

“One In Us” John 17:21
It Is The Gift Of God

Scott Wilson

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All bold and underlined text in quotations is added emphasis by the author.

**LOVE WORKS!
RIGHTEOUSNESS WORKS!
FAITH WORKS BY LOVE WHICH
PRODUCES RIGHT LIVING!**

“One In Us” - It Is The Gift Of God

ACKNOWLEDGEMENTS

“I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations. For thy mercy is great above the heavens: and thy truth reacheth unto the clouds. Be thou exalted, O God, above the heavens: and thy glory above all the earth; That thy beloved may be delivered: save with thy right hand, and answer me.”
Psalm 108:3-6

I would like to give thanks my parents, Peter and Karen Wilson, for instilling in me a basic set of moral principles. A foundation upon which I could build throughout my life.

I would also like to give remembrance to the late Michael DeSario (1949 – 2016) of Stow, Ohio. A man whom had a vehement desire for the truth and a passion to share it with others. I am thankful for his clear teaching on righteousness, fellowship, and in directing me to dig deep.

**"Lord, may your word be obeyed, sin forsaken, hypocrisy exposed and your Son honored above all, amen."
Mike DeSario**

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Preface

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph 2:8-10

"...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 builded together for an habitation of God through the Spirit." Eph 2:20-22

The general purpose of this book is to clearly and concisely explain the transformative dynamic that lies at the root of the "Gift of God," that we are "saved by grace through faith, and not of ourselves." In explaining this dynamic, it will be demonstrated exactly how this dynamic is intrinsically connected to both the Cross and the New Covenant.

"Salvation" is both a misunderstood term and concept, both within common professed Christianity and without. This is terribly unfortunate due that "salvation" is the core concept of why Christianity even exists in the first place. A perverted core necessitates the perversion of everything established upon that core. This is why Christianity, as witnessed in the world today, bears almost no resemblance to the teachings and practice of the very first Christians.

A correct understanding of "salvation" is required in order to correctly understand the "dynamic of salvation," which is the reason for this book.

The purpose of “salvation” is to bring about a reconciliation between people and their Creator. “Saved by grace through faith” is the means by which this is brought about.

In order for an individual to be reconciled back to God, that individual must be accounted as righteous because God is righteous. Righteousness (right) and unrighteousness (wrong) are not aligned and therefore they that are unrighteousness must be made righteous in order to be aligned with a righteous Creator. Unity is only possible when two parties are in agreement.

“Saved by grace through faith” has generally been redefined as referring to a “forensic” or “positional” justification before God, “justification” meaning “being accounted or viewed as righteous.”

It is commonly taught that this “forensic” or “positional” accounting is established upon the premise that the death of Jesus Christ provides an individual with a change of their legal status before God. Under this error, people are deceived into a false assurance of “salvation” due to thinking that the basic underlying factor pertaining to salvation is that of a “legal position” which is completely dissociated from the actual condition of their heart. Thus, under this teaching, one is able to be reconciled to God by a positional righteousness whilst being still manifestly unrighteous.

Under this framework, this “change in legal status” wrought by the death of Christ is appropriated to individuals upon the basis that the individual believes it to be true. People, therefore, hold fast to a “salvation” that is completely disconnected from God having actually totally renovated their character, renovated the real condition of their heart. Any renovation of character is then relegated to being a post salvation event, usually something gradual that is to take place over a protracted period of time.

This book will be divided into two sections. The first section will attempt to clearly and concisely explain the transformative dynamic that brings an individual into a state of salvation which is inclusive of a total character renovation. A state in which the individual is abiding in the Spirit of life in Jesus Christ, having truly died to sin and having been raised up to the newness of a spiritual life, a life in which true righteousness is literally fulfilled within. The second section will delve deeply into the teachings and development of “substitution” theology, an error that lies at the very

root of why so many people hold to a salvation doctrine which is completely disconnected from the actual condition of their heart.

The Gospel is the call to participate in life with God, a manifestly abundant life of victory over unrighteousness, wherein those whom partake have been granted a fresh start, having had all past transgression completely washed away, having had their heart purified by faith.

It is extremely important to have an accurate understanding of the Gospel and the simplicity that is in Jesus Christ. The principled message taught by Jesus, His Apostles, and the early Church has been muddied by the doctrines and traditions of men to such an extent, that the principle message has been completely lost to the majority of those whom profess a faith in Jesus Christ today.

In speaking of the religion of the Jews, Jesus stated...

Mat 15:8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

Mat 15:9 But in vain they do worship me, teaching for doctrines the commandments of men.

The "commandments of men," taught as doctrine, served to uphold "religion" in the mind, whilst at the same time circumventing truth in the heart. Thus the people were easily deceived into a worship of God which was of no redeeming value.

Likewise, modern accepted doctrines rooted in the traditions of men have made modern worship of no redeeming value, for the truth in the hearts of those whom adhere to these doctrines has been utterly subverted.

False doctrines easily form strongholds within the mind which then serve to immunise the mind against the real truth. Paul warned of distortions that would be preached amongst the flock, distortions which would draw people away into the fold of those that preached them. Paul was so concerned about the coming of such distortions that he warned those at Ephesus for three years with tears. Paul truly understood the dangerous ramifications of false teaching.

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise,

*speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that **by the space of three years I ceased not to warn every one night and day with tears.**” Apostle Paul, Acts 20:29-31*

Paul taught that the weapons of a Christian are not carnal, but spiritual and powerful through God in the destruction of strongholds.

2Co 10:4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

2Co 10:5 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;

2Co 10:6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

Strongholds only exist in the mind and imagination, and they serve to magnify the unreal against the real. Satan operates through lies and deception. When deceived in particular areas, it can be impossible to make sound decisions and thus act in a sound manner, being that one's sense of direction is skewed. Deception can be likened to a ship's captain having to navigate via a compass which gives a false reading, as opposed to having no compass at all. A false reading engenders trust, whilst no reading at all can engender a search for answers. Therefore deception is very dangerous due to the fact that it gives one confidence in a lie.

It is the truth, acting upon a good and honest heart, which sets an individual free. The truth sets a foundation for proper thinking (a sound mind) and the requisite proper action (deeds done in God). In attacking this foundation, Satan is able to misdirect both people's thinking and action toward vanity. When deceived people trust in vanity the result will always be ruin. This is why we must all be very diligent in first seeking out the truth and then conducting ourselves in accordance with that truth. In so doing we may stand strong, steadfast, and confident in the power of God.

“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:” Apostle Paul, Eph 6:11-17

While I don't profess to understand all things that pertain to the Cross, I do understand a few things, and it is these few things of which I have a burden to share with others. I wrote this book because I perceive great deception in this world, the danger of such deception which is completely underestimated by most which in turn puts souls in great danger. Let us all take heed of ourselves, that our hearts be not deceived.

*Deu 11:16 **Take heed to yourselves, that your heart be not deceived**, and ye turn aside, and serve other gods, and worship them;*

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INTRODUCTION

One of the most common misconceptions in the Church System today is the notion that "salvation" is something "abstract" or "positional." It is under this misconception that people are able to disconnect "salvation" from the actual condition of their heart and thus, subsequently, to disconnect "salvation" from what they actually "do," their "deeds." Therefore, it is concluded by many people that actual "deeds" have no bearing as it relates to actual salvation itself.

The reason for this misconception is because salvation has been commonly defined as a "free gift" within the context of an "abstract judicial adjustment" having been provided by the "finished work of Jesus Christ" upon the Cross. People believe that the "death of Christ" established a "provision" which effects a "judicial adjustment" upon those seeking mercy.

The adjustment is viewed as being of a purely "abstract" nature, in direct contrast to the notion of entering into an actual "manifest abiding state" in which the inward man has actually been purged of evil and literally made pure before God. Therefore the "free gift of salvation," commonly taught, is completely disconnected from any actual manifest transformation having actually taken place within the heart of the one deemed saved.

Under this misconception people are compelled to "receive" or "accept" Jesus, something we could refer to as "salvation appropriated by decision." This is because the "free gift" is purely a position of status, not an actual state of being, thus people merely "decide" to be saved by accepting to what amounts to be a "package." What people generally believe is that they have been appropriated this "package" which is a judicial adjustment freely applied to their account. These people are convinced that Jesus established the provisional basis for this adjustment via the means of His death upon the Cross.

"Salvation" is therefore believed to be appropriated through the means of "believing it" and then "receiving it." Thus the convert, under this system, looks to "Jesus" as having purchased a "package" by means of the "Cross," a package which provides the "provisional justification" whereby they are "accounted righteous in the eyes of God" apart from anything that they

would need to actually do (ie. “not of works” meaning “do nothing”). The key principle to understand here is that, in the minds of these people, “being accounted righteous” is something that is completely disconnected from the actual manifest condition of their hearts.

The true diabolical effect of this deception is that it sets people up to believe Satan's very first lie of, "Ye can sin and not surely die" (Gen 3:4), because the people believe that the "provision" serves to **cover** the wickedness of a heart that has yet to be manifestly purified.

VICARIOUS SUBSTITUTION

The common claim is that Jesus "bore our sins" in the context of a **vicarious substitution**. What this means is that Jesus "substituted Himself" **in the place** of the sinner, and by doing so effected a kind of transaction or exchange. The transaction or exchange is then the sole basis of why God can justly account the unrighteous as righteous. With substitution, this action is purely forensic and is therefore completely dissociated from any manifest action or change within the one whom was substituted for. In other words...

"Jesus did it for you, so you don't have to."

...or...

"It's not what you have to do, but what Jesus has already done."

The most popular variant of this teaching today is what is known as "Penal Substitution," a development of the Protestant Reformation. This variant teaches that Jesus took the sinner's place on the Cross as their "penal substitute" whereby Jesus was literally punished by God in place of the sinner. Thus the wrath of God is averted from the sinner towards the sinner's substitute. This then served to "satisfy the wrath of God in full" making the wrath no longer due upon the sinner. In effect, the "wrath penalty" owed by the sinner has been "paid in full" by Jesus, thus extinguishing the debt that was owed. People often refer to this as having

had their “sin debt paid.” Here is an example of that teaching taken from the lyrics of “In Christ Alone” by Keith and Kristyn Getty...

““Til on that Cross as Jesus died. The wrath of God was satisfied
For ev’ry sin on Him was laid, Here in the death of Christ I live.”

The basic premise can be understood as believing that an eternal cosmic transaction has taken place via the means of Jesus literally swapping places with the sinner. God treats Jesus as the sinner and subsequently treats the sinner as Jesus. Salvation is therefore the "appropriation" of this "cosmic transaction" or “swap” to the individuals on whose behalf it was made. With the appropriation being applied via the means of "believing it to be true" (ie. "believing in Jesus") multitudes of people are compelled to come forth to "confess their sinfulness" and "receive Jesus." This is basically how the Gospel message is preached throughout all Protestant Christianity in the world today.

The whole process is then summed up by the statement "we are saved by grace through faith." Grace being the "provision" wrought by the "vicarious substitution," and faith being the "trust" whereby one is able to have the “provision” appropriated to their account.

Vicarious Substitution

Grace = The unmerited favour of the provision

Faith = Trusting in the reality of the unmerited favour of the provision

Salvation = The appropriation of the provision to the individual.

Whilst there are other variants of substitution, like "Satisfaction" and "Moral Government," all of them nevertheless present salvation in a completely provisional context. The effect of which is to draw the mind to the idea that salvation is a "position" and therefore somewhat of an "abstraction."

When salvation is viewed in this way, as something purely forensic completely disconnected from any actual transformation of the heart, then any actual transformation MUST be relegated as something subsequent or secondary to salvation itself. In other words, the actual "salvation" is purely the "position," whilst any "actual change" is the "result" of salvation, not

being inclusive in the actual salvation itself. The transaction becomes the fundamental principle of salvation, not any actual change having occurred within the heart.

Under this mindset any call to actually "do something," that would contribute towards salvation is therefore viewed as "adding to the Cross," "adding to the finished work of Jesus Christ," or "adding to what has already been done." Remember, this theology teaches that "Jesus did it all" by "satisfying the debt in full" as the "substitute for the sinner." When a debt has already been paid in full there is no requirement for any further payment because the debt has been satisfied and thus extinguished.

Within this framework of theology, "grace" is equated to the "debt paid in full" and "works" is ANYTHING that an individual can "do," hence "not of works" means "do nothing." "Salvation by works" is therefore viewed as any appeal for the necessity of an individual as having to "do anything" as it pertains to their "salvation."

It is in the above manner that the stronghold of substitution is able to effectively neutralise the real transformative message of the Gospel in the minds of so many people. People are led to believe that any Gospel message which is not inclusive of substitution is therefore a false Gospel message that denies both Jesus Christ and His work upon the Cross. I hope to clearly demonstrate to the reader otherwise.

The statement of, "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast," is one of the most twisted Bible passages in the world today. It is prudent to address this passage in depth and convincingly demonstrate, in a very clear manner, what Paul is actually teaching with that statement. I will also establish clearly and concisely, with evidence, that the "death of Christ" was not any kind of vicarious substitution at all.

I would urge the reader to keep an open, patient, as well as critical mind, and to carefully read and consider the material presented in this book.

Thank you.

Scott

PART 1

THE DYNAMIC OF SALVATION "SAVED BY GRACE THROUGH FAITH"

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph 2:8-10

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Mat 1:21

First and foremost it is important to recognise that salvation is "from" sin. Jesus saves people "from" their sins, He doesn't save people "in" their sins. We are "saved FROM sin" by grace THROUGH faith, and not of ourselves lest any man should boast. We are the workmanship of God, as opposed to being our own workmanship. We are **created** in Christ Jesus unto good works that we should walk in righteousness.

created – ktizō - G2936 [Strong's]

Probably akin to G2932 (through the idea of the proprietorship of the manufacturer); to fabricate, that is, found (form originally): - create, Creator, make.

In Ephesians 2:8-10 Paul is speaking of an actual "working dynamic" by which God literally transforms an individual from being a "servant of sin," condemned and separated from God, into a "servant of righteousness," pardoned and in union with God. Paul is not implying a provision of any sort in Ephesians 2:8-9, nor is he implying an abstract or positional notion of salvation. Yet even with that being so, Ephesians 2:8-9 is considered the primary biblical proof-text of such a positional view of salvation. These false notions are simply read into the text from an already preconceived and thus biased theological framework. Yet no Scripture is of private

interpretation (2Pet 1:20). Scripture ought never be isolated from the general context and harmony presented in the rest of Scripture. Instead we MUST patiently compare Scripture with Scripture and allow the context and harmony to reveal the truth to our minds.

Let's now examine something that the Master Himself taught.

HEARING AND DOING

Jesus taught...

*Mat 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that **DOETH THE WILL** of my Father which is in heaven.*

...

*Mat 7:24 Therefore whosoever **HEARETH THESE SAYINGS OF MIND, AND DOETH THEM**, I will liken him unto a wise man, which built his house upon a rock:*

Jesus very clearly taught that both HEARING AND DOING are essential principles. Furthermore, Jesus made mention that those whom are rejected at the judgment are "workers of iniquity."

Mat 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

*Mat 7:23 And then will I profess unto them, I never knew you: depart from me, **ye that work iniquity.***

Clearly there is a connection between "HEARING AND NOT DOING" and "WORKING INIQUITY."

Hearing and Not Doing -----> Working Iniquity

Hearing and Doing -----> Doing the Will of the Father

Paul wrote...

*Eph 2:10 For we are his workmanship, **created in Christ Jesus unto good works**, which God hath before ordained that we should walk in them.*

"Created in Christ Jesus unto good works" is obviously the very opposite of "working iniquity," therefore it can be readily concluded that "saved by grace through faith" (Eph 1:8) is related to a "cessation of iniquity."

Peter wrote of an individual no longer living the rest of their time in the flesh to the lusts of men, but instead to the will of God.

1Pe 4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

*1Pe 4:2 That he no longer should live the rest of his time in the flesh to the lusts of men, **BUT TO THE WILL OF GOD.***

Now compare that sentiment to the following...

*Mat 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that **DOETH THE WILL** of my Father which is in heaven.*

*Eph 2:10 For we are his workmanship, created in Christ Jesus **unto good works, which God hath before ordained** that we should walk in them.*

Clearly "hearing and doing" is essential in regards to "doing the will of God" and the "production of good works." The opposite being "not hearing and doing" and therefore "not doing the will of God" and therefore "not producing good works" but "working iniquity" instead.

REDEEMED FROM ALL INIQUITY AND MADE RIGHTEOUS

Jesus gave Himself for our sins, that He might "deliver" us from this evil world.

*Gal 1:4 Who gave himself for our sins, that **he might deliver us from this present evil world**, according to the will of God and our Father:*

Gal 1:5 To whom be glory for ever and ever. Amen.

Jesus gave Himself for us, that He might "redeem" us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

*Tit 2:14 Who gave himself for us, that **he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works**.*

Jesus taught...

*Joh 8:34 Jesus answered them, Verily, verily, I say unto you, **Whosoever committeth sin is the servant of sin**.*

Joh 8:35 And the servant abideth not in the house for ever: but the Son abideth ever.

*Joh 8:36 **If the Son therefore shall make you free, ye shall be free indeed**.*

"Saved from sin" (Mat 1:21) is inclusive of having been "delivered from this evil world" (Gal 1:4), having been "redeemed from all iniquity" (Tit 2:14), having been "purified" and made "zealous for good works" (Tit 2:14), and having been "created in Christ Jesus unto good works, that God has ordained that we should walk in them" (Eph 2:10). "Saved from sin" is also inclusive of "doing the will of the Father" (Mat 7:21) and therefore NOT "working iniquity." Therefore to be "set free indeed" (Joh 8:36) and thus to no longer "committeth sin" (Joh 8:34) is clearly a PRACTICAL REALITY and MANIFEST EXPERIENCE and not the mere application of some "provision" by which one is "positionally" declared righteous. True righteousness is inclusive of DOING what is right, something we ought not be deceived about.

*1Jn 3:7 Little children, let no man deceive you: **he that doeth righteousness is righteous**, even as he is righteous.*

So when we read, "**created** in Christ Jesus unto good works" (Eph 2:10) we can certainly see the parallel in being "**made** the righteousness of God in Him" (2Cor 5:21).

*Eph 2:10 For **we are his workmanship, created in Christ Jesus** unto good works, which God hath before ordained that we should walk in them.*

*2Co 5:21 For he hath made him to be sin for us, who knew no sin; that **we might be made the righteousness of God in him.***

created – ktizō - G2936 [Strong's]

Probably akin to G2932 (through the idea of the proprietorship of the **manufacturer**); **to fabricate**, that is, found (form originally): - create, Creator, make.

made - ginomai – G1096 [Strong's]

A prolonged and middle form of a primary verb; to cause to be ("gen" -erate), that is, (reflexively) **to become (come into being)**, used with great latitude (literally, figuratively, intensively, etc.): - arise be assembled, be (come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, be done, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, X soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

Salvation is therefore a MANIFEST STATE in which one has been literally "made righteous" (2Cor 5:21) by the literal working power of God (Col 2:12-13)

*Col 2:12 Buried with him in baptism, wherein also **ye are risen** with him through the faith of the **operation** of God, who hath raised him from the dead.*

Col 2:13 *And you, being dead in your sins and the uncircumcision of your flesh, **hath he quickened together with him**, having forgiven you all trespasses;*

operation – energeia – G1753 [Strong's]

From G1756; efficiency ("energy"): - **operation, strong, (effectual) working.**

HEARING AND DOING REQUIRES A CESSATION OF INIQUITY

Ephesians 2:8-10 is inclusive of both "HEARING AND DOING" as well as a "CESSATION OF INIQUITY."

"Hearing and Doing" (Mat 7:24), "Saved by Grace Through Faith" (Eph 2:8), and "Suffered in the Flesh" (1Pet 4:1) are all referring to the exact same **working** or **active** principle. The "serving of sin" has been replaced by a "serving of God." This is why there is always a "cessation of iniquity" associated with a genuine salvation experience. One simply cannot be a "Worker of Iniquity" and a "Hearer and Doer" at the very same time. It is for this reason that James wrote...

Jas 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Jas 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

James associates HEARING AND DOING with LAYING APART ALL FILTHINESS. One cannot "receive the engrafted word" in a rebellious state. It is impossible to "receive instruction" and "reject instruction" at the same time. HEARING AND DOING equates "receiving." Rebellion negates receiving and an individual cannot "receive Jesus" unless all known wickedness and rebellion is forsaken first. This is why "repentance" was the very first thing that Jesus preached...

Mar 1:14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

*Mar 1:15 And saying, **The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.***

True belief cannot manifest without a true repentance. Godly sorrow works a repentance unto salvation not to be repented of. The change of mind, inclinations and desires wrought through godly sorrow is the engine by which one becomes a "doer of the word."

BIBLICAL REPENTANCE

2Co 7:10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

2Co 7:11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

It would be negligent to examine "saved by grace through faith" without taking the time to also examine Biblical repentance. One enters into the dynamic of "saved by grace through faith" through the experience of genuine repentance. Without the requisite change of mind and heart, one simply cannot exercise the biblical faith necessary in order to experience the quickening of grace (the Quickenings will be examined later).

Rom 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Rom 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Eph 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

No Repentance = No Transformation = No Salvation

It is through repentance that an individual confronts their real self and thus becomes aware of the true self within, as opposed to the outwardly projected self. The outwardly projected self of the unregenerate is ruled by the natural passions of the body, inclusive of the sensual, intellectual, and emotional. Without God reigning within the soul, a human being is disorganised and dysfunctional and therefore is not living in accordance with actual reality. Outwardly they may appear organised and functional but the end will always be vanity and ruin because the mind is not set upon that which is above, the spiritual, the eternal. Thus an unregenerate individual will live through life, from experience to experience, from achievement to achievement, yet nothing will truly ever bring satisfaction to the soul. Only our Creator can provide that through His work within us, brought to fruition when we yield wholeheartedly.

Sinners must be humbled and therefore brought to what can be figuratively called the “lowest room.” It is from thence that a “raising up” may occur.

Luk 14:7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

Luk 14:8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

*Luk 14:9 And he that bade thee and him come and say to thee, Give this man place; and **thou begin with shame to take the lowest room.***

Luk 14:10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

*Luk 14:11 For **whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.***

Repentance lays the necessary foundation whereby the will of an individual actually becomes workable unto God. A wild horse must be broken before it will submit to a rider., likewise a wild and self-willed sinner must be broken (Mat 21:44) before they will submit to God. When

submitted to God, the sensual, intellectual and emotional aspects of a human being become ordered and functional. Repentance gives access and thus allows one to effectually utilise the transforming power of "saved by grace through faith."

The Bible teaches "repentance for remission" because sins remittance (justification) is conditioned upon the manifest state of an individual's heart. In Acts we read...

Act 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

Repentance -----> Conversion -----> Refreshing

Repentance brings about a conversion, whereupon the refreshing can take place.

refreshing - anapsuxis – G403 [Strong's]

From G404; properly a recovery of breath, that is, (figuratively) revival: - revival.

The "refreshing" is the heart change or new birth experience which is brought about by the Spirit of God being received within. Being that the new heart is no longer rebellious towards God, it is therefore not operating in discordance with reality, the true self within having come into alignment with its proper function as designed by God. It is then that God is willing to look past the previous improper function and thus be merciful in regards to past sins. It is for this reason that the Bible teaches "repentance for remission" as opposed to a "provision for remission." The "will" or "yielding of the heart" is what changes in repentance, whilst the new birth encompasses the love of God being shed abroad within the heart (Rom 5:5).

The Bible does not teach a substitutional "provision for remission," a notion in which the underlying factor pertaining to the remittance of sin is a "positional legal adjustment." The idea of a "provision" in such a context completely circumvents addressing the true condition of an individual's heart. Under "repentance for remission" an individual enters into the New Covenant with a TRUE HEART (Heb 10:22) via the blood (Heb 10:19) and

thus receives both the cleansing of past sins (Act 3:19, Heb 10:17,22; 2Pet 1:9), and experiences the law being written upon the heart and in the mind (Heb 10:16,22), the imprint which then saves an individual from present sin.

Heb 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Heb 10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

Heb 10:21 And having an high priest over the house of God;

*Heb 10:22 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.*

true- alethinos – G228 [Strong's]

From G227; truthful: - true.

The word "repentance" is rendered from the Greek word "metanoia"...

Repentance - metanoia – G3341 [Strong's]

From G3340; (subjectively) compunction (for guilt, including reformation); by implication reversal (of [another's] decision): - repentance.

In Greek, "meta" pertains to "change" whilst "noia" pertains to "thought." Repentance is simply the change of one's mind as it pertains to sin, righteousness and judgment.

God is willing to grant mercy to those whom would both confess and forsake their sin, those whom would forsake wickedness and unrighteousness.

*Pro 28:13 He that covereth his sins shall not prosper: but **whoso confesseth and forsaketh them shall have mercy***

Isa 55:7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

John the Baptist preached "repentance for remission," he did not preach a "provisional substitution for remission"...

Mar_1:4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

Jesus preached repentance...

Luk_5:32 I came not to call the righteous, but sinners to repentance.

Jesus contended that repentance and remission of sins be preached, He did not contend that provisional substitution and remission be preached...

Luk 24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Repentance is where we are to figuratively die with Christ, in putting off our old man, the old way of conducting ourselves. Paul teaches this by presenting us with several parallels...

Rom 6:4 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.

Rom 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

Rom 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Rom 6:7 For he that is dead is freed from sin.

Death Parallels

We are buried with Him by baptism into death

We are planted together in the likeness of His death
Our old man is crucified, that the body of sin be destroyed.

Rebirth Parallels

Raised up, should walk in newness of life.

Likeness of his resurrection.

No longer serve sin, those whom are dead are freed from sin.

Paul is not speaking of water baptism here, he is speaking of the Baptism of Repentance (Mar 1:4, Luk 3:3) in which an individual lays aside all filthiness and superfluity of naughtiness, and then receives with meekness the implanted word (Jam 1:21).

Jas 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

It is the "receiving" of the implanted word which saves the soul. Saves the soul from what? Both the SERVING and an ASSOCIATION with SIN!

Repentance births the motivation for an individual to become a DOER of the word as opposed to that individual being a mere hearer only. This is why James associated "laying aside wickedness" and "receiving the implanted word" with "hearing and doing"...

Jas 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

Likewise, Paul associates the "baptism into death" with "we also should walk in newness of life" in which "we should not serve sin." Thus...

Rom 6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Rom 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Rom 6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Rom 6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Rom 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

Repentance is the end of the service of sin in an individual's life, and the new birth is the beginning of a true service of righteousness. There MUST be a death before there can be a rebirth and Jesus Christ illustrated this concept for us by presenting His upcoming death and resurrection in this context. Jesus taught that His upcoming death and resurrection was an EXAMPLE to be followed.

Joh 12:23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

Joh 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

Joh 12:25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

Joh 12:26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

We must lose our old life in order that we may find our new life.

Eph 4:21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

Eph 4:22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

Eph 4:23 And be renewed in the spirit of your mind;

Eph 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness.

In continuing His thought on repentance (Mat 9:13) Jesus also taught this concept...

Mat 9:16 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.

Mat 9:17 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.

In describing repentance to the Corinthian church Paul wrote...

2Co 7:10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

2Co 7:11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

It is "godly sorrow" that "works repentance unto salvation," or in other words, it is "godly sorrow" that works a true change of mind and the associated change of action through which the dynamic of "grace through faith" is able to produce genuine "salvation." This whole dynamic ought "not be repented of" or "turned away from" either.

As indicated earlier, "godly sorrow" is the engine by which one becomes a "doer of the word." Godly sorrow produces great care in an individual, a clearing of wrongdoing, indignation over sin, a fear of God, a vehement desire to make right and do right, a zeal for God, and revenge or opposition to sin.

The result of a genuine repentance is the exercise of true faith towards God, a completely yielded heart, a heart being quickened by grace. This is why Paul writes, "in ALL things ye have approved yourselves to be clear in this matter" where the word for "clear" in the Greek is "hagnos" which means PURE...

*2Co 7:11 ...In all things ye have approved yourselves to be **clear** in this matter.*

clear – hagnos – G53 [Strong's]

From the same as G40; properly clean, that is, (figuratively) innocent, modest, perfect: - chaste, clean, pure.

The soul is purified through obedience to the truth through the Spirit.

*1Pe 1:22 Seeing **ye have purified your souls in obeying the truth through the Spirit** unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:*

1Pe 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Genuine faith is inclusive of "faithfulness and fidelity" which is why repentance is the essential "first work" that one must do in approaching God seeking life. Repentance allows one to "partake in the abundance of life in God" so to speak. Instead of turning away from the life found in God (which is what sinning is), we instead yield to that life and it flows through us. This is why the Bible teaches that it is "faith" that purifies the heart.

*Act 15:9 And put no difference between us and them, **purifying their hearts by faith.***

Peter, in his first epistle, associates the "new birth" with the "soul being purified through obedience to the truth."

*1Pe 1:22 Seeing **ye have purified your souls in obeying the truth through the Spirit** unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:*

1Pe 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

The result of this "having been purified" is "unfeigned love" through which Peter encourages Christian's to "love one another with a pure heart fervently." The elimination of true biblical repentance eliminates the resultant purified soul and the resulting love born out of a pure heart.

One of the greatest tragedies in theology today is the complete elimination of any notion of there being any "death of the old man" in repentance. This is where the real danger of the notion of a "provision for remission" becomes apparent, as opposed to the truth of "repentance for remission." The former undermines "purity of heart" in salvation, whilst the latter does not.

In genuine Christianity we are established as New Creations (2Cor 5:17) and set strong according to the Gospel brought to us by Jesus Christ, in which we walk in accordance with the obedience of faith (Rom 16:26), obedience unto righteousness (Rom 6:16), and at the same time our faith is counted for righteousness (Rom 4:5) because it establishes the righteousness of the law (Rom 3:31, Gal 5:5-6, Rom 8:4). All wrought upon a foundation of repentance.

The revelation of the mystery of the Gospel is according to the commandment of God made known for the obedience of faith. Without repentance there simply can be no obedience of faith.

Rom 16:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

*Rom 16:26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the **obedience of faith**:*

It bears repeating that without a genuine repentance there can be no "saved by grace through faith."

No Repentance = No Transformation = No Salvation.

In Luke chapter 15 Jesus gave an example of repentance in the parable of the Prodigal Son. A son whom had taken and squandered his inheritance (akin to a sinner squandering their life in sin) came to himself and realised how wrong he had been. His change of mind resulted in a change of action, and it was only after this that his father restored him. The son was not presumptuous in any way, he merely forsook his unrighteous ways, confessed his sin to his father, and placed himself at the seat of mercy.

Luk 15:17 *And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!*

Luk 15:18 **I will arise** and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

Luk 15:19 *And am no more worthy to be called thy son: make me as one of thy hired servants.*

Luk 15:20 **And he arose**, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

Luk 15:21 **And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.**

Hos 14:1 *O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity.* Hos 14:2 **Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.**

Hos 14:3 *Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.*

Hos 14:4 **I will heal their backsliding, I will love them freely: for mine anger is turned away from him.**

Hos 14:5 *I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.*

Hos 14:6 *His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.*

Hos 14:7 **They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.**

Hos 14:8 *Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found.*

Hos 14:9 *Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein.*

Luk 15:22 *But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:*

Luk 15:23 *And bring hither the fatted calf, and kill it; and let us eat, and be merry:*

Luk 15:24 *For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.*

Luk 15:7 *I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.*

...

Luk 15:10 *Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.*

THE CONSEQUENCES OF THE SIN OF ADAM AND THE NEED FOR A SAVIOUR

Before considering the meaning of the “redemption that is in Christ Jesus” (Rom 3:24), it would be prudent to briefly reflect upon the consequence of sin as it pertains to the human soul. This will make it easier to understand the reasoning as to why Jesus Christ is the necessary Saviour for mankind. It is important to consider the ruin wrought upon the soul when an individual sins against God.

In sinning against God, Adam and Eve made the conscious choice to conduct themselves apart from God's divine influence. In so doing, they spiritually separated themselves and turned away from their Creator, in essence they “spiritually died” the very day they sinned.

Gen 2:16 *And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:*

Gen 2:17 *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.*

Eve was tempted, drawn away of her own lust, and enticed. When her lust was conceived, it brought forth sin: and sin, when it was finished, brought forth death.

Jas 1:14 But every man is tempted, when he is drawn away of his own lust, and enticed.

Jas 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Gen 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

It wasn't “physical death” which was brought forth, rather it was “spiritual death,” a state of being dead to God.

Rom 7:10 And the commandment, which was ordained to life, I found to be unto death.

Rom 7:11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

Both Adam and Eve found the commandment of God (Gen 2:16) to be unto death (Gen 2:17). Sin had taken occasion by God's commandment and spiritually slain them both.

In Proverbs we read...

Pro 8:35 For whoso findeth me findeth life, and shall obtain favour of the LORD.

Pro 8:36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

Life is only found in God, whilst sin subverts the soul. This eternal truth was made manifest in the shame experienced by both Adam and Eve. In Genesis chapter 3 we read...

Gen 3:7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

Gen 3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

Gen 3:9 And the LORD God called unto Adam, and said unto him, Where art thou?

Gen 3:10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

The consciences of both Adam and Eve had been defiled by sin, and due to this, they could no longer in good faith stand bare. No longer were they carefree and innocent, for they now possessed a knowledge of condemnation, the knowledge that they had spurned and disobeyed their Creator. Adam and Eve attempted to hide their shame by covering themselves with aprons and hiding in the garden.

Gen 3:7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

Gen 3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

In an attempt to deflect their condemnation and shame, both Adam and Eve made excuses for their disobedience. Adam blamed the woman, whom God had given him, whilst Eve claimed she had been led astray by the serpent. This is a good example of how one sin (disobedience) leads to another (failure to be honest and take responsibility).

Gen 3:12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

Gen 3:13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

When the mind rejects truth it is only natural for some form of idolatry to take the place of the rejected truth, this is because of the natural inclination to feel comfortable. In rejecting God the human mind will seek an alternative to give a measure of comfort. The prophet Isaiah gives an example of this in the form of graven imagery and how it effectively counteracts the conscience, how it effectively suppresses shame.

*Isa 44:9 They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; **they see not, nor know; that they may be ashamed.***

Isa 44:10 Who hath formed a god, or molten a graven image that is profitable for nothing?

Isa 44:11 Behold, all his fellows shall be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together.

Isa 44:12 The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

Isa 44:13 The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

Isa 44:14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it.

Isa 44:15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto.

Isa 44:16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire:

Isa 44:17 And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god.

Isa 44:18 They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.

*Isa 44:19 And **none considereth in his heart, neither is there knowledge nor understanding** to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?*

*Isa 44:20 He feedeth on ashes: **a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?***

Idolatry takes on many forms because, in principle, it is the substituting of ANYTHING in the place of God and His knowledge. Instead of focusing upon the truth, the mind focuses upon the substitute. Adam and Eve made excuses and hid themselves, whilst in Isaiah it is the worship of a false god. The root principle of both is the substitute being used to subvert shame. Sin serves to give birth to more sin, the result being total confusion...

*Isa 30:1 **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:***

Isa 30:2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

Isa 30:3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

One of the major consequences of spiritual death is that it leaves one in a natural state “without” (Mar 4:11) and thus in “darkness.” Both Adam and Eve, in principle, married themselves to death, having broken their fellowship with God, the source of life. This same “marriage to death” occurs when any individual descendant of Adam sins for the very first time. No human being is “born a sinner” or is “born spiritually dead” as many teach. Human beings are “born neutral” blank slates subject to the lusts of the eyes, lust of the flesh, and the pride of life (1Jn 2:16). Spiritual death is the result of “choosing to sin” because it is the purposed action of

turning away from the light of God. To be a “sinner” one must first CHOOSE to sin.

Think of an infant just born. They experience the lusts of the flesh in the context of wanting to satisfy hunger and be comfortable. The child has no concept of good or evil, no concept of shame or condemnation. An infant is pure and innocent. Not righteous, but not unrighteous either. The child is not evil in seeking to fulfill the lusts of the flesh because there is no concept of decrying virtue in order to do so.

Every human being dies in Adam (1Cor 15:22) in that physical death is a consequence of “mortal man” being denied access to the Tree of Life.

*Gen 3:19 In the sweat of thy face shalt thou eat bread, **till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.***

*Gen 3:22 And the LORD God said, **Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:***

*Gen 3:23 **Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.***

Gen 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Spiritual death, on the other hand is wrought upon each individual through the individual yielding themselves to temptation and thus choosing to sin (Jam 1:14-15, Rom 7:8-11). This is the point at which a descendant of Adam first experiences a consciousness of sin, and if honest in self-reflection, the associated shame.

Spiritual death has passed upon all men WHEN “all men have sinned.” Thus spiritual death has passed upon all men for the reason that “all have sinned,” not because “**just** Adam sinned” as many teach.

*Rom 5:12 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:***

Men have either sinned after the similitude of Adam's transgression (violating a command) or they have violated the light of conscience (Rom 2:12).

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

Rom 5:14 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.

Rom 2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

Jas 4:17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

When an individual sins it sets them apart from the life of God, the knowledge of God, and the righteousness of God. The experience of sin brings with it an awareness of shame in knowing that one has done wrong. This knowledge and shame is then suppressed, absent a true knowledge of God, and a state of darkness prevails in which the individual easily descends deeper and deeper into the bondage of sin and death.

Adam is a “type” and when an individual identifies with the “type” through purposed thought and action then the consequences of the “type” are reaped, hence “through the offense of one many be dead.”

Rom 5:15 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.

Jesus Christ is the antitype to Adam and when an individual identifies themselves with Jesus Christ through a “working faith” (1Th 1:3) the result is the righteousness of a spiritual life (grace reigns through righteousness – Rom 5:21).

*Rom 5:17 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.)*

This is why Paul made this statement...

Rom 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Jesus Christ is the Quickening Spirit through which a sinner is raised from carnality and condemnation unto spirituality and acquittal. It is through Adam that we are made living souls, granted self-consciousness and an existence in a mortal body. It is through Jesus Christ that we are granted spiritual awareness, something we can also see typified by the future resurrection...

*1Co 15:44 **It is sown a natural body; it is raised a spiritual body.***

There is a natural body, and there is a spiritual body.

1Co 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

natural – psuchikos – G5591 [Strong's]

From G5590; **sensitive that is, animate (in distinction on the one hand from G4152, which is the higher or renovated nature; and on the other from G5446, which is the lower or bestial nature):** - natural, sensual.

spiritual - pneumatikos – G4152 [Strong's]

From G4151; non-carnal, that is, (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious: - spiritual. Compare G5591.

So whilst the faithful will be raised up a spiritual body at the last trump (1Cor 15:52), just as Christ was raised up on the third day (1Cor 15:4), there is a raising up to a newness of spiritual life presently in which we walk

(Rom 6:4). Being that Jesus is the “Light of the World,” it is therefore Jesus whom saves humanity from carnality and spiritual death.

Joh_8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

It is the light of Jesus Christ which is able to bring people out of the darkness wrought by sin. If one rejects the light all that remains is darkness.

It is through uniting our humanity with the Spirit of life in Jesus Christ that we have access to the Father (Eph 2:18). This is the promise of the Spirit through faith (Gal 3:14). Without “God with us” (Mat 1:23) and subsequently “God in us” (Joh 17:21-23) there can be no “made the righteousness of God in Him” (2Cor 5:21).

Joh 17:23 I in them, and 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.

*2Co 4:6 **For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.***

Now we can examine the “redemption that is in Christ Jesus.”

REDEMPTION THAT IS IN CHRIST JESUS

Having established the fact that “saved by grace through faith” is a reference to an “active principle” of operation which works the transformation of those whom have truly repented, it is now time to take a close look at what “redemption that is in Christ Jesus” actually means and how it pertains to a “manifest state” as opposed to some kind of “provisional adjustment.”

The Bible teaches that we are justified freely by His grace through the redemption that is in Christ Jesus.

*Rom 3:24 Being justified freely by his grace **through the redemption [apolutrōsis – G629] that is in Christ Jesus:***

What is this "redemption that is in Christ Jesus"? First of all, here is a list of definitions...

Redemption - apolutrōsis – G629 [Strong's]

From a compound of G575 and G3083; (the act) ransom in full, that is, (figuratively) riddance, or (specifically) Christian salvation: - deliverance, redemption.

Redeem – lutron – G3083 [Strong's]

From G3089; something to loosen with, that is, a redemption price (figuratively atonement): - ransom.

Lutron – G3089 [Strong's]

From G3089; something to loosen with, that is, a redemption price (figuratively atonement): - ransom.

*Tit 2:14 Who gave himself for us, that he might **redeem [lutroō - G3084] us from all iniquity, and purify unto himself a peculiar people, zealous of good works.***

Redeem – lutroō - G3084 [Strong's]

From G3083; to ransom (literally or figuratively): - redeem.

*Gal 1:4 Who gave himself for our sins, that he might **deliver [exaireō - G1807] us from this present evil world, according to the will of God and our Father:***

Gal 1:5 To whom be glory for ever and ever. Amen.

Delivered – exaireō - G1807 [Strong's]

From G1537 and G138; active voice to tear out; middle voice to select; figuratively to release: - deliver, pluck out, rescue.

"Redemption" is a reference to an actual "deliverance" or a "being set free" from something. Romans 3:24 states that "redemption" is **IN** Christ Jesus. With that in mind take a look at Ephesians 1:3-7 where Paul connects the following concepts together...

1. Spiritual blessings in heavenly places **in** Christ.
2. "Us **in** him" that we should be holy and without blame before Him in love.
3. The glory of grace **wherein** we are accepted **in** the beloved.
4. **In whom redemption is through the blood through which sin is forgiven.**

*Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings **in** heavenly places in Christ:*

*Eph 1:4 According as he hath chosen us **in** him before the foundation of the world, that we should be holy and without blame before him in love:*

Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

*Eph 1:6 To the praise of the glory of his grace, **wherein** he hath made us accepted in the beloved.*

*Eph 1:7 **In** whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*

Paul connects both "we are accepted" (Eph 1:6) and "through which sin is forgiven" (Eph 1:7) with being "**in** Him" (Eph 1:7). Now compare that thought with the following passage...

*Col 1:12 Giving thanks unto the Father, **which hath made us meet to be partakers of the inheritance** of the saints in light:*

*Col 1:13 **Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:***

*Col 1:14 **In** whom we **have redemption through his blood, even the forgiveness of sins:***

In the above passage Paul connects...

1. Being made worthy to partake in the inheritance.
2. Being delivered from the power of darkness and put into the kingdom.
3. **In** whom we have redemption through His blood whereby sin is forgiven.

Clearly the "forgiveness of sins" is closely associated with a deliverance from the "power of darkness" (Col 1:13), a deliverance from this "present evil world" (Gal 1:4) and a "being made worthy" (Col 1:12).

Paul quoted Jesus as saying...

Act 26:18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Jesus states that receiving "forgiveness of sins" and "an inheritance" is conditioned upon being "turned from darkness to light, and from the power of Satan unto God." Clearly the "redemption that is in Christ" is not something abstract or positional, but is inclusive of a genuine release from the bondage of sin, a release from serving sin. Therefore it makes perfect sense for Paul to state...

*Tit 2:14 Who gave himself for us, that **he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.***

The language of "deliverance" and "redemption" is that of being rescued and set literally free from evil. Jesus associated the production of sin in an individual's life with that of being enslaved...

