because they were legally there *right then* in Christ!

They are depicted to have **come** (“*ye are come*” – Heb. 12:22), in real time, at the same place where they are depicted elsewhere to **sit** (“*made is sit together*” – Eph. 2:6). These are affirmations of a **spiritual position** in “*heavenly places*”, my reader (see Eph. 2:6). The Christians of the Gentile Church Age were called with a “heavenly calling” (Heb. 3:1), empowered by “the heavenly gift” (Heb. 6:4), made possible by a Heavenly Man (John 3:31) who made an atonement for the all men via the “heavenly things” (Heb. 8:5), whereabouts, also, Christ stands as Mediator and KING (Heb. 9:23-24, Acts 2:32-36, Eph. 1:20-23). Therefore, we, the Christians of the Gentile Church Age, are citizens of this Heavenly Country called, “The Heavenly Jerusalem” (Heb. 11:16, 12:22, Eph. 2:19), for it is evident in our “affections” and “conversation” (Col. 3:1-3, Php. 3:20) while we abide here on earth. “**Who shall ascend The Hill of the LORD**” (Ps. 24:3)? Evidently the Gentiles Christians do, according to scripture. In and through the vehicle of redemption the Gentiles meet the caricature of holiness. Therefore the Gentiles, with inferiority, dwell in *The Land of Israel & Judah* **right now** (in what Hebrews 11:14-16 & 12:22 called a *Heavenly Country*), notwithstanding we wait for a more superior and entire fulfillment of this reality in physical actuality *on earth* when God turns back to the Jews according to the flesh for the consummation of salvation (see Romans 11:1-36) – a “*salvation ready to be revealed in the Last Time*” (1 Pet. 1:5).

“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that **they were strangers and pilgrims on the earth**. For they that say such things declare plainly that they **seek a Country**. And truly, if they had been mindful of **that country from whence they came out**, they might have had opportunity to have returned. But now they desire **a better Country**, that is, **an Heavenly**: wherefore God is not ashamed to be called their God: for **He hath prepared for them a City**.” – Hebrews 11:13-16

Until then – the consummation – the Gentile Christians are Abraham’s seed and inward Jews who are Heaven’s Ambassadors and New Jerusalem’s Heralds, for they are the first-fruits of Christ’s glorious beginning as KING (Rom. 8:23). The Gentiles are the New Testament *spies* who were appointed the duty to *search* the Heavenly Country of Christ’s glorious reign so that they, thereafter, return to the audiences of earth-dwellers who wait for the good report. The Gentile Christians, with the *good fruit* of The Promised Land borne by a staff on their backs and fruit in their hands, preach The Good News and reveal The Good Land which is, namely, *the fruit* of Heaven! Just as the spies of Israel were commissioned of old, the Gentile Christians report what they have seen and heard of the Heavenly Country of the Christ’s glorious ascension and enthronement!

“So they went up and **searched the Land**...And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between to upon a staff; and they brought of the pomegranates, and of the figs...And they returned from **searching of the Land** after forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and **brought back word unto them**, and unto all the congregation, and **shewed them the fruit of the Land**” – Numbers 13:21-26

Only *new creatures* are enabled to survey the Land and Country of the New Jerusalem. Thus only they can declare the glories which are yet to come in the New Heaven and New Earth (2 Cor. 5:17, Heb. 12:22, Gal. 4:26, Rev. 21:1-2). Therefore, my reader, if you bear in your hands the first-fruits of the Kingdom of God in Christ (James 1:18, Gal. 5:22-23), show the world! Show the world how these first-fruits which are begun in us are but the beginning of a vast and innumerable harvest which is to come! Christians must *show the world* how the *new creation* which is begun in us (2 Cor. 5:17) is but the first-fruits of the *New Heaven* and *New Earth* which is to come (Rev. 21:1-2); *the regeneration* begun in us (Titus 3:5) is but the first-fruits of the *regeneration* to come (Rom. 8:18-21, Php. 3:12-14, Matt. 19:28); *the adoption* begun in us (Rom. 8:15) is but the first-fruits of the *adoption* to come (Rom. 8:23); *the redemption* begun in us (1 Cor. 1:30) is but the first-fruits of the *redemption* to come (Php. 3:14, Rom. 8:23), *the Kingdom* begun in us (Lk. 17:21, Col. 1:13, Eph. 2:6) is but the first-fruits of the *Kingdom* to come (2 Tim. 4:1, Rev. 3:21); *the resurrection* begun in us (Rom. 6:4) is but the first-fruits of the *resurrection* to come (1 Cor. 15:50); *the eternal life* begun in us (1 John 3:15, 5:12-13) is but the first-fruits of the *eternal life* to come (2 Cor. 5:1-4, 1 Tim. 6:12); *the overcoming power* begun in us (Eph. 2:5, 1 John 5:4) is but the first-fruits of the *overcoming power* to come (1 Cor. 15:54-57); *the defeat of death* begun in us (Rom. 8:2-6, Eph. 2:5) is but the

first-fruits of the *defeat of death* to come (1 Cor. 15:54-57); *the light* begun in us (Eph. 5:8) is but the first-fruits of the *light* which is to come (Prov. 4:18, 2 Pet. 1:19, Rev. 21:23-25); *the revelatory sight* of God which is revealed now to us (2 Cor. 3:17-18, 1 Cor. 13:12, Heb. 11:27) is but the first-fruits of the *revelatory sight* of God which is to come (1 John 3:2); *the knowing of God* which is begun in us (1 John 2:4, John 17:3) is but the first-fruits of the *knowing of God* which is to come (1 Cor. 13:12); *the conformity to the Person of Christ* “as He is” right now which has begun in us (1 John 2:4-6, 4:17) is but the first-fruits of the *conformity to the Person of Christ* “as He is” in the glory which is to come (1 John 3:2, Rev. 2:27). Upon showing this to the world, our mission is complete. Those who are granted ears to hear will understand *the Country* from which we have come and to which we are going. They will then, as the prophecy foretold (Zech. 8:23), believe in the gospel and join with us in our venture! Upon seeing that *the fruit* is good, *the Land* is to be desired, *the KING* is matchless and inexpressible in beauty and power - *the Gospel* is realized and believed!

In conclusion via all the aforementioned truths: the population of people who are inhabitants of The Land of Israel & Judah are *the regenerate*: *Jews* and *Gentiles* by flesh who have been inwardly regenerated into Israelites in Spirit and in Truth! For this reason, Paul said to the Gentiles, “if ye *be Christ’s* then are ye *Abraham’s seed*” (Gal. 3:29). By the indwelling of Christ via *regeneration*, every race of man does become *Abraham’s seed* spiritually speaking, *inward Jews* legally speaking, and “*the circumcision*” truthfully speaking (Gal. 3:29, Rom. 2:25-29, 9:6, Php. 3:1-3) – therefore they are, rightly called, “*the Israel of God*” (Gal. 6:15-16). They are, furthermore, “a *chosen Generation*, a *Royal Priesthood*, an *Holy Nation*, a *peculiar People*” (1 Pet. 2:9-11, Ex. 19:5), which means that they are “*fellowcitizens with the saints*” of the Old Testament and they are, now, “*of the Household of God*” (Eph. 2:18-19). By *the 2nd birth*, Christians of all fleshly races are made into *natives* and *ambassadors* of the Nation of Israel. By *spiritual position*, Christians have *come* (Heb. 12:22) to the same place which they have been made to *sit* (Eph. 2:6) - the Land of Israel & Judah (the Heavenly Country), the Mountain of Zion, the Heavenly Jerusalem, unto Join-Heir Thrones to rule and reign with Christ (Heb. 11:14-16, 12:22, Eph. 2:19, Rom. 8:17). All the aforementioned details of identity are true via the inner-workings of redemption which are, in summation: *the regeneration* (Titus 3:5), *the adoption* (Rom. 8:15), *the Kingdom* (Lk. 17:21, Col. 1:13, Eph. 2:6), *the resurrection* (Rom. 6:4), *eternal life* (1 Jn. 3:15, 5:12-13), *overcoming power* (Eph. 2:5, 1 Jn. 5:4), *the defeat of death* (Rom. 8:2-6, Eph. 2:5), *the light* (Eph. 5:8), *the revelatory sight* (2 Cor. 3:17-18, 1 Cor. 13:12, Heb. 11:27), *knowing God* (1 Jn. 2:4, Jn. 17:3), *conformity to Christ* (1 Jn. 2:4-6, 4:17). Therefore, at last! Let us understand *the New Testament* in *perfect harmony* with *the Old Testament* and *the Consummation*, in that, unconverted “*strangers*” and “*foreigners*” are forbidden entrance to the Church (Eph. 2:18-19); for, who else would dare drawn near (Heb. 10:19-23)!? And, who else even could draw near!

The Kingdom of God

Heralded from the mouth of fishermen came the words, “*The Kingdom of Heaven* is at hand” (Matt. 10:7). Had their proclamation been *mere words* then society could have hushed their lunacy by a frown of disapproval, and that’s the end of it. This frown of disapproval, society gave, but the proclamation went forth to shake the very pillars upon which heathen society boasted in the pomp of false-supremacy! What the apostle Paul did later explain, all the world felt: “*The Kingdom of God* is not in word, but IN POWER” (1 Cor. 4:20)! All the arms of heathen society were aggravated into a frenzy of Satan’s masterful design to suppress a people, a message, and a movement, but to no avail. This KING and Kingdom which the apostles proclaimed, proved unconquerable. This is because He and it were not afar off and irrelevant, but “at hand” and “in their midst”! The heralded proclamation was proven statement of fact! This means that the populous was not fighting against *a message* but *a Man*! More specifically, an incarnated, one-time deceased, later resurrected, finally ascended, and gloriously enthroned, everlasting Man! – This is *the Gospel*.

All who were granted ears to hear were redeemed from this ungodly world by faith in the Gospel. All those who believed in *the good news* of the God-Man got possessed. God-forsaken Gentile humanity became God-indwelt (Acts 8:12, 14:22, 19:8, 20:25, 28:23, 28:31): They staggered long in the world’s dark plight (2 Cor. 4:4), serving Satan who ruled the spiritual night (Eph. 2:2-3), never to know the God who dwells in unapproachable Light (1 Tim. 6:16) ...until the word

was heard sounding through the highways and byways of Gentile humanity, “The Kingdom of God is at hand!” *What did it mean?*

The KING *of the Jews* became the KING *of the world* on the cross of Calvary. Jesus Christ did, by His own blood, purchase the uttermost parts of the world as His dominion. This was prophesied of old in the words, “I will declare the decree: the LORD hath said unto me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee *the heathen* for **Thine inheritance**, and *the uttermost parts of the earth* for **Thy possession**” (Ps. 2:7-8; John 17:20). What a glory! By Jesus’ *death* came *life*, and through the KING’s seeming extermination The Cornerstone was laid for the Kingdom’s building and progressive manifestation (Ps. 118:22-23, Isa. 28:16, Matt. 21:42, Mark 12:10, Lk. 10:17, Acts 4:11, Rom. 9:33, Eph. 2:20, 1 Pet. 2:4-8)! This Jesus, who said, “My Kingdom is not of this world” (John 18:36), became The Ruler of the world! The heathen of the earth do object to this mystery, albeit, it is because they cannot fathom how and in what way *The Kingdom of God* is manifest.

#1) Kings rule a people, thus God had an earthly Throne in the midst of His people Israel.

The Messiah, “the anointed One”, does rule a people on earth even still, though it be in the Gentile Church Age. Shockingly, there exists an earthly Throne in the midst of the people *Israel* right now! Do you know where it is? One Gentile-Israelite Christian saw the mystery, and wrote,

“The Holy Ghost is here,
Where saints in prayer agree,
As Jesus’ parting gift is near
Each pleading company.

Not far away is He,
To be by prayer brought nigh,
But here **in present majesty**,
As in His courts on high.

He dwells within our soul,
An ever welcome guest;
He reigns with absolute control,
As monarch in the breast.

Obedient to Thy will,
We wait to feel Thy power;
O Lord of life, our hopes fulfill,
And bless this hallowed hour.” – C.H. Spurgeon

In the mystery of God’s unsearchable wisdom (Rom. 11:33), the Lord said, “**Behold, *The Kingdom of God* is **within you****” (Lk. 17:21). What about you, my reader? **Can you see *The Kingdom of God*?** The Lord Jesus said, “BEHOLD!” Which means, “LOOK!” Can you see it? The Lord Jesus also said, “Verily, verily, I say unto thee, Except a man be born again, **he cannot see *The Kingdom of God***” (John 3:3). A man cannot enter into a Kingdom which he cannot see. Truthfully, truthfully, the Lord Jesus repeated: “Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, **he cannot enter into *The Kingdom of God***” (John 3:5).

#2) Kings rule territories, thus God had a Land over which He ruled.

John the Baptist prophesied of the imminent arrival of the Messiah, by saying, “Repent yet: for *The Kingdom of Heaven* is at hand” (Matt. 3:2). The Messiah Himself preached at the onset of His ministry, “Repent: for *The Kingdom of Heaven* is at hand” (Matt. 4:17). The chosen and consecrated apostles, being sent to preach to the people of Israel for the first time, were commissioned, “And as ye go, preach, saying, *The Kingdom of Heaven* is at hand” (Matt. 10:7). To whom were the apostles sent? They were sent to *the people of Israel* who were scattered all throughout The Promised Land, but upon their

overwhelming rejection of the Messiah, the Lord Jesus testified, “*The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof*” (Matt. 21:43). Illustrating this, consider the historical account written in The Gospel of Matthew.

As the Lord Jesus was increasingly astonished at faith-less and rebellious Israel, He encountered a Gentile who had great faith. Upon this encounter, the Lord said, “Verily I say unto you, I have not found so great faith, no, *not in Israel*. And I say unto you, that **many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in The Kingdom of Heaven**. But *the children of The Kingdom* shall be **cast out into outer darkness**: there shall be weeping and gnashing of teeth” (Matt. 8:10-12). Shockingly, the Gentiles are foretold to be sitting down beside Abraham, Isaac, and Jacob in *The Kingdom of God!* And, furthermore, those to whom The Kingdom of God was originally promised, the Jews (here called, “*the children of The Kingdom*”) were cast out into the everlasting torments which did formerly belong to the heathen! When the long-awaited Messiah did finally arrive in Israel, the terms were clear. This nation-wide rejection of physical Israel was forewarned already by the prophet John the Baptist (“*he shall prepare the way*” – Mal. 3:1). John endeavored to prepare the people of Israel for what they did not expect, if they did not repent and bring forth fruits worthy of *The Kingdom of God*. It was written of John,

“But when he [John] saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And THINK NOT TO SAY within yourselves, We have Abraham to our father: for I say unto you, that **God is able of these stones to raise up children unto Abraham**. And now also **the axe is laid unto the root of the trees**: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.” – Matt. 3:7-10

The security of Israel’s citizenship in *The Kingdom of God* was illustrated by John the Baptist, saying, “the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire” (Matt. 3:7-10). This is an alarming message for *physical Israel!* As you can see, Israel expected to sit down with Abraham, Isaac, and Jacob in *The Kingdom of God*. John decried their presumption and pride, saying, “God is able of these stone to raise up children unto Abraham” (Matt. 3:7-10). If God is able to make stones and rocks miraculously turn into the sons and daughters of Abraham, God can turn *the Gentiles* into Abraham’s seed. Stones and rocks have no father or mother! They have no body and they are nobody! And yet, shockingly, these inanimate objects can become the people and lineage of Abraham to whom was promised salvation in the Messiah! No wonder, then, how God accomplished this miracle in *the Gentiles*.

#3) Kings rule by Law, thus God had a Government to enforce what was written.

#4) Kings invade, conquer, and defend, thus God had armies of sword-drawn men to command.

#5) Kings fight battles, thus God went out with the forces of Israel to war.

However difficult it may be for some, we must identify the numerical statements above in how they exist in the Gentile Church Age, according to the scriptures. *The Kingdom of God* in the Old Testament was inextricably connected to a sophisticated Government established through literal sword-to-sword combat in War. It is impossible to understand *The Kingdom of God* outside of these terms, thus we need to identify them in the New Testament. Therefore, my reader, consider **the invisible background** which *contextualizes* biblical and scriptural Christianity during the Gentile Church Age, and in so doing, God willing, you will understand *The Kingdom of God* as it is manifested right now! It was written,

“And there appeared a great wonder in Heaven; a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in Heaven; and behold a great red Dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and **the Dragon stood before the Woman which was ready to be delivered, for to devour her child as soon as it was born**. And **she brought forth a Man Child, who was to rule all nations with a rod of iron: and her Child was caught up unto God, and to His Throne**. And the woman fled into the wilderness,

where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And there was **WAR in HEAVEN**: Michael and his angels *fought* against the Dragon; and the Dragon *fought* and his angels, And prevailed not; neither was their place found any more in Heaven. And the great Dragon was cast out, that Old Serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

And I heard a loud voice saying in Heaven, Now is come salvation, and strength, and *The Kingdom of our God*, and the power of His Christ: for the Accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Therefore rejoice, ye Heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the Dragon saw that he was cast unto the earth, **he persecuted the Woman which brought forth the an Child**. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the Serpent. And the Serpent cast out of his mouth water as a flood after the Woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth. **And 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.**” – Revelation 12:1-17

Jesus Christ, who fought Israelite battles and commissioned the old-time wars, who was depicted as The Captain of the Host **with a sword drawn in His hand** (Josh. 5:13), did, by Himself, invade the wide expanse of Satan’s Kingdom to fight for those who could not fight for themselves (Isa. 11:4, 49:2, Rom. 11:20, Isa. 65:1). Before Jesus Christ’s incarnation He predestinated **the battle** to wit, finally, He would accomplish human redemption. Looking down from the Sanctuary of Heaven to see earth-dwelling mankind as CAPTIVES, He came for **War** (1 Jn. 3:8). They were captives and slaves to sin, fast-bound behind The Gates of Hell in blind-servitude to a cruel Tyrant (Matt. 16:18, 23:15, 2 Cor. 4:3-4). Moved with jealousy and passion, Jesus descended. In unfathomable compassion God Almighty chose the incarnation (Php. 2:5-11). It was written and prophesied of Christ,

“He that **committeth sin** is of the Devil; for the Devil **sinneth** from the beginning. For *this purpose* the Son of God was manifested, **that He might destroy the works of the Devil.**” – 1 John 3:8

“Behold, this Child is set for **the fall and rising again of many in Israel**; and for **a sign** which shall be *spoken against*; (Yea, **A SWORD shall pierce through thy own soul also**), **that the thoughts of many hearts may be revealed.**” – Luke 2:34-35 (Simeon speaking to Mary)

Through a sinless life and a sacrificial mediation, Jesus trod the valley of pain and humiliation: the Man, Jesus, wrought the victory!

“He is despised and rejected of men; a Man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we esteem him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.” – Isaiah 53:3-5

It was written that Jesus Christ was manifest so that, very specifically, “He might destroy the works of the Devil” (1 Jn. 3:8), and this is, in other words, “to take away our sins; and in Him is no sin” (1 Jn. 3:5). Jesus Christ freed Satan’s captivity and led them heaven-ward into glory (“*He led captivity captive and gave gifts to men*”-Eph. 4:8-10, Judges 5:12, Ps. 68:18, Rom. 5:21)! Jesus Christ opened blind eyes and turned men from darkness to light, from the power of Satan unto God via translation into an everlasting Kingdom (Acts 26:18, Col. 1:13). The Man, Jesus, tasted death for every man and

overthrew him who had the power of death (Heb. 2:14-16, Eph. 2:2-3); Jesus did, thereby, spoil principalities and powers and retrieve the keys of death and hell (Col. 2:15, Rev. 1:18) – Jesus triumphed! After publically triumphing over Satan and the fallen angels of darkness, after treading upon serpents and scorpions and over all the power of the enemy while remaining untouched and unharmed by the poison of sin (Lk. 10:18-20, 1 Jn. 3:8), He took on the same Image in ascended glory which Simeon illustrated in reference to His incarnation: “He had in His right hand seven stars: and out of His mouth went **a sharp twoedged sword**: and His countenance was as the sun shineth in his strength” (Rev. 1:16). Earth was the battle-ground in which Jesus stood and preached to vanquish and eradicate the works of the Devil which are sin. Heaven is the exalted position by which now, through the Christians, the fight rages onward. Jesus Christ unashamedly contested the peaceful personality of unsaved men who dwelt in friendship with the Devil’s world, and this is, moreover, the personality and image in which Christians do live and shine today! It was written,

“Think not that I am come to **send peace** on earth: **I came not to send peace, but a sword.**” – Matt. 10:34

“Finally, my brethren, be strong **in the Lord**, and in the power of **His might**. Put on **the whole armour of God**, *that ye may be able to stand against **the wiles of the devil***. For we *wrestle* not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you **the whole armour of God**, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your **loins girt** about with truth, and having on **the breastplate** of righteousness; And your **feet shod** with the preparation of the gospel of peace; Above all, taking **the shield of faith**, wherewith ye shall be able to **quench all the fiery darts** of the wicked. And take **the helmet** of salvation, and **the sword of the Spirit, which is the word of God:**” – Ephesians 6:10-17

This KING did invade and conquer: He *fought alone* and *stood alone*, for condemned mankind *to-atone*. He descended into the earth and joined humanity as one man (Rom. 8:3, Heb. 2:17), He resurrected into a glorification so that He, not-alone-would-stand (John 17:22-24), **sword in hand!** My reader, do you understand this plan? Apparently here, in Ephesians 6:10-17, the Gentile Christians are commanded to gear-up for War against the same ancient foe, the Devil. The place of victory is found, “in the Lord”, the text states. This position is very specifically illustrated to us that we might understand what the Lord Jesus is doing right now in the Body of Christians in the Gentile Church Age: Christians are clad in the whole armor which pertained to Christ’s strength and might, the same armor which, evidently, wrought for Christ the victory against Satan and sin during the days of His incarnation. Therefore, this is the armor which was worn by Christ to win the battle (the armor which belongs to God, fitly called: “*the whole armour of God*”) – and it is given to us *in Christ* that we might fight in a combat against angelic beings and win! Look, my reader, Gentile Christians are commanded to *put it on!* “**Put on the whole armour of God**”, the text commanded!

At the election of each person of Gentile humanity, each one became His Temple Sanctuary (1 Cor. 3:16, 6:19); their hearts did, furthermore, become the Throne by which He rules every individual Christians *body* (Eph. 3:17, Rom. 5:21). Collectively, all of them have become a Christ-possessed *army*... therefore, corporately speaking, they exist for Jesus Christ as a *Body* (Col. 1:18) so that, thereby, the Lord Jesus resides as General, Captain, and KING of the Christian Church Militant. God the Father “set [Christ] at His own right hand in the heavenly places, 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: and hath put all things under His feet, and gave Him to be **the Head** over all things to **the Church**, which is **His Body**, *the fullness of Him that filleth all in all*” (Eph. 1:20-23)! He is “the Head” of redeemed Gentile humanity both individually and corporately, and, thus, they are rightly called “*His Body*”. To be called “the Head” means, in other words, *The Master*: but, mysteriously and gloriously, His Headship exists by a spiritual union which is comparable to the biological interconnectedness of living organisms on earth (Eph. 4:15-16, 1 Cor. 12:12-28, Col. 2:19, John 15:5)! Therefore, now, and henceforth, all Christians are Christ’s servants and soldiers which are clad in the whole armor of God to follow Him into battle (1 Cor. 7:22, Eph. 6:10-17, Rom. 13:11-14). The battle remains as long as sinners stand in need of salvation, and The Church joins with the Lord in the ongoing battle for souls (2 Cor. 6:1, 1 Cor. 3:9, Mk. 16:15, 2 Cor. 5:20, 2 Tim. 2:3).

The Lord Jesus invaded and spoiled the Kingdom of Satan of its captives, as many as He did choose (Jn. 17:12). Jesus did, thereby, begin a War in which all Christians are made to join the fight! He did, thereby, birth a nation of Gentile Church Israelites over which He does presently and progressively rule and govern as a King and Commander over His people – going out with them into the battle and fighting in every War! Swords are drawn to defend lords: their properties, familial inheritances, and geographic Kingdoms; only now in the New Testament, Gentile Christians have become the enforcement of Christ’s Government via sword-drawn men (Eph. 6:17)! Graciously, also, the Lord Jesus rules us by a Law,

“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.**” – Romans 8:2-4

Through an impeccable monarchy, the Lord governs all of redeemed humanity by Force, Freedom, and Law: “the Law of the Spirit of Life in Christ Jesus” (Rom. 8:2). To every penitent soul who is captive underneath the Tyrannical reign of Satan, Jesus Christ said, “sin shall not have dominion over you” (Rom. 6:14). By invasion and through regeneration, the governing force of Satan (“*the Law of sin*” – Rom. 7:23) was overthrown. The Tyrannical Lawmaker of sin and death was attacked, its government was overthrown, and its Law reversed according to a new dominion: *The Kingdom of God* which is righteousness, peace, and joy in the Holy Ghost (Rom. 14:17)! The cruel and deadly rule of Satan, who had place to reign via carnality (Eph. 2:2-3), is replaced by a new government via Spirituality (Rom. 8:5-8): “That the blessing of *Abraham* might come on *the Gentiles* through Jesus Christ; that we might receive **the promise of the Spirit** through faith” (Gal. 3:14). We do therefore have souls to fight for, sacrifices to make, an Image of conformity to reveal, and a world to hate, hallelujah!

The place in which sin resides, *Christ crucified*
 The flesh which killed Christ must now *be mortified*
 The cross which Christians adore & preach *kills mankind*
 That by way of personal execution men are finally *made alive!*

The sons of Adam must see their birthright as *Satan’s pride*
 The philosophy of life that they love and follow as *Satan’s lie*
 The way of life they choose to follow as *a battle-line*
 Their words and deeds as combat against *the Crucified!*

The apostle Paul was an example-saint for all Christians (1 Tim. 1:16). He was a soldier of the cross and a sword-in-hand fighter: “*the sword of the Spirit, which is the word of God*” (Eph. 6:17). At the end of Paul’s enlistment in the army of the Lord Jesus, he said, “**I fought** a good **fight**” (2 Tim. 4:7). Paul was engaged in the battle for which Jesus Christ lived to fight and died to win! – So that Paul, in Christ, might overcome the world like his Master’s example (Rev. 3:21).

Jesus Christ’s Example

Of Courage: Jesus Christ held firm the face and demeanor of victory during his sojourning on earth. He was **unwavering in fearlessness and undaunted in confidence**, like Israel of old was required to be in battle against the Canaanites.

Of Moral Hatred: When standing before the enemy host of Satan’s army – the sons of Adam – he maintained **a burning sense of justice to kill and spare not, to hate what God hates, to kill what God kills, to tirelessly execute judgment until all is accomplished in denial of self-gain and worldly wisdom.**

In the battle for souls, Jesus Christ had the **faith** and **moral hatred** required for the battle... but so did Paul. The apostle Paul said, “For me to live is Christ, and to die is gain” (Php. 1:21); a confession that every Christian MUST

MAKE! Paul waged war by the preaching of *The Cross*; a war to mercilessly kill the sons of Adams by *the sword of the Spirit*. Standing in opposition to all the world, Paul said, “God forbid *that I should glory, save in the cross of our Lord Jesus Christ*, by whom **the world is crucified to me, and I unto the world**” (Gal. 6:14). You see, my reader? The message of death and condemnation to self and sin, Paul loved, and the cross freed him from himself! Paul confessed, “*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 faith in the Son of God, who loved me, and gave Himself for me” (Gal. 2:20)! Paul’s life was a manifestation of the resurrected Christ which mankind thought to exterminate from memory, and as a soldier in arms he followed his Master into the War. Like Jesus Christ, Paul condemned flesh and glamorized the crucified, compelling all men to die the death which would give them life.

As every faithful Israelite of old did swear-to-it that ALL CANAANITES MUST DIE, Christians swear-to-it that ALL FLESH MUST BE CRUCIFIED! “For this I say, brethren, that **flesh and blood cannot inherit *The Kingdom of God***; neither doth corruption inherit incorruption” (1 Cor. 15:50). Therefore, the saints, with “*the sword of the Spirit* which is the word of God” (Eph. 6:17), fight in the battle begun by our Lord: We, The Gentiles, in “the righteousness of the Law” (Rom. 8:4), attempt the total annihilation of a race of men (the sons of Adam) which we do **morally hate** (Lk. 14:26, Jn. 12:25). As The Gentile Church, we **love *personal mortification*** for the inheritance of Heaven like as Israel **loved a *Canaanite annihilation*** for the possession of The Promised Land (Rom. 8:13, Col. 3:5, Gal. 2:20, 5:24). Now, typologically speaking, Heaven is our New Testament Promised Land (“*The Rest*”)! Heaven is our “rest” which we have yet to inherit, which, furthermore, we must fight and labor to possess, according to Hebrews 4:11. This “Rest” has been the battle of salvation in centuries past: **Firstly**, God’s rest is exemplified and memorialized for us as a paradise of salvation in Heb. 4:4 [Gen. 8:9]. **Secondarily**, Joshua’s generation was upbraided for not laying hold of the promised rest given to them in Josh 18:13 [see Deut. 3:20, 12:9-12, 25:17-19, Heb. 4:8]. **Thirdly**, David’s generation looked back at the fallen generations and sought to lay hold upon the same rest in their day, spoken in Ps. 95:7-11 (see Heb. 4:5). **Fourthly**, this rest is laid before us as an inheritance we must labor to gain and fight to win (see Heb. 4:11, 2 Cor. 5:8-11). Only the true sons and daughters of God will inherit *The Kingdom of God* (Gal. 4:6-7); thus, do you remember how many times the New Testament writers warned of Heaven and Hell on these terms: “the unrighteous shall not *inherit the Kingdom of God*” (1 Cor. 6:9-10, Gal. 5:19-21, Eph. 5:5)?

Therefore, let us understand that our BATTLE is: *Heaven* against *Earth* (Col. 3:5, Rom. 8:13, Php. 3:19, Col. 3:1-3), *Light* against *Darkness* (Rom. 13:12, Col. 1:12, Eph. 5:8, 6:12, 2 Cor. 6:14), *the Spirit* against *the Flesh* (Rom. 8:1, 4, 6, Gal. 5:16, 24-25, Jn. 1:12-13, 2 Cor. 7:1), *the sons of God* against *the sons of Adam* (Gen. 6:2, 1 Cor. 15:22, Rom. 5:12, Gal. 4:29, Rom. 8:7), *the family of God* against *the family of Satan* (1 Jn. 3:10, Matt. 10:25, 2 Cor. 6:17-18), and *the twice-born* against *the once-born* (John 3:3, 5, 1 Cor. 2:14, Eph. 2:2-3). The CODE in which we live and for which we fight is: *the Holy* against *the Unclean* and *Virginity* against *Adultery* (2 Cor. 11:2, James 4:4, Rev. 14:4). Seeing that this is our battle... **what happens if we fail?**

What if we fail to win the victory of **total annihilation** like as Israel failed to kill and dispossess **all Canaanites** from The Promised Land? Like Israel was **snared, trapped, pricked, thorned, scourged, and cursed... can we be?** Are there any **promises of damnation** given to the Gentile Church Army so that we, like Israel, would be turned away from following the LORD (Duet. 7:4), made to sin (Ex. 23:33), and allured into the teaching of abominable customs (Deut. 20:18)? The answers to these questions can be easily detected through the following scriptural parallels, my reader.

Mercilessness & Pitilessness unto Death

“Thou shalt not consent unto him, nor hearken unto him; **neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely kill him... And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.**” – Duet. 13:8-9, 11

Congregation-wide Holiness & Purity

“So shalt thou put the evil way 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!**” – Duet. 17:12

“Therefore put way from **among yourselves** that wicked person” – 1 Cor. 5:13

Perfected Holiness

“There shall not be found **among you** any one...

Thou shalt be **perfect** with the LORD Thy God”

– Deut. 18:10, 13

“Wherefore come out from **among them,** and be ye **separate...**

perfecting holiness in the fear of God”

– 2 Cor. 6:17, 7:1

In Israel, *small compromises* led to *nationwide apostasy!* *A little leaven* of sinners did permeate and overcome the righteousness of the saints *nationwide!* Israel was too proud to believe that a total annihilation of the Canaanites was necessary for their perseverance in salvation, thus they did not “utterly overthrow”, “drive out all”, “destroy all”, “utterly destroy”, saving nothing alive, and showing no mercy (Ex. 23:23-24, 31-33, Duet. 7:1-6, 16-21, 25-26, Ex. 34:11-17, Duet. 12:1-4, 29-32, Deut. 20:16-18, Num. 33:51-56, Joshua 23:1-16). All in context to commandments which pertain to Church Purity in New Testament terms, there are **promises of salvation** to fight for and obtain, and there are **promises of damnation** to avoid.

New Testament Promises of Salvation

- “¹⁴ Be ye not unequally **yoked together** with *unbelievers*: for **what fellowship** hath *righteousness* with *unrighteousness*? and **what communion** hath *light* with *darkness*? ¹⁵ And **what concord** hath *Christ* with *Belial*? or **what part** hath *he that believeth* with *an infidel*? ¹⁶ And **what agreement** hath *the temple of God* with *idols*? for ye are the temple of the living God; as God hath said, **I will dwell in them, and walk in them; and I will be their God, and they shall be my people.** ¹⁷ Wherefore **come out from among them,** and be ye **separate,** saith the Lord, and **touch not the unclean thing;** and **I will receive you,** ¹⁸ **And will be a Father unto you, and ye shall be my sons and daughters,** saith the Lord Almighty. ¹ Having therefore **these promises,** dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting **holiness** in the fear of God.” – 2 Corinthians 6:14-7:1 [see Deut. 7:1-16, 18:9-14]
- “If a man therefore **purge himself** from these, **he shall be a vessel unto honour, sanctified, and meet for the Master’s use, and prepared unto every good word.**” – 2 Tim. 3:21 [see 1 Cor. 3:16-18]
- “I beseech you therefore, brethren, by the mercies of God, that ye **present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.**” – Romans 12:1-2 [see John 7:16-17]

On the basis that Gentile Christians, with undaunted courage, perform the above commandments of Church Purity: they will be received by God as a congregation and assembly, as sons and daughters before a Heavenly Father (2 Cor. 6:17-18), they will be received as a vessel unto honor in God’s sight (2 Tim. 3:21), and because of the provisional favor which this reception establishes, they are enabled to understand and do what is the good, acceptable, and perfect will of God (Rom. 12:1-2). On the other hand, if Church purity is defied: their congregation and assembly will become an abhorrence to God like an unclean thing, and, thus, their standing as sons and daughters will be forfeited (2 Cor. 6:14-7:1), they will become abominable and unsanctified vessels which are unusable to a Holy God (2 Tim. 3:21), and, thus, consequentially, by the delusion of a God-sent deception, they will be rendered unable to discern or understand what is the good, acceptable, and perfect will of God (Rom. 12:1-2).

New Testament Promises of Damnation

- “Be not deceived: **evil communications corrupt good manners.**”—1Cor. 15:33 [*see 2 Pet. 2:18-21*]
- "And ye are **puffed up**, and have not rather mourned, that he that hath done this deed might be **taken away from among you**... Your glorying is not good. **Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven**, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us **keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.**" - 1 Corinthians 5:2, 6-8 [*see Exodus 12*]
- “**A little leaven leaveneth the whole lump.**”— Gal. 5:9 [*Matt. 16:6-12, Mark 8:15, Lk. 12:1*]
- “Moreover, brethren, **I would not that ye should be ignorant... Wherefore let him that thinketh he standeth take heed lest he fall.**” – 1 Cor. 10:1-12 [*see Jude 3-4*]
- “Take heed, brethren, **lest there be in any of you an evil heart of unbelief in departing from the Living God.** But exhort one another daily, while it is called To day; **lest any of you be hardened through the deceitfulness of sin**” – Heb. 3:13 [*see Heb. 10:24-29*]

On the basis that Gentile Christians fail to perform the commandments of Church Purity listed above, they will experience the promises of damnation. By lacking a *furiosus hatred* for what God declares to be unholy, Church Purity is compromised. By pride, men inordinately cleave to *the promises of salvation* and deny **the promises of damnation**. They say in their heart, contrary to the promise of God for damnation, “My good manners cannot be corrupted” (see the contrary in 1 Cor. 15:33), “My Church and myself cannot ever be overcome by leaven” (see the contrary in 1 Cor. 5:2-8 & Gal. 5:9), “My brothers and sisters cannot ever fall” (see the contrary in 1 Cor. 10:1-12), and, finally, “My heart cannot be hardened against God nor will I ever depart from Him” (see the contrary Heb. 3:12-13). Therefore, and, inevitably, the Gentile Christians will be corrupted from good manners (1 Cor. 15:33), leavened by mixed-in sinners (1 Cor. 5:2-8), fallen like backslidden Israel (1 Cor. 10:1-12), and hardened against the God they once served and loved in the beauties of holiness (Heb. 3:12-13, 12:14-15).

According to 2 Corinthians 6:14-7:1, the Gospel call to **holiness** is a conditional command bound with **promises**. The call is a break of **yoke**! Why? The power of the Gospel establishes this purpose of God through regeneration, which is a supernatural severing from unbelievers. The break of **yoke** is a break of **fellowship, communion, concord, and agreement**, and this can be understood when a man understands the work of salvation as a transformation and **separation** from the world. A “divine nature” **segregates fellowship, voids commonality**, and establishes **spiritual enmity** with all unbelievers and this world (2 Peter 1:4). Reception of this Gospel is a reception of “**come out from among them,**” and so we become children of Abraham who did obey his Gospel, “**get thee out**” (Gen. 12:1, Heb. 11:8). If you receive this Gospel, a Gospel that is, in this way, a Gospel of **holiness**, you are received by God and He becomes your new spiritual **Father**, being born again His **son** or **daughter** (2 Cor. 6:18). This is the unavoidable purpose of God in the Gospel: past, present, and forever. Such an *imputation* of holiness as this, causes holy living! When He – the Holy Ghost – indwells unholy humanity, the indwelling is a regenerating, and this begets holy living in *deed* as the manifest qualities of God and Abraham’s seed.

In Israel, God emphatically warned that a *tributary covenant* (or agreement) with the Canaanites would be “a **snare**” (Ex. 34:12) BECAUSE the mixed-in-presence of the Canaanites would certainly compel Israel to sin and apostasy. The Old Testament saints who believed that they *could not* be snared, were snared. The Old Testament saints who believed that they *could not* be made to sin, were made to sin. This snare was wrought by the cohabitation of the people in bodily presence, by the nearness of proximity, and by any relational interaction or communion which would be had thereby, according to the scriptures. This very same snare is emphatically warned against in the New Testament (here in metaphorical language), saying, “a little leaven leaveneth the whole lump” (1 Cor. 5:6). What God said through the Spirit of Inspiration, God meant! When He said, “a little leaven leaveneth” (1 Cor. 5:6), He meant, “a little leaven leaveneth THE WHOLE LUMP”! In context and with the correct interpretation and application, this means that *one sinner* turns *the whole Church* of saints into sinners! That which was *Nation-ending* in the Old Testament is *Church-ending* in the New

Testament! This was the contextual and historical situation warned against in 1st century Corinth (see 1 Corinthians Chapter 5). Therefore, we, like Old Testament Israel, must “put away from **among [ourselves]** that wicked person” (1 Cor. 5:13)! Like Old Testament Israel, we must refuse to be “yoked” in “fellowship”, “communion”, “concord”, “part”, and “agreement” with those whom God commands separation from (2 Cor. 6:14-7:1)! Or else like Old Testament Israel, we will be infected, undone, and doomed! Oh, my reader, we DO have **promises of salvation** to obtain and **promises of damnation** to avoid, and every one of them will prove true in our lives!

As the Canaanites did “dwell in the Land” with Manassah (Judges 1:27-28), are unbelievers *yoked* to believers in the Church (2 Cor. 6:14)? As the Canaanites “dwelt among” Zebulun (Judges 1:30), do the unrighteous *fellowship* with the righteous in the Church (2 Cor. 6:14)? As the Canaanites “dwelt among” Naphtali (Judges 1:32), does darkness *commune* with light in the Church of God in Christ (2 Cor. 6:14)? As Israel entered into tributary agreements with the Canaanites, are we in *concord* with Belial, having *part* with infidels, in *agreement* with idols, even though we are the very Temple of God itself (2 Cor. 6:15-16)? While having uncleanness in the war-camp and congregation, do we expect that God will operate in a revival and win the War against Satan and sin (Deut. 23:9-14, 2 Cor. 6:17-18)? While that which “beareth gall and wormwood” (Deut. 29:18) still exists in the New Covenant, do we think that we will persevere in Christ undefiled and un-poisoned (Heb. 12:14-15)? Of a truth, my reader, *The Kingdom of God* does operate in the New Testament paralleling Old Testament Israel because, evidently, Gentiles have become Israelites! In a situation of mass defection (saints turning to sinners), Moses commanded,

“slay every man his **brother**, and every man his **companion**,
and every man his neighbor” – Ex. 32:27

Those brothers and friends, no matter how dear, when they conflict with the purposes of God’s Church in the local assembly, they must be dealt with severely, my reader, as a thrusting sword against a fighting body. These are soldier-like death penalties to Church-army defectors. Our Divine-Captain, sword-in-hand (Josh. 5:13), commands that we “slay every man [our] brother” who is a defector. Every Spirit-filled saint, sword-in-hand, slays and slays – killing sin – or sin will be killing him. It is written, “Cursed be he that doeth the work of the LORD deceitfully, and cursed be he that **keepeth back his sword** from blood” (Jer. 48:10) ...even so, my reader, are you cursed? If we do not follow our sword-drawn Commander into the battle, our Commander – Jesus Christ – will turn His sword upon us! If we do not slay with our God-given sword, “the sword of the Spirit which is the word of God” (Eph. 6), then Christ will slay us with His sword (Rev. 2:16)! If you run not with Him in His charge, He will turn, change direction, and run after you! Do you know Him who foretold the event, saying, “He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad” (Matt. 12:30)? Do you know Him who commanded, “SMITE: let not your eye spare, neither have ye pity: SLAY UTTERLY old and young, both maids, and little children, and women...and BEGIN at My Sanctuary” (Ezek. 9:5-6)? Do you know Him who said, “Judgment must begin at the House of God” (1 Pet. 4:17)? Do you know Him who threatens “His people”, *first of all*, with judgment and vengeance (Heb. 10:30-31)? Christ, personally offended and vengeful, forewarns His regenerate people of a sword-battle in which He will FIGHT, SLAY, and KILL rebels from His army ranks – sinning saints! Oh, my reader! He said, “Repent; or else I WILL COME unto thee quickly, and will FIGHT against them with the sword of My mouth” (Rev. 2:16)! “All sinners of My people shall die by the sword, which say, The evil shall not overtake nor prevent us” (Amos 9:10)! “These things saith He which hath the sharp sword with two edges” (Rev. 2:12)! Is this your *Jesus*?

“And out of His mouth goeth a **sharp sword**, that with it He should **smite the nations**: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God.” - Revelation 19:15

“And the remnant were **slain with the sword** of Him that sat upon the horse, which **sword proceeded out of His mouth**: and all the fowls were filled with their flesh.” - Revelation 19:21

“But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall **smite the earth with the rod of His mouth**, and with the breath of his lips shall he slay the wicked.” - Isaiah 11:4

“And He hath made my mouth **like a sharp sword**; in the shadow of His hand hath He hid Me, and made me a polished shaft; in His quiver hath He hid Me;” - Isaiah 49:2

“And He had in his right hand seven stars: and **out of His mouth went a sharp twoedged sword**: and His countenance was as the sun shineth in his strength.” – Rev. 1:16

Brethren, it is written, “slay every man his brother, and every man his companion” (Ex. 32:27), to the end that we, in the New Testament sense, disallow the House of God from becoming, by our lack of judgment (1 Cor. 5:13), “a den of thieves”, a habitation which we would be commanded to “enter not”, “go not”, “avoid it”, “pass not by”, “turn from”, and “pass away” (Prov. 4:13-16), because it remains unpurged. Walking, standing, and sitting, my reader, **WHO** are we? Are we those who, in a New Testament sense, “walketh not”, “nor standeth in the way”, “nor sitteth in the seat” (Psalm 1:1)? “It is written, My House shall be called the House of Prayer; but ye have made it a den of thieves” (Matt. 21:13)! WOE to us, if we live in a generation where God has left the professing Church, the so called “House of God”, for it has become a House of Sinners. This House of Sinners is a slaughterhouse of saints! Saints who should have, like Jeremiah, “sat alone” (Jer. 15:17), but instead they assembled with the mockers. Oh! The prophetic WOE is upon us! The “strong delusion”, the generation-wide “FALLING AWAY”, alas, our Church *congregants* are mostly *castaways*! My reader, the time is now! The Church on the corner is made up of strongly deluded people who have “pleasure in unrighteousness”, who are from God, fallen away! Will these “Christian” assemblies of habitual-sinners obtain the blessed promise of God, “I will receive you” (2 Cor. 6:17-18)? No, my reader. God will say to them what He said of old: “When ye come to appear before Me, who hath required this at your hand, to tread My courts...the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting” (Isa. 1:12-13)! In such a generation, Jeremiah said, “I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of Thy hand: for Thou hast filled me with indignation” (Jer. 15:17). What about you? Will you learn to “**put a difference**” in those things which God commands **differentiation**? Will you “**put away** from **among yourselves** that **wicked person**” (1 Cor. 5:13)? Or will you follow the abominable hypocrisy of former generations, of whom it was written, “But unto **the wicked** God saith, What hast thou to do **to declare My statutes**, or that thou shouldst **take My Covenant in thy mouth**? Seeing thou hastest instruction, and castest My words behind thee” (Ps. 50:16-17)?

The Image of Sword-Drawn-Fury, Going Forth to War

As terrifying as this image may seem (see in Josh. 5:13-15, for example), it should communicate mercy to genuine believers of the Gentile Church Age. With God’s people fixated in amazement at their sword-drawn Master, courage rises! They are empowered to sally forth and *seize the promises of God* as the spoilers after a War in which they did not fight! Remember the context of old, my reader: When the sword-drawn Captain went forth to war against Canaan, He drew His sword to **slay until every promise was possessed by God’s people, until every force of enmity was slain under the blade of His merciless fury!** The fury which compelled him to unsheathe the sword and slay, was a *saving fury* which won salvation for God’s people; and speaking on this wise, it was written, “Cursed be he that doeth the work of the LORD deceitfully, and **cursed be he that keepeth back his sword from blood**” (Jer. 48:10).

All of this fearful and glorious imagery exists to personalize the experience of New Covenant salvation in the richness of Old Testament history and typology. You see, the act of judgment was killing the Canaanites (because this was the judgment of God against sin –Ezek. 18:4), and what was shocking is how, historically speaking, the acts in which God destroyed and damned men (the Canaanites) - being infuriated in wrath thereto - are the very same acts by which God saves men in the New Covenant! This reveals to all men the same God existing in both Testaments, contrary to popular opinion. Because saving mercy is taught and preached in this way, the recipients of mercy are made to understand the true meaning of **GRACE**: *by grace* they are made accepted but their person is utterly unacceptable; *by grace* they are an object of God’s delight but their person is an object of God’s fury; *by grace* they are loved by God but their person is abhorrent to God; *by grace* they are forgiven of their sin because their person, which was the source of all sin, was uprooted, eradicated, and killed; *by grace* they are welcomed into Heaven because they underwent the self-annihilation of a crucifixion! Hallelujah!

The City of Jerusalem

“Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing **City**, but we seek **One** to come.”– Hebrews 13:13-14

All children of God in the New Testament are citizens and children of *The City of Jerusalem*. The apostle Paul claimed that salvation originated from *this location exclusively*, in Galatians 4:21-31; behold, my reader, he called the City, “**Jerusalem** which now is” or “**Jerusalem** which is above” (Gal. 4:25, 26). All citizens of this City gain their status by birth, thus Paul affirmed them to be “**born after the Spirit**” (Gal. 4:29). Make no mistake about it, my reader, the apostle Paul goes so far to say that *The City of Jerusalem* is, furthermore, “the mother of us all” (Gal. 4:26), speaking in reference to the family of God in Christ; these are no uncertain terms! Nevertheless, my reader, what does Paul mean when he calls Jerusalem, “Jerusalem which is above” (Gal. 4:26)?

This **Jerusalem** is not of flesh, of the earth, or of the natural man, thus it cannot be perceived by mankind in of themselves. Apart from the influence of the Spirit of God, whereby men become born again, humanity cannot see the Kingdom of God (John 3:3). It is an alien place, an otherworldly place, but not to Christians! To them, the writer of Hebrews said, “**ye are come** unto...**the Heavenly Jerusalem**” (Heb. 12:22) ...but how? Christians have already come to the Heavenly Jerusalem *spiritually* and *legally* speaking, but they wait for the manifestation of their Homeland to come down out of Heaven from God *physically* speaking (Rev. 21:1-2). Until then, Christians are foreigners on earth who are native to Heaven and abide by its customs... therefore they are **strangers**.

Christians are strangers on earth because **GOD IS A STRANGER** – He is an enemy and alien to this world, and when we walk in Him we will be “as He is” (1 Jn. 2:6). God is otherworldly because He is not of this world. Why? It is written, “The whole world lieth in wickedness” ([1 John 5:19](#)). Contradicting this world are those twice-born Christians who were born of another world. Therefore, they are not “**of the world**” ([1 John 2:16, 4:5](#)). They are free from the “pollutions of the world” ([2 Peter 2:20](#)), and this is because they are “**of God**” ([1 John 5:19](#)), or, “**of the Father**” ([1 John 2:16](#)). To be a **stranger** is to be *born from another origin* than that of this world’s natives who are countrymen of carnality. They are natural men, born “of blood”, and they need to be born into a family of lineage that is “**of God**” ([1 John 1:13](#)), thus it is written that we are **hated, otherworldly strangers, suffering in this world but ruling in “the world to come”** ([Mark. 10:30, Lk. 18:30, Heb. 2:5, 6:5](#)). To be a stranger is to be a man in a foreign land, far away from what is called home. A traveler is not a treasurer. They are far away from what they call “treasure” ([Matt. 6:21](#)). All their time here on earth is but “**sojourning**” ([1 Pet. 1:17](#)) – “this world is not my home, I’m just a-passing through, my treasures are laid up somewhere beyond the blue” (“This World is Not My Home”, Jim Reeves).

If you are rejected by this world, then you are worthy to be received by God ([2 Thess. 1:4-5](#)). If you can be “heard” by this world, and you “hear” them, then you cannot “hear” God or His people, comparatively as if you and they speak a different language or a foreign tongue, and everything is rendered strange. If you are ashamed of God, then He will be ashamed of you, but if you confess, live in, and preach God, then this world will be ashamed of you. Christians “desire a better country” than this world and do therefore confess the Lord, “wherefore God is not ashamed to be called their God” ([Matt. 10:32-40, Heb. 11:16](#)). To be “**godly** in this present world” ([Titus 2:11-14](#)) is to be anti-god against “the god of this world” ([2 Cor. 4:4](#)) – “as **lights** in the world” ([Php 2:15](#)) against the “rulers of the darkness of this world” ([Eph. 6:12](#)).

For this reason, if we walk in the flesh by denying the gospel call ([Gal. 5:24-25, 6:14](#)), then we become **friends with the world**, and also, **enemies** and **adulterers** to God ([James 4:4](#)). We must not be friends with the devil, who is “the god of this world” ([2 Cor. 4:4](#)), who also is called the “prince of the power of the air” ([Eph. 2:2](#)). If we make friends with him, then the devil’s spirit will work in us. Then, we are not “**obedient children**” of [1 Peter 1:14](#), but rather, we are the “**disobedient children**” of [Ephesians 2:2](#). If we are **friends with God**, we are **enemies of the devil**, and if the devil’s spirit rules in this world, therefore is the world full of the chaos of carnality, while we, the anarchists against the devil’s

tyranny, are those **holy ones** who are not “taken captive by him at his will” (2 Tim. 2:26). As for the devil’s sinful world, love it not, or else it is adultery to God (Jas. 4:4)! A **stranger** does therefore know no man, as chaste “**virgins**” (2 Cor. 11:2-4, Rev. 14:4), for we are preserved for heaven’s Bridegroom. All those that indulge in carnality rather than spirituality will die (Rom. 8:13). Strangers are those that do not – this is our “**strangeness**” (1 Pet. 4:1-4) – that we “abstain from fleshly lusts”, because “God is Spirit” (John 4:24) and not flesh! “No flesh should glory in His presence” (1 Cor. 1:29). “We are the circumcision which **worship God in the Spirit**, and rejoice in Christ Jesus, and have no confidence in the flesh” (Php. 3:3), the “**true worshippers**” of God (John 5:23).

New creatures (2 Cor. 5:17) walk in the “**new man**” (Col. 3:10), which is “**newness of life**” (Rom. 6:4) in Jesus’ living Person and “**name**” (Col. 3:17), therefore all such persons are strangers in a world of fallen men. New men belong to a new world, the “**New Jerusalem**” (Rev. 21:2), the “new Heaven and a new Earth” (Rev. 21:1), where dwelleth Him Who said, “Behold, I make all things new” (Rev. 21:5). God is “**HOLY, HOLY, HOLY**” (Rev. 4:8), His Spirit is a “**Holy Spirit**” (1 Thess. 4:8), and those that walk in Him are “**holy**” (Heb. 12:48), therefore they are not strangers, but citizens and friends of “**the Holy City**” (Rev. 21:2), for none other “may enter in through **the Gates** into **the City**” (Rev. 22:14). “There shall in no wise enter into it any thing that **defileth**” (Rev. 21:27). God is a Holy Spirit, The Stranger of this unholy world, and so are all those that live and move in Him. Therefore the world does “think it strange that” we “run not with them to the same excess of riot, speaking evil” (1 Peter 4:4), but this is no surprise! We should “think it not strange” (1 Peter 4:12) that they are offended at our strangeness. Christian, the world is “where thou dwellest, even where Satan’s seat is” (Rev. 2:13), but you are “made” to “sit together” with Christ (Eph. 2:6) “far above all principality and power” (Eph. 1:21), therefore you must walk according to another King’s Reigning Rule – “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). If we “walk as men” (1 Cor. 3:3), then we do walk in sin, but if we “walk in Him” (Col. 2:6), then we will walk contrary to every earthly rule (Php. 3:16-21). Therefore a Christian has “a desire to depart” rather than stay on earth (Php. 1:23), because, to look to God is to look away from this world, and again, to look for the world to come “wherein dwelleth righteousness” is to look away from this world wherein dwelleth sin (2 Peter 3:13).

God is a stranger, so that the world knows Him not (1 John 3:1). If you are saved, it is because you have come to know Him who the world does not know (1 John 2:4). Oh, my reader, how many false Christians will come before the Gates of God’s eternal Kingdom and boldly declare, “Open up the doors of entrance for me!” Why? The Kingdom of God is what they sang about, stood praying unto their entire lives, and then, at last, they think that they shall arise to claim the crown of eternal life as their own. Shockingly, this interaction is prophetically recorded for us in inspired scripture.

“**Strive** to **enter in** at **The Strait Gate**: for many, I say unto you, will **seek to enter in**, and **shall not be able**. When once the Master of the House is risen up, and hath **shut to the door**, and ye begin to **stand without**, and to **knock at the door**, saying, *Lord, Lord, open unto us*; and He shall answer and say unto you, **I know you not whence ye are**: Then shall ye begin to say, *We have eaten and drunk in thy presence, and thou hast taught in our streets*. But He shall say, **I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity**. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, **in The Kingdom of God**, and you yourselves **thrust out**. And they shall come from the east, and from the west, and from the north, and from the south, and shall **sit down in The Kingdom of God**. And, behold, there are last which shall be first, and there are first which shall be last.” – Luke 13:24-30

Imagine it, my reader! These are **earthly men** pounding on **Heaven’s Gates**, demanding entrance into *The Heavenly Land*. With what contortion of face would the Lord of that Land disdain the nation from whence these people came? With what furious denouncement would He reject their person? With what arguments would He make known to them how unacceptable they are (by their *race, skin color, and language*, and by their *familial and nationalistic alliances* which are at enmity against the Lord of Heaven – Rom. 8:1-13)? With what contortion of face does a foreigner listen to the garbled tongue of another nation... even so, these men are strangers to God – and look! – He is contorted and astonished in displeasure at their boldness before His **Gates**. What unfounded and unacceptable boldness!? When **an earthly man** pounds on **the Gates** of **The Heavenly City**, Heaven’s Porters, looking down, wonder how the man is demented. With

contorted faces of holy-disgust, they would say, 'Heaven is for **heaven-born men**, men who walk according to the rule and Law of a **heavenly citizen**, but you are **an earth-born earthly-man!** You, oh man, are a stranger to this Holy Land! You are a foreigner to God and a native to fallen man. Don't you know that behind these **Gates**, "there shall in no wise enter into it any thing that **defileth**, neither **whatsoever worketh abomination**, or **maketh a lie**: but they which are written in the Lamb's book of life'" (Rev. 21:27). Upon hearing this the earthly man would cease from pounding upon **the Gates** like as it was written, "he was speechless" (Matt. 22:12). The man would stand still and wonder, being utterly aloof. He would be dumbfounded because he is unknowledgeable of the truth. What truth?

The "Language" Barrier: 1 John 4:5-6, Luke 10:16, John 6:63, 7:16-17, 8:37, 43, 47, 1 Corinthians 2:14

Heaven-Born Citizens Belong to Heaven's Country: John 3:3, Ephesians 2:18-19, 1 Peter 2:9-11, 1 Corinthians 8:3, 1 Corinthians 3:22-23, Hebrews 11:13-16, 13:13-14

Heaven's principles and affections cannot be *comprehended* by earthly men (John 1:5). Yes, therefore did Heaven's Porters speak a *different language* than the earthly man; this is the reason that he could not *understand*. You see, spiritual words can only be understood by a spiritual man, but this man was an earthly man. To vindicate the righteousness and true holiness of God, it was written, "Blessed are **they** that **do His commandments**, that they may have right to the Tree of Life, and **may enter in through the Gates of the City**. For **without** are **dogs**, and **sorcerers**, and **whoremongers**, and **murderers**, and **idolaters**, and **whosoever loveth** and **maketh a lie**" (Rev. 22:14-15). All earthly men will be irrevocably "thrust out" (Lk. 13:28) of this **City & Kingdom**. They will begin to shout to the Lord who dwells beyond the **City Gates**, saying, "Lord, Lord, open unto us" (Lk. 13:25)! But the Lord of that **City** will say unto them, "I know you not whence ye are" (Lk. 13:25)! This means, by interpretation, "I know not where you are from!" You see, this man was an unrecognizable person from an unrecognizable race, a place that is foreign to the **Land, Country, and City of Heaven** (Heb. 11:13-16, 13:13-14, Jn. 14:2-6, 1 Pet. 2:9-11, 2 Pet. 3:10-14, Rev. 2:26-28, 3:4-5, 12, 20-21). But then the earthly men will reply, "We have eaten and drunk in Thy presence, and Thou hast taught in our streets" (Lk. 13:26)! Yet again, the Lord of Heaven will say, "I tell you, I know you not whence ye are; depart from me, all ye **workers of iniquity**" (Lk. 13:27)! The Lord Jesus has told us before what would happen so that we might take heed. All those who expect to be crowned as a joint-heir with Christ in **the New Jerusalem** need to take heed to what the Lord Jesus did forewarn, saying,

"Behold, I come quickly: **hold that fast which thou hast, that no man take thy crown**. Him that **overcometh** will I make **a pillar in the Temple of my God**, and he shall **go no more out**: and I will write upon him the Name of My God, and the Name of **the City of my God**, which is **New Jerusalem**, which cometh down out of Heaven from my God: and I will write upon him My New Name. He that hath an ear, let him hear what the Spirit saith unto the Churches." – Rev. 3:11-13

In summation of all the aforementioned scriptures, the identity of the children of **The City of Jerusalem** in the New Testament are: **saved** (Gal. 4:25-26, Heb. 12:22), **persecuted** (Heb. 13:13-14, 2 Thess. 1:4-5), **strangers to the earth** (1 Jn. 2:6, 16, 4:5, 5:19, Titus 2:11-14), **lights in the world** (Php. 2:15), and **rulers in the world to come** (Mk. 10:30, Lk. 18:30, Heb. 2:5, 6:5). In harmony with this identity, and notably, the entire lifespan of these individuals on earth is called **sojourning**, *mere* sojourning! They *are sojourners!* Rightly said, because these people are **citizens of the Heavenly City, Jerusalem** (1 Pet. 1:17, Heb. 12:22, Mk. 6:21), the place where they long to be (Ps. 137:1-9, Isa. 62:6)! You see, they "**desire** a better country", "wherefore God is not ashamed to be called **their God**" (Matt. 10:32-40, Heb. 11:16). Let us remember! They are **godly** because they are *born* of **the City of God** (Ps. 48:1, 8), and **sinners** are **worldly** because they are *born* of **the World** (1 Jn. 4:5-6, 2 Cor. 4:4, Eph. 6:12). **New men** belong to a New World, the "**New Jerusalem**" (**Rev. 21:2**), the "New Heaven and a New Earth" (**Rev. 21:1**), where dwelleth Him Who said, "Behold, I make all things new" (**Rev. 21:5**). Let us remember! God is "HOLY, HOLY, HOLY" (**Rev. 4:8**), His Spirit is a "Holy Spirit" (**1 Thess. 4:8**), and those that *walk in Him* are "**holy**" (**Heb. 12:48**), therefore they are not strangers, but **citizens** and **friends** of "**the Holy City**" (**Rev. 21:2**). None other "may enter in through **the Gates** into **the City**" (**Rev. 22:14**)! This **holy people**, they are *not* **friends of the World** nor are they **adulterers against God** (Jas. 4:4, 2 Cor. 11:2-4, Rev. 14:4), like all the **disobedient children** are (Eph. 2:2). They are, rather, **friends of God** and **enemies of the devil** (Jas. 2:23), and this is their **strangeness** (1 Pet. 4:1-4). They are "**true worshippers**" of God, having **died to flesh and sin** (2 Cor. Jn. 5:23, Php. 3:3,

Rom. 8:13, 1 Cor. 1:29). These are **heaven-born men** and **heavenly citizens** who are **free from iniquity!** Therefore, they are **recognizable men** who are welcomed into **the Heavenly Gates of the Jerusalem** (Lk. 13:24-30, Rev. 3:11-13). “**Blessed**” are these men, because they “**do His commandments**” (Rev. 22:14-15)! All other men are **foreigners** and **aliens**, *unrecognizable* to God and *unwelcomed* into **the City of Jerusalem** both now and at the Consummation, understandably so!

Mount Zion

“The sun and the moon shall be darkened, and the stars shall withdraw their shining. **The LORD also shall ROAR out of Zion**, and **utter His VOICE from Jerusalem**; and **the heavens and the earth shall shake**: but the LORD will be the hope of His people, and the strength of the children of Israel. So shall ye know that I am the LORD your God **dwelling in Zion, My Holy Mountain**: then shall Jerusalem **be holy**, and there shall **no strangers pass through her any more.**” – Joel 3:15-17

It was never Lawful that strangers would pass through and defile *Mount Zion*. According to scripture, it is a holy, sanctified, and separated *Mountain* (exhaustively addressed formerly). In the New Covenant, the inspired writers gave specific focus to salvation in terms of Mount Zion, saying, “**Ye are come** unto *Mount Zion*”. How can Gentile-Christians (who are **strangers** according to the flesh) ascend up and come unto *Mount Zion*? The apostle Paul declared of them, “ye are **no more strangers** and **foreigners**, but **fellowcitizens** with **the saints**, and of **the Household of God**” (Eph. 2:19). By the merit of Christ’s blood the Gentiles are sanctified and indwelt by the Holy Spirit (“*For though Him we both have access by one Spirit unto the Father*” – Eph. 2:18), thus they are holy. They have become a part of the populous that can answer well to the ancient question, “**Who shall ascend The Hill of the LORD**” (Ps. 24:3)?

