

The New Testament Curses of God – *promises breached*

Introduction:

If God is to be known, He must first know you - [1 Cor. 8:3](#), [1 John 2:4](#)

If God is to be loved, He must first love you - [1 John 4:19](#)

If God is to be approached, He must cause it, draw you, and compel you - [John 6:44](#)

If God is to be heard, He must open your ears to hear - [John 12:37-41](#)

Our Covenant of salvation in Christ does promise to the saints a message of hope: by God's unchanging love we are changed, by God's steadfast faithfulness we are made faithful... but if salvation can be lost then God's love can be *changed* to wrath, which in turn ensures that God will be faithful to answer the cries of justice that call unto Him for our condemnation, thus by **God's faithfulness we are condemned** (2 Tim. 2:11-13). In the light of such a significant change – from **God's love** to **God's wrath** – there must be a reasoning behind it, to justify it to our conscience, why such a grave and consequential emotional turn took place in the heart of God. The first look at such a scene like this...all seems hopeless, Calvinist would think, but further study would prove that **God is faithful** beyond our comprehension [see "[What Manner of Love](#)"], which means that He will not flippantly forsake the people for whom He suffered and died, thus by *indicating fruits* and *evident witnesses* God is faithful to strive with us, and we have a need to learn what these *operations* are and how to detect them, that we might be faithful to respond to chastisement of God's faithfulness.

Christians are so helplessly and hopelessly cast upon God's love and faithfulness as the whole of our salvation, therefore for us, confusion of this sort is of the most unsettling kind. We have already addressed the unsettled feeling this doctrine *seems* to impose but not in all necessary terms. This was done at length, only in the terms of *sanctification* as it relates to *damnable* and *non-damnable sins*, specifically answering, how and in what way our sins are brought to the conscience in differing proportions with each individual saint (according to the leadership of Christ, our Sanctifier), but I desire to look at this same subject from another angle of emphasis. This same process as described in the former terms, can be viewed in other terms like: the promises of God's love and faithfulness performing the operation of salvation, in comparison with the potentials and possibilities of wrath which are, the warrants of God's wrath, or, His faithfulness to conditional justice, and the operation of condemnation as it pertains to a backsliding saint. Generally speaking, this process in these terms, is a looking at the same dilemma but from another angle, as it relates to *the promises of God* and their *breach-ability*, affecting salvation individually and corporately.

Breaches in Zion

“ye shall know My **breach of promise**” – Numbers 14:34

The foremost meditation of any Calvinist's mind is “the promises of God”, but how much is this balanced by “the broken (*breached*) promises of God”? No man should be ignorant of such a truth as “Zion's breaches”, as the Scottish Covenanters once called it. Read their solemn and words and consider the relevance of their meditations: "This is a Covenant between the LORD and us, to give up ourselves fully to Him, without reserve, soul and body, hearts and affections, to be His children and Him to be our God and Father, if it please the Holy Lord to send His gospel to the land again. And then there is their prayer, 'O LORD, give us real grace in our hearts to **mind Zion's breaches**, that is in such a low case this day, and **make us to mourn with her**, for Thou hast said, **they that mourn with her in the time of her trouble shall rejoice with her when she rejoiceth...**" (Fair Sunshine). For an exhaustive explanation of the biblical and historical events in which Covenants, promises, oaths, and words of God were breached, and furthermore, how these breaches are applicable in New Testament applications according to inspired scripture, see the following hyperlinks:

Matters of life and death → [“Weightier Matters”](#)

Matters of salvation and promised perseverance → [“A Priestly Covenant”](#)

[“A Kingly Covenant”](#)

[“The Abrahamic Covenant”](#)

[“The Davidic Covenant”](#)

The Scottish Covenanters → [The Scottish Covenanters - Mind Zion's Breaches & Mourn With Her](#)

By following the links provided above, you will find how shockingly relevant the **breach-ability** of God's promises have been in time past. After studying the chapters provided you may ask yourself the question, how is it even possible that God could **breach a promise**? My reader, it is possible because God can **change His mind**. Reading the 1st chapter of the book, *The Condensation of God*, you will see an explanation from scripture how God relates to man in two contrasting aspects, "God in the ways of God" and "God in the ways of Man". The condensation of God, or, the way in which God does condense to man, is defined by scripture in the terms, "God in the ways of Man", and this means that: by the means of a condensation God is able to change His mind and alter a thing spoken (*like a man is able to do*), and consequentially He is able to damn saints whom He formerly loved, and shockingly, God is able to do this even while His everlasting and sovereign attributes exist in their *changeless glories*. In seeking a fuller understanding of these scriptural possibilities in God, please let me plead with you! Don't reject the learning of a subject which *appears*, at first glance, to be impossible and illogical to you. I recognize that the existence of what I just affirmed is a *paradox*. I recognize that it appears to be a *contradiction* based upon our **logical capacity**, but please, let me ask you, should our theological systems be built upon the premise of "**logical consistency**" or "**biblical consistency**". I ask that you would agree with me on this point as we continue in this study: on any point that is made, all that matters is, and, all that we should ask ourselves is, does this man affirm truths which are undeniably communicated by Holy Scripture? Would you believe scriptural truth even it is *logically* beyond you, my reader? Please, follow the links provided below and study the scriptures accounted therein, and see if these things be so!

Chapter 1 → ["The Condensation of God"](#)

A Poetical Introduction: A Look at the Cross
The Sovereignty of God in Determinate Counsel
God in the Ways of God
God in the Ways of Man
 God is Omnipresent
 God is Omnipotent
 God is Omniscient

Chapter 2 → ["The Simultaneous Genuine Wills of God"](#)

Chapter 11 → ["The Righteous Judgment of God"](#)

In fulfillment of God's promises, the Lord performs the operation of salvation. As a consequence of a breach of promise, God decrees or performs the operation of damnation. In other terms: in fulfillment of God's promises, the Lord performs the covenanted blessings. As a consequence of a breach of promise, God decrees or performs the covenanted curses (or "woes"). Therefore we must understand how **breaches of promise** do correlate with **blessings** and **curses**, by biblical definition. There are damnable and non-damnable breaches, and thus there are damnable and non-damnable operations of curse, and we must understand these operations in their *differing degrees*.

An Entreaty: Do Not Be Ill-Affected by the Slander of the Corneloups

Perhaps now, my reader, having read the former chapters contained in this written plea, you are more prepared to hear that God's promises can be legally interrupted by the implementation of His angry warnings – which were, mind you, equally forewarned of in the "New Covenant" agreement. Many of my Calvinistic brethren may be able to see the argument I have heretofore laid forth, being able to acknowledge the truth of it and yet abhor the reasoning of it. Many of you have continued to read, perhaps, because you are not able to deny the clear statements of scripture which have been put in plain sight...but you are hoping for more clarity concerning it (if there is any), because the reasoning behind the doctrine is very illusive to you, making you feel vulnerable and unsound in mind. With such a sudden shift of thought on so weighty a matter, which affects the most intricate details of Christian experience, a temporary restlessness should be expected, but let not the charge of fault be laid upon the truth of inspired scripture, however repulsively unfamiliar it is to you. Should we not rather put the charge upon false doctrine which has ill-affected us against the truth? Should we not rather humble ourselves before God and request that necessary portions of heavenly wisdom do fall from above? Should we not rather glorify God and be careful to esteem Him for who He really is – the Rock of Salvation! – even though now, at the present time, we may feel unstable as waters? Should we not rather give God the glory and look up, opening wide our mouths (Ps. 81:10-16), because the storehouses of knowledge and understanding belong to Him? Should we not rather acknowledge the justice behind our confusion and say, "to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against [God]" (Dan. 9:8)?

My reader, I know how you feel. I was once there right where you are. I was a stark Calvinist, learned in all the ancient arguments who boasted any threat against the TULIP, and I felt confident that I could successfully refute them... until the Lord opened my eyes to see the things which I have sought to share with you now. And at the present time you may feel obliged to acknowledge the scriptural argument which I have laid forth (that saint can indeed “fall from grace” into a damnable state), but being so accustomed to another way of thinking, my reader, you have hardly reached the acknowledgment of this truth. With such hardness you have come to a mere acknowledgement, thus it is sure your heart is far from comprehending its practice. Please, don’t fret. One must mature in this doctrine from *mere acknowledgement* to *illumination*, having his spiritual senses exercised to discern the experiences of and identifiable fruits manifest, when under the salvific love of God – experientially speaking – or when under the damning wrath of God – experientially speaking – and this is what it would mean to comprehend this doctrine in its practice. Even the notion of this doctrine as a proposition may still be loathsome to you, but will you trust God, dear brother? Surely He can give you grace to understand His truth. I testify to you in the Name of Christ that you can go on ward from here, from where you presently stand, and when your comprehension is enlightened you will feel the truth of what is an unchangeable refuge of hope for all that believe, “The Name of the LORD is a strong tower: the righteous runneth into it, and is safe” (Prov. 18:10)!

One of the major hindrances from clarity of mind is, a lack of understanding of how this works out practically and experientially man-to-God. I know this is your greatest perplexity, my reader. One must never have “a loose hand” upon the promises of God, this is sure! But furthermore, one must understand the promises of God in their proper application. We must see what dangers accompany misapplied promises! Being instructed by biblical history it is important to note: the false prophets have always been preachers of the promises of God, only in their misapplication to a disqualified people. So now you, my reader, must consider the promises of God for our justification in Christ, *in their application*, and the means by which that glorious promise can be *justifiably breached*.

The Promise of Justification – breached

- (1) *By what sins is justification breached?*
- (2) *How fast would wrath progress into the breach of justification?*
- (3) *What observable operations would wrath progress by?*
- (4) *In the process, what degree of personal security can be maintained and how?*
- (5) *What personal assurance can be had?*

Justification in and through Christ was *promised* to all regenerated individuals, and they, long-continuing in a relationship with God on the basis of their blood-bought adoption, do experience the liberties of Almighty God as Father, nevertheless the grounds of this sacred bond can be defied; Fatherly love can increasingly progress to wrath, and in consequence, the saint’s experience of saving grace can increasingly progress into a captivity to sin. But “how”, you wonder, “does this process begin and progress”? I understand that this is reason for your great unrest: In accordance with “what sins” is justification breached; is wrath kindled? “How fast” would wrath progress into a stage of breach-ability? With “what observable operations” would wrath progress? With “what degree of personal security” then, can a man walk with God so as to maintain protection against the progressions of wrath? And with “what personal assurance” might a man confidently affirm that he is under the protective guidance of God’s love instead of God’s wrath, so that he is, the rather, most assuredly progressing into greater and greater degrees of saving grace? There was a time when I was asking such questions too. To answer such questions and the like, my reader, God opened up the New Testament scriptures by interpreting them through their Old Testament typological parallels.