*Joh 8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever **committeth** sin is the servant of sin.*

Committeth – ποιεῖ - G4160 [Strong's]

Apparently a prolonged form of an obsolete primary; to make or do (in a very wide application, more or less direct): - abide, + agree, appoint, X avenge, + band together, be, bear, + betray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do (-ing), execute, exercise, fulfil, gain, give, have, hold, X journeying, keep, + lay wait, + lighten the ship, make, X mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, X secure, shew, X shoot out, spend, take, tarry, + transgress the law, work, yield. Compare G4238.

Jesus then contends that one can be set free by the Son from such a state...

Joh 8:35 And the servant abideth not in the house for ever: but the Son abideth ever.

Joh 8:36 If the Son therefore shall make you free, ye shall be free indeed.

The freedom being spoken of is clearly being a freedom from the “committing of sin.” We see this principle clearly alluded to by John in his first epistle where he notes this freedom as a result of being born of God...

1Jn 3:5 And ye know that he was manifested to take away our sins; and in him is no sin.

1Jn 3:6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

1Jn 3:7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

1Jn 3:8 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.

*1Jn 3:9 **Whosoever is born of God doth not commit sin;** for his seed remaineth in him: and he cannot sin, because he is born of God.*

1Jn 3:10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

The Son of God was manifested to destroy the works of the devil (1Jn 3:8) and He gave Himself for us in order to redeem us from all iniquity, and purify a peculiar people, zealous of righteousness (Tit 2:14). It is through this manifestly occurring in our life that we find the forgiveness of sins (Act 26:18, Eph 1:7, Col 1:14) and are made worthy of the inheritance (Col 1:12).

"Redemption that is in Christ Jesus" (Rom 3:24) is inclusive of being set free from the service, and thus, the committing of sin. Sin is no longer allowed to reign in our mortal bodies, that we would obey the lusts thereof (Rom 6:12).

One is a slave to whom they obey...

Rom 6:16 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?

Jesus sets people "free indeed" (Joh 8:36) when people "obey from the heart His doctrine" (Rom 6:17) through which one is made free from sin, and instead becomes a servant of righteousness (Rom 6:18).

*Rom 6:17 But God be thanked, that ye were the servants of sin, but **ye have obeyed from the heart that form of doctrine which was delivered you.**
Rom 6:18 **Being then made free from sin, ye became the servants of righteousness.***

God is merciful in being willing to freely forgive our past transgressions, but He is only willing to do this upon the condition that the heart and conscience are purified. If it wasn't this way then forgiveness would merely be license, a license to keep serving sin without condemnation.

Jesus considered the giving of His life as a ransom to be in a ministering (service) context...

Mat 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Paul spoke of the ministry of reconciliation given Him by God...

2Co 5:18 *And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the **ministry of reconciliation**;*

*Reconciliation – katallagē - G2643 [Strong's]
From G2644; exchange (figuratively adjustment), that is, **restoration to (the divine) favor**: - atonement, reconciliation (-ing).*

Paul compelled people to be restored to divine favour.

2Co 5:20 *Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, **be ye reconciled to God**.*

Paul understood that being restored to divine favour was by means of a redemption which was inclusive of being freed from iniquity and made pure (Tit 2:14). Reconciliation was not wrought by "mental assent" to a "mental belief," as is commonly taught by many today. Reconciliation is wrought by being a hearer and doer of the word, cooperating with God by yielding to and conducting ourselves in accordance with His influence. The result of this being that we are made "new creations in Christ."

2Co 5:17 *Therefore **if any man be in Christ, he is a new creature**: old things are passed away; behold, **all things are become new**.*

Paul wrote....

Rom 5:10 *For if, when we were enemies, **we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life**.*

Rom 5:11 *And not only so, but we also joy in God through our Lord Jesus Christ, **by whom we have now received the atonement**.*

One doesn't "receive the atonement" in the sense of "trusting in a provision" and "having it applied to them." The "atonement" is akin to an "offer" or "opportunity" which we may partake in. We have the

opportunity to be reconciled to God through means of the “redemption that is found in Jesus Christ.”

Jesus “reconciled the world unto Himself” (2 Co 5:19) by uniting the divine and the human together in Himself, then by offering Himself up to God (Heb 9:14) he established the covenant (Heb 9:15-17) by which we too may be reconciled (2Cor 5:20), through being united with Him (Joh 17:21-23).

The word rendered "atonement" is actually the Greek word "katallage" which refers to reconciliation. The reason it is rendered as "atonement" in Romans 5:11 is due to the theological bias of William Tyndale whom upheld the Penal Substitution model. Under the Penal view the “atonement” is viewed in the context of being an “adjustment” which one merely “receives,” and thus has “applied to their account.” There is no real concept of “entering into covenant” involved. In the Bible though, the “atonement” is not an adjustment, but rather the MEANS by which we may be reconciled through transformation through uniting with Jesus Christ.

In receiving this opportunity we have to do something with the opportunity lest the grace of God be in vain. The word "atonement" will be elaborated on in much more detail in the second part of this book.

"Redemption that is found in Jesus Christ" is the manifest reality of having been made a new creation through the means of abiding in the Spirit of life in Jesus Christ...

Rom 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

*Rom 8:2 For the law of **the Spirit of life in Christ Jesus hath made me free from the law of sin and death.***

Rom 8:3 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 in the flesh:

*Rom 8:4 **That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.***

Thus...

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Those whom are redeemed have literally been made the righteousness of God through the redemption that is found in Jesus Christ, the Spirit of His life. It is the “Spirit of life in Jesus Christ” that sets one free from the law of sin and death, for through “abiding in the Spirit” (Joh 15:4) an individual is redeemed from all iniquity, and purified unto a zealouslyness for righteousness (Tit 2:14). It is no wonder Paul would claim that “faith” establishes the law as opposed to voiding it (Rom 3:31), for the principle at work in faith is a heart yielded to the righteous workings of God.

Redemption also involves being set free from a “fear of death.” In Hebrews we read...

Heb 2:14 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;

Heb 2:15 And deliver them who through fear of death were all their lifetime subject to bondage.

Heb 2:16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

Heb 2:17 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.

Heb 2:18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

The victory of Jesus over both sin and physical death gives us comfort regarding the same, if we so be in Jesus Christ. Thus it is through Jesus Christ that we have sure confidence and hope (Heb 3:6), which serves as an anchor for the soul (Heb 6:19). Peter summed it up like this...

1Pe 1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

1Pe 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

1Pe 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

1Pe 1:6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

1Pe 1:7 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:

1Pe 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

1Pe 1:9 Receiving the end of your faith, even the salvation of your souls.

We can also observe that redemption has two aspects. Redemption in the present and redemption in the future. Redemption in the present is the manifest state of abiding in the Spirit of life in Jesus Christ, a state in which we walk after the Spirit in righteousness and holiness, blameless before God. Redemption in the future pertains to the granting of eternal life upon which the Saints have “sure confidence and hope” (Heb 3:6). A “sure confidence and hope” that serves as motivation to endure the trial of faith (1Pet 1:7).

*Eph 1:14 Which is the earnest of our inheritance **until the redemption of the purchased possession**, unto the praise of his glory.*

*Eph 4:30 And grieve not the holy Spirit of God, whereby ye are sealed **unto the day of redemption**.*

1Pe 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

*1Pe 1:5 Who are kept by the power of God through faith **unto salvation ready to be revealed in the last time**.*

1Pe 1:6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

*1Pe 1:7 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:***

1Pe 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

*1Pe 1:9 **Receiving the end of your faith, even the salvation of your souls.***

*Rom 2:7 To them who by patient continuance in well doing seek for **glory and honour and immortality, eternal life:***

Redemption is a literal release from the “service of sin” (bondage of sin) and a literal release from the “condemnation and spiritual death” (law of sin and death) wrought by the “service of sin.” Redemption is also inclusive of a release from the “law” that we may serve in the “Spirit of life” by a faith that works by love, a love which then fulfills the law. Therefore there is no dominion for sin left, not under the law and the outward requirements (1Jn 3:4), nor in violating the conscience (Jam 4:17) because the heart has been purified.

*Rom 6:14 For sin shall not have dominion over you: for **ye are not under the law, but under grace.***

Gal 5:18 But if ye be led of the Spirit, ye are not under the law.

Rom 13:10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

With the “works of the devil destroyed” (1Jn 3:8) there is simply no place for sin among the redeemed. FREEDOM INDEED! (Joh 8:36)

1Jn 3:6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

1Jn 3:7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

1Jn 3:8 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.

1Jn 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

1Jn 3:10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

THE QUICKENING – CHRIST IN US

Paul described "grace" as that which "quickens"...

*Eph 2:5 Even when we were dead in sins, **hath quickened us together with Christ, (by grace ye are saved;)***

It would be correct to state, "by the quickening we are saved."

hath quickened us together - suzōpoieō - G4806 [Strong's]

From G4862 (Union, Make Together) and G2227 (Vitalise, Make Alive); to reanimate conjointly with (figuratively): - quicken together with.

Jesus prayed in the garden before His crucifixion the following...

*Joh 17:23 **I in them, and 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.*

This "union" and being "made alive" is the VERY MEANING of "saved by grace through faith." Jesus died on our behalf so we may PARTAKE IN DEATH WITH HIM AND THUS BE RAISED UP WITH HIM AND PARTAKE IN HIS LIFE, this is why when speaking of His death Jesus made the following remark...

*Mar 8:34 And when he had called the people unto him with his disciples also, he said unto them, **Whosoever will come after me, let him deny himself, and take up his cross, and follow me.***

*Mar 8:35 **For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.***

In John 17:23 Jesus is speaking of a union with the believer and in Mark 8:34-35 He speaks of one "finding their life" by "losing their life." Now carefully read the following and note that the context is clearly the CROSS.

*Mar 8:31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and **be killed, and after three days rise again.***

Mar 8:32 And he spake that saying openly. And Peter took him, and began to rebuke him.

Mar 8:33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

*Mar 8:34 And when he had called the people unto him with his disciples also, he said unto them, **Whosoever will come after me, let him deny himself, and take up his cross, and follow me.***

*Mar 8:35 **For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.***

*Luk 9:22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and **be slain, and be raised the third day.***

*Luk 9:23 And he said to them all, **If any man will come after me, let him deny himself, and take up his cross daily, and follow me.***

*Luk 9:24 **For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.***

Jesus is teaching the Cross in the context of the dynamic of the quickening (Joh 17:21-23). A Death MUST precede the New Birth., that being a "death

to sin" or a "laying aside of all wickedness." In order for a corn of wheat to bring forth much fruit it must first fall onto the ground and die (Joh 12:24). Jesus was the First Fruits of men (1Cor 15:20) who died and was raised up, and we are to die WITH HIM (in repentance) in order that we be raised up WITH HIM (in regeneration) through which we find true union with God, for we manifestly partake in the abundant life of Jesus Christ through the Spirit.

Joh 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

...

Joh 17:23 I in them, and 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.

Joh 12:23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

Joh 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

Joh 12:25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

Joh 12:26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

2Th 1:10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

2Th 1:11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:

2Th 1:12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

Deeds are done in God (Joh 3:21) when they are done through the Spirit of life in Jesus Christ (Rom 8:2), which is the work of faith with power (2Th 1:11), and it is in this manner that God is glorified through Jesus Christ (1 Pet 4:11). This is why Paul would write that Jesus Christ may be glorified in us according to the grace of God (2Th 1:12), a real and manifest reality.

Here is Paul teaching the quickening...

Col 2:10 And ye are complete in him, which is the head of all principality and power:

Col 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

Col 2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

*Col 2:13 And you, being dead in your sins and the uncircumcision of your flesh, **hath he quickened together with him**, having forgiven you all trespasses;*

Please pay careful attention in noting that the "quickened together with Him" is connected to both the "forgiveness of sins" as well as being "risen with Him." We are "risen with Him" through "faith of the OPERATION of God."

operation - energeia - G1753

From G1756; efficiency ("energy"): - operation, strong, (effectual) working.

The "faith with power" that Paul spoke about in 2nd Thessalonians results, I reiterate, in God being "glorified in us."

*2Th 1:11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and **the work of faith with power:***

2Th 1:12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

Paul represents the "grace of God" as being the MEANS by which Jesus is glorified in us. Also note that Paul refers to the "work of faith," revealing that faith is active as opposed to being something passive. Faith is something that "does" as opposed to being something that merely "trusts" (ie. faith without works [or doing] is dead - Jas 2:20).

faith - pistis – G4102 [Strong's]

From G3982; persuasion, that is, credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly constancy in such profession; by extension the system of religious (Gospel) truth itself: - assurance, belief, believe, faith, fidelity.

In all these passages both Paul and Jesus are speaking of the DYNAMIC OF SALVATION, or in other words, HOW SALVATION ACTUALLY WORKS.

Now take a look at this passage...

Rom 8:12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

Rom 8:13 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.

Rom 8:14 For as many as are led by the Spirit of God, they are the sons of God.

Rom 8:15 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.

Rom 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

*Rom 8:17 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.***

The quickening is a manifest experience wrought by the Spirit of God. There is nothing provisional or positional about it. It is a manifest reality in the life of the genuine Christian.

*Tit 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, **by the washing of regeneration, and renewing of the Holy Ghost;***

Tit 3:6 Which he shed on us abundantly through Jesus Christ our Saviour;

*Tit 3:7 That being **justified by his grace,** we should be made heirs according to the hope of eternal life.*

Being "justified by grace" is a reference to the "working dynamic" by which an individual is saved through "sanctification of the Spirit and belief in the truth" (2Th 2:13).

THE SPIRITUAL DYNAMIC OF THE CROSS

Now let us go back to Colossians once again and build upon what we have learned...

Col 2:10 And ye are complete in him, which is the head of all principality and power:

Col 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

Col 2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

Col 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

So here we have these concepts connected together...

1. Quickened together with Him.
2. Forgiveness of sins.
3. Through the faith of the operation of God.

Now bear in mind these three concepts as we examine the following...

Rom 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

Rom 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

Rom 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Rom 6:4 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.

Rom 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

*Rom 6:6 **Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.***

*Rom 6:7 **For he that is dead is freed from sin.***

...

Rom 6:16 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 6:17 **But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.***

*Rom 6:18 **Being then made free from sin, ye became the servants of righteousness.***

...

*Rom 6:22 **But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.***

*Rom 6:23 **For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.***

Paul clearly connects a cessation from the "service of sin" wrought by "obedience from the heart" to the "Cross of Jesus Christ" and how we are, as Christians, to identify with the Cross. In Galatians we read...

*Gal 6:14 **But 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 6:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

Gal 6:16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

Gal 6:17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

Gal 6:18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

It was through the Cross that the world was crucified to Paul, and that Paul was crucified unto the world. In other words, the affections of Paul were set upon the Spiritual, and his abode was within the grace of God. Jesus described it like this...

Mat 6:19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

Mat 6:20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

Mat 6:21 For where your treasure is, there will your heart be also.

Mat 6:22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

Mat 6:23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

Mat 6:24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

The "gift of God" is eternal life THROUGH Jesus Christ, through PARTAKING IN THE CROSS, not merely "trusting in it." The "gift of God" being "obedience unto righteousness" (Rom 6:16), "righteousness unto holiness" (Rom 6:19), "holiness the end of which is eternal life" (Rom 6:22), all wrought through the Spirit of life in Jesus Christ (Rom 8:2), the Spirit

which quickeneth (1Cor 15:45). God freely grants us access into this gift through the means of our faith.

The word translated "gift" in Rom 6:23 is...

Gift - charisma – G5486 [Strong's]

From G5483; a (divine) gratuity, that is, **deliverance (from danger or passion); (specifically) a (spiritual) endowment**, that is, (subjectively) religious qualification, or (objectively) miraculous faculty: - (free) gift.

The Spirit of life in Jesus Christ (Rom 8:2) is the POWER by which we are delivered from sin and death, and it is the POWER by which we are literally made righteous.

Rom 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Rom 8:3 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 in the flesh:

Rom 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

The Cross then represents a SPIRITUAL DYNAMIC PHYSICALLY DEMONSTRATED to us by Jesus Christ (a sacrificial death and resurrection) and thus serves as our EXAMPLE which is why Peter would say something like this...

1Pe 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

1Pe 2:22 Who did no sin, neither was guile found in his mouth:

1Pe 2:23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

1Pe 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

A Christian has voluntarily sacrificed the vanity of the carnal and exchanged it for the abundance of the spiritual. Paul connected "our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom 6:6) with both "therefore we are buried with him by baptism into death" (Rom 6:4) and "we have been planted together in the likeness of his death" (Rom 6:5) because he fully understood the reason why Jesus died on the Cross. The Cross is the MEANS by which we are set free from carnality and sin, not only set free from the condemnation wrought by such bondage, but set free from bondage itself, being set free from serving sin in the present.

BIBLICAL FAITH AND BIBLICAL GRACE – WORKING TOGETHER WITH GOD

God reckoned the faith of Abraham as righteousness...

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

The faith of Abraham was inclusive of...

Obedience

Heb 11:8 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.

Faithful Deeds or Steps

Joh 8:39 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.

Rom 4:12 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.

Full Persuasion or Total Trust in God

Rom 4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

Rom 4:21 And being fully persuaded that, what he had promised, he was able also to perform.

Rom 4:22 And therefore it was imputed to him for righteousness.

Abraham had yielded his heart to God and God reckoned his faithfulness as righteousness. A stronghold in the minds of many people today relates to the statement "not of works," written by Paul. Many make the false assumption that "not of works" equals "not of doing." Yet Paul is not going to contradict Jesus on "hearing and doing," nor is Paul going to contradict himself where he writes...

Rom 2:6 Who will render to every man according to his deeds:

Rom 2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

Rom 2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

Deeds do matter, but God will only approve deeds that are wrought in God (Joh 3:21), the deeds of faith (Mat 25:23). Paul wrote...

Rom 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

Rom 4:2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

Rom 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Rom 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Eph 2:9 **Not of works, lest any man should boast.**

Eph 2:10 *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

When the Scripture says "not of works" the context is that of "works done apart from God" or "works done apart from a heart yielded to God" or "works done apart from faith." Anything done apart from the "divine influence of God" is of no value when it comes to the salvation of the soul. Grace itself is defined as...

grace - charis – [Strongs] G5485

From G5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; **especially the divine influence upon the heart, and its reflection in the life**; including gratitude): - acceptable, benefit, favour, gift, grace (-ious), joy liberality, pleasure, thank (-s, -worthy).

The divine influence of God upon the heart that brings salvation therefore teaches...

Tit 2:11 For **the grace of God that bringeth salvation** hath appeared to all men,

Tit 2:12 **Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;**

The word translated "teaches" pertains to instruction or education...

teaches – paideuō - G3811 [Strong's]

From G3816; to train up a child, that is, educate, or (by implication) discipline (by punishment): - chasten (-ise), instruct, learn, teach.

The same word is found in Hebrews chapter 12 but is rendered "chasten"...

Heb 12:6 *For whom the Lord loveth he **chasteneth** [G3811], and scourgeth every son whom he receiveth.*

*Heb 12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father **chasteneth [G2811]** not?*

Heb 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Heb 12:9 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?

*Heb 12:10 For they verily for a few days **chastened [G3811]** us after their own pleasure; but he for our profit, that we might be partakers of his holiness.*

Clearly the implication is that righteousness and holiness is attained via submission to the instruction of God hence "obedience unto righteousness"...

*Rom 6:16 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?***

Deeds done apart from the influence or instruction of God are not wrought in God (Joh 3:21) and are thus not "doing the will of God" (Rom 12:1-2). In Romans chapter 2 we read...

*Rom 2:17 Behold, thou art called a Jew, and retest in the law, and **makest thy boast** of God,*

...

*Rom 2:23 Thou that **makest thy boast** of the law, through breaking the law dishonourest thou God?*

The boast of the Jew was in the letter of the law and their Abrahamic bloodline. Yet a mere bloodline and a set of rules and regulations is worthless apart from a heart truly set towards the divine influence of God. Abraham was justified apart from the law for the law had not yet been given, yet Abraham submitted to God's influence (Heb 11:8). Abraham was faithful and it was that faithfulness (his heart submitted to God) that was counted for righteousness. Thus Abraham WALKED in the steps of that

faithfulness, his deeds were done in God, deeds conducted in accordance with the divine influence of God upon his heart, all in accordance with grace.

*Rom 4:10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, **but in uncircumcision.***

*Rom 4:11 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:***

*Rom 4:12 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.***

This principle is explained by Paul in the following extract...

Rom 2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

*Rom 2:13 (For not the hearers of the law are just before God, but **the doers of the law shall be justified.***

Rom 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

Rom 2:15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

Rom 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

God looks at the heart and judges the secrets of men, therefore it is the condition of the heart that matters.

Paul contrasts "not of works" with "for we are His workmanship."

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Eph 2:9 Not of works, lest any man should boast.

*Eph 2:10 **For we are his workmanship**, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

“Not of works” is equivalent to what the Scriptures refer to as “dead works” (Heb 6:1, Heb 9:14). It is basically action disconnected from a heart yielded to God, action that is a product of the flesh as opposed to the Spirit.

We are quickened by the divine influence upon our hearts when we yield wholeheartedly to God, hence it is God working in us to will and to do of His good pleasure (Php 2:13), not a working in us of our own. Again, God looks at the heart, the inner motive. The Jewish leaders kept the law in a legalistic manner with no true love of God, thus the "works" in which they boasted were of no value at all in regards to true righteousness, having never submitted themselves to the righteousness of God (Rom 10:3). Jesus said of them...

Mat 23:25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

Mat 23:26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Mat 23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

Mat 23:28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Salvation via "grace through faith" pertains to God's work on the submitted heart, whilst the "deeds of the law" pertain merely to outward regulation absent this work upon the heart. The deeds of the law can only regulate the outer man, not the heart within. It is what is within that matters which is why God reckons faith as righteousness as opposed to reckoning deeds as righteousness. Now deeds are certainly important, we will be judged according to our deeds (Rom 2:6, Rev 22:12), but only in the context of those deeds being an exercise of faithfulness towards God, or alternatively, an exercise in faithlessness. An outward form of godliness without the requisite righteousness of heart holds no eternal value.

Being “made the righteousness of God in Him” is contingent upon not receiving the grace of God in vain.

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

*2Co 6:1 We then, as workers together with him, **beseech you also that ye receive not the grace of God in vain.***

Compare to...

Jas 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Jas 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

The “word” is something that we must “do” and it is the “word” that we “receive.” God’s grace is also something that we “receive” and God’s grace teaches...

Tit 2:11 For the grace of God that bringeth salvation hath appeared to all men,

Tit 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Consider the contrast between...

Luk 8:13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

...and...

Luk 8:15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

Those in verse 13 received the word in vain, whilst those in verse 15 did not.

Biblical salvation is the result of the working dynamic of “saved by grace through faith” wherein an individual has yielded themselves to the divine influence of God upon their heart, the result of which is being “made the righteousness of God in Him.” “Not of works” simply being a reference to faithless deeds or dead religious works which are disconnected from this dynamic.

Jesus being “made sin for us” is a figurative expression for Jesus being our “sin offering” (Heb 9:14) and not Jesus literally being made into sin. Sin is a moral concept connected to the condition of the heart and the submission of the will, it is not some substance.

A sinner is someone whom serves sin, whilst a righteous person is someone whom serves righteousness.

Jesus was “made sin” in the same sense that He was in the “likeness of sinful flesh.”

*Rom 8:3 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 in the flesh:*

Rom 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Flesh is not sinful for it is just the meat on our bones, yet flesh can be used to refer to the physical and moral frailties of a human being.

flesh - Sarx – G4561 [Strong's]

Probably from the base of G4563; flesh (as stripped of the skin), that is, (strictly) the meat of an animal (as food), or (by extension) the body (as opposed to the soul (or spirit), or as the symbol of what is external, or as the means of kindred, or (by implication) human nature (with its frailties (physically or morally) and passions), or (specifically) a human being (as such): - carnal (-ly, + -ly minded), flesh ([-ly]).

Jesus recognised these frailties and gave this warning to his apostles

before His arrest.

Mat 26:41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Jesus coming in the “likeness of sinful flesh” and being “made sin for us” is simply referring to His humanity. Jesus was subject to the same frailties we are all subject to, yet He overcame these frailties by walking in the Spirit in accordance with the will of His Father.

Jesus was “made sin for us” that we be “made the righteousness of God in Him” (2Cor 5:21), something which manifests through faithfully yielding ourselves to God’s grace, God’s divine influence upon our hearts.

Jesus was sent 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, whom walk after the Spirit” (Rom 8:3-4).

What a glorious opportunity!

THE LAW OF FAITH – OBEDIENCE AND LOVE

Gal 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Rom 6:16 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?

Carefully examine the parallel in the following...

*Rom 8:3 **For what the law could not do**, in that it was weak through the flesh...*

*Heb 10:4 **For it is not possible** that the blood of bulls and of goats should take away sins.*

...

*Heb 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, **which can never take away sins**:*

Now reflect upon the following...

Rom 8:3 *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 in the flesh:***

Rom 8:4 ***That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.***

Heb 10:12 *But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;*

Heb 10:13 *From henceforth expecting till his enemies be made his footstool.*

Heb 10:14 *For **by one offering he hath perfected for ever them that are sanctified.***

Heb 10:15 *Whereof the Holy Ghost also is a witness to us: for after that he had said before,*

Heb 10:16 *This is the covenant that I will make with them after those days, saith the Lord, **I will put my laws into their hearts, and in their minds will I write them;***

Heb 10:17 *And their sins and iniquities will I remember no more.*

Heb 10:18 *Now where remission of these is, there is no more offering for sin.*

It was not possible for the law to take away sin because works of the law were external. Genuine righteousness, which is internal, takes away sin because it is rooted in God in which there is no sin. Righteousness and sin cannot abide together which is why it is not possible to serve both sin and righteousness at the same time.

The sin offering of Jesus perfects those whom are sanctified (Heb 10:14) because the dynamic of the Cross works a total transformation of the heart. Sin is resident in a defiled heart and manifest sin is simply a fruit of the evil existing within. Jesus, in speaking of the heart, stated...

Mat 15:16 *And Jesus said, Are ye also yet without understanding?*

Mat 15:17 *Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?*

Mat 15:18 *But **those things which proceed out of the mouth come forth from the heart; and they defile the man.***

Mat 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

Mat 15:20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

Yet it is with the heart that we believe unto righteousness.

Rom 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

How can a defiled heart believe unto righteousness? It cannot which is why the root of iniquity must first be destroyed in repentance (Rom 6:6) before an individual can truly “believe” and thus “yield” to God. When the repentant individual wholeheartedly yields to God the resulting quickening writes the law of God upon the heart. Therefore those whom have submitted themselves to God and therefore walk after the Spirit find Jesus as the author of their salvation.

Heb 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

This is why Paul taught that it is faith that establishes the law in Romans chapter 3...

Rom 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

The will of man entirely yielded to the leading of the Spirit produces love, for God is love (1Jn 4:16). Faith works by love (Gal 5:6) and love works no ill (Rom 3:13) therefore establishing the righteousness of the law (Rom 3:31). Hence...

Rom 3:22 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:

Rom 3:23 For all have sinned, and come short of the glory of God;

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Rom 3:25 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;

Rom 3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

*Rom 3:27 Where is boasting then? It is excluded. By what law? of works? Nay: **but by the law of faith.***

The law of faith works the righteousness of God in the heart which is why faithfulness to Jesus Christ, submission to the righteousness of God, is the end of the law to those whom believe, the law having been established within the heart.

Rom 10:3 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.

*Rom 10:4 For **Christ is the end of the law for righteousness to every one that believeth.***

Faith is therefore inclusive of both faithfulness and fidelity to God. We are perfected by the one offering of Jesus Christ when we partake in that offering, an action which is wrought through genuine repentance and faith. We don't merely "trust" in the offering of Jesus Christ, we are actually enjoined unto God by that offering (Heb 9:20) when we approach God with contrition and in submission, with a true heart (Heb 10:22).

Isa 57:15 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.

Justification (being declared righteous) and sanctification (set apart unto holiness or service to God) are not separate, they are two sides of the same coin. One cannot exist without the other. There can be no justification

without the associated sanctification. There can be no "perfection via the offering" without sanctification either.

*Heb 10:14 **For by one offering he hath perfected for ever them that are sanctified.***

A perfection wrought by a manifest transformation. A transformation wrought via the Cross wherein one dies to sin and is resurrected unto righteousness.

The Old Covenant could not purge the conscience of sin, yet the New Covenant does...

*Heb 10:2 **For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.***

*Heb 10:22 **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.***

The purging results in the conscience being cleared of "dead works" because all subsequent works are now made alive through the Spirit.

*Heb 9:14 **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?***

*2Co 3:6 **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.***

The Saints of God are thus perfected in their hearts with true righteousness being established within. It is upon this foundation, which is set upon the rock (1Cor 10:4), that a strong house can be built (Mat 7:24-25).

Now there are some who will misconstrue the "perfection" found in faith (pure motive/love) with a perfection of all knowledge and wisdom in order

to argue in favour of some kind of ongoing rebellion in salvation. By arguing in favour of some kind of ongoing rebellion they are then able to support the contention that the “death of Christ” provides some kind of cloak for sin. Be very wary of such people because the purpose of the sacrifice of Jesus Christ is to “purge sin” not “cloak it.”

Heart purity and godly character are essential. God looks at the heart.

Mat 5:8 Blessed are the pure in heart: for they shall see God.

BIBLICAL FAITH AND HOW IT RELATES TO BIBLICAL BELIEF

The "working dynamic" of "grace through faith" (Eph 2:8) is absolutely essential to the end that one be actually "saved from sin" (Mat 1:21, Joh 8:34-36). Examine carefully the definitions of both “Grace” and “Faith” and take note of the dynamic at work between the two.

Grace - charis – G5485 [Strong's]

From G5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; **especially the divine influence upon the heart, and its reflection in the life**; including gratitude): - acceptable, benefit, favour, gift, grace (-ious), joy liberality, pleasure, thank (-s, -worthy).

Faith – pistis – G4102 [Strong's]

From G3982; persuasion, that is, credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly constancy in such profession; by extension the system of religious (Gospel) truth itself: - **assurance, belief, believe, faith, fidelity.**

Many today contend that grace is merely “unmerited favour” and that faith is simply “trust” wherefore the means of salvation is redefined to be “trusting in the unmerited favour.” Thus people, in their minds, are led to hold an assurance in a “saved by grace through faith” that is totally distinct from a dynamic that reaps an actual manifest transformation. They may

contend for a transformation occurring later by means of grace but their concept of “initial salvation” is one that lacks any dynamic at all. People therefore falsely believe that salvation is a POSITION which they have had applied to their account when they simply “trusted Jesus.” In their mind, it is the “unmerited favour” of grace which establishes their POSITION in Christ whereby they are deemed justified. Within this framework of thinking the term “believe” is viewed in the context of “mental assent” as opposed to being a “wholehearted yielding.” Let's take a closer look at biblical belief.

Jesus taught...

*Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever **believeth** in him should not perish, but have everlasting life.*

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Many people will isolate John 3:16 from the surrounding context, yet Jesus did not stop at verse 17, he continued in saying...

Joh 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Joh 3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

Joh 3:21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

The “believeth” and “salvation” of verses 16 and 17 is contrasted against the “loving darkness,” “not coming to the light,” and “deeds not wrought in God” of verses 19 to 21. Clearly “believeth” is more than mere “mental assent” but is also inclusive of “coming to the light” that “one's deeds be made manifest” that they are “wrought in God.”

In a very revealing statement, Paul alludes to the Gospel being made manifest for the express purpose of the “obedience of faith.” Paul states this because he knows that the Gospel is only of benefit to someone if it is put to use through a working faith.

Rom 16:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

*Rom 16:26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations **for the obedience of faith:***

The Greek words Pistis (faith) and Pisteuō (believeth) are of the same root word Peithō...

Faith – pistis – G4102 [Strong's]

From G3982; persuasion, that is, credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly constancy in such profession; by extension the system of religious (Gospel) truth itself: - **assurance, belief, believe, faith, fidelity.**

Believeth – pisteuō - G4100 (Strong's)

From G4102; to have faith (in, upon, or with respect to, a person or thing), that is, credit; by implication to entrust (especially one's spiritual well being to Christ): - believe (-r), commit (to trust), put in trust with.

Peithō - G3982 (Strong's)

A primary verb; to convince (by argument, true or false); by analogy to pacify or conciliate (by other fair means); reflexively or passively to assent (to evidence or authority), to rely (by inward certainty): - agree, assure, believe, have confidence, be (wax) content, make friend, **obey, persuade, trust, yield.**

"Believing in Jesus" and "Obeying Jesus" are synonymous.

THE BURDEN OF DELIVERANCE AND THE KNOWLEDGE OF HIM

Here is a very interesting statement written by Isaiah...

Isa 53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Many people, by focusing exclusively upon "He shall bear their iniquities," fail to note that "by His knowledge shall my righteous servant justify many."

The text associates "by His knowledge" with "he shall bear their iniquities" in an "effect by cause" context. The two statements cannot be disconnected. It is through the sin offering of Jesus Christ that "His knowledge" is made available to mankind through the means of the New Covenant established by His blood. It is then this "knowledge" which brings justification.

Jesus didn't "bear our iniquities" in any greater sense than the scape goat **literally** had the iniquities of the people placed upon it.

Lev 16:21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

*Lev 16:22 And **the goat shall bear upon him all their iniquities** unto a land not inhabited: and he shall let go the goat in the wilderness.*

The goat bore the iniquities of the people in the sense that the goat was the means by which the people were able to put away the burden of the past in order to move on with the future. It is the same with Jesus in which a sinner is able to put their past life upon Him, where it is put away through His death, whereby the burden of condemnation is put away also, knowing that God has granted forgiveness through the blood (Eph 1:7). Thus the burden of the past is lifted in order that we may serve in good conscience in the future, a fresh start granted by God's grace.

It is only by the pure mercy of God through which we may be cleansed of our past sins. God has chosen to grant us this favour through the Cross of Jesus Christ and thus truly gives us the opportunity of a fresh start wherein we serve Him in Spirit and truth with the law written upon our hearts and in our minds.

When Isaiah wrote...

*Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; and **the LORD hath laid on him the iniquity of us all.***

...the context is that of a deliverance from “being led astray and turning to our own way,” which is why Peter would associate this concept presented by Isaiah (Isa 53:6,11,12) with sheep being returned unto the shepherd...

1Pe 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

1Pe 2:25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The burden of our deliverance is what was laid upon Jesus, not a literal transfer of literal sin. In understanding this concept the “bearing of our sins” by Jesus becomes very clear.

Try to view the “bearing of iniquity” in the context of a “burden to deliver.” Through rebellion, human beings have placed themselves into a state of spiritual darkness in which they know not God. Sinners thus walk their own way according to the lusts of the flesh and the vanity of their mind, in bondage to sin, condemnation and death. Now Jesus bears this rebellion through His sacrifice for He died on our behalf to deliver us from the wretched state we sold ourselves into. Deliverance is wrought through the “knowledge of Him” (Isa 53:11).

Jesus does not “bear our iniquity” in the context of a literal “transfer of iniquity” where He somehow assumes our guilt as a substitute for us. Rather He “bears our iniquity” in the sense of “doing something for us” through which we can then “escape bondage.”

The "sin offering" of Jesus Christ was purposed ("for this cause" - Heb 9:15) to cleanse our conscience of dead works...

Heb 9:14 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?

...via the means of establishing the New Covenant...

*Heb 9:15 And **FOR THIS CAUSE** he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.*

*Heb 9:16 For **where a testament is, there must also of necessity be the death of the testator.***

*Heb 9:17 For **a testament is of force after men are dead:** otherwise it is of no strength at all while the testator liveth.*

*Heb 9:18 **Whereupon neither the first testament was dedicated without blood.***

*Heb 9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Heb 9:20 Saying, **This is the blood of the testament which God hath enjoined unto you.***

...the New Covenant through which the law of God is written upon the heart and into the mind...

*Heb 10:16 **This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;***

Jesus not only "bore our sins," He also "bore our griefs," "carried our sorrows," and the "chastisement of our peace was upon Him."

*Isa 53:4 Surely **he hath borne our griefs, and carried our sorrows**: yet we did esteem him stricken, smitten of God, and afflicted.*

*Isa_53:5 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.*

The context is not a "literal transfer" of "sin," "grief," or "sorrow." The context of bearing sin is that of a "sin offering" through which we may find a clear conscience (Heb 9:14) in that we have put our past life of serving sin upon Jesus, where it is counted dead once and for all. The "old us," so to speak, is dead. The "new us" has been raised up to a newness of life in the Spirit by which the knowledge of God is made manifest to us. The result being that we come into a direct relationship with God.

Please take the time to very carefully consider this concept which I realise stands in stark contrast to the various transaction models commonly taught today. It's certainly both sobering and incredible how subtle error is able to completely redefine the Gospel message.

Jesus, in bearing our griefs and sorrows, also provides us with an example in order to encourage us (Heb 4:15). Emotions of grief and sorrow cannot literally be transferred from one person to another any more than sin can.

If sin can be literally transferred, as many believe, then so can sorrow and grief. In order to believe in a literal transfer of sin one must throw reason to the wind. The idea of a literal transfer of sin is rooted in the theology of substitution, not in the Bible.

Sin itself is not a transferable property, it is moral. Sin is principled upon choice and action, both sins of ignorance and sins of intent. Sin cannot literally be transferred from one individual to another.

Jas 1:14 But every man is tempted, when he is drawn away of his own lust, and enticed.

Jas 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

How can the past occurrence of an evil deed or evil thought be transferred from one person to another? The idea is absurd. Our sin was

not transferred to Jesus, Jesus simply bore the weight of our sin in the sense that He had to do something in order to deliver us from bondage, hence he “bore our iniquity.”

A parent, at times, has to “bear the iniquity” of their child in patiently training them up in righteousness. In writing this book I have “borne the fallacy of substitution” in making an effort to refute it. Jesus “bore our sins” in providing the means through which we could be set free of them.

The Bible clearly teaches that when Jesus offered Himself to God He was “without spot.” Jesus didn't offer Himself “with our spots.”

*Heb_9:14 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?*

The Sacrificial System of the Old Covenant was designed to promote the knowledge of God, to bring a recognition of sin and the realisation that sin had a definitive cost. The idea was to bring individuals before God with a broken and contrite heart, dependent on both His strength and mercy for all their needs. The sin laid upon the animal was purely figurative as a means of doing away with the past, in order that one may move on with the future.

The desire of God was for people to apply their heart to understanding, fear the Lord, and find the knowledge of God.

Pro 2:1 My son, if thou wilt receive my words, and hide my commandments with thee;

*Pro 2:2 So that thou incline thine ear unto wisdom, and ***apply thine heart to understanding***;*

Pro 2:3 Yea, if thou criest after knowledge, and liftest up thy voice for understanding;

Pro 2:4 If thou seekest her as silver, and searchest for her as for hid treasures;

*Pro 2:5 **Then shalt thou understand the fear of the LORD, and find the knowledge of God.***

*Hos 6:6 For I desired mercy, and not sacrifice; and **the knowledge of God** more than burnt offerings.*

Yet this knowledge was never fully revealed under the Old Covenant because the full expression of that knowledge is in Jesus Christ, the Spirit of His life. The New Covenant provides direct access to God through the Spirit which is the “new and living way” (Heb 10:20). The Old Covenant was a covenant of the letter and thus the motions thereof were externally focused. An external focus will always subvert an internal focus resulting in a consciousness of sin being brought to the mind. Under the Old Covenant people would compare themselves to the law where the focus is upon the letter. There can be no true peace in that for any discrepancy between an individual and the letter will bring guilt upon the soul.

An external focus can never purify a heart unto righteousness, such can only occur through the Spirit of God. The New Covenant is internally focused due to the work of the Spirit upon the heart. The Spirit brings liberty to the conscience because, with the love of God shed abroad in the heart (Rom 5:5), one knows that they are right with God. The external focus of the Old Covenant would have always been a burden for the individual, even if blameless like the parents of John the Baptist.

Luk 1:6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

Hebrews chapter 11 gives us many examples of a faith where people simply followed God's lead and trusted that everything would work out. If we simply “believe” God and thus “walk” in His influence (walk in the Spirit) then the result is life and peace because we know that the righteousness of God is being made manifest in us apart from the workings of the law. Without this kind of dynamic at work there would always remain a consciousness of sin, a consciousness of condemnation.

The approach of the New Covenant entirely pertains to the renovation of the heart by the Spirit established upon the declaration of the righteousness of God by Jesus Christ.

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

*Rom 3:25 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;***

*Rom 3:26 **To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.***

An outwardly spotless amoral animal could never declare God's righteousness like Jesus did, it could only ever be a shadow of it. Thus it is within the framework of the declaration made by Jesus Christ, and submission to it (redemption IN Christ), that an individual experiences the renovation required for there to be no more consciousness of sin. The Old Covenant lacked the means to achieve this. Examine carefully the following two verses...

Heb 9:7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

Heb 9:8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

Under the Old Covenant the high priest would enter the Holy of Holies once a year and make an offering for the errors of himself and the people. Yet there had not yet been made manifest the means to approach God directly as is the case under the New Covenant.

*Heb 10:19 Having therefore, brethren, **boldness to enter into the holiest by the blood of Jesus,***

*Heb 10:20 **By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;***

Heb 10:21 And having an high priest over the house of God;

Heb 10:22 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.

Under the Old Covenant a consciousness of sins would always remain.

*Heb 9:9 Which was a figure 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;***

Heb 9:10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

Heb 10:1 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 10:2 For then would they not have ceased to be offered? because that the worshippers **once purged should have had no more conscience of sins.***

Heb 10:3 But in those sacrifices there is a remembrance again made of sins every year.

*Heb 10:4 For **it is not possible that the blood of bulls and of goats should take away sins.***

The divine service and offerings under the Old Covenant could not make those whom did the service perfect as it pertained to their conscience. The obstacle for those under the Old Covenant was their conscience. Without a true knowledge of the “righteousness of God” settled within the heart through the Spirit there was simply no standard by which one could feel comfortable in approaching the holiness of God. One could therefore not spiritually enter the “Holy of Holies” and have an intimate relationship with God.

Through Jesus Christ it is different. We have direct access to God through the Spirit of life in Jesus Christ, a state in which we find true relief for our conscience, for we simply abide in simplicity and godly sincerity in the grace of God. Jesus being our high priest in establishing the New Covenant has provided the means by which the conscience can be purged of “doing apart from the Spirit.”

Heb 9:11 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;

Heb 9:12 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.

Heb 9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

*Heb 9:14 **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?***

Now carefully think about this. If true righteousness is manifested through walking after the Spirit...

Rom 8:3 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 in the flesh:

Rom 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

...then obviously the “walk” is not one that is dead. The “walk” in Romans 8:4 is clearly “doing according to the Spirit.” Our “walk” is what we “do.”

walk – περιπατεῖν - G4043 [Strong's]

From G4012 and G3961; to tread all around, that is, walk at large (especially as proof of ability); figuratively to live, deport oneself, follow (as a companion or votary): - go, be occupied with, walk (about).

In Hebrews 9:14 the term for “works” is “ergon.”

*Heb 9:14 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?*

works - εργον – G2041 [Stong']

From ἐργῶ ergō (a primary but obsolete word; to work); toil (as an effort or occupation); by implication an act: - deed, doing, labour, work.