“**Ye are come** unto **Mount Sion**” – Hebrews 12:22

This Mountain is argued to stand-apart from all others, as a *holier* and *greater* Mountain than Sinai; meaning that it is *more* unapproachable, set-apart, and guarded than Sinai (see Heb. 12:18-29). This is because Mount Zion does mount-up a greater Prophet and Mediator than Moses, for a greater Covenant than the Old Covenant: “Jesus the Mediator of the New Covenant” (Heb. 12:24). In the light of these *superior attributes* of Zion - the Mountain of a greater Prophet and Covenant - we are warned to keep-up a *greater* obedience to the voice which comes from Zion. It was written, “See that ye refuse not Him that speaketh. For if they escaped not who refused him that spake on earth, *much more* shall not we escape, if we turn away from Him that speaketh from Heaven” (Heb. 12:25). When the writer of Hebrews was declaring all the superior characteristics of Mount Zion in comparison to Mount Sinai (in Hebrews 12:22-24), he was not arguing away the fact that upon Zion speaks a greater Voice from a more furious Fire than Sinai’s terrifying display which Moses quaked to behold. It was prophesied of old that “the LORD also shall ROAR out of **Zion**”, not out of Sinai (Joel 3:15-17). The writer of Hebrews argues that the voice out of **Zion** is more inescapable and more powerful than the voice which was out of Sinai; for then, only Sinai quaked, but the voice out of Zion will SHAKE THE WHOLE WORLD! All these points considered (Heb. 12:25-29), the Christians of the New Testament are instructed to abide in a certain *spiritual frame* before the Almighty. The writer of Hebrews postures himself into the frame, saying, “let us have grace, whereby we may serve God acceptably with *reverence* and *godly fear*. For our God is **A Consuming Fire**” (Heb. 12:28-29)! Let it shock you, my reader, that the God of the New Testament is still **A Consuming Fire**! [For a more thorough study of this, see “[Holy Mount Sinai](#)”, “[The Call, Mount, and Fear of the Prophet Like Unto Moses – Jesus Christ](#)”, and “[Zion is the Mountain of our Covenant](#)”].

“And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the Covenant, which the LORD hath made with you concerning all these words. Then **went up** Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And **they saw the God of Israel**: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: **also they saw God, and did eat and drink.**” – Exodus 24:8-11

The privileges of those who ascended Mount Sinai were apparent: “they *saw* God and did *eat* and *drink*”. What a staggering experience! But how *much more* is this the experience of those who have ascended up Mount Zion (Matt. 18:20, Heb. 12:22), henceforth to be exercised by the voice and power of the world to come (Heb. 6:4-5), eating and drinking in His presence and glory (Matt. 4:4, John 6:53-56, Matt. 22:1-14; Lk. 22:16-18, 30, Lk. 12:37, Lk. 14:15, Matt. 8:11, Rev. 19:9)!

CHAPTER #17

The Temple, Tabernacle, House, & Sanctuary of God

Section #1: In The Old Testament – *how it was*

Section #2: In The New Testament & in The Consummation – *how it is & how it will be*

Section #3: In Conclusion to Chapters 15, 16, & 17

Seeing that *The Temple, Tabernacle, House, & Sanctuary of God* all speak of the same place but in different stages of time, while the former section spoke of different places and locations, this section will not be delineated in subject categories like the former was. These four different stages of the same place will be surveyed interchangeably to enlarge our understanding of this one single location – The Most Holy Place. Our study of this place will include two major sections instead of three: *how it was* in the Old Testament and *how it is* in the New Testament. For the sake of fluidity and simplicity in our study, the third section (*how it will be* in the Consummation) is generally interwoven throughout the other two sections but primarily addressed in the second section.

In The Old Testament – *how it was*

Hitherto, let us look at the most segregated kind of *congregation* or *assembly* that existed in the Land of Israel, gatherings before or within *The Temple, Tabernacle, House, or Sanctuary of God*. Remembering, my reader, that there are more and less holy places, and seeing that the House of God is *most holy*, we can understand that the gatherings before or within this place are regulated with the utmost strictness, beyond all other places.

Under holy apparitions the psalmist exclaimed, “How **amiable** are Thy Tabernacles, O LORD of hosts” (Ps. 84:1)! My reader, do you know it? Do you know “how **amiable**”? If you knew it, then you too, like David, would have “**one thing**” as your life-long goal. David said, “**One thing** have I desired of the LORD, that will I seek after; that I may dwell in the House of the LORD all the days of my life, to **behold the beauty of the LORD**, and to enquire in His Temple” (Ps. 27:4)! Do you know the experience? Are you amazed at the reality? That in God’s House, God is! Have you seen “the beauty of the LORD” (Ps. 27:4)?! Oh, how happy is the man that can say, “LORD, I have loved **the habitation** of Thy House, and **the place** where Thine honour dwelleth” (Ps. 26:8)! *The place* is for *the Person* – God Almighty – and seeing that this place is physically “before Him”, the preciousness of the materials used, the beauty and perfection of human craftsmanship involved, and the specific design of its size, organization, and all were of specific regulation and command. For good reason the scripture declared, “Honour and majesty are **before Him**: strength and beauty are in **His Sanctuary**” (Ps. 96:6). With strict and specific instruction God designed the structure of inanimate objects which would be arrayed “BEFORE HIM”, for these things housed Him! This is understandable, these are God’s *chosen objects*, but how much more His *chosen people*? If the objects which were before Him were so designated, chosen, and specified, how much more the people who stand before Him? Like the place, the inanimate objects and materials, so it is with the persons who appear before God, they all, by requirement, must “worship the LORD in the beauty of holiness”

(Ps. 96:9, 29:2)! God, “whose Name is Holy” (Isa. 57:15), requires that the *place* and *persons* which are before Him be **holy**. Wake up my reader! Is it still a light matter for you to stand before God in what you call your *local Church*? I beg you to keep reading, and hear your God!

“**Who** then is able to **stand before Me**?” – GOD Almighty (Job. 41:10)

“**Blessed** is **the man** whom thou **choosest**, 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

Is it a small thing for you, my reader, to enter into the gates of the Lords House? God, making a declaration that He is of incomparable fierceness, asked the awful question, “Who then is able to stand before Me” (Job 41:10)? **Judgment** is upon all who, God says, “enter in at **these Gates** to worship the LORD” (Jer. 7:2). These are **the gates** of “the LORD’S House” (Jer. 7:2), “The Temple of the LORD” (Jer. 7:4), whereat God WILL NOT suffer the presence of wicked men! If the wicked “come and stand before Me in this **House** which is **called by My Name**”, God says, He will cast them out of His sight (Jer. 7:10-15)! “Behold, even I have seen it, saith the LORD” (Jer. 7:11), “I will cast you out of My sight” (Jer. 7:15). Therefore, the psalmist declared, “**Blessed** are they that dwell in Thy House”, because all those who are expelled therefrom - **WOE** is upon them (Ps. 84:4)! Heaven has always been populated with the “**blessed**” of humanity, and hell? Hell is humanities “**woe**” (Lk. 6:20-26)! This means that the House of God is for *heaven’s citizens*, *God’s household*, and not for any other nation or family. Those who enjoy the House of God on earth, enjoy it in heaven. Praise God! To approach unto and stand before God ON EARTH, my reader, in His earthly House, this is a Divinely-empowered experience! It is written, “**Blessed** is **the man** whom thou **choosest**, 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).

The Persons Who Stand Before God – *segregated by sanctification*

“What hath My beloved to do **in Mine House**, seeing she hath wrought lewdness with many” (Jer. 11:15)?

All people who came to stand before God in this place, even those who were not Levites, had to be “**cleansed**” according to the **purification** of the **Sanctuary**” (2 Chron. 30:19). The House of God is, in essence, a contradiction to wickedness, and by location it is at enmity to those persons that “dwell in the tents of wickedness” (Ps. 84:10). The two places and their inhabitants are contrary one to another – as the essence of light to darkness. You may profess that you are beloved of God, and you may be, but what if God said to you and your Church, “What hath my beloved to do in **Mine House**, *seeing* she hath wrought lewdness with many” (Jer. 11:15)? According to God, do you deserve to be in His House? Those that are within God’s House, “they will be still praising [God]” (Ps. 84:4), those that are expelled outside are those to whom God said, “when thou doest evil, then thou rejoicest” (Jer. 11:15). My reader, you pray in God’s **Name**, profess God’s **Name**, speak in God’s **Name**, and gather together with others, as you suppose, in God’s **Name**, but have you ever been terrified to do so? Wonder at this: any inanimate man-made structure or spiritually-built living organism, whether visible or invisible, if it be a place where God has recorded His **Name**, or in other words, it is a place where God’s **Name** resides, one should be careful so as to never approach this place with ungodly simplicity! For, remember, God said of the Angel, “**My Name** is in him” (Ex. 23:20-21). Even so, also, where God’s Name resides God forewarns: “BEWARE OF HIM, and obey his voice; for he will not pardon your **transgressions: for My Name is in him!**”

Seeing that [God is among the people of Israel](#), He warns of danger and death. He is [the invisible Executioner](#), the eminent Person and Presence which is to be reckoned with, and with His gaze scanning the horizon, going to and fro, He speaketh on this wise, “I WILL...and WILL”, but my reader, what will He do? Imagine His scanning gaze stopping upon you - oh man! - and do you know what He will say? God said of old, “**I will set my face against that man, and will cut him off from among his people**” (Lev. 20:3)! Since the Lord is among Israel, His face readily beholds sin in a manner different from the rest of the nations - [what He readily beholds He readily judges!](#) Therefore, because God is in the midst of Israel, what Israel does is [before His Face](#). He is beholding it, and at the experience of certain sins He will turn

His face toward you to **set it against you**, for harm and destruction. When Israel sins, they *do not* sin as heathen nations that are “aliens from the commonwealth of Israel, and strangers from the Covenants of promise, having no hope, and **without God** in the world”, they sin as a Nation that is “**nigh unto God**” (Deut 4:7) and “separated” “from all the people that are upon the face of the earth”. In other words, Israel is with God and God is with them (Ex. 33:16). Since His presence is with them (Ex. 33:14, 16, 34:9-10) in the Sanctuary, when Israel sins they do, God says, “**defile My Sanctuary**” and “profane My holy name” (Lev. 20:3). Seeing that He is in the Sanctuary, God does judgment by **setting his face against men!** God sets his face against men who “bear” their iniquity, iniquity which God forewarned of, because it would offend the Lord’s holiness and defile His Tabernacle! Thus, He said again, “**Sanctify yourselves** therefore, and be ye **holy**: for **I am the LORD your God**. And ye shall keep my statutes, and do them: **I am the LORD which sanctify you**” (Lev. 20:7-8). God commands that there be no wickedness committed, and if any is committed, there must be an atonement made. The death of the guilty can absolve the wrath of God, but if a non-human atonement cannot bear the guilt of the wickedness which men committed, then literally, the wicked persons, the sinners themselves must die! They all must die until, God said, “**there be no wickedness among you**” (Lev. 20:14)!

“Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the **Sanctuary**, O Lord, which thy hands have established.” – Exodus 15:17

“And let them make Me a **Sanctuary**; that I may **dwell among them**.” – Exodus 25:8

“...in all places where I record My Name **I will come unto thee**, and I will bless thee.” – Exodus 20:24

Because the Sanctuary was the place where God was (Ex. 15:17, 25:8), it became a place whereupon God’s name was called, as if the object itself bore the very reputation of God, and what you did to it, you did to God. Seeing that God was therein, the Sanctuary was a place of revelatory, eye-opening experiences where men saw God (Ps. 63:2), His ways, works, and purposes (Ps. 68:24, 77:13), and therefore all men were compelled to look thereto for help from God (Ps. 20:2). With the purity and livelihood of the Sanctuary secured, salvation was secured. When men were assured the Temple was well, they rested assured that their salvation was well (Ezek. 37:26, 28, Dan. 11:31). The inspired writers understood the health and setup of the Sanctuary to be the method and means for Israelite prosperity and peace (Ezek. 37:26). At the happening of Israel’s peace with God, power overflowed beyond their borders until, as it was written, “the heathen shall know that I the LORD do **sanctify** Israel, when My **Sanctuary** shall be in the midst of them for evermore” (Ezek. 37:28). Is it any marvel then why the Sanctuary is called, “the Sanctuary of strength” (Dan. 11:31)?

So many people have burden and zeal to pray for and evangelize sinners, but they do not understand that, if we were rightly related to God – His House – then God would break forth upon sinners with unfathomable power. Instead, all our prayers that we pray are usually *below* we can ask or imagine, and furthermore, all the unction and efficacy in which we labor in evangelism is *weak, powerless, and shameful* when compared to the New Testament witness. How is it that we can be so fallen, so far removed from our God that did, that does, that will do “exceedingly abundantly *above all* that we ask or think, according to the power that worketh in us” (Eph. 3:20)?

Like Leonard Ravenhill once said, “Save the Church, save the world!” This means that if we saved the Church we would save the world! If we would build God’s House, He would be glorified (Hag. 1:8)! If we would make our ways and our doings right, God would break forth upon the heathen! None would say, “Where is their God” (Joel 2:17), any longer! Think of it, my reader. Was it even possible for there to be an OT revival if men “[took] away the daily sacrifice” (Dan. 11:31)? How then, for us in the NT, will we see a revival upon saints which will overflow upon the heathen if, alas, we do not even have [the daily sacrifice](#) perfected? Wouldn’t it be more pertinent to be burdened for [the wrath-absolving labors](#) of the NT Priesthood, if indeed we desire to take ground from the gates of our alien-enemies of hell round about us [see God’s curse: “[Stripped of Power and Success at War](#)”]?

The Code of the Priesthood

A Sanctuary is a “cleansed” place (Ezek. 45:18) which was ruled by “Laws of purification” (2 Chron. 30:19). Such a place as this required *ministers* (“them that **keep the charge** of the Sanctuary” -Num. 3:32), and they too, like the actual place, needed to be purified, cleansed, and sanctified. The *ministers* of the Sanctuary were the Levites (which included the Priests). They were the foremost class of holy persons who were, above all, called to **stand before God**. The Levites, who entered His “Sanctuary” (Ezek. 44:15-16), and the prophets, who stood before God’s presence (Jer. 15:1, 19), they were the shepherds and pastors of God’s people, and according to scripture they were “chosen” for this office because they were “like” God (“a chosen man” - Jer. 15:19, 49:19, 50:44, 2 Chron. 30:22).

If the common Israelite had to attain an acceptable degree of holiness, how much more those who came nearer to God than they? Beyond others, Priests entered the Sanctuary of God! It was their duty to keep the Sanctuary and House of God. For this purpose, the Levites were chosen to camp directly around the Sanctuary. They were the holy and chosen tribe who, by vocation, God brought near to handle and care for the holy things. Among the Levites, the *Priests* were held to an even higher degree of holiness (Lev. 21:6). Thereby they must avoid profaning God’s Name (Lev. 21:6), for it was said of the Priest, “he is holy unto his God” (Lev. 21:7)! The Lord continues to emphasize, “he shall be holy unto thee: for **I the LORD**, which sanctify you, am holy” (Lev. 21:8) – this is the foundational basis for all God’s commandments! The High Priest, who alone could enter *the most holy place*, was more holy than the other Priests. He could on no occasion touch a dead body, rend his clothes, uncover his head, for in so doing he would defile himself or the Tabernacle of God, and the penalty was DEATH (Lev. 21:10-15). The Lord said, “Neither shall he go out of **the Sanctuary**, nor **profane the Sanctuary** of his God; for the crown of the anointing oil of God is upon him: I am the LORD” (Lev. 21:12).

Putting On, Putting Off, and Washing

To stand before God and survive it, a Priest must “**put on** his linen garment, and his linen breeches shall he put upon his flesh” (Lev. 6:10-11). When leaving the presence of the Lord a Priest would then “**put off** his garments, and put on other garments” (Lev. 6:11). Before a man comes nigh He must “**wash** his flesh with **water** in the **holy place**” (Lev. 16:24). After the goat is released the man who touched the goat must become clean before entering back into the camp, for it is to be kept holy though it is less holy than the Holy place. He shall “**wash** his clothes, and **bathe** his flesh in **water**, and afterward come **into the camp**” (Lev. 16:26). You see my reader, they must be **washed** to enter God’s House (Ex. 30:20-21, 40:12)! Are there no NT “**washings**” for the NT Priesthood (Titus 3:5, Eph. 5:26)? Is there no “**putting off**” and “**putting on**” regulation for those who enter into the NT House of God (Eph. 4:22-24, Col. 3:9-10, Rom. 13:12, 14)?

Blemishes and Perfection

A Priest was forbidden from the Priesthood if he was a man that had “**a blemish**, he shall not approach: **a blind man**, or a lame, or he that hath a flat nose, or any thing superfluous” (Lev. 21:18). Neither could a sacrifice be acceptable if it had a blemish or “any thing superfluous,” the Lord said “it shall be **perfect** to be **accepted**; there shall be **no blemish** therein” (Lev. 22:21). A Priest of the seed of Aaron could not “**come nigh**” having “**a blemish**,” thus the Lord said, “he shall not go in unto the vail, nor come nigh unto the altar, because he hath **a blemish**; that he **profane not My sanctuaries**: for **I the LORD do sanctify them**” (Lev. 21:23). The Priests had to be separate in person and live separate in relations so as to serve the separate-holy things and enter into the holy places of the Tabernacle, otherwise they would defile their holy persons, the holy places, and the holy orders of their employment and suffer death as a consequence. Again, I say, the Levites themselves cannot **eat of the altar** while being **unclean** (Lev. 7:20, 21:17-23). “Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his **uncleanness** upon him, **that soul shall be cut off from My presence**, I am the LORD” (Lev. 22:3). “They shall therefore keep mine ordinance, **lest they bear sin for it, and die** therefore, if they **profane it**: **I the LORD do sanctify them**” (Lev. 22:9). Remember the hallowed words of the Lord in 1 Corinthians 3:17? “If any man **defile the Temple of God**, **him shall God destroy**; for **the Temple of God** is **holy**, which Temple ye are.” And again the Lord repeats in Leviticus, “Therefore ye shall keep My commandments, and do them: I am the LORD. Neither shall ye **profane My holy Name**; but **I will be hallowed among the children of Israel**:

I am the LORD which hallow you, that brought you out of the Land of Egypt, **to be your God: I am the LORD**” (Lev. 22:31-33).

Would to God that the LORD would make the preachers of the New Covenant, otherwise known as rulers (Jas. 3:1, Heb. 13:17), faithful “keepers of the charge of the House” (Ezek. 44:14). The Levites were, foremost of all, responsible for instructing and requiring all other Israelites to keep **clean** and **holy**, by Law. When the Levites were obedient they were said to be, those who “taught the good knowledge of the LORD”, as it was said in Hezekiah’s day (2 Chron. 30:22). They “caused the people to understand the Law: and the people stood in their place. So they read in the Book of the Law of God distinctly, and gave the sense, and caused them to understand the reading” (Neh. 8:7-8), as it was said in Ezra’s day. Would to God, yet again, “the ears of all the people [would be] attentive unto the Book of the Law” (Neh. 8:3)! If the Levites and Priests failed to, God says, “**teach** My people **the difference** between the **holy** and **profane**, and cause them **to discern** between the **unclean** and the **clean**. And in controversy they shall **stand in judgment**; and they shall **judge it according to My judgments**: and they shall keep My Laws and My statutes in **ALL MINE ASSEMBLIES**; and they shall hallow My sabbaths” (Ezekiel 44:23-24), they would be blood-guilty of nationwide murder. If all the people understood their own doings and continued therein, it was national suicide. On individual or nationwide circumstances, **holiness**, **sanctification**, and **cleanness** determined life itself.

Individuals

“But those that encamp before the Tabernacle toward the east, *even* before the Tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, *keeping the charge* of the Sanctuary for the charge of the children of Israel; and **the stranger that cometh nigh shall be put to death.**” – Numbers 3:38

“Whosoever **TOUCHETH** the **dead body** of any man that is dead, and purifieth not himself, **defileth the tabernacle of the LORD**; and **that soul shall be cut off from Israel**: because the **water of separation** was not **sprinkled** upon him, he shall be **unclean**; his **uncleanness is yet upon him.**” – Numbers 19:13

Nationwide

“And the children of Israel spake unto Moses, saying, **BEHOLD**, we **DIE**, we **PERISH**, **WE ALL PERISH**. **Whosoever cometh any thing near unto the Tabernacle** of the LORD shall **DIE**: shall we be **consumed with DYING?**” – Numbers 17:12-13

The Way of Escape

“Ye shall **keep the charge** of the Sanctuary, and the charge of the altar: **that there be no wrath any more upon the children of Israel.**” – Numbers 18:5

Oh, my reader! God has a good answer to Israel’s cry, “shall we be consumed with dying?” But will we understand it? Will we agree with it? As you can see, if the Levites neglected their vocation and failed to instruct the people of Israel, a situation of national security emerged. Look upon them, my reader! Listen to them! Their voices howling and crying out, “WE ALL PERISH!” Saints were turning sinners – Israelites sinners! – and each one of them were, fearfully, in the hands of an angry God! Why? They violated the rules of holiness and profaned holy orders. Evidently, therefore, an Israel without Levitical instruction resulted in nationwide uncleanness and then... national disaster! At such a time, like the following verses will reveal, the Lord condemned the Priests and prophets foremost of all because they, in their negligence and folly, caused the downfall of an entire nation. The old proverb does memorialize such a situation, saying, “Scornful men bring a city into a snare: but wise men turn away wrath” (Prov. 29:8). The Priests and prophets are the wise men, my reader! They are the men who bore the utmost responsibility in Israel! The following utterances of divine fury do confirm this reality, God saying,

“Her *Priests* have violated my Law, and have profaned mine holy things: they have **put no difference** between the **holy** and **profane**, neither have they **shewed difference** between the **unclean** and the **clean**, and have hid their eyes from my sabbaths, and I am profaned among them” – Ezekiel 22:26

“Her *prophets* are light and treacherous persons: her *Priests* have **polluted the Sanctuary**, they have done violence to the Law.” – Zeph. 3:4

“For both *prophet* and *Priest* are profane; yea, **IN MY HOUSE** have I found their wickedness, saith the LORD” – Jer. 23:11

“And ye have not kept the charge of mine holy things: but ye have set **keepers of my charge** in my Sanctuary for yourselves” – Ezek. 44:8

You see, my reader, the Levites were “the porters [the door keepers] at **the Gates of the House of the Lord**, that none which was **unclean** in any thing **should enter in**” (2 Chron. 23:19; see 1 Chron. 9:14-34). This means that, if they fell... Israel fell. Their offended God who was *in their midst* identified His impending wrath as it related to [His very presence](#), warning in one place that He would, “go far off from My Sanctuary” (Ezek. 8:6), and in another place, “I will profane My Sanctuary” (Ezek. 24:21). The two threats are one in the same! The Lord was [going away](#) from His Sanctuary because it has become a hateful place, as it was written, “He hath abhorred His Sanctuary” (Lam. 2:7), and when He left His Sanctuary... how would He [return](#)? He left to call forth the armies of the heathen peoples, upon returning He joined their battle line, and in battle He empowered their armies to crush and conquer the Israelites! God, through the heathen, destroyed His own House and people, make no mistake about it!

“He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, **that I should go far off from My Sanctuary?** but turn thee yet again, and thou shalt see greater abominations.” – Ezek. 8:6

“Speak unto the house of Israel, Thus saith the Lord GOD; Behold, **I will profane My Sanctuary**, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.” – Ezek. 24:21

“Wherefore, as I live, saith the Lord GOD; Surely, because thou hast **defiled My Sanctuary** with all thy detestable things, and with all thine abominations, therefore will **I also diminish thee; neither shall Mine eye spare, neither will I have any pity.**” – Ezek. 5:11

“The Lord hath **cast off His altar**, He hath **abhorred His Sanctuary**, He hath **given up into the hand of the enemy** the walls of her palaces; they have made a noise in the House of the LORD, as in the day of a solemn feast.” – Lam. 2:7

God takes ownership of Israel’s destruction, declaring, “I will profane My Sanctuary” (Ezek. 24:21), even though its profanation was through the instrumentality of heathen armies. When wrath of this magnitude did break forth upon Israel (like in the Assyrian and Babylonian invasion into Israel and Judah, ending in their captivities), the heathen armies were called God’s beating “rod” and hewing “axe” (Isa. 10:5, 15). Knowing this, the prophets lifted up their prayers to God, saying, “Behold, O LORD, and consider to whom **Thou hast done this**. Shall the women eat their fruit, and children of a span long? shall the *Priest* and the *prophet* be **slain in the Sanctuary of the Lord**” (Lamentations 2:20)? “How is the gold become dim! How is the most fine gold changed! The stones of **the Sanctuary** are poured out in the top of every street” (Lam. 4:1)! The people who were formerly unconquerable, their fenced cities of walls un-breacheable, their Temple of excellency incomparable, they were conquered, breached, and profaned! Those persons who were formerly forbidden entrance – **unholy persons** – did invade and **defile** that which is holy!

“The people **of Thy holiness** have possessed it but a little while: our **adversaries** have **trodden down Thy Sanctuary.**” – Isa. 63:18

“O God, the **heathen** are **come into Thine inheritance**; Thy **Holy Temple** have they **defiled**; they have laid Jerusalem on heaps.” – Psalm 79:1

How terrifying it is! How awful! And yet understandable because, this judgment is retributive justice against a great evil – when Israel forsook God’s **holy** and **clean** ways. They were insolent, in violation of His Law, thus the Lord reckoned with them:

“In that ye have brought into my Sanctuary **strangers, uncircumcised** in heart, and **uncircumcised** in flesh, to **be in my Sanctuary**, to pollute it, **even my House**, when ye offer my bread, the fat and the blood, and they have broken My Covenant because of all your abominations. And ye have not kept the charge of Mine holy things: but ye have set keepers of My charge in My Sanctuary for yourselves. Thus saith the Lord GOD; No **stranger, uncircumcised** in heart, nor **uncircumcised** in flesh, shall **enter into My Sanctuary**, of any stranger that is among the children of Israel.” – Ezek. 44:7-9

You see my reader, when God annihilated Israel by leaving them, joining their enemies to destroy them, Israel cried out for God’s return, saying:

“O God, why hast Thou cast us off for ever? why doth Thine anger smoke against the sheep of Thy pasture? Remember **Thy congregation**, which Thou hast purchased of old; the rod of Thine inheritance, which Thou hast redeemed; **this mount Zion, wherein Thou hast dwelt. Lift up thy feet** unto the perpetual desolations; even all that **the enemy hath done wickedly in the Sanctuary**. Thine **enemies roar in the midst of Thy congregations**; they set up their ensigns for signs. A man was famous according as he had lifted up axes upon the thick trees. But now they break down the carved work thereof at once with axes and hammers. They have **cast fire into Thy Sanctuary**, they have **defiled by casting down the Dwelling Place of Thy Name to the ground**. They said in their hearts, Let us destroy them together: **they have burned up all the synagogues of God in the Land.**” - Psalm 74:1-8

“The **adversary** hath spread out his hand upon all her pleasant things: for she hath seen that the **heathen entered into her Sanctuary, whom thou didst command that they should not enter into Thy congregation.**” – Lam. 1:10

When God speaks of redemption, it is an answer to these prayers, thus its language is in reference to the whole of Israel’s salvation – God’s presence, God’s Temple, with **holiness** and **cleanliness** restored!

“And I will encamp about Mine House because of the army, because of him that passeth by, and because of him that returneth: and **no oppressor shall pass through them any more**: for now have I seen with Mine eyes. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.” – Zech. 9:8-9

“In that day shall there be upon the bells of the horses, **HOLINESS UNTO THE LORD**; and the pots in the LORD’S house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah **shall be holiness** unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and **in that day there shall be no more the Canaanite in the House of the LORD of hosts.**” – Zech. 14:20-21

My reader, have you heard the terrifying question? “LORD, **WHO** shall abide in **Thy Tabernacle? WHO** shall dwell in **Thy holy hill**” (Psalms 15:1)? Marvel at this and be astonished! NO wicked persons were allowed in God’s House (Lev. 20:14)! In an OT sense, that is, “no **strangers**” (Num. 3:38, Ezek. 44:7-9), no “**Canaanite**” (Zech. 14:20-21), no “**oppressor**” (Zech. 9:8-9), no “**uncircumcised**” (Ezek. 44:7-9) are allowed in God’s House! Whether “the **enemy**” (Ps. 74:1-8, Lam. 2:7), Israel’s “**adversaries**” (Isa. 63:18, Lam. 1:10), “the **heathen**” (Ps. 79:1, Lam. 1:10), those **unclean** by dead bodies (Num. 19:11, 13), or simply put – the “**unclean**” (2 Chron. 23:19) – all were expelled from the hallowed honor granted to humanity in that, on earth, they were enabled to stand before God’s immediate and special presence! In an OT sense, as it pertains to The Priesthood, Aaron’s sons who were “**holy**” (Lev. 21:7), “**anointed**” (Lev. 21:12), and “**washed**” (Ex. 30:20-21, 40:12, Lev. 16:24, 26), having “**put on his linen garment**” (Lev. 6:10-11), these were enabled to minister in the Sanctuary, and none else! If any of Aaron’s sons were **defiled by dead bodies** (Lev. 21:11,

Num. 19:13), or otherwise, had “a **blemish**”, is “a **blind** man” (Lev. 21:18, 23), or in any regard, had “**uncleanness**” upon him (Lev. 7:20, 21:17-23, 22:3), these were disallowed entrance into the Sanctuary of God. Ceremonially they needed to be “purified”, “sprinkled”, and in “separation” (Num. 19:13). Under the pain of death, God warned: “Whosoever he be of all your seed among your generations, that goeth unto **the holy things**, which the children of Israel **hallow** unto the LORD, having his **uncleanness** upon him, **that soul shall be cut off from My Presence**, I am the LORD” (Lev. 22:3). In the same language of ceremonial acceptance directed toward OT sacrifices, the Priesthood was acceptable only if they were “**perfect**” and with “**no blemish**” (Lev. 22:21).

My reader if you don’t understand this, you don’t know “how amiable” (Ps. 84:1) the House of God is! You don’t understand “the beauty of the LORD” (Ps. 27:4)! You have not “loved the Habitation” of His House (Ps. 26:8; see the violent pursuit of holiness inherent in David’s love for God’s Habitation in Psalm 26:1-12)! You don’t understand what it is to be “before Him” (Ps. 96:6) as one that is standing in His immediate presence, in His House (Jer. 7:10-15)! You don’t know the blessedness of the “**blessed**” man (Ps. 65:4) who worships God in “the beauty of **holiness**” (Ps. 96:9, 29:2)! You have no idea who is fit and worthy to, God says, “enter at these gates to worship the LORD” (Jer. 7:2), the place where men have been appointed to “keep the charge of the Sanctuary” (Num. 3:32) by putting a “**difference** between the **unclean** and **clean**” (Ezek. 22:26). All who appear there are “**cleansed**” or expelled (2 Chron. 30:19), Hallelujah! Shout for joy at this! Or are you included in the vast number of “Christians” who are at this time, without the crying prayer, “O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day” (Dan. 9:7)! “As it is written in the Law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities and understand Thy truth. Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all His works which He doeth: for we obeyed not His voice” (Dan. 9:13-14)! Or, will you contradict and blaspheme, my reader, saying... “What wrath? What Law? What Unclean Laws?” Oh, my reader, the impudence! The mockery! Have you never read?

“But as he which hath called you is **holy**, so be ye **holy** in all manner of conversation; **Because it is written**, Be ye **holy**; for I am **HOLY**.” – 1 Peter 1:15-16

“If any man **defile** the Temple of God, **him shall God destroy**; for the Temple of God is **holy**, which Temple ye are.” – 1 Corinthians 3:17

“For ye are the temple of the living God; **as God hath said**, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore **come out from among them**, and be ye **separate**, saith the Lord, and **touch not the unclean thing**; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us **cleanse** ourselves from all **filthiness** of the flesh and spirit, perfecting **holiness** in the fear of God.” – 2 Corinthians 6:16-7:1

My reader, you may seek eternal-safety and personal well-being as you continually resort to “the Sanctuary” in the House of God (your Church), but unknowingly, by your unsanctified body, soul, and spirit (1 Thess. 5:23-24, 2 Cor. 7:1) you are defiling God’s house, and, shockingly, the place where you sought refuge from His wrath has become the grounds by which you provoke His wrath, and where, at first, you sought to escape judgment, God will there, at that place, begin His judgments. Did you never read, “judgment must begin at the House of God” (1 Pet. 4:17), even so it was written of old: “Slay utterly old and young, both maids, and little children, and women...and **begin at my Sanctuary**. Then they began at the ancient men which were **before The House**” (Ezek. 9:6).

Oh! How we have not “walked mournfully before the LORD of hosts” (Mal. 3:15, 1 Cor. 5:3, Ezek. 9:4)! How we have violated His Laws of spiritual companionship! How we have spurned separation! How we have failed to stand in judgment and “discern between the righteous and the wicked, between him that serveth God and him that serveth Him not” (Mal. 3:18)! How the Law is slacked, the people are at ease, and the faithful few are persecuted! How the wicked have risen and the righteous are hidden, and the happy rebels cast slander like gravel the mouth! In the midst of such a

scene, my reader, there is hope. It was written, “they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before Him for them that feared the LORD, and that thought upon His Name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth His own son that serveth Him” (Mal. 3:14-18). Come Lord Jesus, come.

In The New Testament & In The Consummation – *how it is & how it will be*

Saints = holy/sanctified ones

Firstly, let the reader understand: The New Testament **Sanct-uary** of God is **sanct-ified** just like the Old Testament Sanctuary! Therefore, its population must also be **sanct-ified**. “The Sanctuary” is a **SANCTIFIED PLACE**, a **HOLY PLACE**, provided for a **holy people** to come before a **holy God**. By its name alone this is inherently understood, **unholy** and **unclean** persons are disallowed entrance. In this wicked and adulterous generation that we live in, the holy is profaned, whether in matrimony with man or God all boundary marks have been TRESPASSED! Tragically, the dangerous and absurd violations foretold by William Booth are today’s reality. Christianity has become “religion without the Holy Ghost, Christianity without Christ, forgiveness without repentance, salvation without regeneration, heaven without hell.” Impossible! Even so, today, the impossibilities continue: we have **unholy men** who think they have *the Holy Ghost!* And they, while yet **unsanctified**, attend an assembly at a place which they call, “**The Sanctuary**”! But, my reader, while *this people* or *this place* remain **unsanctified**, can it be called “**The Sanctuary**”? If God, The Sanctifying One, is not in “**The Sanctuary**”, be sure of this: *it is not a Sanctuary!* But how does a man become **sanctified**?

My reader, birth into Christ, “Who of God is made unto us wisdom, and righteousness, and **sanctification**, and redemption” (1 Cor. 1:30), is the only means by which men are **sanctified**. Therefore the redeemed of God and none else, being sanctified, are enabled to approach the **hallowed** and **sanctified** place wherein Jesus Christ said, shockingly, “there am I *in the midst* of them” (Matt. 18:20). All the people gathered together are, Christ said, “in My Name”, therefore whether in prayer or purpose, all who are gathered together “agree” (Matt. 18:18-20)! Being utterly possessed and encompassed by One – Jesus Christ – who is *within* them and *in the midst* of them, this causes a blessed “unity of the Spirit” (Eph. 4:3). Jesus Christ, standing *within* and *around* those who have gathered together, means that, the many persons are *in* One Person, and, thus, they “stand fast in *one* Spirit, with *one* Mind” (Php. 1:27), not merely *one* physical gathering. No, they are altogether in the **sanctification** of one Name – “one body, and one Spirit...one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all” (Eph. 4:4-6) – and consequentially, the people are one in prayer and purpose, their gathering is in “one accord” (Acts 4:24), and such prayers, being empowered thereto by the unanimity of Christ’s Person, transform this *earthly place* into a *heavenly place* (Note: by definition the word “saint” means, “a sanctified one” or “a holy one”, which in turn means, “a heavenly one” –Heb. 3:1, 6:4). All conditions fulfilled, this place becomes **hallowed**, especially and immediately **heavenly**, and because of this – what is done “on earth” is one with what is done “in heaven” (Matt. 18:18-19)! This means what is done *in this place*, on **earth**, is simultaneously done in **heaven**! Behold the apex, the chief goal, the essence of what a Christian assembly is - how that, by experience, we are enabled to live out the answered prayer of Jesus Christ: “Our Father which art in **heaven**, hallowed be Thy Name. Thy Kingdom **come**. Thy will be done, **as in heaven, so in earth**”, “Thy will be done **in earth, as it is in heaven**” (Lk. 11:2, Matt. 6:10).

The Code of the Priesthood

In the New Testament Code of the Priesthood there is a **holy washing** and a **holy water** like as the OT type (Lev. 16:24, 26, Ex. 30:20-21, 40:12), only this **washing** is for the NT Holy Place, called, the “House of God” (see Heb.

10:19-25), which is, namely, “the assembling of ourselves together” (Heb. 10:25, Matt. 18:20, Jn. 5:21)! So, my reader, what about you? Are you “**washed** with **pure water**” so that you might “**draw near**” with assurance that your presence in the House of God will not **defile** it (1 Cor. 3:17)? No Israelite would have “boldness”, or fearlessness, “to **enter** into **the holiest**” of the New Testament House of God without the **ceremonial preparations** which God has mercifully provided (Heb. 10:19-22). After being “**washed**” and “**sprinkled**” (Heb. 10:22, 1 Pet. 1:2), then they would have boldness to stand before God; because they were made **ceremonially qualified** they will not die. Therefore, my reader, there *is* a NT “**washing**”, without which no man can enter the House of God! It is called “**the washing of regeneration**” (Titus 3:5). Yea, there is a ministration of Church officers (Eph. 4:11) who are gifted and employed in a Divinely-empowered task (Eph. 4:8, 12, 1 Cor. 3:5-10), a task which they, through the Lord, “labour” to accomplish (1 Cor. 3:9, 2 Cor. 11:2, Col. 1:28-29) what Christ died to accomplish (Col. 1:22, Jude 24), so that through Holy-Ghost-preaching (2 Tim. 1:14), otherwise known as the “**washing of water by the word**” (Eph. 5:26, Col. 1:28-29, John 7:38), the Bride would be beautified into an acceptable condition when she is finally presented to Christ (Eph. 4:26-27, 2 Cor. 11:2)! Such a great Bride must be prepared and made ready (Rev. 19:7)! She must be ceremonially, spiritually, and gloriously arrayed, even so: “Awake, awake; put on thy strength, O Zion; put on thy beautiful garments” (Isa. 52:1)!

Furthermore, this Bride has typological parallels, for she is also called “God’s Building” (1 Cor. 3:9) and “the Temple of God” (1 Cor. 3:17), and such a “great House” as this must be built with **acceptable materials** – gold, silver, and precious stones, rather than wood, hay, stubble, and earth (1 Cor. 3:12-18, 2 Tim. 2:19-21) – therefore “let every man take heed how he buildeth thereupon” (1 Cor. 3:10); let it be with heavenly wisdom not earthly wisdom; let a man so wash the Bride with **holy waters** rather than polluted waters; yes, lest it happen to him what is warned against: the man built, he defiled, and he died (1 Cor. 3:10-18)! The filth-preventing activity of keeping the saints washed is a typological parallel to keeping them acceptably arrayed, namely, in the NT *Priestly garments*.

“But ye are a chosen generation, **a Royal Priesthood**, an holy Nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 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 Peter 2:9-10

Was there a cessation of the Royal Priesthood at the cessation of the Old Testament? No! In reference to the Church of **the Consummation**, it was written: all the attendees of the congregation (Jer. 30:20) of the Church will be “**Priests**”, “**Ministers**” (Isa. 61:6, Rev. 20:6, Jer. 33:17-22), “**Levites**” (Isa. 66:21, Jer. 33:17-22), “**Kings**” (Rev. 5:10), and “**Children of God**” (Rom. 8:21). Even so, what should we expect of the New Testament – the in-between-point between the Old Testament and the Consummation? The New Testament believers have become “a Royal Priesthood” in Christ, and what are their *Priestly garments*? Or do you, to your destruction (1 Cor. 3:17), allow Priests to attend the House of God with no “linen garment” (Lev. 6:10-11)? My reader, “the fine linen is the righteousness of the saints” (Rev. 19:8), imputed and imparted through Christ! The local NT House of God will literally cease to exist if the Priesthood that attends it has “**defiled** their garments” (Rev. 3:4). Christ is our “Living Way” (Heb. 10:20), our “High Priest” (Heb. 10:21), and we, born from Him (Heb. 2:13, Rom. 8:29, Ex. 28:1), are employed in His everlasting order; the order of Melchizedek (Ps. 110:4, Heb. 7:3). He is our “Lively Hope” (1 Pet. 1:3) and Linen Garments, yea, for as much as He is our righteousness - “and if Christ be in you, the body is dead because of sin; but **the Spirit is life because of righteousness**” (Rom. 8:10)! New Testament Priests, have you attended to the “**putting on**” and “**putting off**” regulations of the NT House of God? Do you have a “death-penalty awareness” that, if you enter **the House of God** without being properly arrayed in the Divinely prescribed *Priestly garments*, you will DIE?

“But **put ye on** the **Lord Jesus Christ**, and make not provision for the flesh, to fulfill the lusts thereof” – Rom. 13:14

“As many as have been baptized into Christ have **put on Christ**” (Gal. 3:27)! My reader, Christ is our *Priestly garment* which we must “put on”. He is The Garment of our Priestly acceptance? He is our ceremonial preparation and perfection, once and forever to its completion (Col. 2:10), if indeed we “continue in the faith grounded and settled...not moved away from the hope of the gospel” (Col. 1:23). Practically, experientially, and evidently, the life of the believer

will be Priest-like in appearance. By this I mean, in the NT reality of what Priests have become: according to Ephesians 4:22-24, to “**put off**” the “old man” results in a “**putting away**” of: **lying, anger, stealing, corrupt communication, bitterness, wrath, clamor, evil speaking, malice, and un-forgiveness** (see Eph. 4:22-32); according to Ephesians 4:22-24, to “**put on** the new man” results in a renewal of **the entire-man**, in *thought, word, and deed*, because the new man is “created in **righteousness and true holiness**”, and thus the man **speaks the truth, works hard, gives to the needy, and with edifying speech, is kind, tenderhearted, and forgiving** (see Eph. 4:22-32); according to Colossians 3:9-10, to “**put off** the old man” results in **putting off** of: **anger, wrath, malice, blasphemy, filthy communication, fornication, uncleanness, inordinate affection, evil concupiscence, covetousness, and idolatry** (see Col. 3:5-17); according to Colossians 3:9-10, to “**put on** the new man” results in a renewal of **the entire-man**, in *thought, word, and deed*, because the new man is “the image of Him that created Him”, which means that “Christ is all, and in all”, therefore the man is **merciful, kind, humble, meek, longsuffering, forbearing, forgiving, charitable, peaceful, thankful**, and because he is of a **continual mind** to meditate on wisdom in his own personal time, he **zealously pursues** opportunity to **teach and sing** to others (see Col. 3:5-17)! Let **The Code of the Priesthood** be understood by all! Those who are arrayed in Christ, these are Priests! And this Christ is, according to the aforementioned **beauties of holiness, the Priestly Garment of Righteousness** whereby NT saints find boldness to *draw near, attend, and minister* within **the New Testament House of God!**

My reader, there is no other purpose for which Christians should enter within **the House of God**, but that they are ministering to God! And what is our ministration? We, **the Priests**, take up *censer and incense* to perfume the Presence of God with Spirit-filled prayers (1 Tim. 2:1-8, Eph. 6:18-20, Jude 20-21). **The Priests** maintain a continual attendance to and ministration within the House of God **firstly**, to offer themselves as sacrifices to God (Rom. 12:1-2, Gal. 2:20, 1 Cor. 15:31), and when the personal perfection (Lev. 22:20-23) of each individual Priest’s sacrifice is accepted by God, then we, **secondarily**, as a whole Church, are offered up together as **one sacrifice** to God (Rom. 15:15-19, Php. 2:17-18, 1 Cor. 10:16-17) – and let the reader take note that, according to scripture, the personal and corporate sacrifice to God must be “**holy**”, “**acceptable**”, “**perfect**”, “**without blemish**”, and “**sanctified**” in a New Testament sense of what these **ceremonial qualifications** mean. Furthermore, extending into another vein of typological application: **The Priests**, who “minister about holy things”, we do “live of the things of **the Temple**” (1 Cor. 9:13), because “they which wait at the altar are partakers with the altar” (1 Cor. 9:13). “We have an altar, whereof they [all other people] have no right to eat” because we “serve **the Tabernacle**” (Heb. 13:10). Because “Christ our Passover is sacrificed for us” (1 Cor. 5:7), from this altar we do “eat the flesh of the Son of Man and drink His blood” (Jn. 6:53, Matt. 26:26-29), and by interpretation, Christ said, “it is the Spirit that quickeneth; the flesh profiteth nothing: **the words** that I speak unto you, they are **Spirit**, and they are **Life**” (Jn. 6:63)! *The holy altar* which **the New Testament Priesthood** does continually attend to and eats from, this is the altar which bears upon it the broken *Body* and shed *blood* of the Lord Jesus, and we eat from it and obtain Life (Ezek. 42:13-14), which means by interpretation, we hear the preaching of the Word of God and we eat it (1 Cor. 1:21, Rom. 10:14, Col. 1:28-29, Eph. 4:11-12, 5:26, Ezek. 2:8-3:4), for the “words” that Christ speaks are “Spirit” and “Life” (Jn. 6:63, 2 Cor. 5:18-20, 1 Pet. 4:11, 1 Thess. 4:8, Jn. 13:20, Lk. 10:16, Matt. 10:40, 1 Jn. 4:5-6), they are “the words of Eternal Life” (Jn. 6:68), thus whosoever hears these words and believes in them has Eternal Life (Jn. 6:64)!

It is not that we are seeking an earthly house or physical habitation so as to perform these Priestly duties. No, our gathering together *is* our **House**. Our gathering together as *true, regenerated, God-ordained Priests* is our **House, Temple, and Habitation, wherever it is** (Matt. 18:20, 2 Cor. 6:14-7:1). Even so, my reader, the Lord – Himself – must become “**thy Habitation**” (Ps. 91:9-10). The hour *was* coming, which *now is*, when the people of God no longer worship at a certain place, a certain “mountain”, nor “at Jerusalem” (Jn. 4:21), but the Man Jesus Christ, “He shall be for a **Sanctuary**” (Isa. 8:14). He said again, “yet will I be to them as a **little Sanctuary**” (Ezek. 11:16)... and how? Jesus Christ has become “the chief corner stone” (Eph. 2:20) for **the New Testament Sanctuary**, and those persons who assemble together within this “**Spiritual House**” are the “**Holy Priesthood**”, who also are “**as lively stones**” “framed together” (see Eph. 2:19-22, 1 Pet. 2:4-5, Ps. 118:19-24, Isa. 8:13-22). Therefore, **the New Testament Priesthood** attends to and ministers within **the House of God**, which is, *spiritually and literally*, “the assembling of ourselves together” (Heb. 10:25, Matt. 18:20), and when we gather together we are coming to the Lord, who said, “I will dwell in them, and walk in them; and I will be their God, and they shall be My people” (2 Cor. 6:16). In this context it is written to the New Testament

Priesthood: “To whom coming, *as unto a Living Stone*, disallowed indeed of men, but chosen of God, and precious, ye also, *as lively stones*, are built up **a Spiritual House, an Holy Priesthood**, to offer up *spiritual sacrifices*, acceptable to God by Jesus Christ” (1 Pet. 2:4-5). Unto Christ they come, for He is among them, and when gathered together they do “offer *the sacrifice* of praise to God continually, that is, the fruit of our lips giving thanks to His name. But to do good and to communicate forget not: for with such *sacrifices* God is well pleased” (Heb. 13:15-16).

Yes! Here they “worship the LORD in the beauty of holiness” (Ps. 29:2, 96:9), but who are all these other people who have invaded the ministry of God’s **Holy Priesthood**? Who are all these people who are, “in word or deed”, outside of “the Name of the Lord Jesus” (Col. 3:14-17), and yet, they are singing psalms and hymns? They are singing, but they are not “spiritual songs”, for they are sung without “grace in [their] hearts to the Lord” (Col. 4:14-17)! Who are all these men and women who have invaded the Priesthood to speak “psalms and hymns”, but they are not “spiritual songs” (Eph. 5:19-20)? Who are these persons that are giving “thanks always for all things unto God and the Father”, but they are not “in the Name of our Lord Jesus Christ” (Eph. 5:19-20)? They are offering sacrifices, yes... but with their sacrifices God is not well pleased! Their sacrifices are unacceptable because they are not “*spiritual* sacrifices” (1 Pet. 2:4-5)! They are in the assembly of **the Priesthood**, yes, but they are **defiling** the “**Spiritual House**” ...and why? They, “having not the Spirit” (Jude 19), are **unspiritual** and **unholy**, therefore they are disqualified for any Priestly service to God and man – their presence is an invasion into the “**Holy Priesthood**” (1 Peter 2:4-5)! They have taken up censer and burnt incense, yes, but the odor of their prayers is **foul, unholy, and unacceptable** to God! My reader, this is because they are not saints!

Acceptable incense is offered by the “**Holy Priesthood**” alone because they are the persons who pray in the Name and Person of Jesus Christ, “the prayers of **saints**” (Rev. 5:8)! It is written of old, “Even **them** will I bring to **My Holy Mountain**, and make them joyful in **My House of Prayer**: their **burnt offerings** and **their sacrifices** shall be **accepted** upon Mine altar; for **Mine House** shall be called an **House of Prayer** for *all people*” (Isaiah 56:7). Foreshadowing this great climax of the ages, it was written, “Let my prayer be set forth before thee as **incense**; and the lifting up of my hands as **the evening sacrifice**” (Psalms 141:2). Hallelujah! “And **the smoke of the incense**, which came with **the prayers of the saints**, ascended up before God out of the angel’s hand” (Rev. 8:4). Amen! Thus, Jesus Christ said: “it is written, My House shall be called **the House of Prayer**” (Matt. 21:13)! But who are all these **unregenerate persons**, these “**strangers**”, these persons who are “without God in the world” (Eph. 2:12-13) ...yet they have come “**nigh**” to “**the Household of God**” to offer incense (Eph. 2:14-19)!? They have boldly drawn near (Heb. 10:22, Titus 3:5), but **without ceremonial qualification**! They have boldly drawn near as if they have “access by one Spirit unto the Father” (Eph. 2:18), but they are yet, even still, without the Spirit of God, therefore they are still “**strangers and foreigners**” (Eph. 2:18-19). They are not “**fellowcitizens** with the **saints**, and of **the Household of God**”, namely because they are not saints (Eph. 2:19)! I say again, who are these strangers who have invaded the house of God, who have offered “strange fire” (Lev. 10:1-2)? Alas, they are strong-willed, high-handed sinners, like Uzziah, lifting themselves up beyond their measure, “for he transgressed against the LORD his God and went into **the Temple** of the LORD to burn incense upon the altar of incense” (2 Chron. 26:16). Even so, “It appertaineth not unto thee, [oh unregenerate men!], to burn incense unto the LORD, but to **the Priests** the sons of [Christ], that are **consecrated** to burn incense: **GO OUT** of **the Sanctuary**; for thou hast trespassed; neither shall it be for thine honour from the LORD God” (2 Chron. 26:18)! Oh unregenerate man, will you listen to me? Beware lest it happen to you what happened to Uzziah when he, being reproved, was struck with leprosy in the forehead (2 Chron. 26:16-21)! As Uzziah was opposed by the fourscore Priests, even so I oppose you, oh man! Hear me, **the Priesthood** does not belong to you! Will you hear me? Or will you become “utterly unclean” like Uzziah with a plague in your head? Think of it! Everlastingly rending your clothes and crying aloud: “U-N-C-L-E-A-N, U-N-C-L-E-A-N” (Lev. 13:43-46)! And like Uzziah you are, irreversibly till death, “**cut off** from **the House of the LORD**” (2 Chron. 26:21)! Before continuing, my reader, please pause and read Numbers chapters 16 & 17 very carefully.

“**The censers** of these **sinners** against their own souls” – Numbers 16:38

In the days of Moses and Aaron certain men invaded into the Aaronic Priesthood, and it was written, “there came out a fire from the LORD, and consumed the two hundred and fifty men **that offered incense**” (Num. 16:35). These were

those of the congregation that **offered incense** because they wanted to be a part of the Priesthood. What was their crime? It is the shadow of the NT crime which is flagrant and awful, committed every Sunday, because unregenerate men *attend* and *minister* within the Church of God, performing Christian services which are in New Testament reality: **Priestly sacrifices** (Heb. 13:15-16, Php. 2:17, 1 Peter 2:5) and **incense offerings** (Rev. 5:8, 8:3-4). God says to the **unregenerate** Church goers, “seek ye **the Priesthood** also” (Numbers 16:10)? The incense of the Priests was an OT institution (Exodus 30:7-9, 34-38, Lev. 16:11-13) which has become a NT Christian reality. As for other priestly ministry in the offering of sacrifices, these are **spiritual sacrifices** which only “**spiritual men**” (1 Cor. 2) can accomplish, as it is written in 1 Peter 2:5. Even as David prayed “Let my prayer be set forth before Thee **as incense**; and the lifting up of my hands as **the evening sacrifice**” (Psalm 141:2). These are the prayers of the righteous and the “**holy hands**” of the saints (1 Tim. 2:8). On the contrary, when wicked and unregenerate men do likewise they do “Christian Activities” without a “broken and a contrite heart” (Ps. 51:17), which is unacceptable in the sight of God. King David ministered before God with this recognition, saying, “O Lord, open Thou my lips; and my mouth shall shew forth Thy praise. 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” (Psalm 51:15-17). Likewise, Solomon said, “the sacrifice of **the wicked** is an abomination to the LORD: but the prayer of **the upright** is His delight” (Prov. 15:8). The sacrifice of an unregenerate, wicked, professing Christian is an abomination to the Lord, God says, “forasmuch as this people draw near Me with their mouth, and with their lips do honour me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men” (Isaiah 29:13). “The LORD is far from the wicked: but He heareth the prayer of the righteous” (Prov. 15:29), and, therefore did the writer of Hebrews affirm on behalf of Christians of the Gentile Church Age, “we have an altar, whereof [the world has] no right to eat which serve **the Tabernacle**” (Heb. 13:10).

The Church of God is “called **The House of Prayer**,” but “he that turneth his ear from hearing the Law, even his prayer shall be abomination” (Prov. 28:9). Thus Christians are they which are “the called” of God, not as these men in Numbers 16! Christians are the saints of God, the holy ones, “having every one of them harps, and golden vials full of odours, which are the prayers of saints” (speaking of the elders in heaven, but applicable for NT Priests - Rev. 5:8). In a sense we do offer “much incense” to the angel of heaven, “that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand” (Rev. 8:3-4). You see, these men of Numbers 16 invaded **the Priesthood** that was not theirs, offered an abominable incense to God, even as Nadab and Abihu who offered “strange fire” before the Lord and were consumed by fire (Lev. 10:1-4). God delighted in the incense offered by Aaron (Num. 16:45-49), but He consumed all others who offered an abominable, inordinate, strange incense. Unregenerate professing Christians, like Korah and all his company, God says to you: “ye take too much upon you” (Num. 16:7)! Learn the lesson now, and don’t test God; you must fear God and know that “the man whom the LORD doth choose, he shall be holy” and all others will be consumed for their usurpation of God-ordained Priestly services, incense offerings, and sacrifices (Num. 16:7).

My reader, we live in an hour when the Lord threatens all evil, defiled congregations saying: “**separate yourselves** from among this congregation, that I may consume them in a moment” (Num. 16:21). Now is the hour of the gospel call! It announces that God will receive us - **BUT WE MUST COME OUT!** The NT call to “**come out** from among them” (2 Cor. 6:17) is spoken with the same urgency as the calling of old, for God is ready to “consume them in a moment” that are without (Num. 16:21). “And he spake unto the congregation, saying, **Depart, I pray you, from the tents of these wicked men, and TOUCH nothing of theirs, lest ye be consumed in all their sins.**” Yes, my reader, because “them that are without God judgeth” (1 Cor. 5:13), “wherefore **put away** from among yourselves that **wicked person**” (1 Cor. 5). “**SO THEY GAT UP** from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. . . . the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that were round

about them fled at the cry of them: for they said, lest the earth swallow us up also. And there came out a fire from the LORD, and consumed the two hundred and fifty men **that offered incense**" (Numbers 16:26-27, 31-35).

God now says "**come out** from among them" (2 Cor. 6:17) with the same urgency as He said through Moses "**depart**, I pray you, from the tents of these **wicked men**" (Num. 16:26) ...and why? What urgency? They are all an "**UNCLEAN THING**" (2 Cor. 6:17) and the wrath of God is coming upon them, yea, "the wrath of God abideth on [them]" (Jn. 3:36), therefore God commands us today that we "**TOUCH NOT** the unclean thing" just as Moses said to these disqualified and rejected Priests, "**TOUCH NOTHING** of theirs" (Num. 16:26)! Unless they come out from among these men and "touch nothing of theirs", Moses said they would "be consumed in all their sins" (Note: uncleanness, like leaven, spreads its defiling touch whithersoever the unclean body goes, therefore it is written "a little leaven leaveneth the whole lump" -1 Cor. 5:6, Gal. 5:9)! These worldlings, these Church-intruders, these Priesthood-invaders, remember what consuming fire is determined for them! "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:10)! Remember how, of old, "there came out a fire from the LORD" (Num. 16:35), and remember how now, just ahead, what consuming fire shall quickly come upon them, and that without remedy (Num. 16:35)! My reader, seeing that the flaming and annihilating wrath of God is falling upon all flesh, the world, and worldlings, let us respond therefore to the gospel call, "**come out** from among them" (2 Cor. 6:17), and let us assemble acceptably before God! "Seeing then that all these things shall be dissolved, **what manner of persons** ought ye to be **in all holy conversation and godliness**" (2 Peter 3:10-11)! Why was Numbers Ch. 16-17 written? "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). Therefore, let it be understood by us that these things were written "to be a memorial unto the children of Israel, that **no stranger**, which is not of the seed of [Christ], **come near to offer incense before the LORD**; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses" (Num. 16:40)!

Shockingly, men don't believe the NT God sets His face against anyone, and certainly not those who have deigned to step foot into **the Sanctuary** of God Almighty! Most "Christians" are so busy loving themselves, naturally, they think God loves them (Ps. 10:3-6). Most "Christians" identify love from others when they are flattered (Dan. 11:21, 32, Ps. 5:9, 78:36, Mal. 2:17), and they feel "strong in faith" when built-up in SELF-esteem. Shockingly, God teaches us to DENY self, while these men teach its esteem. These "Christians" do lip-service to Christ by adoring His sacrifice, but they live a life of self-satisfaction and no-sacrifice (1 Cor. 4:8-10, 3:18). To them... self is "god". They don't imagine God is of a different mentality or personality than themselves. To what end? My reader, because of all this they feel that the preaching of God's love – the Cross – is a message of hate (1 Cor. 1:18, Jn. 3:19, 7:7)! They can't comprehend how a message of self-death is the means by which fallen humanity obtains everlasting life, and it is because they don't have a biblical comprehension of themselves (Rom. 7:24, Gal. 2:20, Ezek. 18:4). If they knew themselves they would agree with God – they would hate themselves (Ps. 5:5, Lk. 14:26) – and in so doing, *freedom* from SELF would be, to them, a message of amazing grace, astounding mercy, and unfathomable love; *freedom* from SELF would be an exceedingly good announcement, thus the gospel, which is "good news", would be good news indeed (Jn. 8:34-36)!

The New Testament

"For he that will **love life**, and **see good days**, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but **the face of the Lord is against them that do evil**. And who is he that will **harm you**, if ye be followers of that which is *good*?" -1 Peter 3:10-13

"If any man **defile** the Temple of God, **him shall God destroy**; for the Temple of God is **holy**, which Temple ye are." – 1 Corinthians 3:17

The Old Testament

"Come, ye children, hearken unto me: I will teach you the fear of the LORD. What man is he that **desireth life**, and **loveth many days**, that he may see *good*? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the LORD are upon the righteous, and his ears are open unto their cry. **The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth.**" - Psalms 34:11-16

"I will set my face against that man, and will **cut him off from among his people.**" – Lev. 20:3

With the rules of **the House of God** continuously defied by the *entrance* and *attendance* of unconverted men, the saints, who are **ceremonially qualified** to attend, lose sight of the hallowed and fearful regulations which are natural to their regenerated nature. The people of God become leavened by the malice, wickedness, and insincerity of the mixed multitude because (1 Cor. 5:6-8), the pursuit of unity with persons who are at spiritual enmity wares down the moral sensitivity of the holy people. It blinds them! Before long, the grave communion that the saints once had with God turns into communities of men who are comfortable in their sin. God, who is of sin-killing HOLINESS, whose power is possessive and awe-striking... fades from memory. The sinners, who are self-conscious and easily offended, progressively succeed to intimidate the saints until the saints become political, civilized, respectable, lukewarm, and relaxed. The saints, out-numbered by sinners, learn to consider them, conform to them, and satisfy them, but in so doing they unlearn, walk in disconformity to, and dissatisfy God! In such a “Church” the people become more aware of men than God, thus all their goals and ideologies are guided by what they are consciously sensitive to! The “Church” is more inviting to sinners than it is to God! It has become a “House of Men” instead of a “House of God” – a “House” that is abandoned by God’s hallowed, separated, and sin-sensitive Presence! Suddenly now, in this generation, newly converted sinners who have been freshly plucked from the depths of hell... they stumble into a light-show Sanctuary which showcases the twinkling-eyes and Sunday-smiles of handsome men and beautiful women! What an abomination! What deplorable blasphemy! If these new converts did abide at home for a little while... I mean, long enough to get some scripture into their heart, they would be appalled at the unbiblical organism that this country and culture calls, “the Church”. These “Christian Churches”, GOD KNOWS, do logically, scientifically, and surgically remove scripture from the heart! They rob the second-born men of their righteousness! The saints, long wearied by contentious sinners, are Delilah-vexed into submission. Righteous men fall down before wicked men! Be astonished oh heavens at this! The Church which was, of old, a pure spring of water...

*She was a fountain for cleansing which was crystal and strong!
She carried into Everlasting Life as many to Her did throng!*

*But now She is “a troubled fountain and a corrupt spring”
A fountainhead of healing which does poison everything!*

*Therefore the righteous are made to groan and C-R-Y!
Where, oh where, is the Church for which Jesus D-I-ED!?*

“A righteous man
falling down before **the wicked**
is as a **troubled fountain,**
and a **corrupt spring.**”
– Proverbs 25:26

With the saints now relaxed the sinners feel they can relate, they feel that this isn’t a God they hate. With the sinners feeling respected, the true God is disrespected! – saintly righteousness is rejected! – and the Christians who were of old, world-offenders, are now by all men accepted! Such men have become “Christians” without Christ (1 Jn. 1:3)! They gather in “Houses” without Light (1 Jn. 1:5-7)! Therefore the blessedness and woefulness of God’s face, for or against men, killing and making alive, is a reality that, suddenly, ceased to exist in the New Covenant – a reality that, shockingly, men think absurd! But, oh! If only they knew all the NT typological applications of these ceremonial qualifications which regulated the Old Testament people of God, rules whereby they did *live* or *die* in God’s presence, then men would be silenced into holy terror!

As the Old Testament House of God was esteemed as holy, the people understood that they had to be **ceremonially prepared** to *enter* therein, and because death-penalties threatened all transgressors of holy order, attending the House of God was a grave consideration! All **ceremonial qualifications** and **preparations** which are demanded of God were fulfilled by Christ, and thus they are imputed into those who are in Christ, but do we approach **the House of God** with the same grave consideration that all others who are **not ceremonially prepared** to *attend the House of God* are legally forbidden entrance? Furthermore, Christians who are complete in and ceremonially perfect by their union with Christ can, contrary to popular opinion, fall from the salvific merits of this sacred union because, at present, they have fallen from saving faith and repentance, which in turn means they are walking in the flesh instead of the Spirit, and thus they become ceremonially unprotected by Christ, in legal danger of the judgments which will come upon those outside of Christ, and therefore at present, they are **ceremonially unprepared** to enter **the House of God**.