Studying the New Covenant in the light of its **typological parallels** found in the Old Testament is of great help to answer such questions formerly asked. Take heart, my reader, the communion table of God’s word can satisfy every need for understanding. Let your hunger motivate you to cut the meat, remove the bones, and chew carefully...for such things do not quickly digest. That which may seem to be an unanswerable confusion, has answers, like all other pertinent truths of God’s word. My reader, it is to you that I do testify and say, even though you feel in such a way as I have described, and even though things appear utterly unreasonable and contradictory, with God’s help and your diligent study, these matters can become incredibly reasonable so much the more, far beyond your present confusion that you have. Being thus persuaded, any other doctrine would be dissatisfying and abhorrent to your taste, and ironically at this time, when you are properly enlightened on the matter, you would be all the more comforted by the promises of God than you ever were before! My reader, the firmness by which you stand in saving grace, and also the surety of your perseverance, would be all the more secured!

We, The Church of Wells, have labored in study and prayer that the answers to such questions would be opened before our eyes, that the knowledge and truth which leads to freedom might be given to us from above. In the process of study, we became very acquainted with Old Testament typologies which put to language and metaphor that which was formerly indistinguishable and unutterable in experience, and over time such typologies became “common place” terms whereby we were enabled to fellowship with one another on deeper levels. For others looking on, our conversation may appear to be a garble of metaphorical incoherency, but to us, by God’s unfathomable grace, these terms are meaningful, practical, life-altering, soul-enriching, and Christ-centering truths. They do not turn us to focus upon things which are “other than Christ”, no. We are rather turned to more singly gaze upon Christ! It is through these doctrines that we have become familiar with and sensible to our most precious Lord, for with these doctrines one acquires the means to verify an authentic relationship to Christ *as a regenerated believer* – and what could be more valuable for a fellowship of believers!?

The New Testament Curses of God

“Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.” – Lamentations 2:14

- ❖ Note: The Corneloups knew that a brief verbalization of such an idea like “The New Testament Curses of God” would easily offend people if we were framed just right and no further explanation was provided.

One such typological parallel found in the Old Testament which has propelled much admiration of our Savior is, recognizing the *New Testament realities* of **the Old Testament curses of God** (found in Deuteronomy chapters 27-28 and elsewhere). By understanding the *New Testament realities* that the *Old Testament curses* declared, and they, established in their rightful place within our hearts as the inspired writers did apply them in scripture, the word “CURSE” came to mean a lot to The Church of Wells. To us, it is not just, “the Old Testament curses of God”. We see now, ever so clearly, “The New Testament curses of God”! Ever so clearly now we are able to say, “My flesh trembleth for fear of Thee; and I am afraid of Thy judgments” (Ps. 119:120)! But to those onlookers who may casually take an ear to our conversations, or, to the Australian brothers who were taken in a root of bitterness against us, one might rashly, by their encouragement, denounce us as doctrinal madmen who are taken in the wandering of childish ignorance, but these men schemed mischief and published lies. They took an occasion to slander us on the things which they do not understand. Charity should have led the Corneloups to a godly and mature conversation, which they turned into the childishness of name-calling. Where is the slowness and carefulness that charity would inspire, before they came to such absurd and profane conclusions? The Corneloups were not concerned if they had a proper understanding of what we said. Rather, they were concerned if they had us successfully framed according to their own bitter lusts. This, my reader, is childish hatred, and sadly many others have followed their lead. They knew sure well how a brief verbalization of such an idea like “The New Testament Curses of God” would easily offend people if we were framed just right, no explanation provided. The Corneloups sought to stir up adversaries against us, and it worked...but may God look upon it and rebuke it, according to the cleanness of our hands in His sight.

In our conversation with Caleb and Samuel Corneloup, a brief reference was made regarding the Testament-to-Testament relationship of Divine curses (otherwise called Divine chastisements or Divine judgments). Alongside this brief reference we verbalized, which could be easily misunderstood, a brief explanation was made that I hoped would calm any unrighteous alarm. I said, “A curse is simply the absence of blessing”. The rationality of blessings being withheld by God is commonplace, thus I stated this foundational aspect. I hoped that after this root aspect could be agreed upon we could eventually move into its biblical implications: the absence of God’s blessing is the presence of biblical curse. This means, biblically speaking, without variation, when **a blessing** is withheld, to some degree or another, **a curse** is in operation, for the two are interlinked in their operations. I say again, I stated to the Corneloups that the curses of God are merely the absence of God’s blessing, but they showed no interest of further inquiry. They resolved to slander and scoffing instead, knowing not the things whereof they affirm.

- 1) What *hinders* the “Covenantal manifestation” of Christ, according to biblical witness?
- 2) What *substantiates* the curses of God to manifest, and linger among us?

Those things which *hinder* and *substantiate* are one and the same. All things in this category are intercessory because their performance pacifies wrath and their neglect kindles wrath. At such a time when wrath is kindled, **Covenantal promises** which usher in Christ’s manifestation are breached, and in their stead, proportionate spiritual plagues seize the people – in proportion to their sins committed. Before moving into a detailed study on exactly “*what promises*” are breached, by “*what terminology*” do we recognize the New Testament curses of God, and various intricacies related therewith, we must understand something of how and in what way a blessing or a curse is enacted, operated, and ended.

The Centrality of God and His Instruments

In the Old Testament God *blessed* and *cursed* His people depending upon how they behaved. These blessings and curses were the *actions* or *decrees* of God Almighty. By Personal *acts*, God administered His blessings. By courtroom *decrees*, God summons the instrument unto its appointed action to administer curses (2 Sam. 24:1, 1 Chron. 21:1). The blessings are *administered* by God's Person like as in hand-to-hand interactions of man-to-man; a personal administration made possible by an unfathomable condescension. The curses are *decreed*, and suddenly, demonic spirits, holy angels, heathen men, or all three are summoned to attention, made obedient, and sent forth to their ordination, because they are *the instruments* by which God will inflict retributive curses upon Israel. In other circumstances of curse infliction not by the means of any instrument (i.e. visible or invisible persons), the material universe – itself – responds to God's decree: plague to whom plague is due, famine to whom famine is due, storm to whom storm is due, etc. Whatever the case may be, whether *blessings* or *curses*, these things spring into action because of God, either by His *Personal actions* or *sovereign decrees*, thus they, either blessings or curses, do pursue, overtake, and fall upon the people of God (Duet. 28:2).

The purpose for which blessings and curses were originally sent forth can be interrupted, so that, suddenly, it can be slightly or entirely changed. For example, as it pertains to God's blessings: as the Lord walks in the midst of the camp for the purpose of personally administering the gloriousness of His blessings, suddenly, He sees an unclean thing, and being appalled by its awful presence in the camp of Israel He "turns away" from them (Deut. 23:12-14). God went forth and walked about Israel to bless, keep, protect, empower, and prosper them, but upon the marking of some sin the blessing was interrupted from its original course, and God, who walked about to administer it, turns from them and walks away!

For example, as it pertains to God's curses: as the Lord decreed it (its inflicting instrument, its afflicting force, and the boundary beyond which its destructive success cannot pass) there can be a kind of *courtroom appeal* which can, in turn, cause a **curse-interruption**, altering it from its course from which it was formerly decreed. We must be careful not to disdain the capacity by which these **appeals** are made, for, they are more complex and unpredictable than how a "USA courtroom" policy does operate. After the curse is decreed and the chastisement is in process, there are several scenarios of curse-interrupting **appeal** possible: *Firstly*, during the operation of the curse, God – Himself – cannot bear the sound of those persons who suffer under its misery, therefore He, being exceedingly moved to pity them as He watched on, then said to the angel which inflicted the curse, "It is enough: stay now thine hand" (2 Sam. 24:16). In this instance and all others like it, "the LORD repented him of the evil" because the sight and sounds of those pitiful persons did move His heart to unmerited compassion. This repentance of God shows how the curse, being interrupted, did not destroy as extensively and entirely as it was **formerly intended**, decreed, or commanded. *Secondarily*, and in differentiation from the former curse-altering appeal, God has, at sundry times and diverse places, been withstood by Spirit-filled intercessors until He repents. The former appeal was made by God because He was emotionally moved into a different decision, thus the appeal was isolated within the Person of God while standing alone, but the second appeal came from the lip of an intercessor! This situation is not isolated to God but inclusive with mankind! During *the operation of the curse* certain Spirit-filled intercessors would behold it, whether by vision, by revelation, or by the actual outpouring of the curse itself, and upon seeing it the intercessors would, by the compulsion of holy boldness, utterly withstand it, and then God, upon hearing their pleading cries which were of certain Spirit-inspired argumentation, would repent, change His mind, and thus **transact a change of sentence** according to their **appeal**. *Thirdly*, and in another example, the instrumentality of saints can exist in other forms of intercession than that of prayer. When wrath is the more infuriated, wrath-absorbing and sin-atoning ceremonies are apprehended to turn the gaze of God away from its destroying momentum. In another similar case as this third appeal, furthermore, upon instances of even more infuriated wrath, men of God succeeded to alter the full course of God's wrath by finding out the outstanding sin or sinner which is aggravating His anger, and upon finding it and judging it, usually by a merciless and shameful death of some sort, the wrath of God is stayed from the awful finish to which it was pummeling forward.

Whatever the cases have been or may be, the interruptions of blessings and curses come by the inspiration of God, but His inspiration is through differing **means of appeal**. With these things in mind, we have a need to study and discover the operations of these blessings and curses, only now, within the spiritual arena of the New Covenant. We need to be instructed of the blessings in their **purest form** in a New Covenant sense, blessings which have already been decided upon and granted, blessing which are now sent forth and abounding forward unto certain accomplishment...unless they are repented of and breached. On the contrary, we need to be instructed of the curses of God in the fullness of their retributive appointment, an appointment the New Covenant would warn us of, so that when such curses are breaking forth we will be able to detect them and know the course of their destructive potentials...unless they are repented of and wrath is pacified. Finally, after understanding the operations in their fullest potentials, we must learn how or why the blessings or curses could be interrupted from their pure and most just finish, according to the New Testament – by the repentings of God.

The legal processes of blessings and curses, and their interruption, as you can see, are not so paper-and-pen simplistic, or in other words, not so courtroom-confined to lawyers who would make an observable appeal. This is, yet again, more reasons why we must not oversimplify the *legal processes* of salvation and condemnation, for surely, these blessings and curses have everything to do with mankind's eternal destiny! The projectile longitude of these curses and blessings, and their interruption, reveals the governmental workings of present-progressive salvation like few understand! We must realize, even more than we thought, that changes are capable not just because our salvation is a Person, but there are *persons* in whom He dwells within and acts through, and also various circumstances of compulsion the Godhead will yield unto, etc. (various things made possible by God's condescension), all of which are directly relevant to the *legal processes* presently at work in salvation or condemnation, scripturally speaking, according to the New Testament.