An individuals “walk” and their “doings” are synonymous. Therefore we can conclude that there is a very clear distinction between a “dead work” of the flesh and a “living work” of the Spirit. In Hebrews it very clearly states that Jesus died for the very purpose of purging the conscience of “dead works” through the means of establishing the New Covenant.

Heb 9:14 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 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Heb 9:16 For where a testament is, there must also of necessity be the death of the testator.

Heb 9:17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

The context of the Cross is that of establishing a covenant of the Spirit wherein the law is written upon the heart and in the mind (Heb 10:16), a covenant through which people are granted a fresh start in not having their rebellious past counted against them (Heb 10:17). It is through the blood of Jesus Christ that we may be enjoined to God by this covenant and thus receive the forgiveness of our past sins...

Heb 9:20 Saying, This is the blood of the testament which God hath enjoined unto you.

It is through this covenant that **all** our works are made alive unto God through the Spirit by which we can truly testify that our conscience has been completely purged of dead works. No longer is there a barrier of fleshly service because we are built up as a spiritual house, a holy

priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. What a wonderful thing is the New Covenant.

1Pe_2:5 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.

This understanding, which the Bible clearly teaches, has been completely lost to professing Christianity at large. Instead of the “purging of the conscience” and the associated presence of the “knowledge of God,” it is taught that the “death of Christ” provides a “provisional transaction.” A “provisional transaction” upon which an individual is judicially justified apart from any transforming dynamic at all, no purging and therefore no establishment of manifest righteousness. Paul wasn't joking when he warned of the grievous wolves who would enter in and not spare the flock (Act 20:29).

It is not possible to establish true righteousness within the heart through an adherence to the outward requirements of law. The letter kills but it is the Spirit which brings life (2Cor 3:6) and the New Covenant is of the Spirit (2Cor 3:17) therefore the New Covenant brings life. Under the New Covenant we have liberty apart from the letter to simply serve God in Spirit and truth (Joh 4:24) with a clear conscience (1Tim 1:5). The true measure of righteousness simply being a total dependency upon God and the faithful walk therein. It is within this dependency, that we find the law of God written upon our hearts, having entered in through the putting away of our past life, the putting away of a service to sin.

So in putting away our old life in repentance, it is then through the death of Christ and the sprinkling of the blood (Heb 11:28, Eph 1:7) that our past life is put away in the eyes of God. Hence Jesus, in bearing our sin, puts away our old life to the end that we may be unburdened in the new, when we enter into union with Him through the Spirit.

If the bearing of sin is in the context of a "vicarious substitute," as is commonly taught, then why did neither Jesus nor the Apostles **ever** refer to such a thing? Such a question ought be asked by those whom hold to the substitution view and it ought to give the honest inquirer some serious pause. Vicarious substitution is taught **nowhere** in the Bible. Theologians simply force their preconceptions upon the text through conjecture.

Again, Jesus being our sin bearer is in the context of a "sin offering" (Heb 8:3, 9:14) offered "once and for all" (Heb 10:12) to God as the means by which we may once and for all put our past rebellious life behind us and have assurance that it is no longer remembered by God (sins forgiven), thus giving our conscience rest (Heb 4:8-11). The sin offering of Jesus was not purposed to "pay the price for sin." Rather it was purposed to "purge our conscience of dead works" (Heb 9:14) that we may serve God with a conscience that is completely clear (1Tim 1:5), having been given a fresh start in being joined with God under the New Covenant (Heb 9:20), in which we serve God in the Spirit.

*Joh 4:23 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.***

Joh 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

The reason why there is no remission without the shedding of blood (Heb 9:22) is because God provides the assurance of forgiveness through the sin offering of Jesus Christ and the associated purging and purification.

Heb 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Under the Old Covenant the purging and purification wrought by blood was illustrating a pattern of the spiritual. Jesus Christ is a better sacrifice than that of an amoral animal because His sacrifice is purposed towards the Spiritual and thus deals with the underlying issue that pertains to reconciliation directly, which is that of the heart.

Heb 9:23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

Heb 9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Picture the Temple as an illustration of the human heart and the Holy of Holies as the core spiritual element of a human being. In order for God to dwell in the core of a human being the core must be clean. God cannot dwell within a filthy vessel. Jesus is the means by which a filthy vessel can be made clean thus the vessel becomes fit for the master's use.

In Leviticus we read that “life is in the blood” (Lev 17:11-14) and that the Israelites were forbidden to eat the blood of dead animals (Lev 17:14). Under the New Covenant we are to eat the flesh of Jesus and drink His blood (Joh 6:53-56), this being symbolic of partaking and abiding in His substance (ie. the Spirit of His life – Rom 8:2).

The New Covenant was established by the blood of Jesus, symbolically teaching that the New Covenant is established upon the principle of the Spirit of life in Jesus Christ. Physical life being found in physical blood is an illustration of spiritual life being found in the Spirit. John speaks of this principle using the following words...

1Jn 5:6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

1Jn 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

*1Jn 5:8 And **there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.***

1Jn 5:9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

1Jn 5:10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

*1Jn 5:11 **And this is the record, that God hath given to us eternal life, and this life is in his Son.***

1Jn 5:12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

Jesus bore witness of the Spirit through His baptism (Mat 3:16-17), His life (Mat 12:18), and His death (Mat 17:5), by which God was “well pleased” (look those up). Therefore the Spirit, the water (baptism), and the blood

(crucifixion) all testify of the same thing, that of life found IN the Son, the Spirit of His life.

It is through the washing of regeneration by the Spirit (Tit 3:5), the washing of the Word (Eph 5:26), and the cleansing by the blood (Heb 9:14, 12:26, 1Pe 1:2), that we are made acceptable to God.

There is nothing magical about the literal blood of Jesus, His blood was just normal blood. It is the principle behind His blood, which is that of a pure blameless life of walking in the Spirit in wholehearted submission to the Father. Jesus, in pouring out His life on our behalf to God, is the ultimate example of the righteousness of God, and the New Covenant is established firmly upon this example. Without the blood there would be no New Covenant (Heb 9:15-17) and no declaration of God's righteousness (Rom 3:26) upon which reconciliation and remission could be established. It is through the blood that Jesus brings reconciliation and remission to mankind and is thus the mediator in bringing mankind and God together.

The blood of Jesus makes a covering (atonement) for the soul (Isa 53:10), for in giving His life for the sake of ours, He provides the means of rescue from the bondage of sin and death, a rescue through the means of His life. A rescue only made effectual when we enter into that life and thus become partakers of that life, the life of the Spirit typified by the blood of Jesus.

It is through union with God through the Spirit, that the righteousness of God, through love, is established within our hearts. By being made conformable to the death of Christ we are able to actually know God. The importance of this cannot be overstated.

*1Jn 4:16 And we have known and believed the love that God hath to us. God is love; and **he that dwelleth in love dwelleth in God, and God in him.***

1Jn 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

1Jn 5:1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

*1Jn 5:2 **By this we know that we love the children of God, when we love God, and keep his commandments.***

1Jn 5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

1Jn 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

Php 3:8 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,

*Php 3:9 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 3:10 **That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;***

Consider that without the New Covenant there is no means by which an individual can find union with God. One can exercise faithfulness and fidelity towards God and thus be accounted righteous, but without union through the Spirit the conscience can never be made clear.

The faithful of old, whilst accounted righteous, simply could not experience the union with God made available through the Spirit, a union that brings an end to every dead work. Without the experiential means of being “purged of their old sins” (2Pet 1:9), they could never account themselves worthy with the same confidence that goes along with abiding in the Spirit of life in Jesus Christ, in which there is no condemnation (Rom 8:1-4).

Under the Old Covenant there was no true union or “one in us” (Joh 17:21) with God. God's righteousness had yet to be declared for the remission of sins (Rom 3:25), the mystery of the Gospel (Eph 6:19) yet having to be revealed to the hearts of men (1Pe 1:10-12). A mystery revealed through partaking in the Cross (1Pe 3:18, 1Pet 2:21) and experiencing Christ in us (Gal 2:20), whereby we know and hold the truth with a pure conscience (Heb 9:14, 1Ti 3:9). Without the Spirit, any work undertaken by man must, by necessity, have a measure of deadness to it, for true life is found only in the Spirit (Rom 7:6, 2Cor 3:6). Any labour done apart from God is by nature a “dead work,” it lacks the energy and vitality of purpose wrought in God. Repentance is from “dead works” (Heb 6:1), a repentance from doing things apart from God.

It was Jesus Christ who brought with Him the full salvation experience through which we could experience union and peace with God whilst yet physically alive. This experience being the KNOWLEDGE OF HIM...

*Eph_1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in **the knowledge of him:***

Eph 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

Eph 1:19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

Eph 1:20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

Eph 1:21 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:

Eph 1:22 And hath put all things under his feet, and gave him to be the head over all things to the church,

Eph 1:23 Which is his body, the fulness of him that filleth all in all.

2Pe 1:2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

2Pe 1:3 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:

2Pe 1:4 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.

Isa 53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

THE COVERING FOR SIN

The death of Christ does not provide a provision for the flesh. We are not to make any provision for the flesh and neither does God. There is simply no provision for sin or the service thereof.

Rom 13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Jesus came to destroy the works of the devil, not provide a cloak for them.

1Jn 3:8 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.

1Jn 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

Sin has to be done away with, not covered with a legal provision. Take a look at the following statement...

*Jas 5:20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and **shall hide a multitude of sins.***

Hide – kaluptō – G2572[Strong's]

Akin to G2813 and G2928; to cover up (literally or figuratively): - cover, hide.

Now compare to...

*Psa 32:1 A Psalm of David, Maschil. Blessed is he whose transgression is forgiven, **whose sin is covered.***

Psa 32:2 Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.

Covered – kāśah – G3680[Strong's]

A primitive root; properly to plump, that is, fill up hollows; by implication to cover (for clothing or secrecy): - clad self, close, clothe, conceal, cover (self), (flee to) hide, overwhelm. Compare H3780.

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

...

*Rom 4:7 Saying, Blessed are they whose iniquities are forgiven, and **whose sins are covered.***

Rom 4:8 Blessed is the man to whom the Lord will not impute sin.

covered – epikaluptō̄ - G1943[Strong's]

From G1909 and G2572; to conceal, that is, (figuratively) forgive: - cover.

In each case the covering/forgiveness is associated with being converted from "walking" the wrong way. Now carefully examine the following statement by Peter...

1Pe 4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

1Pe 4:2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

1Pe 4:3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

1Pe 4:4 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:

1Pe 4:5 Who shall give account to him that is ready to judge the quick and the dead.

1Pe 4:6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

1Pe 4:7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

*1Pe 4:8 And **above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.***

Is Peter speaking of a multitude of sins present in the Church in verse 8? Of course he isn't, these people were born again and pure (1Pe 1:21-22). He is contending for righteousness via suffering with Christ as one abides in the Spirit, whereby the "charity" (love) or the "righteousness of God" will cover a multitude of sins. Now notice that both James and Peter use the same terminology...

*Jas 5:20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and **shall hide [kaśaḥ – G3680] a multitude of sins.***

*1Pe 4:8 And above all things have fervent charity among yourselves: for charity **shall cover [kaśaḥ – G3680] the multitude of sins.***

There is a clear connection between "abiding in Christ" and the "forgiveness of sins."

*Act_26:18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance **among them which are sanctified by faith that is in me.***

This is why in Proverbs we read...

*Pro 28:13 He that covereth his sins shall not prosper: but **whoso confesseth and forsaketh them shall have mercy.***

The covering of sin, in the context of forgiveness, relates to submitting to and abiding in the righteousness of God. A "covering of sin" apart from submitting to and abiding in the righteousness of God is pure self-deception. Proverbs 28:13 alludes to a "covering of sin" set apart from confessing and forsaking sin, the result of which is ruin.

It is via the blood of Jesus Christ that we enter into a covenant with God and thus we "put on Jesus Christ" and walk the right way, through which we receive the forgiveness of sins. In other words, we are set free from the law of sin and death by the "Spirit of His life" (Rom 8:2) whereby...

*Joh 17:23 **I in them, and 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.*

The same sentiment is evident in Paul's letter to the Colossians...

*Col 2:11 In whom also **ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:***

Col 2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

*Col 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, **having forgiven you all trespasses;***

Which again is why...

*Rom 8:1 **There is therefore now no condemnation to them which are in Christ Jesus,** who walk not after the flesh, but after the Spirit.*

The "no condemnation" being wrought via...

*Rom 8:3 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 in the flesh:***

*Rom 8:4 **That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.***

Jesus condemned sin in a flesh body for the express purpose that true righteousness be fulfilled in us. True righteousness is fulfilled in us via the means of the Spirit of life in Jesus Christ, "I in them, and thou in me, that

they may be made perfect in one." It is only in this manifest abiding state that one finds no condemnation, the manifestation of a truly clear conscience.

MERCY AND NOT SACRIFICE – A BROKEN AND CONTRITE HEART

A common theme found in Scripture is that what God truly desires is a change of heart, we read...

Mat 9:12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

Mat 9:13 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.

David wrote...

Psa 51:16 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

Psa 51:1 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

When Abel made an offering to God it was a “firstling” of his flock with the fat (Gen 4:4) and thus more excellent (Heb 11:4) than the offering of Cain, who simply brought fruit of the ground (Gen 4:3). The scriptures state that Cain made an offering for gain (Jud 1:11) and thus exhibited selfish motive and wickedness (1Jn 3:20). Abel's offering, on the other hand, speaks of God's provision and thus was not made for gain, being that he recognised that all he had was in fact a gift from God (Heb 11:4), and by presenting his offering in this context Abel obtained witness that he was righteous (Heb 11:4). The root issue clearly being the difference in heart between both men. Abel delighted in doing God's will and thus did not do it from a selfish motive like Cain.

Psa 40:6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

Psa 40:7 Then said I, Lo, I come: in the volume of the book it is written of me,

*Psa 40:8 I delight to do thy will, O my God: yea, **thy law is within my heart.***

David did not hide the righteousness of God within His heart (Psa 40:10) and thus approached God in a genuine repentance crying out to God for both strength and mercy (Psa 40:11-17). David was not only broken and contrite, but he was dependent upon God for his strength.

Now David knew that under the Old Covenant there was no sacrifice for willful sin, willful sin simply could not be atoned for...

Num 15:27 And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

*Num 15:28 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.***

Num 15:29 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.

*Num 15:30 **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.***

Num 15:31 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.

When David coveted his neighbour's wife, committed adultery, and then murdered his neighbour, all he could offer to God was a broken and contrite heart, a heart which God would not despise. There was nothing proscribed in the law to atone for such flagrant sin, the penalty of which was death. There was no "vicarious substitute" he could offer for remission of his sin. Yet in his repentance how could David know he was cleared of

his wrong doing? David connected the "forgiveness of sin" with that of a "heart that is upright containing no guile"...

*Psa 32:1 A Psalm of David, Maschil. Blessed is he whose **transgression is forgiven, whose sin is covered.***

*Psa 32:2 Blessed is the man unto whom the LORD imputeth not iniquity, and **in whose spirit there is no guile.***

...

*Psa 32:11 Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are **upright in heart.***

Paul quoted David in Romans 4 in the context of an individual's "faith being reckoned as righteousness" despite an individual being previously guilty of sin.

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Rom 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

Rom 4:7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Rom 4:8 Blessed is the man to whom the Lord will not impute sin.

Paul teaches that the "faith" that God counts for righteousness is a faith that has "steps" (Rom 4:12) and "establishes the law" (Rom 3:31), clearly a "spirit with no guile" (Psa 32:2) and an "upright heart" (Psa 32:11).

God freely forgives the sins of those whom come to Him with a broken and contrite heart for God desires mercy and not sacrifice. Not sacrifice in the sense of a "vicarious substitute for punishment," but God does desire sacrifice in the context of an obedient heart and submissive spirit.

*Mat 9:13 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.***

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

Heb 10:6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

Heb 10:8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

Heb 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Carefully read the above extract from Hebrews for it paints a very subtle, yet very clear picture of how God does not desire sacrificial offering in the context of a "substitution," yet God does desire sacrifice in "living according to His will." Jesus was given a flesh body whereby He could both offer Himself as our high priest (Heb 8:3) in order to establish the New Covenant (Heb 9:14-17), and serve as an example for us to follow (1Pe 2:21). The sacrifice of Jesus works in conjunction with us "partaking" in it as opposed to Jesus being a substitute whom takes our place.

Rom 12:1 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.

Rom 12:2 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.

NO CONDEMNATION TO THEM WHICH ARE IN CHRIST JESUS

Now let's take another look at not being under condemnation. Bearing in mind that we have already examined how no condemnation relates both to the forgiveness of sin as well as that of having a clear conscience before God. Let us now connect a few more things together. In Romans we read...

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Rom 3:25 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;

Rom 3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

“Justified” pertains to God freely declaring that an individual is both innocent and righteous.

justified – δικαιο̅ - G1344 [Strong's]

From G1342; to render (that is, show or regard as) just or innocent: - free, justify (-ier), be righteous.

dikaio̅s – G1342 [Strong's]

From G1349; equitable (in character or act); by implication innocent, holy (absolutely or relatively): - just, meet, right (-eous).

God is just in acquitting the guilty because the fundamental basis of the acquittal is the standard of righteousness declared by Jesus Christ. Jesus declared the “righteousness of God” to the entire creation. The “righteousness of God” is “love,” not just any love but perfect and pure love. God is love (1Jn 4:16) and Jesus Christ declared this through the wholesome words of His doctrine (1Ti 6:3) and through His example, even until death.

Joh 15:12 This is my commandment, That ye love one another, as I have loved you.

Joh 15:13 Greater love hath no man than this, that a man lay down his life for his friends.

The forgiveness of sin, as it pertains to the standard of righteousness declared by Jesus Christ, has two facets to it. Firstly, God has promised to bring people to this standard.

2Pe 1:3 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:

2Pe 1:4 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.

Secondly, those whom receive mercy are fully committed to be brought to this standard, which is why there is no willful sin in salvation (Heb 10:26).

Heb 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

Willful sin is inclusive of condemnation.

Heb 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

If God were to grant forgiveness to those whom were still rebellious then mercy would only be a license for lawlessness, which is a denial of both God and Jesus Christ.

Jud 1:4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

God is willing to forgive the past transgressions of those whom have forsaken those transgressions and have turned to Him wholeheartedly in seeking the righteousness of God. This principle has always applied, both in the Old Testament and in the New Testament.

Pro 28:13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

Isa 55:1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Isa 55:2 Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

...

Isa 55:6 Seek ye the LORD while he may be found, call ye upon him while he is near:

Isa 55:7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Isa 55:8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.

Isa 55:9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

Isa 55:10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

Isa 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

God is also willing to forgive us where we fall short in ignorance (sins of ignorance) on the condition that our heart is pure. There is a “growing in grace and knowledge” (2Pe 3:18) as a Christian matures their understanding of the things of God. We are to seek cleansing for our errors (Psa 19:12).

God is just in His mercy because His mercy is conditioned upon Him doing His part and the justified doing theirs.

Justification has nothing to do with Jesus Christ being a substitute of any sort. Such an idea completely undermines the real purpose of the Cross. When Paul wrote...

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Rom 3:25 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;

Rom 3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

...the context of “redemption” is that of an “abiding state” wherein the justified “walk according to the Spirit.” The context is not of an “abstract position” wherein an individual’s “legal status” has been changed. We know this by seeing the connection between “establishing the law” and the “righteousness of the law being fulfilled in us.”

Rom 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Rom 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Rom 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Rom 8:3 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 in the flesh:

Rom 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

The “free justification” pertains to the “abiding state” of being “in” Jesus Christ, the Spirit of His life. This is why there is “no condemnation” (Rom

8:1) upon those whom have given themselves over to the “Spirit of life in Jesus Christ” (Rom 8:2).

Many theologians will try and contend for an “abstract” or “positional” salvation in claiming that “who walk not after the flesh, but after the Spirit” is an addition to the Greek text, thus negating the necessity of the walk. Whilst it is true that “who walk not after the flesh, but after the Spirit” in verse 1 is an addition, this addition was for clarity due to context because verse 4 clearly states that “the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”

It is impossible to have been “set free from the law of sin and death” by the “Spirit of life in Jesus Christ” and still be “walking after the flesh.” The “righteousness of law” cannot be fulfilled in one still “walking after the flesh” because true righteousness is only manifest through “walking after the Spirit.” Hence there is no condemnation for those “in” Jesus Christ for “in” Jesus Christ relates to the “Spirit of life” **IN** Christ Jesus. There is condemnation for those walking after the flesh because they are certainly not abiding in the Spirit of life in Jesus Christ and are therefore not **IN** Christ Jesus.

Again, this does not mean that an individual is perfect in all knowledge and wisdom, there is still growth involved. What it does mean is that the heart is right, and with a right heart an individual will grow into the fullness of Christ as God fulfills His promise.

The central issue is the heart and how justification pertains to the true condition of one's heart towards God. The faith of Abraham was counted for righteousness (Rom 4:5) because Abraham's heart was right before God. Due to Abraham's heart being right towards God he naturally walked in the steps of faith, he was yielded to God.

Rom 4:10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

*Rom 4:11 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:***

*Rom 4:12 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.*

No condemnation (Rom 8:1) is a reality to those whose sins are not imputed to them (Rom 4:5-8), whom walk in the steps of faith (Rom 4:12), whom walk after the Spirit (Rom 8:4), that the righteousness of the law be fulfilled in them (Rom 8:4).

THE MYSTERY HID FROM THE AGES

God has given all people a measure of light (Joh 1:9), and due to this all people are accountable for their moral choices. God is going to judge the “secrets of men” by this measure of light. This judgment will be according to the Gospel, or in other words, according to the truth set forth by Jesus Christ (ie. Jesus will judge the world – Mat 25:31-46).

Rom 2:15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

Rom 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

The condemnation upon mankind is the rejection of the Light.

Joh 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Joh 3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

With Jesus being the Light (Joh 8:12) the condemnation is the rejection of Jesus. Salvation is wrought through “coming to the light” that “deeds may be manifest that they are wrought in God.”

Joh 3:21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Those born of the Light “doeth righteousness,” having received the Light that abides in them, the Light being Jesus Christ of course, the Spirit of His life.

1Jn 2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

Children of God

1Jn 2:28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

1Jn 2:29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

The New Covenant brings forth the full abundance of life, an intimate union with God through the Spirit which is the mystery hid from the ages fully revealed.

Col 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

Col 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

This mystery being the means by which we are made perfect.

Col 1:28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

Hence...

Heb 10:14 For by one offering he hath perfected for ever them that are sanctified.

Heb 10:15 Whereof the Holy Ghost also is a witness to us: for after that he had said before,

*Heb 10:16 This is the covenant that I will make with them after those days, saith the Lord, **I will put my laws into their hearts, and in their minds will I write them;***

Heb 10:17 And their sins and iniquities will I remember no more.

Heb 10:18 Now where remission of these is, there is no more offering for sin.

Jesus in responding to Pilate stated...

*Joh 18:37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. **To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.** Every one that is of the truth heareth my voice.*

The truth being borne witness to was simply the righteousness of God wrought through the Spirit. Thus Jesus imparted the knowledge of God to the world in doctrine and as an example, and He made available the experiential knowing of true righteousness to all those whom would receive and walk in accordance with His message. Thus through the obedience of one many were to be made righteous and by His knowledge would many be justified.

*Rom 5:19 For as by one man's disobedience many were made sinners, so **by the obedience of one shall many be made righteous.***

*Isa 53:11 He shall see of the travail of his soul, and shall be satisfied: **by his knowledge shall my righteous servant justify many;** for he shall bear their iniquities.*

God was satisfied with the travail of Jesus soul because it bore witness to the world the perfect standard of God's righteousness. When we come to God we ENTER INTO CHRIST and thus enter into a manifest righteousness which is the righteousness of God.

THE ESTABLISHMENT OF THE CHURCH

Prior to the New Covenant, the Church or the Body (of Christ) had not yet been established by Jesus Christ (Act 20:28, Heb 9:16-17). Only Jesus Christ, being the “Word Made Flesh” could serve as the foundation upon which to build the house of God's people.

Mat 16:15 He saith unto them, But whom say ye that I am?

Mat 16:16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

Mat 16:17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Mat 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

1Pe 2:5 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.

1Pe 2:6 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.

Under the New Covenant people can enter God's spiritual house whilst still physically alive in the flesh. Under the Old Covenant people could only prepare themselves to enter for God's spiritual house had yet to be established.

The Old Covenant was specifically dealing with a physical nation, not a spiritual people. Due to this, compromise and rebellion among the people was commonplace. The New Covenant, on the other hand, involves God having established a glorious church to be presented without spot or wrinkle.

1Pe_2:5 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.

Eph 5:27 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.

Isaiah wrote of this church...

Isa 52:1 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

God was going to redeem a people who had been taken captive by sin...

*Isa 52:2 Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.
Isa 52:3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.*

Jesus Christ therefore set forth the perfect example as the foundation for the Church...

1Pe 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

1Pe 2:22 Who did no sin, neither was guile found in his mouth:

1Pe 2:23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

1Pe 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

THE PERFECT EXAMPLE OF LOVE – OBTAINING RIGHTEOUSNESS

Jesus Christ gave all of mankind the ultimate example of God's righteousness. God manifested as a human being and dwelt among humanity and presented humanity with a direct manifestation of the righteousness of God, a righteousness manifested without the law, the law having been but a shadow that points to God's righteousness.

Jesus taught that genuine love is the foundation of righteousness...

Mat 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Mat 22:38 This is the first and great commandment.

Mat 22:39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

Mat 22:40 On these two commandments hang all the law and the prophets.

It is through the quickening whereby the Spirit of God manifests the righteousness of God within our hearts. The righteousness of God is simply genuine love.

Gal 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

Gal 5:5 For we through the Spirit wait for the hope of righteousness by faith.

Gal 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Rom 13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

Rom 13:9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

Rom 13:10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

Faith works by love and love fulfills righteousness and it is God who sheds His love abroad in our hearts (Rom 5:5) via the quickening of His grace (Eph 2:5). The love of God is the foundation of righteousness.

Anything less than this foundation of God's love is to "fall from grace." When Paul is speaking of "falling from grace" (Gal 5:4) he is speaking of seeking a righteousness that is apart from the working of God, a righteousness apart from the quickening. A righteousness that is apart from God, or a righteousness of our own means or doing which is not genuine righteousness at all. A righteousness absent the divine influence of God upon our hearts is only form and not substance. Faith is substance and evidence of things hoped for and yet not seen (Heb 11:1), which means faith is something tangible and real. A faith that has substance works by love (Gal 5:6). This is why the New Covenant is so powerful, for it effects a total heart transformation of those whom enter into it by the very working of the power of God.

To "fall from grace" is to reject the "knowledge of God" wrought through the Cross and the transformative dynamic involved. Therefore when Paul was speaking of the compulsion to be circumcised as a means of obtaining righteousness (Gal 5:4) he is speaking of frustrating grace (Gal 2:21) by negating the transformative dynamic of "saved by grace through faith." The physical cutting of the foreskin has nothing to do with the cutting off of sin in the heart, which is the real circumcision an individual receives when they are crucified with Christ.

"Saved by grace through faith, and not of ourselves, it is a gift of God, not of works lest any man should boast," means...

Joh 17:23 I in them, and 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.

All Scripture connects together and provides us a picture of the workings of God. Dear reader, as it pertains to "saved by grace through faith," can you now see these connections? I know this is a completely different

message to what is preached in the denominational churches and thus can be a lot to take in. Yet is what I write what the Scripture teaches? Be diligent and dig deep and you will know the truth.

Let's continue...

OBTAINING THE KNOWLEDGE OF GOD THROUGH FAITH

Rom 3:22 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:

Now whilst it is true that there are discrepancies in regards to the translation of the Greek prepositions, "Ek," "eis," and "en" as it pertains to "faith of Christ" (KJV) or "faith in Christ" (NKJV), I don't think such an issue is worth getting into, simply because the clear overall context and harmony of Scripture clearly demonstrates that the "faith of Christ" is a "standard of faith" and "faith in Christ" would relate to an "abiding reality," thus both phrases are clearly inclusive of faithfulness and fidelity to God and thus mean the exact same thing. The "faith of Christ" cannot be applied to the idea where the "faith of Jesus" is a substitute for our faith, as the basis of justification, neither can "faith in Christ" be applied to the idea of a legal abstraction apart from a manifest abiding state. To interpret either in these ways would undermine the very plain teachings of Jesus Christ that we find in the Gospels, not to mention the teachings found in the rest of the Bible.

The righteousness of God is unto and upon all of them that believe by the "faith of Jesus Christ" because the underlying principle at work is submission to the influence of God. The "faith of Jesus Christ" is a faith that works by love (Gal 5:6), works no ill (Rom 13:10), and thus fulfills the law (Rom 3:31, 8:4). This being the very reason as to why God's Son was sent to us.

Rom 8:3 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 in the flesh:

Rom 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

1Co 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

Jesus Christ is the quickening Spirit, the Spirit by which we are MADE ALIVE unto God and brought into the manifest salvation experience.

Joh 14:15 If ye love me, keep my commandments.

Joh 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Joh 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Joh 14:18 I will not leave you comfortless: I will come to you.

Joh 14:19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

Joh 14:20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

Joh 14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Joh 14:22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

*Joh 14:23 Jesus answered and said unto him, **If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.***

Joh 17:23 I in them, and 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.

Hear and do, and therefore live! Those whom yield wholeheartedly to God (faith) are raised up to newness of life by the quickening power of God

(grace) through which grace then reigns through righteousness unto eternal life by Jesus Christ our Lord.

Rom 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

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

*Rom 5:21 That as sin hath reigned unto death, **even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.***

It is through the knowledge of Jesus Christ that we are given all things that pertain to life and godliness. The power of the working of God manifests to us when we truly believe and thus walk in accord with the grace of God. The result being the growth in our knowledge of God in conjunction with the growth in grace (2P 1:2, 2Pe 3:18).

2Pe 1:1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

*2Pe 1:2 Grace and peace be multiplied unto you **THROUGH THE KNOWLEDGE OF GOD, AND OF JESUS CHRIST OUR LORD,***

*2Pe 1:3 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:*

2Pe 1:4 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.

*Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory, **may give unto you the spirit of wisdom and revelation in the knowledge of him:***

*Eph 1:18 **The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,***

*Eph 1:19 **And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,***

Eph 1:20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

Eph 1:21 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:

Eph 1:22 And hath put all things under his feet, and gave him to be the head over all things to the church,

Eph 1:23 Which is his body, the fulness of him that filleth all in all

The sacrifice of Jesus was not to the things of this world, rather it was a sacrifice directly to God. Jesus set forth the standard of God, the standard of pure love, a standard established upon genuine self-sacrifice. When we enter into His Body, thus putting on the mind of Christ, then it is the fullness of Him that encompasses our entire being and we are literally made the righteousness of God in Him.

THE LORD'S SUPPER

The dynamic of transformation (saved by grace through faith) wrought through the New Covenant is also represented in the teaching of the Lord's Supper.

Mat 26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

Mat 26:27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

Mat 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

Mat 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Very carefully read the above passage. Jesus teaches His disciples to PARTAKE OF HIM as opposed to "trust in Him as their substitute." His blood was shed for the remission of sins because it is through the dynamic of the New Covenant that we find reconciliation and remittance. Jesus

taught that it is the Spirit which quickens, and that His words are spirit and life.

Joh 6:53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

Joh 6:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

Joh 6:55 For my flesh is meat indeed, and my blood is drink indeed.

Joh 6:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

Joh 6:57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

Joh 6:58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

Joh 6:59 These things said he in the synagogue, as he taught in Capernaum.

Joh 6:60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

Joh 6:61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

Joh 6:62 What and if ye shall see the Son of man ascend up where he was before?

Joh 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

Here is a very interesting passage written by Paul...

1Co 11:27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

1Co 11:28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

*1Co 11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, **not discerning the Lord's body.***

1Co 11:30 For this cause many are weak and sickly among you, and many sleep.

1Co 11:31 For if we would judge ourselves, we should not be judged.

1Co 11:32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Here Paul emphasises careful self-reflection that one may PARTAKE OF HIM correctly, lest one be condemned with the world. It is the good and honest heart that receives the seed of the Word from which abundant fruit is brought forth with patience (Luk 8:15). In other words, one can only partake of Jesus Christ and thus not be condemned with the world if one has an upright heart. Paul is warning here about being religious and merely partaking in the notions of Christianity, hence the call to self-examination. Again, no substitution is implied, rather the context is the dynamic of transformation, wrought by abiding in Jesus Christ (eating His flesh and drinking His blood). The communion of the blood and the bread is the communion of the body of Christ (His people joined together) and that communion does not mix with iniquity which is why everyone who considers themselves part of the body needs to examine themselves to make sure they are indeed of the faith, lest the communion they think they have is actually unto condemnation. The truth of the Lord's body must be discerned lest one be fooled by a counterfeit.

JESUS: THE PASSOVER LAMB

The same teaching is implicit in the Passover. Jesus Christ is our Passover by which God passes over our previous sins. All of the Passover Lamb was to be eaten and anything left was to be burned up, nothing was to remain. The Passover Lamb did not pay the penalty for sin, rather the blood of the lamb was placed above the doorway to identify the people of God (who had partaken in the meal), that the Angel of Death would pass over them. It is by the sprinkling of the blood of Christ (Heb 11:28, 1Pet 1:2) whereby the wrath of God passes over us whom also partake of the Lamb in its entirety. Our sins are freely forgiven, not paid for, if we have truly so partaken in Christ.

THE PARABLE OF THE SOWER – SAVED BY GRACE THROUGH FAITH

“Saved by Grace Through Faith” is also evident in the Parable of the Sower. In teaching this parable (Mar 4:3-9), Jesus made the following statement...

*Mar 4:13 And he said unto them, **Know ye not this parable? and how then will ye know all parables?***

Jesus indicated that it was quite essential to understand this parable if one was to understand any of the other parables which He taught. In interpreting this parable Jesus taught...

Mar 4:14 The sower soweth the word.

Mar 4:15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

Mar 4:16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

Mar 4:17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

Mar 4:18 And these are they which are sown among thorns; such as hear the word,

Mar 4:19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

Mar 4:20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

In Luke's account we read...

Luk_8:15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

A "good and honest heart" is the heart which produces fruit with patience because it is the "good and honest" heart that is yielded to God in faith. Thus "receiving the implanted word" (Jam 1:21) is predicated upon the heart being "good and honest." No wonder James would precede his notion of "receiving" with a "laying aside" of iniquity.

Jas 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

A "yielded heart" thus takes "grace" (divine influence) and makes use of it. Hence those whom "receive the implanted word" are both "hearers and doers."

Jas 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

This is why James would write...

Jas 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Jas 1:18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

Again, we see the saving dynamic of "saved by grace through faith" clearly illustrated. Thus in the Parable of the Sower we have the individual with a "good and honest heart" who takes a hold of the seed, which is the Word of God, and makes use of it. Hearing and doing working in conjunction with each other unto a particular outcome. That outcome being the "salvation of the soul" (Jam 1:21).

Paul contended for the salvation of the soul in this manner...

2Co 5:14 *For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:*

2Co 5:15 *And that **he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.***

2Co 5:16 *Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.*

2Co 5:17 *Therefore **if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.***

2Co 5:18 *And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;*

2Co 5:19 *To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*

2Co 5:20 *Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.*

2Co 5:21 *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

2Co 6:1 *We then, as workers together with him, **beseech you also that ye receive not the grace of God in vain.***

2Co 6:2 *(**For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.**)*

The Ministry of Reconciliation (2Cor 5:18) is of no benefit to an individual unless that individual participates by “no longer living unto themselves, but unto him which died for them” (2Cor 5:15) wherein “old things” have truly passed away and “all things become new” (2Cor 5:17). Without participation grace is received in vain (2Co 6:1).

"Grace through faith" is a cooperative dynamic between man and God. The "good and honest heart" does not receive the grace of God in vain because the seed is sown upon the good ground. The seed sown by the wayside, upon the stony ground, and the seed sown among thorns, is seed all received in vain. No fruit is produced because no quickening (Eph 2:5)

occurs. Thus with no quickening the subject is never "made the righteousness of God in Him" (2Cor 5:21). The "righteousness of the law" never being fulfilled within (Rom 8:4), and thus condemnation remains (Rom 8:1).

It is an "evil and dishonest heart" which rejects the implanted Word and therefore does not do, but only hears. The "hearer only" continues to work iniquity (Mat 7:23).

GRACE REIGNS THROUGH RIGHTEOUSNESS

When sin abounded God's grace abounded...

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

This means that when sin was abounding in the world, God's divine influence and mercy was yet ever present and available. Yet grace can only reign or rule through righteousness, or in other words, grace rules in our hearts when we are wholeheartedly submitted to God (ie. abiding in the Spirit of life in Jesus Christ - Rom 8:2).

*Rom 5:21 That as sin hath reigned unto death, even so might **grace reign through righteousness unto eternal life by Jesus Christ our Lord.***

Obedience unto righteousness (Rom 6:16), righteousness unto holiness (Rom 6:19), the end of which is eternal life (Rom 6:22), all of which encompasses the gift of God which is eternal life through Jesus Christ (Rom 6:23, Joh 3:17). All a MANIFEST REALITY in the life of the true Christian, not a position wrought by a provision.

These truths all bear witness that no-one truly saved can live in sin. Sinning and faithfulness do not mix, sinning and salvation are opposites. Jesus came to save us from our sins (Mat 1:21), He did not come to save us in them. Free indeed means FREE INDEED (John 8:36)!

Rom 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

Rom 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

Rom 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Rom 6:4 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.

Rom 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

Rom 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Rom 6:7 For he that is dead is freed from sin.

SATISFACTION - FROM THE MANIFEST EXPERIENCE TO THE ABSTRACT CONCEPT

Let's now compare what we have examined to that which is commonly taught in Protestant theology.

"The death of Christ satisfies all of God's just requirements because the death of Christ was a vicarious substitution. That is, it was a death on our behalf. It was the death of a spotless lamb upon which **God could pour out the wrath that His people deserved.**" *Ligonier Ministries* (Reformed Protestant Ministry)

<http://www.ligonier.org/learn/devotionals/vicarious-substitution/>

"Christ has done for us what we could never do. He has rendered perfect obedience to God in every way. This perfect obedience enabled Him to be a pure lamb, free from every blemish and thus acceptable as the perfect sacrifice. Thank Jesus for doing all that is necessary **to bear the wrath that we deserve.**" *Ligonier Ministries*, *ibid*

The key principle in understanding this deception of a "substitutional satisfaction" is in recognising how it redefines the purpose of the Cross. The Bible teaches that the purpose of the Cross is to bring into reality a "manifest experience" for an individual, whilst under substitution the purpose of the Cross is the abstraction of a "provisional legal adjustment." The Bible presents a "transformed reality" through the Cross, whilst substitution presents an intangible "bookkeeping entry." An abstract concept is merely intellectually "believed" or "trusted in," whilst something that is "manifestly experienced" is actually "partaken in."

The above quote from Ligonier Ministries pertains to the doctrine of Penal Substitution which teaches that Jesus "bore the wrath of God" due having the "condemnation of sin" transferred from sinner onto Himself. Thus God punishes Jesus in the stead of the sinner. The result of which is the cancellation of the wrath debt owed by the sinner because Jesus "paid the debt in full." Under this doctrine the fundamental principle at work pertaining to the "forgiveness of sin" is the "debt having been paid." The sacrifice of Jesus upon the Cross, under this teaching, has ABSOLUTELY NOTHING to do with any transforming dynamic which would bring a soul into compliance with God, justification is purely provisional, a purely abstract concept of the mind.

What this shift in purpose achieves is it takes the DOING aspect of the "HEAR AND DO" preached by Jesus (Mat 7:24), and very subtly makes it something subsequent and completely separate from "saved by grace through faith." "HEAR AND DO" is an active principle of operation, whilst an "abstract concept" is a passive principle of the mind.

Here is an example from "*Systematic Theology*" (1892), written by John Miley (1813–1895) who was an advocate of the Moral Government (Governmental) view of the atonement...

"There is such a practical faith in Christ, and of the highest moral potency. **It may precede or follow the justifying faith.** It apprehends the great practical lessons embodied in the Gospel." John Miley, *Systematic Theology*, vol 2, part 5, ch. 1, pg 74

John Miley was being critical of the Moral Influence theory of Christ's death in the context that "moral influence alone" negates "faith in the

propitiatory work of Christ as the condition of justification." Miley had concluded that the basis for the forgiveness of sins was "substitution" and thus one must first "trust in the substitution" to first be justified. He therefore disconnected "faithfulness" (resulting from the moral influence of Jesus), from this "trust in the substitution." Thus he viewed two kinds of faith.

Justifying Faith – Trusting in the Sacrifice

Practical Faith – Hearing and Doing

Salvation within this framework is purely intellectual which is why it is permissible that "practical faith" may "follow" justifying faith, or in other words, one gets saved first, and then the conduct may change later. The main error here being that "justifying faith" is disconnected from an "upright heart" (Psa 32:11).

The Bible makes no distinction between a "justifying faith" and a "practical faith." "Justifying faith" IS "practical faith" because the work of Christ upon the cross is covenantal, not substitutional. The faith which God counts as just is inclusive of faithfulness, fidelity and an upright heart. Under true salvation an individual has entered into a covenant with God via the means of the Cross, a cross inclusive of being "partaken in." The individual has died to sin in repentance has been raised to righteousness as a new creation in Christ. Justifying faith is inclusive of hearing and doing which is WHY it justifies, genuine faith is related to the condition of an individual's heart towards God.

Try and grasp this thought for a moment regarding the Cross in light of the following passage...

1Pe 4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

1Pe 4:2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

The idea that we "suffer with Christ" whereby we have "ceased from sin, no longer living the rest of our time in the flesh to the lusts of men" is very

clearly an active principle of operation, for it is something actually lived out, it is something that is "done."

Under substitution, Jesus "suffered in our place" and the suffering is "trusted in" as opposed to the suffering being "partaken in." Therefore the human mind, under substitution, will view any personal suffering as something secondary to the "substitutional suffering" of Jesus. It is in this manner that "sanctification" is very subtly disconnected from "justification" as well as completely disconnected from "salvation."

The term "sanctification" in the New Testament is "hagiasmos" and it means...

Hagiasmos – G38 [Strong's]

From G37; properly purification, that is, **(the state) purity**; concretely (by Hebraism) a purifier: - holiness, sanctification.

Paul taught that salvation is wrought through "sanctification of the Spirit" and "belief of the truth" thus revealing that "purity" is an essential component of salvation being wrought in an individual.

*2Th 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to **salvation through sanctification of the Spirit and belief of the truth:***

2Th 2:14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

The Gospel is a call to "salvation through sanctification of the Spirit" whereby one may obtain the "glory of Jesus Christ" (ie. "Christ in us," Col 1:27, Joh 17:22).

*Col 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is **Christ in you, the hope of glory:***

*Col 1:28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may **present every man perfect in Christ Jesus:***

Joh 17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

Joh 17:23 I in them, and 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.

Under substitution the "sanctification of the Spirit" is something "set apart" from salvation itself because salvation is viewed in the context of an "adjustment wrought by satisfaction" (the bookkeeping entry). Salvation is therefore twisted into a POSITION or PACKAGE received via the means of trusting in the "adjustment wrought by satisfaction." The "satisfaction" achieved through Jesus being a "substitute." Under this model sanctification then occurs afterwards.