The Stones of God's Temple

“The Temple of God is holy, which Temple ye are” – 1 Corinthians 3:17

Are you a congregant of the Church-Bride and Christ-Priesthood which is “a blemish” (Lev. 21:18, Eph. 5:27, 2 Pet. 2:13), so that you, with your attendance *within* the Church congregation, defile and make unclean the whole gathering (Lev. 21:23, 22:3, 2 Cor. 6:16-7:1, 1 Cor. 3:17)? Or are you “a blind” Priest (Lev. 21:18, Rev. 3:17) who knows no sacrifice (Php. 2:17, 2 Cor. 4:10-12), who is treacherously satisfied with Divinely-rejected sacrifices (Lev. 22:21, Rom. 12:1-2, 15:15-19)? Do you know what these scriptures mean? To be clear, I’m asking how you have become a Levite and not learned “the good knowledge of the LORD” (2 Chron. 30:22)? How is it that you have not known that a “Spiritual House” (1 Pet. 2:4-5) necessitates “spiritual men” (Rom. 8:5-14, 1 Cor. 2:11-16, Gal. 6:1), a “Heavenly” House (Heb. 8:1-5, 9:11, 23-24, 10:1) necessitates “heavenly” men (Heb. 3:1, 6:4, Php. 3:20), so also in the very same way, a man cannot serve in the House of God unless he *becomes* the House (Heb. 3:6, 1 Cor. 3:9, 16, 6:19-20, 1 Pet. 2:4-5, Eph. 2:19-22).

“Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were **far off** are **made nigh by the blood of Christ**. For he is our peace, who hath made both **one**, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the Law of commandments contained in ordinances; for to make in himself of twain **one new man**, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. **For through him we both have access by one Spirit unto the Father**. Now therefore ye are no more **strangers** and **foreigners**, but **fellowcitizens** with **the saints**, and of **the household of God**; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being **the chief corner stone**; In whom all **the building** fitly framed together groweth unto **an holy Temple in the Lord**: In whom ye also are **buildd together** for an **habitation of God through the Spirit**.” - Ephesians 2:11-22

“To whom coming, as unto a **Living Stone**, disallowed indeed of men, but **chosen of God**, and **precious**, Ye also, as **lively stones**, are built up a **Spiritual House, an holy Priesthood**, to offer up **spiritual sacrifices, acceptable** to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a **chief corner stone, elect, precious**: and he that believeth on him shall not be confounded.” - 1 Peter 2:4-6

If you are going to serve in **the Sanctuary** of heaven’s King, you must be **cleansed** with the **cleansing** that purified **the heavenly Sanctuary** and heavenly things – **the blood of Christ** (see Heb. 8:1-5, 9:11-28, Eph. 2:11-20) – thus your ministry exists in God’s **earthly Sanctuary** because you are positioned within Christ, the High Priest, who ministers in the **heavenly Sanctuary**. If you are truly saved, then it can be said of you, twofold: because Jesus of Nazareth is a King, and this makes you a co-heir, so also Christ is a High Priest, and you, being born into His Priesthood, are made a Priest unto God through Him. Likewise, and, yet again, Christ is the “Living” and “Chief Corner Stone”, therefore the Lord Jesus is the place “in Whom all the Building fitly framed together groweth unto **an Holy Temple** in the Lord: In Whom ye also are buildd together for **an Habitation of God through the Spirit**” (Eph. 2:20-21). This House exists “through the Spirit”, which by essence is a **Holy Spirit**, and those who are in the Spirit of God are all-together made one “**Holy Temple in the Lord**” (Eph. 2:21). Such stones (God’s people) which are built together with the “**Living Stone**” – Jesus Christ – must also be, like Him, “**chosen of God**”, “**elect**”, and “**precious**”, therefore as He is “**a Living Stone**”, they are “**lively stones**” (1 Pet. 2:4-8). Now consider this, my reader: What is *choice* about the “**chosen**” stones of God’s Temple? What warrants the *election* of these “**elect**” objects? How is it that these men are called “**precious stones**” by God? What is the *preciousness* of these “**precious stones**”? For scriptural answers, the following paragraphs which are numerically ordered below will be enlarged upon in the subsequent paragraphs:

- 1) The people are elect for **honorable, glorious, and everlasting** purposes. *This means that the honor and glory of these persons is everlasting like as gold, silver, and precious stones out-last and abide through the furnace of fire. The honor and glory of these persons cannot be destroyed like the glory and honor of wood, hay, stubble, and earth is annihilated by fire. When casting a heap of objects into the furnace, look for what out-lasts the destructive flames – these objects are precious! By such a burning you may renew the brilliant image of such objects, and thus refine them into a purer expression of what was always there, but the essence of what was honorable was not reduced. The essence of what is honorable about these objects is unalterable, unchangeable, and indestructible, and when put to the flames it is refined and purified, but never reduced!*
- 2) These honorable and glorious purposes are manifest by the indwelling of an **honorable and glorious PERSON – Jesus Christ**. *What is honorable, glorious, and everlasting about these men is, the Person who possess them.*
- 3) This indwelling Person is, in essence, “**incorruption**”, “**glory**”, “**power**”, “**spiritual**”, and “**heavenly**”. He is all the qualities which are characteristic of the undying, imperishable, God-made Kingdom which shall be established at the consummation of all things. In this way, the Kingdom of Heaven **within men** *right now* is exactly like the worldwide Kingdom of Heaven which is *to come*. The consummation of the Kingdom of God is when the **incorruptible, glorious, powerful, spiritual, and heavenly** essence which has indwelt the saints does, in the same way, transform, reform, and fill all the world with Itself. *Therefore, by taking note of what objects are used to build the Kingdom of God in its consummated estate, we can understand that such objects are, both then and now, the metaphorical essence of what is indestructible, unchanging, and everlasting.*
- 4) The **gold, silver, and precious stones** which we see on earth *right now* – “which Temple ye are” (1 Cor. 3:17) – do foreshadow the undying, imperishable, other-worldly, and heavenly **gold, silver, and precious stones** which will be used to build the everlasting Jerusalem which is *to come*.
- 5) When the Kingdom of God which is upon the earth does not represent the consummation of all things which exists in heaven, the Lord baptizes the people of God with fire. When that which is, by essence, “incorruption”, “glory”, “power”, “spiritual”, and “heavenly” (**gold, silver, and precious stones**), and yet it is becoming corrupt, profane, overpowered, spiritually defeated, and earthly, this is when the stones of the Temple of God are being defiled from their *first beginning* – and that defilement is by the vile body of death which still exists, which is yet without redemption, thus the man’s essence (the old man) should be violently and mercilessly killed every day (Rom. 8:13)! The everyday duty of saints to mortify their bodies is, just like, the everyday duty for Priests to make sure the Temple of God is built with and compacted by objects that are biblically acceptable – namely, that it is purged from the defilements of the earth such as **wood, hay, stubble, and earthly-objects**. The purging of these objects from the Temple is a purging of our **earthly members** from ourselves, individually speaking (Col. 3:5, Rom. 8:13, Gal. 5:24), and it is a purging of our **earthly members** from our corporate-self which is the Church – the body of Christ – for we are *one man, one body, one Building, and one Temple* in the Lord (Matt. 18:1-20, 1 Cor. 3:17, 2 Tim. 2:19-22, 1 Cor. 10:7, 12:12, Rom. 12:5, Eph. 1:23, 2:15, 3:6, 4:12-13, Col. 2:19, 3:15).
- 6) What is done worldwide in the Last Days is a consummating fulfillment of what is done to the Church all throughout their days (this is God’s *end-time judgment* and *beginning judgment*). In the end, God will shake everything that can be shaken so that, only those objects that are sustained by unshakable powers do remain. In the end, God will burn heaven and earth with smelting and destroying fires (2 Thess. 1:6-10, 2 Pet. 3:4-14) ...but for the Church which exists right now, this is done *all throughout their days* - God baptizes and burns them, and He immerses them in *judgments of fire* so that, only those objects which *abide the fire* do remain as stones of the Temple of God.

As we have seen in the Old Testament, formerly addressed, there was a steep and exasperating *Code of the Priesthood*, without which no man could stand before God and LIVE. With exasperating meticulousness, the Priests were ceremonially prepared and selected, and in peculiar garments they were gloriously arrayed. Parallel and synonymous to

this, but in another branch of biblical typology, *the materials of the House of God* were valuable, costly, laboriously obtained, brilliantly manufactured, and awesome to behold. The heathen world did hold their breath when hearing of it. The materials used, like the garments of the Priests, were gloriously arrayed! For example, the “vessels for the House of the LORD”, whether “to minister” or “to offer”, were “vessels of **gold and silver**” (2 Chron. 24:14). Such vessels as these, men *take pleasure* in. Their great cost, illuminating colors, imperishable qualities, and all-around beauty grips their mind with human-adoration. Similar to this, and yet with vast differences, the inspired writers wrote: “Thy servants take **pleasure in her stones**, and **favour the dust** thereof” (Ps. 102:14). In context, the inspired text brings in view an exemplary “**pleasure**” and “**favour**” found in the people of God, but this pleasure was NOT an enjoyment in the **gold, silver, and precious stones** for the sake of *the objects themselves*. No, my reader. It was not so much *the object* that they favored but the sanctifying power of *God’s presence* which hallowed the object, is what they favored. This glorious, uncreated, incomprehensible, invaluable, imperishable Presence – *God’s presence!* – this is what sanctified the objects and materials of the Temple; for this reason, the “stones” and “dust” were sacred and invaluable (see Matt. 23:16-17)!

In Psalm 102:14, God is not speaking about, concerned with, and carried away with human-like emotion over these carnal things, is He? God, who inhabits the lofty and undiscoverable regions of heaven’s indestructible beauty, is not impressed and enthusiastic over *earthly objects*... not even the objects which are notable to humanity because of money, color, indestructible quality, and beauty. With certainty, God does not care for these things. For what purpose was Psalm 102:14 written? My reader, for the same reason that God wrote about oxen! Do you remember how the inspired apostle wrote, “Doth God take *care* for oxen” (1 Cor. 9:9)? Even so it can be said, “Doth God *care* for **gold, silver, and precious stones**?” “Or saith He it altogether for our sakes? For our sakes, no doubt, this is written” (1 Cor. 9:10). Yes, my reader, for our sakes; that we might learn His heart toward His people, the persons he calls His sons and daughters. God has chosen *them* - **His people** - as a builder chooses select and precious stones to build with, but my reader this building is “GOD’S Building” (1 Cor. 3:9)! God is, **with them**, building an invaluable, beautifully unfathomable, everlastingly imperishable House for Himself!

- 1) The people are elect for **honorable, glorious, and everlasting** purposes. *This means that the honor and glory of these persons is everlasting like as gold, silver, and precious stones out-last and abide through the furnace of fire. The honor and glory of these persons cannot be destroyed like the glory and honor of wood, hay, stubble, and earth is annihilated by fire. When casting a heap of objects into the furnace, look for what out-lasts the destructive flames – these objects are precious! By such a burning you may renew the brilliant image of such objects, and thus refine them into a purer expression of what was always there, but the essence of what was honorable was not reduced. The essence of what is honorable about these objects is unalterable, unchangeable, and indestructible, and when put to the flames it is refined and purified, but never reduced!*

When God speaks of His *choice* and *redeemed people*, my reader, He uses *choice words*. Words like, “The **precious sons** of Zion, **comparable to fine gold**” (Lam. 4:2)! God expresses His affection in terms which are humanly understandable. The meaning is clear, God thinks of them with *precious thoughts*, values them as *precious objects*, and fashions them for Divinely *significant purposes* – and what greater purpose is there but that we, fallen humanity, might be a **Habitation for His Presence** (Eph. 2:22)!? To men, **gold, silver, and precious stones** are objects fit for holy, honorable, and dignified purposes, and in the very same way God has chosen a people who are to God, “**as gold and silver**” (Mal. 3:3). With the same meaning it is written in another place that, each person of the chosen people of God are, individually, a “**vessel unto honour**” (Rom. 9:21). This means that, shockingly, God created these people for purposes of *honor*. Like as a Potter forms a vessel of clay for a preplanned purpose, God created humans for *honor*...a predestined *honor*. Yes, my reader, they were predestined to the honor of becoming His redeemed people. According to God, these *vessels of honor* are created so that He might shower upon them “**the riches of His glory**”. This is so that the heathen, looking on, might be amazed at their *honor*. The people of God do, literally, represent God’s honor. The honor poured out upon these vessels is undeserved, therefore as much as they are *vessels of honor*, they are “**vessels of mercy**”. Therefore what the world beholds is, **the honor of blood-bought mercy!** These people exist so that “He might make known **the riches of His glory on the vessels of mercy**” (Rom. 9:23)! Staggeringly, He prepared them for this glory (Rom. 9:23)! “To them who by patient continuance in well doing seek for *glory* and *honour* and *immortality*, and *eternal life*” (Rom. 2:7).

- 2) These honorable and glorious purposes are manifest by the indwelling of an **honorable** and **glorious PERSON – Jesus Christ**. *What is honorable, glorious, and everlasting about these men is the Person who possesses them.*

When God *chooses* a human being for this predestinated course of existence, the course of the man's depravity is interrupted by irresistible grace. This irresistible grace seizes the *God-hating man...* and, behold, he is a *God-loving man!* God's choice of this human is, in this way, witnessed by all who watched on. Suddenly the man was subdued by God with a converting, transforming, translating, and regenerating GRACE, praise the Lord! And this is a grace that the onlookers cannot deny! As men watched on they saw "**old things are passed away; BEHOLD, all things are become new**" (2 Cor. 5:17)! The man who groped in the blindness of darkness was illuminated with light and brightness! The Breath of God Almighty did blow upon the man who was by nature, foul and odious, as a dead body is worm-eaten and rotten, and LOOK! Look how suddenly the dead man arose, went forth, and followed the Lamb! This man, gloriously changed, has a heaven-created "**new man**" (Col. 3:10), and yet his physical body has remained the same. The man does indeed have "**newness of life**" (Rom. 6:4), but this life came through the reformation of his "**inner man**" by the **indwelling of Christ** (Eph. 3:16-17). Therefore what is honorable, glorious, and everlasting about these men is the Person who possess them.

- 3) This indwelling Person is, in essence, "**incorruption**", "**glory**", "**power**", "**spiritual**", and "**heavenly**". He is all the qualities which are characteristic of the undying, imperishable, God-made Kingdom which shall be established at the consummation of all things. In this way, the Kingdom of Heaven **within men** *right now* is exactly like the worldwide Kingdom of Heaven which is to come. The consummation of the Kingdom of God is when the **incorruptible, glorious, powerful, spiritual, and heavenly** essence which has indwelt the saints does, in the same way, transform, reform, and fill all the world with Itself. *Therefore, by taking note of what objects are used to build the Kingdom of God in its consummated estate, we can understand that such objects are, both then and now, the metaphorical essence of what is indestructible, unchanging, and everlasting.*

The "outward man" or "the body", still unchanged, contains the same spiritual qualities as the formerly depraved and God-hating man, therefore the redeemed people of the Lord contain the coexistence of a *natural/carnal/earthly man* **and** a *spiritual/holy/heavenly man* (Rom. 8:5-10, 1 Cor. 2:14-16), and "though our **outward man** perish, yet the **inward man** is renewed day by day" (2 Cor. 4:16). Do you see what this means? As the days pass, the **outward man** is *perishing*...yea, because it is a *perishable man*. But look, the **spiritual man** is an *everlasting man!* The **inward man** is not like the **outward man**, the text states – look at him! – the days pass by and the **inward man** is not *increasingly dying*, but on the contrary he is *increasingly living!* The outward man is our carnal and natural body, and it, left unchanged by the operation of conversion, is still called a "**vile body**" of "**death**" (Php. 3:21, Rom. 7:24). It is called an "**earthly house**" and "**tabernacle**" which is destined to be "**dissolved**", but the resurrected body is called a "**glorious body**", "**a building of God, an house, not made with hands, eternal in the heavens**" (2 Cor. 5:1). The resurrection of the inner man is a foretaste of the resurrection of the whole man. We have a foretaste of what it will be like when "mortality" is "swallowed up of Life" at the final and glorious resurrection of our physical bodies, namely because, our inward man has already been resurrected by these eternal, all-glorious, and life-giving powers! Oh my reader, hear the cry of redeemed humanity! We desire that the operation of salvation which performed our *inward regeneration*, would break forth into *outward* and *earth-wide regeneration*. We desire that the *regenerating powers* would expand beyond the confinements of our mortal bodies, and thus *regenerate the world*. This is when the seed of salvation breaks forth from the confinements of its outer-body and springs forth into LIFE – and this seed is Christ (see 1 Cor. 15:35-50).

Within us, my reader, therein dwells Christ. Like a seed sown into the earth, Christ was purposefully put within us. This implantation was so that He might break forth from our earthly-bodies and dominate the world with Himself! Even so, the seed that is planted into the earth does break forth from its outer-body and spring forth from the earth! Therefore it is written that our "natural body" – the body which confines the Kingdom of God within us – is called a body of "corruption", "dishonour", "weakness", simply because it is "earthly", and it will be shed like a seed sheds its outer-body (1 Cor. 15:35-50). The regenerated inner man, which is the life of the seed, will "change our **vile body**" "that it may be fashioned like unto [Christ's] **glorious body**" (Php. 3:21), when it indeed breaks forth. This is the power of the resurrection which, at first, began within us in the **inner man**, and then by the very same powers it transforms the

outward man. This transformed **outward man** has the same qualities of everlasting power which were the essence of the regenerated **inner man**, thus they both are, to God, “incorruption”, “glory”, “power”, “spiritual”, and “heavenly” (1 Cor. 15:42-50). The Spirit of God which indwelt the man – for the purpose of changing the **inner man** – does then transform the **outward man** by giving him “a spiritual body” instead of “a natural body” (1 Cor. 15:44). Therefore it is written, “**flesh and blood** cannot inherit the Kingdom of God; neither do **corruption** inherit **incorruption**” (1 Cor. 15:50).

- 4) The **gold, silver, and precious stones** which we see on earth *right now* – “which Temple ye are” (1 Cor. 3:17) – do foreshadow the undying, imperishable, other-worldly, and heavenly **gold, silver, and precious stones** which will be used to build the everlasting Jerusalem which is *to come*.

The power of God that regenerates the “inner man”, these are “the powers of **the world to come**” (Heb. 6:5). This signifies that, by the same power with which God transformed the **inner man**, God will transform the **earthly man**... and also, shockingly, **the earth itself**. There is coming a day when, not only will *the earthly man* of Christians be “dissolved” (2 Cor. 5:1), but “**the earth** also and the works that are therein shall be burned up” (2 Pet. 3:10)! My reader, “all these things shall be dissolved” (2 Pet. 3:11), not just the earthly body itself! The inward man was regenerated and then the outward man and actual earth follows suit, because inward regeneration is but a foretaste, a kind of first fruits of the power which is to come – a “working whereby [God] is able even to subdue **all things** unto Himself” (Php. 3:21)! This means that this *spiritual man* within Christians is an *everlasting man*, and those who walk in the Spirit of God dwell within an everlasting, invaluable, imperishable, and unshakable Kingdom! My reader, behold this Kingdom in its consummated, final, and everlasting estate:

The Consummation: “And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, **I will shew thee the Bride, the Lamb's wife**. And he carried me away in the spirit to a great and high mountain, and shewed me **that Great City, the Holy Jerusalem**, descending out of heaven from God, Having **the glory of God**: and **her light** was like unto **a stone most precious**, even like a **jasper stone**, clear as **crystal**; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of **jasper**: and the city was **pure gold**, like unto **clear glass**. And the foundations of the wall of the city were garnished with all manner of **precious stones**. The first foundation was **jasper**; the second, **sapphire**; the third, a **chalcedony**; the fourth, an **emerald**; The fifth, **sardonyx**; the sixth, **sardius**; the seventh, **chrysolite**; the eighth, **beryl**; the ninth, a **topaz**; the tenth, a **chrysoprasus**; the eleventh, a **jacinth**; the twelfth, an **amethyst**. And the twelve gates were twelve **pearls**; every several gate was of one **pearl**: and the street of the city was **pure gold**, as it were **transparent glass**. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.” - Revelation 21:9-22

The power which formed this “**new man**” inside of fallen men is, by God’s definition, of *imperishable* and *undying* quality. The scripture states, we are “born again” “**not of corruptible** seed, but of **incorruptible**, by the word of God, **which liveth and abideth for ever**. For all flesh is as grass, and all **the glory of man** as the flower of grass. The grass **withereth**, and the flower thereof **falleth away**: But the word of the Lord **endureth for ever**. And this is the word which by the gospel is preached unto you” (1 Peter. 1:23-25). Seeing this, that the word by which we are born again is *imperishable* and *enduring*, so also, my reader, our love for God and one another should be *imperishable* and *enduring* (see 1 Peter 1:22 in context with 23-25). God would have us, “through the Spirit”, “mortify the deeds of the body” – and in this way God says, “ye shall live” (Rom. 8:13). “Ye shall live”, God said, because the *everlasting man* wrestled, overcame, and defeated the *perishable man*! In other words, the *spiritual man* killed the *carnal man*!

We exist as Christians because “we live in the Spirit”, and by this Spirit we are commanded to run, wrestle, and fight – and in so doing we “walk in the Spirit” (Gal. 5:25) – but this walk exists because we have overcome and defeated the forces against which we run, wrestle, and fight. You see, my reader, we were sometimes carnal, earthly, fleshly, and natural men in body and nature, but after conversion we are spiritual, heavenly, holy, honorable, and empowered men in nature, therefore we have no excuse if we continue to “fulfil the lust of the flesh” (Gal. 5:16). Synonymously but with different metaphors, it was written, “For ye were sometimes **darkness**, but now are ye **light in the Lord**: walk as **children of Light**” (Eph. 5:8). The Image of the Person who has become our inward man, He must also become the Image the world sees in our outward man (Rom. 2:4-11, 8:2-4, 29, 13:8, Jas. 1:22-25, 2:20-26) – in fulfillment of this, Christ, who is in us, controls our words, thoughts, and deeds (1 Jn. 2:5-6, 4:17) – this means that through saving faith, Christ in us overpowers, dominates, rules over, and kills the carnal body, whose nature and essence is against God and resistant to His purposes (Rom. 8:5-13, 1 Cor. 9:27).

- 5) When the Kingdom of God which is upon the earth does not represent the consummation of all things which exist in heaven, the Lord baptizes the people of God with fire. When that which is, by essence, “incorruption”, “glory”, “power”, “spiritual”, and “heavenly” (**gold, silver, and precious stones**), and yet it is becoming corrupt, profane, overpowered, spiritually defeated, and earthly, this is when the stones of the Temple of God are being defiled from their *first beginning* – and that defilement is by the vile body of death which still exists, which is yet without redemption, thus the man’s essence (the old man) should be violently and mercilessly killed every day (Rom. 8:13)! The everyday duty of saints to mortify their bodies is, just like, the everyday duty for Priests to make sure the Temple of God is built with and compacted by objects that are biblically acceptable – namely, that it is purged from the defilements of the earth such as **wood, hay, stubble, and earthly-objects**. The purging of these objects from the Temple is a purging of our **earthly members** from ourselves, individually speaking (Col. 3:5, Rom. 8:13, Gal. 5:24), and it is a purging of our **earthly members** from our corporate-self which is the Church – the body of Christ – for we are *one man, one body, one Building, and one Temple* in the Lord (Matt. 18:1-20, 1 Cor. 3:17, 2 Tim. 2:19-22, 1 Cor. 10:7, 12:12, Rom. 12:5, Eph. 1:23, 2:15, 3:6, 4:12-13, Col. 2:19, 3:15).

If in the process of our predestinated course we lose *saving faith*, the gloriousness of God’s grace which once overpowered and killed the flesh is lost. The man that once lived for God, he is overpowered by the outward man until he, like all others, does “live after the flesh” (Rom. 8:13). This means certain death: “Ye shall die” (Rom. 8:13), God said. The man who was once “in Christ”, it mattered how he lived his life! “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). My reader, how do you walk? If in the process of time, “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” (Gal. 5:17), then YOU, my reader, are in a wrestling match for your very eternal life (Rom. 6:14-23)! My reader, hear me – “faith!” – it “is the victory that overcometh the world” (1 John 5:4) – but woe to the man whose faith is weakened from its first beginning! The first beginning of faith is like the first implantation of Christ – the seed is “grounded and settled” – but like an overcome and wrestled-down man, the implantation of God is ungrounded, unsettled, and “moved away”, meaning that, shockingly... saving faith is lost (Col. 1:23, Jude 12)! Woe to the man, for he is in “captivity” to the nature of the flesh (Rom. 7:23, 2 Tim. 2:26). He needs a deliverance, he needs liberty, back into the freedom for which Christ had “made [him] free” (Rom. 8:2, John 8:31-36). Let the reader understand: the certain experience of gospel-freedom and overcoming victory is that the redeemed man does not “walk after the flesh, but after the Spirit” (Rom. 8:1) – this is eternal life (John 16:33, 17:2, 1 Jn. 2:4).

- 6) What is done worldwide in the Last Days is a consummating fulfillment of what is done to the Church all throughout their days (this is God’s *end-time judgment* and *beginning judgment*). In the end, God will shake everything that can be shaken so that, only those objects that are sustained by unshakable powers do remain. In the end, God will burn heaven and earth with smelting and destroying fires (2 Thess. 1:6-10, 2 Pet. 3:4-14) ...but for the Church which exists right now, this is done *all throughout their days* - God baptizes and burns them,

He immerses them in *judgments of fire* so that, only those objects which *abide the fire* do remain as stones of the Temple of God.

You see, my reader, Christians are *able* to deny the life, will, work, and way of the everlasting man, choosing *rather* to live, desire, work for, and walk in the carnal and perishing man. This is a denial of the everlasting, other-worldly, heavenly, glorious, honorable, and incorruptible powers of the Spirit of God (Rom. 1:16, Titus 1:16, John 17:21-23, 1 Cor. 15:35-50), and it is a contradictory choice of union with the unholy spirit of the devil (Eph. 2:2-3, 5:3-8, Jas. 4:4-8) – therefore these people do join Lucifer’s parade of rebellion against God for the luster of **temporary rewards** (Lk. 6:24, 16:25, Matt. 6:2, 5, 16), enjoying the passing pleasures of sin though they be but **a season** (Heb. 11:25), expending their life and strength though it be **but a vapor** (Jas. 4:14), living for and loving the world and its lusts though they are **doomed to pass away** (1 Jn. 2:15-17, Matt. 7:21-17, 1 Pet. 1:24-25).

This is a building again of those things which **were destroyed** (Gal. 2:17-18), it is a building of things which **can be destroyed** (*wood, hay, stubble, and earth*; see 1 Cor. 3:12-15)! Therefore, alas, the man who was, at the former time, HOLY unto God in spirit, soul, and body (1 Thess. 5:23), the man who was clothed and regenerated with the essence of what is everlasting (1 Jn. 5:11-12), is now altogether ONE with the visible and invisible essence of everything that is without endurance and dying; the things which are corruptible, natural, earthly, dishonoring, weak, vile, and perishing (1 Cor. 15:35-50, Rev. 20:10, 12-15, 21:1, 8)! Oh that the man would, rather, despise *this world* and look for *the next* (Heb. 11:13-16, 13:13-14)! “Set your affection on things **above**”, my reader, “not on things on **the earth**” (Col. 3:2). All of creation is destined for one, unavoidable END. The prophet foresaw it, the time when “the first heaven and the first earth were **passed away**” (Rev. 21:1). My reader, will you hear him speak more? Do you know what happens after this great **passing away**! “I John saw **the Holy City, New Jerusalem**, coming down out from God **out of heaven**, prepared as a **Bride adorned for her Husband**” (Rev. 21:2)! This is **the everlasting City** which is full of the “glory of God”, my reader, “like unto a stone most precious, even like a **jasper stone**, clear as **crystal**”, like “**jasper**”, “**pure gold**”, “**precious stones**”, “**sapphire**”, “**chalcedony**”, “**emerald**”, “**sardonyx**”, “**sardius**”, “**chrysolite**”, “**beryl**”, “**topaz**”, “**chrysoprasus**”, “**jacinth**”, “**amethyst**”, and “**pearls**”!

Before this consummated and final expression of the Kingdom of God is manifest... shockingly, God is seeking worthy stones for its building. When God chooses men for its building, His hopes and intentions are good (for more on this topic see “[God in the Ways of Man](#)” & “[The Purpose & Intent for Salvation](#)”). Yes, He makes them into what they need to be (*gold, silver, and precious stones*). He creates them into the essence of what they need to **remain in** (“But he that shall **endure unto the end**, the same shall be saved” -Matt. 24:13, Mark 13:13). Nevertheless, according to His own wisdom and pleasure, the vessels which He *chooses* He *tries*... He wants to see if they will **endure the flames**. It is written, “The fining pot is for **silver**, and the furnace for **gold**: but the LORD *trieth the hearts*” (Prov. 17:3). For a closer study to discover how and why God genuinely “wants to see” the grade of men’s faith through observing the works they do in response to God-sent trials and fires, see Prov. 21:2, Neh. 9:8, Gen. 22:1-12, 26:3-5, Ex. 15:25, 16:4, Deut. 7:22, 8:2, 13:3, 2 Chron. 33:31, 1 Pet. 1:7, Jas. 2:20-26; see also “[Abraham’s Exemplification](#)” & “[The Goodness of God Leadeth Thee to Repentance](#)”.

What is so noteworthy about God’s furnace of fires and trials, my reader? This furnace of trial, as is noted in these various chapters and sections, is an *eternally consequential experience*. In the process of trial these people, blood-bought and transformed into new men which are “**comparable to fine gold**” (Lam. 4:2), shockingly, are able to deny their blood-bought privileges and powers, and thus, they are able to walk in the deplorable and vile “old man” which they were freed from (Eph. 4:17-24, Col. 3:5-17, Rom. 13:11-14). When this happens, God laments, “How is **the gold become dim!** How is **the most fine gold changed**” (Lam. 4:2)! At such a time as this, alien and unholy metals have mixed with the gold. Like a wrestling man body-locks another man, invading metals mix into and defile the gold of God! Alas! These golden stones, God’s choice, select, and redeemed persons, are defiled by their unholy, alien, and unacceptable fleshly bodies – therefore the flesh is putting the Spirit to death instead of the Spirit putting the flesh to death. It is a resurrection reversal, a degeneration of the regeneration – where those who were once *washed*, go *wallowing* in the old-mire, and those who were once *healthy*, slurp up the old-pools of *poison* which were oncedete vomited out (2 Pet. 2:18-22)! Oh my reader, how terrible!

Now God is looking on with astonishment like heathen men did before watch on – only now the **heavenly citizens** become **earthly**, right before their eyes! God observes it with painful amazement because, *new things are passed away, and behold, all things are become old* (2 Cor. 5:17, Rev. 3:1)! Those redeemed persons who were lifted on high, they fell from a great height (Rev. 2:4-5, Col. 3:1-10)! They dwell in darkness when once, a great Light (Eph. 5:14)! You see, my reader, carnality has overpowered spirituality (1 Cor. 3:1-4, Rom. 7:23)! As God watches on to see, alas, His glorious House defiled (1 Cor. 3:16-18), He only has one response: The Lord baptizes every stone with a smelting, purifying, refining, and destroying fire (Matt. 3:11, 1 Cor. 3:13-15)! What does this mean? It means, my reader, God has built for Himself a Holy Temple, and when His people disobey and transgress the purposes for which they were chosen, changed, and built together with Himself, He will cast them into a furnace of angry fires. Heretofore let the reader understand, both the operation and potential end of these God-sent fires, for they are *both* **purifying** and **destroying**.

Saved by Fire – *burning works*

Primary Texts in the New Testament

“For we are labourers together with God: ye are God's Husbandry, ye are **God's Building**. According to the grace of God which is given unto me, as a wise **masterbuilder**, I have laid the **foundation**, and **another buildeth thereon**. But let every man **take heed how he buildeth thereupon**. For other **foundation** can no man lay than that is laid, which is Jesus Christ. **Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.** Know ye not that ye are **the Temple of God**, and that the Spirit of God dwelleth in you? **If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.** For the **wisdom of this world** is foolishness with God. For it is written, He **taketh the wise in their own craftiness**. And again, The Lord knoweth the thoughts of the wise, that they are **vain**. Therefore let no man glory in men. For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's; and Christ is God's.” – 1 Cor. 3:9-23

“Nevertheless the **foundation** of God **standeth sure**, having this seal, **The Lord knoweth them that are his**. And, Let every one that nameth the name of Christ **depart from iniquity**. But in a **Great House** there are not only **vessels of gold** and of **silver**, but also of **wood** and of **earth**; and some to **honour**, and some to **dishonour**. If a man therefore **purge himself from these**, he shall be a **vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work**. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a **pure heart**.” – 2 Tim. 2:19-22

The **FIRE** *was* and *is* a purification process. According to scripture, “the **gold**, and the **silver**, the **brass**, and the **iron**, the **tin**, and the **lead**”, were, very specifically: “every thing that may **ABIDE THE FIRE**” (Num. 31:21-24). To “abide the fire” each object survived the fire. Understandably, these objects were chosen because of their durability and imperishable quality amidst the flames of fire. After all, when gold and silver, and the like, are put into a furnace of fire, they are melted and separated one from another, but they are not *reduced* from the essence of what they are. By the essence of what they are, when made to “**go through the fire**” for lawful purification (Num. 31:21-24), or in another case, a furnace of fire for refinement, they out-last and abide the destroying flames! But, this cannot be said of objects like “**wood, hay, stubble**” and “**earth**” (1 Cor. 3:12, 2 Tim. 2:20).

By way of summary and by way of introduction to the New Testament typology of salvific fires, let us understand its confining parameters set by the inspired writers themselves, noted in the following paragraphs.

The builders of the Temple are preachers (1 Cor. 3:5-10). **The objects** which are destined to undergo the fires of trial are “Christians”. The builders **by their preaching** do *positively* or *negatively* affect pre-existing stones which were already built into the Temple of God, or in another circumstance, they make *positive* or *negative* additions to the Temple of God by building-in formerly nonexistent objects into the Temple of God. Concerning the **already existent stones** in the Temple of God, their preaching affects them *positively* in that, by preaching, the stones are washed and polished into greater glories (2 Cor. 3:18), and in so doing they *perfect* the Image of the whole Temple (Eph. 4:11-13). Also, concerning the **already existent stones** in the Temple of God, preaching affects them *negatively* in **two different potential grades**: (1) they *tarnish*, *smudge*, and *dim* the **glory** and **holiness** of the stones to whom they preach to, or, (2) the **defiling** affect of their preaching reaches A FATAL DEGREE, meaning that, tragically, the image of **glory** and **holiness** the stone once had is utterly lost and **defiled** to A DAMNING GRADE (the **gold**, **silver**, or **precious stones** are thus *defiled*, *mixed*, and *overcome* with **wood**, **hay**, **stubble**, and **earth**). At this time, according to the rules of **the House**, the very existence of every **defiled** stone is threatened with DESTROYING fires (“him shall God DESTROY” – 1 Cor. 3:17). Let the reader take note, the preaching of these preachers which is of a *positive* affect upon the stones (which is by interpretation, *washing*, *polishing*, and *perfecting* them), this is **God’s wisdom**, and the preaching of these preachers which is of a *negative* affect (which is by interpretation, *defiling* and *degrading* them), this is **worldly-wise preaching**. The stones which will totally perish in the fires are those which are, by essence, existing in THE DAMNABLE GRADE (**wood**, **hay**, **stubble**, and **earth**), and thus when God, according to His warning, “taketh” (or destroyeth) “the wise” stones in what they think is wisdom, and they, remaining in a state which they refuse to change from, namely **worldly wisdom**, perish in the fires (1 Cor. 3:18-20). My reader, let us consider this scenario with a closer look.

A true man of God is capable of preaching **worldly-wise preaching** to a *non-damnably degree*, and this indeed happens if ever he preaches anything err from the truth, but he is still a man of God because the worldly-wisdom is not fatally violent in its effect but minor, therefore those to whom he preaches to are not adversely affected to a damnably degree. However, a true man of God is capable of preaching **worldly-wise preaching** to a *damnably degree*, and this indeed happens if, personally speaking, he himself has become backslidden and overcome by worldly wisdom to a damnably degree, therefore naturally, that which he ingests he feeds others... and they all perish together (2 Pet. 2:18-22, 1 Tim. 4:16, Matt. 15:14, Rom. 6:16)! Of course, at such a time, the man is no longer considered a man of God (Rev. 3:1), but he *was*... and if he repents and believes again he can become a man of God again (Gal. 2:11-21, 4:19, 6:1, Rom. 11:23). My reader, because the man of God himself is a **defiled stone** within the Temple of God, those he preaches to become like him (this is an unavoidable **spiritual Law**, see Matt. 15:14, Lk. 6:39, 1 Tim. 4:16, Jer. 6:10, 23:17-18, 21-22, Matt. 23:16, 24).

Let the reader take note of this truth: the builders who fatally **defile** others are **defiled stones** themselves, and to the whole lot of their evil grade, God warns, “If any man **defile the Temple of God**, him shall God DESTROY” (1 Cor. 3:17)! The Master of the House has determined that these stones are **DESTROYED**, how? By **FIRE**. If the stones can be recovered from the state in which they presently exist – a **defiled** state – so that the **holy** and **glorious** Image of Christ is revived again, in such a case, behold, these men were saved “**so as by fire**” (1 Cor. 3:15). If such men are revived, it is not *without* the fires but *by* the fires. That which was poured out upon them for *destruction*, for some it turned to *salvation*! Yes, in this way, the **FIRE** is both *destroying* and *saving*! For those who do not change from their ways, and so, faint into apostasy in the midst of the “furnace of affliction” (Isa. 48:10), they will be destroyed by the fires in which they were immersed.

Think of it, my reader, if the Spirit of God departs from men because of their unrelenting apostasy, then they themselves become, in entirety, **wood**, **hay**, **stubble**, and **earth**, objects which are, in their entirety, perishable in the fire – they are objects which are, fearfully, without the Spirit of God and reprobated (Heb. 6:6, 12:17, 2 Cor. 13:5, Jude 19, 1 Jn. 2:24, 1 Cor. 9:27). You see my reader, “the **FIRE** shall try every man’s work of what sort it is” (1 Cor. 3:13), which means by interpretation, the fire will try every stone of the Temple of God. “If any man’s work **shall be burned**”, meaning that which the preacher has labored to build by his preaching is burned, the preacher-builder “shall suffer loss”, yes... because the work that he built was of **wood**, **hay**, **stubble**, and **earth** (it was *defiling* and *degrading*), but if, in the process of the trying fire, he himself is not perishing in the fires, this means that he himself is not, in entirety, **wood**, **hay**,

stubble, or **earth**, therefore his preaching was not defiling others to A DAMNABLE DEGREE – thus the Spirit of God has not departed from him. This means that the man is still **clean** and **holy**, a vessel which is **meet** or a stone which is **fit**, yea, for the very **Temple of God** itself, even though he is not sinlessly perfect he is perfectly accepted (Php. 3:10-16) - this is because whatever defilement he did by **worldly-wise preaching** was of the *non*-damnable kind, therefore even though he suffered loss, he did not lose all those things which he built! If he did, my reader, know this... the man would lose himself! If all those to whom he preaches perish, he is perishing – this is a **spiritual Law** remember? If this was the case, as stated before, the man would be a **defiled** stone and he himself would perish in the fires. In which case, the man would not be **saved by** but **destroyed in** the fires.

With a more doctrinal focus, let the reader understand: The infection of worldly-wise preaching which hinders, besets, and defiles the people of God to a non-damnable degree, results in the gold being *tarnished, smudged, and dimmed*, yes... but the **glory** and **holiness** of the object is recoverable **without** smelting fires. The object can simply be **washed** and **polished**, and the tarnish removed, thus will its **glorious** and **holy** shine be **renewed**. But if the infection of worldly-wise preaching (*wood, hay, stubble, and earth*) does reach the point of damnation, this is when the **filthiness** of the preaching has reached the flesh and spirit of the hearers (2 Cor. 7:1). This means that the object is *conformed to* instead of *transformed from* the world (Rom. 12:1-3). The object now exists as a *strange distortion* of the saving Image which did once shine (Rom. 8:29, Gal. 4:19). This means that the man was, in body, soul, and spirit, all-**HOLY** (1 Thess. 5:23-24, Rom. 8:13, Gal. 5:24), but, alas, he that was **holy** is now **unholy** (2 Cor. 7:1, Heb. 12:14, 1 Thess. 4:1-8). When the man was, by nature and deed, correctly *representing* and properly *conformed* to the Image of Christ, now he is, merely, by nature only (Eph. 5:6-14), alive in the Person of Christ – the life in which he lives is but a flickering and sickly flame (Isa. 42:3, Matt. 12:20) which is ready to be put out (Heb. 12:13-14, Jas. 5:7-9). This means that the *governing force* of righteousness which once *ruled* over the whole man (Rom. 5:21, 6:11-23), is compromised. This means that the *government* of grace and salvation within the man is in jeopardy. This *governing force* of righteousness which comes from salvation is called, scripturally, “*the Law of the Spirit of Life in Christ Jesus*” (Rom. 8:2-4), and when this is legally interrupted it is by an opposing government, “*the Law of sin and death*” (Rom. 7:23, Rom. 8:2, Rev. 3:2). Therefore, now, the *force* which

brought life, grace, salvation, and righteousness within the **regenerated man** is wrestled down, overcome, and suffocating for very life by an opposing *force*, the **old man** (Eph. 4:22, 24, Col. 3:9-10, Rom. 6:6, and for more details see [“Put on Christ – The Gospel of Regeneration” \(chapter 18, section 4\)](#)).

Are you God’s recognizable **son** or **daughter**: a recognizable **Temple-stone**, recognizable **citizen** of Heaven’s Country, or a recognizable **Bride**? Walk out your nature and you will be. This is to say, in other words, walk in your salvation (for more details see [“The NT Gospel Call to Worthiness” \(chapter 22, see all sections\)](#)).

Therefore, how do you **un-mix** the **gold** from unholy **ore**? FIRE. How do you **sever** the deadly body-lock that **carnality** has on **spirituality**? FIRE. These proud men need to be humbled again! They need to rediscover the insufficiency, vanity, and finite essence of what **worldly wisdom** is (see 1 Cor. 1-2, 3:17-23, 4:8-21). If, in the immersion of fires, they watch their labor and livelihood burn before their eyes... such men will reconsider life! If they have been laboring and living for what God calls death, and then, behold - they watch it die! - perhaps they will turn back to the Life that will never die! “We went through FIRE”, David said (Ps. 66:12), and afterward they understood the reason: “Before I was afflicted I went astray: but now have I kept Thy word” (Psalm 119:67), and again, “It is good for me to have been afflicted; that I might learn Thy statutes” (Psalm 119:71). In confirmation to this, God said, “I have chosen thee in the furnace of affliction” (Isa. 48:10)! Yes, David’s confession is good! One that ought to be made by all backslidden men. Such men are put to the worst when they transgress *because* God loves them! He chastens them, and therewith He causes them to understand, “the way of transgressors is hard” (Prov. 13:15). They suffer under God’s beating which is, by providence, a God-ordained tribulation, and in such a “fiery trial” God seeks to burn and destroy those things which displease Him (1 Pet. 4:12). We need to reckon with this reality, dear saints.

Therefore, my reader, listen to God. If you distort the Lord’s Image by misrepresenting Him, in so doing you defile the Name of God by which you are called, and in so doing you defile the **Temple of God** in which you are a part (1 Cor. 3:17). At such a time God will “try YOU” so that (1 Pet. 4:12), “if God permit” (Heb. 6:3) or “peradventure” (2 Tim.

2:25-26), after the *burning* you might be better. Scripture states, “After that [you] have suffered a while”, that is, in **the fiery furnace**, then God willing by its burning you will be made “perfect”, thus God does “stablish, strengthen, [and] settle” the positional standing of your stone in the Temple of God (1 Pet. 5:10). At such a time as this, when you are suffering under the burning rebukes of God (Rev. 3:19), my reader, do as your Counselor suggests. The Lord Jesus Christ said, “I counsel thee to buy of me **gold tried in the fire**, that thou mayest be **rich**” (Rev. 3:18)! Yes, these are eternal riches. This means that those things which you are laboring and living for are everlasting and undying (see “[Legalism: Law & Grace](#)”)! What a glory! What riches! Yes, it is possible to be “rich in good works” (1 Tim. 6:18) and “rich toward God” (Lk. 12:21)! My reader, do you know the secret? “GREAT is the MYSTERY of godliness” (1 Tim. 3:16), scripture declares! And speaking to those who don’t know its mystery, Christ said, “how great is that darkness” (Matt. 6:19-24)! As a typological parallel to this lamentation, it was written again, “how is **the gold become dim!** How is **the most fine gold changed**” (Lam. 4:2)! My reader, a House-wide outbreak of the carnality-plague (*wood, hay, stubble, and earth*) merits a House-wide immersion [baptism] into fire (Josh. 7:24-26, Lev. 14:33-48, Lev. 26:27-39, 1 Sam. 4:10-11, Ps. 78:60, Jer. 4:8-10, 19-22, 7:8-16, 10:18-22, 11:14-17, 12:7-13, 14:8-12, 15:1, 26:6-9, 52:13-22, 1 Kings 9:7-8, Ps. 74:6-8, Isa. 64:11, Lam. 2:7, 4:1, Ezek. 7:20-22, 9:5-7, 24:21, Mic. 3:12, Matt. 23:38, 24:1-2, Lk. 13:35, Rev. 2:5, 16, 23, 3:2-5, 11-12, 18).

The Baptism of Fire – *a corporate burning*

“He shall **baptize** you with the Holy Ghost and **with FIRE**: Whose **fan** is in His hand, and he will **thoroughly purge** His floor, and will **gather** the wheat into His garner; but the chaff He will **burn** with **FIRE unquenchable**” – Luke 3:16-17

“But who may **abide** the Day of his coming? and who shall stand when He appeareth? for He is **like a refiner's fire**, and like fullers' soap: And He shall sit **as a refiner and purifier of silver**: and He shall **purify the sons of Levi**, and **purge** them **as gold and silver**, that they may offer unto the LORD an offering in righteousness.” – Mal. 3:2-3

God Almighty has a contorted face, filled with disdain (Jer. 14:8-9), because of *what* has become of His people: because *the condition* they are presently in is deplorable, unacceptable, insulting, and defiling. At such a circumstance, consider the three branches of biblical typology addressed below.

Scriptural Theme → “O the hope of Israel, the Saviour...
 why shouldst Thou be as **a man ASTONIED**”! – Jer. 14:8-9

- a) **The House of God**: The House of God, which should be lined entirely with *gold, silver, and precious stones*, is defiled with miscellaneous interruptions from what is required because, scattered about the walls, alas, some *fool* has put in stones of *mud (earth)*. With what contortion of face would God, the Master-BUILDER, look on...disdaining the presence of these unacceptable stones? With what good reason would God, the Inhabitant of this House, be grievously dismayed...seeing that the stones of His House were so hatefully arrayed? To enlarge upon this, my reader, imagine another scenario.
- b) **The Gates of Heaven**: Imagine *earthly men* pounding on *Heaven's Gates*, demanding entrance into the *Heavenly Land*. With what contortion of face would the Lord of that Land disdain the nation from whence these people came? With what furious denouncement would He reject their person? With what arguments would He make known to them how unacceptable they are (by their race, skin color, and language, and by their familial and nationalistic alliances which are at enmity against the Lord of Heaven – Rom. 8:1-13)? With what contortion of face does a foreigner listen to the garbled tongue of another nation... even so, these men are strangers to God – and look! – He is contorted and astonished in displeasure at their boldness before His Gates. What unfounded and unacceptable boldness!? Even so, my reader, consider another scenario.

- c) **The Bride of Christ:** Imagine a royal wedding ceremony in the act, *the presentation* just as it was planned (Eph. 5:26-27), even though – shockingly – the Bride’s garment is blotted by a ruinous **blemish!** The doors flew open and the Bride appeared... but the wedding party stood ashamed, the Bridegroom was feeling utterly disdained, and the audience, taken in involuntary gasps, rumbles with murmurs and whispers of horror and amazement. Why? Because the Bride’s attire is vile, unprepared, and unready for so worthy a presentation! With what unfounded boldness does the Bride debase her Bridegroom as she continues to walk the isle!?

When the gold is mixed with unholy pieces of matter to where, finally, the object of “choice gold” becomes unacceptable to God; this means that the mixture was heavy enough to distort the *beauty* of its image. Therefore, because the stone’s appearance is no longer *choice, precious, and elect*, its presence in the Temple is offensive to God. The stone is a glaring and unacceptable “eye sore” to the Temple of God! Its presence is so distinctly noticeable that it distracts men from the glory of all that is good, pure, and right about the House of God. Visitors of the Temple are more appalled at the presence of this unacceptable stone, and they, preoccupied therewith, fail to enjoy the glory and holiness of the entire House. This one object is such a foul intrusion into so holy an occasion that it renders the whole Temple unholy and unenjoyable! Like an unacceptable blemish on the attire of a Bride would *stall* the whole ceremony from its beginning, this unacceptable stone stands to insult the Al-dignity of God! To God, it is not only unacceptable, it is defiling... it insults the essence of what is holy, righteous, pure, and worthy to exist in God’s immediate presence, therefore it must be cleansed.

Do you understand, my reader? Not all backsliders do *savily respond* to the *fires*. The fire burns them, but the Image of Christ is not restored! The holiness that is required by God to be a part of His House is not regained! Their saintly standing is lost! Such stones are therefore, deplorable objects, intruding and unacceptable stones in the House of God! It is utterly recognizable how they don’t belong in the House of God! Even so, likewise, this is like an earthly man pounding on the Heaven’s Gates, demanding entrance, and Heaven’s Porters, looking back, wonder how this man is demented! With contorted faces of holy-disgust, they say, Heaven is for heaven-born men, men who walk according to the rule and Law of a heavenly citizen, but you are an earth-born earthly-man! You, oh man, are a stranger to this Holy Land! You are a foreigner to God and a native to fallen man. Don’t you know that behind these Gates, “there shall in no wise enter into it any thing that **defileth**, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life” (Rev. 21:27). Upon hearing this, the earthly man ceased from pounding upon the Gates... “he was speechless” (Matt. 22:12). The man stood still and wondered, utterly aloof. He was dumbfounded and unknowledgeable of the truth. What truth?

The “Language” Barrier: 1 John 4:5-6, Luke 10:16, John 6:63, 7:16-17, 8:37, 43, 47, 1 Corinthians 2:14

Heaven-Born Citizens Belong to Heaven’s Country: John 3:3, Ephesians 2:18-19, 1 Peter 2:9-11, 1 Corinthians 8:3, 1 Corinthians 3:22-23, Hebrews 11:13-16, 13:13-14

Heaven’s principles and affections cannot be *comprehended* by earthly men (John 1:5). Yes, therefore did Heaven’s Porter speak a *different language* than the earthly man; this is the reason that he could not *understand*. You see, spiritual words can only be understood by a spiritual man, but this man was an earthly man. Then the Porters, seeing the earthly man remained overwhelmed with confusion, endeavored to vindicate the righteousness and true holiness of God by saying, “Blessed are **they that do His commandments**, that they may have right to the Tree of Life, and **may enter in through the Gates of the City**. For **without** are **dogs**, and **sorcerers**, and **whoremongers**, and **murderers**, and **idolaters**, and **whosoever loveth** and **maketh a lie**” (Rev. 22:14-15). The earthly man, not realizing that he is irrevocably “thrust out” (Lk. 13:28), begins to shout to the Lord who dwelt beyond the City Gates, saying, “Lord, Lord, open unto us” (Lk. 13:25)! Then the Lord of Heaven answered him, “I know you not whence ye are” (Lk. 13:25)! This means, by interpretation, “I know not where you are from”! You see, this man was an unrecognizable person from an unrecognizable race, a place that is foreign to the Land and Country of Heaven (Heb. 11:13-16, 13:13-14, Jn. 14:2-6, 1 Pet. 2:9-11, 2 Pet. 3:10-14, Rev. 2:26-28, 3:4-5, 12, 20-21). But then the earthly man replied, “We have eaten and drunk in Thy presence, and Thou hast taught in our streets” (Lk. 13:26)! But the Lord of Heaven said, “I tell you, I know you not whence ye are; depart from me, all ye **workers of iniquity**” (Lk. 13:27)! [For a closer study see “[God is a Stranger](#)”.]

Imagine it, my reader, the “eye sore” of an earthly man dressed in rags, appearing in Heaven’s courtroom of golden-glass, the place where only white-robed heavenly men gather for the honor and glory of God! A synonymous situation which is equally abominated by God is, when earthly-stones which are heaven-rejects, are used for Heaven’s House. This is an appalling “eye sore” of degrading magnitude, making the whole House *feel* like a mere “common place”. Even so, likewise, a Bride, when presented to the Bridegroom, must be of a peculiar attire *worthy for the occasion*. If a woman walks the isle with unacceptable attire, this is not only ceremony-unworthy, but depending upon the severity of her blemish it is **ceremony-ending** (Eph. 5:26-27). Any honorable and dignified wedding would be **stalled**, rather than have the Bride presented with blemish-ridden garments. Imagine a wedding’s most glorious scene - the Bride walking the isle – but her white and glamorous dress is covered with a horrid and ruinous blemish! What devastating harm would such blemish wreak! Those of us who deign to call ourselves, “The Bride of Christ”, need to understand the quality and beauty that makes her the desire of God’s eyes. When the greatest known beauty of invisible creation is defiled, the beauty is out of mind. When an object of the most sacred value is scarred, the preciousness of the object is not cherished for the stature in which it exists... it becomes an emblem of great loss. The beauty, value, and preciousness of the object, now marred, stands as an object of lamentation instead of adoration, and all the preparations which were made for its beautification turn into additional pain. Therefore, with the Bride, the object of God’s eyes: The bright white dress in which the woman did shine, and the glittering jewelry which should have dazzled the mind, they all became unnoticeable and blackened out of mind because, shockingly, the woman’s glorious dress is blackened with smears of filthy mud (earth). No matter all the other bridal preparations, no matter all her adornment and her decorations, if she is **spotted** and **blemished**, the crowded audience will erupt with involuntary gasps of horror at the moment of her appearance! And yet, my reader, consider the impudence of the Bride when and if, after she had heard the audience erupt in disdain, she continued to walk the isle! She, being blind to sense or shame, steps forward, only for the audience to agonize the appalling *presentation!* Only for the Bridegroom to frown upon the *unacceptable scene!* My reader, the Father will not have such a wedding for God the Son! The Bride of Christ must be presented to her Bridegroom accordingly: “not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” (Eph. 5:27)! Yes, even if God must **stall** (2 Pet. 3:4-9) the wedding ceremony until “His wife hath made herself **ready**” (Rev. 19:7), He will do so. He will do all that is necessary to prevent such an abominable, unholy, unworthy, and undignified *presentation* of the Bride!

The conclusion of these three typological metaphors is clear: if there is **one blemish**, if **one stone** is un-kept and is by gold *unfinished*, the Bride of Christ and House of God are rendered disqualified from **the promise** – “I will receive you” (2 Cor. 6:17). God will reject anything not of this specified stature. Such blemishes and God-rejected stones, these are the people who God knows not (1 Cor. 8:3), like as God denounces and refuses earthly born men who demand entrance into His Heavenly Land. These are the people who God spoke of when He commanded, “from such **withdraw** thyself” (1 Tim. 6:5) and “from such **turn away**” (2 Tim. 3:5). See also 2 Jn. 1:10, 1 Jn. 2:19, Jude 3-4, Php. 3:1-3, Matt. 15:13-14, 23:13, Gal. 4:29-31, 1 Thess. 2:16, 1 Cor. 5:6-8, 11, 13, Lk. 12:1, Matt. 16:6, 11-12, Jude 16, 2 Pet. 2:3, 13-14, 18, 3:17, 2 Cor. 6:17-7:1. In such a situation as this the people of God are given clear commands:

The New Testament: “Nevertheless **the foundation of God standeth sure**, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ **depart from iniquity**. But in a great house there are not only **vessels of gold and of silver**, but also of **wood and of earth**; and some to **honour**, and some to **dishonour**. If a man therefore **purge himself from these**, he shall be a vessel unto **honour, sanctified**, and **meet** for the Master's use, and **prepared** unto every good work. Flee also youthful lusts: but **follow** righteousness, faith, charity, peace, **with them** that call on the Lord out of a pure heart.” - 2 Timothy 2:19-2

These actions must be taken when the objects of God’s House have become, at present, defiled and marred into an unrecoverable condition. By excommunication (in obedience to the command to “**purge**”) **the heat of the furnace** waxes to its climax. In the midst of suffering within God’s **hottest flames**, God is able to make these excommunicated objects gold again (like as He is able to “graff them in again” –Rom. 11:23). While they burn and perish as wood the fire (Zech. 13:8-9), while they sink and suffocate as in a rotten pit of mire, if they call aloud and weep, if they utter vows to keep, and they don’t think of God a liar... even from “the belly of hell” God will pluck them out (Jonah 2)! Praise God! The *visitation* of **annihilating fire** is inevitable, **if** the spiritual condition of the people of God does warrant it. In such a

time, God said, “Shall I not *visit* them for these things?” “Shall not My soul be avenged on such a nation as this” (Jer. 9:9)? My reader, read the whole passage and consider the situation:

“Oh that My head were waters, and Mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of My people! **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**. And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for **they proceed from evil to evil**, and they know not Me, saith the LORD. Take ye heed every one of his **neighbour**, and trust ye not in any **brother**: for every **brother** will utterly supplant, and every **neighbour** will walk with slanders. And they will deceive every one his **neighbour**, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity. Thine habitation is in the midst of deceit; through deceit they refuse to know Me, saith the LORD. Therefore thus saith the LORD of hosts, **Behold, I will melt them, and try them; for how shall I do for the daughter of my people?** Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait. Shall I not **visit** them for these things? saith the LORD: shall not my soul be avenged on such a nation as this?” – Jer. 9:1-9

At such a time as this, like the former typological instances which were rehearsed as New Testament scenarios, this is a typological Old Testament scenario. God’s people are treacherous “adulterers”, lovers of lies, and instead of going from “glory to glory” they “proceed from evil to evil”. Their degenerating estate is waxing worse and worse, and therefore, earth is beckoning to heaven for **The Baptism of FIRE** - a fire which is for the *destruction* and *preservation* of Israel, lest the defiling spirit of whoredom and adultery does seize and overcome all (Hos. 4:12, 5:4, Jas. 4:4). The people are in a condition which their Inhabitant – God Almighty – refuses to inhabit the Land, therefore the Lord speaks of “the wilderness” as a lodging place where He might find some holy and pure “wayfaring men”, men He would not be grieved to dwell among (Jer. 9:2). The Israel of God, which is now rejected, builds a “habitation” by worldly wisdom, “in the midst of deceit”, and “through deceit they refuse to know” God, the Lord said (Jer. 9:6) – therefore God also said, “Behold, **I will melt them, and try them; for how shall I do for the daughter of My people**” (Jer. 9:7)? This melting and trying is a BAPTISM OF FIRE capable of total annihilation, but because Israel is called by God’s Name the Lord will not bring them to a total end. It is written:

“Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb. For My Name’s sake will I defer Mine anger, and for My praise will I refrain for thee, that I cut thee not off. **Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.** For Mine own sake, even for Mine own sake, will I do it: for how should My Name be polluted? and I will not give My glory unto another. Hearken unto me, O Jacob and Israel, My called; I am He; I am the first, I also am the last.” - Isaiah 48:8-12 [see also Deut. 32:26-27]

Therefore this **purging**, my reader, is one of *destruction* and *redemption*, and those who savingly respond to the fires are saved by them. Here, God burns Israel to save her. The fires of God are simultaneously intended to save and intended to annihilate, but not all will savingly respond to the fires (Amos 4:11, Jer. 6:28-30), whose heat increases by phases of intensity, until a near annihilation transpires with a remnant plucked out (Isa. 48:9). The **purging** that transpires here is, a **corporate purging**. The **burning** which transpires is, a **corporate burning**. This means that the whole House is **baptized in fire**. This is what Christ meant when He said, “Behold, **your House is left unto you desolate**” (Matt. 23:38). He baptized all of Israel with the fires of judgment, namely, the 70 AD destruction of Israel. “He shall **baptize** you with the Holy Ghost, and **with FIRE**”, John the Baptist said (Matt. 3:11). But what is this fire? Continue reading and you will see what John said the fire does! John said, “He shall **baptize** you with the Holy Ghost, and **with FIRE**: 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**” (Matt. 3:11-12, Isa. 41:21). At such a time as this, times which were a typologically parallel to the 70 AD judgment-fires, God said again, “**I will turn My hand upon thee**”, and for what? Here it is written again that He will turn His hand to **purge away** from the whole House of Israel everything that **offends, defiles**, and is **unclean!**

“Behold, I will send My messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall **suddenly come to His Temple**, even the messenger of the Covenant, whom ye delight in: behold, He shall come, saith the LORD of hosts. ² But **who may abide** the Day of His coming? and who shall stand when He appeareth? for He is like a **refiner’s FIRE**, and like fullers’ soap: ³ **And He shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver**, that they may offer unto the LORD an offering in righteousness.” – Mal. 3:1-3

“Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will **ease** Me of **Mine adversaries**, and **avenge** Me of **Mine enemies**. **And I will turn my hand upon thee**, and **purely purge away** thy **dross**, and **take away** all thy **tin**.” - Isaiah 1:25

“And I will **purge out** from among you **the rebels**, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the Land of Israel: and ye shall know that I am the LORD.” – Ezek. 20:38

“They are all grievous revolters, walking with slanders: **they are brass and iron**; they are all **corrupters**. The bellows are burned, **the lead is consumed of the fire**; the founder **melts in vain**: for the wicked are not **plucked away**. **Reprobate silver shall men call them, because the LORD hath rejected them.**” - Jeremiah 6:28-30

“Behold, the eyes of the Lord GOD are upon **the sinful kingdom**, and I will **destroy it** from off the face of the earth; saving that I will not **utterly destroy the house of Jacob**, saith the LORD. For, lo, I will command, and I will **sift** the house of Israel among all nations, like as corn is **sifted** in a sieve, yet shall not the least grain fall upon the earth. All **the sinners** of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.” - Amos 9:8-10

“And it shall come to pass, that in all the Land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. **And I will bring the third part through the fire**, and **will refine them as silver is refined**, and **will try them as gold is tried**: **THEY SHALL CALL ON MY NAME**, and I WILL HEAR THEM: I will say, It is my people: and they shall say, The LORD is my God.” - Zechariah 13:8-9

Blessed be the Name of the Lord Jesus Christ that **not all perished!** That a remnant was left alive! A remnant who, in the midst of the burning flames did weep, cry aloud, repent, and vow! Yes, this is what Zechariah meant in 13:9, “they shall call on My Name, and I will hear them!” My reader, this is God’s way (Amos 5:15, Zeph. 2:3, Jer. 36:3, 7, Ezek. 12:3). The remnant that was left alive did finally understand God’s heart, that He was “broken with their whorish heart” which “departed” from Him, and by this understanding Israel did finally “lothe themselves for the evils which they have committed in all their abominations” (Ezek. 6:8-10).

God’s terrifying judgment which does *in this way* begin at **the House of God** (1 Pet. 4:17-18), we are told in scripture that it will eventually **turn upon the whole world!** I mean, my reader, a **worldwide BAPTISM OF FIRE!** Concerning this worldwide judgment of fire, the psalmist spoke, “Thou **puttest away** all the wicked from the earth **like dross**: therefore I love Thy testimonies” (Ps. 119:119)! Yes, my reader, End Time Judgment is a type of what is coming right now, to the Church. In a very real way God is going to **baptize the world** with **destroying** and **smelting fires** – destroying the evil and regenerating the redeemable (2 Thess. 1:6-10, 2 Pet. 3:3-14). Are you doing the will of God that **abides forever**, or are you doing the will of man which **perishes** (1 Jn. 2:15-17)? The fires are sent to **try** the metals to see if they are **perishable** or **imperishable**... until only that which is **imperishable** and **pure** remains. Heaven is everlasting, yes, and the things of heaven are everlasting. The Kingdom of Heaven is an everlasting Kingdom, yes, and those who walk according to the rule of Heaven are everlasting men (Col. 3:1-3, Php. 3:17-21). These men think, speak, walk, and live God’s will, yes, and He that doeth the will of God lives forever! Everything else is **finite** and **perishing**, built upon a foundation that will crumble with its **shaking** (Matt. 7:26-27, Heb. 12:26-29). The men who walk in the manners of life

which exist forever, these men live forever – and by God-sent FIRES these men are sifted from among the multitude and REVEALED!