Before going ahead into too much explanation, let us look at "The New Testament Curses of God" in correlation with "The Old Testament Curses of God", according to their biblical citations:

- 1) **Spiritual Famine or Spiritual Desertification:** God blessed the land with prosperity by sending *rain* (Lev. 26:4-5, Deut. 7:12-14, 28:3-5, 8, 11-12), and He cursed the land with famine by withholding *rain* (Duet. 28:16-18, 23-24, 33, 38-42, 48, 51). Now what, oh man, do you disbelieve that God, in His wrath, will withhold *spiritual rain* from His New Testament people? [Spiritual Famine or Spiritual Desertification \(chapter 16, section 3\)](#)

Old Testament: Amos 8:9-13 [famine], Isa. 5:6, 44:3 & Joel 2:23 [the Spirit of God is rain], Isa. 41:17-18 [pools and springs], Isa. 35:6-7, 43:19-20, 49:9-10 [streams, pools, and springs invading wilderness' of dragons], Ps. 46:4 [river], Isa. 13:20-22, 34:10-15 [deserts, the dwelling place of devils].

New Testament: Acts 2:15-21 [the Covenant beginning is an outpouring of rain, this is applied as prophesied in Joel 2:28-32, this is applied in parallel types in Ps. 68:9, 15-20, applied in Eph. 4:7-13, & recollected in 1 Cor. 1:4-8], Heb. 6:7-8 [rain is a present-continuous salvific experience recorded and interpreted in Heb. 6:4-5], John 7:38 [rivers of water invade deserts of dryness], Lk. 10:19 [devils inhabit deserts], Heb. 6:8 [men can become desert-lands of thorns and briars, which is an inviting habitation for devils, see Jn. 13:27], James 5:14-20 [rain-releasing effects can be wrought by effectual prayers of New Testament intercessors, and here, in James 5:17-20, the rain restores the fruitfulness of NT Israelites who were caught in rain-less days, and upon the release of rain the erring brethren, fruitless and inhibited because of a personal spiritual famine, are restored from their "err from the truth", thus fruitfulness springs forth from their decertified souls; a desert wasteland experiences restoration!].

Terrifying Conclusion: "Nevertheless in those days, saith the LORD, I will not make a full end with you. And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these things unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours. Declare this in the house of Jacob, and publish it in Judah, saying, Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, **Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.** Your iniquities have **turned away these things**, and your sins have **withholden good things from you.**" – Jer. 5:18-25

- 2) **Stripped of Power & Success at War:** God blessed the people by giving them unconquerable armies and impregnable fortifications (Lev. 26:6-8, Deut. 28:6-7), and He cursed the people by disarming them of their battle-skills ("The battle is the LORD'S"), and contra-wise He blessed their enemies so that, when they attacked Israel at God's beckoning, Israelite fortifications were breached and their defenses overthrown (Deut. 11:22-25, 28:25-26, 49-50, 52, 32:30). Now what, oh man, do you disbelieve that God, in His wrath, would leave His New Testament people so that they, being rendered defenseless at God's absence, are conquered by their enemies who seek their life? (For a detailed address of this biblical reality see [Life – City & Nation \(chapter 11, section 4\)](#) & [Personification & Anthropomorphism \(chapter 12, section 1\)](#)).

Old Testament: 1 Sam. 17:47, Jer. 17:5, & Ps. 31:20, 62:5 [the battle is the Lord's], Ps. 119:114 [hiding place and shield], Ps. 61:3 [shelter and strong tower], Ps. 18:1, 10 [fortress, buckler, and high tower], Ps. 127:1 [watchmen], Hos. 9:12, Ezek. 21:5, Ps. 17:13-14 [the Lord joining the opposing army which fights against Israel]

New Testament: 1 Pet. 2:11 [war against the soul], Rom. 7:23 [warring], James 4:1 [wars], 1 Tim. 1:18 [warfare], 2 Cor. 6:7 [armor], 2 Cor. 10:3-6 [war, weapons, & strongholds], Rom. 13:12, 1 Thess. 5:8, Eph. 6:10-19, & Rev. 12:11 [armor, weapons, wrestling, & the secret of victory], 1 Cor. 9:26, 1 Tim. 6:12, & 2 Tim. 4:7-8 [the fight is for eternal life], 1 Pet. 4:1 [soldier-like readiness to suffer], 1 Cor. 15:32 [fighting beasts], 2 Tim. 2:3-4 [a soldier-like lifestyle].

Terrifying Conclusion: God has delivered His Old Testament people over to tribute, captivity, and annihilation, and is there no New Testament servitude and captivity to avoid (2 Tim. 2:26, Gal. 3:1, 5:1, 7-8), no war to fight in, no battle to win, or no overthrowing annihilation to escape (Rev. 13:17, Rom. 8:13, Eph. 6:12, 1 Jn. 5:4-5, Rev. 2:7, 11, 17, 26, 3:5, 12, 21, 21:7)? What? Do you disbelieve that God, in His wrath, will raise up devils to rob us of our weapons of righteousness, inundate us until we remain without skill or success to win the battle, making us tributaries to worldly wisdom (1 Cor. 3:18 [being deceived to think worldly wisdom is true wisdom], 1 Cor. 4:8-10 [being deceived to oppose apostolic doctrines and ways, i.e. normal & scriptural Christianity], James 3:15 [being deceived to fellowship with and walk in devilish wisdom instead of God's wisdom], James 1:26-27 [being deceived so that our religion is vain])? If we do not recognize the war, learn the skill to fight the battle, reckon the eternal consequence of success or loss, discern the identifiable conditions of temporary defeat, and discover the means to restore success, surely my brethren, we will perish! We must be of the number that "waxed valiant in fight, turned to flight the armies of aliens" (Heb. 11:34)! Behold it, oh man, your longstanding foes upon the battlefield! The battle rages, oh man, and the cries of your fallen comrades do sound from the carnage of dead men! "He that hath an ear let him hear what the Spirit saith unto the Churches" (Rev. 2:11)! Oh my brethren, "thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment" (Lam. 2:14)! How, you ask? By misapplying promises to the people of God when, at present, they are disqualified from their performance (see [Life – City & Nation \(chapter 11, section 4\)](#)).

- 3) **Bodily Sickness:** God blessed the people by giving them impeccable physical health (but the promises which enabled the prosperity of health were subject to God's sovereign appointment in each individual's life), and God cursed the people with body-destroying sicknesses, diseases, and plagues. Now what, oh man, do you disbelieve that God, in His wrath, will afflict His New Testament people by a Body-destroying spiritual disease?

Old Testament: Exodus 15:26, Deut. 7:15, Ps. 103:3, & Deut. 28:21-22, 27, 35 [the blessing of impeccable physical health and the curse of body-tormenting physical sickness], Isaiah 1:5-6 [*incurable spiritual disease* which incites castaway wrath from God], see the chapter, [The Righteous Judgment of God \(chapter 11, section 4, see subject title "wound for wound"\)](#), for a detailed study on *bodily wounds* in their physical and spiritual typological aspects.

New Testament: James 5:14-15 [the blessings and promises available for physical health], Mark 2:17 [salvific-healing for sinners who are spiritually sick, therefore the righteous are, through salvation, already healed, and there are promises for continued healing], 1 Pet. 2:24 [impeccable spiritual health: Christ's wounds merit our present-continuous healing], 2 Tim. 2:17 [sin threatens spiritual health: evil words, false doctrines, hypocritical and sinful behaviors are viewed as contagious spiritual diseases], Matthew 18:8-9 [those who are spiritually healthy can become spiritually diseased, which means saints can become sinners, and at such a time only one operation is available to stop the spreading of the incurable disease; amputation from the Body], Rom. 12:4-5 & 1 Cor. 12:12-13 [the regenerate are one Body in Christ; His Body], Col. 2:19 & Eph. 4:15-16 [our present-continuous health is determined by how much we abide in and are nourished by Christ in one another, personally, and Christ through one another, corporately - this is comparable to the principles of life and health seen in John 15:1-7 & Eph. 5:29], 2 Pet. 1:4, 2:18-22 [dead men (like those who Jude calls the "twice dead") are diseased men, spewing out "corruption" and "pollution" which defiles and infects the living saints, drawing them to their death], Jude 12 & 2 Pet. 2:13 [the presence of non-excommunicated, backslidden men is hazardous and potentially fatal to the Body of Christ; like ceremonial "blemishes" of utter disqualification (Eph. 5:27); like health-destroying leprous "spots" making the Bride the living dead (Num. 12:12)].

Terrifying Conclusion: Matthew 18:8-9 is not a word directed to individual Christians, as some may assume. It is not intended to teach us how we should treat our *actual bodies* when we feel endangered by sin. Though there are spiritual principles which may be gleaned from this approach to the text, this was not the meaning for which Christ spoke it. I acknowledge the spiritual insights of this view. I am edified to consider what true repentance from sin *looks like* and *feels like*. It is true, when one truly repents there is a relentless effort which forces the cutting off of sin, a consciousness of eternal judgment which drives the man to pay any cost, but Christ did not speak this as a demonstration of personal sacrifice for individual Christians. No, this was spoken to address the Body of Christ as a

whole. The emphasis is not on any personal cost to our physical bodies, as if we would cut off an actual member of our body to escape sin. The emphasis is directed to a corporate cost to our Spiritual Body, *the Church*, when we have to cut off a member of the Body of Christ from the Church (i.e. excommunication). When reading Matthew 18:8-9 standing alone, this interpretation is not apparent, but when reading these verses in context with verses 1-20, the message is very clear. The chapter, as a whole, is an address to the corporate Church. In it are repeated instructions on what to do when the saints of the true Church fall into a damnable offence. My reader, look upon verses 1-20 before we continue:

“At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and **become as little children**, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself **as this little child**, the same is greatest in the kingdom of heaven. And whoso shall receive **one such little child in my name receiveth Me**. But whoso shall *offend one of these little ones which believe in me*, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto *the world* because of *offences*! for it must needs be that *offences* come; but woe to **that man by whom the offence cometh**! Wherefore if thy hand or thy foot *offend thee*, **cut them off, and cast them from thee**: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye *offend thee*, **pluck it out, and cast it from thee**: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye **despise not one of these little ones**; for I say unto you, That in heaven **their angels** do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that **one of these little ones** should perish. Moreover if **thy brother** shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast **gained thy brother**. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto **the church**: but if he neglect to hear **the church**, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.” – Matthew 18:1-20