The difference between substitution and what is taught in the Bible is that a "positional salvation" is APPLIED FORENSICALLY whilst a "manifest salvation" is ENTERED INTO MANIFESTLY. Peter understood that salvation is not positional which is why he connected "suffered in the flesh" to "having ceased from sin." A tangible result was the reality of salvation, not a mere "judicial pronouncement" followed by a cleanup somewhere down the line as is taught under substitution.

Under substitution the fundamental basis of salvation is the COSMIC TRANSACTION which provides the LEGAL POSITION which the convert appropriates by TRUST. Thus any requirements of having to actually "DO" are necessarily secondary in principle. Whether one is to add conditions or not to "obtaining the position" is quite irrelevant because the "conditional doing" will always be separate from the "positional done," salvation itself is therefore disconnected from any working of the purification of the soul. It is a damning error responsible for the destruction of millions of souls.

Substitution theology is akin to being presented with a university diploma before one completes the requisite courses.

Let's say there is a guy named Ray who is the Master Engineer. He is the engineer of all engineers. Ray founds the University of Engineering in order to educate others in engineering that they might become engineers also.

Now let's say Bob wants to become an engineer. In order to do so he has to attend the University of Engineering and complete the requisite courses.

After successfully completing the courses Bob is given a certificate of engineering. Bob is now a qualified engineer having the requisite knowledge and understanding. Bob being a qualified engineer doesn't mean he knows absolutely everything about engineering, but he does have a solid foundation upon which to build.

Now let's say Billy also wants to become an engineer. He also has to attend the University of Engineering and complete the requisite courses. Yet Billy is somehow given a certificate of engineering BEFORE he begins his studies and then regards himself POSITIONALLY as an engineer, yet PRACTICALLY he doesn't really know much.

That is the difference between "Redemption in Christ" as taught in the Bible, and "Redemption in Christ" as taught under substitution.

Under substitution the "Redemption in Christ" is Billy having been given his certificate of engineering apart from any manifest application to his courses.

Even if there is a mandatory condition of having to attend the requisite courses in order to "keep his certificate," there is still a disconnect between being a MANIFEST ENGINEER and being a POSITIONAL ENGINEER. This is the error of the holiness churches whom teach substitution, thus it doesn't matter whether one be under Reformed theology, Arminian theology, or even Moral Government. The entire system is built upon this foundation which means it is an entire system of error.

"Redemption in Christ" in the Bible effects a total reformation of the human character via the new birth, a redemption from all iniquity and the establishment of heart purity as well a new life in the Spirit. Thus the equivalent of completing the requisite engineering courses has occurred. Of course one will still mature in grace and knowledge as ignorance is purged, but the root has already been established in purity and is therefore undefiled.

It can also be likened to a muddied individual taking a bath. The dynamic of “bathing” cleans the literal mud off the body leaving one in a clean and pristine state. That's the Cross. There is no such thing as a “certificate of cleanliness” whilst one is still manifestly filthy.

The advantage of the New Covenant bath...

Heb 10:22 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.

1Jn 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

...is that it provides us with the means of STAYING CLEAN.

Heb 10:14 For by one offering he hath perfected for ever them that are sanctified.

Heb 10:15 Whereof the Holy Ghost also is a witness to us: for after that he had said before,

Heb 10:16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

Heb 10:17 And their sins and iniquities will I remember no more.

That is why there is no sin/repent cycle in genuine salvation. To go back and jump in the mud is to utterly despise the cleansing that one received.

Heb 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

Heb 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Heb 10:28 He that despised Moses' law died without mercy under two or three witnesses:

Heb 10:29 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?

Yet with people getting falsely “saved” under substitution they have no hope of understanding the concept of treading the blood of Christ

underfoot and despising the Spirit of grace. This concept is addressed in detail in the second part of this book.

Under substitution you have an individual believing in a "positional" wedding garment as they enter the wedding feast lacking a "manifest" garment. The root of that individual has remained defiled due to having been given a false assurance via the teaching of a "positional" salvation.

Mat 22:11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

Mat 22:12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

Mat 22:13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

Mat 22:14 For many are called, but few are chosen.

Can Billy stand before Ray the Master Engineer and truly be considered an engineer by Ray? That is what substitution would have us believe. Substitution teaches that it is the certificate that makes one an engineer, not the requisite courses. The requisite courses can be likened to the effectual working of "saved by grace through faith." The result of which is being a true engineer, not a mere certificate holder.

Substitution is a gospel lacking the true Cross, the true Cross having been replaced with a cheap counterfeit

CONCLUSION - THE DYNAMIC OF SALVATION IN REVIEW

The gracious dynamic of salvation is very clearly taught throughout the Bible. It is even foreshadowed via the events of the Old Testament.

Heb 4:2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

If the word is not mixed with faith then the word is received to no working effect, it is received in vain. In other words, no transformation of the heart takes place.

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

2Co 6:1 We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

2Co 6:2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

No Working Together = Grace Received in Vain = Not Made the Righteousness of God In Him

Working Together = Grace Received For Profit = Made the Righteousness of God in Him

The Gospel message is the good news of the DYNAMIC OF TRANSFORMATION not some good news of a PROVISIONAL ADJUSTMENT OF STATUS. God is willing to forgive us our past sins if we partake in the dynamic of salvation through the Cross.

It is in laying aside all wickedness and in receiving the implanted Word that our souls are saved.

Jas 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Jas 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

James connects the "laying aside" and "receiving" with "hearing and doing," which is exactly what Jesus taught.

Mat 7:24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

Mat 7:25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

Mat 7:26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

Mat 7:27 And 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.

Hear and Do = Grace Through Faith = Lay Aside Wickedness and Receive Implanted Word

The result of which is a redemption from all iniquity and the establishment of heart purity by which we are zealous to do what is right.

Tit 2:11 For the grace of God that bringeth salvation hath appeared to all men,

Tit 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Tit 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Tit 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Joh 17:23 I in them, and 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.

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Eph 2:9 Not of works, lest any man should boast.

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

“One In Us” - It Is The Gift Of God

PART 2

VICARIOUS SUBSTITUTION - A MOST DANGEROUS ERROR

Vicarious (Miriam-Webster)

1. a : serving instead of someone or something else
b : that has been delegated vicarious authority
2. : performed or suffered by one person as a substitute for another or to the benefit or advantage of another : substitutionary a vicarious sacrifice
3. : experienced or realized through imaginative or sympathetic participation in the experience of another a vicarious thrill
4. : occurring in an unexpected or abnormal part of the body instead of the usual one vicarious menstruation manifested by bleeding from the nose

Substitution (Miriam-Webster)

1. a : the act, process, or result of substituting one thing for another b : replacement of one mathematical entity by another of equal value
2. : one that is substituted for another

Substitution is the most insidious, subtle, and damning error to ever infiltrate professing Christianity. This error is the stronghold foundation at the root of why so many professing Christian's actually think they are "saved" whilst they still continue to engage in sinful behaviour. When all the great swelling words are removed, what people have actually been convinced to believe is that they can sin and not surely die, Satan's very first lie.

Gen 3:4 And the serpent said unto the woman, Ye shall not surely die:

Substitution perverts "saved by grace through faith" from representing a transforming dynamic into it representing a provisional legal adjustment, thus shifting the mind away from a sober examination of one's heart.

Truly the warning of Jude has come to fruition...

Jud 1:3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

*Jud 1:4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, **turning the grace of our God into lasciviousness**, and denying the only Lord God, and our Lord Jesus Christ.*

Grace has been redefined into a "cover for active sin" as opposed to it being the means for "victory over active sin." The end result being a vast conglomeration of denominational professing Christianity still under the bondage of sin.

The death of Christ is commonly viewed in the present day within a substitutional context. The theological term commonly used is that of "Vicarious Substitution." What this means is that Jesus Christ, in dying on behalf of sinners, actually died "in their place as their substitute." The vicarious substitution serves to "satisfy" or "placate" God whereby He can then treat sinners as if they were innocent. God is "satisfied," so to speak, by the substitution which serves as a counterbalance to "sins being remitted." Without the "satisfying counterbalance" sin simply could not be remitted according to this line of thinking.

In summary there are three specific substitution views taught today.

Satisfaction – Mankind's sin is an ultimate insult to the infinite holiness of God and thus an affront to God's honour. In order to balance out the injustice of sin, a counterbalance of infinite value would be necessary, if mercy were to be extended. Therefore God incarnated as a human being, who lived a blameless life, and then offered Himself to the Father as the necessary offsetting sacrifice of

infinite value. God thus being "satisfied" can then justly remit sin whilst at the same time upholding His honour.

Penal Substitution – God's justice demands that sin be punished. God therefore incarnated as a human being, lived the perfect life, and offered Himself up as a substitute for the sinner. Jesus willingly took upon Himself the guilt of sinners and thus bore upon Himself the full wrath of God. The sin debt having been paid for by Jesus Christ therefore satisfies the demand for justice. Also, with the debt having been paid it cannot be held due again.

Moral Government (Governmental) – In order for God to freely forgive sin without undermining divine justice there must be a substitute for the punishment of sin. The punishment of sin serves to uphold justice by placing value upon God's law. The sacrifice of Jesus serves as a substitute for the punishment, which demonstrates that God indeed takes His law seriously, thus God can justly forgive sin without undermining His moral government.

All three views uphold the death of Christ as being a vicarious substitution which served to establish a provisional basis upon which God could grant mercy to the sinner. Thus a sinner may approach God "trusting in the satisfaction" and have the provision applied to their account. In this way their sins are covered by the blood of Jesus.

This view shifts the onus of change regarding reconciliation from the sinner to God. God is the "offended party" and the sinner is the "offending party." Under substitution, the death of Christ effects a change whereby the "offended party" is satisfied by a kind of "cosmic adjustment" through which the "offending party" can be treated as not having offended. The "cosmic adjustment" is the fundamental principle at work in the reconciliation process under substitution theology.

The Bible teaches that the fundamental problem between a sinner and God is not the need for some kind of satisfaction, but that the fundamental problem is rather an issue of the heart and conscience. The Bible specifically teaches that Jesus died to deal with this issue of the heart and conscience...

*Heb 9:14 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?*

This purging of the conscience takes place via the means of the New Covenant which Jesus established with His blood...

*Heb 9:15 And **for this cause** he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.*

Heb 9:16 For where a testament is, there must also of necessity be the death of the testator.

*Heb 9:17 For **a testament is of force after men are dead**: otherwise it is of no strength at all while the testator liveth.*

Jesus is mediator of the New Testament FOR THE CAUSE of purging the conscience of dead works that one may serve the living God. It is through the New Covenant that an individual is wholly set apart from their past dead life and brought into a new life of union with God, with the law having been written upon the heart and into the mind, this law being the law of love.

Heb 10:16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

*1Jn 4:16 And we have known and believed the love that God hath to us. **God is love; and he that dwelleth in love dwelleth in God, and God in him.***

This is why Paul wrote...

Tit 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

So when Jesus taught...

Mat 9:12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

*Mat 9:13 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.***

...the context is that of the heart of man needing to change, not the need for some kind of offsetting sacrifice that would placate God. Under vicarious substitution, the provision that is set forth as the basis for reconciliation simply has no relation to the heart of those whom would benefit from it. Thus, again, the fundamental principle of reconciliation (under substitution) is that of the offended party (God) changing, as opposed to the offending party (the sinner) changing.

If we are to step away from substitution and simply view the death of Christ in the context of establishing the New Covenant, as well as setting forth an example to be followed, then it is clear that it is the sinner who has to change and not God. The focus is then upon the condition of the heart and the means by which it can be purged and purified.

Under substitution the focus is upon law being satisfied by a substitute. With the law being satisfied the burden of its requirements are thus lifted from the benefactor of the substitution. Under Penal it is the “wrath removed,” under Satisfaction it is “God's honour upheld,” and under Moral Government it is “God's law upheld.” Then due to this God is able to act differently towards the benefactor of the substitution in not counting their transgressions against them because those transgressions have been “paid for.” Thus the “paid for” displaces the “purging and purifying” which the Bible teaches.

In the Bible the satisfaction wrought by the death of Christ is in it being the MEANS by which the knowledge of God is made manifest to mankind.

Isa 53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

God was satisfied with the sacrifice of Jesus Christ because it would be the means by which sinners can be purged (Heb 9:22, 2Pe 1:9, Eph 1:7), purified (Tit 2:14, Act 3:19, 1Pe 1:22) and brought into union with God (Joh 17:21-23). God didn't have to make some legal adjustment in order to forgive sin, rather He had to provide a means through which sinners could be delivered from bondage that they may be unified with God through the Spirit.

The greater principle pertaining to the justice of God is His mercy. This is why God is willing to “freely” forgive the sins of those whom turn from their rebellious ways and yield to Him. No substitution is required save a sinner substituting “obedience unto righteousness” in the place of “sin unto death.” The Cross and the New Covenant is the means by which a sinner can do this and also be endued with the power from on high (Luk 24:49, Tit 3:4). God's mercy is simply conditioned upon the heart being clean.

Jesus illustrated this principle in speaking to the Pharisees...

Mat 12:1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat.

Mat 12:2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

Mat 12:3 But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him;

Mat 12:4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

Mat 12:5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

Mat 12:6 But I say unto you, That in this place is one greater than the temple.

Mat 12:7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

Mat 12:8 For the Son of man is Lord even of the sabbath day.

The Pharisees had issue with what they perceived as Jesus breaking the letter of the law. Jesus responded to them by noting how the priests in the temple profane the Sabbath yet are blameless in doing so, for a greater principle is at work than the letter. Jesus then went on to explain that He was greater than the temple and then repeated His sentiment from Mat 9:13 quoting Hosea, "I will have mercy and not sacrifice." In other words God offers abundant mercy upon those whom have the right heart towards Him (as the priests or those picking the corn). The underlying principle of being right with God, and thus the underlying principle of reconciliation, is the changed heart of the offending party. The greater principle at work being the abundant mercy of God being applied to a broken, contrite and yielded heart, as opposed to the necessity of some placating sacrifice.

Substitution serves the purpose of a placating sacrifice when none is needed. There is simply no need for a substitute to satisfy justice on behalf of the sinner. There is a need, however, for the means by which the heart can be both purged and purified, therefore bringing forth the necessity of the New Covenant and the sacrifice of Jesus.

In review, under the New Covenant...

The conscience is purged of dead works.

Heb 9:14 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?

The law is established in the heart and mind.

Heb 10:16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

Previous sins are forgiven.

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Heb 10:17 And their sins and iniquities will I remember no more.

The New Covenant having been established through the death of Jesus...

Heb 9:16 For where a testament is, there must also of necessity be the death of the testator.

Heb 9:17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

Heb 9:18 Whereupon neither the first testament was dedicated without blood.

When an individual dies their last will and testament is put into force. It is the same with Jesus in regards to the establishment of the Church, due to the Church being under the New Covenant.

Act_20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

In speaking of His death Jesus taught...

Joh 12:23 And Jesus answered them, saying, **The hour is come, that the Son of man should be glorified.**

Joh 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

Joh 12:25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

Joh 12:26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

Joh 12:27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

Joh 12:28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

Joh 12:29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

Joh 12:30 Jesus answered and said, This voice came not because of me, but for your sakes.

Joh 12:31 **Now is the judgment of this world: now shall the prince of this world be cast out.**

Joh 12:32 And I, if I be lifted up from the earth, will draw all men unto me.

Joh 12:33 This he said, signifying what death he should die.

Notice how Jesus recognised that it would be through His own death and resurrection that He would be glorified. Jesus, through His death, was able to cast out the prince of this world, He condemned sin in the flesh, He was lifted up before all people as an example, drawing all people to God. If people would follow His example and die to sin in repentance, and enter into the New Covenant, then God would establish them in true righteousness via the washing of regeneration (Tit 3:5) whereby the law is written upon the heart and in the mind. The resurrection demonstrated true victory in the power of God over physical death.

It is not taught anywhere in the Bible that Jesus offered Himself up as a vicarious substitute which somehow satisfied justice. Yes, as previously stated, God was satisfied with the sin offering of Jesus Christ (Isa 53:11), but this satisfaction is in the context of the knowledge of Jesus bringing many to justification. Many were to be made righteous by the obedience of one (Rom 5:19), for the obedience of Jesus declared the righteousness of God (Rom 3:26) for the remission of sins that are past (Rom 3:25) because God's standard of righteousness is the antidote for sin. God is just in forgiving past sins because those whom are forgiven have been made into the righteousness of God (2Cor 5:21) through the redemption that is found in Jesus Christ (Rom 3:24). Thus the righteousness of God covers a multitude of sins.

Substitution theology completely perverts this understanding by removing the transforming dynamic found in the Cross, the transforming dynamic of the New Covenant. Substitution theology serves to shift the focus away from the actual condition of the "offending party" to that of an abstract status adjustment. Thus the Cross loses its power to transform because Jesus "did it all" and the sinner just has to "trust that it has been done."

The Gospel of Christ is the power of God unto salvation to everyone that believes. For it is through the Gospel that the righteousness of God is revealed to men. In presenting our bodies as a living sacrifice unto God, our minds are renewed by the power of the Holy Spirit whereby we both

know God and know His will. It is in this manner that the Spirit of life in Jesus Christ saves us from the law of sin and death, the righteousness of God literally being fulfilled within us. This is the Gospel, not the appropriation of some provision premised upon a cosmic transaction wrought by a vicarious substitution. Jesus did not die in our place, Jesus died on our behalf so that we could die with Him so as to be raised to newness of life with Him.

God desires a sinners heart to be “broken and contrite,” as opposed to desiring a “substitute sacrifice” in the sinners place.

Psa 51:16 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

Psa 51:17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

The problem between a sinner and God is the sinner's heart, not the lack of a substitute. Substitution treats God's mercy as the problem, a problem which is then remedied by the sinner's substitute. The issue of the heart thus becomes secondary because a change is wrought on the part of God apart from any change in the heart of the sinner. In Psalm 51 it was the heart that had to change first...

Psa 51:18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

Psa 51:19 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.

It is through the death of Christ that we are “set apart” unto God, in that we solemnly come before God seeking mercy The blood of Jesus presents us with the “new and living way” which is the way of the Spirit, the means by which we are brought into union with God, having our past transgressions washed away.

Jesus is set forth as a "propitiation" through faith in His blood, the blood which established the New Covenant, the covenant through which we are able to truly know God.

Rom 3:25 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;

"Propitiation" means "Mercy Seat"...

*Propitiation – hilastērion – G2435 (Strong's)
Neuter of a derivative of G2433; an expiatory (place or thing), that is, (concretely) an atoning victim, or (specifically) the lid of the Ark (in the Temple): - mercyseat, propitiation.*

"Hilastērion" appears in Heb 9:5...

Heb 9:5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

God has set forth a propitiation ("to be" is added to the text) through faith in the blood of Christ. The propitiation or mercy seat is the place where we find mercy. That place is Jesus Christ (1Jn 2:2) in the Spirit of His life (Rom 8:1-2). The blood of Jesus established the New Covenant. Under the New Covenant a sinner approaches God via the blood of Christ with a true heart at the place of mercy, thus entering into the New Covenant.

Heb 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Heb 10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

Heb 10:21 And having an high priest over the house of God;

Heb 10:22 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.

The Holiest of Holies is where the Mercy Seat was found. Every year the High Priest would enter in and would make an offering for the sins of the

people and thus cleanse the Holy place and the tabernacle whereby God would still dwell in the midst of the congregation.

Lev 16:14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

Lev 16:15 Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

Lev 16:16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

Lev 16:17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

Lev 16:18 And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

Lev 16:19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

Lev 16:20 And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

Lev 16:21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

Lev 16:22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

Under the New Covenant we are the temple and God is to dwell in us.

1Co 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

It is through the means of approaching God at the Mercy Seat with a true heart, in repentance and faith, that we present ourselves as living sacrifices, upon which the blood of Jesus Christ is sprinkled upon us by which we are made truly clean.

1Pe 1:2 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.

Heb 10:22 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.

It's not some magic transfer but a very sober purging and purifying, the result being a genuine salvation from sin. Not only a release from the condemnation wrought by our past sin but also release from the service of sin in the present. A state of being manifested in which we experience union with God through the Spirit, knowing God in love, with the law written upon the heart and in our mind. The entire Bible is in perfect harmony regarding all this.

Jesus, by experiencing life as a human being (Heb 2:16) and being tempted just as we are (Heb 2:18, 4:15) is able to give us comfort (Heb 2:18, 4:16) as we ourselves face temptation, for He has identified with us in order that we may identify with Him (Rom 6:3-14).

Again, the Bible is silent in regards to a vicarious substitution being the reason as to why Jesus died on our behalf. Vicarious substitution is pure fiction.

God freely forgives sins without payment of any kind being needed. Jesus forgave the sins of people throughout His ministry. Even in the Parable of the Unforgiving Servant the debt was not satisfied, the debt was not paid, it was freely forgiven.

Mat 18:23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

Mat 18:24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

Mat 18:25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

Mat 18:26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

Mat 18:27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

Mat 18:28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

Mat 18:29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

Mat 18:30 And he would not: but went and cast him into prison, till he should pay the debt.

Mat 18:31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

Mat 18:32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

Mat 18:33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

Mat 18:34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

Mat 18:35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The king freely forgave the debt of his servant. The debt owed was not paid by a third party. The same debt was later reinstated upon the king finding out that the servant had not shown compassion to his own servant, thus demonstrating that the "forgiveness of the debt" was predicated upon the actual condition of the debtor's heart.

Mat 6:12 And forgive us our debts, as we forgive our debtors.

It is through repentance and faith that one finds forgiveness from God. It is through repentance and faith that one enters into the New Covenant by the blood of Jesus Christ, seeking to be reconciled at the mercy seat.

Clement of Rome (?? - 99) said of the blood of Christ...

"Let us look stedfastly to the blood of Christ, and see how precious that blood is to God, which, having been shed for our salvation, has set forth the grace of repentance before the whole world." Clement of Rome, *Letter to the Corinthians*, Ch. VII – An Exhortation to Repentance

Clement, who was taught by Peter, wrote of the sacrifice of Jesus Christ in the context of it being an example, as well as a call to repentance. He understood that salvation was wrought through the yoke of His grace, the Spirit of life in Jesus Christ (Rom 8:2)...

"Ye see, beloved, **what is the example which has been given us**; for if the Lord thus humbled himself, what shall we do **who have through Him come under the yoke of His grace?**" Clement of Rome, *Letter to the Corinthians*, Ch XVI – Christ as an Example of Humility

The blood of Jesus purchased the Church.

*Act 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed **the church of God, which he hath purchased with his own blood.***

The blood of Jesus purchased each of us individually.

1Co 7:22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

*1Co 7:23 **Ye are bought with a price**; be not ye the servants of men.*

1Co 7:24 Brethren, let every man, wherein he is called, therein abide with God.

The blood of Jesus did not pay any kind of sin debt to offset the forgiveness of God. The blood of Jesus purchased us that we may serve God and thus abide in God through Jesus Christ, the Spirit of His life. The idea is not a "provisional arrangement" as found in substitution theology, but rather a "manifest reality" as found in the Spirit of life in Jesus Christ. I cannot emphasise this point enough.

Clement recognised God as providing us with everything that we need and that it was our responsibility to carefully attend to His words, being inwardly filled with sound doctrine, with the example of Jesus Christ before our eyes. In other words we are "saved by grace through faith" (Eph 2:8) via "abiding in the Spirit of life in Jesus Christ." (Rom 8:2).

"Content with the provision which God had made for you, and carefully attending to His words, ye were inwardly filled with His doctrine, and His sufferings were before your eyes. Thus a profound and abundant peace was given to you all, and ye had an insatiable desire for doing good, while a full outpouring of the Holy Spirit was upon you all. Full of holy designs, ye did, with true earnestness of mind and a godly confidence, stretch forth your hands to God Almighty, beseeching Him to be merciful unto you, if ye had been guilty of any involuntary transgression." Clement of Rome, *Letter to the Corinthians*, Ch. II – Praise of the Corinthians Continued

Note that Clement refers to “guilty of involuntary transgression” which means “voluntary transgression” was out of the question. They didn't argue in favour of the ongoing service of sin in salvation like is done today. That is because the salvation they believed in was MANIFEST as opposed to some POSITION. The false teaching of substitution had yet to be invented.

In review, remember that the Bible specifically states...

Heb 9:14 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 9:15 And **for this cause** he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.*

Heb 9:16 For where a testament is, there must also of necessity be the death of the testator.

*Heb 9:17 For **a testament is of force after men are dead**: otherwise it is of no strength at all while the testator liveth.*

*Tit 2:14 **Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.***

The reason Jesus offered Himself upon the Cross was to effect a transformation of character in people, a transformation by which one is truly set free from all iniquity and made pure, henceforth being zealous for righteousness. This is why in early church writings the emphasis is upon righteous conduct and not some satisfying provision established by Jesus Christ. Yes we are dependent upon Jesus Christ, but it is through that dependency that we are literally made manifestly righteous.

1Jn 3:5 And ye know that he was manifested to take away our sins; and in him is no sin.

1Jn 3:6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

1Jn 3:7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

1Jn 3:8 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.

*1Jn 3:9 **Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.***

1Jn 3:10 ***In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.***

THE DEVELOPMENT OF FALSE THEOLOGY

I consider it important to examine some theological history in order to provide some understanding as to how the idea of a vicarious substitution came about. Historical context is very important in understanding exactly how the teaching of substitution became so prolific in the world in which we live.

The very early church did not have a developed systematic theology, they simply contended for repentance proven by deeds, faith in the Lord Jesus Christ (Act 20:21, Act 26:20) and remaining steadfast until the end (1Cor 15:58).

Polycarp (69 – 155) was an early Christian whom was taught by John. When speaking of Jesus Christ, Polycarp's focus is upon the example of Christ that we might live in Him, manifestly abiding in the righteousness of Jesus Christ...

"Let us then continually persevere in our hope, and the earnest of our righteousness, which is Jesus Christ," "who bore our sins in His own body on the tree," (1Pe_2:24) "who did no sin, neither was guile found in His mouth," (1Pe_2:22) but endured all things for us, **that we might live in Him.** (Comp. 1Jo_4:9) Let us then be imitators of His patience; and if we suffer (Comp. Act_5:41; 1Pe_4:16) for His name's sake, let us glorify Him.¹³ **For He has set us this example** (Comp. 1Pe_2:21) **in Himself, and we have believed that such is the case."** Polycarp, *Letter to the Philippians*, Ch. VIII, Persevere in Hope and Patience

In the Epistle to Diognetus written by one calling themselves Mathetes (disciple) around c.130 or a little later we read...

"For, as I said, this was no mere earthly invention which was delivered to them, nor is it a mere human system of opinion, which they judge it right to preserve so carefully, nor has a dispensation of mere human mysteries been committed to them, but truly God Himself, who is almighty, the Creator of all things, and invisible, has sent from heaven, and placed among men, [Him who is] **the truth, and the holy and incomprehensible Word, and has firmly established Him in their hearts.**" Mathetes, *Epistle to Diognetes*, Ch. VII, The Manifestation of Christ

Polycarp recognised grace in the context of the love of God being shed abroad in the heart, the means via which all sin is overcome. In speaking of Paul, Polycarp wrote...

"He, when among you, accurately and steadfastly taught the word of truth in the presence of those who were then alive. And when absent from you, he wrote you a letter, which, if you carefully study, you will find to be the means of building you up in that faith which has been given you, and which, being followed by hope, and preceded by love towards God, and Christ, and our neighbour, "is the mother of us all." (Comp. Gal 4:26). For **if any one be inwardly possessed of these graces, he hath fulfilled the command of righteousness, since he that hath love is far from all sin.**" Polycarp, *Letter to the Philippians*, Ch. III, Expressions of Personal Unworthiness

The theology of the very early Church was very simple. They contended for purity of heart, blameless conduct, and a total reliance upon God.

THE GNOSTICS

Salvation was first disconnected from the manifest condition of the heart by the Gnostics. The Gnostics held to a dual nature doctrine whereby the material world is viewed as inherently evil, whereby it served in a restrictive capacity upon the soul. Thus the soul was viewed as being imprisoned by the material world. The flesh therefore was viewed as

inherently flawed and evil and therefore, one could argue, "deeds done in the flesh" were evil. The Gnostic sought salvation in "knowledge" or "illumination" which was seen to purify the soul. Yet this purification of the soul was purely an abstract concept because one was still necessarily "manifestly evil" due to being in a "flesh body" in the "material world." Thus death was seen as a release for the soul from the corruption of the physical, and an enlightened soul would progress to the next plane of existence.

John, in his first Epistle, refuted such notions for he understood that conduct was a reflection of what was in the heart. The Gnostics blamed their flesh for their sinful conduct and yet contended for a purity of their soul apart from their conduct. John refuted such notions by writing...

1Jn 1:5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

1Jn 1:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

1Jn 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

...

1Jn 2:3 And hereby we do know that we know him, if we keep his commandments.

1Jn 2:4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

1Jn 2:5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

1Jn 2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.

In other words the deeds must match the profession.

The Gnostics even would go so far as to deny that Jesus came in the flesh, for in their mind the "Christ" could not be a partaker of "sinful flesh." Thus they would spiritualise "Christ" as more a "principle of illumination" which had come upon the man Jesus. John contended that...

1Jn 4:2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

1Jn 4:3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

The philosophical reasoning of dualism was very predominant among the Greeks and it can be traced back to Plato's "theory of forms." Plato held that ultimate reality consisted of "forms" which were unqualified perfection, whilst physical matter was but a reflection of the forms and was thus qualified and conditioned. In other words the "reflection" was in a constant state of flux not being the actual form itself, merely a poor imitation. The dual nature doctrine of the Gnostics had its origin in this kind of philosophical reasoning and the seeds of the notion of "inherited sin" (Original Sin) can be found there.

RANSOM PAID TO SATAN

It was through Origen (184 – 253) and Gregory of Nyssa (335 – 395) that the notion of the ransom that Jesus provided (Mat 20:28, Mar 10:45, 1Ti 2:6) was in fact a "debt paid to Satan." Instead of the primary focus being a "ransom from the bondage of sin" (Tit 2:14) and a "purification unto a zealously of righteousness" (Tit 2:14) as the Bible teaches, a view came to be adopted whereby the ransom was in the context of humanity having been purchased directly from Satan. This view taught that, due to mankind's sin, Satan held legal dominion over mankind. Jesus then offered Himself to Satan in exchange for mankind, yet Satan was overcome in this arrangement because Christ could not be held by the bonds of death.

This theological construct really was the first time that the "death of Christ" began to be interpreted in the context of some kind of "legal adjustment" disconnected from any actual change on the part of the sinner. It reflected that it was God whom had to change and not the sinner, the payment to Satan inducing a change in how God acts apart from anything the sinner does. Thus "salvation" was "freely provided" via the means of a "transaction." So whilst the notion of substitution had not yet been

developed, the very principle at its core was already extant, salvation was already being viewed as somewhat of an abstraction. There truly is nothing new under the sun (Ecc 1:9).

The context of being reconciled to God (returned to favour) through redemption in Christ is premised upon the transformative dynamic and clear conscience found through the rest IN Christ Jesus, the Spirit of His life. Origen and Gregory of Nyssa were wrong about a ransom being paid to Satan because paying off a third party can in no way set one free when the root of enslavement is a defiled heart and conscience. The ransom was paid to God in the context of being the means by which the knowledge of God would be impressed upon those whom would respond to God's call. Christ's death presented mankind with the means through which the heart and conscience could be purified once and for all.

Under "ransom paid to Satan" the "redemption in Christ" is twisted into a provisional context of a "debt being paid." Thus with the "debt paid" freedom can then be established because the sinner is no longer bonded to Satan. The Bible though teaches that we are slaves to whom we obey (Rom 6:16) and that he who commits sin is a slave of sin (Joh 8:34). Satan holds no legal claim over mankind, it is spiritual death which holds a claim over those whom sin. The ransom provided by Jesus Christ sets one free from the bondage of sin and in so doing sets one free from spiritual death and the condemnation wrought from a past life of sinning. The entire dynamic is the provision of grace (not to be confused with the provision of substitution).

ORIGINAL SIN

It is very important to discuss the doctrine of Original Sin because its influence on Christian theology is immense. When the actual flesh itself is associated with sin itself it forces the conclusion of one being "saved in sin" if one is to be "saved whilst in a flesh body." In order to be "saved in sin" then grace must be defined as some kind of "cover" or "cloak" for the ongoing sinful state that one is still in. It is through this line of reasoning that "salvation" becomes something purely positional. "Salvation" is redefined to be an "abstraction" as opposed to being a "manifest state."

Thus with the adopted mindset of salvation being a "forensic position" it is quite easy to understand how the notions of substitution could easily be developed and sway the minds of many, for substitution provides a perfect foundation upon which a "forensic position" can rest. This is where grace can then be recognised as being a reference to the "freely provided position" obtained when one simply "believes it to be true." This "believing it to be true" being a redefining of faith. "Saved by grace through faith" then takes upon itself an entirely new meaning.

Tatian (110 – 180) was one of the earliest writers whom introduced the idea of inherited sin through procreation. His work did not gain much traction within orthodoxy at the time because the early church strongly upheld the idea of an unfettered free will. Irenaeus (?? - 202) wrote of Tatian...

"Springing from Saturninus and Marcion, those who are called Encratites (self-controlled) preached against marriage, thus setting aside the original creation of God, and indirectly blaming Him who made the male and female for the propagation of the human race. Some of those reckoned among them have also introduced abstinence from animal food, thus proving themselves ungrateful to God, who formed all things. They deny, too, the salvation of him who was first created. It is but lately, however, that this opinion has been invented among them. A certain man named Tatian first introduced the blasphemy. He was a hearer of Justin's, and as long as he continued with him he expressed no such views; but after his martyrdom he separated from the Church, and, excited and puffed up by the thought of being a teacher, as if he were superior to others, he composed his own peculiar type of doctrine. He invented a system of certain invisible Æons, like the followers of Valentinus; while, like Marcion and Saturninus, he declared that marriage was nothing else than corruption and fornication." Irenaeus, *Against Heresies*, Book 1, ch. XXVIII

The idea of sin being passed down through procreation is rooted in what would become known as "Traducianism" or "Seminal Identity." Traducianism teaches that all souls were physically present in Adam, and

thus when Adam sinned all the souls in him were corrupted with him. This idea was elaborated on by Tertullian (155 – 240) who referred to a "vice of origin" (*vitium originis*), through which lust was inherited from the parents. Bear in mind though, that at this time these ideas were not inclusive of any concept of "inability" as it pertained to be able to obey God and live righteously, nor was there any concept of actual guilt physically inherited from Adam.

AUGUSTINE AND ORIGINAL SIN

Both Cyprian (200 – 258) and Ambrose (340 – 397) referred to the idea of "inherited sin" but it wasn't until Augustine of Hippo (354 – 430) in the Fourth Century, that the concepts of inherited guilt and inability were married to the doctrine. Augustine developed the notion of "inherited sin" by combining the sentiment found in Hebrews 7:8-10 with the Latin Vulgates translation of Romans 5:12...

Heb 7:8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

Heb 7:9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

Heb 7:10 For he was yet in the loins of his father, when Melchisedec met him.

(Vulgate) Rom 5:12 Wherefore as by one man sin entered into this world and by sin death: and so death passed upon all men, in whom all have sinned.

Augustine took the "Seminal Identity" (all souls in Adam) elaborated on by Tertullian, and asserted that when Adam sinned, all humanity therefore sinned in Adam. Thus the idea was formed that all human beings are born both corrupt and already condemned.

The problem with the Latin Vulgate is that it is incorrect in rendering the Latin "in quo" (in whom) because in the Greek it reads "eph' hō" (for that).

(KJV) Rom 5:12 *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:***

So in Adam bringing sin into the world (technically it was Eve but Adam is the head figure) he also brought “death by sin.” Yet the “death” being spoken of here is “spiritual death” in the context of...

Jas 1:14 *But every man is tempted, when he is drawn away of his own lust, and enticed.*

Jas 1:15 *Then **when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.***

“Spiritual death” is not inherited. A human being is not “born spiritually dead” for then “death” would come before enticement as it applies to “every man” in James 1:15.

In Romans chapter 7, Paul is addressing the law and how it keeps in bondage those whom are under the affliction of sins of which the law has made them aware.

Rom 7:5 *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.***

Rom 7:6 *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 7:7 *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.***

Paul is teaching how the law was purposed to make people aware of sin (a parallel found in Gal 3:19), but that once aware, they were held in bondage to that awareness (conviction and therefore condemnation). It is through dying to sin (Rom 6:6) that one may also be delivered from the bondage of the law into a life of serving God in the newness of the Spirit (Rom 7:6). Paul then goes on to explain a simple principle...

Rom 7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

Rom 7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

Rom 7:10 And the commandment, which was ordained to life, I found to be unto death.

Rom 7:11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

“Wrong doing” (sin) takes occasion by instruction of “right doing” by working a “desire for wrong.” Paul is speaking of how, when an individual is given instruction on the “right way to go,” that they are consciously made aware of the “temptation” to go the wrong way.

An innocent child, desiring a colourful toy, may snatch it from another child in order to fulfill that desire. Whilst it is wrong to snatch the toy, the child does not know it is wrong until such a time that they are given instruction that it is wrong. Once the instruction is received (and understood) then that instruction makes them consciously aware of the “temptation to snatch” (lust of the flesh) which they now know is wrong. Thus sin is brought to life whilst previously it was dead.

Now due to being born not knowing the righteousness of God (we are all born neutral and innocent) the path of least resistance is to simply serve the lust of the flesh in defiance of the commandment. Without an understanding of the true ramifications of sin and how it is the opposite of all that is love, and thus the opposite of God, it is not surprising that every human being CHOOSES to willfully sin. It is through this “choice” that death is wrought.

In Romans 7:11 Paul speaks of how sin, taking the opportunity of instruction, “deceived him,” and by the commandment slew him. The word rendered “deceived” is “exapataō” which means...

deceived - exapataō - G1818 [Strong's]

From G1537 and G538; to seduce wholly: - beguile, deceive.

We see the same pattern with Eve in the garden.

Gen 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

Gen 3:2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

Gen 3:3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

Gen 3:4 And the serpent said unto the woman, Ye shall not surely die:

Gen 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Gen 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Gen 3:7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

Firstly, we have the commandment “thou shalt not,” an instruction given to both Adam and Eve. Then we have temptation where the woman sees that the tree was good for food, that it was pleasant to the eyes, and a tree desired to make one wise (as taught by the serpent – Gen 3:5). Thus “all manner of concupiscence” or “all manner of evil desire” was being worked within Eve. Yet due to Eve not knowing the true consequences of yielding to temptation in defiance of God, she was seduced by sin and slain. The death being of a spiritual nature in which they were set apart from God, resulting in shame (Gen 3:8) and further sin (Gen 3:12-13).

Paul wasn't “born dead” and neither are we. Paul is teaching, in Romans 7, how sin gets its power through instruction because without instruction there is nothing to rebel against. So whilst instruction is good and for our benefit, it also makes us responsible and thus accountable for our actions. Man is held to accountability by the means of knowledge.

Rom 7:10 And the commandment, which was ordained to life, I found to be unto death.

Sin unto death is rebellion and it involves the heart turning away from God. Sinning without the law (Rom 2:12) is simply an allusion to the violation of the conscience (Rom 2:15-16), the result of which is also spiritual death because it also involves a rebellion and turning from God.

*Rom 5:12 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:***

"Death passed upon all men" due to all individually sinning against God, just as Adam did. Not necessarily in the exact same manner, as in violating a direct command ("not after the similitude" – Rom 5:14), but at least in violating the conscience which is a witness of God to men (Joh 1:9, Rom 2:15-16).

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

Rom 5:14 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.

If the death being spoken of by Paul in Romans 5:12 was physical then the implication would be that babies are sinners. Yet sin is a moral issue and not a birth state. It is also obvious that it would be unjust to condemn an infant because of the state into which it was born (which is exactly what Augustine would do). Yet even with that being very obvious, it is even more obvious that both vice and virtue must be dependent upon the free exercise of the will in order to be meaningful concepts. Virtue requires the voluntary abstinence of vice and vice requires one to willfully forsake virtue. A charitable action is not charitable if it is forced or is lacking in the option to be uncharitable. Likewise, a wicked action would not be wicked if the action were not voluntary. This is why we are justly held accountable for our deeds by God.

1Pe 4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

1Pe 4:2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

1Pe 4:3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

1Pe 4:4 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:

*1Pe 4:5 **Who shall give account to him that is ready to judge the quick and the dead.***

1Pe 4:6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

A cat and a dog cannot be “good” in any real sense because they lack the intellectual capacity to reason morality. Thus animals cannot sin, they can neither be charitable or wicked. Animals follow their natural inclinations or instincts not having been created in the image of God. Human beings are different in that we have been created with the capacity to reason, a gift which allows us to seek purpose and thus seek after God.

A contrast to the “spiritual death” of Romans 5:12 is the “spiritual living” of Luke 20:38...

Luk 20:37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

*Luk 20:38 For **he is not a God of the dead, but of the living:** for all live unto him.*

When Paul writes...

Rom 5:19 For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.

...the concept is that of "example," not the idea of inherited sinfulness. When an individual first chooses to walk their own way apart from God, they are identifying with the sin and way of Adam. When an individual

repents, forsakes their own way and turns to Jesus Christ then they are identifying with the righteousness and way of Jesus Christ. Thus "grace reigns through righteousness unto eternal life by Jesus Christ our Lord."

Rom 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Yet human responsibility is made null and void under the notions of being already depraved and guilty at birth. Human responsibility being made null and void forces a redefining of repentance from it being change of mind with the requisite change of action (repentance proven by deeds – Act 26:20) to a mere "confession of sinfulness." When repentance is redefined to be a mere "confession of sinfulness" then it totally eliminates the idea of the "death of the old man" where the "lusts of the flesh" are crucified. The blame of sin is put on a "birth state" as opposed to it being an "act of the will" in choosing to gratify the lusts of the flesh in defiance of God. Hence under Original Sin there is simply no "escaping the corruption in the world through lust" (2Pet 1:4) because the lusts are NEVER crucified. Instead, the lusts are viewed as being sin itself as opposed to them being simply a source of temptation.

With real repentance negated, then salvation MUST be approached in a context apart from any actual change wrought through wholeheartedly yielding to God. The burden is placed upon God to make an individual yield due to the individual being born disabled to virtue, and because of this any yielding will only ever be partial because the individual is "waiting upon God" to "redirect the will" as opposed to the individual, through a real repentance, redirecting their own will and crucifying their flesh. Original Sin is inconsistent with personal responsibility.

In commenting on Romans 7:23, Augustine wrote...