“Many shall be **purified**, and made white, and **tried**; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.” - Daniel 12:10

“Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now **for a season**, if need be, ye are in heaviness through **manifold temptations**: That the **trial** of your faith, being **much more precious than of gold that perisheth**, though it be **tried with fire**, might be found unto **praise** and **honour** and **glory** at the appearing of Jesus Christ:” - 1 Peter 1:5-7

“My brethren, count it all joy when ye fall into **divers temptations**; Knowing this, that **the trying of your faith** worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” - James 1:2-4

How does a man’s faith reward to him “**praise and honour and glory** at the appearing of Jesus Christ” (1 Pet. 1:7)? The man’s faith was evidenced, “being filled with the fruits of righteousness, which are by Jesus Christ, unto the **glory and praise** of God” (Php. 1:11). This yield of Spirit-empowered fruits was of “**patient continuance** in well doing”, therefore the man’s life was lived “for **glory and honour and immortality, eternal life**” (Rom. 2:7, 10). Living by and walking in the Spirit – who is Eternal Life (John 3:15, 5:11-12) – is living, moving, thinking, and doing those things which will **last forever**. The flesh and its works, is a perishing way of life, literally. Recognizing this, that all such men are doomed to die, we are commanded to “love not the world neither the things that are in the world...for all that is in the world... is not of the Father...and **the world passeth away**, and the lust thereof: but **he that doeth the will of God abideth for ever**” (1 Jn. 2:15-17). The world and its wisdom in the essence of its existence, is perishing, but he that does the will of God – the essence of everlasting life – lives forever. The world, its wisdom, ideologies, appeal, and hope appear to be “good” and “pleasant to the eyes”, as something “to be desired to make one wise” (Gen. 3:6), but the shelter it provides will all come crashing down! A well-built, fully furnished, architecturally sharp house would appear to be a good shelter, as someone might say, but when it is tested by **the storms of judgment**, “the rain descended, and the floods came, and the winds blew, and beat upon that house; and it FELL: and great was the FALL of it”! Why? The house was not “founded upon a rock” (Matt. 7:24-27)! My reader, the foundation was wrong!

Even so, judgments are ready to come upon the world, and before long, my reader, its wisdom, ideologies, appeal, and hope will lose their grip upon the human mind. When the world itself shakes like a leaf, when the mountains are removed into the sea, when the stars come crashing down to earth, the sky is rolled back like a scroll, when the world itself totters to and fro like a drunken man, then the world will understand – “this life” is passing away, and he that does the will of God lives forever. The Almighty is going to shake everything that can be shaken (Heb. 12:25-28), and my reader, will you remain unshaken? This **shaking** is a **testing**, a **trying**, and its purpose is for “the removing of those things that are shaken, as things that are made, that those things which **cannot be shaken may remain**” (Heb. 12:27). My reader, are you one who, through God’s eternal Spirit, have been established upon the unshakable foundation of Christ as your life, ambition, goal, and ideology, as your wisdom, plan, desire, and hope? God will **try** all men, my reader, to see if we will be shaken from our claim to and connection with Christ – the unshakable, ever-enduring, everlasting Man. For this reason Christ bids us, “I counsel thee to buy of me **gold tried in the fire**, that thou mayest be **rich**” (Rev. 3:18).

Saints, God has, by the second-birth, given us imperishable wealth – the indwelling Spirit of God who is our “**new man**” – but this sacred union exists because of saving faith, and if saving faith is lost...men will perish in the fires which, for others, did only purify. It is God’s will that, by judgment-fires, “after that ye have suffered a while”, God would “make you perfect, stablish, strengthen, [and] settle you” (1 Pet. 5:10)... but some people are so easily shaken in faith when heated by the Lord’s judgment-fires of tribulation! They are offended to hear the commandment: “Beloved, think it not strange concerning **the fiery trial** which is to **try you**, as though some strange thing happened unto you” (1 Pet. 4:12).

- ❖ **Purifying Fires:** Dan. 12:10, 1 Peter 1:5-7, James 1:2-4 – *the fires are kindled with scripturally expressed intentions, therefore when we are feeling heated and melted in the burning fire let us not be amazed. Bound with these burnings are promises of hope and everlasting life.*

For example, consider the saved man, King David, who certainly went through chastisement, but for him it was remedial. His description of personal and corporate chastisement follows the pattern of phases which Leviticus 26 foretold. As for him and his household, along with those that followed after his leadership, they all responded to the chastisement which was here called, “a proving” whereby God “proved us”, a trial in which they “**went through FIRE**”, a fire whereby God “**tried us as silver is tried**”. As you read of David’s experience, my reader, consider this question: will you “abide” the fire (1 Cor. 3:14)? Reckon it, my reader, to us belongs, not only the Baptism of the Spirit, but also the Baptism of Fire!

“O bless our God, ye people, and make the voice of His praise to be heard: Which holdeth our soul in life, and suffereth not our feet to be moved. For Thou, O God, hast **proved us**: Thou hast **tried us, as silver is tried**. Thou broughtest us into the net; Thou laidst affliction upon our loins. Thou hast caused men to ride over our heads; **we went through FIRE** and through water: but Thou broughtest us out into a wealthy place. I will go into Thy House with burnt offerings: I will pay thee my vows, Which my lips have uttered, and my mouth hath spoken, when I was in trouble. I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah.” - Psalms 66:8-15

For King David, the fires of God were not *destroying* but *purifying*. The final vessel which came out of the furnace was **perfected** by the fires, and thus it was “a vessel for **The Finer**” (Prov. 25:6). This, my reader, is a vessel “meet for the Master’s use” (2 Tim. 2:19-22) because it is purified from the lump of earth’s ore. Yes, it is free from the contaminating and unholy metals! It is written, “**Take away the dross from the silver**, and there shall **come forth a vessel for The Finer**” (Proverbs 25:4). My reader, consider Job when he said:

“But He knoweth the way that I take: **when he hath tried me, I shall come forth as gold.**” - Job 23:10

The experience of Job, how terrifying it was (see “[The Goodness of God Leadeth Thee to Repentance](#)”)! And yet here, in another branch of typological thought, Job reflects on his situation with good hopes and a happy future. Though he is still engulfed in fiery troubles, Job said, “I shall **come forth as gold**” (Job 23:10)! Do you know what this means? Job does here acknowledge that the melting was painstaking, and yet it was Masterful. Like a Finer purifies and tries ore while the gold is hidden from the human eye, Job says that God, in the same way, burns him. Yes, God’s eye sees just what He seeks after, and He knows how to draw it out! Job acknowledges how, after the masterful process of melting fires do take their course upon a mass of filthy earth like himself, shockingly, gold comes forth! Praise God!

But sadly, not all **savingly respond** to the fires of God. Some who should be *hopeful* are *hopeless*, and while undergoing Divine-chastisements and holy-burnings, alas, they are emboldened to further rebellion and willful denial (see Jer. 18:1-17)! Oh that woeful confession... “There is no hope” (Jer. 18:12)! They should have rather, like the remnant, made the confession of Lamentations 3:1-20. This was good confession of HOPE, yes, even though the remnant was burned inside of an exceedingly hot furnace of fire. After reading Lamentations 3:1-20, consider how the remnant said, “This I recall to my mind, therefore I have **HOPE**. It is of the LORD’S mercies that **we are not consumed**, because His compassions fail not...It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath born it upon him. He putteth his mouth in the dust; **if so be there may be HOPE**” (Lam. 3:21-22, 27-29). Those who are weary and hopeless in the fires should rather pray alongside the remnant who said, “Thou hast heard my voice: hide not Thine ear at my breathing, at my cry” (Lam. 3:56), for we should remember that God is not an unrighteous Judge. Therefore “men ought always to pray, and not to faint”, for God will “avenge His own elect which cry day and night unto Him, though He bear long with them” (Lk. 18:1, 7). Concerning the Last Day’s Baptism of Fire, Christ said, “I tell you that He will avenge them speedily. Nevertheless when the Son of Man cometh, shall He find faith

on the earth” (Lk. 18:8)? Indeed, my reader, “He doth not afflict willingly nor grieve the children of men” (Lam. 3:33) ...but it is “that we might be partakers of His holiness” (Heb. 12:10).

“Shall we not much rather be in subjection to the Father of spirits, and live” (Heb. 12:9)? But woe to those who refuse to be subject to God the Father even though He chastises them seven times for their sins (Lev. 26:27-45). When in the furnace of affliction, heated seven times (Lev. 26:28), men ought to yield to God! But, alas, it was written of them, “In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion” (Jer. 2:30). “O LORD, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return” (Jer. 5:3). For all such, the fires are not *saving* but *destroying*.

❖ **Destroying Fires:** *the fires are kindled with scripturally expressed intentions, but when men were feeling heated and melted in the burning they became unrighteously amazed and hopeless (despising the chastening of the Lord), therefore though an opportunity of salvation was available to them it was beyond their attention.*

"For, behold, the day cometh, **that shall burn as an oven**; and all the proud, yea, and all that do wickedly, **shall be stubble**: and the day that cometh shall **burn them up**, saith the LORD of hosts, that it **shall leave them neither root nor branch.**" (Malachi 4:1)

“And the word of the LORD came unto me, saying, Son of man, the house of Israel is to me **become dross**: all they are **brass**, and **tin**, and **iron**, and **lead**, **in the midst of the furnace**; they are even **the dross of silver**. Therefore thus saith the Lord GOD; Because ye are **ALL become dross**, behold, therefore I will gather you into the midst of Jerusalem. As they gather **silver**, and **brass**, and **iron**, and **lead**, and **tin**, **into the midst of the furnace**, to blow the **fire** upon it, to **melt it**; so will I gather you **in mine anger** and in **my fury**, and **I will leave you there, and melt you**. Yea, I will gather you, and blow upon you in **the fire of my wrath**, and ye shall be **melted** in the midst thereof. **As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.**” - Ezekiel 22:17-22

“I have overthrown some of you, **as God overthrew Sodom and Gomorrah**, and ye were as a **firebrand plucked out of the burning**: yet have ye not returned unto me, saith the LORD.” - Amos 4:11

God-sent fires of baptism are also of the destroying kind, the kind which annihilated Sodom and Gomorrah. If God had no reservation to keep Israel alive [for the sake of His own Name](#), they too would have been annihilated. The furnace was kindled and heated **for annihilation**, but God, by the means of plucking men out, plucked them out of total annihilation! This means that the process of destruction had well-begun, the intention for destruction was real and genuine, but God, wondrous in [pity](#) for His own Name's sake, plucked them out before they burned up! “Holiness becometh Thine House” (ps. 93:5), the psalmist declared, therefore let us reckon this truth! HOLINESS! Let us understand, God will have His House hallowed. God's chosen people, which are as stones, will be a “peculiar treasure” of a holy and glorious grade, a grade representative of the Lord's Image (1 Pet. 2:9, Ex. 19:5-6, Deut. 14:2, 26:18, Eph. 2:19), or else, my reader, He will **burn, refine, melt, purify, purge, sift, fan, sever, baptize**, and those who are **imperishable** will be thus **revived**. God will fulfill the word which said, “The glory of **this latter House** shall be *greater* than of the **former**, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts” (Hag. 2:9). “Be glad then, ye children of Zion, and rejoice in the LORD your God: for He hath given you **the former rain** moderately, and He will cause to come down for you the rain, the former rain, and **the latter rain** in the first month” (Joel 2:23)! “And it shall come to pass, that whosoever shall call on the Name of the LORD shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call” (Joel 2:32)!

In Conclusion to Chapters 15, 16, & 17

Heretofore, from Chapter 15 until now, the argument of scripture has been harmoniously progressive, intricately cohesive, and thematically united, begging certain conclusions. We have studied the nine different *places* or *peoples* which make up the doctrine of The Church in **the Old Testament, New Testament, and the Consummation**. In other words, we have studied the *shadows, realities, and finalities* of salvation as it pertains to The Church, the population of the redeemed. As our study progressed, it was harmonious. As the intricacies grew manifold, they were cohesive. As the historical, contemporary, and future places and persons of The Church historically began, presently exist, and prophetically finalize, the unfolding themes are utterly united in one singular conclusion: **Church Purity**.

If **wicked persons, sinners, strangers**, and the **unclean** (to name a few) were unwelcomed in The Church as it existed in **the Old Testament** and in **the Consummation**, should we expect them to be welcomed in the dispensation which exists between those two points of progressive redemption? Seeing that salvation began in **the Old Testament** and will **Consummate** in the future via perfect **holiness** and **purity** wherein the congregation and assembly of the LORD will be **sanctified** from all the **unclean, uncircumcised, and unsaved** (to name a few), should we not be expectant of the same **regulations** to be binding upon the middle-point of redemption which does now exist in **the Gentile Church Age**? If not, what an unholy contradiction this would be! Has God suddenly changed his mind today, in **the Gentile Church Age of the New Testament**? Have the ancient forms of The Church as they were authored in **the Old Testament** (in nine *places* and *persons*) suddenly ceased to exist so that now, alas, The Church has no need of **holiness, cleanliness, separation, and purity**!?

When God authored redemption in **the Old Testament** by choosing a physical race of people (“a chosen generation”) for the employment of a holy office (“a royal Priesthood”) while existing as a literal Nation among the kingdoms of the world, and, yet, maintaining peculiarity from them all (“an holy Nation, a peculiar people”), should we expect that the **New Testament** Christians of the **Gentile Church Age** are no longer called to be **chosen, royal, holy, and peculiar** (1 Pet. 2:9)? God forbid. The attributes of redemption existing in *shadows* did not change when they flourished into the *realities*! And, certainly, they will not change when they are **Consummated**! The **New Testament** inspired authors did scrupulously prove that the calling of **holiness, cleanness, and separation** existing in the earthly dimensions of **the Old Testament** are perfectly paralleled in spiritual dimensions in **the New Testament** during **the Gentile Church Age**, and, furthermore, they are perfectly paralleled into spiritual and physical dimensions at **Final Redemption** which is yet to come at **the Consummation**.

This means that the Laws of the KING are unitedly binding in every stage of redemption from beginning to end. The *assemblies* and *congregations* of **the Old Testament** (in the Nation of Israel), in **the New Testament** (in the Spiritual Nation of Israel), and in **the Consummation** (in the Spiritual and Physical Nation of Israel) must be **HOLY**. The *Tabernacle, Temple, House, and Sanctuary* of **the Old Testament, the New Testament, and the Consummation** must be **HOLY**. Jerusalem of old (**OT**), Jerusalem a-new (**NT**), and Jerusalem to come (**Consummation**) must be **HOLY**. The Kingdom of God has not changed, my reader. Think of it! Should any partial fulfillment of redemption in the *Land, City, Nation, and Kingdom of God* in Israel be any different than their consummated and brilliant end? No! Therefore, even though we are not sinlessly “perfect” (Php. 3:12) so that we might instantaneously discover every subtlety of the Devil’s working to overthrow *the Kingdom of God* by infiltrating the congregations of the LORD to **defile** its **HOLINESS**, we ought to “press toward the mark for the prize of the high calling of God in Christ Jesus” (Php. 3:14) – which is, namely, a congregation sinlessly perfect obtaining “the resurrection of the dead” (Php. 3:11). We must, in other words, re-establish the *watchers, porters, contenders, and defenders* of the faith (Jude 3)! We must, at last, agree with our Lord’s prayer and fight to see it fulfilled in as much as God would allow! Even so, “Our Father which art in HEAVEN, **Hallowed** be Thy name. *Thy Kingdom* come. Thy will be done, **as** in HEAVEN, **so** in EARTH” (Luke 11:2). Count the cost, dear reader... we are in the Last Days!

*“Are you becoming rejected and despised,
Or more and more accepted and prized?
Are you perfecting holiness in the fear of God,
Or compromising the standard for man’s applaud?
Is the glorious presence of God still burning in your heart,*

Or has friendship with a white-washed Church caused Him to depart?

*Are your knees calloused from burdened prayer,
Or just your fingers from vanity fair?
Are you the offscouring of all things,
Or a delightful song even the world can sing?
Are you still pressing toward the mark of the high calling in Christ Jesus,
Or waiting in a leavened Church to whom God says "when will they believe us"?*

*Revival is obedience and keeping yourself clean,
Not a once in a while option or some far off distant dream.
To exalt His name amidst the earth in His people, that is still His desire,
But who will bear the reproach of a Christ who came to set the world on fire!?
Who came not for peace but a sword, and put man's "orthodoxy" to the wind!
Who held fast to the word of God no matter how many people would offend!*

*Will God exalt His Passover Lamb when His house is filled with leaven?
Will any obey the call to "be ye separate" and thus received of heaven?*

*The conservative reformed orthodox of Jesus day,
Nailed Him to a cross for His "come out from among them" foolish way!
You have left the Baal worship of Babylonian prosperity...
But have you torn down the calves of conservative false Christianity!?*

*We have prayed He would come and dwell in our midst in this our day,
But God says, oh that I had a group of wayfaring men whose hearts are perfect and kept my way!
To show myself strong on their behalf, to be their God and they my people!
But will you go without the camp from amidst that corrupted religious steeple!?*

*Surely Scripture says God's name He will exalt,
But we have not obeyed His voice, His absence is our fault.
Will we join the prophets of old and share in Jesus' cross?
Rejected by His "people", stand and brokenheartedly declare them dross?
Surely then, though few we be, even 120 in number,
Christ the risen Lord would soon appear and wake the world from its slumber!"*
- Jordan Fraker

“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” – Luke 21:34-36

CHAPTER #18

The Old Testament Ceremonial Law Fulfilled by Christ & Disannulled for Christians

Section #1: Fulfilled – Disannulled – Destroyed?

Section #2: The Disannulment of the Old Testament Clean & Unclean Laws

Fulfilled – Disannulled – Destroyed?

The Old Testament Ceremonial Law was *fulfilled* by Christ and *disannulled* for Christians, but it was not *destroyed*! Vast amounts of scripture have been devoted to expound the mystery of redemption pertaining to Old Testament Law: its *fulfillment* and *disannulment*; but many multitudes of so called “Christians” would rather scratch-out the glorious masterpiece of the New Testament by summarizing the relevance and life-application of Old Testament dynamics into one simple word: *abolishment*. My reader, do you know the difference between *fulfillment*, *disannulment*, and *abolishment*?

“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**. 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.” – Matthew 5:17-19

With profound and confrontational clarity, the Lord Jesus said, “I am not come to *destroy* the Law, or the prophets: I am not come to *destroy*, but to *fulfill*” (Matt. 5:17). With telling forthrightness, it’s a statement of fact. The Lord Jesus is not seeking *abolishment* but *fulfillment*. Stemming from this point the Lord vindicated the relevance of the seemingly insignificant commandments given in the Old Testament (“*the least commandments*”-Matt.5:19). We can conclude, therefore, based upon Matthew 5:17-19 as a contextual backdrop: however the Lord Jesus Christ did *fulfill* and *disannul* the Old Testament Law from the 1st century until now, “*the least commandments*” of the Old Testament Law still bear significance – to be **taught** (“*whosoever shall...teach them*”-Matt.5:19), to be kept in unbroken **obedience** (“*whosoever shall do...them*”-Matt.5:19), for the status of **greatness** in the Kingdom of Heaven (“*the same shall be called great in the Kingdom of Heaven*”-Matt.5:19)! This being the case, my reader, let us shun ungodly simplicity and give ourselves to all necessary study, according to the scriptures (Isa. 28:10, John 8:31-32, 2 Tim. 2:15); let us implore the Lord for grace so that, peradventure, in our latter end, what befell the early disciples might befall us: “*Then opened He their understanding, that they might understand the scriptures*” (Lk. 24:45).

Old Testament Law can be divided into two primary veins, the Moral Law and the Ceremonial Law. Jesus Christ was and is the embodied *fulfillment* of the Moral Law and the Ceremonial Law of the Old Testament, on earth and Heaven, from the moment of His incarnation unto His bodily resurrection and ascension into glory. Moreover, at the 2nd Coming of Christ, the Lord will continue to *fulfill* both aspects of the Law in the Millennial Reign and thereafter, throughout the endless ages of eternity, in the New Jerusalem located in the New World (Rev. 20:1-6, 21:1-2). Jesus Christ did not come to *abolish* the Law but to *fulfill* it, and the very infrastructure of eternal redemption does prophetically declare it!

The Moral Law

“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** [the Moral Law] might be **fulfilled** in us, who walk not after the flesh, but after the Spirit.” – Romans 8:3-4

“Love is the **fulfilling of the Law**” – Romans 13:10 [Gal. 5:14]

By living a life of moral and sinless perfection, Jesus Christ **WAS, IS, and IS TO COME**: the embodiment of the Moral Law. Jesus Christ **WAS** sinless the entire duration of His humanity so that He might become a propitiatory sacrifice on behalf of fallen humanity; “*For in Adam all die, even so in Christ shall all be made alive*” (1 Cor. 15:22). Jesus Christ **IS** still living-out the performance of the Moral Law on earth today – in and through redeemed humanity (“*Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the Vine; no more can ye, except ye abide in Me*”-John 15:4) – and as much as Christians learn to abide in Christ, howbeit imperfectly, they are thereby enabled “so to walk, even as He walked” (1 John 2:6). Having begun redemption by the volition of His own choice in each individual Christian’s life, Jesus Christ promises to persevere it unto its consummation. Speaking of Christians, it was written, “He which hath begun a good work in you will perform it until the Day of Jesus Christ” (Php. 1:6). This means that, **IN THE TIME TO COME**, Christians will experience the glory of sinless perfection for all eternity (1 Jn. 3:2, 1 Cor. 13:10, Php. 3:12, 1 Thess. 4:17, John 17:5, 22, 24). Our communion within Christ’s sinless perfection is made possible by and progressively experienced through His crucifixion, resurrection, ascension, glorification, return, and consummation. Speaking in reference to sinless perfection, Paul said, “not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus” (Php. 3:12).

Jesus Christ’s moral perfection was ceremonially significant on this wise: His resurrection from the dead on the third day signaled to all mankind the indisputable truth that Jesus Christ was, **firstly**, completely innocent and legally sinless before God the Father (testifying to this fact, the Lord Jesus could not die but rose again on the third day - “*it was not possible that He should be holden of it*” -Acts2:24 – a thing which is impossible for guilty sinners because, it was written, “*the soul that sinneth, it shall die*”-Ezek.18:4), and, **secondarily**, because Jesus Christ was sinless and yet, experienced death, He was a sin-burdened human body upon which was laid the entire weight of human guilt, into which was legally imputed the whole record of human wretchedness, a human body which was ceremonially offered (of His own will upon an earthly altar called, The Cross) and ceremonially accepted of God the Father as an atoning sacrifice (a wrath-absorbing sacrifice), testified to be so, because, if Jesus Christ did not bear the sin of mankind on Calvary’s Tree it would have been impossible for Him to die. Scripturally speaking, the only foreseeable reason death comes upon all men is that, all men have sinned, therefore when Jesus Christ died it was on behalf of sinful men (1 Cor. 15:54-57). Therefore now, when any sinful man believes on Jesus Christ... namely, the death that He died to sin, this man will experience salvation via the life that Jesus Christ lives (Rom. 6:1-14)! In His own words, Jesus Christ said, “whosoever liveth and believeth in Me shall NEVER DIE” (John 11:26)! He said, “I am The Resurrection and The Life” (John 11:25)! Therefore, by necessity, all mankind who refuses to believe in Jesus Christ will die in their sins (John 8:24); seeing that they did not regard the death that Christ died to sin, they will die in their sins. [For more information on how Christians are required to live-out the Moral Law right now, according to scripture, see [A Regulator of Church Purity: The Moral Law](#). For more information on how Christ did not come to reform the Moral Law, see “[The Sermon on the Mount](#)”.]

The Ceremonial Law

While many aspects of the aforementioned *fulfillments* of the Moral Law are gloriously apparent to true Christians, there is a pervading ignorance of the Ceremonial Law. Meanwhile, Christian’s attempt to live-out the personality of God

depicted by the Moral Law without realizing the significance of the Ceremonial Law: namely, how Jesus Christ did, does, and will *fulfill* and *disannul* the Ceremonial Law.

Having been incarnated as a Jew into the tribe of Judah as the seed of David, Jesus Christ walked-out the Old Testament Ceremonial Law in all available and necessary means to fulfill all righteousness during his lifetime, according to the flesh. Howbeit not all of Jesus' 33 years on earth were walked-out in the same way, apparently. There is, no doubt, a radical change in the life of Jesus after He was baptized at the age of 30 years old. Henceforth, this marked the beginning of Jesus' public ministry to represent, proclaim, and become the fulfillment of all righteousness in *unprecedented ways* and by *superior powers*, far exceeding all that was available in the Old Covenant. This Man – endowed with the Holy Spirit & heralded by God the Father – entered the mantle of New Covenant glory and became the stand-alone Author of a New Faith, a New Way, and a New Testament which would fulfill all the righteousness, promises, and prophecies of the Old Testament. Upon baptism and thereafter the Lord Jesus still fulfilled the Moral and Ceremonial Laws of the Old Testament but, mind you, it was in *unprecedented ways* which were not formerly engaged by Christ from birth until baptism. There is much to be said about this radical turning-point in the life of Jesus, but let it suffice the reader for now to understand the mystery of it all in parabolic language: “*No man putteth a piece of New Cloth unto an Old Garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put New Wine into Old Bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put New Wine into New Bottles, and both are preserved*” (Matt. 9:16-17). This parabolic statement given by Jesus answers for the conduct which He exhibited during the three years of public ministry which led Him to The Cross (a life-span of Moral & Ceremonial Law fulfillments which we shall soon survey in great detail). Before studying the relevance of Jesus' *earthly ministry* we need to understand the grand scheme of redemption with respect to Jesus' *heavenly ministry*.

After being offered to God upon an earthly altar called The Cross, the scheme of redemption was not yet complete. No, rather, it had just begun! The death of Christ on The Cross was the first step in the grand scheme of salvation which was yet to be accomplished via a High Priest after the order of Melchisedec (Heb. 5:6) in a Heavenly Environment which included a Temple and all associated instruments for the performance of an unprecedented ceremony. When Jesus Christ was fastened to The Cross by nails as a propitiatory sacrifice, this was but the beginning of this ceremony. When Christ said, “It is finished” (John 19:30), the oppression and affliction of becoming a sacrifice was completely accomplished (“*He was oppressed, and he was afflicted, and yet He opened not His mouth: He is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth*”-Isa.53:7), but the ceremonial application of this blood-atonement must sprinkle the Throne of Heaven which resides inside of a Heavenly Temple (Lev. 16:14-15, Heb. 9:19-24, Rev. 7:15, 11:19). These things must proceed in Heaven after the similitude of the High Priest, Aaron, who dared not enter into the Holy Place of the earthly Tabernacle without “a young bullock for a sin-offering and a ram for a burnt-offering” (see Lev. 16:2-4). Even so, Christ, “by the sacrifice of Himself” (Heb. 10:26), was finally enabled to enter into “Heaven itself, now to appear in the Presence of God for us” (Heb. 10:24)! Finally enabled, I say, because theretofore a human body had never entered *such a place* to perform *such a ceremony* on behalf of the rest of condemned humanity! It was necessary for Jesus Christ to become a human that He might suffer and die, this is true, but also that He might be perfected and credentialed as a “**Merciful and Faithful High Priest**”!

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the Church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a **Merciful and Faithful High Priest** in things pertaining to God, to make reconciliation for the sins of

the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.” – Hebrews 2:9-18

Upon being perfected and credentialed in this magnificent way, Jesus Christ assumed the role of a resurrected God-Man: “the Firstborn from the dead” (Col. 1:18, Rev. 1:5). “In 1 Co 15:20, Christ is called the first-fruits of them that slept; and here, the chief and first-born from the dead; he being the first that ever resumed the natural life, with the employment of all its functions, never more to enter the empire of death, after having died a natural death, and in such circumstances as precluded the possibility of deception” (Adam Clarke). He was raised from the dead on the third day (1 Cor. 15:4), He appeared unto his disciples and over 500 others over a space of 40 days (Acts 1:2-3), He spoke of the mysteries of the Kingdom of God in a glorified human body which still hungered and thirsted (Lk. 24:41-43, John 21:5-6, Acts 1:2-3), a body by which He ate and drank alongside his disciples just as other humans do (Acts 10:41), “until the day in which He was taken up”, scripture states (Acts 1:2). What day? The day of the Lord’s ascension into Heaven! Jesus Christ had theretofore been resurrected, but not ascended. Speaking of this, Christ disallowed Mary to touch him after she had just been wandering among the graveyard (a thing which would be improper and offensive, considering the circumstances of Jewish Law and, furthermore, the ceremonies the Lord was soon to perform in His human body; see John 20:17, Lev. 10:6-7, 21:10-12, Num. 19:16-22).

You see, my reader, while the body of the Lord Jesus was fixated on The Cross, the ceremony of salvation could not be accomplished. While Christ did reside among earth-dwellers after his resurrection, the ceremony could not be performed. He must – in human body – pass into the Heavens via the ascension (Heb. 4:1, Acts 1:2-11), enter the Gates beyond which a human body had never traversed (Ps. 24:7-10, Heb. 9:8), walk through the courts and into the Holy Place of the first and original Temple not made by human hands (Heb. 6:19-20, 8:2) – a Heavenly and Holy Place never before tread by the soles of human feet (1 Cor. 15:20-23, Acts 26:23, Rev. 1:5)! The ceremony of salvation that Christ was to perform on behalf of humanity was not located on earth, but in Heaven. According to scripture, it was necessary that a High Priest of an Eternal Priesthood called, the order of Melchisedec (Ps. 110:4, Heb. 5:6, 10, 7:1-21), enter into the Heavenly Courts of the Most Holy Temple to *sprinkle* the “heavenly things” with the blood of Jesus Christ, The Sacrifice (Heb. 9:19-24). Seeing that this was on behalf of mankind, this Priest and the Sacrifice must also be a Man... and until “the Lion of the Tribe of Judah” did prevail, humanity was left without the hope of redemption (Rev. 5:5)!

“the Way into the Holiest of all” – Heb. 9:8

After the Lord Jesus did prevail, He became “The Forerunner” behind which all humanity can follow. Positioned in Heaven right now in His human frame with its scars and all, “He ever liveth to make intercession” (Heb. 7:25), therefore because He “passed into the Heavens” ...so can we (Heb. 4:14-16)! Having such a High Priest over the House of God (Heb. 4:1, 10:21-22), redeemed humanity has “boldness to enter into The Holiest by the blood of Jesus” (Heb. 10:19, 9:8)! Having accomplished the full ceremony of salvation which was expected of Him in the Heavenly Arena (the reality of the typological similitude declared by the Old Testament Ceremonial Law; Col. 2:9-17, Heb. 8:1-6, 9:23-24), it was written that Jesus Christ did, last of all, sit down on the Right Hand of the Majesty on High (Heb. 1:3, 8:1, Php. 2:6-11). With the entire ceremony accomplished whereby mankind could be fully redeemed, the mode of redemption did thenceforth begin: *The Kingdom of God*. This mode of redemption began with the enthronement of Jesus Christ, the seed of David (a Human), as King and Lord of visible and invisible creation (Php. 2:9-11), soon to appear on earth yet again (Heb. 9:28, 2 Tim. 4:1, Rev. 19:11-16)! Upon this enthronement, *The Kingdom of God* began, and after this enthronement the Holy Ghost was poured out on the Day of Pentecost to mark the beginning of New Testament redemption on earth (Acts 2:33; i.e. *The Kingdom of God* on earth).

The Ceremony of Salvation

(1st) **The Crucifixion** – *The Earthly Altar* (John 3:12-18)
 (2nd) **The Resurrection** – *The Human Body for a Priesthood & Kingship* (Heb. 2:9-18, Php. 2:9-11)
 (3rd) **The Ascension** – *The Forerunning Redeemer & 2nd Adam* (Heb. 6:19-20, 1 Cor. 15:22-23, Rom. 5:12-21)
Firstly: *The Ceremonial Purging of the Heavenly Things* (Heb. 1:3, 9:23)
Secondarily: *The Final & Everlasting Enthronement* (Heb. 1:3, 8:1, Acts 2:33, Ezek. 34:23-24, 37:24-25, Hos. 3:5, Jer. 23:5, 30:9, 33:15)

The Old Testament passed away because it lacked *eternality* and *sufficiency*, specifically because its ceremonies were *earthly* instead of *heavenly* (for the *earthliness* and *carnality* of the OT see Heb. 9:9, 10:1-4, 22, Gal. 4:3, 9, Col. 2:20), but these *shadows* do declare and explain the attributes of NT *realities* (which are *heavenly* and *eternal*), *realities* which are unfathomable without their *shadows* (see Col. 2:9-17, Heb. 8:1-6, 9:23-24). When Moses ascended Mount Sinai to receive the edicts of Old Testament Ceremonial Law, he saw the Heavenly Temple/Tabernacle, Heavenly Altars, Heavenly Incense Censers, Heavenly Instruments, Fixtures, and Furniture, Heavenly Cherubims, and a Heavenly Ark/Throne, and upon seeing all of these things the Lord instructed Moses to manufacture an exact pattern (**shadow**) on earth. In reference to manufacturing and establishing an earthly shadow of the heavenly figures, the Lord said to Moses, “look that thou makest them after **their pattern**, which was shewed thee in the Mount” (Ex. 24:40). Moses saw the glorious and Heavenly Scenery in which Jesus Christ would eventually performed the ceremony of salvation on behalf of humanity, just as Aaron performed it on the Day of Atonement (Lev. 16). Speaking on this wise, the writer of Hebrews affirmed,

“Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the Throne of the Majesty in the Heavens; A Minister of the Sanctuary, and of the True Tabernacle, which the Lord pitched, and not man. For every high Priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if He were on earth, he should not be a Priest, seeing that there are Priests that offer gifts according to the Law: Who serve unto **the example and shadow of Heavenly Things**, as Moses **was admonished** of God when he was about to make the Tabernacle: for, **See**, saith He, **that thou make all things according to the pattern shewed to thee in the mount.**” – Hebrews 8:1-5

This passage confirms the purpose of the Law in comparison to the Heavenly Things whereabouts the Lord Jesus does now Minister. This is, yet again, confirmed by the writer of Hebrews in another place, saying, “For the Law **having a shadow of good things to come**, and **not the very image of the things**, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect” (Heb. 10:1). Yet again, in Hebrews 9:9, the word “**figure**” is used exactly as the word “**shadow**” has been cited and used:

“While **the first Tabernacle** was yet standing: which was a **figure** [*a shadow*] for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and diverse washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an High Priest of good things to come, by a **Greater and More Perfect Tabernacle**, not made with hands, that is to say, **not of this building**; Neither by the blood of goats and calves, but by His own blood he entered in once into **the Holy Place**, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth the purifying of flesh: How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the Living God.” – Heb. 9:8-14

All this being affirmed and confirmed, let us understand that the Old Testament is a Covenant agreement between God and man via **earthly shadow** – shadows which were passing away – but the New Testament 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 eternality 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
<u>Old Testament</u>	<u>New Testament</u>
Inferior Covenant	“A Better Covenant” – Heb. 8:6
Inferior Testament	“A Better Testament” – Heb. 7:22
Inferior Promises	“Upon Better Promises” – Heb. 8:6
Inferior Hope	“A Better Hope” – Heb. 7:19
Inferior Sacrifices	“Better Sacrifices” – Heb. 9:23
Inferior Ministers	“A More Excellent Ministry” – Heb. 8:6
Inferior Tabernacle	“The True Tabernacle” – Heb. 8:2
A Lesser and Imperfect Tabernacle	“A Greater and More Perfect Tabernacle” – Heb. 9:11
Inferior “Worldly Sanctuary” – Heb. 9:1	“The Sanctuary...which the Lord pitched, and not man” – Heb. 8:2
Earthly Things	“Heavenly Things” – Heb. 9:23
Something Inferior	“some Better Thing for us” – Heb. 11:40

The Old Testament 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 Testament. 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; Note: compare this passage with Eph. 2:15, Gal. 4:3, 9, 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 reforms 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 shadows that were pastime practices in the Old Testament were *disannulled* “for the weakness and the unprofitableness thereof”, for they were **temporary, physical**, or “**carnal** commandments” (Heb. 7:16, 18). These carnal/earthly ordinances were needed for men to “*draw nigh to God*”, but they were a rigorous **bondage** to complete in the fear of God, at the danger of death, and in the solemnity of carefulness (Heb. 7:19). These ordinances, which served as prerequisites for redeemed humanity to *draw near to God* via the Tabernacle/Temple courts, were fittingly called by Paul, “**bondage** under **the elements** of the world” (Gal. 4:3). This “**bondage**” was, in another place, called “**the yoke of bondage**” (Gal. 5:1). These earthly things said to be of “weak and beggarly elements” are in other words just mere shadows of the heavenly realities to come.

All these things served as a yoke of bondage to the Israelites making the process of *drawing near* to God difficult, meticulous, and rigorous, for it was only after an Israelite had completed all ceremonial prerequisites that he could have confidence to *draw near* to God without the danger of DEATH. Freedom from this yoke would therefore be described as a liberty to *draw near* to God without the requirements of **carnal, physical**, or **earthly** ordinances (Gal. 4:3)... right? Indeed! Thus, the writer of Hebrews declares the rising of another Priest for a greater Priesthood to perform a more glorious and perfecting ceremony of salvation via the Heavenly Things!

“If therefore **perfection** were by The Levitical Priesthood, (for under it the people received the Law,) what further need was there that another Priest should rise after The Order of Melchisedec, and not be called after The Order of Aaron? For the Priesthood being **changed**, there is made **of necessity a change also of the Law**. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning Priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another Priest, who is made, not after the Law of a

carnal commandment, but after THE POWER OF AN ENDLESS LIFE. For He testifieth, Thou art a Priest for ever after The Order of Melchizidec. For there is verily a *disannulling* of the commandment going before for the **weakness** and **unprofitableness** thereof. For the Law *made nothing perfect*, but the bringing in of a better hope did; **by the which we draw nigh unto God.**” – Heb. 7:15-19

In and through the Son of God, WE ARE SAFE! As Old Testament Israel cared for earthly ordinances without which they dare not draw near, we look unto the Jesus with boldness and draw near with freedom! Where Old Testament Israel was fastened in the yoke of earthly things which could never save, we are basking in a heavenly reality which can effectually and everlastingly save! Their focus, which was one of multifaceted and innumerable earthly ordinances, was BONDAGE, but our freedom, which is an all-out-gaze upon Jesus Christ’s perfect fulfillment of all things, is FREEDOM! Very specifically speaking, my reader, this freedom was a liberty to *draw near* to God without any reference to any obstacle of any earthly sort! This removal of redeemed humanity from the Old Testament Ceremonial Law was a removal of humanity from earthly things, and this redemption of humanity according to the Testament made possible by a Heavenly Man, is an ushering-in of humanity into the Heavenly Things! It behooves earthly men to be in bondage to earthly things, they are bound thereto! But if earthly men die to themselves and the world (Gal. 2:20, 6:14), and are born into the Family of a Heavenly Man (“*not of blood, nor of the will of the flesh, nor of the will of man, but of God*”-John 1:13), then these formerly earthly men are freed from the Old Testament Law and released into otherworldly glories of heavenly consecration! Speaking on this wise, it was written,

“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? For the woman which hath an husband is bound by the Law to her husband so long as he liveth; but if the husband be dead, she is loosed from the Law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is **free from that Law**; so that she is no adulteress, though she be married to another man. 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.” – Romans 7:1-4

“Wherefore **if ye be dead with Christ from the rudiments of the world**, why, **as though living in the world**, are ye **subject to ordinances** (touch not; taste not; handle not;)” - Col. 2:20-21

Romans 7:4 spoke of a marriage/union unto Christ who was risen from the dead. This Jesus has become our Husband, High Priest, and King, and the ceremonies by which He attained this honor were “not after the Law of a carnal commandment, but after the power of an endless life” (Heb. 7:16), namely because He was risen from the dead! Only death can Lawfully separate us from earthly bondage and liberate us into the substance of heavenly realities (Romans 7:1-4, Hebrews 7:16, 8:1-5, Col. 2:17), but upon this liberation we are joined unto the Him whose life is everlasting in Heavenly reality – therefore we, through Him, by ceremony, live forever (“*And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.*” – 1Jn.5:11-12)! Hallelujah!

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 (comparatively speaking; see 2 Cor. 3:10-11). For this reason Christ’s is in an “unchangeable Priesthood” (Heb. 7:24), specifically because, shockingly, 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 Priestly Order, and of necessity according to the Man, and of necessity according to the arena of His Ministerial Office – Jesus Christ “abideth a Priest continually” (Heb. 7:3)!

Abolishment, “in this respect” – 2 Cor. 3:10

The Old Covenant did have glory because God made it glorious (“*which glory was to be done away*”-2Cor.3:7), but *in comparison* to the glory of the New Covenant it had no glory at all (2 Cor. 3:10-11)! It existed to shadow and point-toward a greater and more glorious reality which would never be done away with! Thus when this greater and more glorious reality arrived and began its operation of redemption, the lesser was “abolished” from its operation of redemption by reason of the shadow-to-reality transition of Law-fulfillments. The lesser is “done away” with because of the glory which excelleth beyond it; “*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*” (2 Cor. 3:10-11). Note: this *abolishment* was an expiration by reason of the Law-fulfillments of a greater reality, it was not a *destruction* of all Law-fulfillments as some wrongfully suppose; as the Lord Jesus did solemnly testify, saying, “I am not come to *destroy* the Law, or the prophets: I am not come to *destroy*, but to *fulfill*” (Matt. 5:17), even so it is... now and forever. Amen.

The Disannulment of the Old Testament Clean & Unclean Laws

“a *disannulling* of the commandment” – Heb. 7:18

“a *change* also of the Law” – Heb. 7:12

The writer of Hebrews used the word *disannul* and *change* when speaking of diverse aspects of Old Testament Ceremonial Law which are no longer binding to New Testament Christians. There is no verse that more clearly expresses the *disannulment* of Old Testament Clean & Unclean Laws, but that when God said to Peter, “What God hath **cleansed**, that call not thou **common** [or unclean]” (Acts10:15). Upon receiving this word from God via a trance Peter later understood its meaning. Being compelled by the Spirit of God to go to the house of one called Cornelius, a Gentile centurion, Peter experienced an unforeseen parallel to John the Baptist’s baptism. Peter said, “Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost” (Acts. 11:16). What happened?

Upon entering Cornelius’ house Peter “found many that were come together” (Acts. 10:27). Like Cornelius, they were all **Gentiles**... but Peter was a **Jew**. In any other occasion Peter would have denied *such an audience*. He would have refused to *enter into the house* of Cornelius or *keep company* with anyone therein. This is because, according to the Law, **the Gentiles** don’t belong in Israel. When God first gave the Israelites the Promised Land, He forbade **the cohabitation** of Israel and Gentile Nations. On this vein, God demanded the total annihilation of all Gentiles which abode in the Promised Land (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). God was intent upon eradicating from the Land of Israel every *person, tradition, and custom* of all Gentile peoples that He might, in turn, preserve Israel as a **holy** and **set-apart** people unto Himself (“*I am the LORD your God, which have separated you from other people*”-Lev. 20:24). According to God’s Law the Gentiles were **unclean**; their religion, way of life, culture, customs, manners, and traditions made them so to be (Lev. 18:24-30, 20:22-27). According to God’s Law the Israelites were **cleansed** and commanded to **remain clean & holy**: in clothing (Deut. 22:5, 11-12), farming (Deut. 22:9-10), eating (Lev. 20:25), taxing (Ex. 22:25, Lev. 25:36-37, Deut. 23:19), living (Ps. 34:12-16, Deut. 32:39), dying (i.e. funeral ceremonies: Num. 19:16-18), and even in the excrement of their waste (Deut. 23:12-14), to name a few. In Israel every man (Prov. 5:21, 19:16), household (Prov. 3:32-35, 12:17), city (Eccl. 7:19, Prov. 11:11, 29:8, Deut. 28:3, 16), and province (Eccl. 5:8), and the entirety of the Land and Nation (Prov. 2:20-22, 10:27, 30) belonged immediately and especially to God; therefore the Gentiles were considered aliens, strangers, and enemies to the progress and prosperity to religion and society.

With all of this in Peter’s mind as he entered into the house and company of Cornelius’ family and friends, the 6 Jews who went with him did follow on with discomfort and reservation, to say the least (Acts 11:12). Seeing that both Peter and the Gentiles knew that this **mingling of company** was against Jewish Law, Peter was compelled to give an explanation for his actions.

“And he said unto them, Ye know how that it is **an unLawful thing** for a man that is a *Jew* to **keep company**, or **come unto one of another nation**; but God hath shewed me that I SHOULD NOT call *any man* **common** or **unclean**. Therefore **came I unto you** without gainsaying, as soon as I was sent for...” – Acts 10:28-29

Peter was not misunderstanding Jewish Law here. According to the aforementioned scriptures this statement was not a residue of Pharisaical and heretical thinking carried over in the life of Peter from the time he sat under the anti-biblical Pharisaical traditions in 1st century Judaism. You see, my reader, the Nation of Israel was not meant to be like Gentile Nations, according to the Law (Deut. 14:2). You must see the significance of this! There was an inseparable mingling of state and citizen affairs in Israel, namely because - Israel was **holy** unto God! The Land itself was **holy**! If this can be said of *the Land* then what can be said of *the people*? What can be expected of the people who inhabit and populate the Land of Israel? You see, my reader? Because the Land of Israel is **holy** this means that Israel is unlike any other Nation because state and citizen affairs were *not secular* but *religious*. Matters of state were matters of religion. According to the Law, the **branches of society** and **civilization in Israel** (every congregation held anywhere with any vocation in all of Israel) were, more specifically, **branches of Church Ministry**. Yes! And the congregants therein were **Church Ministers**! Therefore in Israel, the government and its citizens, along with the soldiers of war (Deut. 23:9-14, 28:7), the ingathering harvesters of the farm (Ex. 23:16, 34:22, Deut. 28:4-6, 10-13), the marital compatibility of individuals (Neh. 13:1-3), all things that appertain to financial and economic prosperity or concourse (Deut. 28:4-6, 10-13), or likewise, family relationships and fruitfulness (Deut. 28:4-6, 10-13)... all persons of every vocation, or, “the children of Israel” as a people, had to be **separated** from all other peoples (exempting Lawful converts from strange peoples who became Jews)---the Land & *people* were **holy**!

Closely considering what scriptures were addressed heretofore, how the Law forbade the very presence of Gentiles and sinners in Israel (Num. 15:29-31), the unLawful situation of a Gentile-ruled 1st century Israel made for a difficult environment for those who attempted to keep the Law in good conscience (as much as they were able to given the circumstances). The cohabitating Gentiles affected the cleanliness of daily life, the traffic of business, public commerce, and more. This is because when *something* or *someone* was **unclean**, their **uncleanness** did not suddenly vanish away (it lasted for a specific time period only to be *cleansed* by a specific regiment of *ceremonial purification*). The entire duration in which someone was **unclean** and the person was trafficking society (instead of remaining in isolation as the Law commanded), *whatever* or *whoever* the man TOUCHED did also become **unclean**, and also whoever TOUCHED that *object* or *person* which was just made **unclean** did also become **unclean**. Speaking of this, it was written, “whatsoever the **unclean** person TOUCHETH shall be **unclean**; and the soul that TOUCHETH it shall be **unclean** until even” (Num. 19:22). The radical advancement of **uncleanness** spreading throughout ALL OF SOCIETY was not only a potential but a likelihood that every good-conscience Jew had to reckon with as he faced the day. This would radically change the behavior pattern of good conscience Jews as they undertook the responsibility of their daily affairs or public commerce.

“But the man that shall be **unclean**, and **SHALL NOT purify** himself, **that soul shall be cut off from among the congregation**, because he hath **defiled the Sanctuary of the LORD**: the **water of separation** hath not been **sprinkled** upon him; he is **unclean**. And it shall be a perpetual statute unto them, that he that **sprinkleth the water of separation** shall **wash** his clothes; and he that TOUCHETH the **water of separation** shall be **unclean** until even. And WHATSOEVER the **unclean person** TOUCHETH shall be **unclean**; and THE SOUL that TOUCHETH it shall be **unclean** until even.” – Numbers 19:20-22

According to the Law, the **clean** and **unclean** was a matter of life and death! God said, “**that soul shall be cut off from among the congregation**”! Israelites were thereby energized to keep the Law at all costs (“*I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live*”-Deut. 30:19). Put yourself in their shoes, my reader. What would you do? Israelites would be motivated to keep in memory the aforementioned Laws to avoid any circumstance wherein they might become unclean; and when faced with the decisions of public commerce and neighborly behavior this proved difficult. With unLawful methods of killing (“*things strangled*”) and cooking (“*blood*”), and with foods sacrificed and dedicated to idols infiltrating the grocery market on every side – the Land was full of the “pollutions of idols” (Acts. 15:20, 29), as Peter called them! Yes, and the Land was crawling with the people of idolatry:

the **unclean** and **uncircumcised Gentiles!** With all the aforementioned means of uncleanness included, the Land was crawling with unconfined and unidentified Gentile women on menstrual cycles (Lev. 15:19-31), unidentified Gentile men defiled by their seed of copulation (Lev. 15:16-18), and unidentified and identifiable diseased men of every race oozing with defiling liquids (i.e. leprosy and running issues; Lev. 14:1-57, 15:1-15). Shockingly, each unclean person was leaving unidentifiable trails of uncleanness every place they went: on every garment, bed, chair, saddle, or any object for that matter, all over the City and in innumerable houses therein, uncleanness pervaded (Lev. 15:1-15, Num. 19:22)! Given the circumstances, it is understandable why Jews did not *keep company* with or *enter the houses of Gentiles*. Keeping company with Gentiles would involve touching them, and entering into Gentile homes would involve touching the objects which do touch them.

Territorial Cleanness

I say again, it is no wonder that Israelites were strongly apprehensive to ever enter a Gentile man's household! Think of it, my reader, Israel was intended to be **territorially clean**, according to the Law. All things outside of Israel were considered **territorially unclean**, the Gentile people included (exempting Lawful converts). The concept of **territorial uncleanness** was introduced to Israel by the Law and enforced among Israel through the power of Divine-anger all throughout biblical history. For example, during Israelite conquests of war in The Promised Land (the Land of Canaan) everything that breathed was slaughtered; this means that no person or animal was salvageable from the curse of **territorial uncleanness** (Deut. 20:16-18). During other conquests of war against non-Canaanite Cities or Nations, all males were slain and nothing more; this means that, circumstances permitting, everyone and everything else was salvageable from **territorial uncleanness** (Deut. 20:10-15). Howbeit let us remember, the salvageable persons and objects from these Cities or Nations needed to undergo a **cleansing** ceremony of **purification** before entering the Camp or territory of Israel (**a clean place**). Ceremonial instructions of purification were specified categorically according to what the object was: a person (Num. 31:19), an imperishable object (Num. 31:21-24), or a perishable object (Num. 31:21-24). All these things existed because the Land of Israel – *Itself* – was meant to be **a clean place**. When and if the Land of Israel was defiled it happened via unLawful bloodshed (Num. 35:33, Deut. 21:23), sexual sin (Deut. 24:4), idolatry (Jer. 3:9, 16:18, Ezek. 36:17), and all manner of other sin (Jer. 2:7, Ezek. 22:24, Lev. 18:25, 27).

All of these specifications were decreed by God's Law to give the Israelite Land and people a God-given identity; and demonstrations of Divine-fury were performed so that among common Israelites it would be an unforgettable identity! The concept of **territorial uncleanness** was enforced with the power of Divine-fury in several different historical events recorded in the Old Testament. Each of the following instances were relevant memories to any good-conscience Jew who avoided the company and households of Gentiles in the 1st century: when Achan was defiled by accursed objects and Israel became unsanctified thereby ("*Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had...Israel stoned...and burned*"; see Josh 7:13-15, 24-25), when the Korah-led rebellion was punished by God ("*the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit...*"-Num. 16:32-33), and when Jericho was territorially cursed and territorially unclean except Rahab ("*Joshua saved Rahab the harlot alive, and her father's household, and all that she had*"-Josh.6:25; see Josh. 6:17-19). Remembering these historical events, can you imagine how a good-conscience Jew would journey about the Land of 1st century Israel as it was crawling with such abominations!? Echoing in Jewish memory would be the words of Moses, God, and Joshua, who said,

"And he spake unto the congregation, saying, **Depart**, I pray you, **from the tents** of these wicked men, and TOUCH **nothing of theirs**, lest ye be consumed in all their sins." – Numbers 16:26

"Up, **sanctify** the people, and say, **Sanctify** yourselves against to morrow: for thus saith the LORD God of Israel, There is **an accursed thing in the midst** of thee, O Israel: thou canst not stand before thine enemies, until ye **take away the accursed thing from among you**." – Joshua 7:13

“he that is taken with **the accursed thing** shall be burnt with fire, **he** and **all that he hath**: because he hath transgressed the Covenant of the LORD, and because he hath **wrought folly in Israel**” Josh 7:15

Associated with these historical events were foreseeable and theoretical events of idolatry or other sorts, addressed by the Law. For example if there was an outbreak of idolatry in an Israelite city so that it was given over to idol worship, the Law commanded, “**smite the inhabitants...destroying it utterly, and all that is therein, and the cattle thereof...gather all the spoil of it into the midst of the street thereof...burn with fire the city and all the spoil thereof every whit**” (Deut. 13:15-16). Such a generation-to-generation command given by God was terrifyingly relevant to any Jew who assayed to enter the house of a 1st century Gentile man in Israel. Dare he be caught by God in the company of intruding rebels in God’s Holy Land!? It would be moral apostasy for a good-conscience Jew to fearlessly waltz into Gentile households or engage in Gentile companionship.

These Laws were binding upon the most fundamental aspects of life and religion in biblical Judaism. For example when keeping the Passover, God said, “Seven days shall there be **no leaven in your houses**” (Ex. 12:19), “there shall **no leavened bread** be seen **with thee**, neither shall there be **leaven** seen with thee **in all thy quarters**” (Ex. 13:7). In the case of a person’s death, it was written, “*when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days*” (Num. 19:14). These stand as relevant examples to the subject at hand, this is for sure, but the most notable example exists in the forms of uncleanness which Peter called, “pollutions of idols” (Acts. 15:20, 29). In the theoretical City of Israel which turned to idolatry, nothing was spared (no life or object; see Deut. 13:15-16)! Even the precious metals of Jericho were salvageable (Josh. 7:19)... but not for a backslidden City of Israel – to them belonged the greater sin! Therefore, my reader, revisit the aforementioned question: dare an Israelite be caught in the *company* or *household* of idolaters? The common Gentile household would be decorated with and polluted by rampant idolatry! And God, foremost of all, was determined to destroy these objects of His jealousy! – Any true Jew would have been minded likewise.

“If thou shalt hear say in one of thy Cities, which the LORD thy God hath given thee to dwell there, saying, Certain men, the children of Belial, are gone out from **among you**, and have withdrawn the inhabitants of **their City**, saying, Let us go and serve other gods, which ye have not known; Then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought **among you**; Thou shalt surely **smite the inhabitants of that City** with the edge of the sword, **destroying it utterly, and all that is therein, and the cattle** thereof, with the edge of the sword. And thou shalt **gather all the spoil of it into the midst of the street** thereof, and shalt **burn with fire the City**, and **all the spoil** thereof **every whit**, for the LORD thy God: and it shall be **an heap for ever**; it shall not be built again. And there shall cleave nought of **the cursed thing** to **thine hand**: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers; When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God.” – Deut. 13:12-18

Idols polluted and defiled peoples (Deut. 13:12-18), territories (Deut. 13:12-18), and objects (Deut. 13:12-18). Backslidden Israelite people or Cities suffered the most severe woes of separation as you can see, my reader... nothing is left salvageable! When the Law was reversed back to uncleanness in the Land, woe to the inhabitants of Israel! Before the Law was ever established (like I mentioned before), precious metals were able to be salvaged from the territory of Jericho, but not from the idols found within Jericho or anywhere else! All gold or silver found on every idol found anywhere was an utter abomination to God! The Lord explicitly commanded,

“The **graven images** of their gods shall ye **burn with fire**: thou shalt not desire **the silver or gold that is on them, nor take it unto thee**, lest thou be **snared** therein: for it is **an abomination** to the LORD thy God. Neither shalt thou **bring an abomination into thine House**, lest **thou** be **a cursed thing like it**: but thou shalt **utterly detest it**, and thou shalt **utterly abhor it**; for **it is a cursed thing**.” – Deut. 7:25-26

Do you see how God said, “*thine House*”! With such commandments given by God of this sort – throbbing with jealous fury against idol worshippers, idol materials, idol habitations, and idol households – what would a good-conscience 1st century Jew be thinking about when and if he entered **the Household** of a Holy-Land-intruding and idolatry-polluting Gentile? Aye, the terror! Could the wrath of God be so kindled in that hour that then, in any present 1st century circumstance, the mind of God would sound the alarm, “Touch nothing of theirs” (Num. 16:26)!? It may be... but one thing is for sure at any given time: “**The curse** of the LORD is in **the House** of the wicked: but he blesseth **the Habitation** of the just” (-Prov. 3:33). Rightly did Peter say to the company of Gentiles in Cornelius’ House,

“Ye know how that it is **an unLawful thing** for a man that is *a Jew* to **keep company**, or **come unto** *one of another nation*; but God hath shewed me that I SHOULD NOT call *any man* **common** or **unclean**. Therefore **came I unto you** without gainsaying, as soon as I was sent for...” – Acts 10:28-29

My reader, this is “a *disannulling* of the commandment” (Heb. 7:18) and “a *change* also of the Law” (Heb. 7:12)! When Peter came back from Cornelius’ House he was compelled to give an answer for his seemingly unLawful behavior. “Thou wentest in to men uncircumcised, and didst eat with them” (Acts 11:3), was the contention of the believing Jews (Christians) when they heard that Peter entered the house of Cornelius and ate with him. As Peter expounded to the Jewish Christians the details of what had happened from beginning to end (Acts 11:1-18), Peter was confident that the events which transpired speak for themselves. The event – itself – settles the argument. As Peter began to rehearse everything up to the point where he was about to open his mouth and preach to the Gentiles, it is written,

“And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that He said, John indeed **baptized with water**; but ye shall be **baptized with the Holy Ghost**. Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.” – Acts 11:15-18

Peter concluded, “Can any man **forbid water**, that these should not be baptized, which have **received the Holy Ghost** as well as we? And he commanded them to be baptized in the Name of the Lord” (Acts 10:47-48). This is what it meant to Peter, when God said, “What God hath **cleansed**, that call not thou **common**” (Acts 10:15). This event signaled to the Jewish Christians that God was pleased to make Gentiles Christians by the very same means whereby they were made clean; “*the Jew first, and also to the Gentile*” (Rom. 2:10)! Peter recalled how **the Jews**, thronging by multitudes, went unto John for the Baptism of repentance for the remission of sins – a baptism of water – but how, shockingly, this was but a foreshadow of what was about to come! Peter understood the connection between the three year earthly ministry of Jesus Christ unto Israel in comparison to what was unfolding then, beginning with Cornelius, unto the Gentiles – that as salvation began among Israel in Jesus’ three year earthly ministry and culminated in the Day of Pentecost outpouring, even so, likewise, salvation must continue beyond the Jews and unto the Gentiles throughout all the world in THE VERY SAME WAY! Peter recalled the word, “ye shall be baptized with the Holy Ghost”. Peter remembered the supremacy of Jesus Christ’s ministry above John the Baptist’s ministry and the supremacy of Jesus’ baptizing powers above John’s baptizing powers! What dawned upon Peter cannot be fully understood until we, like Peter, understand the three year earthly ministry of Jesus Christ in relationship to John the Baptist’s ministry, with all associating controversies in mind.

CHAPTER #19

Matthew's Cohesive Argument

that Jesus of Nazareth was and is the Messiah

The Messiah: The Fulfillment of the Moral and Ceremonial Law Walking in Bodily Form, on Earth and in Heaven

Section #1: An Introduction: Verified, Born, Hunted, Credentialed, & Distinct

Section #2: What His Deeds Preached: A Message, Ministry, and Person Defended & Confirmed!

Section #3: The Accolades of a Reformer during "The Time of Reformation"

An Introduction: Verified, Born, Hunted, Credentialed, & Distinct

“And *the Word* was made flesh, and dwelt among us...” – John 1:14

“For *all the promises* of God in Him are yea, and in Him Amen...” – 2 Cor. 1:20

To preach the gospel in our generation, one might preach the last 3 Chapters of the Gospel of Matthew. This may be sufficient, in some regard, for the mind of a heathen man...but not for a Jew. For a 1st century Jew to hear and understand the Gospel he would need to hear it preached just as Matthew wrote it Chapters 1 through 28 in full! The mind of a Jew would be utterly abhorrent to and unprepared for the death, burial, and resurrection of Jesus, if he was not first prepared by Matthew Chapters 1 through 25. The entire book of Matthew is, “The Gospel of Matthew”! Therein, from beginning to end, is one cohesive and scriptural argument which addresses every major controversy against Jesus Christ, refutes every major heresy of 1st century Judaism, confirms every event and doctrine relevant to the Gospel with infallible accuracy, to the end that a Jew might understand why and how Jesus of Nazareth is indisputably and unquestionably the long-looked-for Messiah promised to the Jews. What looks like, to a Gentile, an assortment of historical events randomly collected and chronicled is, to a Jew, a carefully thought-out and systematic argument Divinely inspired by God the Holy Ghost. The details and implications of the historical events accounted by Matthew (what Jesus said and did) were framed in perfect order and sharpness to unloose the common Jew from captivity and blind-servitude to the ignorance and dead religion of 1st century Judaism. All this being said, my reader, let us brace ourselves; we, being Gentiles, have need of some reflection and consideration as we read. What is unnoticeable and nearly unrecognizable to a Gentile’s mind is glaringly obvious to a Law-abiding Jew. Therefore if we are going to understand The Gospel of Matthew we need to understand the thought-process of a 1st century Law-abiding Jew (the audience to whom he wrote), and to understand this we must understand the Law.

In this masterful piece of Divine-argument the writer of The Gospel of Matthew cites five historical facts which support and verify Jesus Christ as the Messiah according to Old Testament prophecy. (#1) Verified by the Genealogical Record, (#2) How He was Born, (#3) Where He Was Born, (#4) The Calamity Surrounding His Birth, and (#5) Where He Grew Up.

1:1-17 → **Verified by the Genealogical Record:** The genealogical proof that Jesus is the Son of David, an heir to the Throne according to the flesh.

1:18-25 → **How He Was Born:** The Virgin Birth (1:23, Isa. 7:14) and the name of the child – JESUS, which means “Savior”, “for He shall save His people from their sins” (1:21).

2:1-12 → **Where He was Born:** The predestinated circumstances which forced the birth of the child in Bethlehem (2:6, Micah 5:2), and the subsequent and notorious visit of the Magi.

2:13-18 → **The Calamity Surrounding His Birth:** Herod’s fury, Jesus’ flight to Egypt (2:15, Hosea 11:1), and the subsequent slaughter of the newborns (2:18, Jer. 31:15); via parallelism, a slaughter which suggests the situation in which Moses (the deliverer of Israel from bondage and a typological forerunner of Christ –Deut. 18:15) was born into and scarcely escaped.

2:19-23 → **Where He Grew Up:** The death of Herod and the subsequent traveling of the family to Nazareth to take residence there (2:23, Num. 6, Isa. 11:1): “He shall be called a Nazarene”.

Being guided by inspiration, Matthew details the credentials provided by differing agents chosen by God to verify Jesus’ true identity in the visible and invisible world: (#1) The Greatest of the Prophets, (#2) Two Persons of the Trinity, and (#3) The Devil.