The chapter is an address to true believers in Christ (here called “little children”, “little child”, and “little ones”). Christ uses an actual “little child”, set in their midst, as a demonstration of the childlike humility which saved men have toward their newfound Parent – God Almighty. As the teaching develops it is made clear, the “little ones” are those which, Christ says, “believe in Me”. By saving faith, these “little ones” are regenerated and indwelt by Christ, therefore anyone who receives “one such little child *in My Name*”, Christ said, the same man “*receiveth Me*”. The believer, here called “one such little child”, is united with the living Christ in so sacred a union that, **to reject the “little child” is to reject Christ!** This union is depicted well in the following analogy that Christ speaks. This “little child” is a part of the Body of Christ, therefore whatever is done to the child is done to Christ Himself (see Matt. 18:8-9). After introducing the hallowed union that Christ has with true believers, He forewarns us, when you offend one of these believers, causing them to fall into damnable sin, “it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea”. When saints are overcome by the world (Jas. 4:4) and intoxicated by “earthly” wisdom (Jas. 3:15), they engage in spiritual “wars and fightings among” the saints (Jas. 4:1). “But if ye bite and devour one another, take heed that ye be not consumed one of another”, Paul warns (Gal. 5:15). James and Paul spoke in agreement with Christ when He said, “WOE unto the world because of offences...woe to that man by whom the offences cometh!” This means that when one saint is offended, and in turn this saint – who is overcome by the world – is used to cause other saints to offend, so it happens in the NT according to the old Deuteronomic warning where suddenly, because of the offence of one, many are being offended, or in other words, “lest any root of bitterness springing up trouble you, and thereby **many be defiled**” (Deut. 29:18, Heb. 12:15).

To prevent this danger – the spread of offences throughout the body of Christ – the Lord said “WHEREFORE”: “**Wherefore** if thy hand or thy foot *offend thee*, **cut them off, and cast them from thee**: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye

offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.” Christ gives further caution so that, in the process of preventing Church-wide leavening into malice, wickedness, bitterness, and insincerity – be careful! – don’t make a mistake, don’t cut people off from the body of Christ through ungodly despite, let it be done only through sincere love. Speaking on this wise, Christ said, “Take heed that ye **despise not one of these little ones**; for I say unto you, That in heaven **their angels** do always behold the face of my Father which is in heaven.” The Lord teaches us not to cut them off from the Body of Christ *through despite*, yes, but the main emphasis is, after these regenerate men who have turned into offenders are cut off (so as to save the Body from the leaven of their sin spreading and destroying all), we should remember that God does not want any one of these cut off brethren to perish even though they are currently backslidden, gone astray, and cut off from the Church (2 Cor. 2:8-9).

The Lord teaches that He wants us to “save that which was lost” by neglecting the righteous (as the Lord leads), He wants us to seek “that which is gone astray” (Matt. 18:11-12)...and if such a one is found and restored again to the Shepherds fold, which is the body of Christ, my reader - there is great rejoicing in heaven! “Even so”, Christ says, in the light of all these things, “it is not the will of your Father which is in heaven, that one of these little ones should perish” (Matt. 18:14)...therefore let all cutting off, plucking out, and casting away excommunications take their proper course (see Matthew 18:15-17). Anyone who follows this Divinely authored formula for excommunication, as seen in Matthew 18:15-17, can be sure it is done in Christ’s Name. The Lord promises that, by following this formula (see Matt. 18:15-17), when the Church is thus gathered in an effort to deal with the rebellious brothers – Christ will be there in the assembly – and with Him are veritable, sure, and wondrous promises: “Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My Name, there am I in the midst of them” (Matt. 18:18-20). You see, my reader, Christ’s Divine-union with believers is spoken of in verse 5, verses 8-9, and verses 18-20, and this is His Bodily response to an individual member’s rebellion. Did not the writer of Hebrews warn us about how members of the Body of Christ can be “turned out of the way”? The Lord Jesus desires that, when the members of His Body are defective – when “the hands” “hang down”, the “knees” are “feeble”, and the “feet” are “lame” – Christ says, “let [them] rather be healed” instead of amputated from the Body (Heb. 12:12-15)! Thus let us follow the precautionary measures for healing as seen in Matthew 18:15-17, Galatians 6:1, Jude 1:22-23, James 5:19-20, and 2 Timothy 2:24-26. In the process, brother, stay “**with them** that call on the Lord out of a pure heart” (see 2 Tim. 2:19-23), don’t be ignorant of Satan’s devices. Oh, how many perish for lack of knowledge? For lack of obedience to the doctrines of separation (2 Tim. 3:5, 1 Tim. 6:3-5, Romans 16:17-18)!? In such a dilemma as this, sadly, most Christians don’t know what to do! Most Christians are oblivious to *the danger* of backsliders who *continue in the Church!* Most Christians are ignorant of the Spiritual Biology of the Body of Christ! God laments today, yet again, “My people are destroyed for lack of knowledge” (Hos. 4:6)! Yes, members of Christ are destroyed for lack of knowledge! Yes, local Churches – “Bodies of Christ” – are destroyed for lack of knowledge! And most Christians misinterpret Matthew 18:8-9 because they are ignorant of the *doctrinal rules* and warnings which are repeatedly given to the Body of Christ all throughout the scripture – stating clearly that – we, the Body of Christ, are in danger of hellfire if we continue in *unholy-union* with of one body-part of Christ that is fallen, backslidden, and offended!

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

Like veins the heart, so is every body part, they all share in a single source of life. This life flows within, among, and through them all, “for in Him we live, and move, and have our being” (Acts 17:28). With such an interconnected livelihood, let us reckon the implications: When one member of Christ is bitten by the Serpent’s infernal bite, it becomes a poisoned part...and if the livelihood of Spiritual communion with this body-part continues as before, those sacred and life-giving connections will become the transport for Satan’s fiery venom. That which was injected into the

dying member will, when drawn into the heart, violently overcome the whole Spiritual Man. The outlets which communicated *holy* life-blood to the body, now poisoned, carry death to every member! Poison is to the body like leaven to the lump, the whole body is killed. When at one time “the unity of the faith” made manifest the perfection of God’s glory – a Christ-filled “Perfect Man” (Eph. 4:13) – on the contrary here, through inordinate unity, alas, the body of Christ is a discolored, hardly conscious, dying Man! The Man is poisoned into bodily distress, yes, because of the unholy union it has with a poisoned member - thus the Church is fighting for its very life! My reader, has the Lamp of your local Church gone out? Has Christ, the eternal High Priest, removed the Candlestick out of its place? Do you live in such a time when, alas, “the Lamp of God went out in the Temple of the LORD” (1 Sam. 3:3)?

- 4) **Earth-Swallowing Death:** Do you remember when “the earth opened her mouth and swallowed [men] up, with all that appertain unto them, and they [went] down quick into the pit” (Num. 16:30)? Do you not believe that God, in His wrath, would command that the earthly-body of your flesh would open wide its mouth to swallow you down into the “passions” of hell, like as “the earth closed upon them” and they died (Num. 16:33)?

Old Testament: “And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me. But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also” (Numbers 16:28-34). “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall” (1 Cor. 10:11-12).

New Testament: Do you not know that your battle is against “the world” (1 John 2:15-17), or in other words “the earth” (Col. 3:5), and the deadly venom of hell that resides therein (“the body is dead because of sin” –Rom. 8:10). Therefore it is said, “mortify therefore your members which are **upon the earth**” (Col. 3:5), for it, the flesh, “is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God” (Rom. 8:7-8). No, “flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption” (1 Cor. 15:50), therefore it is written: “That which is born of flesh is flesh; and that which is born of the Spirit is spirit” (Jn. 3:6), and “as many as received Him, to them gave He power to become the children of God, even to them that believe on His Name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:12-13). Of a truth then it is was also said, “whatsoever is born of God overcometh the world” (1 Jn. 5:4), and again, “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His” (Rom. 8:9). The wretched venom that resides in “the body of this death” (Rom. 7:24) is what we need deliverance from, presently and continually, and because we have been made partakers of God’s flesh-killing (Rom. 6:7), earthly-body-crucifying (Gal. 2:20), amazing grace (Eph. 2:8-10), we are indebted to walk out in its results: “That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord” (Rom. 5:21). “Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 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. 8:12-13).

You see, beloved, Satan has power over those who make “provision for the flesh, to fulfill the lusts thereof” (Rom. 13:14). All who make such a provision do walk “according to the course of this world” (Eph. 2:2), a course controlled and ruled “the god of this world” (2 Cor. 4:4), Satan, “the prince of the power of the air” (Eph. 2:2). According to scripture, this world is conquered and ruled by the kingdom whose gates are called, “gates of hell” (Matt. 16:18), and when a man turns away from God and turns to the flesh, the “friendship” therewith is a declaration of enmity against God (James 4:4, Rom. 8:6-8). When one makes a league, a confederacy, or an alliance with the flesh (the world), the spirit of this world’s ruler (Eph. 2:2), Satan, will control the course of your heart (2 Tim. 2:26), words (Matt. 16:23), and deeds (James 3:15). Therefore it is said that, at such a time, “the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell” (James 3:6). At such a time the devil will, like Philistines took Samson, take you captive and employ you in blind servitude – therefore, alas, the Devil is near (James 4:7) and God is not (James 4:8)! While God is “afar off” (Ps. 138:6) the Devil is at hand, yes, but let the reader understand that if God draws near again then the Devil will “flee

from you” (James 4:7)! Do you see now, oh man, how it is indeed possible for a New Testament saint to, alas, be swallowed up by the earth into the fiery passions of hell? This, indeed, is a cursed place to be, and without recovery one will end up in hell itself!

- 5) **Spiritual Darkness:** There is a blinding effect warned of by God, like how God was silent to the High Priest Eli and verbally communicative with the young prophet Samuel, because the former was forsaken and the latter was received. So also we can see how, King Saul was tormented by devils, being sent to him by the Lord, and on the eve of his death he was locked up under the silence of God, and yet at the same time, all the while, God was walking with and speaking to the young King David. Even so, likewise, there is such a thing as spiritual darkness which is a plague of Divine wrath. Upon various peoples, both individuals and entire peoples, God has magnified the terror of this plague. Now what, oh man, do you not believe that God would strike His New Testament people with such a plague whereby they, like the others, become “wandering stars, to whom is reserved the blackness of darkness for ever” (Jude 1:12)? Spiritual darkness is a spiritually incapacitating plague which, when a man is struck with it, he cannot follow God even if he tried – he is lost in the slumbering wander-land of his own vain imaginations.