"A "law" in his members" is the name he gives to **the burden of mortality under which we groan, being heavy laden. A body which is corrupted burdens the soul. So it often happens that what is not right gives pleasure and cannot be resisted.** This sorely pressing burden he calls a law, because it has imposed as a punishment by the divine judgment, by God who gave man previous warning, saying,

"In the day ye eat therof ye shall surely die" (Gen. 2:17). This law "warreth against the law of the mind" which says, "Thou shalt not covet." In this law man rejoiced after the inner man. But **before he is under grace the other law so wars against his mind that it brings him into captivity under the law of sin**, that is, under itself. In repeating "which is my members" he shows that this is the same law as that referred to earlier as "another law in my members." Augustine, *To Simplician On Various Questions*

Notice how Augustine teaches that sin "cannot be resisted" prior to being "under grace." Augustine disconnects the remedy for Romans 7:23 which is the "death of the old man" in repentance, which Paul teaches in the previous chapter (Rom 6:6). It is through the "death of the old man" that an individual can then "yield to God" and thus come under the "power of grace" which then delivers the individual from the power of Satan. Grace is not an offset to any inability of the will as Augustine taught.

God does not crucify our old man for us, we have to do it. There is no such thing as an inability to resist the lusts of the flesh. The wretch of Romans 7:14-24 is an individual who has not experienced godly sorrow working a repentance unto salvation (2Cor 7:10), a repentance in which the flesh with the affections and lusts is crucified.

Gal 5:24 And they that are Christ's have crucified the flesh with the affections and lusts.

By paying no heed to the concept of crucifying the flesh in repentance, an individual is perfectly setup to fall even deeper into error. Such was the case for Augustine for at the time he wrote "To Simplician On Various Questions" he held to the view that the "wretched man" of Romans 7:14-24 was not a Christian, but rather a man under the law. Augustine would later retract that view and would claim that the wretched man was actually reflective of the present Christian experience.

"1. Of the books which I wrote after I became a bishop the first two are Answers to divers Questions addressed to Simplician who succeeded the Blessed Ambrose as Bishop of Milan. In the first book

I have set forth my answer to two questions concerning a passage from the Epistle of Paul the Apostle to the Romans. The first concerns Romans 7:7-25. Whereas the apostle says, "The law is spiritual but I am carnal etc.," showing that the flesh wars against the spirit, I have expounded his words as if he were describing the man who is still under the law and not yet under grace. **Long afterwards I learned that these works could also describe the spiritual man and indeed in all probability do so.**" Augustine, *Retractions*, Book 2

One error had simply given birth to another in Augustine's mind. Prior to Augustine, it was always taught that the wretch of Romans 7 was a reference to a sinner brought to conviction under the law. It does appear that Augustine was the first theologian to teach that the wretch of Romans 7 was in fact a reference to the present Christian experience, a view which has been upheld by many ever since.

Original Sin set the foundation for the idea of an "offsetting grace" found in salvation. Logically, within this framework, the renewal of human character must take place AFTER initial salvation, after the application of the offset. Augustine put it like this...

"23. To be sure, this renewal does not happen in one moment of conversion, as the baptismal renewal by the forgiveness of all sins happens in a moment, so that not even one tiny sin remains unforgiven. But it is one thing to throw off a fever, another to recover from the weakness which the fever leaved behind it; it is one thing to remove from the body a missile stuck in it, another to heal the wound it made with a complete cure. **The first stage of the cure is to remove the cause of the debility, and this is done by pardoning all sins; the second stage is curing the debility itself, and this is done gradually by making steady progress in the renewal of this image.**" Augustine, *The Trinity*, book 14, ch 5, s. 23

Here Augustine separates salvation into two parts. The first part being the free forgiveness of sins, the second part being the reformation of human character. Augustine was teaching salvation IN sin as opposed to a redemption FROM sin. With the result of Augustine basically becoming the

most respected theologian of all time, he therefore infected Christian orthodoxy with this fundamental error that remains with us today. Augustine is the theologian most responsible for the “saved IN sins” message which is preached in the vast majority of professing Christianity in the world today. Millions of people uphold the Augustinian view and don't even realise it, simply following inherited traditions without ever having questioned their validity.

It was Augustine who introduced the very fundamentals that the Apostle John was refuting in his first epistle. What an absolute tragedy.

Now, not only did Augustine repudiate his earlier view of Romans 7. He also repudiated any semblance of a defence of the freedom of the will, for in continuing the statement quoted earlier from *Retractions* he wrote...

"The second question concerns Romans 9:10-29. In answering this question I have tried hard to maintain the free choice of the human will, but the grace of God prevailed. Not otherwise could I reach the understanding that the apostle spoke with absolute truth when he said, "Who made thee to differ? What has thou that thou didst not receive? But if thou didst receive it, why dost thou glory as if thou didst not receive it?" This truth Cyprian the martyr too wanted to make clear, and he expressed it completely in one phrase "In nothing must we glory since nothing is ours.""
Augustine, *Retractions*, Book 2

It is out of this kind of thinking that the doctrine of "Unconditional Election" was to be born, which would prove very influential during the Reformation over a thousand years later.

This idea of being born "disabled" and already "guilty" was readily accepted as truth by Catholic orthodoxy through the influence of Augustine. Prior to Augustine, it was never taught in Christianity that individuals were "born sinners." It may have been proposed that mankind was born with a "propensity to sin," but the very early Church neither taught birth depravity nor did they teach birth condemnation. The early Church upheld the freedom of the will and therefore the responsibility of man.

Many other errors would be developed over time as a result of Augustine's faulty foundation, both by Augustine and later theologians. A

good example is the issue of infant baptism, which took upon itself a whole new meaning under the influence of Augustine, whereby it was connected to the notion of Predestination (Unconditional Election). Augustine would write of infants...

"See what he has said. I, however, affirm that an infant born in a place where it was not possible for him to be admitted to the baptism of Christ, and being overtaken by death, was placed in such circumstances, that is to say, died without the bath of regeneration, because it was not possible for him to be otherwise. He would therefore absolve him, and, in spite of the Lord's sentence, open to him the kingdom of heaven. The apostle, however, does not absolve him, when he says: "By one man sin entered into the world, and death by sin; by which death passed upon all men, for that all have sinned." Romans 5:12 Rightly, therefore, **by virtue of that condemnation which runs throughout the mass, is he not admitted into the kingdom of heaven, although he was not only not a Christian, but was unable to become one.**" Augustine of Hippo, *On Nature and Grace*, Ch. IX.

"let us suppose certain twins, born of a certain harlot, and exposed that they might be taken up by others. One of them has expired without baptism; the other is baptized. What can we say was in this case the "fate" or the "fortune," which are here absolutely nothing? What "acceptance of persons," when with God there is none, even if there could be any such thing in these cases, seeing that they certainly had nothing for which the one could be preferred to the other, and no merits of their own,—whether good, for which the one might deserve to be baptized; or evil, for which the other might deserve to die without baptism? Were there any merits in their parents, when the father was a fornicator, the mother a harlot? But of whatever kind those merits were, there were certainly not any that were different in those who died in such different conditions, but all were common to both. If, then, neither fate, since no stars made them to differ; nor fortune, since no fortuitous accidents produce these things; nor the diversity of persons nor of merits have done this; what remains, so

far as it refers to the baptized child, save the grace of God, which is given freely to vessels made unto honour; but, **as it refers to the unbaptized child, the wrath of God, which is repaid to the vessels made for dishonour in respect of the deservings of the lump itself?** But in that one which is baptized we constrain you to confess the grace of God, and convince you that no merit of its own preceded; **but as to that one which died without baptism, why that sacrament should have been wanting to it, which even you confess to be needful for all ages, and what in that manner may have been punished in him, it is for you to see who will not have it that there is any original sin.**" Augustine, *Anti-Pelagian Writings*, Ch. XIV.

PELAGIUS AND THE DEFENCE OF THE WILL

It was a British monk by the name of Pelagius (316 – c.418) who would become the ire of Augustine. Pelagius was a well educated and morally circumspect individual. He was well versed in both Latin and Greek. When he moved to Rome he became very concerned with the abounding immorality and he put the blame squarely upon the "offsetting grace" taught by Augustine. Pelagius denied Original Sin and thus denied that individuals were born with an inability to respond to God.

Augustine would accuse Pelagius of denying grace as the means of salvation. Pelagius did not deny grace, he only denied grace as Augustine defined it, that of grace being an "offset" to the "inability" wrought by Original Sin. Pelagius correctly viewed grace as the divine influence of God upon man. He wrote...

*"6 But now we have been released from the law, dying to that by which we were held prisoner. Because we die to the sin for which we were held by the law. So that we serve in the newness of the spirit, not in the oldness of the letter. According to **the biddings of spiritual grace**, not of the written law."* Pelagius, *Commentary on Romans*, Rom 7:6

Thus Pelagius understood the "wretched man" (Rom 7:24), whom was "carnal and sold under sin" (Rom 7:14), as not being that of the Christian experience. Pelagius wrote...

"25 *The grace of God through Jesus Christ our Lord.* [Grace sets free] the one whom the law could not have set free. **Was Paul then not yet set free by the grace of God? This shows that [the apostle] is speaking in the person of someone else, [not in his own person].** *Therefore I serve the law of God with my mind.* He reviews the main points in order to bring the discussion to an end. *But the law of sin with my flesh.* The carnal person is, in a sense, made up of two persons and is divided within himself." Pelagius, *Commentary on Romans*, Rom 7:25

Grace, according to Pelagius, was the means by which one could have total victory over sin. In his commentary on Romans, Pelagius would write...

"14 *For sin shall not have dominion over you for you are not under the law.* Sin shall not vanquish you: for you are not children, but adults (cf. Gal. 3:23-6). It is as if a teacher says to a young man, Avoid errors of style; you are no longer learning from a grammarian, but from an orator. Or sin should not have dominion. *But under grace.* He offered, **by way of grace to overcome sin, teaching and example, and in addition power through the Holy Spirit.**" Pelagius, *Commentary on Romans*, Rom 6:14

Pelagius, being opposed to any notion of a disability offset, was thus able to teach that the flesh must be crucified in repentance...

"6 *Knowing this, that our old self.* Who used to sin by imitating the old earthly man, Adam (cf. 1 Cor. 15:47). *Was at the same time crucified.* Understand that through baptism you, who have been made a member of his body, is crucified with Christ (cf. Eph. 5:30). And **he, in fact, hangs his innocent body so that you may restrain your guilty body from vices.** In accordance with this mystery Moses suspended the bronze serpent in the desert (cf. Num. 21:9; John 3:14). *So that the body of sin might be torn down, so that we are no longer*

slaves to sin. That is, so that all the vices might be torn down, because one vice constitutes a member of sin, all vices the body; for Christ was crucified not in part, but altogether. Or: So that our body might be torn away from slavery to sin, and no longer to be serving as a slave to sin or everyone who commits sin is a slave of sin (John 8:34)." Pelagius, *Commentary on Romans*, Rom 6:6

"Romans 8:1 *There is therefore no condemnation for those who are in Christ Jesus, who walk not according to the flesh.* There is nothing deserving of condemnation in **those [who] have been crucified to the works of the flesh.**" Pelagius, *Commentary on Romans*, Rom 8:1

Pelagius made no excuse for ongoing sin in salvation. The sin had to stop. Pelagius directly attacked the notion that the flesh itself, was sinful. He taught that, being in flesh bodies, we were to live spiritual lives producing the fruit of righteousness.

"7 *Because the wisdom of the flesh is hostile to God: for it is not subjected to the law of God.* The flesh itself is not hostile to God, as the Manichaeans say, but the carnal mind is. For everything that is not subject is hostile, and anyone who wishes to clear himself sometimes even goes beyond the limit of the old law. *Nor can it be.* He said it is impossible so that at least by this means he might call them back from the desires of the flesh.

8 *Indeed, those who are in the flesh.* This proves that above he found fault not with the flesh, but with the works of the flesh, because those to whom he says this were no doubt living in the flesh. *Cannot please God.* For it is impossible that one does not sin some time or other once one has given oneself over to the flesh.

9 *You, however, are not in the flesh, but in the Spirit.* That is, busy [with] spiritual things. If indeed the Spirit of God dwells in you. The Spirit of God dwells in those in whom his fruit is manifest, as he says to the Galatians: 'Now the fruit of the Spirit is love, joy', and so on (Gal. 5:22). *But anyone who does not have the Spirit of Christ does not belong to him.* The Spirit of Christ, who loved his enemies and prayed for them,

is the Spirit of humility, patience, and all the virtues (cf. Matt. 5:44; Luke 23:34; Eccclus. 2:4).

10 *But if Christ is in you, your body is in fact dead because of sin.* If you imitate Christ, the carnal mind, as if dead offers no resistance. This is why David also said: 'But like the deaf I did not hear, and like the mute who does not open his mouth', and so on (Ps. 37:14). *But the spirit lives because of righteousness.* The spirit lives in order to produce righteousness: for the object is not just that we leave off carnal things, but also that we do spiritual things." Pelagius. *Commentary on Romans*, Rom 8:7-10

Unfortunately, Pelagius was eventually condemned in his absence as a heretic and banished. He was charged with “denying grace,” a charge that only held substance as it related to the Augustinian definition. Augustine's views won over the church establishment and the rest is history.

COMBINING ERROR WITH ERROR

Now, when one combines the horrible doctrine of Original Sin with that of the Ransom doctrine, as developed by Origen and Gregory of Nyssa, then one has just the right environmental conditions, so to speak, in which the perfect storm of the Catholic Church could develop into the monstrosity of Babylon that it would become.

The infiltration of these false teachings into Christian orthodoxy would all prove crucial in upholding the developing ecclesiastical and sacramental structure of the Catholic Church. With "salvation" beginning to be viewed as an "abstract concept," wrought through some kind of "provision," it did not take much to compel the common individual to abide strictly within the ecclesiastical and sacramental structure of the “Mother Church.” People would be looking "outwardly" for an assurance as to whether they were saved, as opposed to examining their own heart and conscience. As the perceived importance of the sacramental system grew, so did the perception of having to partake in the system so as to be assured of entering Heaven. It was taught that the efficacious grace of God was made available through the sacramental system of the Catholic

Church, and thus to be outside of that system was to be outside the means of obtaining salvation.

Salvation was essentially being viewed as a nebulous mental construct premised upon participation in rites and rituals as opposed to being a manifest state of an abiding walk in the Spirit, a walk in which an individual has a clear conscience before God. This framework of salvation being a “mental construct” is the framework upon which the later Protestant Reformation would be established, even with it rejecting the ecclesiastical structure of the Catholic Church and many of the associated rites and rituals.

ANSELM AND SATISFACTION

The development of the Ransom view, whereby the ransom was paid to Satan, proved very popular and was the accepted orthodox view up until around the 12th Century, It was then though, that Bishop Anselm of Canterbury (1033 - 1109) would develop his Satisfaction view of Christ's death. Anselm wrote, *Cur Deus Homo* (Why God Was a Man), finished in 1098. Anselm concluded that the reason why Jesus lived a pure life and died a sacrificial death was for the purpose of a satisfaction of God's honour.

Firstly, Anselm believed in the doctrine of Original Sin as taught by Augustine of Hippo. Under this teaching the "sin of Adam" not only corrupted the nature of all of Adam's descendants but also brought guilt upon the whole human race. With mankind being inherently sinful from birth, it was therefore impossible for men to provide any sort of restitution for their sin or sinfulness to God. Yet divine justice demanded restitution. Due to the sin and sinfulness of mankind being the ultimate insult to a Holy God, there was therefore the necessity for some kind of atonement if mankind was to ever be returned to divine favour. Anselm concluded that Jesus Christ was able to satisfy this need due to the fact that He was both Divine and Human, and in living a life of perfect righteousness in obedience to the Father, that His sacrifice was therefore of infinite value, and therefore served as the perfect counterbalance to the infinite insult of the sin of mankind. Thus through the death of Christ a kind of cosmic

transaction or divine arrangement is provided, whereby God could justly forgive the sins of men and at the same time uphold His honour.

THOMAS AQUINUS AND SATISFACTORY PUNISHMENT

Thomas Aquinas (1225 - 1274) then developed Anselm's model and introduced the notion of "substitutional punishment." In the view of Thomas Aquinas, Jesus bore a "satisfactory punishment" for the sinfulness of mankind and that that punishment was universal in nature (ie. it was a substitute for everyone). This is where the idea of Jesus "paying the penalty owed for sin" was first conceived.

Thomas Aquinas wrote...

"It is indeed a wicked and cruel act to hand over an innocent man to torment and to death against his will. Yet God the Father did not so deliver up Christ, but inspired Him with the will to suffer for us. God's "severity" (cf. Romans 11:22) is thereby shown, for **He would not remit sin without penalty:** and the Apostle indicates this when (Romans 8:32) he says: "God spared not even His own Son." Likewise His "goodness" (Romans 11:22) shines forth, **since by no penalty endured could man pay Him enough satisfaction: and the Apostle denotes this when he says: "He delivered Him up for us all":** and, again (Romans 3:25): "Whom"--that is to say, Christ--God "hath proposed to be a propitiation through faith in His blood."" Thomas Aquinas, *Summa Theologiae*, Part 3, Q. 47, Article 3

"Man was held captive on account of sin in two ways: first of all, by the bondage of sin, because (John 8:34): "Whosoever committeth sin is the servant of sin"; and (2 Peter 2:19): "By whom a man is overcome, of the same also he is the slave." Since, then, the devil had overcome man by inducing him to sin, man was subject to the devil's bondage. Secondly, **as to the debt of punishment, to the payment of which man was held fast by God's justice:** and this, too, is a kind of bondage, since it savors of bondage for a man to suffer what he does

not wish, just as it is the free man's condition to apply himself to what he wills.

Since, then, **Christ's Passion was a sufficient and a superabundant atonement for the sin and the debt of the human race, it was as a price at the cost of which we were freed from both obligations.** For the atonement by which one satisfies for self or another is called the price, by which he ransoms himself or someone else from sin and its penalty, according to Daniel 4:24: "Redeem thou thy sins with alms." Now Christ made satisfaction, not by giving money or anything of the sort, but by bestowing what was of greatest price--Himself--for us. And therefore Christ's Passion is called our redemption." Thomas Aquinas, *Summa Theologiae*, Part 3, Q. 48, Article 4

Basically the moral injustice of sin was righted via the means of Christ's death which brought about freedom for mankind. Yet this "freedom from obligation" to "sin and debt" is purely an abstract concept that has nothing to do with the heart of a sinner. Thus the "penalty paid" is essentially a license to sin.

Somehow, Aquinas was able to conclude in his mind, that the "debt being paid" freed mankind from the obligation to "not commit sin." He first claims that man is held captive on account of "serving sin" being subject to the bondage of spiritual forces which he calls the "devil's bondage." Secondly, he asserts that justice demands the "debt of punishment" be paid. He then matter of factly states...

"Christ's Passion was a sufficient and a superabundant atonement for the sin and the debt of the human race, **it was as a price at the cost of which we were freed from both obligations.**" Thomas Aquinas, *ibid*.

Where is the deliverance from bondage in that? There is none. The framework of Aquinas is purely a POSITIONAL redemption wrought by a swap. How does a "satisfactory punishment substitution" set a sinner free from the bondage of sin? It doesn't. It is pure theological fiction which has NOTHING to do with what the Bible teaches. We are slaves to whom

we obey (Rom 6:16) therefore a release from bondage of sin MUST be connected to the cessation of obedience to sin. It's not complicated.

Now whilst Thomas Aquinas certainly held the view that the sacrifice of Christ was satisfactory in paying the debt of punishment, there was still no concept of Jesus actually assuming the guilt of sin and being punished accordingly as a substitute for men. This now leads us to the beginnings of the Reformation and Martin Luther.

MARTIN LUTHER AND THE BLESSED EXCHANGE

It was the invention of the printing press, by German printer Johannes Gutenberg (1398 – 1468) in 1440, which revolutionised European bookmaking in making it possible to mass produce the publication of information and have it circulated widely. No longer were people dependent upon handwritten manuscripts. The subsequent spread of free thought and ideas and the corresponding growth in knowledge would become known as the Renaissance. It was in this environment of being able to intellectually challenge authority and convention that the Protestant Reformation was able to take place.

It was the influence of Martin Luther (1483 - 1546) which would shape much of the theology of the Reformation. Luther was heavily influenced by the works of Augustine and thus held to the notion of "inability" wrought through Original Sin. Luther gave much thought to this issue and his conclusions were summed up in his work, "On the Bondage of the Will" (1525). This work was a response to Erasmus of Rotterdam (1466 – 1536) who put forth a defence of free will in his work, "De libero arbitrio diatribe sive collatio" (1524). Luther concluded that due to mankind being born inherently sinful, due to the fall, that it was impossible for a human being to make the virtuous choice apart from a sovereign act of God's grace. Basically the natural will of man was so dominated by evil, that man simply could not turn to God unless God first altered the will of man. This frame of thinking shifts all the burden off of man as it pertains to salvation, and puts it entirely upon God. It is therefore not up to man to forsake sin and rebellion, rather it is up to God to make man forsake sin and rebellion. Just like with the theology of Augustine, faith becomes a passive concept

in which one simply "waits upon God." Grace is therefore an "inability offset" as opposed to an "influence towards right action."

If mankind is born disabled to virtue and is also unable to yield to God then a Bible verse like...

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

...can very easily be viewed, when lifted from its context, as a proof text for one being justified whilst still being manifestly wicked. The framework of "inability," and thus the necessity of being "justified whilst wicked," sets for us the mindset upon which Luther would develop his theology.

Luther then, within this framework of thinking, invented the idea of what he termed the "Blessed Exchange," the idea where the literal righteousness and obedience of Jesus Christ is credited to the believer, and where the sinfulness and sin of the believer is credited to Jesus. Luther amazingly concluded that Jesus literally swapped places with the sinner. This was more than anyone had ever claimed before. This was the very beginning of the doctrine that would become known as "Penal Substitution." Luther wrote...

"Is not this a beautiful, glorious exchange, by which Christ, who is wholly innocent and holy, not only takes upon himself another's sin, that is, my sin and guilt, but also clothes and adorns me, who am nothing but sin, with his own innocence and purity?...Through this blessed exchange, in which Christ changes places with us (something the heart can grasp only in faith), and through nothing else, are we freed from sin and death and given his righteousness and life as our own." Martin Luther, *Luther's Works*, Vol 51, Sermons

Luther, basically, wrought this idea completely in his imagination and was then able to validate it to himself by reading it into some of the wordy reasoning of Augustine. Here is Luther's account of how this occurred...

"At last, by the mercy of God, meditating day and night, I gave heed to the context of the words, namely "In it the righteousness of God is

written 'as it is written, 'he who through faith is righteous shall live'. There I began to understand that the righteousness of God is that by which the righteous lives by a gift of God, namely by faith. And this is the meaning: the righteousness of God is revealed by the Gospel, namely the passive righteousness with which merciful God justifies us by faith, as it is written 'he who through faith is righteous, shall live.' Here I felt that I was altogether born again and entered paradise through open gates. There a totally other face of the entire scripture showed itself to me. And I extolled my sweetest word with a love as great as the hatred with which I had before hated the word “righteousness of God.” Thus that place in Paul was for me truly the gate to paradise. Later I read Augustine's *The Spirit of the Letter*, where contrary to hope I found that he, too, interpreted God's righteousness in a similar way, as the righteousness which which God clothes us when he justifies us. Although this was heretofore said imperfectly and he did not explain all things concerning imputation clearly, it nevertheless was pleasing that God's righteousness with which we are justified was taught.” Martin Luther, Preface, *Martin Luther's Basic Theological Writings*, Fortress Press, 1989

Luther was referring to Augustine's, “*The Spirit of the Letter*,” in which Augustine specifically addresses the “righteousness of God” and “living from faith to faith.” In Chapter 18 Augustine writes...

“Ungrateful however, our soul would be, were it to attribute to itself that which it received from God, especially the righteousness, with the works of which (the special property, as it were, of itself, and produced, so to speak, by the soul itself for itself) it is not puffed up in a vulgar pride, as it might be with riches, or beauty of limb, or eloquence, or those other accomplishments, external or internal, bodily or mental, which wicked men too are in the habit of possessing, but, if I may say so, in a wise complacency, as of things which constitute in a special manner the good works of the good. It is owing to this sin of vulgar pride that even some great men have drifted from the sure anchorage of the divine nature, and have

floated down into the shame of idolatry. Whence the apostle again in the same epistle, wherein he so firmly maintains the principle of grace, after saying that he was a debtor both to the Greeks and to the Barbarians, to the wise and to the unwise, and professing himself ready, so far as to him pertained, to preach the gospel even to those who lived in Rome, adds: **"I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believes; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."** Romans 1:14-17 This is the righteousness of God, which was veiled in the Old Testament, and is revealed in the New; and it is called the righteousness of God, because by His bestowal of it He makes us righteous, just as we read that "salvation is the Lord's," because He makes us safe. **And this is the faith "from which" and "to which" it is revealed,— from the faith of them who preach it, to the faith of those who obey it. By this faith of Jesus Christ— that is, the faith which Christ has given to us— we believe it is from God that we now have, and shall have more and more, the ability of living righteously;** wherefore we give Him thanks with that dutiful worship with which He only is to be worshipped." Chapter 18, The Spirit of the Letter, *Book of Retractions*, Book 2, Chapter 38, Augustine of Hippo

In Chapter 15 we find a statement by Augustine regarding the ungodly being justified...

"Here, perhaps, it may be said by that presumption of man, which is ignorant of the righteousness of God, and wishes to establish one of its own, that the apostle quite properly said, For by the law shall no man be justified, Romans 3:20 inasmuch as the law merely shows what one ought to do, and what one ought to guard against, in order that what the law thus points out may be accomplished by the will, and so man be justified, not indeed by the power of the law, but by his free determination. But I ask your attention, O man, to what follows. But now the righteousness of God, says he, without the law is manifested, being witnessed by the law and the prophets. Romans

3:21. Does this then sound a light thing in deaf ears? He says, The righteousness of God is manifested. Now this righteousness they are ignorant of, who wish to establish one of their own; they will not submit themselves to it. Romans 10:3 His words are, The righteousness of God is manifested: he does not say, the righteousness of man, or the righteousness of his own will, but the righteousness of God,— not that whereby He is Himself righteous, but that with which He endows man when He justifies the ungodly.” Chapter 15, The Spirit of the Letter, *Book of Retractions*, Book 2, Chapter 37, Augustine of Hippo

It was quite a stretch for Martin Luther to read into Augustine's work the idea of a "passive righteousness transfer" in which God "clothes the Christian," merely on the basis that one believes it to be so. Luther didn't expect Augustine to teach such a thing for he noted that "contrary to hope" he found that Augustine interpreted "God's righteousness" in the same manner as he did. Yet Augustine certainly did not interpret the "righteousness of God" in the same manner as Luther, not even remotely close. Augustine continued...

"This is witnessed by the law and the prophets; in other words, the law and the prophets each afford it testimony. The law, indeed, by issuing its commands and threats, and by justifying no man, sufficiently shows that **it is by God's gift, through the help of the Spirit, that a man is justified**; and the prophets, because it was what they predicted that Christ at His coming accomplished. Accordingly he advances a step further, and adds, "But righteousness of God by faith of Jesus Christ," Romans 3:22 that is by the faith wherewith one believes in Christ for just as there is not meant the faith with which Christ Himself believes, so also there is not meant the righteousness whereby God is Himself righteous. Both no doubt are ours, but yet they are called God's, and Christ's, because it is by their bounty that these gifts are bestowed upon us. The righteousness of God then is without the law, but not manifested without the law; for if it were manifested without the law, how could it be witnessed by the law? That righteousness of God, however, is without the law, which God

by the Spirit of grace bestows on the believer without the help of the law,— that is, when not helped by the law. When, indeed, He by the law discovers to a man his weakness, it is in order that by faith he may flee for refuge to His mercy, and be healed. And thus concerning His wisdom we are told, that "she carries law and mercy upon her tongue," Proverbs 3:16 — the " law," whereby she may convict the proud, the " mercy," wherewith she may justify the humbled. "The righteousness of God," then, "by faith of Jesus Christ, is unto all that believe; for there is no difference, for all have sinned, and come short of the glory of God" Romans 3:22-23 — not of their own glory. For what have they, which they have not received? Now if they received it, why do they glory as if they had not received it? 1 Corinthians 4:7 Well, then, they come short of the glory of God; now observe what follows: "Being justified freely by His grace." Romans 3:24 **It is not, therefore, by the law, nor is it by their own will, that they are justified; but they are justified freely by His grace—not that it is wrought without our will; but our will is by the law shown to be weak, that grace may heal its infirmity; and that our healed will may fulfil the law,** not by compact under the law, nor yet in the absence of law." Augustine of Hippo Augustine, *Book of Retractions*, Book 2, Ch. 37, The Spirit of the Letter, Ch. 15

Augustine is speaking of the Roman Catholic notion of "Imparted Righteousness" literally being wrought in converts by the grace of God as opposed to the notion that the "righteousness of Jesus" being credited to the account of a Christian as Luther taught. Under Augustine's notion of "Original Sin," when Adam and Eve sinned in the garden they lost the grace of their original holiness and in so doing injured their will. This "injured will" or "distorted nature" was then passed down through the male seed to all of their descendants. With the "will of man" being thus disabled as it pertains to the virtuous choice, some kind of offset is needed in order to restore that will. This offset is known as "Imparted Righteousness" in Catholicism and it is within this framework that they define grace. This was the framework of Augustine's thinking, not that of any kind of "Blessed Exchange."

In the next chapter we read...

“...how can it be that "the law is good, if a man use it lawfully," if what follows is also true: "Knowing this, that the law is not made for a righteous man?" 1 Timothy 1:9 For who but a righteous man lawfully uses the law? Yet it is not for him that it is made, but for the unrighteous. Must then the unrighteous man, in order that he may be justified, — that is, become a righteous man — lawfully use the law, to lead him, as by the schoolmaster's hand, Galatians 3:24 to that grace by which alone he can fulfil what the law commands? Now it is freely that he is justified thereby — that is, on account of no antecedent merits of his own works; "otherwise grace is no more grace," Romans 11:6 since it is bestowed on us, not because we have done good works, but that we may be able to do them — in other words, not because we have fulfilled the law, but in order that we may be able to fulfil the law. Now He said, "I am not come to destroy the law, but to fulfil it," Matthew 5:17 of whom it was said, "We have seen His glory, the glory as of the only-begotten of the Father, full of grace and truth." John 1:14 This is the glory which is meant in the words, "All have sinned, and come short of the glory of God;" Romans 3:23 and this the grace of which he speaks in the next verse, "Being justified freely by His grace." Romans 3:24 The unrighteous man therefore lawfully uses the law, that he may become righteous; but when he has become so, he must no longer use it as a chariot, for he has arrived at his journey's end — or rather (that I may employ the apostle's own simile, which has been already mentioned) as a schoolmaster, seeing that he is now fully learned. How then is the law not made for a righteous man, if it is necessary for the righteous man too, not that he may be brought as an unrighteous man to the grace that justifies, but that he may use it lawfully, now that he is righteous? Does not the case perhaps stand thus — nay, not perhaps, but rather certainly, — that the man who has become righteous thus lawfully uses the law, when he applies it to alarm the unrighteous, so that whenever the disease of some unusual desire begins in them, too, to be augmented by the incentive of the law's prohibition and an increased amount of transgression, they may in faith flee for refuge to the grace that justifies, and becoming delighted with the sweet

pleasures of holiness, may escape the penalty of the law's menacing letter through the spirit's soothing gift? In this way the two statements will not be contrary, nor will they be repugnant to each other: even the righteous man may lawfully use a good law, and yet the law be not made for the righteous man; **for it is not by the law that he becomes righteous, but by the law of faith, which led him to believe that no other resource was possible to his weakness for fulfilling the precepts which "the law of works" Romans 3:27 commanded, except to be assisted by the grace of God.**" Augustine, *Book of Retractions*, Book 2, Ch. 37, *The Spirit of the Letter*, Ch. 16

Augustine correctly notes that the law cannot justify anyone apart from the grace of God. Augustine was making the point that the means by which the ungodly are made righteous is through being “assisted by the grace of God.” This is a true statement, but unfortunately, due to his adherence to the Gnostic notion of a “dual nature,” he viewed this “assistance” as an “offset to inability,” which is why he disconnected the “forgiveness of sins” from the “manifest condition of the heart” (see quote on page 168). Thus initial salvation consisted of a forgiveness of sins set completely apart from the purification of the heart.

It was due to the perception of grace being an “offset to inability” that Augustine would teach Predestination in the context of Unconditional Election (see “On the Predestination of the Saints,” books 1 and 2, by Augustine). Grace is not an offset in reality though, it is simply God's influence upon the heart combined with mercy, something which human beings are free to either “work with” or “reject,” a choice which is the deciding factor on whether one is “made righteous” or not.

Martin Luther in inventing this literal legal swap added the word “alone” to his 1545 translation of the Bible. In Luther's mind, salvation was by “faith alone” apart from people having to do anything at all, except intellectually acknowledge certain truths.

(Luther 1545)Rom 3:28 So halten wir nun dafür, daß der Mensch gerecht werde ohne des Gesetzes Werke, **allein durch den Glauben.**
[Thus we hold that man should become righteous without the law, **by faith alone.**]

(KJV 1611)Rom 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

This line of thinking led Luther to believe that the Epistle of James held no redeeming value as far as it pertained to presenting the Gospel. Not that he disavowed James completely as some Catholics would imply, it was simply that the "Blessed Exchange" appropriated by "Faith Alone" overthrew the necessity to be required to actually "do anything" as James clearly taught. Faith was a passive principle in the mind of Luther, whilst James viewed faith as an active dynamic inseparable from the deeds it produced.

“In a word St. John’s Gospel and his first epistle, St. Paul’s epistles, especially Romans, Galatians, and Ephesians, and St. Peter’s first epistle are the books that show you Christ and teach you all that is necessary and salvatory for you to know, even if you were never to see or hear any other book or doctrine. Therefore **St. James’ epistle is really an epistle of straw, compared to these others, for it has nothing of the nature of the gospel about it.** But more of this in the other prefaces.” Martin Luther, Preface, *Luther’s Works*, Volume 35, Word and Sacrament

Here is another quotation from Martin Luther which demonstrates the corruption of his mind wrought through believing in this legal exchange he invented...

“Therefore, my dear brother, learn Christ and him crucified. Learn to pray to him and, despairing of yourself, say: "Thou, Lord Jesus, art my righteousness, but I am thy sin. Thou hast taken upon thyself what is mine and hast given to me what is thine. Thou has taken upon thyself what thou wast not and hast given to me what I was not." **Beware of aspiring to such purity that you will not wish to be looked upon as a sinner, or to be one. For Christ dwells only in sinners.** On this account he descended from heaven, where he dwelt among the righteous, to dwell among sinners. Meditate on this love

of his and you will see his sweet consolation. For why was it necessary for him to die if we can obtain a good conscience by our works and afflictions? Accordingly you will find peace only in him and only when you despair of yourself and your own works. Besides, you will learn from him that just as he has received you, so he has made your sins his own and has made his righteousness yours." Martin Luther, *Instructions to the Perplexed and Doubting*, To George Spenlein, April 8, 1516, *Luther: Letters of Spiritual Counsel*, Martin Luther, Theodore G. Tappert, Library of Christian Classics Vol 18. pg 110.

Dear reader, can you see the danger in substitution yet? Can you see why I consider it the most insidious, subtle, and damning error to ever infiltrate professing Christianity? Literally millions upon millions of souls are under the sway of this error, millions upon millions of people whom actually think they are saved.

This idea of Jesus swapping place with the sinner is a damnable heresy.

“Christ, who is wholly innocent and holy, not only takes upon himself another's sin, that is, my sin and guilt, but also clothes and adorns me, who am nothing but sin, with his own innocence and purity...grants to me his righteousness...Through this blessed exchange, in which Christ changes places with us (something the heart can grasp only in faith), and through nothing else, are we freed from sin and death and given his righteousness and life as our own.” Martin Luther, *Luther's Works*, Volume 51, Sermons

2Pe 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2Pe 2:2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

ATONEMENT AND ROMANS 5:11 – WILLIAM TYNDALE'S INFLUENCE

It was William Tyndale (1494 – 1536) who first translated the Bible into English directly from the Hebrew and Greek texts, completed and published in 1526. Tyndale's translation became very popular due to the invention of the printing press. Tyndale was heavily influenced by the work of Martin Luther and thus held to "faith alone" and "Penal Substitution." This theological bias is probably the reason why Tyndale chose to render the Greek word "katallage" in Romans 5:11 as "atonement" as opposed to "Reconciliation," as it is rendered everywhere else. Romans 5:11 is the only instance of the word "atonement" in the New Testament.

Rom 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Atonement – katallagē - G2643 (Strong's)

From G2644; exchange (figuratively adjustment), that is, **restoration to (the divine) favor**: - atonement, reconciliation (-ing).

*Atonement (n.) - 1510s, "condition of being at one (with others)," a sense now obsolete, from atone + -ment. Theological meaning "reconciliation" (of man with God through the life, passion, and death of Christ) is from 1520s; that of "satisfaction or reparation for wrong or injury, propitiation of an offended party" is from 1610s. Source:- *Online Etymology Dictionary**

The Wycliffe Bible, named after John Wycliffe (c.1325 – 1384), who was involved in translating the Latin Vulgate into Middle English in 1382, renders Romans 5:11 as follows...

*[WYC] Rom 5:11 And not only this, but also we glory in God, by our Lord Jesus Christ, **by whom we have received now reconciling** [by whom we have received now reconciling, or according].*

With Tyndale, instead of Jesus Christ being the “means” of reconciliation to God through a purging and purifying, Jesus Christ is the “means” of receiving a legal adjustment due to God’s wrath having been satisfied in that Jesus paid the sin debt owed in full. It's a very subtle error because the underlying framework is not generally expressed when the term “atonement” is used, which is why the true implications easily go unnoticed. Many people simply associate “Jesus” with “salvation,” and “atonement” with “forgiveness” never giving much thought to how it all actually works. Therefore, many people simply “trust in Jesus” and think they are “saved” due to believing that the “atonement” automatically provides them forgiveness due them simply “believing it.” Generally, these people never critically examine the fundamental principles that are actually at work and therefore are unable to discern the evil that will destroy them (Pro 22:3).

Paul writes...

Rom 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Rom 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Why would Paul claim that we are "now" justified via the means of the legal exchange wherein the debt has already been paid in full, and then go on to say that we "shall" be saved from "wrath" through him? Is not the wrath already satisfied via the debt having been paid in full? Likewise, why would Paul claim that we "were" reconciled to God via the means of the legal exchange through which the debt has been paid in full, and then go on to say we "shall" be saved by his life?

Substitution theology separates justification from sanctification which in turn implies that one is saved **in** sin. Under Substitution, one is reconciled to God apart from any actual transformation having taken place within the heart. The change of heart is therefore relegated to be something that occurs subsequent to justification. Yet that is not what Paul is speaking about at all in Romans 5:9-10. Paul is speaking of "justification" in the

context of the "purging" that one receives by the blood, by which reconciliation occurs.

*Heb 9:14 **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?*

This purging occurs when an individual enters into covenant with God.

*Heb 10:19 Having therefore, brethren, **boldness to enter into the holiest by the blood** of Jesus,*

Heb 10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

Heb 10:21 And having an high priest over the house of God;

*Heb 10:22 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.*

The blood of Jesus sanctifies us because it brings us into a covenant relationship with God, a relationship in which we are abiding in faithfulness and fidelity. If there is no faithfulness and fidelity then there is no basis upon which the blood can purge us of our past sins because we wouldn't have entered into the covenant, we would still be serving sin. It is the blood that sets us apart from our past life of rebellion, it does not set anyone apart from a present life of rebellion. There is no rebellion in salvation.

*Heb 10:29 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?*

Carefully reason this thought through for a moment. Does one enter into a marriage covenant when engaged in fornication? Of course not. If one attempted such a thing then the covenant would be void from the get go. It is the same with God, we cannot be sanctified by the blood and receive

the forgiveness of sins if we are still committing those sins. A covenant is premised upon two parties committing to each other, both faithfulness and fidelity being essential. This is simple common sense.

We are then saved from wrath through Him (Rom 5:9) and saved by His life (Rom 5:10) via the means of abiding in the Spirit of His life (Rom 8:2).

Rom 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

*Rom 8:2 For **the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.***

Rom 8:3 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 in the flesh:

Rom 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

These scriptures are oft repeated throughout this work, but it is necessary for them to be repeated to establish as clear as possible that the Bible teaches something very different to what the theologians have been teaching throughout history. Their concept of "satisfaction" and "debt paid" is erroneous and extra-biblical.

When Paul is speaking of being "reconciled when enemies," he is not speaking of a justification apart from sanctification, he is simply speaking in the sense of how we are brought into covenant with God when we are guilty of rebellion. He is not teaching that one is reconciled to God while still engaged in rebellion.

There is certainly a general sense of the "world being reconciled" in that the death of Christ brought the Jews and Gentiles together wherein which both peoples have access via faith to God through the New Covenant. Paul wrote in reference to the Jewish religion being made obsolete...

*Rom 11:15 For **if the casting away of them be the reconciling of the world,** what shall the receiving of them be, but life from the dead?*

When Jesus died the veil was torn (Mar 15:38) symbolising that the way to God was no longer through the Jewish religion, but through Jesus Christ

(Heb 10:20, Gal 3:26-28). The world has been reconciled in the general sense that the Mercy Seat is open to all people through the Spirit. It is the Spirit that convicts the world of sin, righteousness and judgment, and each individual has the opportunity to be reconciled individually through repentance and faith.

2Co 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

2Co 5:20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

Paul not only goes on to connect the "be ye reconciled to God" with being "made the righteousness of God in Him," but he also beseeches that we not receive the "grace of God in vain."

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

2Co 6:1 We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

2Co 6:2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

The error of presenting "atonement" in the context of "satisfaction" and "debt paid" completely undermines the above and thus negates a redemption from all iniquity and being purified. People are instead led to believe in a figurative adjustment made on their behalf which they simply receive by believing it to be so (ie. faith alone). This serves to discount and disconnect genuine repentance and faith from justification and therefore disconnects genuine repentance and faith from salvation. The result being professing Christian's whom are still engaged in all manner of sin and worldliness yet think they are saved. These people accepted what amounts to a "package salvation" as opposed to experiencing real redemption and reconciliation. Consider the following quotes from William Tyndale...

"For his word testifieth against us, that we are all sinners; yea, and else Christ died in vain. Salomon saith, that "there is no man that sinneth not against God." And Paul proveth by the authority of the scripture unto the Romans, that we are all sinners without exception. And the scripture witnesseth that **we are damnable sinners, and that our nature is to sin: which corrupt and poisoned nature, though it be begun to be healed, yet it is never thorough whole until the hour of death.**" William Tyndale, *Expositions and Notes on Sundry Portions of the Holy Scriptures, Together With The Practice of the Prelates*, 1536, Exposition of the First Epistle of St. John, 1531, page 150

"And, finally, there is great difference between the sin of them that believe in Christ unfeignedly, and the sin of them that believe not. For they that believe sin not of purpose and of consent to wickedness, that it is good, casting and compassing aforehand, without grudge of conscience, to bring their purpose about: as ye see our hypocrites have vexed all Christendom this twenty years, to bring a little lust to effect. Their fathers conceived mischief these eight hundred years ago; and the sons consent unto the same, and have no power to depart there from: and therefore their sin is devilish, and under the damnation of the law. **But if he that believeth sin, he doth it not of purpose, or that he consenteth unto the life of sin; but of infirmity, chance, and some great temptation that hath overcome him. And therefore his sin is venial, and under mercy and grace, though it be murder, theft, or adultery; and not under the damnation of the law: so that his father shall scourge him, but not cast him away, or damn him.** Mark the sin of Saul and of David. Saul ever excused his sin, and could not but persecute the will of God; and David confessed his sin, with great repentance, at the first warning, whensoever he forgot himself." William Tyndale, *Expositions and Notes on Sundry Portions of the Holy Scriptures, Together With The Practice of the Prelates*, 1536, Exposition of the First Epistle of St. John, 1531, page 191

The above quote demonstrates clearly how William Tyndale, due to an underlying substitution framework, actually believed that a Christian could even engage in murder, theft and adultery without condemnation

due to not being under the damnation of the law. The concept of “debt paid” covered the so called believer for the very same sins that would condemn an unbeliever. In his commentary on Romans, Tyndale wrote...