3:1-12 → **Credentialed by John the Baptist:** The Cry in the wilderness, John the Baptist (3:3, Isa. 40:3), declaring the imminent end of Judaism if no fruits of repentance were found (3:10-12). Jesus Christ, the Messiah, is the Judaism-Changer – upon His arrival, which was imminent, Judaism will never be the same! John said, “*He shall baptize you WITH THE HOLY GHOST, and with fire: 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*” (Matt. 3:12)! For Jews, this is a staggering proclamation!

3:13-17 → **Credentialed by the Trinity:** An unprecedented confirmation and inaugural declaration wherein Jesus was heralded, “This is My beloved Son, in whom I am well pleased”, by God the Father’s voice from Heaven (3:16-17) and, secondarily, the endowing presence of God the Holy Ghost was descending upon Jesus to rest upon Him henceforth like a mantle (Note: the mantle was for the ministry!). For the first time in human history all Three Persons of the Trinity were *sensibly present* and *sensibly distinct* One from Another at *one single location* for a testimony to mankind!

4:1-17 → **Credentialed by the Devil:** The Devil bears witness of the undeniable truth that Jesus is “the Son of God” (4:3), and after his enticements were withstood, Christ began His ministry in the Land of Zebulun according to the prophecy (4:15-16, Isa. 9:1-2). You may wonder the veracity of this credential, my reader. You may be thinking, “How can one be credentialed by the Devil seeing that he is the father of lies?” To hold all scripture in balance we must consider, *firstly*, the significance of a personal visitation by the devil. Moreover, *secondarily*, we must look at the manner and content by which the devil tempted Jesus of Nazareth. Think of it, my reader. Why would the devil be visiting Jesus of Nazareth unless, like Job, He was the most righteous man on earth in His time? In the scenery of celestial glory this mysterious controversy arose between God Almighty and the Devil concerning Job; “*And the LORD said unto Satan, Hast thou considered My servant Job, that there is none like Him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil*” (Job 1:8)? Upon this statement, the trial of Job’s life began... a trial which Job failed to endure. But, to the Jesus’ credit, where Job failed Jesus of Nazareth prevailed! Furthermore, my reader, look at the content of the Devil’s temptations to Jesus. These are not ordinary temptations undergone by ordinary human beings! The Devil tempted Jesus to command stones to become bread! I have never been tempted to do this, my reader; I do not suspect that you have either. This is because the Devil *knew* that Jesus was the Son of God. The fact that Jesus was the Son of God was somehow evident to the whole hoard of unclean spirits which resided under the leadership of Satan. Every time unclean spirits encountered Jesus they were about to or did cry out, “Thou art the Son of God”, but the scripture states that Jesus “straitly charged them that they should not make Him *known*” (Mk. 3:9-12). The demons knew *the real identity* of Jesus of Nazareth, my reader. It is affirmed by scripture that, “they *knew* Him” (Mark. 1:34). One can only imagine the celestial conversations which transpired in

the invisible realm as a result of the incarnation and up-bringing of Jesus of Nazareth. “*Glory to God in the highest, and on earth peace, good will toward men*” (Lk. 2:14)!

With all the aforementioned details and verifications which credentialed Jesus as the Messiah and Christ, Matthew saw fit to overview a general introduction to His Ministry: (#1) Where His Ministry Began, (#2) What His Ministry Included, and (#3) How His Ministry was Distinct.

4:12-17 → **Where His Ministry Began:** Jesus Christ began His ministry in the Land of Zabulon according to the prophecy (4:15-16, Isa. 9:1-2).

4:18-25 → **What His Ministry Included / How It Became Famous / What Made it Unstoppable** (compare 4:18-25 with 8:14-17): Here we see the call and ingathering of the apostles at the onset of Christ’s ministry, a ministry which was ignited by the working of miracles. The flames of widespread fame did burn up the whole Land (“*I am come to send fire on the earth; and what will I, if it be already kindled?*”-Lk.12:49) because the Lord Jesus was full of healing power which cured sicknesses and diseases **in fulfillment of all the promised blessings via Old Testament Covenants** (Ex. 15:26, Deut. 7:15, Ps. 103:3, Isa. 53:4), a healing power which was **the fulfillment of prophecies foretelling the accomplishments of the Messiah** (the sick: Isa. 53:4, the lame: Isa. 35:6, the blind: Isa. 43:8, the deaf: Isa. 35:5, the dumb: Isa. 35:6, the dead: Hos. 6:2, 13:14, Isa. 25:8, 26:19, John 5:28-29), and, furthermore, the Lord Jesus had all authority to cast out and subdue devils of any sort **in fulfillment of what was foretold** as Christ’s express purpose to overthrow, spoil, and punish the rulers, princes, and spirits which pertain to the invisible and worldwide kingdom of hell (“*And I will put enmity between thee and the woman, and between thy seed and her seed; and it shall bruise thy head, and thou shalt bruise his heel?*” -Gen. 3:5; Rom. 16:20, Heb. 2:14-15, Isa. 24:21, Lk. 10:18, Rev. 12:7-8, 17, 1 Jn. 3:8, Col. 2:15, Rev. 20:10). Note: The Spirit in which Christ came (Lk. 9:55) to Israel was not to kill the demon-possessed or the adulteress, as the letter of the justice did righteously demand (demon-possessed: Ex. 22:18, Lev. 20:6, 27, 19:31, Deut. 18:10-12; adulteress: Lev. 20:10, Deut. 22:21-24)... the purpose of Christ’s coming was not to enact the curse/justice of the Law but to bear it - to absorb it and take it upon Himself! His purpose was not to bring a famine upon the Land to punish the wicked doers according to their evil deeds... no, my reader. Rather, it was to bring streams in desert places and spiritual health to a hell-bound people until the dry land becomes a pool of water (Isa. 35:5-8, 41:18). My reader, this is the thesis of Christ’s miracle ministry (see Matt. 8:14-17)! On this wise the Lord argued and testified, “*If I do not the works of the My Father, believe Me not. But if I do, though ye believe not Me, believe the works: that ye may know, and believe, that the Father is in Me, and I in Him?*” (John 10:37-38). “*Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works’ sake?*” (John 14:11). “*If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their Law, They hated me without a cause?*” (John 15:22-25).

5:1-7:29 → **How His Ministry was Distinct from False Judaism / What His Preaching Emphasized / A Comprehensive Refutation of Heretical Judaism** (i.e. the tenets of inward religion re-clarified) / **The Moral Law Upheld:** The Lord Jesus upbraids the popular heresy of heretical Judaism in what is called, **The Sermon on the Mount**. His intentions were not to *abolish* the Ceremonial or Moral Law, but to *fulfill* and *uphold* them both. Confessing this, Jesus said, “*Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfill?*” (5:17). Therefore let us understand: in whatever point Jesus Christ was denouncing and refuting heretical Judaism, He did so to establish and uphold true Judaism - not to *destroy* but to *fulfill*.

Having begun in the Land of Zabulon and from thence, being famed throughout the Land of Israel through miracles, the miracles made way for the message, *The Sermon on the Mount*. Thenceforth and in the wake of so great a denouncement of popular heresy and false Judaism, the false prophets vehemently pursued Jesus’ defamation before the public-stage. This being the case – the stage being set: Truth vs Lie, The Messiah vs Popular Authority – a selected number of miracles which Jesus performed were recounted and narrated for the reader’s observance and full

understanding. Doubtlessly, these events were controverted and slandered as they were reportedly sounded throughout the Land of Israel by the venomous tongues of bitter and envious Jews. In such a case, the events needed clarification by the true Disciples of Christ... What really happened? In what situational context? For what purpose? Who was present? And what does it all mean? The following historical events which Matthew recounts in Chapter 8 through Chapter 13 are an answer to the former questions. The historical events were not ordered by Matthew for the purpose historical chronology event-to-event, like a historian would be minded so to write. Matthew recounted and ordered a selected number of historical events for the sake of Gospel argumentation; he was trying to systematically persuade the Jews that Jesus of Nazareth is the Messiah. Therefore let us understand this most glorious fact: these miraculous deeds which Jesus did preached volumes of Gospel messages to a Law-enriched Jewish mindset! 1st century heretical Judaism with all the pomp of “established religion”, with the trust and title of the people and place of practical Judaism – even it could not withstand the impact of the Lord Jesus’ miraculous ministry because it was staged in perfect harmony with His majestic argumentation! The Lord Jesus’ deeds preached what the message, ministry, and Person of the Messiah existed to establish – A reformed, more perfect, and unprecedented Kingdom of God!

What His Deeds Preached: A Message, Ministry, and Person Defended & Confirmed!

8:1-4 → **The Unclean Leper Touched:** Jesus Christ, a seeming Law-breaker, TOUCHED an unclean Leper (Lev. 13:1-46, Num. 19:22) and it cleansed the unclean man... *“immediately his leprosy was cleansed”* (Matt. 8:3). Jesus Christ is, therefore, “the Law of the leper in the day of His cleansing” - reformed and fulfilled (Lev. 14:1)! He is, in other words, a greater sprinkling than the blood of birds sprinkled seven times; He is a greater water than the old-time washing and a more purifying ceremony than full-body shaving; He is a greater anointing than oil-sprinkling and oil-pouring; He is a greater sacrifice than the sin-offering which was offered for the old-time atonement (see Lev. 14:1-20)!

8:5-13 → **An Unclean Company Cleansed:** Jesus Christ agreed to go into the home of a Gentile Centurion to heal his servant (*“I will come”*, see Matt. 8:6-7), but because the Gentile man loathed the idea of defiling the Lord (apparently he was aware of the Law), he said, “Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed” (Matt. 8:8). Jesus Christ was about to enter the home of a Gentile, unashamedly... but how? If the Lord would have entered the Gentile man’s house He would have likely taken some refreshments while being in his company, thus the Lord Jesus would have been eating and drinking in the company and house of a Gentile man! The Jewish Law which forbade the company of Jews and Gentiles was common knowledge among Jews and Gentiles (*“Ye know how that it is an unLawful thing”*-Acts 10:28). Therefore because the Gentile Centurion believed in the Law (which commanded such things as Lev. 10:10, 11:47, 20:25, Ezek. 22:26, 44:23) he was abased in his own eyes. In this humility the Gentile man entreated the Lord that Jesus would not come to his house. Even though Jesus Christ never came into the house of the Gentile man (and instead healed the servant through the power of His spoken word), the Lord Jesus vindicated His intention to eat and drink with a Gentile man by a staggeringly relevant declaration: He foretold that non-Israelite Gentiles will come from far and distant Lands to *sit down and keep company, eating and drinking at the Table of the Kingdom of God with Abraham, Isaac, and Jacob*, but “the children of the Kingdom”, the Jews, “shall be cast out” (Matt. 8:10-12)! The Lord Jesus was signifying why wisdom justified His entry and company within the House and presence of Gentiles, giving reference to the future state of the Kingdom of God [relevant citations: Acts 10:15, 25-29, 11:3, John 18:28-29]. This is shocking! Apparently, in Jesus’ presence, the unclean company is cleansed! According as it was written, *“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”* (Isa. 11:10).

8:14-17 → **The Person and Work Foretold, A TOUCH-able Redemption** (the unLawful “TOUCH” & the demon-possessed unLawfully preserved alive): Jesus Christ encountered Peter’s sick mother-in-Law and it was written, *“He TOUCHED her hand”* (Matt. 8:15). This “TOUCH”, and many more like it, were famed abroad so much so

that it was written at a later time, “*as many as TOUCHED were made perfectly whole*” (Matt. 14:31, Mk. 6:56). This is because Jesus Christ is the embodiment of salvation (via OT promises: Ex. 15:26, Deut. 7:15, Ps. 103:3; via OT prophecies: Isa. 53:4, Isa. 35:6, Isa. 43:8, Isa. 35:5, Hos. 6:2, 13:14, Isa. 25:8, 26:19, John 5:28-29). Jesus Christ did, thereafter, heal as many as came to Him and cast out every devil (Matt. 8:16)! The unclean people who were defiled by disease did throng upon Jesus Christ... and as many as touched Him were healed! The unclean came and touched, and went away clean! According to the inspired writer this was in fulfillment of the prophecy, “Himself TOOK our infirmities, and bare our sickness” (Matt. 8:17, Isa. 53:4)! Jesus Christ “TOOK” them, the writer said! This verb emphasizes how Jesus Christ did, in some cases, reach forth and touch the helpless and hopeless to take away the wretched curse which crushed both body and soul – diseases which were ceremonially forbidden to touch! – and in the cases where the unclean took liberty to reach out and touch Christ, they did so by believing that He existed to take it away from them! Also here, in Matthew 8:14-17, another sort of uncleanness is cleansed on a widespread scale. Jesus Christ did forcefully and powerfully cast out formerly unconquerable devils from all who came to Him for help! Credibly, this attribute of redemption was prophesied and foretold, and here demonstrated: the expressed purpose to overthrow, spoil, and punish the rulers, princes, and spirits which pertain to the kingdom of hell (“*And I will put enmity between thee and the woman, and between thy seed and her seed; and it shall bruise thy head, and thou shalt bruise his heel*” -Gen. 3:5, Rom. 16:20, Heb. 2:14-15, Isa. 24:21, Lk. 10:18, Rev. 12:7-8, 17, 1 Jn. 3:8, Col. 2:15, Rev. 20:10). This is true, but this is not just a prophetic wonder but a Law-fulfilling wonder! The Spirit in which Christ came (Lk. 9:55) to Israel was not 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). 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 this case, the Lord Jesus wielded the power to cast out devils instead of killing the demon-possessed, according to the letter of the Law. 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 – **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:** 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.

8:19-20 → **Incomparable Humility & Loneliness** (a Ministry characterized by unexpected rejection): A learned scribe came to Jesus Christ, and said, “I will follow Thee whithersoever Thou goest”, thinking that Jesus Christ would probably live an honored life like his was for the past many years he spent learning the Law. Christ responded with confrontational boldness against flagrant apostasy! His response demonstrated the incomparable humility which Christ was predestined to undertake to save a sin-cursed people who didn’t want their Messiah (Php. 2:5-8, John 13:1-17). Jesus Christ was predestined to suffer an unexpected rejection by popular Judaism and the widespread public. This foretold lifestyle of Jesus Christ (its loneliness) brings in view an attribute of redemption which deserves grave and thoughtful reflection. Through the prophet Isaiah, the Lord said, “*And I looked, and there was none to help; and I wondered that there was none to uphold: therefore Mine own arm brought salvation unto Me; and My fury, it upheld Me*” (Isa.63:5). Jesus Christ had power to accomplish human redemption standing-alone; He had the humility to suffer for and save a guilty and condemned people by Himself. Even when the Law stated and affirmed every man’s guilt and condemnation based upon their own deeds which they had committed, individually speaking (Ex. 32:32-33, Ezek. 18:20, 30), the Lord of glory has power to absolve every man’s Law-bound accountability to their disobedience through His own singular and stand-alone obedience! “*The gift by grace, which is by One Man, Jesus Christ, hath abounded unto many*” (Rom. 5:15)! Every man’s Law-bound and individual accountability was punished by the

power of Divine-fury all throughout the centuries in such a manner that, shockingly, individual Israelites perished not alone in their iniquities! According to biblical history, the violent abhorrence that disobedience was to God, in essence, provoked a violent arousing of Divine-justice (Jonah 1:12-16, Num. 16:22, 17:13, Josh. 22:16-20, Num. 25:1-13, Josh. 7:25, 1 Chron. 21:15-17, Num. 32:14-15, 23), but the LORD did stir-up a more violent force of grace and love in Jesus Christ which, comparatively, is now manifest in reversed parallelism to the justice depicted in the aforementioned examples (examples where by one man's sin all men suffered the demise of overflowing wrath) – so that now, by One Man's obedience, collective redemption is unloosed in furious and overflowing grace upon all men who believe! *“For as by the one man's disobedience many were made sinners, so by the obedience of One shall man be made righteous. Moreover the Law entered, that the offence might abound. But where sin abounded, grace did much more abound”* (Rom. 5:19-20). In a stand-alone and redemptive obedience, the Man Jesus is resurrected and ascended with a great company of sinners clothed in His righteousness!

8:21-22 → **Incomparable & Collective Royalty**: Jesus Christ's mission (and its followers) were obliged to and bound by a greater obligation than what was demonstrated in the Law (by the holiness of the Priesthood: Lev. 10:6-7, 21:10-12; by the holiness of the Nazarites: Num. 6:3-7; and by the general holiness of Israelites: Num. 19:11), thus Jesus Christ said, like in the aforementioned citations, *“let the dead bury their dead”* (Matt. 8:22). Consecration from the defilement of dead bodies was for Divine-reception unto a Divine-purpose of grave importance, and how much more the ministry and mission of Jesus Christ – The Priesthood of Melchisedec (Heb. 7:17)! When men were in near-proximity to Jesus Christ's bodily presence in the 1st century, the location at which they stood was as if they had entered a holier place than the Temple of God itself. Speaking of Himself, Jesus said, *“in this place is One greater than the Temple”* (Matt. 12:6)! Therefore as the Priests of old-time did go to and fro throughout the Temple to accomplish their employment of work on the Sabbath day (Matt. 12:5), the disciples of the Lord went to and fro in attendance to Jesus Christ. The special necessity of Priestly labors necessitated a special exception from otherwise undeniable obligations of Law. In the historical situation accounted by Matthew 8:21-22, special exception to the Law which commanded to honor one's father and mother is allowed (Ex. 20:12, Deut. 5:16). In the historical situation accounted by Matthew 12:1-8, special exception to the Law which forbade work on the Sabbath day was allowed (Ex. 20:8-11, Num. 15:32-36). In both occasions the 1st century disciples of the Lord Jesus became more holy than Old Testament Priests because of a new Priesthood (the order of Melchisedec-Heb.7:17), a Priesthood which was irrespective of one's physical lineage via the seed of Aaron (Ex. 28:43, Num. 16:40)! – This was a collective Priesthood active in a superior royalty which *appeared* contrary to the Law! A Priesthood which would soon include the Gentiles, of all people (*“a royal Priesthood”*-1Pet.2:9)!

8:23-27 → **Unconquerable & Stand-Alone Authority** (a Mission so impossible there will be an unexpected victory by a Man of stand-alone authority): The journey of salvation for the disciples is thus demonstrated in this with pictorial vividness: a tempestuous storm crashing over the boat and well-nigh drowning the un-believing believers, but Christ will arise in due time and rebuke the seeming impossible circumstance to absolute stillness at the instant His command was uttered – demonstrating unconquerable & stand-alone authority. Jesus Christ had authority to hush and still all the plagues of God's wrath (i.e. the overflowing waters; see Ps. 89:8-9, 107:24-29) with a single word. He did this standing-alone---without any ceremony to merit Divine-favor, without any judgment to appease Divine-justice, contrary to all the historical instances in the Law where such things were necessary to pacify the wrath of God (Jonah 1:12-16, Num. 16:22, 17:13, Josh. 22:16-20, Num. 25:1-13, Josh. 7:25, 1 Chron. 21:15-17, 22, Num. 32:14-15, 23)... this was an unprecedented expression of authority which was simply unheard of and borderline blasphemous, except this Man be GOD!

8:28-34 → **The Man: A Stand-Alone Eradication & Expulsion of All Uncleaness**: By appearance, it seemed that Jesus did not abide by the Clean and Unclean Laws which the Old Testament commanded (Lev. 10:10, 11:47, 20:25, Ezek. 22:26, 44:23). Moreover when Jesus encountered demon-possessed people, instead of killing them He cleansed them (Ex. 22:18, Lev. 20:6, 27, 19:31, Deut. 18:10-12)! In this short passage the unclean spirits were expelled, unclean beasts and the associated enterprises which made a business out of uncleaness were destroyed, and an unclean society rejected the Clean Man because they were terrified of His cleansing wave! The

demon-possessed came from the tombs (which were unclean, see Num. 19:16-22), the Israelites were herding swine for an unclean enterprise (Lev. 11:7, Deut. 14:8, Lev. 20:25-27), and, shockingly, all of it was suddenly driven into destruction as the aftermath of Jesus' command to the devils (Matt. 8:30-32; Note: unclean spirits desire to inhabit unclean places). As a consequence to this, the whole unclean city came together for fear of Jesus' power to cleanse and eradicate uncleanness in all its forms! They plead with Jesus Christ, saying, "depart out of [our] coasts" (Matt. 8:34), which they wished to remain unclean and un-TOUCHED by The Man who cleansed everything in near-proximity! What a staggering event! Every man must choose *cleanness* or *uncleanness* when and if the Man, Jesus, who is the fulfillment of all cleanliness in bodily form, walks into a Land or City in bodily form... thus were all men in an upheaval for or against Jesus Christ! When men interacted with Jesus it made them want to kill Him or die to self, one or the other.

9:1-8 → **A Sin-Absolving "Blasphemer"** (spiritual uncleanness is forgiven): The Pharisees said, "This man blasphemeth", because the Lord Jesus said to the man with palsy, "Thy sins be forgiven thee". Forgiveness was granted without any OT ceremony or sin-offering for atonement because it was written, "He shall bear their iniquities" (Isa. 53:11). Shockingly, He was able to offer the salvific virtue which was yet to be accomplished (which, also, had been accomplished from eternity past –Rev.13:8, 5:6), which, apparently, was alive in real time inside of Himself!

9:9-13 → **An Unclean Company Cleansed:** The man, Matthew, found by the Lord sitting at a table of uncleanness ("*sitting at the receipt of custom*"-Matt.9:9), responded to the call, "Follow Me". So gloriously did Matthew experience saving conversion that, thereafter, "Jesus sat at meat" in his house at a great feast he had prepared for the Lord and a multitude of guests (Lk. 5:29). These guests were there to behold the spectacle which the conversion experience of Matthew beckoned ("*old things are passed away; behold, all things are become new*"-2Cor.5:17) and to hear from the Lord Jesus the words of Life. The Lord Jesus preached everywhere He went! The Pharisees, looking on, were in utter disbelief that Jesus Christ is the Messiah. They did not believe He was the Man or the Message of salvation for Israel, thus they scorned the miracle of salvation. All the Pharisees could see was, "Jesus sat at meat in the house...behold, many publicans and sinners came and sat down with him and his disciples" (Matt. 9:10). All the Pharisees could say was, "Why eateth your Master with publicans and sinners" (Matt. 19:11)? They did not understand that the unclean company of sinners was being cleansed by encountering the walking fulfillment of the Ceremonial and Moral Law in bodily form. What the Pharisees were beholding was a new ceremony! It was the ceremony of a new salvation via an evangelistic outreach! – an outreach that they should have marveled at because of the glory of salvation working within needy sinners, but instead it was an outreach they marveled at because of the Law-fulfilling method of salvation in Christ which was not apparent to them and seemingly contradictory to the letter of the Law.

9:14-17 → **An Unprecedented Man Calls-for Unprecedented Conduct:** The aforementioned situation provided the Pharisees with ammunition to slander the name of Jesus. Doubtlessly, they pointed out the differing behavior and conduct of John the Baptist and Jesus Christ. Being motivated by this controversy, the disciples of John came and inquired of the Lord concerning this difference. The subject of "eating" is at hand, because Christ's company with which He ate was unprecedented by any other person for fear that the individual would break the Law and become unclean... but every unclean place or person which Jesus Christ ventured into or touched, He cleansed! Thus, an unprecedented Man performing an unprecedented salvation (physically and spiritually) necessitates an unprecedented behavior from the salvation-enriched followers of Jesus. This principle is communicated by Jesus via the reference of a Wedding, New and Old Garments, and New and Old Wine. The Bridegroom, who is the life and center of the Wedding Ceremony, determines the conduct of all its attendees... thus while Christ is among His disciples they are salvation-enriched (i.e. if this new conduct existed in the old circumstances it would be sin – ruinous to the soul and transgressing of the Covenant). If this new conduct, like a new patch, was applied to the circumstances of the Old Covenant (even the greatest of the prophets of the Old Covenant), the perfectly woven Covenant would be rent/transgressed. If this new conduct, like new wine, was applied to circumstances in the Old Covenant (even the greatest of the prophets of the Old Covenant), the very

casement of the Old Covenant would be rent/transgressed. Jesus Christ lived-out and exemplified a conduct which was in truth, Law-fulfillments of every inspired letter of the Old Covenant, but the Law-fulfillments were accomplished via a superior virtue than what the letter offered.

9:18-26 → **Defiled by the Dead and Touched by the Unclean:** Illustrating this, the seekers of salvation take the Kingdom of God in the violence of unprecedented conduct and behavior! They don't abide among the funeral dirge and isolate themselves among his unclean companions. They don't isolate themselves for seven days so that they, who are defiled by the dead, refrain from spreading uncleanness throughout the Land (*"This is the Law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days"*-Num.19:14). Or in the case of uncleanness via a running issue, they don't isolate themselves for seven days lest they spread uncleanness throughout the Land (*"And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until even"*-Lev.15:19). No... In either case, because of the unprecedented near-presence of the cleansing Man, the Messiah, the people were allowably diverting from the instruction of the Law (seemingly Law-breaking) because there is a greater fulfillment available (*"The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the Gospel"*-Mark1:15). The new and unprecedented behavior is allowed because of the presence of the unprecedented Man, the Bridegroom. The unclean man who had been defiled by the dead sought out Jesus and cried, "come and lay Thy hand upon her" (an act which would have defiled Christ on two points: (1) by entering the house and (2) touching the dead)... a thing which Jesus did with all boldness: "He went in and *took her by the hand*, and the maid arose" (Matt. 9:18, 25)! The unclean woman traversed across society and pressed through crowds endeavoring TOUCH Jesus Christ (an act which would defile Christ if He were an ordinary man), but when she "TOUCHED the hem of His garment" she was cleansed and healed (Matt. 9:20)! Jesus Christ is the greater fulfillment of the Old Testament "purification for sin" which was prescribed for those who were defiled by the dead (Num. 19:1-22). Jesus Christ is a greater sacrifice than "two turtles" or "two young pigeons" (Lev. 15:29), and a greater atonement than any Old Testament sin-offering (Lev. 15:30). *"In that Day there shall be a Fountain opened to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness"* (Zech. 13:1). Hallelujah!

9:27-34 → **Boundless Powers of Healing & Restoration** (insomuch that the blind see and the dumb speak, according to prophecy): The blind men followed Christ, saying, "Thou Son of David, have mercy on us", acknowledging that Jesus was the Christ (foretold to be the Son of David and a healer of the blind; *"the eyes of the blind shall be opened"*-Isa.35:5). The restoration of their physical sight was a result of their spiritual sight – thus, and because of this, the blind men boldly and violently approached the Man from which proceeded a fountain of saving power and physical restoration (*"the violent take it by force"*-Matt.1:12)! This is a literal fulfillment of a Messianic regathering and restoring of Israel foretold by prophecy, saying, *"Bring forth the blind people that have eyes, and the deaf that have ears"* (Isa. 43:8)! When they were thus allowed to approach the One who captured their eyes of faith, it was written, "Then TOUCHED He their eyes, saying, According to your faith be it unto you" (Matt. 9:29). Amen! The Man, Jesus, was an absorbent vacuum of every sin-caused malady which assailed the common public, and this, so much so, that even blind men could see that Jesus was the long-looked-for and promised Messiah, the Son of David! The entire environment of the visible and invisible creation was so captivated by the Messianic powers which emanated from the bodily frame of the God-Man that, shockingly, in the event that, haply, the chosen people held their peace from shouts of praise and lauds of adoration, at this time "the stones would immediately cry out" in their place (Luke 19:40)! And so it was moreover testified and proven again and again, *"As they went out, BEHOLD, they brought to Him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marveled, saying, It was never so seen in Israel"* (Matt. 9:32-33). The manifestation of the Messiah could not be foretold any clearer! It is written, "the tongue of the dumb shall sing!" Hallelujah! *"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."* – Isaiah 35:5-8

9:35-38 → **Immeasurable Compassion & Heart-Moving Tenderness** (the Church is thereby established as an outlet or channel for His love to continue!): In the aforementioned words and deeds heretofore detailed, the Lord Jesus was known so to behave. He “went about all the cities and villages” – “teaching” & “preaching” – and “healing every sickness and every disease among the people” (Matt. 9:35), and as it was all said and done He was not satisfied! “*But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The Harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the Harvest, that He will send forth labourers into His Harvest*” (Matt. 9:36-38). My reader, do you know the love of Christ? It was Paul’s prayer that the Church may be enabled to “*comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with the fullness of God*” (Eph. 3:18-19). As you will soon see, my reader, the Lord Jesus is not satisfied to lay His hands on the Lepers and the diseased, being compelled by so great a zeal for the wellbeing of sinners Jesus of Nazareth laid His hands on called-out disciples to impute and impart the virtue of cleansing power so that they, alongside of Him, would fill the Land of Israel full of the goodness which flows from Jesus’ Name.

10:1-8 → **A Church-Body to Spread the Restoration Power of Christ in Greater Magnitude** (Christ living through Christians): In the aforementioned heart and desire the Lord called, anointed, and endowed twelve disciples as apostles and sent them abroad. They were sent so to do exactly what Christ was doing (Matt. 10:7-8). By message and miracles, the Kingdom of God was effectually proclaimed! Their mission was directed toward the House of Israel and not the Gentiles (Matt. 10:5-8); “*to the Jew first, and also to the Greek*” –Rom. 1:16. Oh, my reader, take note! The inspired text said, “also to the Greek”! The love of Christ which began in Israel must travel abroad into all the world, my reader, but He is looking for channels through which the mighty waters will flow! The eyes of God are upon 20th century Christians that they would yield themselves to God so to be, like exemplified in Israel, but in the Gentile countryside. If Christ’s love is comprehended by any Gentile Church Age saint... it is a comprehension which surpasses the confinements of earthly intelligence (“*the love of Christ which passeth knowledge*”-Eph.3:19). Oh that we could grasp the unknowable! That we, like the 1st century disciples, would become bodies through which the life of Jesus could flow! That we, like Him, could become walking Law-fulfillments of cleansing power! So that we, like Christ, would be ambassadors of this TOUCH-able redemption which was prophesied to spread throughout all the world! If we truly understood the love of Christ that motivated Him to lay His hands upon the apostles and, thus, envision the innumerable company of Christians which would be conformed to the image of the Jesus through their endowment as apostles, we all, as Christians, would feel as though the holy hands of our Lord are reaching toward us right now! Every blessing and virtue of their endowment is our anointing, dear saints! Thus when we pray we are exhorted to be reflective of this most glorious mystery, “the power that worketh in us” (Eph. 3:20)! Hallelujah! May we see this glory again in its 1st century purity and virginity, according to the witness and testimony of the New Testament! After all, the New Testament is the only sure and infallible definition of what normal Christianity is.

10:9-31 → **A Clean Man & Message REJECTED by an Unclean Land / Salvation & Damnation in Terms of Territorial Cleanness & Uncleanness**: The targeted people for whom the missionary journey existed were the Israelites, a people who were supposed to be clean (the people, their possessions, Homes, territories, Cities, and Land). This being the case, inquiry was to be made in each City the apostles entered. The inquiry was in search for what Christ called, “*son of peace*” (Lk. 10:6). Who is this man? This is a man who receives the message and Man of the Gospel, apparently. Upon finding him (the son of peace), the apostles were instructed to abide in his house because it is worthy/clean (Matt. 10:11-13). If the house was unworthy/unclean it was because the people of the household were unclean via rejecting Christ (“*whosoever shall not receive you, nor hear your words*”-Matt. 10:14). Notice carefully the terms of damnation, my reader. Whoever rejected the *apostles* did thereby reject *Christ*! Jesus Christ was being represented and expressed via the messengers, their message, and the associated miracles which were all performed in His Name; therefore, Christ said, “*He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me*” (Matt. 10:40). This is an amazing statement! Jesus Christ had power to impute and impart cleanness inside of ambassadorial messengers who will, thereby, become walking Law-fulfillments of cleansing power in the Name of Jesus unto all who will receive the Man of their message through them! This has become,

therefore, through the Church (“which is His body”-Eph.1:23), a TOUCH-able redemption spreading through ambassadors who express the Man, message, and miracles necessary for salvation (a faith-inspiring reaction within unbelievers enabling them to engage the Living God)! This reality was so real and actual – through missionary journeys via the Church – we can see the operation of salvation and damnation via the terms of **territorial uncleanness!** This was proven when, according to the Lord Jesus’ instruction, the apostles encountered a City where all the men therein were unclean, it was then that the whole Land was left without hope and help thereby... but how is this discerned? It was discerned by the rejection of the Christ-sent missionaries who represented Him! Upon finding no House and no man within a City to receive the messengers of Christ, a declaration of *public testimony* needed to be made to the apostate people. The Lord’s instruction was shocking! He said, “When ye depart out of that House or City, shake off the dust of your feet” (Matt. 10:14)! Adam Clarke gives helpful commentary on the meaning of this demonstration,

“**Shake off the dust of your feet** - The Jews considered themselves defiled by the dust of a heathen country, when was represented by the prophets as a polluted land, [Amo 7:17](#), when compared with the Land of Israel, which was considered as a holy land, [Eze 45:1](#); therefore, to shake the dust of any city of Israel from off one’s clothes or feet was an emblematical action, signifying a renunciation of all farther connection with them, and placing them on a level with the cities of the Heathen. See [Amo 9:7](#).” – Adam Clarke.

The individuals, Households, Cities, and Lands which rejected Christ’s message via His messengers (Matt. 10:40-42) were thereby reduced into such an abhorrent estate of wickedness before God Almighty that, shockingly, they were more *unclean* and *defiled* than the Land of Sodom and Gomorrah (Cities which were given over to all manner of uncleanness, fornication, and “going after strange flesh”, Cities which the common public knew were “set forth an example” in how they were utterly annihilated by the wrath of God; see Jude 1:7). Notice how Christ pronounced woe upon the “City” as a territory – a territory that had been blackened by a more terrible uncleanness than the territorially unclean “Land” of Sodom and Gomorrah (which was defiled by strange flesh; see Matt. 10:15 & Rom. 1:24, 26-27). A territorially unclean and God-forsaken City is witnessed against by an action which communicated territorial uncleanness & territorial damnation, like heathen Lands and nations. Christ pointedly confirmed the meaning of this by comparing “that City” to “the Land of Sodom and Gomorrah” – both of them as territories of uncleanness – only in this case, shockingly, the Israelite was more abominable than the Sodomite! This is utterly astonishing! How offensive would this be to the Jews, my reader!

No wonder then, seeing that these Cities and Lands were crawling with unclean men... Christ called them “wolves”. He said, “beware of men”, for they will use their synagogues of *worship* and councils of *righteous judgment* as scourging arenas to discipline and murder clean men (Matt. 10:17-22) – so much so that the God-sent and holy apostles were considered as unclean as “Beelzebub” himself (Matt. 10:23-25)! What a staggering thing! The most clean were, by the most unclean, considered the most unclean! Truly, “An unjust man is an abomination to the just: and he that is upright in the way is abomination to the wicked” (Prov. 29:27)!

10:32-42 → **A Family/City/Nation- “Rebel” and a Curse-Burdened “Criminal” Doomed for the Crucifix** (a rebel: Micah 7:6 & Matt. 10:35-36, a cursed criminal: Gal. 3:13 & Matt. 10:38): In such a circumstance (formerly detailed) Christ did not come to bring peace. “*What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?*” The Lord Jesus sent his disciples to contradict the lies and liars of popular Judaism by unashamedly confessing the true Messiah (Matt. 10:32-33). The Lord Jesus and His followers would not behave in any way which could be considered “peaceful” conduct in a society at war against God; at war by religious creed, mind you! Society-conformity in this 1st century situation would have been truth-apostasy. Though the entire society calls Jesus Christ and His followers, “Beelzebub”, the Lord chooses the hard truth: to be a curse-burdened rebel of their society’s religious code. The truth meant self-sacrifice, in this society. Expressing this the Lord quoted Micah 7:6 as a satirical rebuke to men who suppose they represent true Judaism. Apparently Jesus Christ was accepting and unashamed of the false-identity they tagged him with, boldly stating the hard truth of a ministry of revival in the midst of apostasy: “*For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in Law against her*

mother in Law; a man's enemies are the men of his own house" (Micah 7:6, Matt. 10:35-36). Jesus Christ chose obedience, even if He *appeared* to be a cursed Law-breaker or a rebellious up-riser, as the prophet Micah spoke of. I say again, Jesus knew that peace in this Judaistic society meant war against God! With these things in mind and with all boldness, Christ illustrated the pathway of salvation as a curse-burdened and cross-bearing pathway, a road trod by those who lose their temporary livelihood to keep it for eternity (Matt. 10:37-39)! Jesus Christ preached Himself as the cursed man who was doomed to hang on a tree ("*for he that is hanged is accursed of God*"-Deut.21:23, Josh. 10:26-27), for the redemption of a cursed and unclean society which was otherwise doomed. It was written, "*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*" (Gal. 3:13). Because Jesus Christ was a Clean Man in an Unclean Land, He became a cursed, rejected, and crucified Man!

11:1-19 → **The Inquiry of the Greatest Prophet / John the Baptist Offended at Jesus' "Unclean Practices" / The Notorious Offenses of Christ Offended John the Baptist:** After the Lord Jesus had been slandered and misrepresented all across the Land of Israel, John the Baptist was noticeably affected. Can a Messiah be so hated and slandered? Would the Messiah utterly trespass the framework of 1st century Judaism as Jesus had? Could the Messiah be so misunderstood and infamous? On one occasion, for example, the Lord Jesus was compelled to defend Himself against the accusations of his own family members who supposed Him to be crazy. The justification for Jesus' actions were easily explained. He said to his family members, "The world cannot hate you: but Me it hateth, because I testify of it, that the works thereof are evil" (John 7:7). This was truthful for his carnal family members, this is for sure... but in Matthew 11 John the Baptist is offended – Jesus' beloved cousin and forerunning prophet who was filled with the Holy Ghost from the womb! Consider it, my reader: what compelling Jewish controversies would have been able to dissolve the confidence of John the Baptist's faith in Jesus – the same man who testified before the multitudes, "He must increase, but I must decrease" (John 3:30). The same man who cried out, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29)! My reader, the controversies were compelling... to say the least. It was surely purported by many that John the Baptist would not have received Jesus as the Messiah, given Jesus' outrageous misconduct and seeming disregard for Jewish Law. Jesus was made-out to appear completely insubordinate to Jewish Law by every major authority in the Jewish sphere of religious influence.

With all this in mind, what would the Lord respond to the inquisitive messengers sent by John the Baptist? What answer would settle the heart of the seemingly unshakable prophet, His beloved cousin? The Lord Jesus answered the inquiry of John the Baptist by deeds, not mere words. "*Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me*" (Matt. 11:4-6). Jesus expected John the Baptist to discern if He was the Christ through these mighty acts, for good reason. Such acts speak for themselves because they were a confirmation of the word of God.

The flames of widespread fame did burn up the whole Land ("*I am come to send fire on the earth; and what will I, if it be already kindled*"-Lk.12:49) because the Lord Jesus was full of healing power which cured sicknesses and diseases **in fulfillment of all the promised blessings via Old Testament Covenants** (Ex. 15:26, Deut. 7:15, Ps. 103:3, Isa. 53:4), a healing power which was **the fulfillment of prophecies foretelling the accomplishments of the Messiah** (the sick: Isa. 53:4, the lame: Isa. 35:6, the blind: Isa. 43:8, the deaf: Isa. 35:5, the dumb: Isa. 35:6, the dead: Hos. 6:2, 13:14, Isa. 25:8, 26:19, John 5:28-29), and, furthermore, the Lord Jesus had all authority to cast out and subdue devils of any sort in fulfillment of what was foretold as Christ's express purpose to overthrow, spoil, and punish the rulers, princes, and spirits which pertain to the invisible and worldwide kingdom of hell ("*And I will put enmity between thee and the woman, and between thy seed and her seed; and it shall bruise thy head, and thou shalt bruise his heel*" - Gen. 3:5, Rom. 16:20, Heb. 2:14-15, Isa. 24:21, Lk. 10:18, Rev. 12:7-8, 17, 1 Jn. 3:8, Col. 2:15, Rev. 20:10). **Note:** The Spirit in which Christ came (Lk. 9:55) to Israel was not to kill the demon-possessed or the adulteress, as the letter of the justice did righteously demand (demon-possessed: Ex. 22:18, Lev. 20:6, 27, 19:31, Deut. 18:10-12; adulteress: Lev. 20:10, Deut. 22:21-24)... the purpose of Christ's coming was not to enact the curse/justice of the Law but to bear it - to absorb it and take it upon Himself! His purpose was not to bring a famine upon the Land to

punish the wicked doers according to their evil deeds... no, my reader. Rather, it was to bring streams in desert places and spiritual health to a hell-bound people until the dry land becomes a pool of water (Isa. 35:5-8, 41:18). My reader, this is the thesis of Christ's miracle ministry (see Matt. 8:14-17). Jesus Christ was expecting John to discern the same matter which was appealed to others in clear argumentation: "*If I do not the works of the My Father, believe Me not. But if I do, though ye believe not Me, believe the works: that ye may know, and believe, that the Father is in Me, and I in Him*" (John 10:37-38). "*Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake*" (John 14:11). "*If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their Law, They hated me without a cause*" (John 15:22-25).

By the statement, "*blessed is he whosoever shall not be offended in Me*", it is clear that John the Baptist was temporarily overtaken in offense. But what was so offensive about the Person and Work of Jesus Christ, very specifically speaking? After affirming John the Baptist's superiority over all former prophets in Matthew 11:7-15 (quoting Mal. 3:1 in Matthew 11:10 & Mal. 4:5 in Matthew 11:14), the Lord Jesus addressed the primary matter of offense which was being noised abroad (this underlying issue was hinted at before in Matthew 9:14). Think of it, my reader. John the Baptist's disciples had more in common with the Pharisees than Jesus' disciples did, therefore the disciples of John are compelled to ask Jesus, "*Why do we and the Pharisees fast oft, but thy disciples fast not*" (Matt. 9:14)? More questions could be asked in connection to this distinction of conduct, this is for sure. Jesus Christ goes straight at the matter, and said, "*For John came neither eating nor drinking, and they say, He bath a devil. The Son of Man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children*" (Matt. 11:18-19). With the central issue then brought to the surface of the reader's attention, Matthew is preparing to make a point of argument thereafter... but, as of now, let the reader understand the foremost issue of notorious offense which pervaded the Land of Israel insomuch that John the Baptist was offended: Jesus' blatant disregard to the letter of the Law as it pertained to the Clean and the Unclean according to the Old Testament. Howbeit, my reader, what appeared to be Law-breaking was actually Law-fulfilling! If the Jews only knew...

11:20-30 → The Man & Relationship Upon Which Hinged All Cleanness and Uncleanness / All Who Received Jesus Became Clean & All Who Rejected Jesus Became Unclean: Shockingly, the Clean Man was received by unclean companies of people who were thereby cleansed ("*publicans and sinners*"-Matt.11:19), but He was expelled from the "*clean people's*" Households, Cities, and Lands... so it seemed (Chorazin, Bethsaida, and Capernaum-Matt.11:20-24). Note: These are the same people who are offended that Jesus does not keep the Clean and Unclean Laws written in the Old Testament. Those people who by letter appeared to be clean were actually unclean and unconverted in truth, and those who by letter appeared to be and in truth were unclean... they were made clean! Why? Such a question could be answered by correlating arguments uttered by the Lord Jesus on other occasions:

(#1) "*Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with Him heard these words, and said unto Him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth*" (John 9:39-41).

(#2) "*And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, He said unto them, Thy that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance*" (Matt. 9:11-13).

You see, my reader. These Pharisees were wise in their own conceits and supposed that they could see (discern what is righteousness and who is righteous), therefore their sin remained uncleansed! But, on the contrary, the publicans were those who were humbled/blinded from the damnable conceit of hypocritical Pharisees who trusted in themselves that they were righteous. Because of the shame of what could be easily detected as sin, the publicans and

sinner were thus humbled... therefore they, relating to Christ as a blind man in need of sight, were given sight! As much as the Pharisees said in their hearts, "We see", or in other words, "We are the righteous", they were blinded and deafened to the identity and call of Jesus Christ which would lead them into saving repentance! According to Luke 18:9-14 the Pharisees "trusted in themselves that they were righteous, and despised others". In denouncement of this hypocrisy (directly following the notorious controversy [Matt. 11:18-19] stirred up by the unconverted Jews), the Lord Jesus declared the truth of the matter!

While the Lord Jesus was notoriously considered to be unclean by the companionship of unclean company (Matt. 11:19) because the unbelieving Jews were blinded to the cleansing-power of faith in Christ (the unsuspected Law-fulfillments of the Messiah), Jesus attempted missionary endeavors to convert the public mass which was supposedly, on the contrary, "a clean people"... but He was notoriously rejected by Chorazin, Bethsaida, and Capernaum. Matthew cites the consequence of this to answer the notorious controversy which well-nigh subverted John the Baptist. As a consequence of the supposed "clean people" and "clean places" rejecting Jesus, the Lord denounced them in terms of damnation via territorial uncleanness! As a declaration of what truly happened, the Lord Jesus relayed a message to express that these cities were overtaken in territorial uncleanness and thereby they rejected God's Clean Man and Cleansing Message, thus they are worse off than Tyre and Sidon (two heathen cities Lawfully and territorially unclean), doomed to be subjected to greater torments than the Land of Sodom itself (the most notorious Land of uncleanness of all time)! These are the most staggering and insulting denouncements which could have been declared to the self-righteous and hypocritical Jews of the 1st century (and in the wake of so great a false controversy they have been spreading throughout the Land of Israel!). This rebuke (in Matt. 11:20-24) is much like the rebuke delivered to Jesus' home town in Nazareth. In Luke 4:23-27 the Lord Jesus justified the absence of the miraculous power which visited Capernaum by citing how Elijah did not visit with, abide among, provide for, or cleanse any Israelite during the years of famine. Instead, Elijah abode with a Gentile woman who was a widow in the city of Sidon, and cleansed the Gentile name Naaman, the Syrian.

Some notable and thematic conclusions which need to be made on behalf of this integral chapter in continuity to the entire argument delivered by Matthew heretofore: This notorious controversy took occasion through the easily discernible difference of conduct exhibited by John the Baptist and Jesus Christ, and John was recognized by all as a true prophet before Jesus even began His ministry. These distinctions of conduct and method can be justified through understanding how, **firstly**, John the Baptist abode in the wilderness before the days of his ministerial appearing to escape the rampant uncleanness and widespread apostasy of 1st century Judaism, and, thus, in confirmation to this, in the hour of John's appearing he preached a water baptism of repentance for the remission of sins through a ceremonial washing, so to speak (a typological and symbolic experience which represented the Lawful and ceremonial washing/cleansing necessary to remove all the uncleanness' of the people), and, **secondarily**, this is relevant to Jesus Christ in that, John said, "He that cometh after Me is mightier than I...He shall baptize you with the Holy Ghost" (Matt. 3:11). This same thing Jesus confirmed, saying, "John indeed baptized with water; but ye shall be baptized with the Holy Ghost" (Acts 11:16). This is the radical difference between John and Jesus! Think of it, my reader: both of them were baptizers... but John's baptism was inferior to Christ's baptism. The former was of water and the latter of the Spirit. The former was visible but the latter invisible. Needless to say, John's Divinely-commissioned *method* of cleansing uncleanness was inferior to Jesus'! John's baptism drew men into the wilderness so that (like in the days of Moses in Exodus 33:7) everyone who sought the Lord needed to withdraw themselves from the territorial uncleanness' which pervaded the Land and, thus, be cleansed via water baptism, but Jesus Christ was a Spiritual Fountain whereby men were baptized in the Holy Ghost! This baptism was not with mere water, oh no! This baptism was not of earthly significance in the Ceremonial Law of the Old Testament, no! This baptism originated from Heaven and its essence was GOD. This baptism so far exceeds the cleansing power of John's water baptism like the chasm between earth and heaven! Seeing this great difference between the two men and their ministries, Jesus Christ was able to behave differently as He traversed the Lands of Uncleanness on foot. Jesus Christ invaded the Lands of uncleanness with cleansing power like floods of waters breaking forth into a desolate wilderness (Isa. 35:6-7)! Everywhere He went, everything He did, and everything He said communicated the cleansing-power of the Kingdom of God ("For the Kingdom of God

is not in word, but in power"-1Cor.4:20) so that the otherwise unclean, hopeless, and un-TOUCH-able people were cleansed and redeemed! [Note: The Book of Acts is organized as a careful answer to the notorious controversy raised against Christ by false Judaism (Matt. 9:9-13, 11:19, Acts 10:28-29).] This glorious distinction between John and Jesus and the superior salvation which Jesus Christ performed among Israel was only observable and understandable by the elect individuals whom God gave eyes to see (Matt. 11:25-30).

12:1-8 → **A Corn Gathering Sabbath-Breaker:** What is so controversial about gathering corn on the Sabbath day? According to the letter of the Law there is great occasion for concern in this. If men were caught gathering anything at all which could appear to be work on the Sabbath day, the consequences were grave. Demonstrating this, a man was once put to death for "*gathering sticks*" on the Sabbath day (Num. 15:32-36). Seeing that the Lord and His disciples were *gathering corn* on the Sabbath day, an occasion for accusation was provided and taken by the *merciless* and *blind-eyed* Pharisees.

Merciless, I say, because the Lord and His disciples were poor men ("*The foxes have holes, and the birds of the air have nests; but the Son of Man hath no where to lay His head.*"-Matt.8:20). The Pharisees should have been merciful to the poor, like the Law demands (Prov. 19:17, 14:21, 28:27). The Pharisees should have been provisional for the poor, like the Law exemplified (Lev. 19:10, Deut. 24:21). If the Pharisees had mercy then they "*would not have condemned the guiltless*" (Matt. 12:7).

Blind-eyed, I say, because the Pharisees did not understand the potential of Lawful exceptions to the letter of the Law as it was exemplified in inferior circumstances to the present situation of the Messiah, a situation that they murmured against and ferociously condemned. The Lord Jesus defended Himself and His disciple's actions through citing David as an example – a situation where circumstances permitted the otherwise unLawful to happen without blame. In this circumstance David was on the run for his life (and in a masterful and dignified way, so was Jesus), he had no time or ability to provide for himself on the journey he was compelled to suddenly take (and in a masterful and dignified way, so was Jesus), so the High Priest gave him the holy bread to eat which was ordinarily and Lawfully "*only for Priests*" (Matt. 12:4). This circumstance for David was not altogether unrelated to the ordinary and repeated event at which "*the Priests in the Temple profane the Sabbath and are blameless*" (Matt. 12:5). Jesus Christ was making the point very clear: extraordinary circumstances do justify otherwise unLawful behavior on the Sabbath, according to scripture. We can say for sure that if anyone is commissioned and employed in a holy order of New Testament Priesthood which is comparable to the Old Testament Priesthood, it is Christ and the apostles! Therefore if anyone is privileged in a like-circumstance to, as some might accused according to the letter, "profane the Sabbath", it was Jesus and His disciples.

Moreover the Lord did, in another Gospel account, clarify the reason the Sabbath existed in the first place (Mk. 2:27). We can be sure that the Sabbath did not exist [1] to starve mankind when preparations were not possible (Matt. 12:3-4) or [2] to provide occasions for harm or pain in unpredicted but presently preventable situations involving animals or humans (see Matt. 12:9-14), for God is a merciful God. Furthermore and above all other arguments of potential justification for Jesus' and His followers' "Sabbath-Breaking" deeds, if the Jews knew the identity of the One who walked among them they would not have dared to accuse Him (Matt. 12:6)! That which is done on every Sabbath day within the Temple is never contested because of the stature and dignity of the Priesthood... the work of holy men continued on holy days even when all others rested! Speaking on this wise, Jesus Christ said, "*But I say unto you, That in this place is One greater than the Temple*" (Matt. 12:6)!

In each one of the circumstances over which the Pharisees stumbled, arguably in all of them, the Pharisees were misinterpreting the Law because they did not believe that Jesus Christ was the Messiah: in other words they disagreed with the superiority and progress of His mission above the aforementioned examples. Therefore when Jesus and others were found in extraordinary circumstances which "appeared" to be in transgression to the Law, the Pharisees sought to defame and incriminate Jesus based upon appearance even though they would justify *a person of inferior holiness* doing the same actions in *a place of inferior holiness* in *a time of inferior redemption* than when in

the 1st century... shockingly, the God-Man walked among them! My reader, “*In the beginning was the Word, and the Word was with God, and the Word was God...And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory of the only begotten of the Father,) full of grace and truth*” (John 1:1, 14)! Therefore the subject is settled: “*the Son of Man is Lord even of the Sabbath day*” (Matt. 12:8)!

12:9-14 → **A Traditional “Sabbath-Breaker” via Healing** (unbiblical traditions defied and refuted): In continuation of purpose to the former verses found in Matthew chapter 12, Matthew narrates a historical event which refutes an *unbiblical tradition* incorporated in 1st century Jewish Sabbath Rules. Herein it is proven that the Sabbath did not exist to provide occasions for harm or pain in unpredicted but presently preventable situations involving animals or humans. With majestic power and authority Jesus broke-through the iron bars of unbiblical tradition! By way of summary, my reader, let us understand the follow:

Two Distinct Reasons for Blamelessness of Every Accusation Delivered by the Jews

(#1) Blamelessness because of the dignity, holiness, and power of Jesus to be the fulfillment of the Law in every circumstance. Note: this blamelessness exists even though the letter of what was written in the Law is apparently defied, thus Christ fulfills the Law in Kingdom realities which are unpredicted by and superior over the Old Testament Law.

(#2) Blamelessness because the seeming transgression of the Law which Jesus stands accused of is actually a man-made tradition (a misinterpretation of the letter of the Law), thus all of Jesus’ defiance of these things is justifiable!

12:15-21 → **A KING Who Does Not Fight, A Sword-less King / A King Who Would, by Sacrifice & Surrender to Injustice, Establish Justice & Worldwide Dominion:** After Jesus Christ had seemingly and justifiably defied the letter of the Law pertaining to the Sabbath (Matt. 12:1-8), and then, afterward, back-to-back (according to the argument written by Matthew), the Lord Jesus defied the unbiblical Sabbath day tradition fabricated by the Pharisees which forbade healing and doing good on the Sabbath day (Matt. 12:9-14)... Matthew emphasizes that, because of this, “*Then the Pharisees went out, and held a council against Him, how they might destroy Him*” (Matt. 12:14). Having defiled the idolatrous shrine created by the Pharisees – the Sabbath Day tradition – and having a seeming disregard to all the tenets of Jewish conduct theretofore (according to the demented mind of an unbelieving and blind Pharisee), the Pharisees were then, at this point, driven into the fury of murderous conspiracy (see Matt. 12:14). Upon this circumstance, ordinarily, the to-be-KING of Israel would not retreat or surrender but take-up-sword and fight! This cannot be understated, my reader! Kings were raised up for the purpose of sword-in-hand battles to overthrow every cause of injustice and establish all necessary righteousness in and among the physical nation of Israel (Ps. 18:32-50, 1 Chron. 20:1, 1 Kings 10:9, Jer. 23:5, Psalm 72). This was the common and consistent behavior of all the Kings of Israel and Judah, generally speaking, noted throughout the pages of biblical history... and yet, Jesus, the greatest KING Israel had ever seen, at the moment he “knew” how the Pharisees sought to “destroy Him” by bloodshed and murder --- He “withdrew Himself” (Matt. 12:14-15). Because this conduct is so contrary to the ordinary, biblical, and historical behavior of every righteous King in Israel or Judah, and because this conduct is contrary to the popular opinion of what the Messiah would do when and if He appeared in Israel, Matthew was compelled to make a defense.

Matthew argued that Jesus acted in fulfillment of a prophecy from Isaiah which foretold that the Messiah would not be a man of physical war or carnal brutality for the establishment of *all* justice and judgment in the 1st Advent (“*He shall not strive, nor cry; neither shall any man hear His voice in the streets. A bruised reed shall He not break, a smoking flax shall He not quench, till He send forth judgment unto victory. And in His Name shall the Gentiles trust.*”-Matt.12:19-21). Rather, in the 1st Advent, the Messiah would behave in such a way in the midst of physical conflict (conflict which threatened to overthrow the future hope of the Messiah’s Kingship in Israel, so it seemed) which would lead to a worldwide dominion over the Gentiles via His betrayal and substitutionary death! But how... you wonder? According to prophecy, Christ would be betrayed for blood-money (Zech. 11:12, Matt. 26:14-15), by a “*friend*” (Ps. 55:12-14, 41:9, Zech. 13:6, Matt. 26:49-50), and the unsuspecting disciples which followed Him would forsake Him (Zech. 13:7,

Matt. 26:56, Mk. 14:27), only then to be accused by false witnesses before an assembly of Jews (Ps. 35:11, Matt. 26:59-60), to be interrogated and condemned by the heathen ruler Pontius Pilate (“*And He answered him to never a word; insomuch that the governor marveled greatly*”-Matt.27:14), and, thus, moreover, He would be smitten, beaten, bruised, and spat upon (Isa. 50:6, 53:5, 7, Matt. 27:12-14, 26, 29-30) --- all the while remaining silent! This is profound behavior for a KING in the thrall of injustice! Yes, and therefore Matthew was compelled to put the Jews in memory of this profound prophecy by Isaiah concerning the Messiah’s unexpected behavior. Do you remember when the Lord Jesus willingly surrendered Himself into the hands of injustice, saying to Peter, “*Put again thy sword into his place: for all they that take the sword shall perish with the sword*” (Matt. 26:52)? Do you remember how Jesus said to Pilate several hours after His surrender, “*My Kingdom is not of this world: if My Kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My Kingdom not from hence*” (John 18:36)! This is no ordinary King or Kingdom... this is for sure.

Doubtlessly, if Jesus Christ would have *opened His mouth* to make a defense before the court of Jews which examined Him on that predestined night of Christ’s substitutionary condemnation, all men would have been unraveled from their mischievous cause insomuch that Jesus would have been freed and His accusers punished! Yea, but instead... “*Jesus held His peace*”. The High Priest could hardly believe Jesus’ behavior, and said, “*Answerest thou nothing*” (Matt. 26:62-63)!? If Jesus Christ would have made a defense of Himself at any time *in word only*, without any physical force, the multitudes of both the Jews and the Gentiles would have been undone from the spell of Satan and, finding the Man innocent, would have ushered Him away from the scourging court, out from the interrogation shackles, far yonder from the road to Calvary’s hill! We can be sure that if, at any time, Jesus would have given *a verbal defense* of His Person and Work... the events which would have transpired would have been just as it always was in every previous instance when He opened His mouth to speak! – the multitudes would have stood in silent admiration and astonishment (Matt. 7:28-29, 9:8, 26, 31, 33), the common people would have believed on Him (Mk. 12:37, Matt. 12:23), the Pharisees, Lawyers, and Scribes would have been unable to answer Him (Matt. 22:46, Mk. 12:34, Lk. 20:40), and the soldiers who had been sent to seize Him would have been utterly disarmed (“*Never a man spake like this man*”, the soldiers confessed!-John7:46) or fallen backward upon the ground (“*As soon then as He had said unto them, I am He, they went backward, and fell to the ground*”-John18:6)! But, alas, and glory to God the Father and our Lord Jesus Christ, “*He was oppressed, and He was afflicted, yet He OPENED NOT HIS MOUTH: He is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so HE OPENETH NOT HIS MOUTH*” (Isa. 53:7)! Contrary to the popular opinion of 1st century Judaism, when the promised Messiah did appear it was for this a carefully detailed and foretold cause – Self-sacrifice, Self-surrender, and Silent-Endurance! Therefore in the hour of Jesus’ betrayal and in times of distress, times where Kings were expected to fight and overcome their adversaries to begin their Kingdom from thenceforth, Jesus Christ surrendered. He was not an ordinary King of Israel whose reign is temporary, whose Kingdom is of this world, whose swords were swung by arms of flesh and blood... Christ said, “*My Kingdom is not of this world*” (John 18:36)! The common Jew (the disciples included) was so estranged from the aforementioned characteristics of the Messiah’s conduct during the 1st Advent that Peter, of all people, took Jesus aside and “*began to rebuke Him*” when the Lord began to confide the secrets of His coming death and resurrection to His closest disciples (Matt. 16:16-28). It seemed so contrary to every former King of Israel, and it was! The Lord Jesus was about to surrender Himself to a conspiracy of injustice that former Kings would have fought against and subdued by brute force! This conduct was supported by the letter of the Law in every other circumstance except that of the coming Messiah, according to prophecy. Jesus Christ had power to reign as King in worldwide dominion over the Jews and Gentiles by the most unexpected means --- by Self-Sacrifice and Self-Surrender to the cause of criminal injustice! Unlike every other King of the Jews which went before Him, Jesus Christ could not die! If the Jews only knew this it would have given them some pause. They had a greater problem on their hands than what death could silence into forgetfulness! Glory to God the Father and our Lord Jesus Christ, He is alive!

Before moving forward in the Book of Matthew, one further note needs to be made concerning Matthew 12:15-21. This one attribute of the Man, Jesus Christ – **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 may 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). Amazing! This is truly amazing. This was no ordinary Man. This was no ordinary King! “*But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many*” (Matt. 20:25-28).

12:22-45 → **The Manner of the Messiah’s Coming** (signified by the statement, “*The Kingdom of God is come*”): The Lord Jesus, having defied the Jewish expectancy of the Messiah’s conduct in full volume, theretofore becoming a spectacle of misconduct and a reproach to 1st century Judaism, and then, as a consequence, the stage was set for His murder insomuch that He was compelled to “*withdraw Himself*” (Matt. 12:14-15), Matthew pointed out the end-all interaction which severed Christ from Pharisaical Judaism once and for all! This end-all point of no return for the Jews was attested to by Matthew here, at this point (in Matt. 12:22-37), signifying the manifestation of utter reprobation to be blasphemy against the Holy Ghost (Matt. 12:31-32).

Upon the event wherein the Pharisees did utterly condemn themselves, the Lord saw fit to declare the root issue which led to their demise – their lack of *inward* religion. The Lord Jesus conveyed the spiritual anatomy of *inward* religion in Matthew 12:33-37. The Pharisaical Jews were, therefore, “A generation of vipers”, and how can such men “speak good things” (Matt. 12:34)? Because they lacked *inward* conversion toward God, and because they were utterly bankrupt from all the necessary influences of the Spirit of God (Matt. 13:9-16, John 6:44, 63, 7:16-17, Rom. 11:7-10), the coming of the Messiah and His Kingdom was utterly indiscernible to the once-born Jews. Jesus Christ did declare the manner of His Kingdom and His Kingship, how he opposed the Kingdom of Satan, bound strong men, spoiled their possessions, and liberated their captives! By these deeds the point was proven, “*If I cast out devils by the Spirit of God, then the Kingdom of God is come unto you*” (Matt. 12:28). The Lord Jesus was declaring the discernible fruits of the Messiah and His Kingdom which, evidently, was not of this world! This is a spectacle to be wondered at by the Jews!

If the Messiah came to defend a Kingdom which was of this world, like all the biblical and God-sent Kings of Israelite history did exemplify, the King of the Jews would have taken out his sword and fought for a physical Kingdom, and, furthermore, anytime he would have encountered a demon-possessed person he would have taken a sword in his hand and slain the cursed person, according to the letter of the Law (Ex. 22:18, Lev. 20:6, 27, 19:31, Deut. 18:10-12). The fact that the Lord Jesus battled the Kingdom of Satan from an unprecedented dimension proves the point that He is an unprecedented King of Israel! According to prophecy, the Lord Jesus had all authority to cast out and subdue devils of any sort in fulfillment of what was foretold as Christ’s express purpose to overthrow, spoil, and punish the rulers, princes, and spirits which pertain to the invisible and worldwide kingdom of hell (“*And I will put enmity between thee and the woman, and between thy seed and her seed; and it shall bruise thy head, and thou shalt bruise his heel*” -Gen. 3:5, Rom. 16:20, Heb. 2:14-15, Isa. 24:21, Lk. 10:18, Rev. 12:7-8, 17, 1 Jn. 3:8, Col. 2:15, Rev. 20:10). And having this authority, the Lord Jesus did not slay the demon-possessed (which was just, according to the Law) --- He forgave and liberated them! What a wonder! This is the Kingdom of the Messiah at hand, truly! The Spirit in which Christ came (Lk. 9:55) to Israel was not to kill the demon-possessed or the adulteress, as the letter of the justice did righteously demand (demon-possessed: Ex. 22:18, Lev. 20:6, 27, 19:31, Deut. 18:10-12; adulteress: Lev. 20:10, Deut. 22:21-24)... the purpose of Christ’s coming was not to enact the curse/justice of the Law but to bear it - to absorb it and take it upon Himself (“*the chastisement of our peace was upon Him*”-Isaiah53:5)! Or, in other words, His purpose was not to bring a famine upon the Land to punish the wicked doers according to their evil deeds (Deut. 11:17, 28:23-24)... no, my reader. Rather, it was to bring streams in desert places and spiritual health to a hell-bound people until the dry land becomes a pool of water (Isa. 35:5-8, 41:18).