Old Testament: When men do recognize that they are fallen into a damnable condition, they feel abandoned by God (Ps. 7:6-7, Isa. 51:9), which means they feel forgotten and out His mind (Ps. 10:12, 13:1, 74:19, 31:12, 42:9, 77:9), this is because they are engrossed in the *darkness* which comes when **God turns away His face**, from whence cometh *Light* (Ps. 27:8-9, 30:7, 51:9, 69:17, 102:2, 143:7), and now, groping in darkness, under intense anguish because of God’s wrath (Ps. 32:4, 31:9-10, 16), they plead that God would turn His face back again so that they might be saved (Ps. 27:8-9, 30:7, 51:9, 69:17, 102:2, 143:7) – through this experience they are in this way, crushed and humiliated before a Sovereign God (Ps. 39:9, Isa. 63:17, Ps. 19:12-13) so that, if or when they are delivered from the awful damnation in which they have *fallen* into, they will give glory to God that He – and He alone – chose to no longer **hide His face**...thus upon them – suddenly – *Light* shined (Ps. 67:1, 80:1-3, 7, 19, 119:135, Num. 6:25, Ps. 4:6, 11:7, 42:5, 44:3, 89:15, Ezek. 39:29). “Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit” (Ps. 51:12), was David’s cry. For more details see [Saints Who Recover – The Temporary Experience of the Deception of God \(chapter 15, section 6\)](#).

New Testament: For a detailed explanation of *spiritual light* and *spiritual darkness*, see [Spiritual Darkness \(chapter 16, section 2\)](#), [Spiritual Drunkenness \(chapter 16, section 4\)](#), [NT Darkness to Light: The Gospel of Regeneration \(chapter 17, section 3\)](#). These hyperlinked sections bring into view additional scriptures which further confirm the scriptural teaching of *spiritual death* as a synonymous experience with *spiritual darkness*, *spiritual sleep*, and *spiritual drunkenness* as revealed in the OT & NT. Understanding such terms as these is of such vital necessity because they, being repeatedly used again and again, are central to the burden which Christ had for His Church in the Last Days. Using these very terms and spiritual realities, Christ gave warnings and prophetic analogies which depicted the dangers which await the Church. The Lord plead with the Church that she would be found in such a condition that they would not eternally regret (*awake, waiting, looking, watchful, in the light, alert, temperate, and sober*), terms which are altogether incomprehensible without understanding these curses. See also the sermon called, “[Spiritual Darkness](#)”.

A Terrifying Conclusion: The terrifying conclusion is, we are calling *spiritual infancy* a saved condition to be in, when in actuality it is a position of damnation, otherwise called: spiritual darkness, spiritual fools, spiritual blindness, etc. (Rom. 2:19-20). The Hiding of God’s Face as an OT & NT reality, see [A Biblical Study of Spiritual Infancy \(chapter 17\)](#).

- 6) **Spiritual Drunkenness:** As we have just noted the incapacitating effect of spiritual darkness and spiritual sleep, even so, this is the spiritual effect of this plague of Divine wrath; spiritual drunkenness. This plague is infamously sounded abroad by the voice and writings of the Old Testament prophets, they, declaring that, alongside the plaguing effects of spiritual darkness, this was the root of the matter which led to Israel’s destruction. Can so relevant a plague as spiritual drunkenness be so irrelevant for God’s New Testament Israel? Oh man, do you think that God cannot plague His New Testament people with such a curse?

Old Testament: Isaiah 29:9-14, Joel 1:5 [a spiritual drunkenness that is sent by God as a curse, literally though, a devil is sent by God, and this drunkenness is synonymous with spiritual darkness i.e. Isa. 6:9-11 & Rom. 11:8, and furthermore, the true prophets cry out against spiritual drunkenness as if falls upon the people], Isaiah 28:13, 8:22 [the course that spiritual drunkenness drives a man down ends in destruction, synonymous with other spiritual plagues i.e.

darkness, famine, etc.], Isaiah 28:7-8, 56:9-12, Hos. 4:11, Micah 2:10-11, Prov. 20:1, 31:4-5 [the demonic-inspired and demonic-empowered false doctrine that false prophets preach is the “wine” and “strong drink” that makes men drunk, meaning, they are released from all moral restraint, and they emboldened into and lost within the madness of depravity], Isaiah 19:14 [the feeling of staggering and being utterly incapacitated from hearing, understanding, and following God, is likened to the people being immersed within an evil spirit; saturated and dominated by demonic elements].

New Testament: Matt 25:5-6, Eph. 5:14, Rom. 11:8 [true prophets cry out against spiritual sleep or spiritual darkness, and both are synonymous with spiritual drunkenness, and furthermore, this spiritual plague is a New Testament reality and a Last Days dilemma], Eph. 5:6-18, 1 Thess. 5:4-9 [spiritual darkness and spiritual drunkenness are both rebuked side by side, as spiritual synonyms which describe the same cursed estate, just like the Old Testament scriptures were patterned i.e. Isa. 29:9-14, etc.], Luke 12:45-46, 21:34-36 & Mark 13:34-37, Luke 12:35-40, Rev. 3:3 [the call for preparation and readiness to stand at Final Judgment is, here also, a synonymous call for spiritual sobriety and spiritual watchfulness, which contrasts with spiritual drunkenness and spiritual sleep, like as the former scriptures in the New Testament and Old Testament]. For more information regarding these realities see [Spiritual Darkness \(chapter 16, section 2\)](#), [Spiritual Drunkenness \(chapter 16, section 4\)](#).

Terrifying Conclusion: How terrifying is it that the Master, Jesus Christ, could be so burdened for the saints of the Last Days, being compelled to repeatedly declare to us the need to BEWARE, lest we fall into spiritual sleep or spiritual drunkenness, warning us that we shall scarcely escape from it, if at all, and yet we can be so unmindful of it... how!/? How can we be burdened about, watchful to avoid, and afraid concerning something that we don't even acknowledge to exist!/? How can we be genuinely moved to avoid something we don't believe to threaten our eternal standing before God, if indeed we are fast-asleep in the self-love of lukewarmness?

- 7) **Spiritual Death:** In the Old Testament God blessed His people Israel with prosperity when they were obedient, and in every sense of the word, according to the blessings written, it was “an abundant life”. Nevertheless, there were curses of death by various causes, delivering a variety of differing torments upon body and soul. My reader, do you remember how, in the Old Testament, God made Himself famous by killing “Israelite sinners”? Do you remember how many thousands and hundreds of thousands were struck dead by water, fire, plague, or sword – God Himself claiming responsibility for the execution? Now what, oh man, do you disbelieve that God, in His wrath, would afflict His New Testament people with like plagues in their various spiritual manifestations, all resulting in *spiritual death*?

Old Testament: Aaron, being the High Priest, conducted daily business only steps away from the *immediate presence* of God in The Most Holy Place, and without a bell to make some kind of forewarning signal to God – as if He would be suddenly surprised and inexcusably appalled by the presence of a sin-tainted redeemed son of Adam – as if a human's presence is an audacious and criminal intrusion, a near unbearable invasion of unholiness into the realm of the Holiest – GOD – that otherwise, without the bell's forewarning, God would suddenly kill the man! God is “HOLY, HOLY, HOLY” (Rev. 4:8)! Had there not been a bell to sound forth that a “vile body” approaches (Php. 3:21), God, as if He needed a few seconds to prepare Himself with holy-restraint, did resolve that He would suffer the malady and let the man live (Ex. 28:34-36)...do you know this God? Have you seen the shining brilliance and blinding holiness which makes God **deadly-unapproachable** (1 Tim. 6:16)? God is other-worldly! He is The Alien Enemy to SIN! Within HIM, righteous, holy, and sinless justice is so aroused to near-unquenchable fury, He would “contend for ever” and be “always wroth” with man, but He, knowing “our frame” and remembering that “we are dust”, restrains His holiness...otherwise, God's says, “the spirit should fail before Me, and the souls which I have made” (Isa. 57:16, Ps. 103:14)! Do you understand this verse? Hear me exclaim to you, my reader! Good! Good are the Lord's desires of sin-hating justice that He – with difficulty – restrains Himself from the total annihilation of humanity, and He, remembering that **all would die**, is aroused into an impossible and wrath-surmounting MERCY! An angel-astonishing and devil-gasping MERCY that God, being aggravated to a near-unquenchable fury, put His anger to rest! If a sounding bell upon Aaron's robe saved his life from SUDDEN DEATH, this is a ceremonial representation of the holy-impossible unapproachableness of God. This is a ceremonial representation of how difficult and Self-denying it is for God to exercise holy-restraint to let men live – men who are *immediately among* Himself – and were it not for the pity and compassion He has for mankind, all men would die. So unalterable is the nature and holy-essence of this God, He will not save you unless He can kill you (Gal. 2:20, Rom. 6:3). Even His “day of salvation” is a day of execution (2 Cor. 5:14, 6:2)! His anger rushes onward and it will fall, the only question is, upon what? Upon who? Upon Christ or upon you, oh man? [For more details concerning what biblical mercy is, see [“The Near Annihilation of God's People”](#), [“I Am Weary With Repenting”](#), & [“Mercy On Whom I Will Have Mercy”](#).]

New Testament: For a detailed explanation of spiritual life and spiritual death addressed in the New Testament scriptures, see [Quickened \(Alive, Living, & Revived\) – The Gospel of Regeneration \(chapter 18, section 5\)](#). It is vital to understand this subject because, shockingly, by these terms God will separate all of humanity at Final Judgment. It is of the most terrifying relevance that we understand the terms by which we will be judged on Judgment Day, is it not? It is written that the Lord Jesus Christ “shall judge the quick [the living] and the dead at His appearing and His Kingdom” (2 Tim. 4:1). It is written, all men “shall give account to Him that is ready to judge the quick and the dead” (1 Pet. 4:5)! God forbid that we, as supposed pastors, leave the people unaware of the grounds by which they will be judged on Judgment Day! God forbid that we would not know the indicating fruits of someone who is, according to scripture, *spiritually alive* and *spiritually dead*! In the hyperlinked section above you will find a close study of: aspects of how a man is brought to *spiritual life* at regeneration, how a man is considered *spiritually dead* when in a backslidden condition, how that these spiritual conditions of life and death and one’s ability to fall from life into death, are interlinked with the doctrine of *biblical revival*, and shockingly, these things in their biblical definitions have everything to do with the eternal destiny of individuals when they stand before God at Final Judgment. The question which remains to be answered is, oh man, *are you revived?* Do you experience a present-continuous revival, biblically speaking? If so, then you are spiritually alive right now, and glory be to God if you remain in this present-continuous experience! For then you will be counted *among the living* when you stand before God at Final Judgment!