"Of this now understandest thou the seventh chapter, where Paul accuseth himself as a sinner, and yet in the eight chapter saith, "there is no damnation to them that are in Christ," and that because of the spirit, and because the gifts of the spirit are begun in us. Sinners we are, because the flesh is not full killed and mortified: nevertheless, inasmuch as we believe in Christ, and have the earnest and beginning of the spirit, and would fain be perfect, **God is so loving and favorable unto us, that he will not look on such sin, neither will count it as sin; but will deal with us according to our belief in Christ, and according to his promises which he hath sworn to us, until the sin be full slain and mortified by death.**" William Tyndale, *Prologue to Romans*, 1526

Furthermore...

"Christ is our redeemer, Saviour, peace, atonement and satisfaction, and hath made amends or satisfaction to Godward for all the sin which they that repent (consenting to the law and believing the promises) **do, have done, or shall do. So that if through fragility we fall a thousand times in a day, yet if we do repent again, we have alway mercy laid up for us in store in Jesus Christ our Lord.**" William Tyndale, *The Works of the English Reformers: William Tyndale and John Frith*, Volume 1, page 90, The Parable of the Wicked Mammon

This proponent of ongoing sin in Christianity was to eventually be burned at the stake for his faith which is a somber reminder of Paul's warning...

1Co 13:3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Rom 13:10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

Love (Rom 13:10) and charity (1Co 13:3) are the same word “agapē.” You cannot be sinning and at the same time have love because love works no ill. This is not a complicated concept and yet many people simply don’t (or won’t) grasp it.

ATONEMENT IN THE OLD TESTAMENT

In the Old Testament, the word translated "atonement" is...

kāphar – [Strong's] H3722

A primitive root; to cover (specifically with bitumen); figuratively to expiate or condone, to placate or cancel: - appease, make (an) atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge (away), put off, (make) reconcile (-liation).

The word is first used in Genesis 6:14, where it is rendered as "pitch," the context being to "cover"...

Gen 6:14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

The word is next used in Genesis 32:20, where it is rendered "appease," the context being a gift for Esau from Jacob...

Gen 32:20 And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

The word next appears in Exodus 29:33 and Exodus 29:36, where it is rendered as "atonement," the context being both a consecration offering and a sin offering, both of which are offerings of "atonement"...

Exo 29:31 *And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.*

Exo 29:32 *And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation.*

Exo 29:33 *And they shall eat those things wherewith the **atonement** was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy.*

Exo 29:34 *And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy.*

Exo 29:35 *And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them.*

Exo 29:36 *And thou shalt offer every day a bullock for a sin offering for **atonement**: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.*

Exo 29:37 *Seven days thou shalt make an **atonement** for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.*

Exo 29:38 *Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually.*

Exo 29:39 *The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:*

Exo 29:40 *And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering.*

Exo 29:41 *And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.*

Exo 29:42 *This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.*

Exo 29:43 *And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.*

Exo 29:44 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.

Exo 29:45 And I will dwell among the children of Israel, and will be their God.

Exo 29:46 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.

The atonement offering here was a means of appeasement through which the people were set apart unto God, whereby in solemnly coming before Him with a sacrifice, they would know God, and God would dwell among them. There was no concept of an "exchange" or a "debt paid" in it at all. The young bullock and two rams were to be without blemish (Exo 29:1) which was a representation of "purity." Being that "atonement" (kâphar) literally means "to cover," recall the following verse quoted in Part One of this book (page 96)...

*Jas 5:20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and **shall hide a multitude of sins.***

Now compare to...

*Isa 53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou **shalt make his soul an offering for sin,** he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.*

*Lev 17:11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for **it is the blood that maketh an atonement for the soul.***

The atonement offering under the Old Covenant was an illustration of how the Spirit of life in Jesus Christ (life is in the blood – Lev 17:11) covers a multitude of sins through establishing a soul in genuine righteousness. Not an establishment in a positional righteousness, but rather an

establishment in manifest righteousness, a genuine righteousness wrought through a faith that works by love, the love of God having been shed abroad in the heart (Rom 5:5).

It is the genuine purity of the soul wrought through submission to the Spirit (1Pe 1:21), being the new birth (1Pe 1:22)...

1Pe 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

1Pe 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

...that hides the multitude of past sins because God's mercy is contingent upon the individual, upon whom mercy is granted, being established in the true righteousness of God.

Under the New Covenant we experience this now whilst physically alive (if we be truly in the faith), whilst under the Old Covenant it was still yet a future hope and promise which people prepared themselves for through their faithfulness and fidelity to God (pure and upright hearts).

(King James Version)

Pro 16:1 The preparations of the heart in man, and the answer of the tongue, is from the LORD.

*Pro 16:2 All the ways of a man are clean in his own eyes; but **the LORD weigheth the spirits.***

*Pro 16:3 **Commit thy works unto the LORD, and thy thoughts shall be established.***

(Young Literal Translation)

Pro 16:1 Of man are arrangements of the heart, And from Jehovah an answer of the tongue.

*Pro 16:2 All the ways of a man are pure in his own eyes, And **Jehovah is pondering the spirits.***

*Pro 16:3 **Roll unto Jehovah thy works, And established are thy purposes.***

The blood of Jesus makes a covering for the soul because the Spirit of life (Rom 8:2) is the antidote to iniquity, hence it is the blood of Jesus that purges and purifies an individual from all sin.

I recommend going back and rereading pages 80-100, “The Burden of Deliverance and the Knowledge of Him” and “The Covering For Sin,” in order to help grasp the concepts of which I have written here. When the “atonement” (covering) is viewed in this way, it becomes very clear as to how exactly the blood of Jesus Christ cleanses people of all sin.

Moving on, in Exodus chapter 30 we see "atonement" being presented in a completely different context to that previously mentioned...

Exo 30:11 And the LORD spake unto Moses, saying,

*Exo 30:12 When thou takest the sum of the children of Israel after their number, **then shall they give every man a ransom for his soul unto the LORD**, when thou numberest them; that there be no plague among them, when thou numberest them.*

Exo 30:13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the LORD.

Exo 30:14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

*Exo 30:15 The rich shall not give more, and the poor shall not give less than half a shekel, **when they give an offering unto the LORD, to make an atonement for your souls.***

*Exo 30:16 And **thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.***

Was a "sin debt" being paid off or was a "legal exchange" being effected here? Not at all, the people were fulfilling the duty of paying their taxes, a tax being rendered in the context of a "soul offering." God was utilising a necessary duty as a means of illustrating the value of the human soul.

"Atonement" is also used by Moses when he puts himself forward as "an atonement for the sins of Israel," crying out to God that if He would not forgive Israel, then to blot him out also...

*Exo 32:30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an **atonement** for your sin.*

Exo 32:31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

Exo 32:32 Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written.

Exo 32:33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

It is under substitution though, that "atonement" is purely of a provisional nature, an operation effected by means of a payment or satisfaction. It is purely a "transaction," of which a resulting provision is appropriated by the recognition of it being true (faith alone). Under substitution, "atonement" is completely disconnected from any actual work upon the heart, but with ransom and reconciliation, "atonement" is a means of appeasement associated with a solemn approach to God in repentance and faith, an appeasement intimately connected to the condition of the heart of the one appropriating the offering. Ransom and reconciliation is associated with a literal purging and purifying of the heart. Substitution negates any purging and purifying of the heart because the association is exclusively one of a "provisional satisfaction."

ROMANS 5:11 IN FULL CONTEXT

Apart from Romans 5:11, "katallage" is rendered as "reconciliation" in every other instance that it is used in the New Testament...

*Rom 11:15 For if the casting away of them be the **reconciling** (katallagē - G2643) of the world, what shall the receiving of them be, but life from the dead?*

2Co 5:18 *And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of **reconciliation** (katallagē - G2643);*

2Co 5:19 *To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of **reconciliation** (katallagē - G2643).*

The context of "katallagē" is very clearly that of "reconciliation" and not "reparation" or "debt paid."

Romans 11:15 is speaking of the shift from the Jewish religion (Old Covenant) to the New Covenant which is inclusive of the Gentiles. The Gentiles being grafted into spiritual Israel is considered the “reconciling of the world” because the context is that of a purely spiritual people in union with God through the Spirit.

2 Corinthians 5:18-19 is speaking of how through “God being in Christ” that restoration and union (with God) is wrought via the means of people abiding in Christ. Jesus Christ is therefore the bridge between a rebellious humanity and the knowledge and holiness of God.

Now take a look at the entire context of Romans 5:11...

Rom 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Rom 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Rom 5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

Rom 5:4 And patience, experience; and experience, hope:

Rom 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Rom 5:6 For when we were yet without strength, in due time Christ died for the ungodly.

Rom 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Rom 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Rom 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Rom 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Paul speaks of how "though faith" we have "access into the grace in which we stand." Paul is clearly speaking of the dynamic of transformation by which reconciliation takes place. Paul is not speaking of some provisional adjustment. We know this because in verse 5 he makes a clear reference to the "love of God being shed abroad in the heart." The Christian's "hope" does not bring shame because the heart has been truly unified with God through love. It's a real union with God premised upon the heart having being firmly established in love. There is no iniquity remaining within and thus there is no "working of iniquity" without.

Isa 55:3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

1Pe 2:9 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:

1Pe 2:10 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.

The "grace in which we stand" is the QUICKENING of Ephesians 2:5, whereby we are made alive to God through His power working within us as we walk by a faith that works by love. Thus we ABIDE IN CHRIST (Joh 15:4) in the SPIRIT OF HIS LIFE (Rom 8:2) which is the means by which Jesus Christ mediates between us and the Father (1Tim 2:4-5), the means by which we "know the truth" (1Tim 2:4).

*Joh 17:21 **That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us:** that the world may believe that thou hast sent me.*

Joh 17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

*Joh 17:23 I **in them, and 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.*

Jesus **NEVER** taught anything close to any kind of "provisional adjustment" being necessary, His focus was exclusively on transformation and righteousness being wrought through abiding in Him.

Paul, in Romans 5:11, is clearly speaking of the "dynamic of salvation" by which we are "reconciled to God" or "brought into favour." He is not speaking of some "provision" that "paid a sin debt." We are justified by the blood of Jesus Christ for it is the foundation of the covenant which we enter into that we be reconciled to God. Having been reconciled, via the blood, and the associated working dynamic that purges and purifies us of sin, we are then saved by the life of Jesus (the Spirit of His life – Rom 8:2) because it keeps us steadfast in a purified state completely undefiled from sin.

Paul then continues by making a comparison between the "way of Adam" and the "way of Christ."

Rom 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Rom 5:12 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:

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

Rom 5:14 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.

Rom 5:15 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.

Rom 5:16 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.

Rom 5:17 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.)

Rom 5:18 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.

Rom 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

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

Rom 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

The abundance of grace and the gift of righteousness reigns by the way of Jesus Christ which is the Spirit of His life, Jesus being the quickening Spirit (1Co 15:45). It is through abiding in Jesus Christ we find life, in contrast to remaining carnal and sold under sin in Adam. There is no provisional adjustment, there is only abiding life or abiding death premised upon the whether one submits their heart to the working of God or not. This is why, in the very next chapter, Paul elaborates on how it is through the “death of the old man” that we can enter into the new life that is found in Jesus Christ.

Rom 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

Rom 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

Rom 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Rom 6:4 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.

Rom 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

*Rom 6:6 **Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.***

Rom 6:7 For he that is dead is freed from sin.

Therefore the “free gift” spoken of in Romans 6:23 is not some “provisional adjustment” established through the “penalty being paid,” no, the “free gift” is union with God via means of the Spirit of life in Jesus Christ. That is the context of “*we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*” Sin brings death whilst Jesus Christ brings life, through ABIDING IN HIM, abiding in the Spirit of His life (Rom 8:2).

Rom 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

JOHN CALVIN – PENAL SUBSTITUTION AND JESUS AS AN ADVOCATE

The framework set forth by Augustine, Anselm, Aquinas, and Luther served as a bedrock for the ideas of John Calvin (1509 - 1564) and the rest of the Reformers. It was Calvin, being a trained lawyer, who was more implicit in using criminal law terminology as it related to the death of Christ..

"Nothing had been done if Christ had only endured corporeal death. In order to interpose between us and God's anger, and satisfy his righteous judgment, it was necessary that he should feel the weight of divine vengeance. Whence also it was necessary that he should engage, as it were, at close quarters with the powers of hell and the horrors of eternal death. We lately quoted from the Prophet, that the "chastisement of our peace was laid upon him" that he "was bruised for our iniquities" that he "bore our infirmities;" expressions which

intimate, that, like a sponsor and surety for the guilty, and, as it were, subjected to condemnation, **he undertook and paid all the penalties which must have been exacted from them,** the only exception being, that the pains of death could not hold him." John Calvin, *Institutes of the Christian Religion*, Book II, Ch. 16, S. 10

This legal language is also applied to the resurrection, because it is through Jesus being raised up, that He is viewed as becoming the advocate of the sinner, operating on their behalf constantly presenting God with the "legal swap" of substitution. Calvin wrote...

"From this doctrine faith derives manifold advantages. First, it perceives that the Lord, by his ascension to heaven, has opened up the access to the heavenly kingdom, which Adam had shut. For having entered it in our flesh, as it were in our name, it follows, as the Apostle says, that we are in a manner now seated in heavenly places, not entertaining a mere hope of heaven, but possessing it **in our head.** Secondly, **faith perceives that** his seat beside the Father is not without great advantage to us. Having entered the temple not made with hands, **he constantly appears as our advocate and intercessor in the presence of the Father; directs attention to his own righteousness, so as to turn it away from our sins;** so reconciles him to us, as by his intercession to pave for us a way of access to his throne, presenting it to miserable sinners, to whom it would otherwise be an object of dread, as replete with grace and mercy." John Calvin, *Institutes*, Book II, Ch. 16, S. 16

Thus Jesus is "constantly" appearing on behalf of the sinner, due to their constant sin, as a lawyer whom is pleading to the Father that the "legal swap" is in full effect. Calvin referred to this as "directing attention to his own righteousness" in order that God look at the "righteousness of Jesus" instead of the actual sin of the sinner. In other words, God pretends that a sinner is righteous simply because Jesus was righteous.

This kind of theology is simply Gnosticism repackaged. It totally disconnects "manifest reality," as it pertains to the actual condition of the heart and the fruit thereof, and sets the mind towards a pure abstraction.

Notice that Calvin used the terms "in our head" and "faith perceives that," for under this theology "salvation" is purely an intellectual concept of no real substance. The fundamental of salvation thus becomes "adherence to intellectual notions" as opposed to "abiding in the Spirit" and "purity of heart." Knowledge of the swap supplants truly knowing God.

John was very clear in writing...

1Jn 3:6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

*1Jn 3:7 Little children, let no man deceive you: **he that doeth righteousness is righteous**, even as he is righteous.*

1Jn 3:8 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.

1Jn 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

1Jn 3:10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

He that does righteousness is righteous. True righteousness involves actually DOING the right thing. There is no such thing as God pretending one is righteous whilst they do wickedly because He is somehow pretending that the "righteousness of Jesus" is the "righteousness of the sinner." That is absurd. He that commits sin is of the devil and whosoever is born of God does not commit sin. Could John make it any clearer? John goes on to say that, "in this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God." John writes of "manifest righteousness," not a "positional swap."

Now, the use of the word "advocate" is taken from 1John 2:1...

*1Jn 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an **advocate** with the Father, Jesus Christ the righteous:*

The word rendered "advocate" is the Greek word "paraklētos."

paraklētos – G3875 [Strong's]

An intercessor, consoler: - advocate, comforter.

The same word is rendered "Comforter" in every other case, where it is used, in the New Testament...

*Joh 14:16 And I will pray the Father, and he shall give you another **Comforter** (*paraklētos* – G3875), that he may abide with you for ever;*

*Joh 14:26 But the **Comforter** (*paraklētos* – G3875), which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

*Joh 15:26 But when the **Comforter** (*paraklētos* – G3875) is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:*

*Joh 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the **Comforter** (*paraklētos* – G3875) will not come unto you; but if I depart, I will send him unto you.*

Now let us take a look at John 2:1 in the proper context.. Firstly, John opens his letter stating that the reason for him writing this letter is to declare unto his audience that which he has seen and heard, to the end that his audience may both have fellowship with him, his brethren, and with God, whereby their joy would be full. John wishes for people to come into an abiding union with God through Jesus Christ.

1Jn 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

1Jn 1:2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

1Jn 1:3 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.

1Jn 1:4 And these things write we unto you, that your joy may be full.

John then expresses that God is light with no darkness in Him at all, and that anyone who claims to have fellowship with God and yet "walks" in darkness is a liar and doesn't "do" the truth. There can be no darkness in the walk of one whom has fellowship with God.

1Jn 1:5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

1Jn 1:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

John then speaks of how an individual enters into covenant with God, wherein one is cleansed of all unrighteousness and finds forgiveness for their sins. This is all conditioned upon "walking" in the light as God is in the light as well as having come clean with God in repentance.

1Jn 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

1Jn 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1Jn 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1Jn 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us. 1Jn 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

We see the same sentiment expressed in Hebrews chapter 10...

Heb 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Heb 10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

Heb 10:21 And having an high priest over the house of God;

Heb 10:22 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.

There are many people whom view “if we say we have no sin” (1Joh 1:8), as being a reference to perpetual ongoing wickedness in the character of a Christian. These people believe this because they have succumbed to the fallacy of Original Sin and thus associate “being in a flesh body” with “perpetual sinning” in this life.

John is not speaking of "ongoing sin" in 1John 1:8, lest he would be contradicting "walking in the light as He is in the light" (1Joh 1:7), "whosoever abideth in him sinneth not" (1Joh 3:6), and "whosoever is born of God sinneth not" (1Joh 5:18). John is simply speaking of having sin to one's account, something which he reiterates in 1John 1:10. In order to receive mercy, a sinner must come clean with God by acknowledging their guilt (Pro 28:13).

John then continues by stating that the reason he wrote these things is so that his audience would live without sin.

1Jn 2:1 My little children, these things write I unto you, that ye sin not...

Now we come to the “advocate” passage...

1Jn 2:1 ...And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

John is not teaching that people have an "advocate" for ongoing sin for this would be a clear contradiction that they "sin not." What John is teaching is that if there is an individual who does in fact still sin then there is still redemption available for that individual because Jesus is not only the propitiation for our sins (Christians), but also for the sins of the whole world (Christians and the lost). Redemption is available through Jesus

Christ the righteous, the means of which any individual may find mercy (propitiation = mercy seat) and union with God through the Spirit.

1Jn 2:1 *My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:*

1Jn 2:2 *And **he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.***

Remember the prayer of Jesus...

Joh 17:20 *Neither pray I for these alone, but for them also which shall believe on me through their word;*

Joh 17:21 ***That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us:** that the world may believe that thou hast sent me.*

Joh 17:22 *And the glory which thou gavest me I have given them; that they may be one, even as we are one:*

Joh 17:23 ***I in them, and 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.*

Joh 14:16 *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;*

Joh 14:17 *Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, **and shall be in you.***

Joh 14:18 ***I will not leave you comfortless: I will come to you.***

Which is what John was "declaring" to his audience...

Joh 17:26 *And I have declared unto them thy name, and will declare it: that **the love wherewith thou hast loved me may be in them, and I in them.***

Joh 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word;

1Jn 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

1Jn 1:2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

1Jn 1:3 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.

John is not speaking of an "advocate" at all in 1John 2:1. John is speaking of the Comforter, in the context of how a sinner may experience the love of God shed abroad in their heart by the Holy Spirit, the Comforter, Jesus Christ the righteous.

Rom 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

This is why, after writing 1Joh 2:1-2, John followed it up with...

1Jn 2:3 And hereby we do know that we know him, if we keep his commandments.

1Jn 2:4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

1Jn 2:5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

1Jn 2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.

If one abides in Jesus Christ then they will "walk" in righteousness and thus "sin not."

1Jn 3:6 **Whosoever abideth in him sinneth not:** *whosoever sinneth hath not seen him, neither known him.*

It is very clear that the translating of "paraklētos" as "advocate" is a result of theological bias towards substitution theology. William Tyndale utilised the term in his translation and he was an adherent of Penal Substitution. The term is also found in the Wycliffe Bible and John Wycliffe was an adherent of Anselm's Satisfaction view.

The idea of an “advocate” perfectly fits the context of Jesus presenting the “legal swap” to God, as if He is our lawyer in a courtroom, pleading on our behalf.

Advocate (Miriam-Webster)

1. : one who pleads the cause of another; specifically : one who pleads the cause of another before a tribunal or judicial court
2. : one who defends or maintains a cause or proposal an advocate of liberal arts education
3. : one who supports or promotes the interests of a cause or group a consumer advocate an advocate for women's health

Jesus Christ is not our advocate. Jesus Christ is our mediator, the means by which sinners may be established in the love of God through a communion of the Spirit.

Joh 17:21 *That they all may be one; as thou, **Father, art in me, and I in thee, that they also may be one in us:** that the world may believe that thou hast sent me.*

Joh 17:22 *And **the glory which thou gavest me I have given them; that they may be one, even as we are one:***

Joh 17:23 ***I in them, and 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.*

Even the term “intercession” does not imply an “advocate” as many people believe. In the Old Testament we read...

*Isa 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made **intercession** [pâga` - H6293] for the transgressors.*

intercession - pâga` - H6293 [Strong's]

A primitive root; to impinge, by accident or violence, or (figuratively) by importunity: - come (betwixt), cause to entreat, fall (upon), make intercession, intercessor, intreat, lay, light [upon], meet (together), pray, reach, run.

The term refers to a “meeting,” which is exactly the context of what Jesus did in bearing our iniquities and declaring the righteousness of God. The Cross presents the means by which sinners may be reconciled to God. In other words, Jesus made “intercession” in the sense of doing something on our behalf which would bring us together with God.

“Pâga” is first used in Genesis 23:8 where it is rendered “intreat,” in the context of Abraham wanting to communicate an idea to Ephron that they may come together in agreement regarding the purchasing of a cave.

Gen 23:7 And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth.

*Gen 23:8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and **intreat** [pâga` - H6293] for me to Ephron the son of Zohar,*

Gen 23:9 That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a burying place amongst you.

We then find “pâga” used in the following examples...

Gen 28:11 And he **lighted upon [pága` - H6293]** a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

Gen 32:1 And Jacob went on his way, and the angels of God **met [pága` - H6293]** him.

In the New Testament two different words are rendered as “intercession” ...

Rom 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself **maketh intercession [huperentugchanō - G5241]** for us with groanings which cannot be uttered.

Rom 8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because **he maketh intercession [entugchanō - G1793]** for the saints according to the will of God.

maketh intercession - huperentugchanō - G5241 [Strong's]

From G5228 and G1793; to intercede in behalf of: - make intercession for.

he maketh intercession – entugchanō - G1793 [Strong's]

en-toong-khan'-o

From G1722 and G5177; to chance upon, that is, (by implication) confer with; by extension to entreat (in favor or against): - deal with, make intercession.

The context of the usage in Romans 8:26-27 has to do with the Saints being in mortal bodies lacking a complete understanding of the big picture in that we hope for what we do not see (Rom 8:24-25), yet know not what we ought to pray for (Rom 8:26), therefore the Spirit gives us comfort in the sense that all things work together for the good of those whom love God (Rom 8:28).

The term is then used in Romans 8:34 where the context is in regards to the comfort and confidence the Saints receive in enduring in the faith. God

justifies the Saints through the means of the Cross (Rom 8:33) and it is through Jesus Christ that we confer with God.

Rom 8:31 What shall we then say to these things? If God be for us, who can be against us?

Rom 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Rom 8:33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

*Rom 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also **maketh intercession [entugchano - G1793]** for us.*

Rom 8:35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Rom 8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Rom 8:37 Nay, in all these things we are more than conquerors through him that loved us.

Rom 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Rom 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

The context has nothing to do with Jesus presenting some kind of legal swap to God as the basis for justification. Such sentiment is read into the text by the adherents of substitution. Paul is speaking in the context of the covenant which enjoins us to God through the blood, and the “intercession” is simply a reference to how we are brought into union with God through Jesus Christ. Examine the context of Hebrews 7:25 where the same word “entugchano” is used.

Heb 7:22 By so much was Jesus made a surety of a better testament.

Heb 7:23 And they truly were many priests, because they were not suffered to continue by reason of death:

Heb 7:24 But this man, because he continueth ever, hath an unchangeable priesthood.

Heb 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession [entugchanō - G1793] for them.

Heb 7:26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

Heb 7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

Heb 7:28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

In verse 22 is speaks of a “better testament” where Jesus is able to save us to the uttermost for He is not subject to death (Heb 7:24-25) thus there is perpetual intercession. To give clarity to the idea of “perpetual intercession” all we need to do is look at the roots of “entugchanō” which are...

en – G1722 [Strong's]

A primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), that is, a relation of rest (intermediate between G1519 and G1537); “in”, at, (up-) on, by, etc.: - about, after, against, + almost, X altogether, among, X as, at, before, between, (here-) by (+ all means), for (. . . sake of), + give self wholly to, (here-) in (-to, -wardly), X mightily, (because) of, (up-) on, [open-] ly, X outwardly, one, X quickly, X shortly, [speedi-] ly, X that, X there (-in, -on), through (-out), (un-) to(-ward), under, when, where (-with), while, with (-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) prep.

tugchanō - G5177 [Strong's]

Probably for an obsolete $\tau\acute{\upsilon}\chi\omega$ *tuchō* (for which the middle voice of another alternate $\tau\epsilon\acute{\upsilon}\chi\omega$ *teuchō* [to make ready or bring to pass] is used in certain tenses; akin to the base of G5088 through the idea of

effecting; properly to affect; or (specifically) to hit or light upon (as a mark to be reached), that is, (transitively) to attain or secure an object or end, or (intransitively) to happen (as if meeting with); but in the latter application only impersonally (with G1487), that is, perchance; or (present participle) as adjective usual (as if commonly met with, with G3756, extraordinary), neuter (as adverb) perhaps; or (with another verb) as adverb by accident (as it were): - be, chance, enjoy, little, obtain, X refresh . . . self, + special. Compare G5180.

“En” refers to a “place, time, or state.” “Tugchano” refers to “bring to pass.” Thus the “perpetual intercession” of Jesus on our behalf has to do with keeping us in the purged and purified state by which we maintain an ongoing union with God. Is it any wonder, in the very next chapter of Hebrews, we read..

Heb 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Heb 8:7 For if that first covenant had been faultless, then should no place have been sought for the second.

Heb 8:8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

Heb 8:9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

Heb 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

With the law written upon the heart through the Spirit, the Saints have all they need to continue in covenant and thus remain in union with God. The Spirit of life in Jesus Christ truly sets us free indeed.

Those who promote substitution have no clue what they are talking about when they imply that Jesus is an “advocate” continually “interceding” on the behalf of sinners, by constantly presenting the “debt paid satisfaction” to God in order to cover the ongoing shortcomings of sinful men. What kind of better covenant is a covenant that serves as a cloak for sin? That would be a license to sin. The New Covenant entails a rescue and deliverance from sin, not a license.

JOHN CALVIN AND THE SOVEREIGNTY OF GOD

Whilst Luther mainly focused upon "justification by faith," Calvin's systematic approach focused more upon the "Sovereignty of God." So even though Calvin upheld Luther's notions of the "Blessed Exchange" and "Faith Alone," the emphasis was more upon these as being aspects of God's work within the structure of God's sovereign election. So here the focus is more upon the aspect of God being glorified by providing man with the "ability" to be saved in the first place.

It is via this focus upon the "Sovereignty of God" that any notion of the sinner being required to "do" something as it pertains to "getting saved" becomes an anathema. To insist that a sinner has to actually "do something" is seen as a direct attack upon the sovereignty of God. So not only does the notion of "inability" and "substitution" negate any real human responsibility, it is all buffered by the threat of infringing upon the sovereignty of God, something no-one wants to do. Calvin would write...

"We shall never feel persuaded as we ought that our salvation flows from the free mercy of God as its fountain, until we are made acquainted with his eternal election, the grace of God being illustrated by the contrast—viz. that he does not adopt all promiscuously to the hope of salvation, but gives to some what he denies to others. It is plain how greatly ignorance of this principle detracts from the glory of God, and impairs true humility." John Calvin, Institutes, Book V, Ch. 22, S. 1

In other words, God chooses salvation for some and denies it to others. Calvin's influence led to an increase in the popularity of the Augustinian notions of Predestination. The entire responsibility of the salvation of any individual rested squarely with God, one was either elected to salvation or left to damnation. Under this line of thinking, there is simply no such thing as a free and independent will. Not only that, but unelect infants are damned to hell.

Augustine wrote...

"...Christ's Church confesses, original sin; and according to whether this is by God's grace loosed, or by God's judgment not loosed, when infants die, they pass, on the one hand, by the merit of regeneration from evil to good, or on the other, by the merit of their origin from evil to evil." Augustine of Hippo, *On the Predestination of the Saints (Book I), Ch. 24*

With the same sentiment as expressed by Augustine, Calvin wrote of the dreadful decree...

"Scripture proclaims that all were, in the person of one, made liable to eternal death. As this cannot be ascribed to nature, it is plain that it is owing to the wonderful counsel of God. It is very absurd in these worthy defenders of the justice of God to strain at a gnat and swallow a camel. I again ask how it is that **the fall of Adam involves so many nations with their infant children in eternal death without remedy** unless that it so seemed meet to God? Here the most loquacious tongues must be dumb. **The decree, I admit, is, dreadful; and yet it is impossible to deny that God foreknew what the end of man was to be before he made him, and foreknew, because he had so ordained by his decree.** Should any one here inveigh against the prescience of God, he does it rashly and unadvisedly. For why, pray, should it be made a charge against the heavenly Judge, that he was not ignorant of what was to happen? Thus, if there is any just or plausible complaint, it must be directed against predestination. Nor ought it to seem absurd when I say, that God not only foresaw the fall of the first man, and in him the ruin of his posterity; but also at

his own pleasure arranged it. For as it belongs to his wisdom to foreknow all future events, so it belongs to his power to rule and govern them by his hand. This question, like others, is skillfully explained by Augustine: “Let us confess with the greatest benefit, what we believe with the greatest truth, that the God and Lord of all things who made all things very good, both foreknow that evil was to arise out of good, and knew that it belonged to his most omnipotent goodness to bring good out of evil, rather than not permit evil to be, and so ordained the life of angels and men as to show in it, first, what free-will could do; and, secondly, what the benefit of his grace and his righteous judgment could do,” (August. Enchir. ad Laurent).” John Calvin, *Institutes of the Christian Religion*, Book 5, Ch. 23, Ar. 7

The above is the evil fruit of fallacious thinking, a result of error stacked upon error. The idea that an innocent infant, with no capacity to reason, would be damned to eternal ruin because they were not one of the elect is an idea that is utterly abominable. Such a teaching clearly maligns the character of a just and holy God. Yet this kind of thinking is the perfect example of how deception works.

Over a period of time, a monolithic framework of error is constructed by the theologians, error established upon underlying error. Thus deception is a tapestry of strongholds of one error upholding another, through which the mind can be completely overwhelmed. This is why it is extremely difficult to reason with many of the people under the lies of these strongholds, an entire system of error has to be unpacked within their minds before they can even begin to think in a reasonable and sound manner. One error may be exposed before their eyes, but many other errors will still uphold the exposed error, the result being cognitive dissonance whereby the one exposure is completely rejected in favour of the perceived overwhelming support rendered by all the other errors.

A FORM OF GODLINESS THAT DENIES THE POWER THEREOF

2Ti 3:5 Having a form of godliness, but denying the power thereof: from such turn away.

The thing to understand here is that when "inability" is connected to "substitution" then an individual really has nothing to do with their own salvation. Firstly, they have no ability to turn to God unless God first negates their unwillingness by activating their will, thus there is no cooperative dynamic involved which would produce a result (ie. no genuine "saved by grace through faith"). Secondly, the basis for justification is premised purely upon the legal swap. Thus both, actual action and the root of that action, is left as something subsequent to and disconnected from salvation. This is the context in which this theology is preached with great swelling words of emptiness.

The theologians can give moral lessons on how one "ought" to live, but what one "ought" to do is NEVER a condition for salvation itself. So there is a form of godliness (2Ti 3:5) but it denies the quickening (Eph 2:5, Col 2:12-13) that is implicit in the genuine salvation experience. The quickening is redefined to be a gradual cleanup over a period of time, inclusive of "backsliding" and the ongoing service of sin. The people under this deception simply never get saved to begin with because they never truly repented, crucified their old man, suffered with Christ, ceased from sin, and thus were never raised up as servants of righteousness by the power of the Holy Spirit. That never happens. Instead a "form of godliness" is adopted whereby one is "religious" and generally associates with other religious people whom have also accepted the legal swap "package."

People like Luther and Calvin would never decry living righteously completely. They would generally express some form of righteousness as being a necessary fruit of salvation, which then an individual could look upon and take "assurance" that God is truly working in their life. The prerequisites of being considered a genuine convert though, is simply that an individual has "received Jesus" via "confessing their sinfulness" and "receiving the package," and that they also have an assurance in "sinning less" over time as the evidence that God is working on them. Thus "neither

hot nor cold" (Rev 3:16) becomes institutionalised in Christianity and the converts "know not that they are wretched, poor, blind and naked" (Rev 3:17).

JACOB ARMINIUS AND THE REMONSTRANCE

It was from within this system of theology that an individual by the name of Jacobus Arminius (1560 – 1609) began having doubts as it pertained to the reformed view of predestination. He was viciously attacked by many reformed thinkers at the time, but due to having been appointed a chair at Leiden University, his views became popular with many people. This would all lead to what would become known as the Remonstrance after his death.

The Remonstrance held that salvation was conditional and that grace could be resisted. Therefore God was not unconditionally and sovereignly electing some to salvation whilst denying it to others. Faithfulness and obedience was a requirement under the Remonstrance.

The problem with the Remonstrance, and with what would later become known as "Arminianism," was that it was a theology still well within the framework of error, underlied by Original Sin and Substitution. We can see this evidenced in "*Article III of the Remonstrance*" (1610)...

Article III — That man has not saving grace of himself, nor of the energy of his free will, inasmuch as he, **in the state of apostasy and sin, can of and by himself neither think, will, nor do anything that is truly good (such as having faith eminently is); but that it is needful that he be born again of God in Christ, through his Holy Spirit, and renewed in understanding, inclination, or will, and all his powers, in order that he may rightly understand, think, will, and effect what is truly good, according to the word of Christ, John xv. 5: "Without me ye can do nothing."**

In other words, the Prodigal Son would have to be born again BEFORE he could do anything truly good such as exercise a genuine faith in forsaking the pig pen and presenting himself at the mercy of his father. The

reason for this is the underlying doctrine of Original Sin which disables the will as to the virtuous choice. God has to offset the disability by what the Remonstrance would call "prevenient grace." The subtle danger of Arminianism is that it still negates the "death of the old man" in repentance, which is where the inclinations of the will change. It is an "honest and good" heart that receives the word and THEN the new birth occurs (1Pet 1:23). All filthiness and naughtiness is laid aside and THEN the implanted word is received (Jam 1:21), this "laying aside and receiving" being genuine faith. Under Arminianism the heart cannot be "honest and good" due to the corruption of Original Sin, and all filthiness and naughtiness cannot be laid aside because such is viewed as indwelling within the birth nature.

This is why the conflict between Arminianism and Calvinism is at its root erroneous. They are both systems of theology operating within the exact same framework of error. So whether one identifies themselves more with the theology of John Calvin, or one identifies themselves more with the theology of Jacob Arminius or John Wesley (1703 – 1791), it is irrelevant being that the entire framework is erroneous.

Both Reformed Theology (Calvinist) and Arminian Theology (Holiness/Wesleyian) present "salvation" in a positional context and therefore disconnect initial justification from a manifest sanctification (ie. ALL THINGS being made new – 2Cor 5:17). Both systems teach that initial justification is premised upon the "exchange" of substitution, as opposed to any "transforming dynamic" wrought through the Cross. The Holiness Movement will be addressed in greater detail later.

The idea of two opposing camps existing within an overall framework of error is something that Paul referred to as an "opposition of science falsely so called."

*1Ti 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and **oppositions of science falsely so called:**
1Ti 6:21 Which some professing have erred concerning the faith.*

In order to come out of error one's starting point must be a good and honest heart (wrought through repentance) and a submission to the truth of scripture.

2Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2Ti 3:17 That the man of God may be perfect, thoroughly furnished unto all good works.

To tinker within the framework of an already existing theological system, like many do, will only only serve to bring confusion. It is for this reason that so many well meaning Arminians, whom advocate free will and a conditional salvation, are still caught up in the errors of Original Sin and substitution. Whether the substitution be that of Satisfaction, Penal or Governmental does not matter, it is all erroneous and very dangerous.

CALVINISM

The influential work of Calvin would later morph into what would become known as Calvinism as a response to the 5 Articles of the Remonstrance.

Calvinism is principled upon what is called the TULIP, which was affirmed at the Synod of Dort (1618 - 1619).

T – Total Depravity

U – Unconditional Election

L – Limited Atonement

I – Irresistible Grace

P – Perseverance of the Saints

Total Depravity teaches that man is born in a wicked and guilty state with no ability to turn to God.

Unconditional Election teaches that God unconditionally elects certain totally depraved individuals to salvation.

Limited Atonement teaches that Jesus did not die for every individual. This is because Jesus "paid the sin debt" and if every sin

debt was paid in full then every individual would be debt free. Yet because the Bible speaks of many going into eternal ruin, then obviously the "payment" must have a limited application.

Irresistible Grace is the means by which God draws the unconditionally elected to accept the substitution package, whereby they are declared righteous, and it is the means through which they slowly clean up their act.

Perseverance of the Saints is the teaching that the unconditionally elected will persevere to the end due to the workings of irresistible and efficacious grace.

The often promoted Baptist notion of "Once Saved Always Saved" (OSAS) or "Eternal Security" is rooted in the idea of "Penal Substitution" (Limited Atonement) through which God's wrath was poured out on the sinner's substitute (Jesus) and therefore satisfied. With the "price paid in full" it logically cannot be made due again. OSAS is then given further support by the idea of grace being irresistible through which the saints will eventually persevere. In the Westminster Confession of Faith (1646) it states...

"God does continue to forgive the sins of those that are justified; and although they can never fall from the state of justification, yet they may, by their sins, fall under God's fatherly displeasure, and not have the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance." *Westminster Confession of Faith*, Ch. 11, S. 5

"Nevertheless, they may, through the temptations of Satan and of the world, the prevalence of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; and, for a time, continue therein: whereby they incur God's displeasure, and grieve His Holy Spirit, come to be deprived of some measure of their graces and comforts, have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring

temporal judgments upon themselves." *Westminster Confession of Faith*, Ch. 17 S. 3

HUGO GROTIUS AND MORAL GOVERNMENT

Hugo Grotius (1583 - 1645), in examining all the theology before him, developed the Moral Government view from the foundation set forth by Anselm. He rejected the Penal Model because it defied logic and was unjust. Under Moral Government the "death of Christ" served as a "substitute for the punishment" itself. Without a "substitute" for the "punishment of sin" then the "forgiveness of sins" would in effect undermine God's Moral Government because forgiveness would provide license. Without something to counterbalance the forgiveness of sin, God's law would merely be advisory and not mandatory. So by providing a suitable "substitute for the punishment" God was able to demonstrate how serious He takes His law and offer mercy at the same time.

Many on the Arminian side of the theological divide took favourably to the ideas of Grotius in regards to the reason as to why Christ died. Penal Substitution logically implied a limited atonement whilst the Governmental view did not. Yet some on the Arminian side, like John Wesley, still held to the Penal model despite it being inconsistent with their faith.

JOHN WESLEY AND THE HOLINESS MOVEMENT

John Wesley (1703 – 1791) is recognised as the primary influence behind what would later become known as the "Holiness Movement." The "Holiness Movement" brought the rise of Methodism, a doctrinal movement that contended heavily for holiness conduct in the life of a Christian. The movement was spread through what became known as the "Second Great Awakening" in which traveling evangelists would hold revivals and camp meetings through which multitudes were convinced that holiness was absolutely essential in the Christian walk.

Underlying this contention for holiness was the notion of "Christian Perfection." It was John Wesley who had taught a "Second Work of Grace" that lead to "Christian Perfection," and his teachings were widely adopted. Another term often used in describing this "Second Work of Grace" is the term "Entire Sanctification."

In order to understand the theology of John Wesley it is important to understand the underpinnings from which it was developed. Here is John Wesley's account of his own conversion to Christianity...

"Wednesday, May 24.—I think it was about five this morning that I opened my Testament on those words, "There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature" [II Peter 1:4]. Just as I went out, I opened it again on those words, "Thou art not far from the kingdom of God" [Mark 12:34]. In the afternoon I was asked to go to St. Paul's. The anthem was, "Out of the deep have I called unto Thee, O Lord: Lord, hear my voice. Oh, let Thine ears consider well the voice of my complaint. If Thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? For there is mercy with Thee; therefore shalt Thou be feared. O Israel, trust in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his sins."

"I Felt My Heart Strangely Warmed"

In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, **while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.** I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all there what I now first felt in my heart. But it was not long before the enemy suggested, "This cannot be faith; for where is thy joy?" Then was I taught that peace and victory over sin

are essential to faith in the Captain of our salvation; but that, as to the transports of joy that usually attend the beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth, them according to the counsels of His own will.

After my return home, I was much buffeted with temptations, but I cried out, and they fled away. They returned again and again. I as often lifted up my eyes, and He “sent me help from his holy place.” And herein I found the difference between this and my former state chiefly consisted. I was striving, yea, fighting with all my might under the law, as well as under grace. But then I was sometimes, if not often, conquered; now, I was always conqueror.” John Wesley, *The Journal of John Wesley*, Moody Press, 1951, pages 36-37

John Wesley was listening to an account of Martin Luther's "Blessed Exchange" and was moved to "trust" in "Christ alone" for his salvation. His heart was "strangely warmed" and he "felt an assurance" that his sins had been taken away due to having the provision of substitution, as taught by Luther, applied to his account.

John Wesley believed in both Original Sin and Penal Substitution. Therefore his view of salvation was one of "position" as opposed to it being a "manifest state." This is why his salvation testimony falls right in line with the methodology of Martin Luther and the legal swap. Yet where things become confusing with John Wesley is with his belief in what he termed "Christian Perfection."

Christian Perfection, according to Wesley, was brought about when a Christian is "given a single eye" by God, the heart then finally being purified. Wesley described it like this...