*Jesus came down, from Heaven up high, having been sent to every earthly kingdom to proclaim the reason why.
 Because God looked down, hearing the sinners cry, in Satan's misery held fast and justly doomed to die.
 Jesus came forth, walking to and fro, to taste of humanities misery and all their sufferings know!
 To drink of the cup of wrath, to let the sinners go, to go back to the Father and make all the world know.
 God became a Man, it was a predestinated plan, to punish Satan's pride and let the oppressed go free!
 Where death abounded, and misery remained, the blind were astounded and the dumb did proclaim!
 Christ The Life, did all people astound, as mery like rivers did circle the starving people all around!
 The people came and drank, the Life-giving power, every man finding relief from their sin-sick hour!
 Because as sin did abound, **much more** grace was found, till every devil in proximity around cried out,
 "MERCY!" ...but none was found.*

**"I will ransom them from the power of the grave; I will redeem them from death:
 O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall
 be hid from Mine eyes." – Hosea 13:14**

*The Punisher came from beaven, to send forth the eleven,
 to plague the grave and undo death, persecuting the devil!
 Christ's plagues blew in, they brought LIFE to everything,
 till sinners round about them were compelled to SHOUT and SING!
 A world-wide proclamation, heralded by healing-miracles and bread from Heaven,
 the preachers of Christ's Kingdom announced Jesus Christ's resurrection!
 So that those bound in sin, in death's misery detained,
 were all welcomed in to feast on Christ's liberty displayed!
 The fruits of Christ's Kingdom were all in hand,
 they bore them up for show before every fallen man,
 gazing upon them – promises indeed – they were eaten by all who were in need,
 because all who drew near to this Incarnate Man, He FREED!
 a foretaste Divine, of what shall be wrought by the resurrection in time!
 Because it was for us He died, He wants us to know the reason why,
 to taste of the Fountain of Life and feel, we need not ever die!
 Because, Jesus said, "Whosoever believeth in Me shall never die."*

12:38-42 → A Turning to the Gentiles / The Gentiles Justified & the Jews Condemned at the Balance of Divine Judgment: The Pharisees had become human-beasts of the most contemptible sort, like vipers are the abhorrence of all men, thus they saw fit to kill and remove from among all mankind the Prince of Life Himself, Jesus Christ! Their conspiring was already underway (and already introduced in the context since Matt. 12:14) and thus the Lord Jesus gave His infallible opinion on the matter that He knew was secretly in-the-making. All people who would truly believe by seeing signs and wonders (see Matt. 11:3-6), to them Christ was exceeding abundant in goodness and mercy! Yes, He shewed them many signs over and over again ("Except ye see signs and wonders, ye will not believe"-John 4:48)! But to those who would not believe even after they had personally seen and heard of many signs and wonders (Lk. 4:23), and, furthermore, after all of mankind was stirred into a frenzy over the impact of the many signs and wonders being performed in every place (John 11:48), yes, I say, after the matter was an undeniable fact which could be reasonably denied by no one (John 11:47-48, Acts 10:37-38, 26:26), then did the Pharisees make their feigned request: "Master, we would see a sign from Thee" (Matt. 12:38). To them, Christ said, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas".

Masterfully, the Lord Jesus was alluding to His own death (the success of their secret conspiracy begun in Matthew 12:14). The Lord was not deceived by their feigned request. Instead, He relayed to them the sign which they shall soon see and know, His death, burial, and resurrection! Christ identified His own ministry to be that of contempt to Jewish pride, like the prophet Jonah's ministry was a sacrilege to the merciless and insidious self-righteousness of

the Jews in Jonah's day - namely because Jonah was the only prophet in biblical history who was personally sent to the Gentiles to prophesy in the polluted land of the heathen, and that, with success! Consequentially Jonah was a man who was rejected by the Jews for this unprecedented deed, but, I say again --- the man was received by the Gentiles of Nineveh! The Lord was hereby conveying to the Pharisees that they are worse off and more vile than the heathen nation of Nineveh, and that Pharisees, who supposed they are superior in holiness and goodness above any Gentile Nation, would be condemned by a Gentile woman from the south in the day of Judgment (Matt. 12:41-42). Superior greatness belonged to Christ, above Jonah and Solomon, thus superior wretchedness belonged to the Jews and the Pharisees!

Though the Pharisees would succeed in their evil cause to murder the Lord Jesus, He would rise again... an event which would be heard of around the world! From thenceforth will the Pharisees know the sign of Jonah because, yet again, like in Jonah's day, the world of Gentiles will hear from the Man who came back from the heart of the earth like Jonah came back from the great deep! Think of it, my reader! The sign of Jonah's resurrection from his watery grave was spread throughout the heathen world by the time Jonah stepped foot in the Land of Nineveh. The ship-mates at sea with Jonah filled the countryside with their staggering report! Thus, Nineveh had heard all about the man who was cast off the ship while at sea, only to be swallowed up by a whale. They heard all about how, before this, the heathen men appealed each one to his own gods to no avail. They heard how the ship-mates discovered the man Jonah was asleep in the boat for sorrow. They heard how, at last, Jonah took the blame upon himself and gave the ship-mates instructions whereby they would save their own lives because the storm was for his sake. They heard how, at last, when all hope was lost and every other plan failed, the ship-mates casted Jonah into the sea only to find his words proven true! With the angry Deity immediately assuaged, the unrelenting storm which endangered all of their lives came to a startling halt! Therefore, at last, when the man, Jonah, was alive from the great deep (and he, having told the ship-mates about his unwillingness to obey the voice of the Lord), Nineveh heard the message from a resurrected man! Even so, at last, the world of Gentiles will hear Jesus - they will repent, believe, and be converted, to the bitter and angry jealousy of the once-born Jews! Shockingly, and seemingly contrary to the letter of the Law (Gen. 26:4, Jer. 33:19-26), the redeemed multitude of the Gentiles have become "Abraham's seed" (Gal. 3:29) through Christ! To the Gentiles, it was spoken, "*If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise*" (Gal. 3:29).

12:43-45 → **An Unclean Nation Possessed by Unclean Spirits:** Though the King and Kingdom of the Messiah was altogether indiscernible to apostate Judaism, the Lord Jesus made His presence known among them by the accompanying signs which dignified Him as King (i.e. power to overthrow and pillage the captives and possessions of the Satan's Kingdom; Matt. 12:28). Albeit, when Jesus' tour among them does cease and the witnesses of His resurrection, the apostles, go into all the world in Gentile-saving-power as a testimony to the God-forsaken Jews, the latter end of the Jews will be worse for them than in the beginning. Though the physical nation of Israel and the infrastructure of the Kingdom of God existing in the fleshly lineage of Abraham was so exceedingly blessed by the incarnation and touring of their long-looked-for Messiah - and though the Lord Jesus did cast out devils, heal the sick, raise the dead, cleanse the lepers, and go about Israel doing good to all men who were oppressed by the Satan (Acts 10:38)! - the latter end of national Israel (Abraham's literal seed) will be worse for them than at the beginning! At the beginning, before the Lord did ever come and bind the strong man's grip over their lives and people for a space of time... this was a better estate than how they shall be! Alas, this evil end! The Lord said, "Even so shall it be also unto this wicked generation" (Matt. 12:45)! Israel was an unclean and polluted nation which was temporarily relieved by a Fountain for Cleansing sprung up in their midst! But then, at last, after they can no longer endure the rivers of cleanliness which did meander abroad throughout the Land, they will kill the Prince of Life by hanging Him on a Cross! They will thus curse the man who came to bless! And in national Israel's latter end Satan's Tyranny will resume its former regiment in 7-fold greater power and wickedness than before, ending in the 70 AD annihilation of all they called life! Foretelling this event, as Jesus journeyed down the final boulevard of the murderous conspiracy preplanned by the Jews and predestinated by God, Jesus said, "Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children" (Lk. 23:28).

12:46-50 → **Nationalistic & Familial Alliances Announced as Irrelevant:** Now, at last, with the doom of Abraham's literal seed prophetically declared by Jesus Christ, their soon-to-be crucified King, Matthew points the attention of all men to understand the anatomy of the Kingdom of God which shall exist thenceforth. The Kingdom of God will exist, irrespective of flesh and blood and impartial toward literal Israel, so much so that Jesus' literal and physical Mother, brothers, and sisters, will be left outside of "The Family", so to speak. The Family and Lineage of this Kingdom will exist otherwise, "For whosoever shall do the will of my Father which is in Heaven, the same is My brother, and sister, and mother" (Matt. 12:50), Jesus said. Upon this final answer Jesus left His mother, brothers, and sisters disrespected (in a carnal sense) and outside of the Family, so to speak, when they "stood without" desiring to speak with Him (probably thinking Jesus had gone mad; see Mk. 3:21, John 7:1-5). Jesus unashamedly gestured toward those who stood around Him to hear the word of God by faith (contrary to His carnal family), saying of them, "Behold My mother and My brethren" (Matt. 12:49)! With godly impartiality and sincerity the Lord Jesus delivered the faithful judgments of the Kingdom of God just as He had received them from God: to His greatest enemies and His closest friends, carnally speaking. Because Jesus showed no partiality toward his Mother, brothers, and sisters, neither should His followers. Today, in this generation, for the cause of Christ's Kingdom and for the good of every Christian's carnal family and friends, a parallel witness should be upheld! One day, my reader, not too far yonder: the entire number of individuals from every generation who became the Family of God in truth will dine together in a heavenly fellowship God's Family Reunion, just as Christ foretold in Matthew 8:11-12, saying, "*many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth*" (Matthew 8:11-12). Hallelujah!

13:1-52 → **The Messiah's Kingdom in its Beginning, Continual Rise, & Consummation** (via seven parables which express unutterable mysteries): 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 lamented at their blindness to God's mystery, and that for this – **their blindness** – He said to Israel: "thou **knewest not** the time of thy visitation" (Lk. 19:44). The mystery of the Messiah and His Kingdom was revealed to a chosen remnant who were elected to believe. 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 the 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 – somehow, 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), it 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. 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. [For a comprehensive and detailed overview of Matthew Chapter 13 see [Chapter 14](#).]

13:53-38 → **From Whence Cometh This Man:** The question is not, "Whence hath this man this wisdom, and these mighty works?" The real question is, From whence cometh this Man? If only they knew and believed the scripture which they have grown up hearing! Even as Isaiah prophesied, saying, "*Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall all His Name Immanuel*" (Isa. 7:14)! "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this" (Isa. 9:6-7). Aye, Jesus' home town! They who could have been the most blessed became the most cursed! What a tragedy! What an ungodly familiarity they had with the God-Man! Oh, let it not be so in our day, dear Lord! This was not Joseph's son but *God's Son!* – And we His *brethren*... (Heb. 2:11-12). This is a mysterious Kingdom indeed! All of Israel was happy to hear that Saul was King (for, "*he was higher than any of the people from his shoulders and upward*"-1 Sam.10:23). Samuel said, "*See ye him whom the LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the King*" (1 Sam. 10:24). But of this Jesus, it was written, "*there is no beauty that we should desire Him.*" Would to God that all men would desire Him! But, shockingly, He is sprung up from the most unexpected of places, to begin a Kingdom of unexpected infrastructure, to surmount all Kingdoms with unprecedented power! "*For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a Man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not*" (Isa. 53:2-3). The devils "knew" Jesus but His hometown didn't...

The Accolades of a Reformer during "The Time of Reformation"

"Who hath believed our report? And to whom is the arm of the LORD *revealed*?" – Isaiah 53:1

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast **hid** these things from the *wise and prudent*, and hast revealed them unto *babes*. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he to whomsoever the Son will reveal him.*" – Matthew 11:25-27

"The Time of Reformation" is a time wherein the Law is *fulfilled* and not *destroyed*, though it is fulfilled in the most unexpected ways to an unbelieving public from whom it was hidden (Matt. 11:25-27). The truth is, if Jesus Christ was not God manifested in human flesh – the embodiment and fulfillment of the Moral and Ceremonial Law – the various miracles which He did would have been Law-breaking according to scripture. If, and only if, Jesus Christ was not God... He was breaking the Law. In other words, if, and only if, Jesus Christ was not the embodied fulfillment of the Ceremonial Law, the Man from whom proceeds all the virtue and substance which the shadows of the Old Testament

typologically represented, then the Law-breaking deeds or miracles that He performed would have been Law-breaking miracles! Albeit, in truth, Jesus Christ was a more glorious fulfillment of Old Testament salvation! He was a more effectual Savior than what Old Testament salvation provided as means of redemption for the sin and ceremonial problem of man. But because Jesus Christ forgave, cleansed, and saved by an ulterior means besides what the letter of the Law explicitly offered via shadows (the Jews being blinded to prophecy and shadow-to-reality fulfillments of the Law), the once-born Jews rejected him with “scriptural arguments”. The Jews were able to incriminate the Lord Jesus on substantial grounds according to scripture if *in fact* Jesus Christ was just a regular Jew... but He wasn't. Since the Jews were unbelieving that Jesus Christ was GOD, they were bent upon a seemingly justifiable zeal which was supported by scripture, so it appeared (according to the wisdom and prudence of the unbelievers; i.e. “the wise and prudent”), and thereby they were able to estrange the mind of the common people who were intimidated by the oppressive exercise of their authority (an authority which monopolized the means of salvation in Old Testament terms: “*the Jews had agreed already, that if any man did confess that He was the Christ, he should be put out of the synagogue*”-John9:22). Albeit, an unprecedented Man performing an unprecedented salvation (physically and spiritually) necessitates an unprecedented behavior from the salvation-enriched followers of Jesus, “the Way, the Truth, and the Life” (Jn. 14:6).

- 1) **Power to cleanse Lepers** (by TOUCH: seemingly Law-breaking) [reality: Matt. 8:1-4, shadow: Lev. 14:1-20]
- 2) **Power to cleanse Gentiles** (by TOUCH: seemingly Law-breaking) [reality: Matt. 8:5-13, shadow: Lev. 10:10, 11:47, 20:25, Ezek. 22:26, 44:23] Note: *The future state of the Kingdom of God is foreshadowed and foretold.*
- 3) **Power to heal all sickness & diseases** (by TOUCH: seemingly Law-breaking) [reality: Matt. 8:14-17, shadow: Ex. 15:26, Deut. 7:15, Ps. 103:3, Isa. 53:4] Note: *Jesus Christ is the manifestation of, “The Word”, or in other words He is the manifestation of every Old Testament promise given to Israel existing in bodily form. To fulfill the promises which God gave to Israel, God gave Israel His only begotten Son.*
- 4) **Power to overthrow the Kingdom of Satan via the casting out of devils instead of killing the demon-possessed** (a mercy: seemingly Law-breaking) [reality: Matt. 8:14-17, shadow: Ex. 22:18, Lev. 20:6, 27, 19:31, Deut. 18:10-12]
- 5) **Humility to suffer for and save a guilty & condemned people standing-alone** (a collective justification: seemingly Law-breaking) [reality: Matt. 8:19-20, Rom. 5:15, 19-20, shadow: Ex. 32:32-33, Ezek. 18:20, 30, Jonah 1:12-16, Num. 16:22, 17:13, Josh. 22:16-20, Num. 25:1-13, Josh. 7:25, 1 Chron. 21:15-17, Num. 32:14-15, 23]
- 6) **Royalty & Holiness Superior to all former codes which allowed for the dishonor and neglect of otherwise undeniable duties** (a collective, all-tribe, and all-race royalty: seemingly Law-breaking) [reality: Matt. 8:21-22, shadow: Ex. 20:12, Deut. 5:16, Ex. 28:43, Num. 16:40]
- 7) **Stand-Alone Authority to hush and still all the plagues of God’s wrath with a single word** (a pacification of wrath: seemingly Law-breaking) [reality: Matt. 8:23-27, shadow: Ps. 89:8-9, 107:24-29, Jonah 1:12-16, Num. 16:22, 17:13, Josh. 22:16-20, Num. 25:1-13, Josh. 7:25, 1 Chron. 21:15-17, Num. 32:14-15, 23]
- 8) **Power to expel all uncleanness, its agents, and its enterprises, becoming a cleansing wave of terror to men at peace with the Judaistic norm of Satanic and swine-like uncleanness** (a cleansing: seemingly Law-breaking) [reality: Matt. 8:28-34, shadow: Lev. 10:10, 11:47, 20:25, Ezek. 22:26, 44:23, Ex. 22:18, Lev. 20:6, 27, 19:31, Deut. 18:10-12, Num. 19:16-22]
- 9) **Power to forgive sins without OT ceremonies, sacrifices, or judgments** (a forgiveness: seemingly Law-breaking) [reality: Matt. 9:1-8, Isa. 53:11, Rev. 13:8, 5:6, shadow: Numbers 15:27-28, Ex. 32:32-33, Ezek. 18:20, 30]
- 10) **Power to cleanse Unclean Company** (in TOUCH-able radius which was seemingly Law-breaking) [reality: Matt. 9:9-13, shadow: Lev. 10:10, 11:47, 20:25, Ezek. 22:26, 44:23]
- 11) **Conduct which lived-out Law-fulfillments by a virtue superior than what the letter offered** [Matt. 9:14-17]
- 12) **Power to cleanse the Dead** (by TOUCH: seemingly Law-breaking) [reality: Matt. 9:18-26,

- shadow:** Numbers 19:14]
- 13) **Power to cleanse unclean persons defiled by running issues** (by TOUCH: seemingly Law-breaking) [**reality:** Matt. 9:18-26, **shadow:** Lev. 15:19]
 - 14) **Power to impute and impart Cleanness inside of ambassadorial messengers** who would thereby become walking Law-fulfillments of cleansing power in the Name of Jesus for all who would receive the Man of their message (TOUCH-able redemption spread through ambassadors who express the Man, miracles, and message necessary for cleanness: seeming Law-breaking) [**reality:** Matt. 9:35-10:31, **shadow:** Lev. 10:10, 11:47, 20:25, Ezek. 22:26, 44:23]
 - 15) **Power to Denounce “Clean Territories” (i.e. Israelite Territories) as Unclean Territories** because of their relationship to the Clean Man and His messengers (a curse: seemingly Law-breaking) [**reality:** Matt. 10:9-31, **shadow:** Ezek. 45:1, Amos 9:7]
 - 16) **Power to rebel against family** (a dishonor: seemingly Law-breaking) [**reality:** Matt. 10:32-42, **shadow:** Ex. 20:12, Deut. 5:16, Ex. 32:26-29, Deut. 33:8-10]
 - 17) **Power to be a cursed Man** (to absorb the curse of all mankind and absolve it via the Crucifix) [**reality:** Matt. 10:32-42, **shadow:** Deut. 21:23]
 - 18) **The Notorious Unclean Man Who Eats and Drinks With Sinners** (an outreach: seeming Law-breaking) [**reality:** Matt. 11:1-19, **shadow:** Lev. 10:10, 11:47, 20:25, Ezek. 22:26, 44:23]
 - 19) **Power to Denounce “Clean Territories” (i.e. Israelite Territories) as Unclean Territories** because of their relationship to the Clean Man and His messengers. Contrary to popular controversy and regardless of the letter of the Law, to reject Christ means personal, Household, City-wide, or National Uncleanness [**reality:** Matt. 11:20-30, **shadow:** Ezek. 45:1, Amos 9:7]
 - 20) **Power to Profane the Sabbath by right of Royalty & Circumstance** (royalty superior over the Temple itself: seemingly Law-breaking) [**reality:** Matt. 12:1-8, John 5:17, **shadow:** Ex. 20:8-11, Lev. 23:3, Num. 15:32-36]
 - 21) **Power to be a Sword-less King of Israel who surrenders to the cause of injustice** (a surrender: seemingly Law-breaking) [**reality:** Matt. 12:15-21, 20:25-28 **shadow:** Ps. 18:32-50, 1 Chron. 20:1, 1 Kings 10:9, Jer. 23:5, Psalm 72]
 - 22) **Power to offer virtuous justification based upon His eventual crucifixion** (contrary to the letter of the Law) and, thus, through the duration of Jesus’ entire ministry the rivers of abundant mercy and grace did flow throughout the dry and thirsty Land [**reality:** Matt. 12:22-45, **shadow:** Ex. 32:32-33, Ezek. 18:20, 30]
 - 23) **Power to welcome death and thereby win the Gentile world** (a triumph: seemingly Law-breaking) [**reality:** Matt. 12:38-42, **shadow:** Ex. 32:32-33, Ezek. 18:20, 30, Amos 3:2]
 - 24) **Power to begin a family lineage of Abraham’s seed in the flesh of Gentiles** (a family: seemingly Law-breaking) [**reality:** Matt. 12:38-42, 46-50, Gal. 3:29 **shadow:** Gen. 26:4, Jer. 33:19-26]
 - 25) **Power to loose a Land from the dominion of Unclean Spirits and the defilements of Uncleanness**, and power to leave and abandon them into the hands of their defiled oppressors once again (an authority: seemingly Law-breaking) [**reality:** Matt. 12:43-45, **shadow:** Ezek. 45:1, Amos 9:7]

The Ceremonial Law-fulfillment of His TOUCH!

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...

Jesus Christ was extolled as supreme in greatness by the greatest prophet (Lk. 3:16), and twice, by the voice of God the Father booming from Heaven, to the end that He would be recognized and obeyed above all other prophets: especially by his closest rivals to Jewish fame, Moses and Elijah (Matt. 17:3-5, John 1:17, 5:45)! Think of it, my reader! The Lord Jesus was rejoiced over and admired by Abraham (John 8:56-58), the Father of our Faith! The Lord Jesus was seen by King David and, by confession, worshiped (Lk. 20:41-44, Acts 2:29-36, Lk. 6:3-5)! The Lord Jesus was wiser than

Solomon (Matt. 12:42, Lk. 11:31), Lord over the Sabbath (Matt. 12:8, Mark. 2:28, Lk. 6:5), a greater prophet and sign than Jonah (Matt. 12:39-41), and, furthermore, He was alive from everlasting (Heb. 1:1-2)! This being the case, the Lord Jesus was salvation in a **Person**... and to brush by Him was a life-changing event! As the multitudes encountered Jesus Christ as He traveled to and fro, they experienced salvation *physically* and *spiritually*! The energy of salvation seemed to explode from His very being! Those who followed-on in **near proximity** were filled with a continual awe and wonder at the past, at the present, with holy anticipation of the near future. As long as Jesus Christ did abide among the 1st century multitudes, all who were in **near proximity** to His **Person** did experience waves of salvation rolling over their *physical* and *spiritual* frames (Luke 5:34-35; see also John 17:6, 12)! - They all, being quickened by the power of His spoken word (John 6:63, 68, 15:3, 18:6, Acts 9:4, 22:7), healed by the present-tense ability He possessed to create mankind from the dust (i.e. eyes from clay in John 9:6 & Gen. 2:7), made-alive by the life-giving wind of His breath (Gen. 2:7, Job 33:4, Ezek. 37:9, John 20:22), ceremonially cleansed by the Law-fulfillment of His touch (Mk. 6:56, Matt. 14:36), embraced in salvation by the shadow of His bodily frame (Ps. 91:1, John 13:23, Mark 10:13-16, Isa. 40:11, Acts 5:15), were shocked by the magnetism of His unprecedented Person and Work (Mark 7:37, 11:18, Lk. 4:32, 5:9, John 1:29, 36, 7:46, John 17:6, 12)! “*And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written*” (John 21:25)! 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.

Matthew’s message of the Gospel is very clear! Jesus Christ, who cleansed Lepers by TOUCH (Matt. 8:1-4) does also cleanse Gentiles by KEEPING COMPANY with them (Matt. 8:5-13)! He who has power to heal all sicknesses and diseases by touch (Matt. 8:14-17) and unloose the otherwise doomed-to-die demon possessed individuals who roam the countryside (Matt. 8:14-17), is able to do so because He has chosen to lay down His life as a sin-offering before God the Father on behalf of the Israelites among whom He traversed (Matt. 8:19-20). He, having superior royalty and holiness above all orders of consecration which were before Him (Matt. 8:21-22), began a ministry which would, in its consummation, fully reconcile man to God via the formerly un-TOUCH-able arena of redemption established in Heaven (Matt. 8:21-22, Heb. 9:23-28). Therefore Jesus, knowing from whence He came and whither He was going (John 3:13, 3:31, 8:14), had the ability to pacify the plagues of God’s wrath with stand-alone authority (Matt. 8:23-27). Naturally, also, He could cleanse and expel all uncleanness from a people or Land with a single word, uncleanness which whelmed like a tempestuous storm of threatening destruction (Matt. 8:28-34)... and this He did!

Just as Jesus Christ had power to forgive sins on earth (Matt. 9:1-8), He had power to cleanse a formerly unclean company of sinners and publicans (Matt. 9:9-13). Jesus Christ was the lived-out Law-fulfillment of every Old Testament operation of redemption in a superior form, shadow-to-reality (Matt. 9:14-17)! Therefore He had power to cleanse the dead and those defiled by running issues by a single TOUCH (Matt. 9:18-26)! Shockingly, and furthermore, Jesus imputed this power into ambassadorial messengers so that they did, similar to Christ, walk-out in Law-fulfillments of New Testament cleansing power to express the Man and message of salvation before lost multitudes (Matt. 9:35-10:31)! And when and if a City or people rejects Jesus Christ or His endowed messengers, the Lord was able to denounce those places as territorially unclean and territorially doomed (Matt. 10:9-31)! In such a mission which wields such superior powers of redemption as the aforementioned examples, the prerogative supersedes that of familial obligations (Matt. 10:32-42). Jesus Christ was the Man to whom all the curse of sin was imputed... thus the Man and His followers embrace the cross (Matt. 10:32-42, Deut. 21:23)! And as Jesus lived to embrace, absorb, and absolve the curse of sin and uncleanness, He embraced the unclean of society so as to make them clean (Matt. 11:1-19)! Albeit those who rejected His open-armed embrace did consequentially become unclean (Matt. 11:20-30), despite their observance of Old Testament operations of cleansing and redemption. Because of this... conflicts arose between the Clean Man and the unclean people, conflicts in which Jesus maintained the testimony of His greatness and superiority over any Old Testament situation (Matt. 12:1-8). As Jesus maintained this testimony with all authority and power, the Jews were driven in the madness of their folly to plot the murder of their own Messiah (Matt. 12:15-21). Jesus Christ, knowing this, did not fight against it... He surrendered to it (Matt. 12:15-21)! He had power to, thereby, accomplish a virtuous justification on behalf of cursed humanity (Matt. 12:22-45) - becoming a curse for them! Thus Jesus did welcome death and thereby win the Gentile world (Matt. 12:38-42), begin a new Family lineage of salvation in Abraham which included transformed

and newly born Gentiles-into-Israelites (Matt. 12:38-42, 46-50, Gal. 3:29)! And, shockingly, the Lord Jesus abandoned Jerusalem, the Jews, and Judaism to resume their former regiment which existed before His arrival with a 7-fold increase of demonic tyranny among them (Matt. 12:43-45)! Hereby and henceforth there began a Gentile World-Kingdom of the Jewish Messiah which is mysteriously spreading throughout the world up to this time right now, to suddenly spring forth into physical power at the end of time (Matthew 13)!

CHAPTER #20

Old Testament Clean & Unclean Laws Explicitly Cited & Applied as Exemplary Shadows for New Testament Realities

Section #1: Don't Be Deceived: 1st Century Judaism & 21st Century Christianity Exist in Antithetical Trajectories of Apostasy

Matthew's message of the Gospel gives us ample reason why we must, by necessity, reconsider justice and cleanness as it relates to the Person of Jesus Christ. I say this because the Clean and Unclean Laws have not been *destroyed* but *fulfilled!* Because the Clean and Unclean Laws have passed into a greater and more glorious fulfillment from shadow-to-reality, they have not become irrelevant to the Christian life! This fact is easily demonstrated by comparing two passages of New Testament scripture.

"TOUCH not" → "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (**TOUCH not**; taste not; handle not; which all are to perish with the using) after the commandments and doctrines of men?" – Col. 2:20-22

"TOUCH not" → "Wherefore come out from among them, and be ye separate, saith the Lord, and **TOUCH not the unclean thing**; and I will receive you" – 2 Cor. 6:17

It is easy to understand that Colossians 2:20-22 is speaking of the Old Testament Clean and Unclean Laws which were but a shadow which has passed away, but let the reader take note: shadows existed to foretell coming realities! The apostle Paul is bold to affirm that Old Testament Law was "a shadow of things to **come**" (Col. 2:17)! Therefore, necessity is laid upon all Christians to abide by the Clean and Unclean Laws which have **come**, which are now – the New Testament reality defined by the inspired writers. Paul communicated the commandment, "touch not the unclean thing", as a New Testament reality! How does one become **unclean** in New Testament reality, you wonder? By way of introduction, let us remember what has been heretofore established in the Gospel of Matthew. Matthew undertook 28 Chapters to declare to the Jews the central issue which changed everything...

"One greater than the Temple" – Matt. 12:6

"A greater than Solomon is here" – Matt. 12:42

"A greater than Jonas is here" – Matt. 12:41

"For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father." – John 5:22-23

"All things are delivered unto Me of My Father" – Matthew 11:27

Thus, we must interpret the criminal act of **uncleanness** as it relates to the Person of Jesus Christ. This is because the magnitude of a crime committed is situational and circumstantial to the value and royalty of the place and people involved. This can be illustrated by the criminal act of thievery, for example; the penalty fluctuates with the value of the object or the royalty of the person stolen. Value and royalty changes criminality because it is a greater evil to steal or

harm those things or persons which are the most precious and irreplaceable. In the specific case of 1st century Judaism considered within the scope of human history as a whole, the greatest of sins are those committed against the greatest manifestation of God. Therefore if, in 1st century Judaism, the greatest manifestation of God ever to exist was beheld and rejected – One greater than Jonas, Solomon, and the Temple – then the Jews were, consequentially, the greatest sinners ever to exist!

Because all cleanness is determined by humanity’s relationship to the Cleansing Man, when and if they reject Jesus Christ they are thereby reduced into a state of utter uncleanness beyond any woeful denouncement expressed to any Unclean Land or people throughout all of human history (“*It shall be more tolerable for the Land of Sodom and Gomorrhah in the Day of Judgment, than for that city.*”-Matt.10:15, Lk.10:12).

Because Jesus Christ is the embodiment of the Moral and Ceremonial Law, when and if anyone rejects Him they are committing a crime which is equivalent to rejecting the counsel of *every Law* in the Old Testament (“*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.*”-John5:38-39).

Because Jesus Christ is the embodiment of all prophecy and promise – the Prophet of prophets – when and if Israel rejects Him they are committing a crime of unlawful bloodshed which is equivalent to slaying all the prophets which have existed from the foundation of the world (“*That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the Temple: verily I say unto you, It shall be required of this generation.*”-Lk.11:50-51)!

This Jesus who was beheld and rejected by the 1st century Jews, who also the apostles did hear, see, look upon, and handle with their hands (1 Jn. 1:1) - He is still among those who believe! Like the apostle John said, “That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ” (1 Jn. 1:3). According to the apostle John, fellowship with Jesus Christ did not cease! The apostolic mission was and is that all men would join the apostles and 1st century Christians in their fellowship with God the Father and Jesus Christ His Son in real time! Through the experience of salvation in the Gospel, Christians have been “called unto the fellowship of His Son Jesus Christ our Lord” (1 Cor. 1:9), an experience made possible because, Jesus said, “Lo, **I am with you** always, even unto the end of the world” (Matt. 28:20). Jesus Christ, the Clean Man, is still *fellowshipping* and *keeping company* with Christians right now! ...and thereby the Christians are **clean!** Hallelujah! What a glory! Detailing to all of Christianity the grounds of *fellowship* with the Spirit of Jesus Christ, Paul said, “Wherefore **come out** from **among them**, and be ye **separate**, saith the Lord, and **TOUCH not the unclean thing**; and I will receive you” (2 Cor. 6:17). Paul expounded, furthermore, “let us **cleanse** ourselves from all **filthiness** of the flesh and spirit, perfecting **holiness** in the fear of God” (2 Cor. 7:1). It is very clear that Paul believed in New Testament Clean and Unclean Laws as they relate to the abiding presence of the Person of Jesus Christ. Now this may come as a surprise to the multitudes of 21st century “Christianity” (that the Clean and Unclean Laws in their reality are still binding upon Christian faith and practice)... but, no wonder, this is because the Devil has accomplished in the 21st century “Christianity”, yet again, the same woeful design depicted in 1st century Judaism. Please, let me explain.

Don't Be Deceived: 1st Century Judaism & 21st Century Christianity Exist in Antithetical Trajectories of Apostasy

“Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted **the weightier matters of the Law, judgment, mercy, and faith**: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel.” – Matthew 23:23-24

1st century Judaism was led into widespread apostasy because blind-eyed and wrongly emphasized religious convictions became their end-all rule of life above any greater fulfillment of the Law accomplished by God (greater fulfillments which would have been made discernable if “*judgment*”, “*mercy*”, and “*faith*” were steadfastly kept). By blind-eyed and wrongly emphasized religious conviction, I mean, scriptural commandments of **separatism, holiness, and cleanness** interpreted and applied in *outward form* instead of *inward power*, thus the Jews were utterly intolerant of Jesus Christ because He was cleansing men inwardly by a greater reality than what the Jews knew of by the letter in outward form. The Jews misinterpreted and misbalanced the Law, you see!? These Jews who did not know they must be born again, were blind-eyed and intolerant of the Kingdom of God manifest in a new government (John 3:1-12, Isa. 9:6-7). The Jews, who did not know *The Spirit of the Law*, misinterpreted the letter of the Law to accuse Jesus Christ of Law-breaking. Such men were Jews *outwardly* but not *inwardly* (Rom. 2:25-29), falsely converted and erroneously confident Jews who misunderstood the embodiment of the Law which was manifest among them (“*Every man therefore that hath heard, and hath learned of the Father, cometh unto Me.*” – John 6:45; Lk. 16:31). True Jews and Israelites indeed knew the identity of the Man, Jesus of Nazareth, who walked among them (John 1:47-51). [For a more detailed explanation of the true meaning of the Law in spirit and in form, inwardly and outwardly, please see “[The Ceremonial Law](#)” and “[The Moral Law](#)”.] With all this being said the following conclusions can be drawn: 1st century apostate Judaism was obedient to scripture at the points of Law which were limited to the *outward form* of the Law, points which pertained to **separatism, holiness, and cleanness** in the Ceremonial Law with an utter blindness of and complete intolerance to the *inward* and *spiritual* manifestations of **separatism, holiness, and cleanness**.

Just as 1st century Judaism was led into widespread apostasy because of blind-eyed and wrongly emphasized convictions, 21st century Christianity has suffered the same fate; albeit in 21st century Christianity the blindness and wrongly emphasized conviction has taken a polar opposite position to the 1st century. The Christians today are not zealous for unbiblical and wrongly emphasized convictions of **separatism, holiness, and cleanness**, they are zealous for unbiblical and wrongly emphasized convictions of **unity, equality, and tolerance**. The height of apostate religious conviction in the 1st century manifested in separatism which was *strictly outward*, while *inwardly* they were **proud, spiteful, prejudice, unmerciful, and self-righteous**. The height of apostate religious conviction in the 21st century is manifest in a unity which is *strictly outward*, while *inwardly* they are **proud, spiteful, prejudice, unmerciful, and self-righteous**. Neither individuals from either century would admit it, but this is the reality. The same sins are manifest in polar opposite directions because of the different Testaments that each generation was reading (“the Jews” reading the Law and “the Christians” reading the New Testament). When reading the New Testament, the 21st century Christians misinterpret the sin of the “holiness-adhering” Pharisees. When reading the New Testament, 21st century Christians misinterpret the righteousness of the “separatism-defiant” Jesus Christ. Therefore, Christianity today exists without **separatism, holiness, cleanness, and judgment**... which means she exists without biblical love. I say again, the “love” which has abandoned **the New Testament reality** of **separatism, holiness, cleanness, and judgment** is hatred in disguise!

For the most part, even true Christians are spoiled by the aforementioned philosophy of counterfeit “love” in so much that they, in an attempt to be like Christ, live a life utterly unconscious of the Laws pertaining to *the Clean and Unclean* in **New Testament reality**. Consequentially, when and if Christians are abiding in a situation of uncleanness, men think they are following the conduct of Christ (the all-cleansing Clean Man) because they look like He did in the 1st century in *outward form*! They are unlike Christ BECAUSE they are not cleansing the uncleanness of unclean men. Instead of these Christians cleansing the unclean men they are being defiled by the uncleanness of unclean men! “I am just doing what Jesus did”, they think, while they are **mixing** with and **tolerating** a damnable degree of sin and uncleanness all around them! Until, alas, the uncleanness which was **tolerated** all around them becomes a part of them! If and when someone in this situation is convicted about biblical separatism they hear, “You are just a religious Pharisee”. Howbeit, my reader, what does it really mean to be a Pharisee in 21st century Christianity?

NT Law Forbids Christian
Jewish Law Forbade Company with Sinners **Fellowship/Company with Sinners**

“Why **eateth** your Master with **publicans** and “I wrote unto you in an epistle NOT TO **company** with

sinners?” – Matt. 9:10-11, Lk. 5:29-30 [“sinners to repentance”-Matt.9:13]

“The Son of Man came **eating** and **drinking**, and they say, Behold a man gluttonous, and a winebibber, a friend of **publicans** and **sinners**.” – Matthew 11:19, Lk. 7:34

“This man, if He were a prophet, would have known who and **what manner of woman** this is that **TOUCHETH** Him: for she is a **sinner**.” – Luke 7:39 [“Thy sins are forgiven”-Lk.7:48]

“Then drew near unto Him all the **publicans** and **sinners** for to hear Him. And the Pharisees and Scribes murmured, saying, **This man receiveth sinners**, and **eateth with them**.” – Lk. 15:1-2

“And when they saw it, they all murmured, saying, “That He was gone **to be guest** with a man that is a **sinner**.” – Lk. 19:7 [“This day is salvation **come to this House**”-Lk.19:9]

“Ye know how that it is an unlawful thing for a man that is a Jew to **keep company**, or **come unto one** of another nation; but God hath shewed me that I should not call any man **common** or **unclean**.” – Acts 10:28

“Thou **wentest in** to men uncircumcised, and didst **eat with them**.” – Acts 11:3

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 Cor. 5:9-13

“Wherefore **come out** from **among them**, and **be ye separate**, saith the Lord, and **TOUCH not the unclean thing**; and **I will receive you**, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty. Having therefore these **promises**, dearly beloved, let us **cleanse ourselves** from all **filthiness** of the flesh and spirit, perfecting **holiness** in the fear of God.” – 2 Corinthians 6:17-18

“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there **come any unto you**, and bring not this doctrine, **receive him not** into your **House**, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.” – 2 John 1:9-11

What is a 21st century Pharisee? The 1st century Pharisees were convicted about **separatism**, **holiness**, and **cleanness** so much so that, according to the aforementioned passages: they didn’t *go to the Houses* of, **keep company**, and **eat with publicans**, **sinners**, and **unclean men** (Matt. 9:10-11, 11:19, Acts 10:28, 11:3, Gal. 2:12-13), they feared being TOUCHED by uncleanness and thereby becoming unclean (Lk. 7:39), and thus they did not in this manner **receive** sinners because they feared that God would not **receive** them (Lk. 15:1-2). Does this mean that 21st century Pharisees are those who refuse to “**keep company**” and “**eat**” with what the New Testament characterizes as a “**wicked person**” (1 Cor. 5:9-13), those who “**come out from among them**” in **separation** for fear of being TOUCHED by “**the unclean thing**” (2 Cor. 6:17), and those who do not in this manner **receive** sinners for fear that they would then come short of the conditional promise of God that hinged upon the perfection of **holiness**, that promise being, “**I will receive you**” (2 Cor. 6:17-7:1, 2 John 1:9-11)? This question begs 21st century Christianity to reevaluate their conduct in the light of biblical and New Testament separatism!

When Jesus Christ **entered the Houses** of, **kept company**, and **ate and drank with** the unclean people (the sinners) the Pharisees murmured against Him, this is true... but in every case the company which He was eating with were being gloriously cleansed, forgiven, and saved by **communion** with Christ! For example, Matthew and company were being converted (Matt. 9:10-11), the publicans of Luke 7:24-35 “justified God”, the adulterous woman who touched Christ was forgiven (Lk. 7:34-50), the publicans and sinners of Luke 15:1-2 were savingly repentant (Lk. 15:3-10) and made alive (Lk. 15:11-32), and Zacchaeus experienced salvation (Lk. 19:1-10)! All these circumstances were in fulfillment of the word of the Lord Jesus, which was, “Many shall come from the east and west, and shall **sit down** with Abraham, and Isaac, and Jacob, **in the Kingdom of Heaven**” (Matthew 8:11). In other words, all these people became Christians! By

near proximity to and a faith-filled reception of the Person of Jesus Christ, the “publicans” and “harlots” were going into the Kingdom of God before the Scribes and Pharisees did (Matt. 21:31). The Pharisees were offended at Jesus’ conduct because it seemingly defied the Clean and Unclean Laws of the Old Testament, but because they were ignorant of *inward cleanness* and the *shadow-to-reality cleansing power* of the Lord Jesus, they were blind to the glorious salvation which was in operation before their very eyes! But now today, in this present hour, 21st century Christians think they can *be like Christ* if they **go to the Houses** of, **keep company**, and **eat and drink with** sinners whenever and however they want to... but what they do in *outward form* Christ did in *spiritual power!* To follow the tenets of true religion in outward form and without spiritual power, this is Pharisaical. In situations where men and women suppose they are being Christ-like, instead of the sinners getting Christian-ized the Christians are getting sinner-ized, and instead of unclean men getting clean the clean men are getting unclean... this is the tragic reality.

CHAPTER #21

New Testament Clean & Unclean Laws Defined

Section #1: What is New Testament Separatism?

Section #2: Filthiness

Section #3: Pollution & Corruption

Section #4: Uncleaness & Defiled

Section #5: The Lawful Terms Which Communicate the Operation of NT Redemption

What is New Testament Separatism?

*"The secret of power is **separation** from all that is **unclean**."* – Duncan Campbell

*"The problem is that people bear the Christian name but act like worldlings and love the amusements and follies of the world. It is time for a **division** in the House of the Lord in which those for Christ go into one camp and those against Christ go into the other camp. We have been **mixed together** too long."* – C.H. Spurgeon

*"⁴⁴ Be ye not unequally **yoked together** with unbelievers: for **what fellowship** hath righteousness with unrighteousness? and **what communion** hath light with darkness? ¹⁵ And **what concord** hath Christ with Belial? or **what part** hath he that believeth with an infidel? ¹⁶ And **what agreement** hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. ¹⁷ **Wherefore come out from among them, and be ye separate, saith the Lord, and TOUCH NOT the unclean thing; and I will receive you, ¹⁸ And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. ¹ Having therefore these promises, dearly beloved, **let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God"** - 2 Corinthians 6:14-7:1***

The call to *holiness* is a conditional command bound with *promises*. The call is a break of **yoke**! Why? The power of the gospel establishes this purpose of God through regeneration: a supernatural severing from unbelievers. The break of yoke is a break of fellowship, communion, concord, and agreement and this can be understood when a man understands the work of salvation as a transformation and separation from the world. A "divine nature" segregates *fellowship*, voids *commonality*, and establishes spiritual enmity with all unbelievers and this world (2 Peter 1:4). Reception of this gospel is a reception of "come out from among them," and so we become children of Abraham who did obey his gospel, "get thee out" (Gen. 12:1, Heb. 11:8). If you receive this gospel, a gospel of holiness, you are received of God as your new spiritual Father, being born again his son or daughter. This is the unavoidable purpose of God in the gospel, past, present, and forever. Such an imputation of holiness by the indwelling and regenerating Holy Ghost begets holy living in deed as the manifest qualities of Abraham's seed.

The former description of 2 Corinthians 6 is a look at the passage so as to understand it in the light of The Gospel call itself, howbeit, the call of 2 Corinthians 6 is a *present-tense call* to saved people, a call they can fulfill or deny, corporately speaking. *This call* is given to true believers who have already experienced the world-separating regeneration accomplished by the Gospel of God's grace in Christ (a spiritual world-separation to become an object of man-to-God

consecration through Christ), thus the spiritual **yoke** to unbelievers is already broken: Because the saints have already become the *righteousness* of God (2 Cor. 5:21), they have no spiritual **fellowship** with the *unrighteousness* of carnal men; because the saints have already become the *light* of the world, they have no **communion** with unbelievers who are still yet in *darkness*; because the saints abide in Christ, keep His word (1 John 2:4), and obey His Law (John 13:34, Gal. 6:4, Rom. 8:4), they have no **concord** with the Lawless *children of Belial*; because the saints have been saved from their former broad-way lifestyles through faith in Christ, a lifestyle which is commonplace among all infidels, they have no religious **part** with the unbelieving *infidels*. In all these examples the point of argument is apparent: there is no spiritual **agreement** between believers and unbelievers! This enmity, or disagreement, is *as contradictory* as the Temple of God and idols were according to the Old Testament (according to 2 Corinthians 6:16) – this is a contradiction of incomparable sharpness between God Almighty’s Divine-holiness and the objects of His jealous fury! My reader, this is a staggering parallel! To make sense of this Paul quoted and applied an Old Testament passage of scripture in a New Testament reality, “I will dwell in them, and walk in them; and I will be their God, and they shall be My people” (2 Cor. 6:16). Paul was hereby proving that Christians have become the Temple of God as a fulfillment of what was said of old... but this also means that unbelievers in Christian assemblies are like idols in the Temple of God! All of the aforementioned biblical parallels (from OT to NT) exist because of the past-tense experience of salvation undergone by every individual in Christ, but only let the saint take heed to walk-out the nature of their salvation from thenceforth and forever! I plead this warning because it is possible to backslide and fall from grace (Gal. 5:4)! To be constituted an “unbeliever” the scripture speaks in reference to a once-born man or a twice-born backslider, for both are snared in a damnable degree of *unrighteousness, darkness, Lawlessness, and infidel-rebellion* through unbelief. The past-tense experience of salvation must be walked in presently and progressively by grace through faith in Jesus Christ. [For more information, see “[A Justified, Regenerated, and Righteous Man TURNED into an Unjustified, Wicked, Sinner Again – temporarily](#)”.]

Reckoning this (the universal experience of every individual Christian), Paul delivered to the saints a corporate call of separateness and holiness *in word and deed*. This call to corporate separateness was not universally experienced; it was *collectively obeyed* by each individual who responded to the call. The call was not inherent in the nature of every Christian; it was an overflow of obedience *in words and deeds* that are consistent with the nature of every Christian. Seeing that, by nature, every individual has been separated from the aforementioned abominations – that each individual might be in God, and He in them – they are called to be assembled before God collectively in the very same fashion. In the redemptive rules whereby saints dwell in the presence of God individually, they are called to assemble corporately. The saints are called to collectively walk-out corporately what is in their natures individually. If we don’t assemble before God corporately according to the rules whereby we are in the presence of God individually, the assembly is rendered unacceptable to God. This conditional acceptance of the corporate assembly is clearly stated in the words, “I will receive you” (2 Cor. 6:17). In verse 17, yet again, a parallel is made to an Old Testament shadow: *The Clean and Unclean Laws*. Following in this vein, the charge continues to its finish in verse 1 of Chapter 7. For your review, it was written,

“Wherefore **come out from among them**, and **be ye separate**, saith the Lord, and **TOUCH not the unclean thing**; and *I will receive you*, And *will be a Father unto you*, and *ye shall be my sons and daughters*, saith the Lord Almighty. Having therefore *these promises*, dearly beloved, **let us cleanse ourselves** from all **filthiness** of the flesh and spirit, **perfecting holiness** in the fear of God” – 2 Cor. 6:17-7:1

To be unclean is to be, in context: an *unbeliever*, an *unrighteous* man, a man in whom is *darkness*, a son of *Belial*, and an *infidel*, all of which is comparable to an *idol*. To be clean is, in context: a *believer*, a *righteous* man, a man in whom is *light*, a man who is a *Law-keeper* of Christ, all of which is comparable to the *Temple of God*. Following the argument of the apostle Paul, he is adding an additional title for believers and unbelievers: the *clean* and *unclean*. Therefore the typological command of God, “TOUCH not the unclean thing”, is fulfilled in obedience to the command, “Come out from among them and be ye separate” (2 Cor. 6:17). These commandments are conditions of corporate acceptance (“*I will receive you*”- 2 Cor.6:17)... but what does this mean? Weighing in jeopardy upon the conditions of holiness, separateness, and cleanliness is the most glorious bond between man-and-God: a Father-to-son relationship! Look closely, my reader. The inspired text said, “I will receive you, **AND** will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” These are *promises*, my reader. The inspired text affirmed these statements as *promises* by exhorting the

brethren in the following verse, “Having therefore *these promises*, dearly beloved” (in 2 Corinthians 7:1). There are two conditionally fulfilled promises emphasized by Paul (a man-to-God Divine reception/acceptance and a Father-to-son familial bond), and having just emphasized them to the Corinthians as conditions to be gained or lost by every believer, the call for the perfection of holiness comes with Divine-force! Emphasizing this point, Paul said, “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. 7:1).

Apparently, Old Testament *Unclean Laws* were **shadows** which pointed toward NT **realities**! Paul did, right here, make the case and point of the *Clean and Unclean Laws* which exist in New Testament **reality** (according to inspired scripture). The interpretation is clear! No great explanation needs to be given about it! Because unregenerated men or twice-born backsliders are unbelievers who work unrighteousness, dwell in darkness, and like all sons of Belial and infidels, they offend the presence of God which dwells especially and immediately in New Testament assemblies; therefore they are infuriating the LORD exactly like when God Almighty was infuriated with idols when and if they were brought into His special and immediate presence that existed in the Temple of God in the Old Testament! Do you see how the Divine Argumentation of 2 Corinthians 6:14-7:1 flows together, dear reader?

If the historical richness of these *terms (darkness, Belial, and idols)* did not make the command to “come out from among them” logically potent enough, God added one more descriptive term for unbelievers which would be more easily recollected by the common person to be of relevance in the Old Covenant. It is a word used more consistently and repeatedly all throughout the Old Testament – namely that unregenerate persons or backslidden saints are an “unclean thing” in the sight of God! In a New Testament context, assemblies and congregations of saints existed to worship, pray, preach, listen, study, partake of communion, eat and drink in charity feasts, etc., but all in all what the apostle Paul was seeking to make us understand is the fact that: these activities are not unholy, worldly, carnal, or natural. They are, on the contrary, a **yoking** of the most holy commission, a **fellowship** with the most holy things, in **communion** with the most holy elements, a **concord** with a most holy Christ, the **part** and lot which belongs exclusively to the Family of God!

“**I will receive you**” -- If we desire the congregational assembly of The Church to be receivable by God, then we must come out from among them and be separate.

“**and will be a Father unto you...**” -- If we desire the congregational assembly of The Church to be enraptured in the manifestation of God’s saving grace (John 14:21) wherein every influence of righteousness that exists in all the stature of the living Christ (Eph. 4:13, John 17:20-26) is operating in and among the believers (Matt. 18:18-20) through the Father-to-son relationship between God-and-man existing without frustration or interruption, then we must “touch not the unclean thing” (2 Cor. 6:17).

Congregational and assembly segregation from the world does not mean damnation to the world. Rather, it means salvation to the Church! In spite of 2 Corinthians 6:14-7:1, someone might ask, “If the unsaved cannot be invited to Church, how then will they get saved?” But the question from the inspired text that is pointed to all believers does say, on the contrary, “How will The Church continue to be saved if we assemble and congregate with unclean things?” How will The Church continue to be nourished by God’s Divine-acceptance (“*I will receive you*”) and Fatherly compassions (“*And be a Father unto you*”) if, according to scripture, we defy the conditions of perfected holiness whereby we might obtain these glorious promises? God is not mocked, my reader. It does not mean we abandon the billions of helpless souls that are without light and God, no! If we assembled in the perfection of holiness (2 Cor. 7:1) we will be empowered by God in the perfection of His power (2 Cor. 12:9) for an effectual witness of the Gospel that would win thousands to the Lord in truth (Acts 4:4)! There is a good reason that God has not gone out with our New Testament armies of so-called ministry (Ps. 60:10, Deut. 23:14), my reader. A child can pick up the Bible for a first-time read and quickly realize the apparent and unmistakable truth that most old-folks refuse to admit! Let’s face it, my reader... “The Church” of today is not The Church of the Book! “Where is the LORD” (Jer. 2:8), my reader? Do you think we might have offended Him somehow?

Make no mistake about it, my reader, I am not building a doctrine of *Clean and Unclean Laws* in New Testament reality from one passage of scripture. Biblical terminology for “the clean”, which is acceptable to God, and biblical terminology for “the unclean”, which is abominable to God, is used in reference to Christian realities all throughout the New Testament, but people are so biblically illiterate they have never realized the meaning of what they are reading. Ignorance is not bliss! God said, “My people are destroyed for lack of knowledge” (Hos. 4:6). A man cannot be responsive to God in a relationship-paradigm which he does not know exists, my reader, so “Christians” live their lives completely irrelevant of *the Clean and Unclean Laws* in the New Testament. The truth is, “Christianity” today is a religion swaddled in country and culture more than Christ! People are comfortable with it that way. People don’t care enough to comprehend. 21st century “Christians” are so Americanized that they read their Bibles and can’t identify. So what about you, my reader? Are you a “disciple” of the Lord? Do you care enough about the biblical Christ that you desire to – studiously – learn of Him “precept upon precept, precept upon precept, line upon line, [and] line upon line” (Isa. 28:13)? All professing “disciples” of the Lord need to take a sober look at *the cost of discipleship* and reconsider if they have met the terms laid forth in scripture (“*Whosoever doth not bear his cross, and come after Me, cannot be My disciple*”-Lk.14:27). At the first step toward the biblical Christ one must engage an execution device, The Cross! So what about you, my reader? Do you think the brutal and merciless end of self is good news? To all those who are able to answer, “Yea”, and in truth say, “Amen”, let us go forward.

The biblical relevance of *The Clean & Unclean Laws* is historically rich and theologically vast, therefore it must be addressed as systematically and simply as possible, that my readers may see the clear parallels from the Old Testament to the New Testament. A clear understanding makes for clear eyes and clear convictions. Upon embarking on this vast study we can be expectant of the following conclusions because of a foremost conviction. By foremost conviction, I mean: if the Clean and Unclean Laws (which were **physical shadows** in the Old Testament) are applied as **spiritual realities** in the New Testament, they would shed light and meaning on the completed work of salvation that Christ has accomplished. In other words, the teachings would not be inconsistent with those doctrines which save us (“*by grace are ye saved through faith*”- Eph. 2:8). Because the aforementioned conviction is of utmost importance in scripture, the following conclusions are to be expected: *Firstly*, the **uncleanness** of the sinner is that BY NATURE and DEED he does sin. *Secondarily*, the sinfulness of the sinner is an abhorrence to God **as much as** He abhorred unclean things in the Old Testament. *Thirdly*, the only way to be saved from this deplorable condition is through salvation by regeneration via faith alone through Christ alone by grace alone. The uncleanness of an *unregenerate* sinner is taken away by *regeneration*, my reader! But the degeneration of the regenerated via backsliding is also uncleanness, my reader (“*How art thou turned into the degenerate plant of a strange vine unto Me?*”-Jer.2:21). I say again, if the scriptures are consistent throughout the New Testament on this doctrine of cleanness, then salvation by regeneration is the means by which a sinner is made clean; nevertheless, New Testament cleanness would be identified in the same terms whereby a sinner was cleansed in the Old Testament. Thus the NT would teach that REGENERATION is a **cleansing, purifying, purging, hallowing, sanctifying, washing, and sprinkling**. Likewise SIN must be **unclean, filthy, pollution, impurity, corruption, blemishes, spots, and defiling**. As you will soon see, my reader, these terms are specifically and descriptively used all through the New Testament, Book-to-Book. The use of the aforementioned terms is so numerous and consistent so that *the Clean and Unclean Laws* in New Testament reality would become an unquestionable fact of the man-to-God relationship in Christ. It is undeniably clear that the New Testament authors related to God on this wise. If what I affirm to my reader is correct – that these terms are consistently used throughout the New Testament with the aforementioned applications – then we can see that this doctrine has an enormous backing rather than just a few verses in 2 Corinthians 6:14-7:1.

- 1) A sinner **BY NATURE** is **unclean**
- 2) A sinner **IN SINNING** is a cause of **uncleanness** through OT descriptive terms of **filthiness, pollution, impurity, corruption, blemishes, spots, and defilement**.
- 3) A sinner **THROUGH SALVATION** in Christ is made **clean, pure, without filthiness, pollution, corruption, blemish, spot, and defilement** by OT descriptive terms of **cleansing, purifying, purging, hallowing, sanctifying, washing, sprinkling, and a sacrifice to absolve iniquity**.

Filthiness

Points to Prove:

- 1) A sinner **BY NATURE** is **filthy**
- 2) A sinner **IN SINNING** is a cause of **uncleanness** through the OT descriptive term **filthiness**.
- 3) A sinner **THROUGH SALVATION** in Christ is made **clean** and **without filthiness**.

“But we are all as an *unclean thing*, and all our righteousness are as *filthy rags*; and we all do fade as a leaf; and our *iniquities*, like the wind, have taken us away.” – Isaiah 64:6

The word **filthy** or **filthiness** is used in the Old Testament to describe *all manner of sin* (Job 15:16, Psalm 14:3, Isaiah 64:6, Prov. 30:12); likewise it is used to describe *specific sins* such as: a woman in menstruation (Lamentations 1:9-10, 17, Ezek. 36:17, 25), marriage with strangers (Ezra 9:1-2; personal salvation: Ezek. 16:2-9), and sexual sins of adultery, whoredom, and fornication (Ezek. 23:11, 36:25, Jer. 3:1-10, 13:27). In these passages the word does in other words describe an *unclean thing* in the sight of God.

All the World Guilty = All the World Filthy

Perhaps the most known passage with the word *filthy* in it is Isaiah 64:6. The text states, “But we are all as an **unclean thing**, and all our *righteousness* are as **filthy rags**; and we all do fade as a leaf; and our *iniquities*, like the wind, have taken us away.” Notice how it states, “WE are all as an unclean thing”. Notice how the sinfulness of fallen humanity is descriptively hateful to God like as an “unclean thing”, and parallel to this God-to-object relationship is “filthy rags”. Here we see the parallelism of uncleanness and filthiness pertaining to human depravity and sinfulness. Paul is careful to note this attribute of sin when formulating the most profound argument of mankind’s guilt before a holy God. Paul quoted several Old Testament scriptures to make plain the undeniable truth, he argues, that “all the world” is “guilty before God”, and that “every mouth” will be “stopped” on Judgment Day (Rom. 3:19). Masterfully, Paul formulated this argument entirely from Old Testament scripture in verses 10-18. Beginning in Romans 3:10, the verse declares, “There is none *righteous*, no, not one.” This passage is like Isaiah 64:6, which states, “all our *righteousness* are as filthy rags”. So also in Romans 3:12, it says, “They are all gone out of the way... there is none that doeth good, no, not one.” Romans 3:10 and 3:12 are found in Psalm 14:3 and 53:3, and the word “**filthiness**” is used in the psalms, saying, “They are all gone aside, they are together become **filthy**: there is none that doeth good, no, not one”, and, “Every one of them is gone back: they are altogether become **filthy**; there is none that doeth good, no, not one.” Therefore according to scripture, “filthy” does fittingly describe the abominable repulsiveness of our depravity before God Almighty, yet again! Indeed “they”, which is “we” (all of once-born mankind), have altogether become **filthy** in our sins when we stand without salvation in Christ! Thus if we will *feel the guilt* of sin in our lives, we will *feel that our sins are as unclean things and filthy rags* in the sight of God, being conscientious of the Old Testament relationship that God had with unclean and filthy things in a New Testament reality. What happened *then*, in the Old Testament, is not irrelevant to our relationship to God right *now*, in the New Testament; according to the aforementioned scriptures we must understand the God-to-sin relationship in the same paradigm. [Note: this human *filthiness*, as Paul argued, means that *filthiness* pervades the thought, word, and deed of fallen humanity so much so that there is no goodness in them at all!]

The *things* which are *unclean* and *filthy*, scripturally speaking, are not only legally repulsive to God in some dry sense. The Lord is emotionally affected by the hateful and despicableness of these *things*! Filthiness is abominated, detested, despised, hated, and rejected by God, and thus it is written of unsaved men: “How...**abominable** and **filthy** is man, which drinketh **iniquity** like water” (Job 15:16)! God the Father is HOLY, and He is disgusted with unholiness. Neither “the filthy” nor “the foolish” will stand in His holy congregations because this collection of people are in the blessedness of His immediate gaze, scripture declares: “The foolish shall not stand in Thy sight: **Thou hatest all workers of**

iniquity” (Psalm 5:5). And yet, shockingly, in spite of *what* and *who* we are, HE LOVES US (John 3:16, 1 John 4:19), He died for us, and with an outstretched arm He pleads for our salvation (Ezek. 33:11): *this is one of the supreme paradoxes of God within time.*

All of our flesh-empowered morality and Law-keeping is as “**filthy** rags” according to Isaiah (Isa. 64:6) and “**filthy** garments” according to Zechariah (Zech. 3:1-7). Therefore we can understand that salvation is, when God says to a man, “Take away the **filthy** garments from him” (Zech. 3:4). Hallelujah! In this statement we are pointed to understand, “Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with *change of raiment*” (Zech. 3:1-7)! Fittingly, also, it was written in a New Testament application, “And to her was granted that she should be arrayed in **fine linen, clean and white**: for the fine linen is *the righteousness of the saints*” (Rev. 19:8). Righteousness that comes from God is *without filthiness, defilement, and uncleanness*, but “woe to the rebellious children, saith the LORD, that take counsel, but not of Me; and **that cover with a covering, but not of My Spirit**, that they may add sin to sin” (Isaiah 30:1)! These are they of the “generation” that is “**pure** in their own eyes, and yet is not **washed** from their **filthiness**” (Prov. 30:12), “having a form of godliness but denying the power thereof: from such turn away” (2 Tim. 3:5). Dear brethren, “let us **cleanse ourselves** from all **filthiness** of the flesh and spirit, **perfecting holiness** in the fear of God” (2 Cor. 7:1).

Pollution & Corruption

Points to Prove:

- 1) A sinner **BY NATURE** is **polluted** and **corrupted**
- 2) A sinner **IN SINNING** is a cause of **uncleanness** through the OT descriptive terms **pollution** and **corruption**.
- 3) A sinner **THROUGH SALVATION** in Christ is made **clean** and **without pollution** and **corruption**.

Most Notable Verses

“...partakers of the Divine Nature, having **escaped the corruption that is in the world** through lust” – 2 Peter 1:4

“For if after they have **escaped the pollutions of the world** through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.”
– 2 Peter 2:20

A General Introduction: A Survey of Specified Sin & Foundational Word-Usage

The word **pollute** or **pollution** is used to express the defiling effect of unclean things in the sight of God, like, for example: the uncircumcised entering the temple of God (Ezek. 44:7), idols in the Temple (Jer. 7:30), pollution of bloodshed defiling the Land and people (Numbers 35:33, Ezek. 36), pollutions of blood through menstruation (Ezek. 22:10, 36:17), services of worship to idols is a personal pollution by the idol (Ezek. 20:31), and personal pollution by idolatry becomes spiritual pollution through adultery and whoredom against God (Ezek. 16:25-38, 22:2-4, 25, 23-31, 23:45-49, 24:11-14). Pollutions are an unclean thing in the sight of God which denotes all these things and more in the Old Testament.