In short, *spiritual death* would mean: the man is *conformed to* instead of *transformed from* the world (Rom. 12:1-3). The object now exists as a *strange distortion* of the saving Image which did once shine (Rom. 8:29, Gal. 4:19). This means that the man was, in body, soul, and spirit, all-holy (1 Thess. 5:23-24, Rom. 8:13, Gal. 5:24), but, alas, he that was holy is now unholy (2 Cor. 7:1, Heb. 12:14, 1 Thess. 4:1-8). When the man was, by nature and deed, correctly *representing* and properly *conformed* to the Image of Christ, but now he is, merely, by nature only (Eph. 5:6-14), alive in the Person of Christ – that life in which he lives is but a flickering and sickly flame (Isa. 42:3, Matt. 12:20) which, behold, is ready to be put out (Heb. 12:13-14, Jas. 5:7-9)! This means that the *governing force* of righteousness which once *ruled* over the whole man (Rom. 5:21, 6:11-23), is compromised. This means that the *government* of grace and salvation within the man has been halted and put in jeopardy. This *governing force* of righteousness which comes from salvation is called, scripturally, “*the law of the Spirit of Life in Christ Jesus*” (Rom. 8:2-4), and when this is legally interrupted it is by an opposing government, “*the law of sin and death*” (Rom. 7:23, Rom. 8:2, Rev. 3:2). Therefore now, the *force* which brought life, grace, salvation, and righteousness within **the regenerated man** is wrestled down, overcome, and suffocating for very life by an opposing *force*, **the old man** (Eph. 4:22, 24, Col. 3:9-10, Rom. 6:6, and for more details see [“Put on Christ – The Gospel of Regeneration” \(chapter 18, section 4\)](#)).

Terrifying Conclusion: Let this shock you, my reader: We call *revival* (i.e. “to be made alive again”) an eternally non-consequential experience! Oh the error! This heresy! The scriptural abuse! To title eternally significant realities with eternally insignificant definitions! This persuasion comes not from Him who called us. My reader, we live in a generation when the very terms “the quick” and “the dead”, are utterly unknown! I mean to say that, people are utterly oblivious to their meaning! And these are not just “any terms”, terms which, you might say, a man can do without, but by such terms God judges, severs, and everlastingly separates humanity into two different everlasting abodes, assigning them to Heaven’s gladness or The Lake’s misery, and yet men don’t even know how to detect if they are *spiritually alive* or *spiritually dead* according to the scripture! God, who is so intentional to terrify men of Final Judgment, would also give the means to discern the spiritual conditions whereby we might be sure that we are prepared and ready to face the Judgment. Furthermore, and therefore, God would not inspire *a theological system* which makes men, by nature of the concepts communicated to its devotees, utterly unaware of the necessity to prepare for, make ready, and look after the discernable indications of “spiritual life” and “spiritual death” for the sake of being found “quick” on that Final Day! No, God would do no such thing. It is the “doctrines of man” which have done this thing. It is “the doctrines of man” which have made this matter of “revival” unclear and confusing to us, when God would have it made clear before all! For more details regarding the terror of Final Judgment, see [“A Pastor’s Sermons to Make Sure Biblical Mercy – Leave Them Terrified by Final Judgment” \(chapter 25, section 8\)](#). For more information on biblical revival in relationship to the terms of final judgment see [“A Partial Completion of the Gospel – Present Progressive Salvation Explained” \(chapter 19, all sections\)](#).

Differing Phases – NT curses are non-damnably and damnably in their operations

temporary experiences of punishment which hold the potential of permanence

- 1) Slipping
- 2) Fallen
- 3) Reprobated

A Christian, when “**slipping**” from his steadfastness of saving faith, is chastened with *non-damnably* degrees of Divine-plague. When slipping, and without recovering therefrom, the sliding *progresses* into further blows of chastisement with increasing power, tormenting body and soul. When suffering under more intense Divine-plagues, and yet, remaining without repentance, the Christian is approaching a threshold at which, trespassing beyond, the saint is legally “**fallen**”. At this time the saint has progressed from “**slipping**” to “**fallen**”, legally speaking, thus the Divine-plagues follow suit. You may wonder, my reader, with what verses of Holy Scripture I can verify this *process of chastening*. This **phase-to-phase** increase of chastisement is detailed in Leviticus chapter 26, and it is an explanation of the order and progress of Divine-curses in the case of ongoing impenitent sin, and in Leviticus 26, the process climaxes in a final phase in which the fires of damnation are kindled. When and if a saint remains in a fallen estate for long enough, expending the longsuffering of God by repeated temptations (provocations of God), the man can become “**reprobated**”. This is where the conditions of damnation are legally enacted without reversibility! The purpose of the following is to examine the New Testament Curses of God as they exist and operate within these three different stages: “slipping”, “fallen”, and “reprobated”.

An Introduction to Leviticus 26

For an OT typological parallel to New Testament realities, [Leviticus 26:14-46](#) explains the different phases of chastisement in proportion to the measure of iniquities committed, and in this case it is five phases (1st (26:16-17), 2nd (26:18-20), 3rd (26:21-22), 4th (26:23-26), 5th (26:27-39)). There are, as it were (according to typological and Covenant parallels), five phases of increasingly intensifying chastisements wrought upon backsliders, and only the last phase inflicts with the power of excommunication from the Church (or ejection from the Promised Land for the OT, [Lev. 26:27-39](#)). This legal standing which demands excommunication is, in the New Testament or Old Testament, *a state of damnation*. By **damnation** this means, a state that is “fallen”. This is true without variation, but such a state can also turn into a state of “reprobation”. To be “fallen”, as formerly defined, the saint is unjustified before God, legally speaking, and without recovering therefrom the man is sure to suffer eternal damnation upon death or reprobation. The sense that this “fallen-ness” is **damnation right now** is, because at present wrath is burning in the heart of God with vehemence hot enough to damn the man to hell...except he repents. But let the reader understand: God does not just *suddenly arrive* at this point of furious anger, no. There were several strivings before arriving at this awful point, and enduring through those phases of God’s chastisement without repentance is a difficult happening. Leading up to this final phase there is a *partial and increasing measure* of delivering over in which God delivers soul and body over to satanic powers, curse, and defeat – until finally the man is altogether fallen into the judgment: “deliver such an one unto Satan for the destruction of his flesh” ([1 Cor. 5:5](#)). Preceding and leading up to this final stage of chastisement, there are lesser phases of spiritual and physical affliction, none of which hold the power of excommunication, for such an affliction is only worthy for a man who is, presently speaking, in a damnably condition (i.e. fallen and/or reprobate). You see, my reader, a man can’t just suddenly, easily, and flippantly lose his salvation and fall from grace! According to Leviticus 26 there are phases by which God will strive, according to Old Testament curses, and only after these means are exhausted with no results, damnation ensues. Now let us examine the conclusions we can draw from Leviticus 26, that we might understand their implications.

In Perspective of the Blessings
Salvific-Love: “respect” -26:9, “My soul shall not abhor you”-26:11, “none shall make you afraid”-26:6
Salvific-Person: “I will set My tabernacle among you”-26:11
Blessings:
<ul style="list-style-type: none">▪ Agricultural prosperity and wealth because of rain -26:4-5▪ Victory at war, complete safety -26:6-8▪ God as abiding Savior -26:11-13

In Perspective of the Curses

Phase #1 (Lev. 26:16-17) – “I will set My face against you” (*non-damnable wrath*)

- Health is cursed (*in measure*)
- Agricultural prosperity is cursed (*in measure*) being partially consumed by various consumptions
- Defense and success before invading armies is cursed (*in measure*), invading armies taking some grounds of rulership and oppression

Phase #2 (Lev. 26:18-20) – “I will punish you seven times more” (*an increase of non-damnable wrath*)

- Agricultural prosperity is cursed even more (*in measure* or *in entirety*). The extent and duration of the famine is unspecified, and the opportunities for various other means to live (i.e. cattle, trade, commerce, importing goods) are exhausted and pressed to a point of collapsing. By a great humiliation (“I will break the pride of your power”), the Lord gets the people’s attention.

Phase #3 (Lev. 26:21-22) – “I will bring seven times more plagues upon you” (*an increase of non-damnable wrath*)

- By *an additional* plague, wild beasts, causing death of cattle, children, and many others until few in number are left

Phase #4 (Lev. 26:23-26) – “Then will I also walk contrary unto you, and will punish you seven times for your sins” (*an increase of non-damnable wrath*)

- Greater losses at war
- More severe plagues of pestilence
- Longer-standing famine and starvation

Phase #5 (Lev. 26:27-39) – “Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times”, and, “My soul shall abhor you” (*the climax of damnable wrath and damnable hate*)

- *Widespread* murder, death, and near annihilation
- *A total wasting* of cities and country
- *A entire* subduction to the enemy invaders unto a dispersion
- *The Temple of God is destroyed*

By this we can see the operation of damning-hate by a damning-Person – God Himself! – reaching the awful climax of damnation because they refused to response to “the curses of God”.

Leviticus 26 is an Old Testament typological parallel that is applicable to us (the saints of the New Testament) as a depiction of increasingly intense phases of chastening before one can become “fallen from grace”. When examining the phases that exist in the New Testament curses of God, like as their typological parallels were depicted in Leviticus 26, it is apparent that it is not “easy” to lose one’s salvation. Before we move on from here, there must be a careful distinction made: the striving process of God before a saint is “fallen” in distinction from the striving process before a saint is “reprobated”.

- 1) The striving process before “falling”
- 2) The striving process before “reprobation”

In the **striving process before falling**, the saint experiences *non-damnable manifestations* of Divine-plague and Divine-curse, which means that he is, all the while before falling, justified before God in Christ. Remember, according to Leviticus 26 typology there are **4 phases of chastisement** before one is legally fallen. In the **striving process before reprobation** the saint repeatedly slips into a fallen condition before God, and thus, repeatedly experiences *the damnable manifestations* of Divine-curse pertaining to a fallen estate. Shockingly this man, after he is restored from his fall, and after suffering the awful plagues that a fallen sinner deserves again and again, he does not keep a steadfast repentance without backsliding again – in this way the rebellion repeatedly continues in a backsliding pattern, fall-rise-fall-rise-fall-rise. After this man is long-chastened in this way without **a lasting change**, he approaches an inevitable end; reprobation. The longsuffering of God prior to reprobation must be exhausted, and then reprobation transpires. In Numbers 14:22 the longsuffering of God was exhausted when God said, “those men...have tempted Me now these **ten times**”, or in other words, they have fallen into **a damnable condition** over-and-over now,

counting up to ten times (whether this is actually ten or numerically symbolic, I do not know). By this we can understand that, after this typological number of **ten times** is exhausted, reprobation ensues. When the New Testament saint falls for the last time, moving from the 9th temptation to the 10th temptation, from this 10th fall, lo, he shall never rise again! Think of how men could rationalize their final fall to be as the 7th fall or the 8th fall, the man thinking, “God will have mercy upon me and I will rise up again just like the other times”, not knowing that this fall in which he is approaching unto is the 10th, and I, being the 10th, will incite God’s unquenchable fury which will not rest for all eternity! With what gravity, then, should we study to show ourselves approved concerning these matters, and thereby, be enabled to discern if we are slipping, if we have fallen, and if we are flirting with God’s wrath to fall upon us with reprobating power! Reprobation means, not just “fallen” but “fallen away”! Not just “cast off” but “cast away”! Such a man becomes then, a castaway.