"Then God is mindful of the desire of them that fear him, and gives them a single eye, and a pure heart; he stamps upon them his own image and superscription; He createth them anew in Christ Jesus; he cometh unto them with his Son and blessed Spirit, and, fixing his abode in their souls, bringeth them into the `rest which remaineth for the people of God.'" John Wesley, *The Works of Rev. John Wesley, AM*,

1872, vol. 11, Part 29 , A Plain Account of Christian Perfection, pg. 366-446

The problem with this is that it means that "initial salvation" is inclusive of double-mindedness, an eye which is not singly focused upon the Lord. Thus the "regeneration" of "conversion," within this framework, does not purify the heart. The heart remains in a defiled state yet is "positionally" deemed as righteous due to the legal swap of substitution. Therefore it becomes necessary to believe in some kind of later heart purification if one wants to uphold that holiness must be followed (Heb 12:14).

Jesus taught...

Mat 6:22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

Under Wesleyian theology the whole body is not full of light in initial salvation. It is a mixture of darkness and light because the eye is not single. Jesus stated...

Mat 6:23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

Mat 6:24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Jesus contrasts a "single eye" with an "evil eye" and places it all within the context of it being impossible to serve two masters. Yet under Wesleyian theology, due to the presupposition of being "born a sinner," salvation is inclusive of an "evil eye." This "evil eye" is purged AFTER initial salvation, sometime later down the road. Christian Perfection, under this theology, is when the eye has finally been made single. As pertaining to the corruption that remains AFTER initial salvation, Wesley wrote...

"The sin of our nature is of all sins the most fixed and abiding. Sinful actions are transient, though the guilt and stain of them may remain. But **the corruption of nature passes not away. It remains in its full**

power, by night and day, at all times, till nature is changed by converting graces." John Wesley, *The Works of Rev. John Wesley, AM*, 1872, vol. 9, part 7 - The Doctrine of Original Sin, August 17, 1757, pg. 468

This is why Wesley would state...

"Neither dare we affirm, as some have done, that all this salvation is given at once. There is indeed an instantaneous, as well as a gradual, work of God in his children; and there wants not, we know, a cloud of witnesses, who have received, in one moment, either a clear sense of the forgiveness of their sins, or the abiding witness of the Holy Spirit. But **we do not know a single instance, in any place, of a person's receiving, in one and the same moment, remission of sins, the abiding witness of the Spirit, and a new, a clean heart.**" John Wesley, *The Works of Rev. John Wesley, AM*, 1872, vol. 11, Part 29 , A Plain Account of Christian Perfection, pg. 366-446

Wesley taught an initial salvation experience which was NOT inclusive of a "new and clean heart." There was only the "remission of sins" and the "abiding witness of the Spirit" (ie. strangely warmed). Salvation was purely "positional" with the "manifest" occurring later.

In addressing the "in between" stage of impurity between justification and Christian Perfection, Wesley wrote...

"Not that every one is a child of the devil, till he is thus renewed in love: On the contrary, **whoever has a sure confidence in God, that through the merits of Christ, his sins are forgiven,' he is a child of God, and, if he abide in him, an heir of all the promises.** Neither ought he in anywise to cast away his confidence, or to deny the faith he has received, because it is weak, or because it is tried with fire,' so that his soul is 'in heaviness through manifold temptations.'" John Wesley, *The Works of Rev. John Wesley, AM*, 1872, vol. 11, Part 29 , A Plain Account of Christian Perfection, pg. 366-446

Wesley was giving people comfort in their double-minded corrupted state by alluding to the "merits of Christ" which, in his mind, is the "legal swap" of substitution. Within this framework the actual condition of the heart is completely disconnected from justification, hence Luther's concept of "faith alone" as opposed to a "faith that works by love" (Gal 5:6), that "upholds the law" (Rom 3:31), with the "righteousness of the law being fulfilled in us" (Rom 8:4). The newly justified Christian, under Wesleyan theology, has a mere "desire" for a "single eye," something attained later on in Entire Sanctification.

Under this kind of thinking the "crucifixion of the flesh" and "death of the old man" (Rom 6:6) is something GRADUAL that occurs AFTER repentance, as opposed to it having been a fruit **OF** genuine repentance. Wesley described it like this...

"Faith alone it is which effectually answers this end, as we learn from daily experience. For so long as we walk by faith, not by sight, we go swiftly on in the way of holiness. While we steadily look, not at the things which are seen, but at those which are not seen, **we are more and more crucified to the world and the world crucified to us.** Let but the eye of the soul be constantly fixed, not on the things which are temporal, but on those which are eternal, and **our affections are more and more loosened from earth, and fixed on things above.**"

John Wesley, *The Sermons of John Wesley*, Sermon 36, Section 3-2

Wesleyan theology is extremely dangerous because it is presented in the guise of holiness. Yet, if one is to dig deep, one will find that it actually promotes a complacency for ongoing sin, even though that sin may be veiled in a form of godliness. Biblical repentance is completely undermined by disconnecting it from the "death of the old man." Satan knows that redemption and remission is wrought through the genuine repentance experience. Therefore, by redefining repentance, the Gospel message is easily destroyed within the minds of vast numbers of people. The deception is very subtle, yet it is very real, and extremely dangerous.

Now, it is very important to address the confusion in Wesleyan theology as it pertains to the definition of sin. A failure to address this issue would prove unfair to the holiness side of the church system.

Very often the "lusts of the flesh," being a source of temptation, are confused with being sin itself. This is the same error Augustine made in viewing "concupiscence" as sin when formulating his views on Original Sin. Wesley made a similar mistake and so have the very many whom have followed in his footsteps. So what actually amounts to sin, in the eyes of many a proponent of Wesley, is in fact not sin at all. Due to this I do believe it is possible for an individual to be single eyed towards God, having experienced a genuine repentance, yet be confused in regards to the remaining natural carnal passions which are a source of temptation. These carnal passions are often defined as inward sin, a remaining corruption which yet needs to be purged away. A full deliverance from these carnal passions manifesting when "Entire Sanctification" takes place.

A long practiced habit of sinning will most certainly leave an imprint within the human brain, a pattern of neural pathways so to speak. Salvation does not remove this pattern immediately, it takes time for the human brain to be repatterned through the practice of new godly habits. Yet the old pattern is not sin, it is only a source of temptation. With a Christian any old pattern that is still manifest is simply crucified and ruled over through the Spirit. In doing so, God "quicken our mortal bodies" and a new pattern slowly emerges. Thus the old temptations will diminish over time.

Rom 8:10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

Rom 8:11 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.

Rom 8:12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

Rom 8:13 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.

Consider a former alcoholic who gives up the booze. There is still a strong temptation patterned within their brain, but this temptation will weaken over time. Now, for an individual who was never a drunk in the first place, there simply does not exist the same pattern that would exist in the

alcoholic, therefore that individual would not suffer the same temptation. An individual whom has never been a smoker does not experience the same "temptation to smoke" that a recent ex-smoker would experience. Christians, depending on how they have previously conducted themselves, will have differing temptations.

Sin is when the will unites with the desire, it is not the desire alone.

Jas 1:14 But every man is tempted, when he is drawn away of his own lust, and enticed.

Jas 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

The "drawing away" is the temptation, not the sin. The "drawing away" or "lust" only gives birth to sin when an individual refuses to rule over it.

Gen 4:6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

Gen 4:7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

The "corruption that is in the world" is not "lust." The "corruption that is in the world" is "through lust."

2Pe 1:4 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.

A genuine Christian has escaped the "corruption that is in the world through lust" through the "death of the old man" (Rom 6:6) by which their "affections and lusts have been crucified" (Gal 5:24).

The imprinted "pattern" wrought by previous sinful conduct is not sin. It is simply a consequence wrought by previous sinful conduct, a consequence that must be crucified in repentance. If one does so, and thus walks according to the Spirit, then a new pattern will begin to take its place. Yes, this is a work of grace for sure, but it has NOTHING to do with the

purifying of the heart or the purging of some remaining evil within the soul. New Christians are pure! Peter in speaking to "newborn babes in Christ" (1Pet 2:2) stated...

1Pe 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

1Pe 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

There is no "gradual" dying as Wesley erroneously taught.

*Rom 6:6 Knowing this, that **our old man is crucified** with him, that the body of sin might be destroyed, that henceforth we should not serve sin.*

Rom 6:7 For he that is dead is freed from sin.

One is either crucified to the world or they are not. One's affections have either been loosened from the earth or they have not. There is no "middle of the road" or "double-minded" state in genuine Christianity. One is either set free from sin or they are not. The Holiness Movement, as influenced by John Wesley, is very dangerous. It easily allows a complacency towards occasional sin to develop in the mind whilst people "wait" to be "entirely sanctified." In other words, the burden to crucify their old man is put upon God as opposed to it being their own responsibility, all the while they adhere to a false assurance of being "positionally" justified.

So, even in recognising that there exists confusion between "temptation" and "sin" within the Wesleyan mindset, it is still so very important to recognise the inherent danger of the theology. So whilst it is possible to entertain the idea that a truly redeemed individual might think that their "crucifixion with Christ" is only partial, due to believing the remaining pattern is still sin, the underlying foundation is still that of substitution and the corresponding "positional" view of salvation. Any "manifest state" must, by necessity, due to the transaction of substitution, be viewed as something disconnected and therefore subsequent to salvation, as opposed to it being connected and inclusive of salvation. This theology is extremely

dangerous due to this and leaves people very susceptible to holding an assurance in a false salvation experience.

Error must be discarded completely no matter how emotionally attached we have become to it. We must have a love of the truth lest we be deceived by a lie (2Th 2:10-12). Certainly God is merciful in regards to much ignorance of men but it is prudent that we be diligent in seeking the truth and we ought be very wary of the writings and traditions of men.

The Holiness Movement, as influenced by Wesley, is fundamentally flawed and is thus an example of "knowledge falsely so called" (1Tim 6:20) which some professing have erred concerning the faith (1Tim 6:21).

As a warning in regards to the fruit of such erring, please consider the following very sad words written by John Wesley when he was 62 years of age...

"June 27, 1766

To his Brother Charles

WHITEHAVEN, June 27, 1766.

DEAR BROTHER, - I think you and I have abundantly too little intercourse with each other. Are we not old acquaintances Have we not known each other for half a century and are we not jointly engaged in such a work as probably no two other men upon earth are Why, then, do we keep at such a distance It is a mere device of Satan. But surely we ought not at this time of day to be ignorant of his devices. Let us therefore make the full use of the little time that remains. We at least should think aloud and use to the uttermost the light and grace on each bestowed. We should help each other,

Of little life the best to make,

And manage wisely the last stake. [Anacreon's Age. Cowley's translation.]

In one of my last I was saying I do not feel the wrath of God abiding on me; nor can I believe it does. And yet (this is the mystery) **I do not love God. I never did]. Therefore [I never] believed in the Christian sense of the word. Therefore [I am only an] honest heathen, a proselyte of the Temple, one of the foboumenoi Oeon. [Those that fear God.]** And yet to be so employed of God! and so hedged in that I can neither get forward nor backward! Surely there never was such an instance before, from the beginning of the world! **If I [ever have had] that faith, it would not be so strange. But [I never had any] other elegcos of the eternal or invisible world than [I have] now; and that is [none at all], unless such as fairly shines from reason's glimmering ray. [I have no] direct witness, I do not say that [I am a child of God], but of anything invisible or eternal.**

And yet I dare not preach otherwise than I do, either concerning faith, or love, or justification, or perfection. And yet I find rather an increase than a decrease of zeal for the whole work of God and every part of it. I am feromenos, ['Borne along.'] I know not how, that I can't stand still. I want all the world to come to on ouk oida. ['What I do not know.'] Neither am I impelled to this by fear of any kind. I have no more fear than love. Or if I have [any fear, it is not that of falling] into hell but of falling into nothing.

I hope you are with Billy Evans. If there is an Israelite indeed, I think he is one. O insist everywhere on full redemption, receivable by faith alone I Consequently to be looked for now. You are made, as it were, for this very thing. Just here you are in your element. In connection I beat you; but in strong, pointed sentences you beat me. Go on, in your own way, what God has peculiarly called you to. Press the instantaneous blessing: then I shall have more time for my peculiar calling, enforcing the gradual work.

We must have a thorough reform of the preachers. I wish you would come to Leeds [Where the Conference was held on Aug. 12. 'A happier Conference we never had, nor a more profitable one. It was both begun and ended in love, and with a solemn sense of the

presence of God.' See Journal, V. 181-2; and letter of July 9 to brother.] with John Jones in the machine. It comes in two days; and after staying two days, you might return. I would willingly bear your expenses up and down. I believe it will help, not hurt, your health. My love to Sally." John Wesley, *The Letters of John Wesley*, Wesley Center Online, <http://wesley.nnu.edu/john-wesley/the-letters-of-john-wesley/wesleys-letters-1766b/>

Those words ought give pause to anyone who adheres to and promotes the theology of John Wesley. Would the Apostle Paul ever say such things? It is all so very tragic and sad.

Here is an interesting footnote I discovered a number of years ago, which I think speaks for itself...

"Journal, II, 88-91: "An extract of this I wrote to a friend concerning the state of those who are 'weak in the faith' [Rom. 14:1]. His answer, which I received at [Oxford] on Saturday the 14th, threw me into great perplexity." **Wesley adds a very revealing self-analysis as to the validity of his faith, which concludes: "Yet, upon the whole, although have not yet that joy in the Holy Ghost, nor the full assurance of faith, much less am I, in the full sense of the word, 'in Christ a new creature:'** [2Cor 5:17] I nevertheless trust that I have a measure of faith, and am 'accepted in the beloved.' [Eph 1:6]; I trust that 'the handwriting that was against me is blotted out' [cf. Col 1:14] and that I am reconciled to God through his Son"" *John Wesley*, edited by Albert C Outler, 1964, Introduction, pg. 15

The above quote concerns an incident not long after his initial conversion in 1738. What it reveals though, is that John Wesley had not yet experienced the joy or assurance that ought be present if one has truly come into contact with God through the New Covenant. To even claim that he was not yet "in Christ a new creature" is a remarkable admission, for the genuine salvation experience offers nothing less than that. Wesley had certainly been intellectually converted to something, but that something was the "package" and "position" of substitution.

I don't profess to know the condition of Wesley's soul, he was clearly an upright and circumspect man whom walked in holiness. Yet he made some very disturbing admissions and held to some very destructive and erroneous beliefs. If a dedicated man like John Wesley, a man whom walked in holiness and practiced ministry his entire life, could be deceived, then what does that say in regards to any of us?

Luk 11:35 Take heed therefore that the light which is in thee be not darkness.

Luk 11:36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

Now, not all those in the Holiness Movement would adhere to Penal Substitution, especially as time would progress. Penal Substitution was rejected by many due to people realising that the doctrine maligned the character of God and so easily served to turn the grace of God into licentiousness (Jud 1:4). If the "debt owed" had been "paid in full" it could therefore not be deemed due again, thus all sin, past, present and future are already "paid for," and this clearly contradicted the fundamental message of the Holiness Movement which was "without holiness no man shall see the Lord" (Heb 12:14). Therefore people would lean themselves towards the alternative views of Satisfaction and Moral Government, the influence of substitution being very subtle yet complete.

This now brings us to Charles Finney, whose works and preaching had a very strong influence upon the Holiness Movement even though many opposed him due to his rejection of the doctrine of Original Sin.

CHARLES FINNEY AND MORAL GOVERNMENT

It was Charles Finney (1792 – 1875), the inventor of the altar call, whom would popularise the Moral Government view through his voluminous written works and influential preaching.

Charles Finney is quite an interesting character due to his stance in refuting Original Sin. Due to this, he was attacked by Arminian and Calvinist alike and accused of being a Pelagian (ie. accused of being a

denier of grace). Even though correct in refuting Original Sin, his theology still rests firmly upon a foundation of substitution. Therefore his refutation of Original Sin is moot because the salvation of which he contended is just as abstract as that of the advocates of Original Sin.

Many people uphold Finney as a preacher of righteousness who contended both that the sin had to stop and that one must live holy. The problem with Finney though is, due to substitution, the actual "cessation of sin" and "living holy" is still completely disconnected from justification, even though many of Finney's proponents will deny it.

Finney wrote in reference to 2 Corinthians 5:21...

"IV. What is intended by our "being made the righteousness of God in Him."

This also cannot be taken in its most strictly literal sense. It cannot be conceived that we should be converted into the intrinsic, essential righteousness of God. The idea of representation obtains in both clauses of our text. As Christ stood before God to represent the sins of our race, so his pardoned children stand forth to represent the righteousness of God. **He stood disowned and forsaken of God, as if He were Himself our sin; we stand forgiven and accepted through Him, as if we were God's righteousness. He is treated as a sinner; we for his sake are treated as righteous. Just think of this. What an exchange! Christ was infinitely righteous, but laid aside the relations of a righteous one, and appeared for us as a sinner and was treated accordingly. We were altogether lost in sin, yet we are transferred governmentally from that position before God, and for Christ's sake are treated as if we were righteous. What a wonderful transaction is this!** It were easy to show that this were the perfection of philosophy in government to make such a substitution as will save an indefinite amount of suffering, and yet secure most perfectly, regard for the law, obedience to its precepts, and confidence in the great Lawgiver." Charles Finney, *The Oberlin Evangelist*, Dec 6, 1948

First of all, Finney denies that "being made the righteousness of God in Him" is something manifest and instead teaches that the "righteousness" referred to here is purely "governmental." Finney is clearly speaking of a

legal exchange here, just like Luther and Calvin. Even though he may reject the notion of the "wrath of God being poured out on Jesus," in favour of Jesus being a "substitute for the punishment," the net result is the same. Salvation is redefined to be an abstraction wrought through the provision of substitution as opposed to it being the entering into of a manifest state.

Paul connected Jesus being sent for sin (sin offering) with the righteousness of the law being fulfilled IN us through walking after the Spirit....

Rom 8:3 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 in the flesh:

Rom 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

This sentiment perfectly matches the sentiment Paul expresses in 2 Corinthians 5:21.

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

There is no "governmental exchange" implied. Paul is speaking of how one is literally made a new creation in Christ.

2Co 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

How are old things passed away and all things become new if "made the righteousness of God in Him" is purely governmental? Paul even states that the grace of God is received in vain if one is not a "worker together with Him," and he makes that statement immediately after the statement of 2Cor 5:21.

2Co 6:1 We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

Paul is teaching reconciliation and redemption, not substitution. Now compare the above Finney quote to the following quote by John Calvin...

"23. Hence also it is proved, that it is entirely by the intervention of Christ's righteousness that we obtain justification before God. This is equivalent to saying that man is not just in himself, but that the righteousness of Christ is communicated to him by imputation, while he is strictly deserving of punishment. **Thus vanishes the absurd dogma, that man is justified by faith, inasmuch as it brings him under the influence of the Spirit of God by whom he is rendered righteous.** This is so repugnant to the above doctrine that it never can be reconciled with it. There can be no doubt that he who is taught to seek righteousness out of himself does not previously possess it in himself. This is most clearly declared by the Apostle, when he says, **that he who knew no sin was made an expiatory victim for sin, that we might be made the righteousness of God in him (2 Cor. 5:21).** You see that our righteousness is not in ourselves, but in Christ; that the only way in which we become possessed of it is by being made partakers with Christ, since with him we possess all riches. There is nothing repugnant to this in what he elsewhere says: **"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," (Rom. 8:3, 4).** **Here the only fulfillment to which he refers is that which we obtain by imputation. Our Lord Jesus Christ communicates his righteousness to us,** and so by some wondrous ways in so far as pertains to the justice of Gods transfuses its power into us. That this was the Apostle's view is abundantly clear from another sentiment which he had expressed a little before: **"As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous," (Rom. 5:19).** To declare that **we are deemed righteous, solely because the obedience of Christ is imputed to us as if it were our own,** is just to place our righteousness in the obedience of Christ." John Calvin, *Institutes of the Christian Religion*, Book 5, Ch. 11, S. 23

Calvin is more vehement in his attack upon manifest righteousness due to his belief in birth depravity, which is something Finney rejected. Yet the sentiment of both quotes is basically the same. Justification is purely forensic and positional, it has nothing to do with an upright heart (Psa 32:11) or a faith that fulfills righteousness (Rom 3:31).

This is why substitution is so dangerous. Substitution underlies entire theological systems which on the surface appear to oppose each other. This false opposition draws people into picking sides. Yet the entire system is one of error and to be in the system is to be in error. So whether one be a proponent of Calvinism, Arminianism, or of Moral Government, it just doesn't matter. The entire system is corrupt at the root. The entire system is Babylon (Rev 17:5), a mass of confusion and deception. Babylon is inclusive of the religious, political and economic systems of the world, the ideas of men in opposition to the truths of God.

Finney wrote...

"He who does not habitually overcome the world, is not born of God. In saying this, I do not intend to affirm that a true Christian may not sometime be overcome by temptation; but **I do affirm that overcoming the world is the general rule, and falling into sin is only the exception.** This is the least that can be meant by the language of our text, and by similar declarations which often occur in the Bible. Just as in the passage: **"He that is born of God doth not commit sin, and he cannot sin because he is born of God." Nothing less can be meant than this--that he cannot sin habitually--cannot make sinning his business, and can sin, if at all, only occasionally and aside from the general current of his life.** In the same manner, we should say of a man who is almost universally truthful, that he is not a liar. I will not contend for more than this, respecting either of these passages; but for so much as this I must contend, that the new-born souls here spoken of do, all of them, habitually overcome the world. The general fact respecting them is, that they do not sin, and are not in bondage to Satan. The affirmations of Scripture respecting them must, at least, embrace their general character." Charles Finney, *Systematic Theology*, Lecture 44

When salvation is a position it becomes very easy to argue in favour of sin without realising it. It becomes easy to imply that sin is permissible in some way. This is because the "position" is something one can enter in and out of with ease, there being no concept of entering into a covenant with God once and for all. Thus one can willfully engage in evil on occasion, either in the mind or with the body, and simply treat it as a "slip up" as opposed to it being a revelation of a defiled heart. This is where one can think they are "saved" when they are in fact "not saved" because they have been misdirected and therefore not examined the true condition of their heart, but are only looking upon the general rule of their behaviour. The above quote of Charles Finney is damning, not only does he claim that one can sin on occasion, but he also expressly denies what the Apostle John clearly teaches in his first epistle.

When salvation is understood to be a manifest state inclusive of a pure heart, then any action rooted in wickedness is a revelation that one is not saved. So even though Calvin would throw personal righteousness completely out the window as it pertained to justification, the contrasting "conditions" of holiness advocated by Finney are made moot due to the implication of a sin/repent cycle (occasional rebellion), a life of walking in and out of the light. In other words, both these men were advocates of the very same lie...

Gen 3:4 And the serpent said unto the woman, Ye shall not surely die:

The root of iniquity in the heart is dealt with through "partaking in the Cross," not by merely "trusting in the Cross." The "trust and receive" false Gospel of substitution leaves the heart unchecked, even though it may often be associated with a powerful emotional experience.

THE ERROR OF THE WICKED

Substitution is a diabolical deception and it upholds an entire system of error. It would be prudent to pause and reflect upon the very last words of Peter in his second epistle...

*2Pe 3:14 Wherefore, beloved, seeing that ye look for such things, **be diligent that ye may be found of him in peace, without spot, and blameless.***

2Pe 3:15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

*2Pe 3:16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which **they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.***

*2Pe 3:17 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.***

*2Pe 3:18 **But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.***

There is an "error of the wicked" that leads people away. This "error of the wicked" can manifest as a twisting of the scriptures by people, twisted unto their own destruction whereby they are not diligent that they may be found of Him in peace, without spot and blameless.

Paul warned the Ephesians with tears for three years.

*Act 20:29 For I know this, that after my departing shall **grievous wolves enter in among you, not sparing the flock.***

*Act 20:30 **Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.***

*Act 20:31 Therefore watch, and remember, that **by the space of three years I ceased not to warn every one night and day with tears.***

If the Pharisees made vain their worship through tradition, how much more ought we to make certain we don't follow in their footsteps?

Mat 15:1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

Mat 15:2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

Mat 15:3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

Mat 15:4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

Mat 15:5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me;

Mat 15:6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

Mat 15:7 Ye hypocrites, well did Esaias prophesy of you, saying,

Mat 15:8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

*Mat 15:9 But **in vain they do worship me, teaching for doctrines the commandments of men.***

COVENANT NOT SUBSTITUTION

The Substitution message serves to minimise sin in the life of the professing believer as a mere aberration of character as opposed to it revealing a defiled heart. This is as true in Calvinism as it is in the Holiness Movement. In genuine salvation all willful sin has been put to death permanently, the root of iniquity in the heart has been thoroughly purged. A genuine Christian may act carnally in ignorance or impulsively due to not being circumspect, but willful transgression is out of the question. Willful sin is not a matter of temporarily stepping out of the light, rather it is a revelation of a defiled heart, the solution being the genuine salvation experience, a purging and purification via the blood of Christ and a transformation wrought by the Spirit of God. The Church System is riddled with false converts, people who may mean well, are nice, yet at their root they still have defiled hearts. They have trusted in a "provision" as opposed to "coming clean with God" and "entering into covenant."

Salvation is like a marriage where it is required that both parties are faithful to each other. God being Holy and Righteous is always faithful. Yet for a sinner to be faithful to God, they must be broken in repentance via godly sorrow and come before God with the broken and contrite heart that God will not despise. Thus, in seeking reconciliation with God, we

approach Him via the blood of Jesus Christ at the Mercy Seat and offer ourselves up as living sacrifices having no more will of our own, but a true inward desire to do the will of God. We may not know or understand much, but the root of iniquity within the heart has been destroyed once and for all. It is then that God quickens us, raises us up to newness of life, it is then that "salvation by grace through faith" takes place. Then as little children, still ignorant in many areas, we grow in grace and knowledge adding to our faith daily. Where we fall short in ignorance we yield to correction as God shows us our faults. Again, salvation is like a marriage in that it is inclusive of faithfulness and fidelity and not lacking in growth. There may not be perfection in knowledge, but there certainly is perfection in heart.

Substitution eliminates the above because it means "Jesus did it for you" and you just need to "trust that it has been done." Yet Jesus taught...

Mat 7:24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

We must hear and do. Jesus taught...

Joh 12:23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

Joh 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

Joh 12:25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

Joh 12:26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

John 12:23-26 has Jesus teaching the Cross. No substitution is implied. No "penalty paid in full" is implied. The Bible does not teach anywhere that Jesus paid our penalty, it simply teaches that He died on our behalf, that He bore our sins, that He died that we may die with Him and thus be raised with Him.

MADE A CURSE FOR US

Gal 3:13 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:

It is important to address in what manner Jesus became a curse for us. Many people will quote Galatians 3:13 and imply that Jesus was "cursed of God" in being a penal substitute, who literally bore the full wrath of God due sin. This is not true, the curse has to do with Jesus being falsely found guilty under the law and being executed for it, that is how He was cursed. This event then brought about two different things.

Firstly, Jesus physically dying as a curse made it possible for the resurrection to take place which broke the power which death had over the human mind.

*Heb 2:14 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;***

*Heb 2:15 **And deliver them who through fear of death were all their lifetime subject to bondage.***

Through the resurrection God demonstrated His favour to the righteous, in that His mercy triumphs over condemnation. Thus the devil whom had the power of death (Heb 2:14), physical death being a consequence of sin (Gen 3:22-23), was completely overthrown. The righteous no longer have a reason to fear physical death due to the example set forth by Jesus Christ. If God raised up Jesus Christ, He will also raise us up whom abide in the Spirit of His life.

Secondly, His execution was the means by which God established the New Covenant for the cause of purging the conscience of dead works (Heb 9:14-17), a purging which occurs when one enters into the rest (Heb 4:9) of the Spirit of life in Jesus Christ (Rom 8:2) wherein life and peace is found (Rom 8:6).

The context of Jesus becoming a curse for us has to do with the liberty that is found in Jesus Christ apart from the Law of Moses. In Deuteronomy it states that God commanded Israel to keep and do His statutes and

judgments with all their heart and soul. To not confirm and do them would leave one cursed.

Deu 26:16 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.

Deu 26:17 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:

Deu 26:18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments;

Deu 26:19 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.

Deu 27:26 Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.

In quickly reviewing what was explained in the Part 1 of this book, the law was given due to transgression (Gal 3:19) and was a schoolmaster pointing people towards the righteousness of Jesus Christ (Gal 3:24). A curse is wrought when one departs from the instruction of God, when one chooses rebellion over obedience. So whilst the law was ordained for life, it was also the means of death for sin takes occasion by the law. Thus the instruction of God comes with the cost of making the recipient responsible for their choices. Without knowledge sin simply has no power.

The result of rebellion to God is guilt and shame. A consciousness of sin is wrought in the soul and spiritual death is the result, a separation from any life shared with God.

Once rebellion has occurred, it has occurred. It cannot be undone. A commandment broken is broken. A return to obedience can never undo the previous transgression, for the heart has been defiled by a consciousness of sin.

There was no remedy under the law to reinstate life. The sacrificial system could never address the issue of a consciousness of sins. A sinner,

with the knowledge that they are guilty cannot stand before a holy and just God under the precepts of the law. This is why it was necessary for Jesus Christ to deliver His people from the law, wherein being dead they were held, unto the newness of life found in the Spirit under the New Covenant. The precepts of the law is a measuring standard by which the knowledge of sin is revealed to sinners. This measuring standard serves to silence any denial of wrongdoing in order that the world may recognise its guilt. The law, in other words, points towards right conduct and thus serves as a powerful contrast to the unrighteousness of sinners.

Rom 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

The law was utilised by God to give clarity to the mind of man that they were in fact guilty before God, that they may be influenced to turn to Jesus Christ.

Gal 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Gal 3:25 But after that faith is come, we are no longer under a schoolmaster.

So when Paul writes of Jesus "being made a curse for us," the context is that through the establishment of the New Covenant we may be delivered from "outward service" in order to partake exclusively in "inward service." Rites, rituals, rules and regulations could never purify the heart because it is mere outward action which is easily disconnected from the true motive within. Faith, on the other hand, "works by love" (Gal 5:6) and thus upholds genuine righteousness through the spiritual life found in God.

The New Covenant presents the opportunity for a fresh start in which the consciousness of sins has been addressed which is why Paul states in Romans 3...

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Rom 3:25 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;

The "remission of sins that are past" is a reference to any "sin unto death" in which sin took occasion by the commandment and brought death. The blood, in establishing the New Covenant, provides the fresh start needed in which an individual can put their past behind them in good conscience, knowing that they now walk by a faith that works by love and that God reckons that faith as righteousness. This is what redemption is all about, abiding in the Spirit of life in Jesus Christ and therefore walking after the Spirit by a faith that works by love. It is in this that one is set free from the curse of the law and finds the liberty only found in Christ.

Jesus was cursed in the sense that He was hung upon a tree before men and therefore shamed. Jesus was treated as being guilty under the law by the religious authorities of His day and was viewed as being given up by God.

Mat 27:39 And they that passed by reviled him, wagging their heads,

Mat 27:40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

Mat 27:41 Likewise also the chief priests mocking him, with the scribes and elders, said,

Mat 27:42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

*Mat 27:43 **He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.***

Mat 27:44 The thieves also, which were crucified with him, cast the same in his teeth.

We (man, not God) esteemed Jesus as stricken, punished and accursed of God.

Isa 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

In men esteeming Jesus being stricken of God, he was mocked by men...

Luk 23:34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

Luk 23:35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

Luk 23:36 And the soldiers also mocked him, coming to him, and offering him vinegar,

Luk 23:37 And saying, If thou be the king of the Jews, save thyself.

The idea that Jesus was literally stricken and punished by God is an abominable thing to believe. The offering of Jesus was a “sweetsmelling savour,” (Eph 5:2), a reference to the sweet smell of the burning fat of the Old Covenant offerings (Exo 29:18) which were acceptable unto God being blemish free (Lev 22:20). Jesus was blemish free in that He was perfectly righteous, never having sinned, having always done the will of the Father. Yet He was cursed of men under the law and put to death.

Jesus was not literally "cursed of God," which is why Paul does not quote that part of the passage from Deutronomy 21:23.

Deu 21:22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

Deu 21:23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

Gal 3:13 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:

Jesus was made a curse for us for the express purpose that the New Covenant be established that the promise given to Abraham might come upon the entire world...

Gal 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Gal 3:15 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.

Gal 3:16 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.

Gal 3:17 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.

Gal 3:18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

Jesus confirmed the New Covenant by becoming a curse on our behalf.

Heb 9:16 For where a testament is, there must also of necessity be the death of the testator.

Heb 9:17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

The religious authorities whom had Jesus put to death had no idea what they were doing. They were fulfilling prophecy according to God's plan of establishing the New Covenant. Due to the hardness of their hearts, they thought they were executing a blasphemous threat to their religion. Yet when Jesus died the veil was torn in two signifying that the Old Covenant had been superseded by the New Covenant. The old veil being replaced the new, the purchase Had been made.

Mat 27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

Heb 10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

"PURCHASED WITH HIS BLOOD" VERSUS "OUR DEBT PAID"

Jesus purchased the Church with His blood...

Act 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

We are bought with a price that we may bring glory to God...

*1Co 6:20 For **ye are bought with a price**: therefore glorify God in your body, and in your spirit, which are God's.*

We were in bondage as "servants of sin," yet while we were yet sinners Jesus died for us (Rom 5:8), Jesus purchased us from sin's service that we may be free to serve Him.

1Co 7:22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

*1Co 7:23 **Ye are bought with a price**; be not ye the servants of men.*

Rom 6:16 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 6:17 But God be thanked, that **ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.***

*Rom 6:18 **Being then made free from sin, ye became the servants of righteousness.***

Jesus ransomed us from the service of sin. He didn't pay a ransom to Satan as Origen taught, He didn't "pay our sin debt" as many teach today.

He simply purchased us with His blood and thus redeemed us without money (Isa 52:3), by His example and sacrifice (1Pet 2:21), through His offering we are sanctified and perfected (Heb 10:10-14), not provisionally, but in reality. By His knowledge we are justified (Isa 53:11) when we abide in that knowledge (Rom 8:1-4, 2 Pet 1:3) having escaped the corruption that is in the world through lust (2Pet 1:4). He bore our iniquities (Isa 53:11, 1Pet 2:24), that we being dead to sin should live unto righteousness (1Pet 2:24) for we suffer with Him and in so doing have ceased from sin (1Pet 4:1), no longer living according to the lusts of men (1Pet 4:2), for those whom are Christ's have crucified the flesh with the passions and desires (Gal 5:24). We obtain an inheritance in Christ (Eph 1:11) for we are united with Him as one, being baptised into one body by one Spirit (1Cor 12:13), the members of which are many. We are with Christ, not scattered abroad (Mat 12:30), perfect in one with Christ (Joh 17:21-23), having been redeemed by His blood (Col 1:14) and made worthy to be partakers of the inheritance of the saints of light (Col 1:12, Act 26:18). Redemption is a real rescue from the powers of darkness whereby we are brought into His Kingdom (Col 1:13). Not a return to favour by provision or a legal adjustment, no, rather by the working dynamic of the power of God, grace through faith, wrought through the blood and the Cross, purged and purified, fit vessels for the Masters use.

The notion of our "debt being paid" and "trusting in the provision" as the meaning of "saved by grace through faith" is the absolute antithesis of Scripture, it is born out of Babylon. In the Parable of the Unforgiving Servant take note that the debt is not paid, rather it is freely forgiven.

*Mat 18:27 Then the lord of that servant was moved with compassion, and loosed him, **and forgave him the debt.***

Likewise God freely forgives our sins. The free forgiveness we receive is conditioned upon repentance and faith, conditioned upon redemption IN Christ, it is conditioned upon us entering into covenant with God via the blood, approaching the Mercy Seat seeking reconciliation with a true and honest heart. If we hear and do then God is willing to forgive us our trespasses, to wash away our past sins, to cleanse and purify us via the blood, yet if we turn back then the debt is reinstated just as in the Parable

of the Unforgiving Servant. If the debt was "paid in full" then it could not be made payable again. God was not satisfied by a debt paid, the wages of sin is death, ultimately eternal death. God was satisfied by the righteousness of Jesus Christ, a living sacrifice, and He is satisfied with us when we follow the example of Jesus and become living sacrifices ourselves, entering into covenant with God via the blood of Jesus Christ, the blood which established the New Covenant.

God was satisfied by the SIN OFFERING which established the New Covenant through which our past sins may be remitted and we be literally made the righteousness of God (regeneration) in Jesus Christ.

NO SACRIFICE REMAINS

Examine the following passage...

Heb 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Heb 10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

Heb 10:21 And having an high priest over the house of God;

Heb 10:22 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.

Heb 10:23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

Heb 10:24 And let us consider one another to provoke unto love and to good works:

Heb 10:25 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.

Heb 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

Heb 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Heb 10:28 He that despised Moses' law died without mercy under two or three witnesses:

Heb 10:29 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?

Heb 10:30 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.

Heb 10:31 It is a fearful thing to fall into the hands of the living God.

If Substitution is true then why is it written that "no sacrifice remains" if one is to willfully sin after having received a knowledge of the truth and been sanctified by the blood?

Think about that question for a moment.

If the sacrifice of Jesus "satisfied justice" by either "paying a sin debt" or by "dying as a punishment substitute" then why does the text say that "no sacrifice remains for sins"? The sacrifice would have to remain because the context of the sacrifice has nothing to do with "willful sin," instead it has to do with a "satisfaction of justice."

Under Satisfaction, with the sacrifice being purposed to uphold God's honour as a cosmic counterbalance to the sin of man, then any "willful sin" clearly has no bearing on whether the counterbalance remains or not.

Under Penal Substitution, the payment can never be "unpaid" for the payment itself is not connected to anything that the beneficiary either does or does not do. Thus the sacrifice would have to remain whether an individual was to "willfully sin" or not. A "willful sin" cannot unpay the debt which has already been paid in full.

Under Moral Government, with God's mercy being predicated upon the sacrifice being a "substitute for the punishment" in upholding God's moral law, then "no sacrifice remains" must mean that the substitute cannot be utilised a second time, lest it undermine its reason for existing in the first place. If God is willing to forgive sin because a satisfactory substitute for the punishment has been applied, a substitute which upholds the importance of His moral law, then any further act of lawlessness must, by necessity, not be covered by the substitute lest the substitute become a

license for rebellion. Thus under Moral Government it is logically inconceivable that one can repent a second time and find mercy.

Now, if Hebrews 10:26-29 is viewed in the context of a covenant, wherein an individual has approached God with a true heart (Heb 10:22) via the blood (Heb 10:19), been cleansed of their past sins (Heb 10:17,22) and have had the law written upon their heart and in their mind (Heb 10:16), and therefore ought having been perfected forever (Heb 10:14). To then despise all that and once again turn away from God, to engage in willful sin, then clearly the prior cleansing and purification would be voided. The sacrifice that one partook of would no longer remain. What would remain though, would be a fearful expectation of judgment (10:27). How could such a fearful expectation of judgment not remain when one had experienced the full KNOWLEDGE OF GOD (Isa 53:11, 2Pe 1:2) and then utterly despised it, despised the cleansing, despised righteousness, and despised the Spirit of grace?

The text specifically states that what remains is a "certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." The "fear of judgment" is closely associated with rebellion from full knowledge because. the individual spoken of here is one whom has been "sanctified by the blood" (Heb 10:29) and has "received a knowledge of the truth" (Heb 10:26). It makes perfect sense that only a foreboding fear of judgment would remain upon the mind of one who tramples the mercy and cleansing of God in favour of willful sin.

When one adopts the mindset of substitution, then the warning of Hebrews 10:26-31 loses its meaning. Its plain meaning cannot be reconciled with the theology of substitution. Under substitution the Cross is an abstract "divine arrangement" which the beneficiary merely "accepts as true." There is no conception of an escape from bondage, a purging of sin, and a cleansing of the heart involved. All that stuff is secondary as a RESPONSE to the Cross, not actually part of it.

The contrast is so very clear. Substitution teaches that the "exchange" of the Cross is "applied to an individuals account," whilst the Bible teaches that an individual shares in the death and resurrection of Christ and thus literally escapes the bondage of sin and the associated condemnation. Substitution completely removes "escaping the corruption that is in the world through lust" (2Pet 1:3-4), and in doing so, completely negates the

warning of a "fearful expectation of judgment" as a result of trampling the means by which one escaped.

Peter gave this warning...

2Pe 2:20 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.

2Pe 2:21 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.

2Pe 2:22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

Peter recognised the extreme danger of being entangled again with the pollutions of the world if one had previously escaped those pollutions through the knowledge of Jesus Christ. It would be better that such an individual never had known the way of righteousness in the first place because at least then they would not have despised a full knowledge of the truth (Heb 10:26).

In Hebrews chapter 12 we are given the example of Esau whom despised his physical birthright.

Heb 12:14 Follow peace with all men, and holiness, without which no man shall see the Lord:

Heb 12:15 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 12:16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

Heb 12:17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

Esau sold his physical birthright in favour of a fleshly meal and afterward found no place for repentance even though he sought it carefully with

tears. Think of the implications of selling a spiritual birthright in favour of sin. It is a very sobering thought and the Scripture does teach that God will not be mocked (Gal 6:7).

The reason so many people do not understand, and even avoid the Hebrews 10:26 passage, is because they do not understand salvation. They do not understand what "saved by grace through faith" actually means. Under substitution, Hebrews 10:26 must be redefined to mean something other than what it plainly states, which is why I have **NEVER** encountered an individual under substitution who teaches it correctly. I have **NEVER** encountered an individual under substitution who actually believed what the text plainly states. That alone demonstrates how deadly the teaching of substitution really is, it turns the grace of God into a license that can be despised.

The author of Hebrews 10:26 is not stating that mercy is no longer available for an individual who willfully sins. The author is simply warning that an individual who does do this puts their soul in the greatest of danger, in that they have trampled the means by which they escaped bondage and condemnation. By trampling the means, they have defiled their conscience to a much greater extent than someone who has never repented in the first place, and due to this, a second repentance may prove impossible. With this in mind, the author of Hebrews is thus contending that those whom have come to a full knowledge of the truth, and therefore been sanctified by the blood, remain steadfast in the faith without wavering. He compels them to not forsake the assembling of themselves together, which is the means by which the Body of Christ is to encourage one another to endure and remain steadfast, lest we fall away into ruin.

Heb 10:23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

Heb 10:24 And let us consider one another to provoke unto love and to good works:

Heb 10:25 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.

When the sacrifice of Jesus is presented as a substitutionary provision there is simply no context of a purging or purification, which is the reason why willful sin is not viewed as a big deal. Willful sin is instead viewed as an "occasional shortcoming" or a "mistake" which one simply apologises for, and continues from where they left off. Such a view encompasses a total neglect for the actual condition of the heart. A pure heart does not produce willful sin, willful sin is the fruit of a defiled and wicked heart.

CONCLUSION

Isa 53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Jesus died as our example, not as our substitute. Jesus died on our behalf so that we can follow Him, die also, and then be raised up with Him unto righteousness. We must "hear and do" and follow Him.

No provisional substitution was made by Jesus death on the Cross. Jesus death on the Cross established the New Covenant (Heb 9:14-18) and brought both Jew and Gentile together (Eph 2:11-22) whereby we can all find union together with each other and God, a holy habitation united by the Spirit of Jesus Christ (Eph 2:22).