Furthermore, the word **corrupt** or **corruption** is used to describe the physical decay of a dead body (i.e. rotteness or decomposition; see Job 17:14, Psalm 16:10, 49:9) and the physical depletion of strength, health, and life (Dan. 10:8, Rom. 8:21). These words may not be used to describe specific sins like the word pollution, but corruption does refer to the specific effects of sin via the curse. Physical decay is *the activity of the dead*, and, physical depletion of strength is *the*

activity of the dying. Whether corruption describes *the dead* or *the dying*, it is not a positive adjective or verb. Death and dying exist on account of the fall of humanity into sin!

The Activity of the Dead and Dying Spiritualized

We, along with all of creation, now pass through time undergoing *the curse*: we live in physical bodies which are slowly dying. With each second that passes by the time-clock of our physical health is depleting because we have bodies which are “subjected to **corruption**” (Rom. 8:21). Moreover it is stated in 1 Corinthians 15 that our “natural body” (1 Cor. 15:44) is of the Adamic nature, which is “earthly” (1 Cor. 15:48) and under “**corruption**” (1 Cor. 15:42, 50). This means that, spiritually and physically speaking, the natural body is a body of “dishonour” and “weakness” (1 Cor. 15:43); sin has taken its awful course within the body... thus it suffers. Because of sin the physical body is cursed... it slowly dies year-by-year. On the contrary to this, the body of the resurrection is “spiritual” (1 Cor. 15:44), “heavenly” (1 Cor. 15:48), and incorruptible: a body of “incorruption” (1 Cor. 15:42, 50)! – thus Paul wrote of the everlasting and ever-renewing endurance of the resurrection spirit, saying, “though our outward man perish, yet **the inward man is renewed day by day**” (2 Cor. 4:16)! This inward man will one day be an outward man, my reader! The spiritual man within will one day be enlarged into a spiritual body which is of “glory” and “power” at the consummation of salvation (1 Cor. 15:43). Therefore let us understand that, for now, in a physical sense, our current body is of **corruption** because of the fall of humanity into sin, to wit, all the once-born sons of Adam are physically dying and spiritually dead, and “life” as we know it is vaporizing away as in a moment.

“Wherefore, as by one man 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.” – Romans 5:12-14

Fittingly, therefore, Paul called his current body: a “*body of death*” (Rom. 7:24), spiritually speaking. By interpretation this meant, “to be *carnally minded* is **death**” (Rom. 8:6). This is the reasoning behind the indisputable truth that, “*flesh and blood* cannot inherit the Kingdom of God” (1 Cor. 15:50). Though a man may live in the “pride” (1 John 2:16) and prestige of the most “highly esteemed” (Lk. 16:15) earthly life known to man, it is all accounted as **death** in the sight of God! The Lord God Almighty calls all once-born men, “**dead** in trespasses and sins” (Eph. 2:1), because according to 1 John 5:12, “he that hath the Son hath **life**; and he that hath not the Son of God hath not **life**”. To abide in the Son of God is to abide in “Eternal Life” (1 John 5:11), and all those who abide in the natural man do on the other hand, “abide in **death**” (1 John 3:14).

Therefore, fittingly, if depravity is called **death** then **corruption** is the activity of the dead! **Corruption** does therefore describe ALL MANNER OF SIN. I say again, since death is the physical and spiritual consequence of sin, and seeing that corruption/decay is the activity of the dead, the activity of those who are spiritually dead is likewise called, **corruption**. When “all flesh had **corrupted** his way upon the earth”, God killed them (except for Noah and his family in Genesis 6:11-12). The reign of spiritual death was furthering its rotten grip on the soul of humanity, and God said, “all flesh had **corrupted** his way”. Describing the condemnation of the whole world in the flesh, God said, “they are **corrupt**” and “**corrupt** they are”, and “there is none that doeth good” (Psalm 14:1, 53:1). Spiritual death is described as slavery to sin and enmity against God (Rom. 8:6-8), and **corruption** is the activity of the dead. Not only were physical dead bodies **unclean** in the Old Testament, but all like-manifestations of **corruption** were also **unclean** – like-manifestations such as *leprosy* (the decaying of flesh while the person is still alive, i.e. the living dead) and *running issues*. Speaking on this wise, consider the following passages carefully my reader. Inhale the mindset of Old Testament Israel concerning *the Clean and the Unclean*. See the rigor and meticulousness whereby they would seek to keep all *places* and *persons* **clean**, and see how the **defiling** and **corrupting** effect of **unclean things** was recognized and immediately paralyzed through the means of isolation and detainment.

“Speak unto the children of Israel, and say unto them, When any man hath **a running issue** out of his flesh, because of his issue he is **unclean**. And this shall be his **uncleanness** in his issue: whether his flesh run with his

issue, or his flesh be stopped from his issue, it is his **uncleanness**. Every bed, whereon he lieth that hath the issue, is **unclean**: and every thing, whereon he sitteth, shall be **unclean**. And whosoever TOUCHETH his bed shall wash his clothes, and bathe himself in water, and be **unclean** until the even. And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes, and bathe himself in water, and be **unclean** until the even. And he that TOUCHETH the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be **unclean** until the even. And if he that hath the issue spit upon **him that is clean**; then he shall wash his clothes, and bathe himself in water, and be **unclean** until the even. And what saddle soever he rideth upon that hath the issue shall be **unclean**. And whosoever TOUCHETH any thing that was under him shall be **unclean** until the even: and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be **unclean** until the even. And whomsoever he TOUCHETH that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be **unclean** until the even. And the vessel of earth, that he TOUCHETH which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water. And when he that hath an issue is **cleansed** of his issue; then he shall number to himself seven days for his **cleansing**, and wash his clothes, and bathe his flesh in running water, and shall be **clean**. And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the Priest: And the Priest shall offer them, the one for a sin offering, and the other for a burnt offering; and the Priest shall make an atonement for him before the LORD for his issue.” – Lev. 15:2-15

“And the LORD spake unto Moses, saying, Command the children of Israel, that they **put out of the camp every leper**, and every one that hath **an issue**, and whosoever is **defiled by the dead**: Both male and female shall ye **put out, without the camp** shall ye put them; that they **defile not** their camps, **in the midst whereof I dwell**. And the children of Israel did so, and **put them out without the camp**: as the LORD spake unto Moses, so did the children of Israel.” – Numbers 5:1-4

“Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name in those things which they hallow unto me: I am the LORD. Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, **having his uncleanness upon him, that soul shall be cut off from my presence**: I am the LORD. What man soever of the seed of Aaron is **a leper**, or hath **a running issue**; he shall not eat of the holy things, until he be **clean**. And whoso TOUCHETH any thing that is **unclean by the dead**, or a man whose seed goeth from him; Or whosoever TOUCHETH any creeping thing, whereby he may be made **unclean**, or a man of whom he may take **uncleanness**, whatsoever **uncleanness** he hath; The soul which hath TOUCHED any such shall be **unclean** until even, and shall not eat of the holy things, unless he wash his flesh with water.” – Lev. 22:2-6

The activity of the dead and dying is corruption, which is UNCLEAN! Even so, spiritually speaking, a dead body is a corpse of **spiritual corruption** whose activity is nothing more pleasant to God than a fretting disease, a stinking rotteness, and a spreading plague – meant to be buried or burned! As God beholds sinners who are dead in their transgressions and sins, He relays to mankind the grotesque experience it is for Him to endure their despicable persons on earth, that they are like rotting corpses which are decaying in all uncleanness, fuming the most vomitus and deadly aromas to pollute the air and violate the senses of every passerby. Sinners do, in this way, violate the peace of God and aggravate the fires of hell! Do you see the spiritual truth which the word of God does communicate, my reader? Do you agree with it?

Do you agree with Christ, who described the once-born and good-intentioned Pharisees as men who were full of “**dead men’s bones and all uncleanness**”, even though they appeared beautiful outwardly by a cloak of false-religion (Matt. 23:27)? The mouth is the minister by which the dead things of the soul spring forth into the world, so the “throat is **an open sepulcher**” (Rom. 3:13) to God and man, spiritually speaking. An open grave, my reader. Think of it! Rotting flesh is so toxic and disturbing it sends grown men fleeing for clean air! If ever a grave did somehow come open so that a dead body had the means to vent its fumes into the open-air, the surrounding region would be abandoned by living humans until the dead body is buried or burned. So strong and terrible is the smell, it is paralyzing to the mind. The

unbearable and sense-killing smell of an open grave illustrates to us God's experience of holy-disgust as He abides in the fumes of dead souls.

God beholds the **corruption** of the soul held-fast in the rottenness of sin; thus God, seeking to communicate this, inspired Paul to characterize the "conversation" of the "old man" as "**corrupt** according to the deceitful lusts" (Eph. 4:22). Paul used the word, "corrupt", like a "**bitter** fountain" and a "**corrupt** spring" (James 3:11, Prov. 25:26) would spew-out the corruption of poisonous waters! In likeness to this, the inner man is "**corrupt** according to the deceitful lusts" (Eph. 4:22)! Or like a "**corrupt** tree" displays upon its branches the allurements of fruit which is latent with deadly poison, God looks upon the corrupt inner-man of once-born humanity and backslidden Christianity, and says, "Every tree that bringeth not forth good fruit is hewn down and cast into the fire" (Matt. 7:19)! Like dead bodies are good for nothing but to be *buried* or *burned*, Jesus forewarned, "If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and *they are burned*" (John 15:6)! "Ye shall know them by their fruits. Do men gather grapes of **thorns**, or figs of **thistles**? Even so every good tree bringeth forth good fruit; but a **corrupt** tree bringeth forth **evil fruit**. A good tree cannot bring forth evil fruit, neither can a **corrupt tree** bring forth good fruit. Every tree that bringeth not forth good fruit is *hewn down, and cast into the fire*. Wherefore by their fruits ye shall know them" (Matt. 7:16-20). By nature, therefore, men are "alienated and enemies" in "mind by wicked works", whose allegiance is a "friendship with the world" and enmity against God (Col. 1:21, Jas. 4:4)... notwithstanding, God provided a way of **escape!**

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: **that by these ye might be partakers of the Divine Nature, having escaped the corruption that is in the world through lust.**" - 2 Peter 1:2-4

Do you want to **escape the corruption** that is in the world, my reader? Salvation is a mortifying of the "deeds" and "earthly members" of the body (Rom. 8:13, Col. 3:5), because they are corrupt. Salvation is a crucifixion man-to-the-world (Gal. 6:14) because flesh and blood is corrupt. By the killing/annihilation of that which is spiritually dead, via the cross, the wretched activity of the dying is put to rest. Even so, how can men find an escape from "**the corruption that is in the world through lust**" (2 Pet. 1:4)? Through a Divine-killing of *the spiritual force* of **death** and **corruption**, God raises men up from the grave of depravity into newness of life via a new creation, "Therefore if any man be in Christ, he is a new creature: **old things are passed away**; behold, all things are become new" (2 Cor. 5:17). But, take note, when and if a believer does turn back to the flesh and its corrupt desires, the spiritual organism of deadly rottenness will begin its awful course upon the backslider's soul once again! Speaking on this wise, Paul said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that **soweth to his flesh** shall **of the flesh reap corruption**; but he that **soweth to the Spirit** shall **of the Spirit reap life everlasting**" (Gal. 6:7-8).

The Proceedings of and Counteraction Against Spiritual Corruption

Once spiritual corruption takes-hold upon a backslider's soul, it can spread! Speaking of this – the spread-ability of corruption – it was written, "They are **corrupt**, and speak wickedly concerning oppression: they speak loftily" (Ps. 73:8), they do prepare "lying and **corrupt** words" by flatteries, "as many which **corrupt** the word of God" (Dan. 2:9, 2 Cor. 2:17), "And such as do wickedly against the Covenant shall **corrupt** by flatteries" (Dan. 11:32). Corrupt words do further the grip of death and advance the rottenness of depravity. Through flattery, instead of raising the dead from the grave of sin, they mummify the dead to disguise the depravity and make the dead look alive again. By corrupt words they flatter the wicked, "promising him life" (Ezek. 16:22), "saying, Peace; and there was no peace" (Ezek. 13:10). It is written, "While they promise them liberty, they themselves are the servants of **corruption**" (2 Pet. 2:19). "Servants OF CORRUPTION", Peter said! Servants of corruption do corrupt others! The proceedings of those who are corrupted, is corruption; "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, though much wantonness, those that were clean escaped from them who live in error" (2 Pet. 2:18). As a contagious disease infects the healthy and corrupts the living as a consequence of being in near-proximity to it, these vain-talkers and deceitful men do,

likewise, corrupt the saints of God by inordinate contact, conversation, and interaction, even “after they [had] escaped the **pollutions of the world** through the knowledge of the Lord” (2 Peter 2:19-20)! Oh how we need to feel the truth of what was written by Paul, who said, “Be not deceived: evil communications **corrupt** good manners” (1 Cor. 15:33)! As sinners abide among the congregation of the saints like a corrupting and cell-killing infection wreaks havoc on the body, the saints need a plan of counteraction.

“**Spots** they are and **blemishes**, sporting themselves with their own deceivings while they feast with you”
– 2 Peter 2:13

“These are **spots** in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots” – Jude 1:12

We are commanded to, on the contrary, “let no **corrupt communication** proceed out of [our] mouth, but that which is good to the use of edifying, that it may **minister grace** unto the hearers” (Eph. 4:29). We are called to “overcome evil with good” (Rom. 12:21). We are called to “have no fellowship with the unfruitful works of darkness, but rather reprove them” (Eph. 5:11). Therefore as the spots and blemishes of corruption in the congregation become apparent to the spiritual men and women of God (Gal. 6:1), they must cleanse them or heal them. Cleanse them, I say, “with the washing of the water by the word” (Eph. 5:26), until the Bride is presentable to her Bridegroom “not having spot, or wrinkle, or any such thing; but that [She] should be holy and without blemish” (Eph. 5:27). Not only are these spots and blemishes ceremonially disqualifying and marriage-ending (like an O.T. sacrifice had to be “**perfect**” in physical stature to be accepted of God -Lev. 22:19-23), they are corrupting and killing like leprous spots ravage the life out of a human being! It is vital to recognize that, according to scripture, these “spots and blemishes” are not something that the body of Christ is able to live-through and survive-with. These spots and blemishes must be *cleansed* and *healed* or the limbs which bear them must be *cut off*. The activity of these spots is corruption: like health-hazard leprous spots endanger all who draw near!

Therefore like unclean men with running issues were isolated and quartered into containment from the rest of Israel, we need to **separate** the clean from the unclean! “The graves are ready” for sinners because they are men of corruption (Job. 17:1), but God calls His people to a Divine-reception (“*I will receive you*”-2Cor.6:17)! Look around your Church, my reader. What do you see? Will God say to your Church,

“...the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is **no soundness** in it; but wounds, and bruises, and **putrifying sores**: they have not been closed, neither bound up, neither mollified with ointment” - Isaiah 1:5-6

If so, what does this mean?

“When any man hath **a running issue** out of his flesh, because of **the issue** he is **unclean**” – Lev. 15:2

“And **whatsoever** the **unclean person TOUCHETH shall be unclean**; and **the soul that TOUCHETH it shall be unclean** until even.” – Numbers 19:22

Aye, what an awful condition! And yet today, in this hour, people have turned Churches into hospitals for impenitent sinners! And because they hospitalize the incurable (the unrepentant and willful sinner) there is no pew or hospital bed that has not become unclean by running issues and fretting leprosy (Lev. 15:2, 13:51-52, 14:44)! When some newly converted man (freshly made clean before God) stumbles into one of these “Churches” looking for a regular audience with The Great Physician, alas, he is **defiled**! He was, beforehand, “clean escaped from them who live in error”, but after he entered into the unclean place and touched the unclean thing, alas! He is unclean. These “Churches” are mingled with sinners that have lathered the whole place with their defiling spiritual behavior (“*every bed, whereon he lieth that bath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean. And whosoever TOUCHETH his bed shall wash his clothes, and bathe himself in water, and be unclean until the even*” -Lev. 15:4-5). Yes... and the finger of God points toward the Preachers!

“Her Priests have violated My Law, and have profaned mine holy things: they have put no *difference* between the **holy** and **profane**, neither have they shewed *difference* between the **unclean** and the **clean**...” (Ezek. 22:26). On behalf of such a grim situation as this Charles Spurgeon gave comment, saying,

“For a Church to be constantly needing revival is the indication of much sin, for if it were sound before the Lord it would remain in the condition into which a revival would uplift its members. A Church should be a camp of soldiers, not an hospital of invalids. But there is exceedingly much difference between what ought be and what is, and consequently many of God's people are in so sad a state that the very fittest prayer for them is for revival. Some Christians are, spiritually, but barely alive.” – C.H. Spurgeon

Spurgeon’s words depict the sober reality as it relates to the NEED of revival (i.e. life from the dead) in backslidden Churches, this is true, but what if the backsliders of the Church never experience revival? Should those who are walking in personal revival *continue amidst* the dead and dying? Should the living be forced into *spiritual union* with the dead? Is *this union* tolerable or intolerable? Concerning the prospect of this dilemma, Spurgeon said,

“Every earnest minister has known times when he has felt cold hearts to be as intolerable as the drones in the hive are to the working bees. Careless professors are as much out of place as snow in harvest among truly living Christians. As vinegar to the teeth and smoke to the eyes are these sluggards. As well be bound to a dead body as forced into union with lifeless professors; they are a burden, a plague, and an abomination.” – C.H. Spurgeon

Spurgeon spoke correctly when he said, “burden”, he spoke with biblical exactitude when he said, “plague”, and he spoke by prophetic inspiration when he said, “abomination”! Do you agree, my reader? Or has the rotten TOUCH of spiritual deadness already infected you, dear friend, from backslider-to-believer? If it has... you have been numbed to the sensations which are active within and exclusive to a *spiritual man*. Oh, how the apostle Paul did lament this awful condition, the *spiritual-turned-carnal*! When confronting the backslidden Corinthians who were at that time, carnal men, Paul said, “And I, brethren, could not speak unto you as unto *spiritual*, but as unto *carnal*... for ye are yet *carnal* (1 Cor. 3:1-3). And because “to be carnally minded is death” (Rom. 8:6), Paul was trying to wake them up from the deadly sleep which they were in (“*Awake thou that sleepest, and arise from the dead, and Christ shall give thee light*”-Eph.5:14)! Paul knew their backslidings had paralyzed their ability of spiritual discernment to wit, the wisdom of God had become foolishness unto them. Making this point, Paul said, “But *the natural man* receiveth not the things of the Spirit: for they are foolishness unto him: neither can he know them, because they are *spiritually discerned*” (1 Cor. 2:14). What about you, my reader... what about us? What about the 21st century Church which is quickly approaching the end of the world? Will we be brought into agreement with the plain truth which pervades The Church right now, which is, “While the Bridegroom tarried, they all slumbered and slept” (Matt. 25:5)? Will we be brought to the spiritual soundness of real conviction, that we are a debtor to the world and what we do matters! Alas, let us weep! Let us cry! For our sins have made-way for the midnight hour of the Antichrist!

“When nations are to perish in their sins,
It is in the Church the leprosy begins
The Priest, whose office is with zeal sincere,
To watch the fountain, and preserve it clear,
Carelessly nods and sleeps upon the brink,
While others poison what the flock must drink.
His unsuspecting sheep believe it pure,
And, tainted by the very means of cure,
Catch from each other a contagious spot,
The foul forerunner of a general rot.
Then Truth is hushed, that Heresy may preach,
And all is trash that Reason cannot reach.”

- William Cowper

If only we were properly instructed, if heresy did not preach... then we could understand the reason why the saints do sleep-on in this seemingly un-wake-able deadness! It is not often the near-dead can speak, nor even think, because in a sleep-like stupor they pass into eternity subconscious of what is going on around their soon-to-die body. So it is with revival-less persons: they are so swallowed up with death that they need to be brought to life once again (revival = “to make alive again”)! Concerning this Church-wide dilemma we have been instructed by the Lord Jesus, saying, “Be watchful, and strengthen *the things which remain*, **that are ready to die**: for I have not found thy works perfect before God” (Rev. 3:2). Albeit when some evil disease is wreaking havoc on the body, how shall the near-dead awake? The Lord has instructed us, furthermore,

Matthew 18:8-9 → *those who are spiritually healthy can become spiritually diseased, which means saints can become sinners, and at such a time only one operation is available to stop the spreading of the incurable disease; amputation from the Body.*

2 Pet. 2:13 & Jude 12 → *the presence of non-excommunicated, backslidden men is hazardous and potentially fatal to the Body of Christ; like ceremonial “blemishes” of utter disqualification (Eph. 5:27); like health-destroying leprous “spots” making the Bride the living dead (Num. 12:12); like a “root of bitterness springing up” whereby many are “defiled” by its poison (Heb. 12:15, Deut. 29:18-21).*

Jesus said, “They that are whole need not a Physician; but **they that are sick**. I came not to call the righteous, but sinners to repentance”, but they that are unrepentant and reprobate sinners are incurably sick! Just as the Corinthians were told to “**put away** from among yourselves **that wicked person**”, we must hear this call to holiness with a sense of **biological necessity** (Matt 18:15-17)! We must learn to cleanse God’s backsliding people from sin by judging their confessions in comparison with a biblically defined “worthy repentance” (Lk. 3:8, 2 Cor. 7:10-11). Therefore if any man “neglect to hear the Church, let him be unto thee **as an heathen man and a publican**” (Matt. 18:17), for, “We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error” (1 Jn. 4:6). When Christ said, “let him be unto thee **as an heathen man and a publican**” (Matt. 18:17), this means in other words, let him be unto us as an “**unclean thing**” (2 Cor. 6:17)! This is the “judgment” and purity which must be kept “within” the Church, “but them that are without God judgeth” (1 Cor. 5:12-13). Do you understand this, my reader?

“Wherefore if thy hand or thy foot offend thee, **cut them off**, and **cast them from thee**: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, **pluck it out**, and **cast it from thee**: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.” – Matthew 18:8-9

Matthew 18:8-9 is not a word directed to individual Christians, as some may assume. It is not intended to teach us how we should treat our *actual bodies* when we feel endangered by sin. Though there are spiritual principles which most certainly may be gleaned from this approach to the text, this was not the meaning for which Christ spoke it. I acknowledge the spiritual insights of this view. I am edified to consider what true repentance from sin *looks like* and *feels like*. It is true, when one truly repents there is a relentless effort which forces the cutting off of sin, a consciousness of eternal judgment which drives the man to pay any cost, but Christ did not speak this as a demonstration of personal sacrifice for individual Christians. No, this was spoken to address the Body of Christ as a whole. The emphasis is not on any personal cost to our physical bodies, as if we would cut off an actual member of our body to escape sin. The emphasis is directed to a corporate cost to our Spiritual Body, *the Church*, when we have to cut off a member of the Body of Christ from the Church (i.e. excommunication). When reading Matthew 18:8-9 standing alone, this interpretation is not apparent, but when reading these verses in context with verses 1-20, the message is very clear. Chapter 18, as a whole, is an address to the corporate Church. In it are repeated instructions on what is to be done when the saints of the true Church fall into a damnable offence. My reader, look upon verses 1-20 before we continue:

“At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and **become as little children**, ye shall not enter into the kingdom of heaven. Whosoever therefore

shall humble himself **as this little child**, the same is greatest in the kingdom of heaven. And whoso shall receive **one such little child in my name receiveth Me**. But whoso shall **offend one of these little ones which believe in me**, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto **the world** because of **offences**! for it must needs be that **offences** come; but woe to **that man by whom the offence cometh**! Wherefore if thy hand or thy foot **offend thee, cut them off, and cast them from thee**: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye **offend thee, pluck it out, and cast it from thee**: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye **despise not one of these little ones**; for I say unto you, That in heaven **their angels** do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that **one of these little ones** should perish. Moreover if **thy brother** shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast **gained thy brother**. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto **the Church**: but if he neglect to hear **the Church**, let him be unto thee as an heathen man and a publican. 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 18:1-20

The chapter is an address to true believers in Christ (here called “little children”, “little child”, and “little ones”). Christ uses an actual “little child”, set in their midst, as a demonstration of the childlike humility which saved men have towards their newfound Parent – God Almighty. As the teaching develops it is made clear, the “little ones” are those to whom Christ affirms with the statement, “believe in Me”, acknowledging that they have saving faith. By saving faith, these “little ones” are regenerated and indwelt by Christ, therefore anyone who receives “one such little child in My Name”, Christ said, the same man “**receiveth Me**”. The believer, here called “one such little child”, is united with the living Christ in so sacred a union that, **to reject the “little child” is to reject Christ!** This union is depicted well in the following analogy that Christ speaks. This “little child” is a part of the Body of Christ, therefore whatever is done to the child is done to Christ Himself (see Matt. 18:8-9). After introducing the hallowed union that Christ has with true believers, He forewarns us, that when a person offends one of these believers, causing them to fall into damnable sin, “it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea”. When saints are overcome by the world (Jas. 4:4) and intoxicated by “earthly” wisdom (Jas. 3:15), they engage in spiritual “wars and fightings among” themselves (Jas. 4:1). “But if ye bite and devour one another, take heed that ye be not consumed one of another”, Paul warns (Gal. 5:15). James and Paul spoke in agreement with Christ when He said, “WOE unto the world because of offences...woe to that man by whom the offences cometh!” This means that when one saint is offended, in turn this saint – who is overcome by the world – is used to cause other saints to offend, so it happens in the NT according to the old Deuteronomic warning where suddenly, because of the offence of one, many are being offended, or in other words, “lest any root of bitterness springing up trouble you, and thereby **many be defiled**” (Deut. 29:18, Heb. 12:15).

To prevent this danger – the spread of offences throughout the body of Christ – the Lord said “WHEREFORE”: “**Wherefore** if thy hand or thy foot **offend thee, cut them off, and cast them from thee**: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye **offend thee, pluck it out, and cast it from thee**: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.” But let us be careful, Christ gives further caution beyond this verse so that, in the process of preventing Church-wide leavening into malice, wickedness, bitterness, and insincerity, we don’t make a mistake and cut people off from the body of Christ through ungodly despise. He warns, let it be done only through sincere love. Speaking on this wise, Christ said, “Take heed that ye **despise not one of these little ones**; for I say unto you, That in

heaven **their angels** do always behold the face of my Father which is in heaven.” Thus the Lord teaches us not to cut them off from the Body of Christ *through despite*, yes, but the main emphasis is, after these regenerate men who have turned into offenders are cut off (so as to save the Body from the leaven of their sin spreading and destroying all), we should remember that God does not want any one of these cut off brethren to perish even though they are currently backslidden, gone astray, and cut off from the Church (2 Cor. 2:8-9).

The Lord teaches that He wants us to “save that which was lost” by neglecting the righteous (as the Lord leads), He wants us to seek “that which is gone astray” (Matt. 18:11-12)... and if such a one is found and restored again to the Shepherd’s fold, which is the body of Christ, my reader - there is great rejoicing in heaven! “Even so”, Christ says, in the light of all these things, “it is not the will of your Father which is in heaven, that one of these little ones should perish” (Matt. 18:14)... therefore let all cutting off, plucking out, and casting away excommunications take their proper course (see Matthew 18:15-17). Anyone who follows this Divinely-authored formula for excommunication, as seen in Matthew 18:15-17, can be sure it is done in Christ’s Name (supposing it was done in and through the Spirit of God). The Lord promises that, by following this formula (see Matt. 18:15-17), when the Church is thus gathered in an effort to deal with the rebellious brothers – Christ will be there in the assembly – and with Him are veritable, sure, and wondrous promises: “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” (Matt. 18:18-20). You see, my reader, Christ’s Divine union with believers is spoken of in verse 5, verses 8-9, and verses 18-20, and this is His Bodily response to an individual member’s rebellion. Did not the writer of Hebrews warn us about how members of the Body of Christ can be “turned out of the way”? The Lord Jesus desires that, when the members of His Body are defective – when “the hands hang down”, the “knees are feeble”, and the “feet are lame” – Christ says, “let [them] rather be healed” instead of amputated from the Body (Heb. 12:12-15)! This is Christ’s desire, thus let it be our pursuit, but if the offender cannot be healed and must be excommunicated, let us follow the precautionary measures which are written in Matthew 18:15-17, Galatians 6:1, Jude 1:22-23, James 5:19-20, and 2 Timothy 2:24-26. In the process, don’t lose your own soul, brother - stay “**with them** that call on the Lord out of a pure heart” (see 2 Tim. 2:19-23)! Don’t be ignorant of Satan’s devices! Oh, how many perish for lack of knowledge? For lack of obedience to the doctrines of separation (2 Tim. 3:5, 1 Tim. 6:3-5, Romans 16:17-18, Titus 3:10-11)!? In such a dilemma as this, sadly, most Christians don’t know what to do! Most Christians are oblivious to *the danger* of backsliders who *continue in the Church!* Most Christians are ignorant of the Spiritual Biology of the Body of Christ! God laments today, yet again, “My people are destroyed for lack of knowledge” (Hos. 4:6)! Yes, members of Christ are destroyed for lack of knowledge! Yes, local Churches – “Bodies of Christ” – are destroyed for lack of knowledge! And most Christians misinterpret Matthew 18:8-9 because they are ignorant of the *doctrinal rules* and warnings which are repeatedly given to the Body of Christ all throughout the scripture – stating clearly that – we, the Body of Christ, are in danger of hellfire if we continue in *unbody-union* with one body-part of Christ that is fallen, backslidden, and offended!

“*Wisdom* is better than weapons of war: but **one sinner destroyeth much good**” – Eccl. 9:18

“*Be not deceived*: **evil communications corrupt good manners**.” – 1 Corinthians 15:33

When and if a saint backslides into a **disqualified** spiritual condition, the man is disqualified from biblical **companionship, friendship, fellowship, and yoking** - by God’s command, there needs to be a “forsaking” of the one to save them all (Prov. 9:6), a “purging” of the one to save the “whole lump” (1 Cor. 5:6-8), a “casting out” of the one to preserve the health and progress of the congregation (Prov. 22:12). Because the backslider’s presence aggravates and contends against the presence of God and His people, the backslider has become an object of *spiritual disunion* from God and His body. This disunion is dangerous! In essence, the backslider’s spiritual condition is in *contradiction* and *enmity against* the cause of Christ and His people – this merits his removal (Prov. 14:7). Dismembering the offender saves the body! “Cut them off and cast them from thee”, Christ said! “Pluck it out and cast it from thee” (Matt. 18:8-9), and why? No matter how precious the member, it must be cut off from Christ’s body...or the offender will cause the whole body

to offend (see Matt. 18:3-20). These offenders, my brethren! Cut and “**cast them**” from the body! Or the body is to be “**cast into everlasting fire**” (Matt. 18:8)! We are warned, brethren... will we take heed?

Like veins the heart, so is every body part; they all share in a single source of life. This life flows within, among, and through them all, “for in Him we live, and move, and have our being” (Acts 17:28). With such an interconnected livelihood, let us reckon the implications: When one member of Christ is bitten by the Serpent’s infernal bite, it becomes a poisoned part...and if the livelihood of Spiritual communion with this body-part continues as before, those sacred and life-giving connections will become the transport for Satan’s fiery venom. That which was injected into the dying member will, when drawn into the heart, violently overcome the whole Spiritual Man. The outlets which communicated *holy* life-blood to the body, now poisoned, carry death to every member! Poison is to the body like leaven to the lump; the whole body is killed. When at one time “the unity of the faith” made manifest the perfection of God’s glory – a Christ-filled “Perfect Man” (Eph. 4:13) – on the contrary here, through inordinate unity, alas, the body of Christ is a discolored, hardly conscious, dying Man! The Man is poisoned into bodily distress, yes, because of the unholy union it has with a poisoned member - thus the Church is fighting for its very life! My reader, has the Lamp of your local Church gone out? Has Christ, the eternal High Priest, removed the Candlestick out of its place? Do you live in such a time when, alas, “the Lamp of God went out in the Temple of the LORD” (1 Sam. 3:3)?

A Health-Hazard: A Careless & Unconscious TOUCH

It is written, “TOUCH NOT *the unclean thing*” (2 Cor. 6:17). *Uncleanness* is aggressive and overwhelming like as the violence of life-threatening diseases contagious by the TOUCH (i.e. incurable leprosy), the spreading leaven which mysteriously and quickly leavens the whole lump (1 Cor. 5), whose continual spread is unstoppable without a costly and cutting purge (from the lump); or like an incurable bodily infection and poison, whose only cessation is by a hurried amputation (see Matt. 18). Uncleanness incurs life-threatening wrath, and if we are not awfully aware of its presence like as men would behave in these metaphorical and biblical parallels, we will be taken in its damnation by a careless, unconscious TOUCH! The temporary effect of these experiences incapacitate the body and life of the spiritual or physical organism, whose eyes become blind like as darkness would bring obscurity, whose vision is impaired and unreliable like as a prick in the eye would make everything warped and blurry, and if these curses take their course beyond the time spectrum in which God would grant recovery, then like Solomon’s slow and eventual apostasy because of the presence of his wives, or Samson’s slow and eventual apostasy because of Delilah’s contentious weeping and daily pleading, who both – as in a moment – awoke without God, perfect hearts, or strength to repent, so will the victims course follow suit.

Since this is the case, how can the congregation, Church, and body of Christ be “clean” (2 Cor. 6:17) if wicked men are “yoked, fellowshiping, in communion, concord, part, and agreement” (2 Cor. 6:14-16) in our prayers (Acts 1:14, 2:42, Eph. 6:18), preaching (Col. 3:16, Heb. 3:13, 10:24-25, 13:10-13), singing (Eph. 5:18-21), and religious devotions (Col. 3:12-17)? All of these religious devotions are only possible to be done “in Spirit and Truth” (John 4:23-24). "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:23-24). Therefore, the only way to be wholly acceptable and clean in congregation is to “come out from among them, and be ye separate,” because by nature they are contagious, by Law they are uncleanness, and like leprosy they are spots and blemishes which render the people of God and congregation unacceptable, unclean, and un-received of the Lord (2 Cor. 6:17-18). A sinner who can be saved, healed, cleansed, and in communion with the Church and Holy Ghost is the man that has eyes to see the Truth, and comes to Christ confessing: Save me and heal me Lord, “for mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. **My wounds stink and are corrupt** because of my foolishness” (Psalm 38:4-5).

Uncleanness & Defiled

Points to Prove:

- 1) A sinner **BY NATURE** is **unclean** and **defiled**.
- 2) A sinner **IN SINNING** is a cause of **uncleanness** and **defilement** through OT descriptive terms.
- 3) A sinner **THROUGH SALVATION** in Christ is made **clean** and **without defilement**.

“And whatsoever the *unclean person TOUCHETH shall be unclean*,
and *the soul that TOUCHETH it shall be unclean* until even.” – Numbers 19:22

“**TOUCH NOT** the unclean thing” – 2 Corinthians 6:17

Uncleanness comes from *unclean things*, and uncleanness spreads by TOUCHING *unclean things*. Unclean things are specified by scripture and outLAWed in the Old and New Testaments. A list of objects or organisms which fall under the “TOUCH NOT” mandate includes: certain beasts and creeping things (Lev. 5:2), certain ways of death happening to clean animals making them unclean (Lev. 17:15), and a cursed sin-laden scapegoat (Lev. 16). Uncleanness would also pass upon a man through touching dead bodies (Lev. 5:3) or leprosy (Lev. 14). Uncleanness does also pass upon a man by the engagement of outLAWed behavior and sin, like the act of committing adultery (Lev. 20:21). Furthermore, also, there was uncleanness of Land (Lev. 18), unclean places (Lev. 10:14, 14:40-45), unclean houses and homes (Lev. 14), and uncleanness of garments (Lev. 14). The uncleanness of houses, garments, objects, and things would exist via a plague of leprosy, for example, or the excrement of running issues lathering the places and things whithersoever the diseased man went (Lev. 15:4), or, of course, other unclean things spreading uncleanness touch-by-touch.

The word **defiled** is used to describe the spreading-effect by which an *unclean thing* makes another object or person unclean. The awful process by which the clean thing becomes an unclean thing (clean-to-unclean) is called, **defilement**. For example, the word “**defiled**” was used to express the effect of uncleanness spreading upon the Land via sexual sins (Lev. 18:25, 27). Or, for example, if a Priest was **defiled** by a dead body and then entered into the Sanctuary of the Temple while being unclean, this would **defile** the Sanctuary (Lev. 10:6-11, 21:10-12, Num. 19:20, Ezek. 5:11, 23:38-39). Having thus far overviewed the various features of biblical uncleanness specifically speaking in differentiation one from another, we need to move into the heart of the matter: the uncleanness of unforgiven sin. Uncleanness and/or defilement exist via the activity of any sin and all sin, if it is unforgiven.

General Uncleanness & Inward Uncleanness via Unforgiven Sin

It was said once, “I am **clean** without transgression, I am innocent; neither is there iniquity in me” (Job 33:9). Apparently cleanness is equivalent to innocence, justification, righteousness, and salvation in the Old Testament. But, my reader, consider the sober question: “What is man, that he should be **clean**? And he which is born of a woman, that he should be righteous” (Job 15:14)? All of scripture exists to answer this question! Humanity is viewed in terms of uncleanness at their lowest point: born into the spiritual death caused by *Original Sin*. Speaking on this wise, furthermore, David said, “Behold, I was shapen in iniquity; and in sin did my mother conceive me” (Ps. 51:5)... therefore how can a man born of a woman be **clean**? Search every man on earth, “Who can bring a **clean** thing out of an **unclean**? Not one” (Job 14:4)! But when and if mankind looks to the salvation which God provides: “all things are possible” (Mark 10:27)! King David understood salvation and damnation in these terms, my reader: *The Clean & The Unclean*.

Having a heart towards the salvation which God does perform and provide – a Divine-**Washing** and a Divine-**Cleansing** – David cried out to God, “**Wash** me throughly from mine iniquity, and **cleanse** me from my sin” (Ps. 51:2). “**Purge** me with **hyssop**, and I shall be **clean**: **wash** me, and I shall be **whiter** than snow” (Ps. 51:7). In David’s prayers we can see a deep understanding of *The Clean and Unclean Laws* as they pertained to the unforgiven sin which he had committed during the time of his backsliding. David sought after *inner-cleansing* not *outward-cleansing*, first of all! Speaking of this, David confessed, “Thou desirest truth in the **inward parts**” (Ps. 51:6), because he understood the inner-workings of salvation personally and experientially, though he was backslidden. David needed a cleansing within that only God could perform! Only God makes men clean in the “**inward parts**” via a Divine-**Washing** and a Divine-**Cleansing**! Think of it, my reader. David used the terms, “wash”, “cleanse”, and “purge”, because he understood the

defiling effect of sin in backslidden and unclean men! His confession to God was, in other words, “I am unclean!”, “I am unclean!”, and thus he cried: “Wash me!”, “Cleanse me!”, and “Purge me!”

“Create in me a **clean heart**” – Ps. 51:10

Only an inward washing can cleanse an **unclean heart**. David cried, “Create in me a **clean heart**, O God; and renew a right spirit within me” (Ps. 51:10)! David knew that he could not give himself a clean heart. He humbly demonstrated the wisdom of Proverbs 20:9, which said, “who can say, I have made my **heart clean**, I am **pure** from my **sin**?” God answered David’s prayers and gave him a clean heart by the washing, cleansing, and purging power of the Holy Ghost! In acknowledgment that inward washing, cleansing, and purging comes from the inner-working of an indwelling Holy Ghost, David cried, “Cast me not away from **Thy presence**; and take not Thy **Holy Spirit** from me” (Psalm 51:11)! David’s prayers demonstrate the doctrines he was taught concerning *The Clean and Unclean Laws* – doctrines which were known by the public and proclaimed by the faithful. Demonstrating the commonality of this knowledge, it was written, “Truly God is good to Israel, even to such as are of a **clean heart**” (Psalm 73:1), and contrary to estate the psalmist said of the wicked, “they are **corrupt**” (Ps. 73:8). Whether in the Old Testament or the New Testament, whether through the pre-incarnate Christ (1 Pet. 1:11, 1 Cor. 10:1-4, Acts 2:25) or the post-incarnate Christ (Eph. 3:17, 1 Pet. 1:22), salvation is by a Holy Ghost cleansing via His indwelling (Matt. 23:26, 1 Jn. 1:9). Expounding these doctrines further in an Old Testament sense, the psalmist declared,

“Blessed are the **undefiled [the clean]** in the way, who walk in the Law of the LORD. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep Thy statutes! Then shall I not be ashamed when I have respect unto all Thy commandments. I will praise Thee with uprightness of heart, when I shall have learned Thy righteous judgments. I will keep Thy statutes: O forsake me not utterly” (Ps. 119:1-8).

Those who are clean before God do, by necessity, “walk in the Law of the LORD” (Ps. 119:1). Psalm 119:1 references to the Old Testament dilemma of damnation via uncleanness: an uncleanness which is universal, general, inward, and existing everywhere unforgiven sin is (according to the aforementioned scriptures referenced heretofore). Those who are clean escaped from this dilemma do, therefore, “walk in the Law of the LORD” (Ps. 119:1) – this is the **undefiled** way! Speaking on this wise in a New Testament sense, Jesus said to His disciples, “thou art **clean** by the word which has been spoken to thee” (John 15:3). Not all were **clean** (John 13:10-11), for not all obeyed from the heart that form of doctrine which was delivered unto them (Rom. 6:15-23). Judas was not obeying the words of Jesus Christ and so, in a New Testament sense, Judas was not walking in the Law of the LORD which is **the undefiled pathway**. Judas was deceived. “All *the ways* of man are **clean in his own eyes**; but the LORD weigheth the spirits” (Prov. 16:2), and Judas was found wanting. The good, clean, and saving doctrine of Jesus Christ was weighty and severe, bound with eternal consequences. It is written that Jesus Christ “loved the Church, and gave Himself for it; that He might **sanctify** and **cleanse** it with the **washing of water by the word**, that He might present it to Himself a glorious Church, not having **spot**, or **wrinkle**, or any such thing; but that it should be **holy** and **without blemish**” (Eph. 5:25-27) – this is a staggering presentation! If this is what Jesus Christ died to accomplish, shall we not take the time to understand and interpret its meaning and significance for New Testament Christianity? It is apparent that Jesus Christ was burdened to “sanctify”, to “cleanse”, and to “wash”, and therefore we must learn what it is to be unsanctified, uncleansed, and unwashed! With the same severity and urgency found in Psalm 119:1-8, should we not take heed? The psalmist cried,

“O forsake me not utterly!” – Psalm 119:8

Do you cry this prayer to God? Perhaps if you understood the *Clean & Unclean Laws in New Testament Reality* you would! The psalmist cried out to God because he knew that God would “forsake utterly” those who were **unclean** or **defiled** according to the Old Testament (Psalm 119:8)! He knew that clean and unclean was a matter of life and death. Those who

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 to 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

are unclean and defiled do not obey God. The psalmist said to God, they do not “keep Thy statutes” (Ps. 119:8). It takes a fully surrendered heart or, a “whole heart” (Ps. 119:2), for a man to “so learn Christ” as to “hear Him” and “be taught by Him” to walk the narrow way of righteousness “which after God is created in righteousness and **true holiness**” (Eph. 4:19-21, 24)! Do you have a “whole heart”, my reader? Is the Spirit of God working in you what it did for Caleb and Joshua, to whom it was said, “they have wholly followed the LORD” (Num. 32:12). The Lord did plainly say that it was “because [they] had another spirit with [them], and hath followed [God] fully” (Num. 14:24). When the Spirit of God comes within a man in cleansing power, it was written, “Then the eyes of the blind shall be opened, and the ears

all times.

**A Whole-Hearted Man as Seen
in the Totality of His Faculties**

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)

of the deaf shall be unstopped [Isaiah 35:5, Eph. 4:17-19]. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert [Isaiah 35:6, Hebrews 12:12-13]. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes [Isaiah 35:7, John 7:37]. And an highway shall be there, and a way, and it shall be called **The Way of Holiness** [John 14:7]; **the unclean** shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein” [Isaiah 35:8, Hebrews 12:13-14]. My reader, do you know this way of holiness wherein **the unclean** do not pass over? It is tread by the strong and forsaken by the weak!

“Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. **And an Highway shall be there, and a Way, and it shall be called The Way of Holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.**” – Isaiah 35:3-8

“And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, **nor faint when thou art rebuked of him:** For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be **partakers of His holiness.** Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth **the peaceable fruit of righteousness** unto them which are exercised thereby. **Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;**” – Hebrews 12:5-15

AFTER BEING SAVED, the writer of Hebrews argued: we must guard against any root of bitterness and **defilement** springing up from backsliders who err from **The Way Holiness**; lest we, through fellowship with spiritual fools (Eph. 5:10), err in their foolishness and fall asleep by their side (2 Pet. 3:17-18, Eph. 5:8-17, Matt 25:1-13). We must, on the contrary, stay on the holy pathway via the empowerment of God’s strength instead of the feeble-knees of unbelief, thus by God’s healing of all backsliding unto the perfection of personal holiness we can avoid **the amputating power** of

God's wrath against unholy members who are cut off for the perfection of corporate holiness; lest we, alongside them, become defiled in the poisonous apostasy which defiles many (Heb. 12:12-15, Deut. 29:18).

“Woe is me! For I am undone; because I am *a man* of **unclean lips**, and I dwell in the midst of *a people* of **unclean lips**: for mine eyes have seen the King, the LORD of hosts.” – Isaiah 6:5

You see, my reader, we need to conceptualize the reality of Isaiah's lamentation in this present hour. The danger exists today! Such an apostate and dangerous situation is depicted in the New Testament Books of 2nd Peter and Jude. There were many people with “unclean lips” (Isaiah 6:5) in the 1st century Church which spoke with “guile” and spewed-out “uncleanness” (1 Thess. 2:3) to the defilement of many souls (“*thereby many be defiled*”-Heb. 12:15). They did not preach the clean doctrines of God but, rather, “great swelling words of vanity” (2 Peter 2:18). The backsliders continued with the Christians in some cases (2 Pet. 2:13), which indicates that they did not verbally apostatize from *the form* of Christianity (2 Tim. 3:5), but to the damnation of their own souls, it was written, “These are **spots** in your feasts of charity, when they feast with you, feeding themselves *without fear*” (Jude 12). Some of this number were furthermore characterized as those who “walk after the flesh in the lust of **uncleanness**” (2 Pet. 2:10). This is the way of the perishing, the way of the world that passes away like a shadow, but “the fear of the LORD is **clean**, enduring for ever” (Psalm 19:9)! Yes, and therefore, those who are fearless of the LORD are unclean (“*feeding themselves without fear*” -Jude 12). The sin of fearlessness is a fellowship-breaker because “God is greatly to be feared in *the assembly of the saints*, and to be had in reverence of *all them that are about Him*” (Psalm 89:7), blessed be His Holy Name!

“thereby many be **defiled**” – Heb. 12:15

In way or in word, unclean men threaten the cleanliness of others! They are a root of bitterness whereby many are **defiled** (Heb. 12:15)! They walk in “pernicious ways” speaking speeches of “feigned words”, and they do not know “the way of truth” (2 Peter 1:2-3). They do not verbally deny the Lord Jesus in actual Name-renouncement, but they deny the Lord Jesus by their deeds (Titus 1:16, 2 Peter 2:1, Jude 1:4), even by covetousness, for example (2 Peter 2:3, 14-15, 18). They are, in person, an infection amidst the Church as “**spots and blemishes**” (2 Peter 2:13). They are, in walk, “after the flesh in the lust of **uncleanness**” (2 Peter 2:10). They are, in service, “the servants of **corruption**” (2 Peter 2:19); and though they “promise [others] liberty” by saying, “my doctrine is **pure**” (Job 11:4), they “allure through the **lusts of the flesh**, through much wantonness, those that were **clean** escaped from them who live in error” (2 Peter 1:18). It is by the Divine nature that men escape the “**corruption** that is in the world through lust”, according to 2 Peter 1:4, but these men, through the deceit of justifying wickedness (Eph. 5:6, Gal. 6:7-9, 1 Cor. 6:9-10, 1 John 3:7), and through evil communications which “**corrupt** good manners” (1 Cor. 15:33), receive a greater condemnation: “For if after they have escaped *the pollutions of the world* through the knowledge of the Lord and Savior Jesus Christ, they are *again entangled therein*, and *overcome*, the latter end is worse with them than the beginning. For it had been better for them not to have known the **way of righteousness**, than, *after they have known it*, to turn from the **holy commandment** delivered unto them. But it happened unto them according to the true proverb, The dog is turned to his own **vomit** again; and the **sw** that was **washed** to her wallowing in the **mire**” (2 Peter 2:20-22).

The Salvation Experience in Terms of Cleanliness

“According as **His Divine power** hath given unto us...exceeding and **precious promises**: that by these ye might be **partakers of the Divine Nature**, having **escaped the corruption that is in the world through lust**.” – 2 Peter 1:3-4

The Backsliders Experience in Terms of Defilement

“For if after they have **escaped the pollutions of the world** through the knowledge of the Lord and Saviour Jesus Christ, they are **again entangled therein**, and **overcome, the latter end is worse with them than the beginning**.” – 2 Peter 2:20

In way or in word and on the contrary to the aforementioned backsliders, men with “**pure minds**” (2 Peter 3:1) follow the “**holy commandment**” (2 Peter 2:21) which is “**the way of righteousness**” (2 Peter 2:21)! This is **The Highway of Holiness** tread by those who have “escaped from them who live in error”! But the backsliders were individuals who were, according to 2 Peter: “escaped” (2 Pet. 2:18, 20), “**washed**” (2 Pet. 2:22), and “turned” (2 Pet. 2:22), but then they erred from the way of **holiness** and wandered into the path of “**corruption**” (2 Pet. 1:4, 2:19), “**pollution**” (2 Pet. 2:19), “**uncleanness**” (2 Pet. 10), “vanity” (2 Pet. 2:18), “error” (2 Pet. 2:18), “bondage” (2 Pet. 2:19), “vomit” (2 Pet. 2:22), and “mire” yet again (2 Pet. 2:22)! The “**corruption**” or “**pollution**” of the world (2 Pet. 1:4, 2:20) categorizes all lust and sin which originates from the world (“*the lust of the flesh, the lust of the eyes, and the pride of life*” – 1Jn.2:17).

“What manner of persons ought ye to be **in all HOLY conversation** and **godliness**?” – 2 Peter 3:11

“**no unclean person**...hath any inheritance in the Kingdom of Christ and of God” – Eph. 5:5

In the New Testament, all manners of uncleanness are defined so that we might walk-out, in Christ, all manners of **holiness**! The inspired writers did specify what uncleanness was (and its synonyms: *pollution, corruption, and defilement*) so that we might recognize, **firstly**, the potential of our own defilement (clean-turned-unclean), **secondarily**, our susceptibility to allurements into a position whereby, shockingly, we forfeit our Divine-reception before God the Father (because of the touchable-ness or spread-ability of unclean things; 2 Cor. 6:17-18), and, **thirdly**, while we stand in the very thrall of imminent uncleanness whereabouts many become defiled (Heb. 12:15), we must behave cautiously, circumspectly, and obedient to the means of our perseverance according to scriptural instruction (“*from such withdraw thyself*” – 1 Tim. 6:5, 2 Tim. 3:5, Eph. 5:1-17). My dear brethren in the Lord, I entreat you: with the same urgency and gravity which motivates us to shun fornication, murder, drunkenness, witchcraft, and idolatry, that we should, moreover, avoid **uncleanness**! The judgment bar is settled into an unmovable position: “**no unclean person**...hath any inheritance in the kingdom of Christ and of God” (Eph. 5:5, Gal. 5:19-21, Col. 3:5, 2 Cor. 12:21-13:5; 1 Pet. 1:17). All this being said, we must see our own susceptibility to allurements into uncleanness by way of *the unclean man* itself coming alive again (“*the old man*”-Eph. 4:22, Col. 3:9). For example, when and if we broaden our scope of love to include in it the behaviors which God forbids, and, thus, we look too kindly and behave too friendly with a situation of mass backsliding so that, subtly, and by a false sense of “liberty” (2 Pet. 2:19, Jude 1:4), our self-mortification is left off and our undefiled religion is lost (Rom. 8:13, James 1:26-27)!

The Prerogative for Self-Mortification

“that which cometh out of the mouth, **this defileth the man**” – Matthew 15:11

Speaking into a situation of mass backsliding and imminent uncleanness on every side, the Lord Jesus said, “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**” (Matt. 15:10-11). The backsliders and apostates were oblivious to the truth: *The Clean & Unclean Laws in New Testament Reality*. God’s command was and is, “**Come out from among them and be ye separate**, saith the Lord, and **TOUCH NOT the unclean thing**” (2 Cor. 6:17), and yet the common “Christian” of today has no idea what Jesus Christ was teaching when he said, “that which cometh out of the mouth, **this defileth a man**” (Matt. 15:11). Is Jesus Christ saying that Christians cannot be **defiled**? No. He was clarifying to all by what means all men can be defiled: “**this defileth a man**”, Christ said. And when a man is defiled he must be dejected from the Church assembly according to 2 Corinthians 6:17-7:1.

“And *the tongue is a fire*, a world of iniquity: so is the tongue among our members, that it **defileth the whole body**, and *setteth on fire the course of nature*; and it is *set on fire of hell*.” – James 3:6

“let us **cleans ourselves** from all **filthiness** of the flesh and spirit, **perfecting holiness** in the fear of God” – 2 Cor. 7:1

“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 unwashed hands **defileth not a man**" - Matt. 15:16-20

Can you hear the words of God and apply them to yourself, my reader? And not to yourself only, but to your entire congregation which gathers for what is commonly called "Sunday Worship"? God is burdened about our **cleanliness** and our **holiness** which is achieved via "true religion", which affects our WORDS (Jas. 1:26-27)! God is burdened about every individual congregant's 7-day-a-week lifestyle including EVERY WORD they have spoken all week long! But people stumble into "Church" on Sunday morning expecting to meet with God... when, in truth, they are set on fire in the very flames of hell (James 3:6)! "They have cast fire into Thy Sanctuary, they have defiled by casting down the dwelling place of Thy Name to the ground" (Ps. 74:7). Many people suppose that God is pleased when impenitent sinners attend Church on Sunday, thinking, "At least they went to Church." If they only knew that it is at this point - when sinners "faithfully attend Church", God is all the more infuriated!

The Spiritual Activity of the Once-Born and Backslidden

"And *the tongue is a fire*, a world of iniquity: so is the tongue among our members, that it **defileth the whole body**, and *setteth on fire the course of nature*; and it is *set on fire of hell*." – James 3:6

Unclean people think to worship God while they stand a-blaze in the fiery passions of hell! Aye, they belong to the congregation below and not the congregation which is from above. Unclean persons think to gain favor from God by a faithful attendance to "Church" on Sunday, but they, disfavoring God, stand among God's holy people in the repulsive condition which James named, **a defiled body**. Unwittingly, because such men are ignorant of *The Clean & Unclean Laws in New Testament Reality*, they render the assembly of God unacceptable by their defiled bodies ("*I will receive you*"-2Cor.6:17). Unwittingly, they set on fire the course of nature all around them! Do you think that God is pleased with lip-service and mouth-worship, while the heart is utterly unclean before the Lord? Speaking on this wise, the Lord said,

"Forasmuch as this people draw near Me with **their mouth**, and with **their lips** do honour Me, but have removed **their heart** far from Me, and their fear toward Me is taught by the precept of men: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." – Isaiah 29:13-14

The threat has come to pass already! Unclean men gather in Churches they call "Sanctuaries" expecting to be received by The Sanctified One – God Almighty – all the while they are in utter contradiction to the rules of acceptance laid forth by the Lord: *The Clean & Unclean Laws in New Testament Reality*. It is the precept of men that has taught them so to do, for their wisdom has perished and their understanding is hidden. Most of these Sunday-worshippers live 7-day-a-week lifestyles of hell-fire defilement, and they want to spend an hour with the God of heaven who dwells in unapproachable holiness!?

Cleanliness in the Totality of our Human Faculties

The Lord Jesus said,

"Either make the tree good, and his fruit good; or else make the tree **corrupt**, and his fruit **corrupt**: for the tree is known by his fruit. O generation of vipers, how can ye, *being evil, speak good things?* for *out of the abundance of the heart the mouth speaketh*. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the Day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." – Matthew 12:33-37

Do you see the reason behind God's burden, my reader? Do you see why God is burdened about our WORDS? **True** religion, **clean** religion, **pure** religion, and **undefiled** religion affects the words of the individual (James 1:26-27)! "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37), Christ said. He was pointing to the evidence of true religion: 7-day-a-week worshippers of God! A wise man once said, "What do you talk about all day long... that is your "god"?" For, indeed, "out of the abundance of the heart the mouth speaketh!" Therefore all men who have clean hearts speak clean words! Where Christ dwells Christ will be heard (Eph. 3:17)! And all men whose hearts have become the Temple of God ("*ye are the Temple of God*"-1 Cor. 3:17), even they, exclusively, are welcome in the New Testament assembly which is, collectively speaking, the arena which becomes the New Testament Temple of God ("*there am I in the midst of them*"-Matt.18:20). The instrument of the mouth is the tongue, and the tongue speaks forth that which comes from the heart, and those things which proceed out of the mouth do, as James said, "**defileth** the whole body", or as Christ said, justify the whole man (Matt. 12:37)! Is this in your New Testament vocabulary, brethren? We must study to shew ourselves approved unto God and **undefiled** in worship! If the tongue can **defile** us then we must do as James commanded, "**purify** [our] hearts" (James 4:8)! Not just our hearts but everything: the *heart, mind, conscience, soul, and body* (1 Thess. 5:23-24)! We need cleanliness in the totality of our human faculties! If we have doctrines of truth which are teaching ways of New Testament purity, holiness, and cleanliness, the washing and cleansing power of God results in a "**pure heart**" (1 Tim. 1:5, 2 Tim. 2:22, Matt. 5:8, 1 Peter 1:22), a "**pure mind**" (2 Peter 3:1), a "**pure conscience**" (1 Tim. 3:9, 2 Tim. 1:3), "**a purified soul**" (1 Peter 1:22), and all this, therefore, is "**pure and undefiled religion**" (James 1:27) in the sight of God! Purity is expressed in all actions of the person: "In *word, in conversation, in charity, in spirit, in faith*", because "*our conversation is in heaven*" from whence cometh our *purity and holiness* (1 Tim. 4:12, Php. 4:20).

"But whoso looketh into the perfect Law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. **Pure religion and undefiled** before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself **unspotted from the world.**" – James 1:25-27

"And *the tongue is a fire*, a world of iniquity: so is the tongue among our members, that it **defileth the whole body**, and *setteth on fire the course of nature*; and it is *set on fire of hell.*" – James 3:6

Does "**pure and undefiled religion** in the sight of God" have nothing to do with *the tongue*? Or is *the tongue* the very means by which men are **spotted, defiled**, and made **unholy** (Jas. 3:6)? The tongue IS the member that is able to spew-out the filthiness of the world to the defilement of our bodies! The tongue is able to let loose rivers of poison from the members of our fallen bodies (Col. 3:5)! Paul called the human body, "the body of this **death**" (Rom. 7:31). In another place the body is called, "**corruption**" (1 Cor. 15:50). Therefore the terms of present-progressive salvation were: "walk in the Spirit, and ye shall not fulfill *the lust of the flesh*" (Gal. 5:16). Walking after the flesh is a walking in the **uncleanness** and **corruption** of spiritual death: the natural man (Rom. 8:6, 1 Cor. 2:14, 1 Cor. 3:3). Salvation is walking as Christ and in Christ (Php. 1:19, Col. 2:6), as one that is **alive** from the **dead** through Him (Rom. 6:13)! Considering salvation and damnation in these terms, the scripture concludes: one who is "beset" (Heb. 12:2) by the flesh will forfeit a "good conscience" (1 Tim. 1:5, 19, 1 Peter 3:21) for an "evil conscience" (Heb. 10:22), a "**sprinkled**" clean "conscience" and heart (Heb. 10:22) to a mind and conscience that "is **defiled**" (Titus 1:15-16), a "**pure conscience**" to another "rule" with them who "mind earthly things" (1 Tim. 3:9, Php. 4:16, 19), a pure mind to become one of the "men of **corrupt** minds, reprobate concerning the faith" (2 Tim. 3:8). A pure mind exists in a man that is affectionate toward things in heaven, as Colossians commanded: "Set your affection on things above not on things on earth" (Col. 3:2). Spiritual vision coming from this holy place "is **pure**, enlightening the eyes" (Prov. 16:6, Psalm 19:9).

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him **in peace, without spot, and blameless**" (2 Peter 3:14).

"But as He which hath called you is HOLY, so be ye HOLY in **all manner of conversation**" (1 Peter 1:15).

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are **pure**, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, **think on these things.**” - Php. 4:8

“And **whatsoever ye do** in word or deed, **do all** in the name of the Lord Jesus, giving thanks to God and the Father by Him” (Col. 3:17).

You see, my brethren, we must be “fashioned” (1 Peter 1:14) after the “bowels” (Col. 3:12) of Christ Jesus in our inner man, for “we have the mind of Christ” (1 Cor. 2:16). “But as He which hath called you is HOLY, so be ye HOLY in all manner of conversation” (1 Peter 1:15). Is not the greatest benefit of our faith “that Christ may dwell in [our] hearts” (Eph. 3:17)? Yes, it is! And this experience does clean the totality of our human faculties so that they are operated by the indwelling and Living Christ! So that, according to Colossians 3:17, “whatsoever we do in word or deed”, it is all in the Name/Person of the Lord Jesus Christ! Is not all our hope and glory “Christ in you” (Col. 1:27), as Paul said? Thus our thought-life must be “pure” (Php. 4:8). Oh, my reader! Give diligence and heed the solemn duty to walk in the outworking of grace and pure religion!

“Let no **corrupt communication** proceed out of your mouth, but that which is *good* to the use of *edifying*, that it may minister *grace* unto the hearers. And **grieve not the Holy Spirit of God**, whereby ye are sealed unto the day of redemption.” – Ephesians 4:29-30

It was written, “how oft did they provoke Him in the wilderness, and grieve Him in the desert” (Psalm 78:40)! Paul called it “corrupt communication”, in Ephesians 4:29. This is because **filthiness** or **corruption** is that which **defiles** (Jude 8). Sinning by word or speech is, therefore, a “**filthy communication** out of [the] mouth” (Col. 3:8). All kinds of sinful talking is “**filthiness**” and “**foolish** talking” (Eph. 5:4), according to scripture. This is anything carnal that does not give edification and grace (Eph. 4:29), is called in Eph. 4:29 as “**corrupt communication**”. James said, “Wherefore lay apart all **filthiness** and superfluity of naughtiness, and receive with meekness the engrafted **word**, which is able to save your souls” (Jas. 1:21). Laying apart all filthiness in the book of James means, to plug-up and mortify all sinful emotions which motivate sinful speeches (see James 1:19-20). A bridled tongue is one that is not given to the “superfluity of naughtiness”, which means: *the overflowing of wickedness*. Filthiness is wickedness, wickedness is uncleanness, uncleanness defiles, therefore a bridled tongue is a religion of **power** (Rom. 1:16) that keeps one “**pure and undefiled**”, and, therefore, “**unspotted** from the world” (James 1:26-27). The gospel is to be obeyed (2 Thess. 1:8), and when it is obeyed by faith (1 Peter 1:17) it makes men obey by word and deed (Rom. 6:16); thus, “We are kept by the power of God through faith” (1 Peter 1:5). Whosoever is kept by the power of God is also kept from **the defiling spots of uncleanness**, this is for sure! If men will be damned it is because they followed in the footsteps of those men who grieved God (Heb. 3:17), who erred in their heart (Ps. 95:10), who spoke sentences of *murmur* and *disputing* (1 Cor. 10:10, Php 2:14-15), which is, in other words: “**corrupt communication**” (Eph. 4:29)! Let it not be said of us, “But they rebelled, and *vexed His Holy Spirit*: therefore He was turned to be their enemy, and He fought against them” (Isa. 63:10).