“But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.” – 1 Corinthians 9:27

My reader, let me reason with you concerning the relevance of the issues at hand: It is one thing to be under God’s wrath because of sins committed, though you remain justified (yet **slipping**), it is another to be under God’s damnable-wrath for a temporary duration (when **fallen**), and it is yet another thing that a man is irreversibly lost, ever to abide as an object of God’s damnable-wrath for all eternity (in **reprobation**)! It is one thing to falter in your faith (while **slipping**), it is another to be temporarily fallen from the faith (when **fallen**), and it is another thing to be alienated from God, never enabled to believe in Him again (being **reprobated**)! It is one thing to feel godly sorrow over forgiven sin (when **slipping**), it is another thing to feel the guilt of unforgiven sin for a little while (while **fallen**), and it is another thing to be hopelessly burdened under the weight of unforgiven sins for all eternity (after **reprobation**)! More specifically brethren, we need to put a difference between these two realities, “fallen” and “reprobated”, and they can be easily confused if we are not careful. They have many *similarities* but vast *differences*, differences that need to be studiously distinguished. For, it is one thing to enjoy the unlawful pleasures of sin for a little while (when **fallen**), but it is another thing to be entirely estranged from God so that you are utterly given over to the lusts of depravity forever (when **reprobated**) – and we need scriptural means of identifying the *feelings* of these two realities when they are personally experienced, and thereby also we might discern between the two when they are displayed by others who are experiencing them. I say again, it is one thing to temporarily lose saving grace (when **fallen**), and it is another thing to be entirely severed from all grace so as to never taste its sweetness again (when **reprobated**)! It is one thing to be temporarily fallen from the effectual rulership of love’s constraining power (when **fallen**), but it is another thing, alas, to be pounded and annihilated under wrath’s constraining power for all eternity (when **reprobated**)!

Fallen	Reprobated
<ul style="list-style-type: none"> ▪ Fallen ▪ Cast off ▪ Still indwelt by the Spirit of God ▪ Still being striven for restoration ▪ “A lost sheep” who is pursued by the Shepherd ▪ Repentance is possible ▪ Still experiencing a measure of grace ▪ Still able to do a measure of righteousness in Christ ▪ A smoking flax ▪ A bruised reed 	<ul style="list-style-type: none"> ▪ Fallen away ▪ Cast away ▪ No longer indwelt by the Spirit of God ▪ No longer striven with for restoration ▪ A devoured sheep eaten by the wolves ▪ Repentance is impossible ▪ Experiencing no grace ▪ Unable to do any righteousness at all ▪ A cold flax now cast away ▪ A reed uprooted and gathered, for casting into the fire

Evidences of Grace and Spirituality in a State of “Fallen-ness”	
The Church of Ephesus: Revelation 2:2-3, 6	The Church of Thyatira: Revelation 2:19, 24-25
The Church of Pergamos: Revelation 2:13	The Church of Sardis: Revelation 3:2

These two experiences (“Fallen-ness” and “Reprobation”) are so similar because, presently speaking, both are a state of legal **damnation**...yet, behold, there is vast difference: the sentence of damnation set upon the individual who is **fallen** is legal, yes, but it is a legal case that is open for **appeals** (i.e. from advocates, mediators, intercessors, or ulterior judgments), but the

sentence of damnation upon the individual who is reprobated the case is closed; no appeals possible. Furthermore, as it pertains to their similarities, the Divine-plagues which apprehend the fallen are the same Divine-plagues which apprehend the reprobated, only they are of a *differing* potency, pervasiveness, and duration. These experiences are of such similarity that, the plagues of the *slipping* (4 phases) are the same plagues as that which assails the *fallen* (the 5th phase), and the plagues of the *fallen* are the same plagues which grip and imprison the *reprobated*, but each one is different power, pervasiveness, and duration. In the light of all this, we must understand the plagues that assail the saints when we are *slipping*, that, if they are not responded to, they can very well become the beginning of our damnation, thus we are lead into *fallen-ness* and eventually *reprobation*, but before we focus on this with great detail, one last clarification must be made about fallen-ness and reprobation.

After understanding that sudden apostasy (or “the sudden loss of salvation”) is impossible, we must be careful that we, in our drunken stupor of biblical incoherency, are not surprised by reprobation when it comes. Therefore we need to understand the biblical vocabulary and terminology, which describes the identifiable spiritual experiences involved with fallen-ness and reprobation, and thereby we can understand exactly how it is NOT easy to lose our salvation (for more information see [The Doctrine of Reprobation \(chapter 13\)](#)). By following this hyperlink you will find a short address on how difficult it is for the saints to lose their salvation, how God gives times and seasons to repent (with further explanation than already given), and how God strives after the repentance of the wayward saint. There are specific terms which characterize the temporary experience of backslidden saints, some of which focus on God’s Divine-rejection of them at the present time, and when such biblical aromas are fully inhaled, the backslidden men of scriptural testimony do act out in faith, prayers, and deeds to attain a personal restoration within God’s saving grace. This section closes with an overview of biblical terms which characterizes a regenerated person who is temporarily in a damnable condition (i.e. presently existing in the *legal standing* of a “sinner” when formerly he was a saint; a holy one). Verily it is true that, one cannot suddenly lose his salvation, but by the means of DECEPTION one can be blindly led about into wrath-provoking behavior for long enough, that when apostasy and reprobation comes upon him, it feels like it is “**all of a sudden**”.

Means of Deception Which Leads to the Feeling of “Sudden Apostasy”

- 1) If a man does not know the phases of Divine-plague which forego a fall, the man will likely follow the lethal pattern of backsliding fall-rise-fall-rise-fall-rise, and onward, until the 10th temptation.
- 2) If a man does not know the Divine-plagues of “the fallen”, he can deceive himself to believe that he is not fallen when he actually is. How? This can be done as a result of the poisonous peace-preaching of false prophets who misapply the promises of God, and/or by the pervading leaven of hypocrisy which sears the conscience of the masses, and/or because the man as an individual, does not know how to judge himself to see if he is right with God, and therefore because he feels *some measure* of grace “here” and *some measure* of grace “there”, and because he is still experiencing *some measure* of Christ’s spiritual manifestation “here” and “there”, so that *some measure* of righteousness is wrought “here” and “there”, thus he, being wrongly persuaded by these things, is confident that he is in a right-standing relationship with God (legally speaking). You see, he does not know that a man can be indwelt by the Spirit of God and experience all of those different aspects of grace, and yet, all the while, be under the wrath of God pertaining to a fallen estate; a state wherein God threatens with eternal damnation (a state which is like the Churches of Ephesus, Pergamos, Thyatira, and Sardis, as noted in the table above). Shockingly, because the man thinks that he is *eternally secure*, he is *eternally insecure*, and because he is thinking that his *election is sure*, he fails to *make is sure*! God have mercy! God help us! “Man’s ignorance of God and His claims on the soul, its nature, laws, and necessary conditions of true spiritual progress, is the minister of death.” -Biblical Illustrator Homilist.

Firstly, if we don’t understand the phases of God’s Divine-plagues which forego a *fallen estate*, and as a consequence we fall, *over and over* again, and *secondarily*, if we don’t understand the peculiar plagues which pertain to a *fallen* saint, but rather, are deceived by some feeling of grace “here” and “there”, or some peace-preaching of false prophets, then we will continue to be careless and long-continuing while we are in a fallen estate, long-residing in each estate as we fall into them over and over again – this is because we have no clear consciousness of such a thing – “to be fallen”, therefore beyond all these matters, *thirdly*, if we deny that saints can be “fallen” at all...then it is very likely that saints will **suddenly** be surprised by God’s reprobating wrath and furious anger! The “sudden surprise” of the saints ought to be impossible, but, alas, it is not! And let the blame be put on the false prophets, first and foremost! Let the blame be put upon theological systems which make impossible biblical convictions! These false prophets are unclean, and we need to come out from among them!

“Wherefore **come out from among them**, and be ye **separate**, saith the Lord, and **touch not the unclean thing**; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these **promises**, dearly beloved, let us **cleanse ourselves** from all **filthiness** of the flesh and spirit, perfecting **holiness in the fear of God.**” - 2 Corinthians 6:17-7:1

Uncleanness is aggressive and overwhelming like as the violence of life-threatening diseases contagious by the TOUCH (i.e. incurable leprosy), the spreading leaven which mysteriously and quickly leavens the whole lump, whose continual spread is impossible without a costly and cutting purge (from the lump); or like an incurable bodily infection and poison, whose only cessation is by hurried amputation (see Matt 18). Uncleanness incurs life-threatening wrath, and if we are not awfully aware of its presence like as men would behave in these metaphorical and biblical parallels, we will be taken in its damnation by a careless, unconscious TOUCH. The temporary effect of these experiences incapacitate the body and life of the spiritual or physical organism, whose eyes become blind like darkness brings obscurity, whose vision is impaired and unreliable like a prick in the eye makes everything warped and blurry, and if these curses take their course beyond the time spectrum in which God would grant recovery, then like Solomon’s slow and eventual apostasy because of the presence of his wives, or Samson’s slow and eventual apostasy because of Delilah’s contentious weeping and daily pleading, they both – as in a moment – awoke without God, perfect hearts, or strength to repent.