God manifested to us through Jesus Christ so that He could identify with us (Heb 4:15-16), and so that we could identify with God through His death, burial and resurrection in that we die to sin and live unto righteousness through Him, abiding in the Spirit of the life that is in Jesus Christ (Rom 8:2). We also have the hope of eternal life through the resurrection of Jesus (1Cor 15:1-4, 21). We thus unite with Jesus Christ as was His prayer.

Joh 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word;

Joh 17:21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

Joh 17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

Joh 17:23 I in them, and 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.

The Mystery of Godliness is manifest to us when we join into His body. He in us and we in Him, Christ in us the hope of glory.

Col 1:25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

Col 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

Col 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

If there wasn't a Body to enter into how would we be acceptable to God? We are guilty of sin. When we die with Christ, we enter into His Body through being raised up with Him by the Holy Spirit whereby our past life is done away with. When we sinned we sold our birthright just like Esau. There was nothing we could do to get it back because we are guilty and cannot change that. Yet through Jesus Christ we have the opportunity for redemption because Jesus did not forfeit His birthright via sinning. Jesus pleased the Father and obtained an inheritance that we may partake of (Eph 1:11, Col 1:12), and we are given an earnest or pledge towards this inheritance (Eph 1:13-14, 4:13) that we may hold steadfast to the end for the "hope" of eternal life (Tit 3:7). What an opportunity! The opportunity to serve righteousness and be at peace with God.

God reconciled the world unto Himself through Jesus Christ. Jesus Christ established the New Covenant, the Ministry of Reconciliation, the MEANS by which we find true peace with God. In other words, the door is open, the Mercy Seat is available.

2Co 5:18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

*2Co 5:19 To wit, that **God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.***

Sinners have the opportunity to "be reconciled" through the dynamic of "grace through faith" whereby we become one with Christ.

*2Co 5:20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.
2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

Joh 17:23 I in them, and 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.

God was in Christ, reconciling the world unto himself - I in them, and thou in me, that they may be made perfect in one

Thank you for reading.

Joh 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

“One In Us” - It Is The Gift Of God

APPENDIX 1

PARTICULAR PROBLEMS PERTAINING TO PENAL SUBSTITUTION

Point 1.

Penal Substitution is a doctrine which was birthed out of the Protestant Reformation when certain Reformers added a Judicial Aspect to the Anselmian Satisfaction Model of the Atonement.

Point 2.

The Bible does not teach anywhere that:

- Jesus died in our place.
- Jesus was our substitute on the cross.
- Jesus bore the penalty for sin on the cross.
- Jesus paid the price for sin.

Point 3.

If Jesus literally bore the penalty due the sinner and thus satisfied the wrath of God, then it would clearly mean that the atonement is limited if anyone were to be lost. If Jesus was truly bearing the sins of the entire world, in a substitutionary sense, then the whole world would have to be saved because the sin debt for every individual would have been paid for in full, and therefore could not be deemed due a second time. Penal Substitution therefore forces one to be a universalist or deny that Jesus Christ died for every human being. Now it is true that there are many penal proponents who argue in favour of a universal availability yet not universal application, but the fundamental basis of "wrath substitution" necessitates the the "penalty" is either "paid in full" or it is not, if it has been paid in full then it cannot be deemed due again.

Point 4.

The logical outcome of Penal Substitution is that because salvation is purely forensic then unconditional eternal security (OSAS) must also be

true. If the "penalty due" is truly "paid in full" then it cannot be demanded a second time, lest double jeopardy occur. This is why it is commonly taught that Jesus paid the penalty for all sin, "past, present, and future."

Point 5.

Penal Substitution completely negates the release from the bondage of sin. Under Penal Substitution salvation is merely "being set free from condemnation" as opposed to "being set free from condemnation and bondage." Therefore it is offensive to the Penal Substitution model to require that one "go and sin no more" for that would be a direct attack upon the "price being paid in full." In other words, the "price being paid in full" is not sufficient if other requirements are added.

Point 6.

Penal Substitution logically denies the forgiveness of sins. A debt "paid for" is not a "debt forgiven."

Point 7.

If the sins of all men were literally transferred to the account of Jesus (if He literally bore the guilt) then He would not have been without spot. The Bible clearly teaches that Jesus offered Himself without spot to God (Heb 9:14).

Point 8.

Jesus could not have been a substitute for physical death due to the fact that it is appointed for all man once to die (Heb 9:27).

Point 9.

Jesus could not have been a substitute for spiritual death. If Jesus bore the full wrath of God for sin then Jesus would have to be presently in hell, separated from God in outer darkness, where there is weeping and gnashing of teeth, the end of which is to eventually be cast into the Lake of Fire. The Bible teaches that the Father was never going to leave Him (Joh 16:32).

APPENDIX 2

PARTICULAR PROBLEMS PERTAINING TO MORAL GOVERNMENT

Point 1.

Moral Government is a doctrine that was birthed out of the Protestant Reformation as a development of Anselm's Satisfaction model.

Point 2.

The Bible does not teach anywhere that:

- Jesus died as a substitute for the punishment.
- Forgiveness requires a governmental substitute for the remitted penalty.

Point 3.

If Jesus dying as a "substitute for the punishment" serves to counterbalance the "forgiveness of sins" by "upholding God's law" then the substitute most certainly cannot be used a second time without undermining its purpose for existing in the first place. Thus a proponent of Moral Government cannot logically contend for any kind of a second repentance (Rev 2:5) lest they undermining their entire framework where the substitute becomes a license to sin.

Note:- Heb 6:6 certainly warns against the extreme danger of apostasy because it treats the offering of Jesus Christ and the grace of God with utter contempt thus putting it to an open shame. Such an action defiles the conscience in a very extreme manner. The warning to Ephesus in Rev 2:5 cannot be in the context of a total abandonment of the faith like Heb 6:6 for a second repentance is clearly implied, not to mention that they still have a form of religion (Rev 2:2-3) Thus mercy is always available from God, the real issue is whether an individual can be brought through godly sorrow a second time, and that is an issue between particular individuals and God. As for defining those whom find themselves in the Heb 6:6 situation, it is not up to me or anyone to decide. We ought all simply recognize that God

is not mocked (Gal 6:7) and it is very dangerous to treat God's mercy as something cheap.

Point 4.

The motivating factor for obedience is merely "moral influence" as opposed to a repentance proven by deeds (Act 26:20) and a purging of the conscience of dead works (Heb 9:14). This is due to the Cross being viewed as an abstraction which is "trusted in" as opposed to the Cross being "partaken in."

APPENDIX 3

PROOF TEXTS USED BY PROPONENTS OF ORIGINAL SIN

1. Psa 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

This verse is often presented in the context that David was "born with iniquity in him," yet the text does not say this. It simply says David was "shapen in iniquity" and "in sin did my mother conceive me." Babies are "born in a hospital," a hospital is not "born in babies."

2. Rom 5:12 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:

This verse is generally presented by proponents of Original Sin as teaching that all "physically die" because all sin. With babies physically dying then the implication is that they are sinners from birth.

The death being spoken here is clearly spiritual death and not physical death. Paul refers to a "death due to sin" two chapters later in Romans 7...

Rom 7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

*Rom 7:9 For I was alive without the law once: but when the commandment came, **sin revived, and I died.***

Rom 7:10 And the commandment, which was ordained to life, I found to be unto death.

*Rom 7:11 For sin, taking occasion by the commandment, deceived me, and by it **slew me.***

Sin was brought to life to Paul through the knowledge of right doing via the means of a commandment.

*Rom 7:7 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.***

The death spoken of here only occurs when the commandment is violated. An infant does not know lust until they are taught restraint through a commandment. Sin cannot be brought to life until such a time when the capability to reason has developed. It is only then that a conscious act of the will to rebel against righteousness can occur. An individual can only "sin unto death" by refusing to "obey unto righteousness."

*Rom 6:16 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?***

This is why James connects "yielding to temptation" to "death being birthed by sin."

Jas 1:12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Jas 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

Jas 1:14 But every man is tempted, when he is drawn away of his own lust, and enticed.

Jas 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Eternal life is obtained through the trial of enduring temptation, not submitting to temptation.

Rom 2:6 Who will render to every man according to his deeds:

Rom 2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

Rom 2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

Romans 5:12 in its proper context is simply speaking of Adam being the individual who first brought sin into the world by walking in opposition

to the clear instruction of God. Through doing this Adam spiritually died to the "life of God" and so has everyone else whom has likewise walked in Adam's footsteps. Death passed upon all men because all have likewise sinned.

3. Rom 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

This verse is often used to prove that the disobedience of Adam automatically made all his descendants sinners. Paul is simply speaking "by way of example" as opposed to any kind of inherited malady. Many shall be made righteous through the pattern set forth by Jesus Christ in the same way that many were made sinners by the pattern set forth by Adam.

4. Eph 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

This verse is used to contend that all are "born naturally sinful." The Greek word rendered in English as "nature" is "phusis," and it implies a "growth in disposition" as opposed to a "birth disposition.

nature - phusis – G5449 [Strong's]

From G5453; growth (by germination or expansion), that is, (by implication) natural production (lineal descent); by extension a genus or sort; figuratively native disposition, constitution or usage: - ([man-]) kind, nature ([-al]).

The same word is used in Romans chapter 2 in referring to righteous conduct...

Rom 2:14 For when the Gentiles, which have not the law, do by nature [phusis – G5449] the things contained in the law, these, having not the law, are a law unto themselves:

Rom 2:15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

The natural disposition of an individual towards vice and virtue is something that develops through long practiced habit. Those whom give themselves over to the indulgence of the flesh are "by nature children of wrath" (Eph 2:3) whilst those whom "do by nature" righteousness are the children of God. No "sinful birth nature" is implied.

5. Ecc 7:20 For there is not a just man upon earth, that doeth good, and sinneth not.

This verse is used to contend that, due to all mankind being inbred with a "sinful nature," the sin can never stop. The context of that verse though is nothing of the sort. Solomon is contending that people ought not think more of themselves than they ought, and thus end up being destroyed by haughtiness.

We ought recognise that it is God that sorts out the disparities and injustices that we may observe in this world, not everything is at appears on the surface, a lesson we can learn from Job. We ought not be righteous over much, nor be overwise (Ecc 7:16), in the sense that we become proud and unteachable, a state that leads to destruction for that kind of attitude is one of having departed from God (Psa 138:6).

Solomon is not teaching that everyone is wicked and evil.

Ecc 7:13 Consider the work of God: for who can make that straight, which he hath made crooked?

Ecc 7:14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

Ecc 7:15 All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness.

Ecc 7:16 Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself?

Ecc 7:17 Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?

Ecc 7:18 It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

Ecc 7:19 Wisdom strengtheneth the wise more than ten mighty men which are in the city.

Ecc 7:20 For there is not a just man upon earth, that doeth good, and sinneth not.

The Hebrew word rendered in English as "sinneth" is...

sinneth - *chaṭāʾ* - H2398 [Strong's]

A primitive root; properly **to miss**; hence (figuratively and generally) to sin; by inference to forfeit, lack, expiate, repent, (causatively) lead astray, condemn: - bear the blame, cleanse, commit [sin], by fault, harm he hath done, loss, miss, (make) offend (-er), offer for sin, purge, purify (self), make reconciliation, (cause, make) sin (-ful, -ness), trespassive

To "miss" can refer to both sins of ignorance and presumptuous sin.

*Num 15:28 And the priest shall make an atonement for the soul that **sinneth [chaṭāʾ - H2398]** ignorantly, when he **sinneth [chaṭāʾ - H2398]** by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.*

*Num 15:29 Ye shall have one law for him that **sinneth [chaṭāʾ - H2398]** **through ignorance**, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.*

*Num 15:30 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.*

Num 15:31 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.

With no human being having the full wisdom and knowledge of God, it is inevitable that every human being needs correction at times. Yet this being true by no means implies that every individual is engaged in wickedness and rebellion to God in some manner. Ignorance does not equate wickedness or rebellion to God.

6. Psa 58:3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

This verse is used to contend that babies are born wicked. The language being used is simply that if hyperbole here, an exaggerated language used to give a sense of vividness to the idea that humanity goes astray from God at an early age. Babies can neither speak nor reason the concepts of "truth and deception" when they are born and thus an infant can certainly not "speak lies."

David is speaking of unrighteous people whom abandoned God early on, and then compares them to the righteous who will rejoice when God brings all things to judgment.

Psa 58:1 To the chief Musician, Altaschith, Michtam of David. Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

Psa 58:2 Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.

Psa 58:3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

Psa 58:4 Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear;

Psa 58:5 Which will not hearken to the voice of charmers, charming never so wisely.

Psa 58:6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

Psa 58:7 Let them melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces.

Psa 58:8 As a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun.

Psa 58:9 Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath.

Psa 58:10 The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.

Psa 58:11 So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.

7. 1Jn 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

This verse is used to teach that every individual has indwelling sin. John, though, is simply speaking in the context of a genuine repentance experience being inclusive of a confession of prior sin. John states that the "walk" of a Christian must match the "profession" of the Christian in that they "walk in the light as He is in the light," and that if they say that they "have no sin" (to their account) then the truth is not in them. Forgiveness is granted upon the condition of a true confession (true heart – Heb 10:22) which is inclusive of an ongoing "walk in the light" (1Jn 1:7).

1Jn 1:5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

1Jn 1:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

1Jn 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

1Jn 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1Jn 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1Jn 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.

The same sentiment is expressed in Proverbs 28:13...

Pro 28:13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

8. Isa 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

This verse is commonly used as evidence that an individual can never be truly righteous before God and due to this a "substitute righteousness" becomes necessary.

Isaiah is simply identifying himself as part of the nation of Israel and is speaking in a general sense of a people who were in a slumber because they could not perceive that what they thought was righteousness was actually filthy rags before God.

Isa 29:10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

Isa 29:11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

Isa 29:12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

Isa 29:13 Wherefore 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:

Paul addressed the same issue...

Rom 10:3 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.

Jesus addressed the same problem...

Mat 23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

Mat 23:28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Isaiah was bringing recognition to the fact that God is the potter and that we are the work of His hand, true righteousness can only manifest through submission to God (obedience unto righteousness – Rom 6:16), and not through outward religious works.

Isa 64:5 Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

Isa 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Isa 64:7 And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

*Isa 64:8 But now, **O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.***

9. Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

Many claim that every individual has a deceitful and desperately wicked heart due to inheriting wickedness from Adam. Yet Jeremiah is making no such claim. He is speaking of the hearts of those whom, having departed from the Lord, trust in themselves. It is those people whom are so deceived by their heart, so deceived that “who could even know the extent?” Yet blessed is the man who trusts in the Lord and partakes of the living water that God provides.

Jer 17:5 Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

Jer 17:6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

Jer 17:7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is.

Jer 17:8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf

shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

Jer 17:10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

God examines the heart and knows the true motive, and therefore will judge every man according to his true ways (Jer 17:10). It is those with a "good and honest" heart whom hear and keep the word (Luk 8:15), those of a "deceitful and wicked heart" do not (Luk 12:47).

10. Psa 14:3 They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

David is speaking of the "fool" that has said in their heart that "there is no God." It is they who are all gone aside and become filthy, it is they of whom none do good, no, not one.

Psa 14:1 To the chief Musician, A Psalm of David. The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

11. Gen 8:21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

Many quote "for the imagination of man's heart is evil from his youth" as evidence for being "born a sinner." The word rendered in the English as 'youth' is "נַעֲרָה", the root of which is a reference to the transitional period between infancy and adolescence. The context being that people are easily led astray by temptation (evil desires) from a very early age, not that they are "born wicked."

נַעֲרָה נַעֲרָה נַעֲרָה – H5271 [Strong's]

Properly passive participle from H5288 as denominative; (only in plural collectively or emphatically) youth, the state (juvenility) or the persons (young people): - childhood, youth.

nah'-ar – H5288 [Strong's]

From H5287; (concretely) a boy (as active), from the age of infancy to adolescence; by implication a servant; also (by interchange of sex), a girl (of similar latitude in age): - babe, boy, child, damsel [from the margin], lad, servant, young (man).

Judaism teaches the concepts of "yetzer hara" (יצר הרע) and "yetzer ha-tov" (יצר הטוב). Yetzer hara is a reference to the "evil inclination," or in other words, the "lusts of the flesh." Whilst yetzer ha-tov is a reference to the "moral conscience. Genesis 8:21 is speaking of the "evil inclination" in the context of "temptation" as opposed to being in the context of some kind of "birth depravity" as was taught by Augustine of Hippo. Judaism rejects the notion of Original Sin entirely. Original Sin is rooted in the dualism philosophy of the ancient Greeks.

12. Job 15:14 What is man, that he should be clean? and he which is born of a woman, that he should be righteous?

This is another verse which is quoted out of context by the proponents of Original Sin. These words are attributed to Eliphaz the Temanite (Job 15:1) who was accusing Job of sin (Job 15:5-6) for claiming that he was obedient to God (Job 15:13-14).

Job was in fact perfect and upright, a man who feared God and avoided evil.

Job 1:1 There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

Eliphaz believed that Job's calamity must have been a result of some secret sin, and therefore contended that Job ought confess in order to have his calamity alleviated. Eliphaz does not know that God is using the calamity of Job to demonstrate that Job is truly a faithful man (Job 1:8-12).

God also uses the incident to teach Job that only He sees the big picture (Job 38 – 40:2).

In Job 42:7-8 we read that the words of Eliphaz were folly and not correct. Thus it is foolish to use the words of Eliphaz as a proof text for Original Sin.

*Job 42:7 And it was so, that after the LORD had spoken these words unto Job, **the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath.***

Job 42:8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

13. Rom 7:14 For we know that the law is spiritual: but I am carnal, sold under sin.

Rom 7:15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

Rom 7:16 If then I do that which I would not, I consent unto the law that it is good.

Rom 7:17 Now then it is no more I that do it, but sin that dwelleth in me.

Rom 7:18 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.

Rom 7:19 For the good that I would I do not: but the evil which I would not, that I do.

Rom 7:20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

Rom 7:21 I find then a law, that, when I would do good, evil is present with me.

Rom 7:22 For I delight in the law of God after the inward man:

Rom 7:23 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.

Rom 7:24 O wretched man that I am! who shall deliver me from the body of this death?

This passage is very often used as evidence to both prove that human beings are "born sinners" and that Christians are "carnal and sold under sin" (ie. the sin never stops).

Firstly, Paul is speaking in the present tense because he is using a grammatical device known as the "Historical Present" for the purpose of giving a vividness as to the problem of the bondage of sin. Secondly, Paul is speaking to those whom "know the law" (Rom 7:1), and is building the case as to why the law cannot deliver an individual from sin. The wretched man (Rom 7:24) is a man under conviction (Rom 7:15) whom intellectually wishes to do the right thing (Rom 7:18), yet cannot find the means to do so (Rom 7:18). This man sees an evil within himself (Rom 7:20-21) which dominates his behaviour (Rom 7:23), even though in his mind he wishes to do what is right (Rom 7:22-23). The wretched man being described needs deliverance from his body of death (Rom 7:24), or in other words, he needs to "escape the corruption that is in the world through lust (2Pet 1:3-4).

2Pe 1:3 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:

*2Pe 1:4 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.***

After writing Rom 7:14-24 Paul makes the following interesting statement...

Rom 7:25 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.

The "flesh serves the law of sin" but the "mind serves the law of God." Therefore the flesh MUST be crucified in order that one may WALK after the Spirit.

Gal 5:16 This I say then, **Walk in the Spirit, and ye shall not fulfil the lust of the flesh.**

Gal 5:17 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.

Gal 5:18 But if ye be led of the Spirit, ye are not under the law.

Gal 5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

Gal 5:20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Gal 5:21 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.

Gal 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Gal 5:23 Meekness, temperance: against such there is no law.

Gal 5:24 And **they that are Christ's have crucified the flesh with the affections and lusts.**

In Romans chapter 8, Paul continues by stating...

Rom 8:1 **There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.**

Rom 8:2 **For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.**

Rom 8:3 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 in the flesh:

Rom 8:4 That **the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.**

Romans 7:14-24 is simply the giving of a very vivid example to emphasise the necessity of the Spirit of life in Jesus Christ.

The Book of Romans needs to be considered as a whole, not pulled apart with various portions presented out of context.

Romans 6 – HOW – Death of the old man in repentance (Rom 6:6), obedience from the heart (Rom 6:17), resulting in freedom from serving sin (Rom 6:7, 18).

Romans 7 – WHY – Sin takes occasion by the law and brings condemnation (Rom 7:7-11), the law also not being able to break the bondage of sin (Rom 7:14-24).

Romans 8 – RESULT – Being spiritually minded and thus walking in the Spirit fulfills righteousness (Rom 8:4) bringing life and peace (Rom 8:6), thus the Spirit of life in Jesus Christ sets one free from the law of sin and death.

“One In Us” - It Is The Gift Of God

APPENDIX 4

OTHER ASPECTS OF THE CROSS

Whilst the Bible clearly frames the death and resurrection of Jesus Christ within the context of ransom, a ransom through which sinners can be set free from both the bondage and condemnation of sin, other aspects concerning the Cross are also important to keep in mind. These aspects aide in providing a more complete picture as to the work of Jesus Christ which was done on our behalf, and are therefore well worth looking at.

1. Recapitulation

Irenaeus wrote...

"That the Lord then was manifestly coming to His own things, and was sustaining them by means of that creation which is supported by Himself, and was making a recapitulation of that disobedience which had occurred in connection with a tree, through the obedience which was [exhibited by Himself when He hung] upon a tree, [the effects] also of that deception being done away with, by which that virgin Eve, who was already espoused to a man, was unhappily misled, — was happily announced, through means of the truth [spoken] by the angel to the Virgin Mary, who was [also espoused] to a man. For just as the former was led astray by the word of an angel, so that she fled from God when she had transgressed His word; so did the latter, by an angelic communication, receive the glad tidings that she should sustain (portaret) God, being obedient to His word. And if the former did disobey God, yet the latter was persuaded to be obedient to God, in order that the Virgin Mary might become the patroness (advocata) of the virgin Eve. And thus, as the human race fell into bondage to death by means of a virgin, so is it rescued by a virgin; virginal disobedience having been balanced in the opposite scale by virginal obedience. For in the same way the sin of the first created man (protoplasti) receives amendment by the correction of the First-begotten, and the coming of the serpent is

conquered by the harmlessness of the dove, those bonds being unloosed by which we had been fast bound to death." Irenaeus, *Against Heresies*, Book 5, Chapter 19

The sentiment of Irenaeus is basically summed up with the scriptural statement...

Gen 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

Gen 3:15 And 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.

Basically Jesus came to "recapitulate" or "redo successfully" that which Adam failed. Whilst Adam had succumbed to temptation and wrought death, Jesus would overcome temptation and bring life. Thus by an individual abiding in the means of Jesus Christ, as opposed to the means of Adam, one is unloosed from the bonds of death.

Irenaeus in speaking of the "Advent of the Word" stated...

"2. And then, again, this Word was manifested when the Word of God was made man, assimilating Himself to man, and man to Himself, so that by means of his resemblance to the Son, man might become precious to the Father. For in times long past, it was said that man was created after the image of God, but it was not [actually] shown; for the Word was as yet invisible, after whose image man was created, Wherefore also he did easily lose the similitude. **When, however, the Word of God became flesh, He confirmed both these: for He both showed forth the image truly, since He became Himself what was His image; and He re-established the similitude after a sure manner, by assimilating man to the invisible Father through means of the visible Word.**" Irenaeus, *Against Heresies*, Book 5, Chapter 16

Jesus Christ united the natures of God and human within Himself in order that all mankind might experience the same union with God through Him. Therefore it was through this aspect of "recapitulation" that man is restored to God. Recapitulation and Ransom are not at odds with one another other, they both interlock in providing the means for a redemption from all iniquity and the establishment of purity of heart. The underlying principle always being Christ in us. Irenaeus recognised that we are reconciled unto God in that "in Jesus Christ" we are "made obedient unto death" (the death of Php 2:8 made manifest in us).

"3. And not by the aforesaid things alone has the Lord manifested Himself, but [He has done this] also by means of His passion. For doing away with [the effects of] that disobedience of man which had taken place at the beginning by the occasion of a tree, "He became obedient unto death, even the death of the cross;" (Phi_2:8) rectifying that disobedience which had occurred by reason of a tree, through that obedience which was [wrought out] upon the tree [of the cross]. Now He would not have come to do away, by means of that same [image], the disobedience which had been incurred towards our Maker if He proclaimed another Father. But inasmuch as it was by these things that we disobeyed God, and did not give credit to His word, so was it also by these same that He brought in obedience and consent as respects His Word; by which things He clearly shows forth God Himself, whom indeed we had offended in the first Adam, when he did not perform His commandment. **In the second Adam, however, we are reconciled, being made obedient even unto death.** For we were debtors to none other but to Him whose commandment we had transgressed at the beginning." Irenaeus, *Against Heresies*, Book 5, Chapter 16

2. Christus Victor (Christ is Victorious)

*Joh 12:31 Now is the judgment of this world: **now shall the prince of this world be cast out.***

*1Jn 3:8 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.***

Christus Victor addresses the aspects that directly pertain to Christ's victory over all the different powers which humanity finds itself in a war against. Jesus defeated sickness, death, temptation and evil spirits. In doing so, Jesus put the principalities and powers to an open shame through which we may be inspired and confident in our own victory.

Col 2:15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

1Jn 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

3. Example (Moral Influence)

This aspect of the Cross is self-explanatory and is alluded to heavily throughout the pages of this book. Suffice to say that Jesus presented Himself as an example to be followed.

Joh 13:1 For I have given you an example, that ye should do as I have done to you.

Luk 9:22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

Take Up Your Cross and Follow Jesus

Luk 9:23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

Luk 9:24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

“One In Us” - It Is The Gift Of God

1Pe 4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

1Pe 4:2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

1Pe 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

1Pe 2:22 Who did no sin, neither was guile found in his mouth:

1Pe 2:23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

1Pe 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

“One In Us” - It Is The Gift Of God

ABOUT THE AUTHOR

I was born and raised in Canberra, Australia. I was raised as a Catholic but was nominal by my mid-teens, having come to believe that religion was a creation of men to abrogate a fear of death. I was essentially an agnostic by grade 10. Whilst never dismissing the concept of God, I held the view that God was simply unknowable. I also never dismissed the principle of morality as it made sense to me as being right, so even though I was worldly and rebellious, my conduct was somewhat restrained in comparison to many of my friends.

Having always been interested in mysteries throughout my childhood, I would often borrow library books on subjects like Bigfoot, the Lochness Monster and UFO's. I was also an avid reader of horror fiction by authors like Stephen King, Clive Barker, and James Herbert.

I had a strong interest in heavy metal music and after I had turned 18 I would attend live gigs as often as possible, even traveling to Sydney, Newcastle and Melbourne to see shows. I enjoyed the camaraderie of the metal scene and the camaraderie of friends whom had similar interests. Whilst never really a drinker I did often indulge in smoking marijuana and thus could have been considered a pot head.

After finishing year 12 I went to technical college for a year to study hospitality, but towards the end of that year I began a four year apprenticeship as a pastry cook. I was to work as a pastry cook full time for the next 9 years until I started my own street number painting business which proved to be quite lucrative and allowed me to travel.

It was around the age of 23 when I first accessed the internet, a relatively new phenomenon at the time. Being a naturally curious person, I would often seek out and read information on subjects considered by many as mysterious and outlandish. I became very interested in the UFO phenomena and came to believe, for a period time, that it was quite likely that aliens had been visiting planet Earth.

It was around 1997 that I came across a radio show entitled the “Hour of the Time” by a man named William Cooper. The show’s format was like that of a school lesson. A particular topic would be addressed in detail, as well as sourced and referenced with the impetus on the listener to

duplicate the research for verification. William Cooper would often scold his audience for blindly believing information without verifying it, and he spurned the spreading of rumours. The show addressed topics like occult philosophy, general philosophy, political theory, economic history and theory, mind control and propaganda, U.S. history, general history, constitutional law (USA), international law, UFO's and technology, world government, and many other subjects. The basic contention presented was that the world was being gradually transitioned towards a one world socialist government aligned with the fundamentals of occult philosophy. Occult literature clearly advocated the unification of an enlightened mankind into a utopian world order and William Cooper demonstrated how this was being achieved through international political, religious and economic organisations and treaties. His radio show was his effort awaken a slumbering public in order to prevent such an eventuality. His main premise was that this new order would be “socialist” in nature, and thus was in direct opposition to the principles of individual freedom and personal responsibility.

I found this information fascinating and developed a very strong research ethic. I would very often attend the National Library in Canberra after finishing work, and I would spend many hours digging into the archives reading up on economic and political history. I made many fascinating discoveries, in particular as it related to the history of economics and banking. I was fascinated by the political debates recorded in both the U.S. Congressional Record and the Australian Hansard which occurred during the Great Depression of the 1930's. The “Money Power” was openly spoken of and was in reference to international financiers and bankers. There was much opposition to the prevailing monetary system, both individuals and committees. This was a subject I had never been taught in school and I was initially astonished by what I was reading.

I also began to amass a library on various topics, most titles obtained through frequent visits to second hand book shops. I came to own numerous rare occult titles originally obtained from estate sales. I also collected books on many other subjects, all non-fiction.

I became fascinated with the fact that “what people believed” was the driving force behind people's actions, thus to understand the world one had to understand underlying belief.

It was Edward Bernays' book, “Propaganda” that gave me a real insight into politics. Bernays is the individual who originally coined the term “Public Relations,” and he wrote about how the propaganda methods utilised to motivate the public during World War 1 could also be effectively used in peace time to manipulate and maneuver society towards various social objectives. The concept of an ideal utopian social order ruled by an intellectual elite (ie. Plato’s philosopher kings) was a common thread alluded to in many of the writings I was exposing myself to. This utopian and manipulated order was seen as being for the overall benefit of mankind, being an alternative to chaos. Influential people like H.G. Wells, and U.S.A. President Harry Truman were favourable to such an ambition and outcome in their writings. I would also find the subject alluded to in the political and philosophical journals which were available at the National Library in Canberra.

Through all this experience, with a hunger to “know,” I had basically forsaken my old life of “metal gigs and smoking pot.” I just lost interest which also resulted in me seeing my friends less and less frequently.

One day I came across an online pamphlet critical of evolutionary theory as being a valid explanation for the development of life on Earth. The pamphlet advocated “special creation” as taught in Genesis. The pamphlet appeared to make a lot of valid points. I had never even conceived the notion that evolution could be in error, I then spent a significant period of time researching the subject by reading books, journals, and watching some videos I obtained. During this time I pressed to get my hands on anything regarding the subject. As a result of this research my belief in evolution was utterly dismantled and I became an advocate of special creation. This was in the year 1998.

This all led me to consider the Bible in a new light, a book I had never taken seriously. I would tune into various Bible teachers as well as many of the prophecy pundits whom were on the lecture circuit in the U.S.A. I would buy videos, tapes and books and became very concerned with this “one world government” being a fulfillment of “biblical prophecy.”

This, of course, further ostracised me from my friends who now thought I had gone off the deep end, my parents felt this way also I believe.

I desired a real purpose in life as opposed to just living vainly in the moment. It was difficult to relate to my old life and friends. During this

time I would often read the Bible and listen to various online sermons. In particular I enjoyed the material put forth by Paul Washer, David Eels, and another teacher named Stewart Best. It was through the influence of these three men in particular, that I came to unknowingly adopt the beliefs of the Reformation and thus became theologically a Calvinist. At the time, I did not know any theological terms like “Calvinism” or “Reformed.”

The doctrine of Total Depravity led me to believe that I had been born totally evil and depraved. In examining my own heart, I knew I was selfish which, to my mind, appeared to support that I was actually born evil.

I certainly knew that I was not right with God, but due to an adherence to the Reformed doctrines both Total Depravity and Unconditional Election, I truly believed that there was nothing I could do to affect my own salvation. I had adopted the fatalistic approach of “what will be will be.” It was the perfect excuse to remain lukewarm, wherein outwardly I had a form of godliness (ie. religion), yet inwardly I was defiled and compromised.

It was around this time (2000) that I began to take more of a political activist approach to things. I would get involved in meetings, a few protests and also the dissemination of literature pertaining to the monetary system as well as the gradual subversion of Australian sovereignty and Common Law freedoms.

In 2001 I received notice that my best childhood friend had committed suicide. This was deeply shocking for me and I vividly remember attending the funeral and listening to the priest preach him right into heaven, even though I knew my friend was sexually immoral, loved to get drunk, and also used amphetamines. It was also in 2001 that William Cooper was killed in a confrontation with local sheriff deputies on his front doorstep in Eagar, Arizona. The trifecta, that year, would be when my favourite musician growing up, Chuck Schuldiner, died of a brain tumour. These deaths caused me to seriously reflect a lot upon mortality and the vanity of worldly things, especially in the context of my own compromise.

I began to travel more, especially after having left pastry cooking and starting a street numbering business which allowed the flexibility to work when and where I wanted. I travelled up and down the Australian coast. I also travelled to meet similar minded activists with which to share my research and discuss various topics. I would often get frustrated at some of

these meetings due to many people seemingly easily believing anything that was “alternative” as opposed to doing their own verifiable research.

It was at the Inverell Forum in northern New South Wales that I was to meet Ian McLeod. Ian had a very similar research ethic to me but was a lot older. Around 2001 I moved up to his farm in Queensland where I exchanged farm labour for rent one week month and then spend the remaining three on the road engaged with my painting business.

I was working in Brisbane one day when, upon encountering an old acquaintance, that another of my childhood friends had died of a heroin overdose. Oh, the different paths we take. I could remember the three of us walking together down the street, metal music playing on a portable stereo, all thinking we were pretty cool, the friend whom had died of a heroin overdose and the other whom had committed suicide. We all used to hang out frequently together, they were my two closest friends growing up. It was sobering that I was the only one left.

The so called “freedom movement” in Australia attracted its share of idealistic con artists. These were people who would take advantage of naive yet passionate folk. There was an elderly gentleman from the town of Ipswich who was suckered by a guy (Malcolm McClure) who was peddling life-time vehicle registrations and driver licences. Of course, when eventually pulled over by the police, he was summoned to court. I attended this particular court case and watched witnessed the older gentleman lose which demonstrated to me how easy it is to get into trouble, even when one is well intentioned. I had experienced court due to smoking marijuana back on New Year’s in 1994.

Not long after the experience in Ipswich Court I found myself in the middle of a court case on water rights, an experience that taught me much. Ian McLeod had previously won a victory in the Land Court against the Queensland Department of Natural Resources and Mines pertaining to his right to irrigate upon his allodial titled land unmolested. Due to his victory in this case he received a request for help from a man named Joe Camillerri, a cane farmer up in Mackay, Queensland. Joe had foolishly acted upon some advice given at a local “freedom conference.” Having no understanding of the law himself, he had simply believed, without question, that he could do certain things without consequence. Thus he had dismantled a water meter on his farm and when the DRM officials had

come to check on it, he had also threatened them off his land. He had subsequently been charged with destruction of government property and obstruction of authorised officials.

Ian and I traveled together up to Mackay on two occasions in 2003 and 2004 to assist Joe. I was really just the driver (Ian’s wife was thankful due that he was no spring chicken) and note taker in court. Several hearings took place and finally at trial the DRM very surprisingly failed to even show up, the case was therefore dismissed. To this day I am unaware as to why they didn't show up, probably a scheduling error I would guess. It seemed like a victory at the time but unfortunately Joe would eventually commit suicide the following year in reaction to the DRM again bringing the same charges against him. By that time I would be living in the United States of America.

In witnessing these kinds of things, I had learned that it is very important to not only know what you are doing, but also to pick your battles very carefully, and also not act spontaneously upon a whim. It is one thing to stand for principle, but it is quite another to stand for principle upon a foolish cause.

In August of 2005 I visited the United States and subsequently married an American girl three months later. I then went through the immigration process and obtained Permanent Residence Status. Through this marriage I inherited a step son who was 8 years old. I would help raise him for the next 8 years of my life.

In 2007 I became involved in the Ron Paul presidential campaign as a Precinct Captain, even though I was ineligible to vote. The campaign left me despondent at, what I perceived, the ignorance of the average person. This birthed in me a certain level of arrogance and indeed my pride was set forth before my fall. I was also quite sad over the lack of morality among many of my fellow activists who would use foul language and speak immorally about women (as many guys tend to do). The issue for me was that I knew that a free society had to be a moral society, otherwise it would need a zoo keeper. By observing the blatant immorality among many freedom activists, I knew it wouldn't work, I became cynical believing that society simply “deserves what it gets.” I suppose I still hold that view but I have a lot more empathy knowing that the real war is one that is spiritual,

not carnal. People have been blinded by the prince of this world which means carnal solutions are vain in the overall scheme.

During this time I worked in water restoration and carpet cleaning. I also had begun to operate my own electronics flea market stall at a local Hispanic market on the weekends. I gained a real appreciation for other cultures through that experience due to getting to know many of the people at the market. Quite a few of the Hispanics were illegal immigrants who were doing their best to make a living by selling their wares at the flea market. Many of their wares were actually illegal, DVD and CD bootlegs.

Even though I worked a lot, money was often a struggle at home. My wife liked “nice things” whilst I was more practical minded, thus our pending priorities were very different, but I did try and keep her happy. My wife would often tell me that I needed a better job, yet I was quite comfortable where I worked so was not inclined to change, much to her ire. I would often spend my evenings in front of the computer researching, buying (sniping auctions) and selling on eBay, at times I would also play a computer game. I certainly neglected spending the time necessary with my wife. I was quite selfish in my heart.

In 2010 my wife left me to pursue a different interest and I was left stunned not knowing what to do. Up until that time I had really thought that my marriage was fairly strong. For the next few years I tried to reconcile my marriage, but it was to no avail. She would divorce me in 2013 and later go on to marry someone else.

It was during 2010 that I came across an audio recording entitled “Repentance Unto Life” by an individual named Chris Hill. In this audio, Chris contended that repentance involved a “dying to sin” in the sense that the sin had to actually stop. He spoke of a “godly sorrow” that works a real change of mind that motivates one to “crucify the flesh.” I had never even heard of such a thing, not in any church building, not in any sermon.

Chris advocated the freedom of the will and that sin was always a choice. Thus he contended that all people were responsible to God for their actions and that God did not have to offset any natural inability. This audio shook me to the core because it was the first time I had ever been confronted with the fact that I was entirely responsible for my own sin. I knew for sure that the sin had to stop and it was up to me to stop it. Previously I had accepted the idea that I was simply “born sinful” and that it was up to God to change

me. Thus, through this experience of self-reflection, I was led to a broken repentance where I forsook my previous life in a “now or never” moment.” It was life or death, purpose or vanity.

It was through Chris' message that I was able to find the ministry of a man named Michael DeSario. The ministry was called “Standing the Gap” (www.standingthegap.org). Mike was the clearest teacher, as it pertained to teaching righteousness that I had ever heard or encountered. He would unpack false doctrines at the root by comparing them to the Bible, and he would do it so clearly and convincingly. It was under the influence of Mike that I was encouraged to really dig into what the scriptures actually taught, simply to read entire books of the Bible as opposed to selected proof texts. I was also encouraged to dig into church history which I did.

The Bible really came alive to me at this time because it was so relevant. In my mind, I had long ago established that the words of Jesus were true, for it is self-evident that the principle of love works, thus if there was a God He had to be a God of what works, which is true righteousness that flows from genuine love. Yet, even with this established firmly in my thinking, when not walking with God with a clear conscience, one simply cannot truly perceive the abundant life that abounds in the written word. With a genuine experience the written word takes upon itself a whole new reality that only those whom have experienced redemption can understand.

So whilst very sad over my marriage situation, I was very excited in regards to my new found faith. I had found true peace and had much joy in my fellowship with Mike and the other brethren I had found. We would fellowship on Skype each Sunday and for many hours would discuss what we had learned during the week. We would also posit questions to each other in order to seek clarity and answers over the things we did not understand. I was unable to find local fellowship during this time but would constantly witness to friends and basically anyone I would meet, if the opportunity was right.

It was around this time that I began to meet with local pastors to discuss salvation. I soon discovered, first hand, that they all argued in favour of sin and denied purity of heart in salvation. It was quite a sobering experience when a pastor would freely admit that a child molester could be engaged in that vile sin and at the same time be in a justified state before God. Obviously something was very wrong with the underlying beliefs of these

people, people whom most often came across as very nice and moral. It was shocking. I didn't understand a whole lot at this time and still had much to learn, but my foundation was very solid, and I definitely knew that the world was under massive deception.

Unfortunately, and to my shame, I fell away from the faith. As time had gone on, my parents had begun to ask more and more questions about what was going on between my wife and me. Previously I had told them that she was just “busy” and just “needed time,” which is actually what I would tell myself despite very obvious circumstances indicating otherwise. I tried to remain as optimistic as possible throughout, but in hindsight I believe I was acting naively. Even with my optimism, my parents began to grow suspicious and would ask me questions that I was unwilling to answer because I truly wanted to reconcile my marriage, and I didn't want my parents forming a bad opinion of my wife. Therefore due to not wishing to give my parents a complete picture of what was actually going on, I played down the circumstances to my parents, effectively lying to them. This action on my part brought great discomfort to my conscience, and not wanting to continue it further I basically broke contact with my family in Australia. I would never call them, and over time they would call me less and less. They had practically lost their son. I existed but was not connected.

Being in sin I was unable to keep fellowship with the brethren and thus I pulled back and lost that family too. This was a terrifying time because I knew I was under condemnation and that I had treated the grace of God with utter contempt, exchanging my birthright for a bowl of soup just like Esau had done. Due to being in sin I grew lukewarm again, even though I would still constantly read the Bible.

My step-son moved out in the middle of 2013 to go live with his mother for the final two years of his schooling, and thus, after 8 years of sharing a house with others, I found myself completely alone. All of a sudden I had a lot more time to contemplate my life in the now silent home in which I lived. It was not long thereafter, that upon receiving notice that my youngest brother was getting married in a year, that I knew I could not continue on as I had been. What kind of witness would I be to my family, when in meeting them, I would not be able to testify of God? One cannot be a testimonial for salvation at the same time one is in disobedience.

In an amazing turn of events, due to the grace of God, I was able to find the godly sorrow that works a repentance unto salvation whereupon I was set steadfast back upon the right path. The burden upon my conscience finally lifted the moment I sat down with my parents in Australia and was able to apologise face-to-face for essentially cutting them off. It was a moment that brought a lot of relief to my soul.

I am not anyone special. I don't have any special education. I am just a hardworking and curious individual who has taken the time to seek out answers. I have been very diligent as it pertains to digging for answers and I have always been honest in self-reflection, never deceiving myself about the condition of my own heart. My journey in life has led me to write this book, a quite unexpected outcome as it began merely as an article on grace, but it just grew and grew due to wanting to make things as clear as possible for the reader.

My present focus in life is upon the salvation of the soul. No longer am I hooked into all the issues of this world or overly troubled by them. I keep my eyes upon the heavenly, that which really matters, that which lasts. I simply live clean in the righteousness of God, continually learning and doing and always moving forward, whilst at the same time advocating to others the righteousness of God that He works through us, if we'll simply submit our hearts to Him.

My hope is that this book can encourage people to examine the issues presented within, and therefore examine their own hearts to ascertain if they are truly in the faith. **The truth is very simple and it is close to us all, if we will but seek the truth with honest and good hearts. Do that and live.**

God's blessings and wellness to all.

Scott.

“Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:” 1Tim 1:5