Oh that we would not be like the damned, to whom it was spoke: “a people that do err in their heart, and they have not known My ways” (Ps. 95:10)! God is grieved at once single sentence of uncleanness proceeding out of the mouth so much so that men died for it (1 Cor. 10:10)! It is a “superfluity of naughtiness”, an overflow of carnal imagination made possible by a faithless heart which refuses to “obey His voice” (Heb. 3-4) or “receive with meekness the engrafted word” (James 1:21). My reader, are you allowing Christ to save you “with the washing of water by the word” (Eph. 5:26)? If we receive with meekness the engrafted word we will not experience the overflowing of wickedness, we will not grieve God, and thus He will not destroy us for the error of our hearts (Ps. 95:10) – the heart will remain **clean**. “Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness” (2 Peter 3:17). Words do weary God (Mal. 2:20), my reader, especially the thought-life or verbalized-expressions which come from a heart of faithlessness and fearlessness (Deut. 7:17), an “unmindful” forgetting that God is a holy and terrible One (Deut 32:18-20). Beware lest we also undergo what happened to them, of whom it was said, “they are a very froward generation, children in whom is no faith” (Deut. 32:20). And again, “Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the LORD saw it, He

abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very forward generation, children in whom is no faith” (Deut 32:18-20). Evidently, it was no small thing to weary and grieve God (Isaiah 7:13, 63:10).

The Lawful Terms Which Communicate the Operation of NT Redemption

*The shadows of Old Testament Law have gloriously faded away,
The Son of God hath risen like the brightness of noon day.
Every shadow which typologically depicted any act of saving grace,
Is gloriously fulfilled by Jesus Christ in a Heavenly Place!*

Even though the New Testament is a “Better Covenant” with “Better Promises”, and even though the NT is inexplicably the long awaited dawn of “reformation” (Heb. 8:6), let us understand the terms: the dawn of salvation is still described in the ceremonial term -- “cleansing” (Acts 10:15, Titus 2:5-7, 1 Pet. 1:18-19, Heb. 7:26-27)! The dawn of salvation in Jesus Christ is still described in the ceremonial terms consistent with *The Clean & Unclean Laws* in their New Testament Reality! My reader this should give us some p-a-u-s-e.

Do we, the Gentile Church, think to understand the glorious work of salvation in Jesus Christ while remaining estranged from the ceremonial and Jewish language used by the inspired writers of the New Testament?

Without being enriched by the word-usage, language, and meaning of the Law, the under-privileged and poor Gentiles (who for past ages were “*aliens from the commonwealth of Israel*”-Eph.2:12) will be guided by the bias of their ideologies and life-experiences without even knowing it. Just because a text appears to be “such and such”, relativistic misinterpretations reign! That which was meant to be clear and objective has turned unintelligible and relative for the most part. My reader, did you know that the Old Testament existed so that we might *understand* the New Testament?

God invested in centuries of work to explain and exemplify what He *thinks, feels, and does* in relationship to **unclean things**, especially in one of the nine places or persons which were The Church, typologically and historically speaking. These relationships (being long established) explain and exemplify how we are to understand their New Testament parallel – how God does, likewise, as the OT examples, *think, feel, and act* in the New Testament situations! The Old Testament passed away because it lacked eternity and sufficiency, specifically because its ceremonies were *earthly* instead of *heavenly* (for the earthliness and carnality of the OT see Heb. 9:9, 10:1-4, 22, Gal. 4:3, 9, Col. 2:20), but these *shadows* do declare and explain the attributes of NT *realities* (which are heavenly and eternal), *realities* which are unfathomable without their *shadows* (see Col. 2:9-17, Heb. 8:1-6, 9:23-24).

Scriptural truth is to be ingested that we might live and move by the energies of it (“*the word of God is quick and powerful*”-Heb.4:12)! Therefore just as the Old Testament saints learned that **unclean things** were AMBOMINABLE to God (which means: hateful, unbearable, disgusting, and infuriating), and just as Old Testament saints learned what happened when they “TOUCHED” these “*things*”, even so, we, in the Gentile Church Age, need to live towards God according to the paralleling New Testament realities applied by the inspired writers! The Old Testament saints knew that God abhorred that which was “unclean” about a “thing”, and if the abhorrent “thing” was touched by the Israelites the God-forsaken qualities of the “thing” became their identity before God (they became “unclean” like the “unclean thing”)! While understanding that this is how God *thinks, feels, and acts* toward “**unclean things**” – toward **filthiness, pollution, corruption, defilement, spots, and blemishes** – the foregone sections which defined these terms in New Testament reality acquire meaning and life in our personal walk with God. With these truths properly realized by Christians, our behavior toward unclean things will resemble the behavior of Old Testament saints depicted in the biblical and historical situations which serve as our examples. “All scripture is given by inspiration of God, and is profitable for doctrine, for

reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim. 3:16).

Having just surveyed the terms of *uncleanness* in New Testament reality and, consequentially, being sobered thereby, we must also discover the terms of *cleanness* in New Testament reality. Having comprehended how God *thinks, feels, and acts* towards “**unclean things**”, we must, moreover, comprehend how God *thinks, feels, and acts* toward “**clean things**”! Just as our souls have been animated to *feel the uncleanness* of the “**unclean thing**”, and, thus, we have acquired a godly hatred for the God-abominated entity, even so, also, we must be animated to *feel the cleanness* of the “**clean thing**”, and, thus, acquire a godly admiration for the God-adored entity. Think of it, my reader! When unclean things are present God refuses to draw near! By the sheer magnitude of God’s displeasure, hatred, and holy disgust He refuses to draw near! But, on the contrary, what does God *think, feel, and act* when and if the place and persons before Him are biblically **separated, un-TOUCHED by uncleanness, and perfected in holiness!**? God’s *displeasure* would turn to *delight*, His *hatred* to *happiness*, and His *disgust* to *devoutness!* God said, “I will receive you”! Antithetical to the hatred whereby God forsook men and refused to draw near, God will embrace us and hush every disconsolate fear! If we are biblically *separated* we are, from God, *inseparable!* And if we have come into agreement with what God calls *clean* (via repentance and faith, personally and corporately), God will presently and continuously *cleanse us* as a consequence of His abiding presence *among us* and *within us*, hallelujah!

Henceforth, my reader, we should be filled with holy amazement every time the inspired writers of the New Testament communicate the operation of redemption for Christians as a **cleansing, hallowing, purifying, purging, sanctifying, washing, and sprinkling!** Being thus *identified* by the infallible and inerrant word of God, it is, to wit, we might come to a holy realization of our *identity* in Christ! It is, to wit, we might approach God in the confidence that we are: “**the cleansed**”, “**the hallowed**”, “**the purified**”, “**the purged**”, “**the sanctified**”, “**the washed**”, and “**the sprinkled**” (“*Blessed is the nation whose God is the LORD; and the people whom He hath chosen for His own inheritance*”-Ps. 33:12)! It is, to wit, we might approach God with the feeling that we are welcomed and invited, as objects of His delight and children of His happiness, to whom God has pledged Himself in terms of endearment, saying, “I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty” (2 Cor. 6:17-18)! One might be inclined to emphasize The Doctrine of Separation to convey all that mankind must be set-apart-from, but God does furthermore emphasize the blessings and benefits which mankind can be set-apart-unto!

God’s Abiding Presence: “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

God’s Abiding Presence via The Tabernacle: “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

Every Israelite Becoming God’s Prized Possession: “I am the LORD your God, which have **separated** you from other people...I have **separated** from you...And ye shall **be holy UNTO ME**; for I the LORD am holy, and have **severed** you from other people, **THAT YE SHOULD BE MINE.**” – Lev. 20:22-27

Every Nazarite Becoming God’s Prized Possession: “...when either man or woman shall **separate themselves** to vow a vow of a Nazarite, **to separate themselves UNTO THE LORD**” – Num. 6:2

Every Levite Becoming God’s Prized Possession: “Thus shalt thou **separate** the Levites from among the children of Israel: and the Levites **SHALL BE MINE.**” – Num. 8:14

Every Priest Becoming God’s Top-Tier Prized Possession: “And this is the thing that thou shalt do unto them **to hallow them, TO MINISTER UNTO ME** in the Priest’s Office: ...thou shalt **consecrate** Aaron and his sons.” - Ex. 29:1, 9

By way of *cleansing, hallowing, purifying, purging, sanctifying, washing,* and *sprinkling*, **separation** is salvation in New Testament reality (existing in three progressive stages: *initial, present-progressive,* and *final*)! This salvation is a sanctification via man-to-God unification and cohabitation, as it is written. This means that when mankind is **separated** --- it is so that, God said, “**YE SHOULD BE MINE**” (Lev. 20:26)! God said, “ye shall be **holy UNTO ME**; for I the LORD am **holy**, and have **severed** you from other people, **THAT YE SHOULD BE MINE**” (Lev. 20:26). Whether the scripture is speaking of Israel (Lev. 20:22-27, Lev. 15:31), the Nazarites (Num. 6:2), the Levites (Num. 8:14), or the Priests (Ex. 29:1, 9), **the principle motivation for separation** is the same – the **separated** individual is a beneficiary of God’s Presence for Divine purposes! In and through these biblical and historical events we, the Gentile Church Age, are enabled to understand the significance of salvation through Jesus Christ, The Priest after the order of Melchisedec.

In what shadow-to-reality are Christians set-apart-unto GOD?

The Tabernacle/Temple: “And thou shalt take **the anointing oil**, and **anoint The Tabernacle**, and **all that is therein**, and shalt **hallow it**, and **all the vessels** thereof: and **it shall be holy**. And thou shalt **anoint the altar** of the burnt offering, and **all his vessels**, and **sanctify** the altar: and it shall be an altar **most holy**. And thou shalt **anoint the laver** and his foot, and **sanctify it**. And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and **wash them with water**. And thou shalt put upon Aaron **the holy garments**, and **anoint him**, and **sanctify him; that he may minister unto Me in the Priest's office**. And thou shalt bring his sons, and **clothe them with coats**: And thou shalt **anoint them**, as thou didst anoint their father, **that they may minister unto Me in the Priest's office**: for their **anointing** shall surely be an everlasting Priesthood throughout their generations. Thus did Moses: according to all that the LORD commanded him, so did he.” – Exodus 40:9-16

A Time of Restoration: “And said unto them, Hear me, ye Levites, sanctify now yourselves, and **sanctify The House of the LORD** God of your fathers, and **carry forth the filthiness out of The Holy Place**. For our fathers have trespassed, and done that which was evil in the eyes of the LORD our God, and have forsaken Him, and **have turned away their faces from The Habitation of the LORD**, and **turned their backs**. Also they have *shut up the doors* of the porch, and *put out the lamps*, and *have not burned incense nor offered burnt offerings* in the holy place unto the God of Israel. Wherefore the WRATH of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes. For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. Now it is in mine heart to make a Covenant with the LORD God of Israel, THAT HIS FIERCE WRATH MAY TURN AWAY FROM US.” – 2 Chronicles 29:5-10

When men are set-apart-unto God via regeneration in New Testament salvation, it is likened to how The Temple of old was set-apart-unto God (1 Cor. 3:16-17, 6:15-20, Heb. 3:6, 1 Pet. 2:4-6, Eph. 2:19-22). The Tabernacle and all the objects within were **hallowed** by the **anointing oil** to wit that it would become *a desirable haven* in which God would reside. Even so Christians, individually speaking, have become set-apart-unto God as a “The Temple of the Holy Ghost” (1 Cor. 6:15-20): a place desirable to God, and a material housing used to adorn God’s presence on earth. Just as the Levites were purchased by the blood of the firstborn of Egypt (Num. 8:14-18), the bodies of individual Christians were “bought with a price” to become the property in which God’s resides in NT reality like the OT shadow, The Temple (1 Cor. 6:15-20). Furthermore all Christians (collectively speaking via Christian assemblies), gather together to become “a spiritual House” (1 Pet. 2:4-6) and a “Holy Temple” (Eph. 2:21) for the Lord. This means that when Christians come together in a Christian assembly, the gathering exists in *reality* like as the *shadow* exemplified in “The Temple of the Living God” via the Old Testament (2 Cor. 6:16-17) --- a gathering which was built for and existing so that, shockingly, the presence of GOD’s GLORY would dwell in the midst of it (“*the glory of the LORD filled the Tabernacle*”-Ex.40:34, “*the glory of the LORD had filled the House of the LORD*”-1Kings8:10-11)! Each individual Christian is called to assemble together with one another in spiritual unity, with every member of the body of Christ joined together like the stones of The Temple were “buidled together for an Habitation of God” in the Old Testament (Eph. 2:19-22), a place where God’s glory dwelt. The plurality of God’s people is in view here, in Ephesians 2:19-22 and 1 Peter 2:4-6. ALL the saints, together, “are built up a spiritual House” in which the Spirit of God delights to take full possession and habitation within (1 Pet. 2:5-6), as long as they, like Hezekiah, “carry forth” all “filthiness” out of **The Holy Place** (i.e. the place at which

the NT saints have gathered together; see 2 Chron. 29:5-10, 2 Cor. 6:16-7:1). When and if the assembly of NT saints do, as the scripture commands, “cleanse [themselves] from all filthiness of the flesh and spirit”, the earthly location at which we have gathered as a congregation does then become The Holy Place of the New Testament, The House of the LORD, a place in which the glory of the LORD does appear and abide!

As God said to Abraham, “Get thee out” (Gen. 12:1), as Moses said to the remnant of The Church of his day as it suffered an insurrection of apostasy, “Get you up” and “Depart” (Num. 16:24, 26), and as Isaiah called to The Church of his day, saying, “Depart ye, depart ye, go ye out from thence, touch no unclean thing; go out of the midst of her; be ye clean, that bear the vessels of the LORD” (Isaiah 52:11), even so now, in the 21st century, the clarion call goes forth again, saying, “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing”... but will we understand the promise of God, “I will receive you” (2 Cor. 6:17)!? Will we seek holiness, separateness, and cleanliness for the purpose that we would become, like the OT Tabernacle and Temple, an habitation of the glory of the LORD (Eph. 2:19-22)? For this supreme end we have been set-apart-unto God, but will we reckon with the conditions laid upon us by scripture? Will we understand that the Old Testament Temple, its belongings, and its personage had to be HOLY, as Isaiah was careful to articulate the holy calling in correlation to a specified people, “ye...that bear the vessels of the LORD” (Isa. 52:11)? Will we finally realize that the OT Temple existed so that we might *understand* the NT Temple (“*For where two or three are gathered together in My Name, there am I in the midst of them.*”-Matt.18:20)? In the New Testament, not only are Christians identified as the very stones of the Temple and its belongings, but we are the Priesthood as well! Therefore we, as stones (Eph. 2:19-22), as Lampstands (Matt. 5:14, Lk. 12:35, Rev. 1:20, 2:1, 11:4), and as Priests (1 Pet. 2:9, Rev. 1:6) MUST BE CLEAN & HOLY! To what end?

All this is to the end that we might experience the full volume of salvation as it was promised to us in the Covenant Agreement through Jesus Christ (“*the glory which Thou gavest Me I have given them*”-John17:22). Christians, like the OT Priests, the Levites, and the Temple, have been set-apart unto God for the Divine Purposes of His glory (“*I in them, Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me*”-John17:23)! But, alas, if there is **uncleanness** present this purpose is frustrated! Think of it, my reader, what if the people of Israel didn’t fulfill what God commanded of Moses, saying, “**Sanctify** them...let them **wash** their clothes” (Ex. 19:10), would the people have been *acceptable* unto God nevertheless? Nay. The people would have been rendered *unacceptable* and the Old Covenant wouldn’t have commenced! Furthermore, what if the people were not **sanctified** via the **blood-sprinkling** of sacrifices (see Ex. 24:6-8), would the people have been *acceptable* to God nevertheless? What if the High Priest was not qualified by **water-washing** in the holy place (Lev. 16:24), would the offering on the Day of Atonement have been *acceptable* nevertheless? What if the Priesthood were not **water-washed** to perform the daily sacrifices in the Tabernacle/Temple (Ex. 30:17-21), would they have been *accepted* nevertheless? What if the Tabernacle/Temple itself had no **Washing Laver** between the tent of the congregation and the altar (Ex. 40:1-8), what would have happened to the vocation of the Priesthood which was intended to perform the daily ministration of ceremonial atonement before God Almighty? What if the Priesthood was not **hallowed, anointed, washed, and sprinkled** with **oil, water, and blood**, and what if they were not arrayed in **holy garments** as the scripture prescribed (Ex. 29:1-21, 40:9-16), would the wrath of God against sin still have been legally *directed away* from the Israelites and, rather, *unto* the sin-burdened bodies of dead animals which were laid upon the Priestly altars? The Priesthood had garments to wear which were – “*for glory and for beauty*” – and God said, “**anoint them**”, “**consecrate them**”, “and **sanctify them**”, “that they may minister *unto* Me in the Priest’s office” (Ex. 28:39-43), but what if this consecration and sanctification had never happened? What if, in this very specific way, the Priesthood had not *kept* their garments glorious and beautiful, perfected in holiness? Furthermore, also, what if the Levites (who were the special property of God above the average Israelite) did not obey the command, “**separate** the Levites” (Num. 8:14)? The Lord commanded, “**cleanse** them”, “**sprinkle the water of purifying** upon them”, “**wash** their clothes”, “and so make themselves **clean**” (Num. 8:6-7), but if the Levites were not “**purified**” in this way (Num. 8:21)... would they have been *acceptable* to the LORD nevertheless?

Now in the New Covenant (“*the time of reformation*”-Heb.9:10) we have been liberated from the requirements of an earthly sanctification via water-washings, oil-anointings, and material garments--this is true, but we are NOT liberated from the

requirements of a heavenly sanctification via *the reality* of Old Testament shadows which are, nevertheless, **water-washings**, **oil-anointings**, **blood-sprinklings**, and **garment-beautifications**! This is because our liberation from the Earthly Ceremonial Law came by a FULFILLMENT of the Heavenly Ceremonial Law, thus did Jesus of Nazareth arise from the grave and ascend into Heaven as The Great High Priest (Heb. 4:14-15)! Because of this, redeemed men of the Gentile Church Age are “**washed**”, “**sanctified**”, and “**justified** in the Name of the Lord Jesus” (1 Cor. 6:11). My reader, they must be! Gentile Christians have become “a royal Priesthood” in the sight of God (1 Pet. 2:9), therefore if they are not “**washed**”, “**sanctified**”, and “**justified**”, their Priesthood would be delinquent and their wrath-absorbing ministerial activity towards God would be rejected, just as it would have been in the parallel situations of the Old Testament. You see, my reader, the redeemed men of the New Testament have been **water-washed** (“*the washing of regeneration*”-Tit.3:5), **oil-anointed** (“*the anointing*”-1Jn.2:27), **blood-sprinkled** (“*the blood of sprinkling*”-Heb.12:24, “*the sprinkling of the blood of Jesus Christ*”-1Pet.1:2), and **Priestly-garment-adorned** (“*white raiment*”-Rev.3:18, “*beautiful garments*”-Isa.52:1, “*white robes*”-Rev.7:13-14, “*fine linen*”-Rev.19:8,14); and, furthermore, just as **the stones** and **materials** of the Tabernacle/Temple needed to be likewise **sanctified** and of a certain grade of dignity, even so saints must be (see 1 Cor. 6:15-20, 1 Cor. 3:10-17, Heb. 3:6, 1 Pet. 2:4-6, Eph. 2:19-22)! Therefore as Priests (“*a royal Priesthood*”-1Pet.2:9) our ministerial activity is, namely, “*the sacrifice of praise to God*” (Heb. 13:15-16), hallelujah!

My reader, pause and consider the significance of the scripture citations laid forth in the former paragraph. The experience of salvation in the New Testament is communicated to us, the Gentiles, as **water-washing**, **oil-anointing**, **blood-sprinkling**, **Priestly-garment-adornment**, and **Temple-stone-dignity** because the Old Covenant was an Earthly Infrastructure of Salvation made after the similitude of a Heavenly Infrastructure of Salvation. Therefore the Missionary Circuit of Jesus Christ from heaven-to-earth and earth-to-heaven was for the accomplishment of sacrificial atonement conducted by a High Priest (Heb. 7:26-28) to the end that something would happen that had never happened before – human blood would be sprinkled upon the infrastructure of salvation in the heavenly realm of immaterial and eternal things (Heb. 9:16-24). This blood merited the cause of humanity’s resurrection from death, their ascension from earth-to-heaven, and their co-glorification with Jesus Christ in the **Offices** which belong to Him (“*Unto Him that loved us, and washed us from our sins in His own blood, and hath made us Kings and Priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen.*”-Rev.1:5-6, Rom.8:17), namely because this blood was from a substitutionary sacrifice. A substitutionary sacrifice--my reader, have you comprehended its significance!? Jesus Christ was a sin-burdened human body for the purpose of human redemption (Heb. 9:11-15) in a ceremony which began on earth to be conjoined in the operation of redemption which existed in heaven – thus we see the commencement of the New Covenant (“*Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to Him that appointed Him, as also Moses was faithful in all his House.*”-Heb.3:1-2)! This is a wondrous redemption, which now is, and it is altogether unintelligible without the foregone ages of tutoring which God mercifully provided in the Testament which is now called “Old”. Even so now, because of the “New”, the Earthly Infrastructure of Salvation in all its glory is accounted as mere *shadows* in comparison to the glory that surpasses it! “For even that which was made glorious had no glory in this respect, by reason of the glory that excellet. For if that which was done away was glorious, much more that which remaineth is glorious” (2 Cor. 3:10-11)!

All this being said, let us understand the language of human redemption! How that, upon conversion, redeemed mankind is instantaneously **water-washed** (“*the washing of regeneration*”-Tit.3:5), **oil-anointed** (“*the anointing*”-1Jn.2:27), **blood-sprinkled** (“*the blood of sprinkling*”-Heb.12:24, “*the sprinkling of the blood of Jesus Christ*”-1Pet.1:2), **Priestly-garment-adorned** (“*white raiment*”-Rev.3:18, “*beautiful garments*”-Isa.52:1, “*white robes*”-Rev.7:13-14, “*fine linen*”-Rev.19:8,14), and **Temple-stone-dignified** (“*gold, silver, precious stones*” – 1 Cor. 3:10-17, 2 Tim. 2:20-21, Rev. 21:9-21, 1 Pet. 2:4-6, Eph. 2:19-22, 1 Cor. 6:15-20, Heb. 3:6) because of the indwelling of Jesus Christ within the soul of man (which is the accomplishment of imputed righteousness). This is true, gloriously true! But even though all of these *attributes of redemption/sanctification* are past-tense experiences accomplished at the instance of true conversion to Jesus Christ, they can be forfeited anytime thereafter. In the Old Testament, for example, even though the people of Israel were at one time **sanctified** according to the commandment of God (Ex. 19:10), they could become unsanctified at any time thereafter. Even though the people were **sanctified** via **blood-sprinkling** (Ex. 24:6-8), they could profane and forfeit that sanctification any time thereafter. Therefore like as the Old Testament Priesthood had to *presently* and *progressively*

maintain their **sanctification** of **water-washing** on a *daily basis* (Ex. 30:17-21), so must the New Testament Priesthood be presently and progressively **cleansed** and **washed** (1 Jn. 1:9, 2 Cor. 7:1, Heb. 10:22). Think of it, my reader. Just because the Old Testament Priesthood was **hallowed**, **anointed**, **washed**, and **sprinkled** with **oil**, **water**, and **blood**, and **adorned** with **holy garments** (Ex. 29:1-21, 40:9-16), they forfeited the attributes of their sanctification the day they TOUCHED THE UNCLEAN THING! Therefore the shadow-to-reality doctrines of holiness beg the New Testament Priesthood to understand that...

We, as Believers, have a faith to keep – Col. 1:23, Matt. 24:13, John 15:9-10, Acts 11:23, 14:22, Rom. 2:7, Heb. 3:6, 3:14, 4:14, 10:38, Rev. 2:10

We, as Priests, have garments to keep in the beauties of holiness – Christ's Righteousness: Matt. 17:2, Mk. 9:3, Lk. 24:4; A Standard of Acceptability: Rev. 7:13-14, 19:8, 14; The Need of Keeping One's Garments Holy: Rev. 3:4, 18, 16:15, Jude 1:23, Matt. 22:11-12, Eph. 5:25-27

We, as Priests, have daily sacrifices to maintain before God – An Individual & Personal Sacrifice: Rom. 12:1-2, Gal. 2:20, 5:24, Rom. 8:13, 1 Cor. 15:31; A Collective & Corporate Sacrifice: Rom. 15:15-19, 2 Cor. 6:17-18; Priestly & Ministerial Sacrifices: Heb. 13:15-16, 1 Pet. 2:5, Php. 4:18, Rev. 8:3-4

We, as Priests, have a blood-sprinkling and a water-washing to keep, whereby we might daily draw near to God in the New Testament Most Holy Place – In the New Testament Code of the Priesthood there is a **holy washing** and a **holy water** like as the OT type (Lev. 16:24, 26, Ex. 30:20-21, 40:12), and only this **washing** is for the NT holy place called, the “House of God” (see Heb. 10:19-25), which is namely, “the assembling of ourselves together” (Heb. 10:25, Matt. 18:20, Jn. 5:21)! So my reader, what about you? Are you “**washed with pure water**” so that you might “**draw near**” with assurance that your presence in the House of God will not defile it (Heb. 10:22, 1 Cor. 3:17)? No Hebrew Israelite would have “boldness”, or fearlessness, “to enter into the holiest” of the New Testament House of God without the **ceremonial preparations** which God has mercifully provided (Heb. 10:19-22). After being “**washed**” and “**sprinkled**” (Heb. 10:22, 1 Pet. 1:2), then they would have boldness to stand before God; because they were made ceremonially qualified they will not die (“*they shall wash with water, that they die not*”-Ex.30:20-21). Therefore, my reader, there is a NT “**washing**”, without which no man can become a part of the Spiritually-Organic House of God, and it is called “**the washing of regeneration**” (Titus 3:5)! Yes, and also, there is a ministration of Church officers (Eph. 4:11) who are gifted and employed in a Divinely-empowered task (Eph. 4:8, 12, 1 Cor. 3:5-10), a task which they, through the Lord, “labour” to accomplish (1 Cor. 3:9, 2 Cor. 11:2, Col. 1:28-29) what Christ died to accomplish (Col. 1:22, Jude 24), so that through Holy-Ghost preaching (2 Tim. 1:14), otherwise known as the “**washing of water by the word**” (Eph. 5:26, Col. 1:28-29, John 7:38, 15:3), the Bride would be beautified into an acceptable condition when she is finally presented to Christ (Eph. 4:26-27, 2 Cor. 11:2)! Such a great Bride must be prepared and made ready (Rev. 19:7)! She must be ceremonially, spiritually, and gloriously arrayed, even so. “Awake, awake; put on thy strength, O Zion; put on thy beautiful garments” (Isa. 52:1)! God help us to see these things! God help us to reorganize our lives to obtain them! God help us to come together as saints, for we NEED each other!

We, as “God’s People”, have a holiness, a sanctification, a separation, a consecration to maintain – Holiness & Sanctification via Initial Conversion: Eph. 1:13, Jude 1:1, 1 Pet. 1:2, 1 Jn. 2:20, 1 Cor. 1:30, 6:11, Heb. 3:1, 10:10, 10:14, Rom. 11:16, 2 Thess. 2:13; A Need to Keep-up Holiness, Separation, & Sanctification: Rom. 12:1-2 [via personal sacrifice], 1 Cor. 3:17 [individual and corporate via heavenly wisdom], 2 Cor. 13:14 [by communion with the Holy Ghost], Eph. 1:4 [by making your calling and election sure individually], Eph. 2:21 [in connection to Christ, the Corner Stone, both individually and corporately], Eph. 4:30 [by avoiding sin which grieves the Holy Ghost which means, a conversation without filthiness], Eph. 5:27 [individually and corporately so as to be an acceptable Bride], Col. 1:22 [by having present-continuous faith in the cross], Col. 3:12 [by putting on the bowels of the Lord Jesus, which are holy], Heb. 6:4-6 [by not falling away], 1 Pet. 1:15-16 [by being “as He is” in this

world], 1 Pet. 2:5 [by being a “holy Priesthood”], 1 Pet. 3:5 [by wives being subject to their husbands in the Lord], 2 Pet. 2:21 [by steadfastly keeping as in the beginning the holy commandments of God], 2 Pet. 3:11 [because of the earth burning up and the second coming of Christ], Jude 1:20 [by building up our faith], 1 Thess. 5:23-24 [by being sanctified in body, soul, and spirit unto the coming of the Lord], Rev. 20:6 [by keeping the faith], Rev. 22:11 [by being holy presently and progressively unto the end], Rom. 6:19-22 [by abounding in fruitfulness more and more unto the end], 2 Cor. 7:1 [by individual and corporate holiness unto perfection], Eph. 4:24 [by steadfastly abiding in the nature in which we have been created in Christ], 1 Thess. 3:13 [by abiding in the characterization of unblameable holiness], 1 Thess. 4:3-4 & 17 [by abstaining from fornication], 1 Tim. 2:15 [by a continuance of charity, faith, sobriety, and godly subjection to men in the Church], Titus 2:3 [by good behavior], Heb. 12:10 [by enduring chastisement], Heb. 12:14 [by keeping oneself from the defilement which springs from bitter roots], Rom. 15:16 [by individual and corporate sanctification via obedience to God in word and deed], 2 Tim. 2:21 [by living a separated life from unbelievers and backsliders with purity of heart], Heb. 10:29 [by living a lifestyle without willful sin because of a steadfast admiration of the blood of Jesus’s sanctification]

We, as “God’s People”, have a **purity to maintain** – Purification via Initial Conversion: Titus 2:14, Matt. 5:8, 1 Pet. 1:22; A Purity, Purification, & Purenness to Keep-up: 2 Cor. 6:6 [by following in the way of the apostles, whose ways are in Christ Jesus], James 4:8 [by a hatred of the world; by spiritual virginity & chastity via avoiding or being restored from spiritual adultery against God], Acts 20:26 [by preaching the full counsel of God in the scope of every individual Christian’s sphere of influenced allotted by God], 1 Tim. 1:5 [by charity], 1 Tim. 3:9 & 2 Tim. 1:3 [by conscience], 2 Tim. 2:22 [by heart], Heb. 10:22 [by pure water], James 1:27 [by pure religion], James 3:17 [by heavenly wisdom], 1 Pet. 1:22 [by the Spirit of God which enables fervent charity], 1 Jn. 3:3 [by being “as He is” in this world], Php. 4:8 [by thought, meditation, and a continual renewal of mind]

We, as “God’s People”, have a **cleansing to maintain** – Cleansing via Initial Conversion: Acts 10:15, 11:9; A Cleansing to Keep-up: 1 Jn. 1:7 [by abiding in the Light of God’s presence], 1 Jn. 1:9 [by confessing and forsaking all known sin committed against God whether past or present], Eph. 5:26 [by the washing of the word], 2 Cor. 7:1 [a cleansing which is individual and corporate for the perfection of holiness which results in Divine Reception], James 4:8 [by hands]

We, as “God’s People”, have a **purging to maintain** – Purging via Initial Conversion: Heb. 1:3, 9:14; A Purging to Keep-up: 2 Pet. 1:9 [by continually and steadfastly remembering the purging qualities of the blood of Jesus so as to abound in fruit presently and progressively], 2 Tim. 2:21 & 1 Cor. 5:7 [a purging which is both individual and corporate by keeping ourselves and The Church pure from unbelievers and backsliders]

We know that, in the Old Testament, once all the ceremonies of sanctification were accomplished in their completed forms, if they were not presently and progressively *kept-up* and *maintained*... the sanctification would have been lost. The one-time sanctification must be persevered *day by day*. “He that is holy, let him be holy still” (Rev. 22:11)! Otherwise like the old-time saints **defiled** the Temple of God, so will we! For this reason we are warned by the apostle Paul,

“Know ye not that **ye are The Temple of God**, and that **the Spirit of God dwelleth in you**? **If any man defile The Temple of God, him shall God destroy; for The Temple of God is holy, which Temple YE ARE.**” – 1 Cor. 3:16-17 [see c.f. Num. 17:12-13]

What an alarming threat by Almighty God, “him shall God destroy” (1 Cor. 3:17)! We need to understand the deplorableness of our sin in that **it defiles** the Temple of God itself, the holy place! And we need to understand the goodness of our salvation in Christ (past, present-progressive, and future) in that **it cleanses away** the wrath-kindling, love-frustrating, and glory-hindering abomination called sin! My reader, have you understood these two points in their New Testament realities?

According to salvation in Jesus Christ we have become “**the cleansed**”, “**the hallowed**”, “**the purified**”, “**the purged**”, “**the sanctified**”, “**the washed**”, “**the sprinkled**”, “**the anointed**”, “**the Priestly-garment-adorned**”, and “**the Temple-stone-dignified**”, and having been thus consecrated unto God for an instrument of His glory on earth, might I ask, where is the glory of God? The glory of the LORD has departed from the 21st century Gentile Church, my reader, but why? We have not kept the faith of God in Christ through grace – which is, namely, a keeping of **holiness**, **sanctification**, and **purification** via a *day by day* **cleansing**, **purging**, **washing**, **anointing**, **sprinkling**, and **holy-garment-adorning**, otherwise our Priestly engagement with God would be answered by fire from heaven and glory untold (“*Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the House.*”-2Chron.7:1)! Seeing that we have been appointed as sanctified and holy Priests before God Almighty in a New Testament sense (“*an holy Priesthood*”-1Pet.2:5), and, furthermore, seeing that we have failed to come before God Almighty in the terms of Divine Acceptance, our Priestly ministration has been rendered unacceptable. For this reason the glory of the LORD has departed from spiritual Israel, The Church, as it departed from the nation of Israel in the Old Testament (“*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.*”-1Cor.10:11). For this reason there is a frustration of the loving-kindness of God the Father via a Divine rejection according to the conditions laid forth in 2 Corinthians 6:14-7:1. We are not *keeping up* the heavenly ceremonies which are available in Christ, namely, the **cleansing**, the **water-washing**, the **blood-sprinkling**, and the **oil-anointing**, to name a few, therefore our sin - like **spiritual running issues**, like **spiritual leprosy**, like a **spiritual defilement of the dead** – is *defiling* the New Testament Temple of God with the same results which transpired of old! If you remember, my reader, the former section was devoted to discover the meaning of NT sin existing in the terminology of *The Clean & Unclean Laws* depicted in the Old Testament, and seeing that NT sin exists in terms of these *ceremonial defilements* shadow-to-reality, even so, also, NT salvation exists in terms of *ceremonial cleansing* via **water-washing**, **blood-sprinkling**, **oil-sprinkling**, and **oil-anointing**, to name a few, shadow-to-reality. The conclusion of the whole matter is this: If, in the New Testament, we are committing sins which aggravate God the Father’s love and repels the communion of His glory among us *like as* the aforementioned situations depicted in the Old Testament (historical situations of *ceremonial abominations* in The Church like “*running issues*”, “*leprosy*”, “*defilements of the dead*”, and “*dung*”), then we **MUST** find out the means of *ceremonial cleansing* in the heavenly realm like as the OT Israelites sought out *ceremonial cleansing* in the earthly realm!

NT Sin (i.e. Spiritual Running Issues) is Cleansed via Water-Washing: “Speak unto the children of Israel, and say unto them, When any man hath **a running issue** out of his flesh, because of his issue he is **unclean**... And when he that hath an issue is **cleansed** of his issue; then he shall number to himself seven days for his **cleansing**, and **wash** his clothes, and **bathe** his flesh in **running water**, and shall be **clean**.” – Leviticus 15:2, 13

NT Sin (i.e. Spiritual Leprosy) is Cleansed via Blood-Sprinkling, Water-Washing, Oil-Sprinkling, & Oil-Anointing: “And the LORD spake unto Moses, saying, This shall be **the Law of the leper** in the day of his **cleansing**: He shall be brought unto the Priest: And the Priest shall go forth **out of the camp**; and the Priest shall **look**, and, **behold**, if the plague of leprosy be healed in the leper; Then shall the Priest command to take for him that is to be **cleansed** two birds alive and clean, and cedar wood, and scarlet, and hyssop: And the Priest shall command that one of the birds be killed in an earthen vessel over running water: As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: And he shall **sprinkle upon him** that is to be **cleansed** from the leprosy seven times, and shall **pronounce him clean**, and shall let the living bird loose into the open field. And he that is to be **cleansed** shall **wash** his clothes, and shave off all his hair, and **wash** himself in **water**, that he may be **clean**: and after that **he shall come into the camp**, and shall tarry abroad out of his tent seven days. But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall **wash** his clothes, also he shall **wash** his flesh in **water**, and he shall be **clean**. And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil. And the Priest that **maketh him clean** shall present the man that is to be made **clean**, and those things, **before the LORD**, at the door of the tabernacle of the congregation: And the Priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave

offering before the LORD: And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the Priest's, so is the trespass offering: it is most holy: And the Priest shall take some of the blood of the trespass offering, and the Priest shall put it upon the tip of the right ear of him that is to be **cleansed**, and upon the thumb of his right hand, and upon the great toe of his right foot: And the Priest shall take some of the log of **oil**, and pour it into the palm of his own left hand: And the Priest shall dip his right finger in the **oil** that is in his left hand, and shall **sprinkle of the oil** with his finger seven times before the LORD: And of the rest of the **oil** that is in his hand shall the Priest put upon the tip of the right ear of him that is to be **cleansed**, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering: And the remnant of the **oil** that is in the Priest's hand he shall **pour upon the head** of him that is to be **cleansed**: and the Priest shall make an atonement for him before the LORD. And the Priest shall offer the sin offering, and make an atonement for him that is to be **cleansed** from his **uncleanness**; and afterward he shall kill the burnt offering: And the Priest shall offer the burnt offering and the meat offering upon the altar: and the Priest shall make an atonement for him, and he shall be **clean**.” – Lev. 14:1-20

NT Sin (i.e. Spiritual Defilement of the Dead) is Purified via Sprinkling of the Water of Separation & Washing: “And the LORD spake unto Moses and unto Aaron, saying, This is **the ordinance of the Law** which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: And ye shall give her unto Eleazar the Priest, that he may bring her forth **without the camp**, and one shall slay her before his face: And Eleazar the Priest shall take of her blood with his finger, and **sprinkle of her blood** directly before The Tabernacle of the congregation seven times: And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: And the Priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. Then the Priest shall **wash** his clothes, and he shall **bathe** his flesh in **water**, and afterward he shall **come into the camp**, and the Priest shall be **unclean** until the even. And he that burneth her shall **wash** his clothes in **water**, and **bathe** his flesh in **water**, and shall be **unclean** until the even. And a man that is clean shall gather up the ashes of the heifer, and lay them up **without the camp** in a **clean place**, and it shall be kept for the congregation of the children of Israel for a **water of separation**: it is a **purification for sin**. And he that gathereth the ashes of the heifer shall **wash** his clothes, and be **unclean** until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever. He that TOUCHETH the **dead body** of any man shall be **unclean** seven days. He shall **purify** himself with it on the third day, and on the seventh day he shall be **clean**: but if he **purify** not himself the third day, then the seventh day he shall not be **clean**. Whosoever TOUCHETH the **dead body** of any man that is dead, and **purifieth not himself, defileth The Tabernacle of the LORD**; and **that soul shall be cut off from Israel**: because the **water of separation was not sprinkled upon him**, he shall be **unclean**; his **uncleanness is yet upon him**. This is the Law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be **unclean** seven days. And every open vessel, which hath no covering bound upon it, is **unclean**. And whosoever TOUCHETH **one that is slain** with a sword in the open fields, or a **dead body**, or a **bone** of a man, or a **grave**, shall be **unclean** seven days. And for an **unclean person** they shall take of the ashes of the burnt heifer of **purification for sin**, and running **water** shall be put thereto in a vessel: And a clean person shall take hyssop, and dip it in the **water**, and **sprinkle it** upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that TOUCHED a **bone**, or **one slain**, or **one dead**, or a **grave**: And the clean person shall **sprinkle** upon the **unclean** on the third day, and on the seventh day: and on the seventh day he shall **purify** himself, and **wash** his clothes, and **bathe** himself in **water**, and shall be **clean** at even. But the man that shall be **unclean**, and shall not **purify** himself, **that soul shall be cut off from among the congregation**, because he hath **defiled The Sanctuary of the LORD**: **the water of separation** hath not been **sprinkled** upon him; he is **unclean**. And it shall be a perpetual statute unto them, that he that **sprinkleth the water of separation** shall **wash** his clothes; and he that TOUCHETH **the water of separation** shall be **unclean** until even. And whatsoever the **unclean person** TOUCHETH **shall be unclean**; and the soul that TOUCHETH it shall be **unclean** until even.” – Numbers 19:1-22

The Profitability of Sin Realized in its Spiritual Essence & Eradicated from the Life of Christians: “Dung” (Php. 3:1-9, Deut. 23:12-14): “Thou shalt have a place also **without the camp**, whither thou shalt **go forth** abroad: And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and **cover that** which cometh from thee: **For the LORD thy God WALKETH in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that HE SEE no unclean thing in thee, and TURN AWAY FROM THEE**” (Deuteronomy 23:12-14).

Where is God’s glory (John 17:22), the fullness of the stature of Jesus Christ (Eph. 4:13, Jn. 17:22-23), the beautified Bride (Eph. 5:26-27)? Where is the fullness of the gifts (1 Cor. 1:4-9), the officers of The Church (Eph. 4:8-13)? Where are the weapons of righteousness for the armies of Israel (2 Cor. 10:1-6)? There is UNCLEANNESS among us, dear saints! Uncleanness is hindering and disqualifying the wrath-absorbing activity which pertains to the New Testament Priesthood, therefore instead of the latter rain of God’s love pouring out upon us, The Church, revival tarries and wrath abides! The sins carefully detailed in the former section (sins of legal uncleanness in NT terms comparable to “running issues”, “leprosy”, “defilements of the dead”, & “dung”) are frustrating the out-pouring of the love of God the Father upon us, His sons and daughters (2 Cor. 6:16-7:1)! Aye, my reader, we are **defiling** the Temple of God (1 Cor. 3:16-17)!

We must realize the deplorableness of sin in its true essence, namely how it relates to God’s glory being repelled from the midst of God’s people, The Church. A God-absent Church means a God-absent world, my reader! Can we go another generation as a sick Church in a dying world!? We must, once and for all, comprehend the calling of God to “TOUCH NOT the unclean thing”, in its New Testament reality. We must, at last, relate to sin in the abominableness of its spiritual essence like the apostle Paul did (see Php. 3:1-9 in comparison to Duet.23:12-14), or else we will never walk in the glory of God through Christ like the apostle Paul exemplified (“*Christ shall be magnified in my body, whether by life, or by death*”-Php.1:20).

We have scores of Priests coming to assemble together in the NT House of God without washing, a crime which the OT Priesthood punished by death (Exodus 30:20-21)! In the New Testament, unconfessed sin is un-cleansed sin (1 Jn. 1:9). In the New Testament, certain degrees of unbelief is un-purged sin (2 Pet. 1:9). God calls our sin-loving and God-hating fallen nature “filthiness” (Ps. 14:3, 53:3, Rom.3:10), and shall we come before God Almighty with our garments spotted with filthiness? “ALL FILTHINESS”, it must be cleansed in the fear of God (2 Cor. 7:1)! With corrupted ways and words, sinners were not even permitted to abide upon God’s earth (“*for all flesh had corrupted his way upon the earth*”-Gen.6:12), and shall we, as “called-out ones”, enter into the House of God after having indulged in the forbidden lusts which are ceremonially abominable to God, called, “the corruption that is in the world through lust” (2 Pet. 1:4)!?

We have scores of Priests coming to assemble together in the NT House of God without their Priestly garments *kept-up* – with spots, blemishes, defilements, and filthiness – therefore because in such a condition we make our ministerial offerings to God (i.e. *the incense of prayer* and *the sacrifices of praise*), our prayers are not in one accord (Acts 1:14, 2:1, 46, 4:24, 5:12) in as much as we lack oneness with Christ who is our spiritual unity (Matt. 18:19, 1 Jn. 1:3, 5-7, Eph. 4:13, John 17:23, Col. 3:1-3), our prayers are not heard and countenanced by GOD with building-shaking and Spirit-outpouring power (Acts 4:31), and our praises are not going yonder to the end of the world with heathen-astonishing boundlessness (Isa. 24:14-16, Acts 16:25-26, 17:6, 19:18-20)!

We have scores of Christians who deign to call themselves the Bride of Christ, the glorious Church, who live lifestyles absent-minded from the glory of God in the fullness of the stature of Christ (Eph. 5:25-27, Eph. 4:4-13, John 17:20-26)!

We have scores of Christians who think their prayers are “in the Name of Jesus” simply because they uttered “in Jesus’ Name” at the end of every prayer, and yet, shockingly, their prayers are consciously oblivious to the *binding* and *loosing* powers which exist in the Name of Jesus Christ in Spirit and in truth (Matt. 18:18-20, John 14:10-14, 15:7-9, 16, 16:23-24)!

Many Churches seek sinners instead of God! Albeit The Church is not for sinners, no! The Church is not even for saints. The Church is “The House of God” --- in other words, “The House FOR God”. That which is “of God” is most certainly “for God”, all other things are secondary. Firstly, The Church is for God. Secondly, it is for God’s people. The Church is not for the salvation of sinners but the perseverance of Priestly ministry toward God; and they, the saints, are beneficiaries of God’s presence which is all of their salvation first, last, and in between! The Church is not a ministry to unconverted men, no! It is a ministry to God Almighty performed by saintly men! Many desire to meet with God on Sunday but they come to Him in un-receivable conditions and profane presuppositions, every man and his neighbor living their brand of “Christianity” with sacrilegious and pagan motivations! Christianity used to be a GOD-centered religion; now it is man-centered. The House of God used to be revered for its holiness unto God; now it’s offended and disrespected God has left the building. The God of the Bible will not become a commonality among sinners as is commonplace today, be sure of that! The God of the Bible and the biblical Christ are evidently absent from the congregations of Christianity, and why? Speaking on this wise, Isaiah the prophet said, “Thou [God] **meetest him** that rejoiceth and worketh righteousness, those that remember Thee **in Thy ways**” (Isaiah 64:5). Because we have not known “God’s ways” we have become delinquent to the title, “God’s people”. By negligence, by transgression, we have become “an unclean thing” (Isa. 64:6, 2 Cor. 6:17) in the sight of God. The word of the LORD teaches us, “because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not” (Isa. 65:12). We, alongside our “teachers” (2 Tim. 4:3), “have put no **difference** between the holy and profane, neither have they shewed **difference** between the unclean and the clean...,” therefore God says, “I am profaned among them” (Ezek. 22:26).

“But ye are a chosen generation, **a royal Priesthood**, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 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 Peter 2:9-10

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and **sprinkling of the blood of Jesus Christ**: Grace unto you, and peace, be multiplied.” - 1 Peter 1:2

“And having **An High Priest over the house of God**; Let us **draw near** with a true heart in full assurance of faith, **having our hearts sprinkled** from an evil conscience, and our **bodies washed with pure water**. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)” - Hebrews 10:21-23

The NT believers have become “a royal Priesthood” in Christ, and what are their *Priestly garments*? Or do you, to your destruction (1 Cor. 3:17), allow Priests to attend the House of God with no “linen garment” (Lev. 6:10-11)? My reader, “the fine linen is the righteousness of the saints” (Rev. 19:8), imputed and imparted through Christ! The local NT House of God will literally cease to exist if the Priesthood that attends it has “defiled their garments” (Rev. 3:4). Christ is our “Living Way” (Heb. 10:20), our “High Priest” (Heb. 10:21), and we, born from Him (Heb. 2:13, Rom. 8:29, Ex. 28:1), are employed in His everlasting order; the order of Melchizedek (Ps. 110:4, Heb. 7:3). He is our “Lively Hope” (1 Pet. 1:3) and Linen Garments, yea, for as much as He is our righteousness - “and if Christ be in you, the body is dead because of sin; but **the Spirit is life because of righteousness**” (Rom. 8:10)! New Testament Priests, have you attended to the “putting on” and “putting off” regulations of the NT House of God? Do you have a “death-penalty awareness” that, if you enter the House of God without being properly arrayed in the Divinely prescribed *Priestly garments* – you will DIE?

“But **put ye on the Lord Jesus Christ**, and make not provision for the flesh, to fulfill the lusts thereof” – Rom. 13:14

“As many as have been baptized into Christ have **put on Christ**” (Gal. 3:27)! My reader, Christ is our *Priestly garment* which we must “put on”. He is The Garment of our Priestly acceptance? He is our ceremonial preparation and perfection, once and forever to its completion (Col. 2:10), if indeed we “continue in the faith grounded and settled...not moved away from the hope of the gospel” (Col. 1:23). Practically, experientially, and evidently, the life of the believer

will be Priest-like in appearance. By this I mean, in the NT reality of what Priests have become: according to Ephesians 4:22-24, to “**put off**” the “old man” results in a “putting away” of: lying, anger, stealing, corrupt communication, bitterness, wrath, clamor, evil speaking, malice, and unforgiveness (see Eph. 4:22-32); according to Ephesians 4:22-24, to “**put on** the new man” results in a renewal of the entire-man, in thought, word, and deed, because the new man is “created in righteousness and true holiness”, and thus the man speaks the truth, works hard, gives to the needy, and with edifying speech, is kind, tenderhearted, and forgiving (see Eph. 4:22-32); according to Colossians 3:9-10, to “**put off** the old man” results in the putting off of: anger, wrath, malice, blasphemy, filthy communication, fornication, uncleanness, inordinate affection, evil concupiscence, covetousness, and idolatry (see Col. 3:5-17); according to Colossians 3:9-10, to “**put on** the new man” results in a renewal of the entire-man, in thought, word, and deed, because the new man is “the image of Him that created Him”, which means that “Christ is all, and in all”, therefore the man is merciful, kind, humble, meek, longsuffering, forbearing, forgiving, charitable, peaceful, thankful, and because he is of a continual mind to meditate on wisdom in his own personal time, he zealously pursues opportunity to teach and sing to others (see Col. 3:5-17)! Let The Code of the Priesthood be understood by all! Those are arrayed in Christ, these are Priests! And this Christ is, by the specification of the former passages of scripture, their *Priestly Garment of Righteousness* in which they are emboldened to drawn near to, attend, and minister within the New Testament House of God!

My reader, there is no other purpose for which Christians should enter within the House of God, but that they are ministering to God! And what is our ministration? We, the Priests, take up censer and incense to perfume the Presence of God with Spirit-filled prayers (1 Tim. 2:1-8, Eph. 6:18-20, Jude 20-21). The Priests maintain a continual attendance to and ministration within the House of God *firstly*, to offer themselves as sacrifices to God (Rom. 12:1-2, Gal. 2:20, 1 Cor. 15:31), and when the personal perfection (Lev. 22:20-23) of each individual Priests sacrifice is accepted by God, then we, *secondarily*, as a whole Church, are offered up together as **one sacrifice** to God (Rom. 15:15-19, Php. 2:17-18, 1 Cor. 10:16-17) – and let the reader take note that, according to scripture, the personal and corporate sacrifice to God must be “holy”, “acceptable”, “perfect”, “without blemish”, and “sanctified” in a New Testament sense of what these ceremonial qualifications mean. Furthermore, extending into another vein of typological application: The Priests, who “minister about holy things”, do “live of the things of the Temple” (1 Cor. 9:13). Yes, “and they which wait at the altar are partakers with the altar” (1 Cor. 9:13). “We have an altar, whereof they [all others] have no right to eat”, because we “serve the Tabernacle” (Heb. 13:10). Yes, my reader, “Christ our Passover is sacrificed for us” (1 Cor. 5:7), therefore from this altar we do “eat the flesh of the Son of Man and drink His blood” (Jn. 6:53, Matt. 26:26-29), and by interpretation Christ said, “it is the Spirit that quickeneth; the flesh profiteth nothing: **the words** that I speak unto you, they are **Spirit**, and they are **Life**” (Jn. 6:63)! The holy altar which the New Testament Priesthood does continually attend to and eats from is the altar which bears upon it the broken body and shed blood of the Lord Jesus, and we eat from it and obtain Life (Ezek. 42:13-14), which means by interpretation, we hear the preaching of the Word of God and we eat it (1 Cor. 1:21, Rom. 10:14, Col. 1:28-29, Eph. 4:11-12, 5:26, Ezek. 2:8-3:4), for the “words” that Christ speaks are “spirit” and “life” (Jn. 6:63, 2 Cor. 5:18-20, 1 Pet. 4:11, 1 Thess. 4:8, Jn. 13:20, Lk. 10:16, Matt. 10:40, 1 Jn. 4:5-6), they are “the words of eternal life” (Jn. 6:68), thus whosoever hears these words and believes in them has eternal life (Jn. 6:64)!

It is not that we are seeking a carnal House or physical habitation to perform these Priestly duties. No, our gathering together IS our House. Our gathering together as true, regenerated, God-ordained Priests IS our House, Temple, and Habitation, *wherever it is* (Matt. 18:20, 2 Cor. 6:14-7:1). Even so, my reader, the Lord – Himself – must become “thy habitation” (Ps. 91:9-10). The hour was coming, which now is, when the people of God no longer worship at a certain place, a certain “mountain”, nor “at Jerusalem” (Jn. 4:21), but the Man Jesus Christ, “He shall be for a Sanctuary” (Isa. 8:14). He said again, “yet will I be to them as a little Sanctuary” (Ezek. 11:16)...and how? Jesus Christ has become “the chief corner stone” (Eph. 2:20) for the New Testament Sanctuary, and those persons who assemble together within this “Spiritual House” are the “holy Priesthood”, who also are “as lively stones” “framed together” (see Eph. 2:19-22, 1 Pet. 2:4-5, Ps. 118:19-24, Isa. 8:13-22). Therefore the New Testament Priesthood attends to and ministers within the House of God, which is, spiritually and literally, “the assembling of ourselves together” (Heb. 10:25, Matt. 18:20), and when we gather together we are coming to the Lord who said, “I will dwell in them, and walk in them; and I will be their God, and they shall be My people” (2 Cor. 6:16). Therefore in this context it is written to the New Testament Priesthood: “To

whom coming, as unto a Living Stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a Spiritual House, an Holy Priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Pet. 2:4-5). Unto Christ they come, for He is among them, and when gathered together they do “offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name. But to do good and to communicate forget not: for with such sacrifices God is well pleased” (Heb. 13:15-16). Yes! Here they “worship the LORD in the beauty of holiness” (Ps. 29:2, 96:9), but who are all these other people who have invaded the ministry of God’s holy Priesthood? Who are all these people who are, “in word or deed”, not “in the Name of the Lord Jesus” (Col. 3:14-17), and yet, they are singing psalms and hymns? Alas, they are singing, but they are not “spiritual songs”, for they are not sung “with grace in [their] hearts to the Lord” (Col. 4:14-17)! Who are all these who have invaded the Priesthood to speak “psalms and hymns”, but they are not “spiritual songs” (Eph. 5:19-20)? Who are these persons that are giving “thanks always for all things unto God and the Father”, but they are not “in the Name of our Lord Jesus Christ” (Eph. 5:19-20)? They are offering sacrifices, yes...but with their sacrifices God is not well pleased! Their sacrifices are unacceptable because they are not “spiritual sacrifices” (1 Pet. 2:4-5)! They are in the assembly of the Priesthood, yes, but they are defiling the “Spiritual House”...and why? They, “having not the Spirit” (Jude 19), are unspiritual and unholy, therefore they are disqualified for any Priestly service to God and man – their presence is an invasion into the “Holy Priesthood” (1 Peter 2:4-5)! They have taken up censer and burnt incense, yes, but the odor of their prayers are foul, unholy, and unacceptable to God! My reader, this is because they are not saints! Acceptable incense is offered by the “holy Priesthood” alone because they are the persons who pray in the Name and Person of Jesus Christ, “the prayers of saints” (Rev. 5:8)! It is written of old, “Even **them** will I bring to **My Holy Mountain**, and make them joyful in **My House of Prayer**: their **burnt offerings** and **their sacrifices** shall be **accepted** upon Mine altar; for **Mine House** shall be called an **House of Prayer** for *all people*” (Isaiah 56:7). Yes, foreshadowing this great climax of the ages it was written, “Let my prayer be set forth before thee as **incense**; and the lifting up of my hands as **the evening sacrifice**” (Psalms 141:2). Hallelujah! “And **the smoke of the incense**, which came with **the prayers of the saints**, ascended up before God out of the angel’s hand” (Rev. 8:4)! Amen! Thus “it is written, My House shall be called the House of Prayer” (Matt. 21:13)! But who are all these unregenerate persons, these “strangers”, these persons who are “without God in the world” (Eph. 2:12-13)...yet they have come “nigh” to “the Household of God” to offer incense (Eph. 2:14-19)!? They have boldly drawn near (Heb. 10:22, Titus 3:5), but without ceremonial qualification! They have boldly drawn near as if they have “access by one Spirit unto the Father” (Eph. 2:18), but they are yet, even still, without the Spirit of God, therefore they are still “strangers and foreigners” (Eph. 2:18-19). They are not “fellowcitizens with the saints, and of the Household of God”, namely because they are not saints (Eph. 2:19)! I say again, who are these strangers who have invaded the house of God, who have offered “strange fire” (Lev. 10:1-2)? Alas, they are strong-willed, high-handed sinners, like Uzziah, lifting themselves up beyond their measure, “for he transgressed against the LORD his God and went into the Temple of the LORD to burn incense upon the altar of incense” (2 Chron. 26:16). Even so, “It appertaineth not unto thee, [oh unregenerate or degenerate man], to burn incense unto the LORD, but to the Priests the sons of [Christ], that are consecrated to burn incense: GO OUT of the Sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God” (2 Chron. 26:18)! Oh unregenerate or degenerate man, will you listen to me, lest it happen to you what happened to Uzziah when he, being reproved, was struck with leprosy in the forehead (2 Chron. 26:16-21)! As Uzziah was opposed by the fourscore Priests, even so I oppose you, oh man! Hear me, the Priesthood does not belong to you! Will you hear me? Or will you become “utterly unclean” like Uzziah with a plague in your head? Think of it, everlastingly rending your clothes and crying aloud – “U-N-C-L-E-A-N, U-N-C-L-E-A-N” (Lev. 13:43-46) – and like Uzziah you are, irreversibly till death, “**cut off from the House of the LORD**” (2 Chron. 26:21)! Before continuing my reader, please pause and read Numbers chapters 16 & 17 very carefully.

“**The censers of these sinners** against their own souls” – Numbers 16:38

In the days of Moses and Aaron certain men invaded into the Aaronic Priesthood, and it was written, “there came out a fire from the LORD, and consumed the two hundred and fifty men **that offered incense**” (Num. 16:35). These were those of the congregation that **offered incense** because they wanted to be a part of the Priesthood. What was their crime? It is the shadow of the NT crime which is flagrant and awful, committed every Sunday, because unregenerate or backslidden men attend and minister within the Church of God, performing Christian services which are in New

Testament reality: Priestly sacrifices (Heb. 13:15-16, Php. 2:17, 1 Peter 2:5) and incense offerings (Rev. 5:8, 8:3-4). God says to the unregenerate or backslidden Church goers, “seek ye the Priesthood also” (Numbers 16:10)? Incense of the Priests was an OT institution (Exodus 30:7-9, 34-38, Lev. 16:11-13) which has become a NT Christian reality. It is spiritual sacrifices which only “spiritual men” (1 Cor. 2) can accomplish, as it is written in 1 Peter 2:5. Even as David prayed “Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice” (Psalm 141:2). These are the prayers of the righteous and the “holy hands” of the saints (1 Tim. 2:8). As for the wicked unregenerate, they do not have “broken and a contrite heart” (Ps. 51:17). “O Lord, open thou my lips; and my mouth shall shew forth Thy praise. 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” (Psalm 51:15-17). Therefore, “the sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is His delight” (Prov. 15:8). The sacrifice of the unregenerate, wicked, or backslidden professing Christian is an abomination to the Lord “forasmuch as this people draw near Me with their mouth, and with their lips do honour me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men” (Isaiah 29:13). “The LORD is far from the wicked: but He heareth the prayer of the righteous” (Prov. 15:29), and “we have an altar, whereof [the world has] no right to eat which serve the Tabernacle” (Heb. 13:10).

The Church of God is “called the house of prayer,” but “he that turneth his ear from hearing the Law, even his prayer shall be abomination” (Prov. 28:9). Christians are they which are “the called” of God, not as these men in Numbers 16. Christians are the saints of God, the holy ones, “having every one of them harps, and golden vials full of odours, which are the prayers of saints” (Spoken of the elders in heaven, but applicable for NT Priests, Rev. 5:8). In a sense we do offer “much incense” to the angel of heaven, “that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand” (Rev. 8:3-4). These men of Numbers 16 invaded the Priesthood that was not theirs, offered an abominable incense to God, even as Nadab and Abihu who offered “strange fire” before the Lord and were consumed by fire (Lev. 10:1-4). God delighted in the incense offered by Aaron (Num. 16:45-49), but He consumed all others who offered an abominable, inordinate, strange incense. Unregenerate professing Christians, like Korah and all his company, God says to you: “ye take too much upon you” (Num. 16:7). Learn the lesson now, and don’t test God, you must fear God and know that “the man whom the LORD doth choose, he shall be holy” and all others will be consumed for their usurpation of God-ordained Priestly services, incense offerings, and sacrifices (Num. 16:7).

My reader, we live in an hour when the Lord threatens all evil, defiled congregations saying: “separate yourselves from among this congregation, that I may consume them in a moment” (Num. 16:21). Now is the hour of the gospel call! It announces that God will receive us - **but we must come out!** The NT call to “come out from among them” (2 Cor. 6:17) is spoken with the same urgency as the calling of old, for God is ready to “consume them in a moment” that are without (Num. 16:21). “And he spake unto the congregation, saying, **Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.**” Yes, my reader, because “them that are without God judgeth” (1 Cor. 5:13), “wherefore put away from among yourselves that wicked person” (1 Cor. 5). “SO THEY GAT UP from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.....the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that were round about them fled at the cry of them: for they said, lest the earth swallow us up also. And there came out a fire from the LORD, and consumed the two hundred and fifty men **that offered incense**” (Numbers 16:26-27, 31-35).

God now says “come out from among them” (2 Cor. 6:17) with the same urgency as He said through Moses “depart, I pray you, from the tents of these wicked men” (Num. 16:26)...and why? What urgency? They are all an “unclean thing” (2 Cor. 6:17) and the wrath of God is coming upon them, yea, “the wrath of God abideth on [them]” (Jn. 3:36), therefore God commands us today that we “touch not the unclean thing” just as Moses said to these disqualified and rejected Priests, “touch nothing of theirs” (Num. 16:26)! Unless they come out from among these men and “touch

nothing of theirs”, Moses said they would “be consumed in all their sins” (Note: uncleanness, like leaven, spreads its defiling touch whithersoever the unclean body goes, therefore it is written “a little leaven leaveneth the whole lump” -1 Cor. 5:6, Gal. 5:9)! These worldlings, these Church-intruders, these Priesthood-invaders -- remember what consuming fire is determined for them! “The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up” (2 Peter 3:10). Remember how of old, “there came out a fire from the LORD” (Num. 16:35), and remember how now, just ahead, what consuming fire shall quickly come upon them, and that without remedy (Num. 16:35)! My reader, seeing that the flaming and annihilating wrath of God is falling upon all flesh, the world, and worldlings, let us respond therefore to the gospel call, “come out from among them” (2 Cor. 6:17), and let us assemble acceptably before God! “Seeing then that all these things shall be dissolved, **what manner of persons** ought ye to be **in all holy conversation and godliness**” (2 Peter 3:10-11)!? Why was Numbers 16-17 written? “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). Therefore let it be understood by us that these things were written “to be a memorial unto the children of Israel, that no stranger, which is not of the seed of [Christ], **come near to offer incense before the LORD;** that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses” (Num. 16:40)!

“And I heard another voice from Heaven, saying, **COME OUT of HER**, My people, **that ye be not partakers of Her sins**, and **that ye receive not of Her plagues.**” – Revelation 18:4