For, on account of false-security preachers it was once written, “The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings” (Isa. 33:14)? Look upon the pastors, oh remnant, and see their hands: bloody-handed murderers they are, and before God’s Judgment they will not stand! This woeful scene of bloody murder (following the scenario of point #2 above), and the terrifying likelihood that many saints will perish, oh the grief! And what is our means to prevent it? “My people are destroyed for lack of knowledge”, the Lord said. How terrifying is the end of such men, my reader, who follow the course of this unconscious departure from the living God (Heb. 3:12-13)! An unseen, undetected, and sudden apostasy is rewarded unto the soul of such men because the curse of God reached the boundary mark, the lip of the cup, passing beyond the threshold of reversibility so that, alas, reprobation ensued! The curse operates upon the soul until at last, there is irreversible consequence. Before the threshold, the curse takes its course very slowly, but steady, and while time elapses with ongoing unrepentance, wrath is increasingly aggravated with the ongoing iniquity. Sin, following this course to its finish, thereto the soul arrives at its final rejection point, and thus... inevitable reprobation. These crimes are fearful, therefore, because the pains which they merit as an affliction upon the soul do hold **the potential of damnation**. Thus at the first awareness of such crimes committed, the man of God must not linger in unrepentance! Can you imagine my reader approaching the threshold of the unseen 10th temptation which results in your sudden reprobation! Alas, remaining yet alive, *in this life*...the prison door of eternal doom was fastened SHUT upon their miserable souls! And this can happen to us!

Nevertheless, these things ought not to happen to us if we would do what the scripture commands, “Wherefore him that thinketh he standeth, take heed lest he fall” (1 Cor. 10:12). Therefore for the sake of our own spiritual sanity, to keep us from “the great transgression” (Ps. 19:13) which leads into reprobation, let us understand the phases which forego an eventual fall and the Divine-plagues of the fallen, so that haply, if we find ourselves suffering them, we might recognize it and be brought to repentance by it, instead of blindly staggering through it into our eternal doom. Let us look now, beyond Leviticus 26, but at the life of a man of God, King David. Though David was exceedingly beloved in the sight of the Lord, he was oft afflicted with Divine-plagues, and by recognizing its operation he was exercised by it unto repentance. David would often use the word, “cast off”, as he described his present condition before God. To be “cast off” is, according to scripture, a temporary experience of “cast away” wrath, and because David was enabled by God to recover from the state of fallen-ness that he called, “cast off”, the experiences were used for his salvation and not his destruction. Yet we must recognize, nevertheless, that “cast off” wrath at its first experience should alarm one to consider that, such can **potentially be** the tokens of damnation, and with a responding measure of gravity and fear proportionate to all things considered, the man is enabled to repent. Likewise remember this, to “fall” and to “fall away” are synonymously used like as “cast off” and “cast away”. Therefore when one is “fallen”, he can get back up again (Prov. 24:16), but when one is “fallen away”...such a state is unrecoverable (Heb. 6:6). When “fallen”, one MUST arise, or else the present experience of punishment and misery that he is undergoing will eventually become eternal. [For scriptural proof of the difference between “cast off” and “cast away”, and to “fall” and to “fall away”, see [The Doctrine of Reprobation \(chapter 13\)](#). The need to recognize when one is fallen or cast off is vital, for then, at this time, one MUST repent and believe again to be saved, and if one refuses to repent and believe he will continue to reside in a spiritual condition which is, at present, damnable; for more information on this vein see [The Damnable Abuse & Misapplication of Sovereign Election \(chapter 14\)](#)].

King David

There are nearly 74 Psalms which are explicitly titled or credited to King David. By vocabulary and phraseology, it is apparent that David is deeply convicted over his sins, often in straits of wrath compelling him into astounding intercessory experiences, and yet, the horrifying reality is that these very same NT terms, experiences, and intercessions are spurned by the church. These terms are explicit identifiers of God's plaguing wrath; whence it is falling, saints sought to be recovered therefrom, but if they fail to be recovered from the temporary experience therein, then, at last, the signaling strokes of these experiences which were meant for redemptive chastening turn into eternal dooms. All of these experiences – like the Rod, the furnace of fire, and House-judgments – are meant for redemption if the people of God survive them. Survival is, namely, by responding to it in the same manner that *David exemplifies*. He is, for us, a patterned saint, and we need to learn to behave like he did, for we too, like him, will be in such straits henceforth categorized and addressed.

ARROWS

Secondary Witness

“He hath bent His bow, and set me as a mark for the arrow. He hath caused the arrows of His quiver to enter into my reins.” ([Lamentations 3:12-13](#))

King David

“For thine arrows stick fast in me, and Thy hand presseth me sore. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness.” ([Psalm 38:2-5](#))

(Contextually, arrows are representative of wrath aimed at wicked men – [Ps. 7:12-13](#), [18:14](#), [21:12](#), [64:7](#), [144:6](#))

SPIRITUAL DESERTIFICATION

Secondary Witness

“And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” ([Isaiah 58:11](#))

“Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.” ([Jeremiah 31:12](#))

“He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water.” ([John 7:38](#))

King David

“When I kept silence, my bones waxed old through my roaring all the day long. For day and night Thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and Thou forgavest the iniquity of my sin. Selah.” ([Psalm 32:3-5](#))

“A Psalm of David, when he was in the wilderness of Judah. O God, Thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is...” ([Psalm 63:1](#))

“To the chief Musician, Maschil, for the sons of Korah. As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me,

Where is thy God?" ([Psalms 42:1-3](#))

DROWNING IN FLOODS OF WATERS

Secondary Witness

"Waters flowed over mine head; then I said, I am cut off." ([Lamentations 3:54](#))

"For Thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all Thy billows and Thy waves passed over me. Then I said, I am cast out of Thy sight..." ([Jonah 2:3-4](#)).

King David

"To the chief Musician upon Shoshannim, A Psalm of David. Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me." ([Psalm 69:1-2](#))

"Then the waters had overwhelmed us, the stream had gone over our soul: Then the proud waters had gone over our soul." ([Psalm 124:4-5](#))

"Thy wrath lieth hard upon me, and Thou hast afflicted me with all Thy waves. Selah." ([Psalm 88:7](#))

"Deep calleth unto deep at the noise of Thy waterspouts: all Thy waves and Thy billows are gone over me." ([Psalm 42:7](#))

SPIRITUAL DARKNESS

Secondary Witness

"He hath led me, and brought me into darkness, but not into light." ([Lamentations 3:2](#))

"When His candle shined upon my head, and when by His light I walked through darkness..." ([Job 29:3](#))

"Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." ([Isaiah 60:1-3](#))

"Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me." ([Micah 7:7-8](#))

King David

"For Thou wilt light my candle: the LORD my God will enlighten my darkness." ([Psalm 18:28](#))

"A Psalm of David. The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? Hide not Thy face far from me; put not Thy servant away in anger: Thou hast been my help; leave me not, neither forsake me, O God of my salvation." ([Psalm 27:1, 9](#))

"For they got not the land in possession by their own sword, neither did their own arm save them: but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favour unto them." ([Psalm 44:3](#))

"For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead... Hear me speedily, O LORD: my spirit faileth: hide not Thy face from me, lest I be like unto them that go down into the pit." ([Psalm 143:3, 7](#))

"O send out Thy light and Thy truth: let them lead me; let them bring me unto Thy holy hill, and to Thy tabernacles." ([Psalm 43:3](#))

"Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of Thy countenance."

The **arrows** of God and the Divine-curses called, spiritual **desertification**, **drowning floods**, and **plaguing darkness**, etc., they are all meant for the world, namely to condemn them, but if we are in unrepentant sin, we will be thus judged. We are chastened by these plagues that we might repent and recover our saintly standing in grace, unto obedience, thus we are chastened by them “that we should not be condemned with the world” (1 Cor. 11:32), but if we fall into these plagues without recovering from them, expressly because we are not being exercised unto fruits of repentance and holiness through them (Heb. 12:11), then our judgment will not be in this life only, but in the life to come, and we will perish with the heathen world of iniquitous sinners. We have become, as it is written, them that are “turned out of the way” (Heb. 12:13), them that “fail of the grace of God” (Heb. 12:15), them that become the “root of bitterness springing up” in the garden of God (Heb. 12:15, Deut. 29:18). Henceforth, let us look at how David was not condemned by these chastening plagues of judgment and wrath, but rather, exercised unto repentance and restoration, meekly responded to the goodness of God so that, for him, it became a redemptive process as it was meant by God to be. If haply we understand biblical chastening that we might identify the experience of it, and of necessity, by God’s grace, we are exercised by it, then we will come to know the hope and happiness of the word spoken to the saints of old – “I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the Name of the LORD” (Zeph. 3:12). [For more information regarding this topic see [“Groanings Which Cannot Be Uttered” \(chapter 24, section 2\)](#)].

New Testament Examples of God’s Divine-plagues in Operation by Increasing Phases

Spiritual Darkness – *differing shades of spiritual darkness which proportionately lessen the brightness of spiritual Light*

Like the face of the earth turns away from the face of the sun, and the elements of the earth are *lesser and lesser* illuminated by the light which once fill the earth and air (a reversal of Prov. 4:18), even so, now, in this case, when God’s face is turned away from us, the Light which shines from His face becomes *dimmer and dimmer* until darkness settles over the whole spiritual man (as it is written in Eph. 5:14), thus at this time the saint is *walking* in spiritual darkness (Eph. 5:8, Jn. 12:35-36). Typologically speaking, the saint suffered 4 phases of greater and greater darkness, but he was not moved to an acceptable repentance as he should have been, thus the fallen-ness of darkness ensued according to the implications of phase 5. This phase of utter darkness, where the Temple itself is destroyed (in Lev. 26), means that the motives of the saint’s heart, the natural impulses which control the thoughts in his mind, and the determination of his overall will are utterly given over to the unlawful pleasures of darkness (Eph. 4:17-18). “Stolen waters are sweet, and bread eaten in secret is pleasant” (Prov. 9:17), says the dark lord of the air. The saint, now fellowshipping with the rulers of darkness (Eph. 6:12) instead of the King of Light (1 Jn. 1:5-7), does bring forth the unfruitful works of darkness in his life (Eph. 5:11). As I have just described the process of “slipping” to “falling” in terms of the Divine-plague spiritual darkness, before reaching this final threshold of utter “spiritual darkness”, legally speaking, there was a *dimming effect* that sin had upon the Light within the soul, and had he repented at the first feeling Light diminished, being alarmed at just one strength of brightness lessened, or just one grade of glory lost (2 Cor. 3:17-18), he would have hastened himself into repentance. Why? Because he knows that to slip from here is, most assuredly, a slipping from the course of salvation (Heb. 2:1). Salvation is known by the increasing and abounding of Light, thus the saint would have to reckon that, with the shades of darkness ever-so-slightly quenching the light, he stands in earnest need of repentance, and without repentance he is soon to move from “*slipping*” to “*fallen*” (Gal. 5:4), and so he takes heed to himself that he does not fall (1 Cor. 10:12)!

Spiritual Death – *a greater invasion of the law of death (i.e. carnality-Rom.8:6), or, an increasing usurpation of its dominion of rule in the heart*

In terms of the Divine-plague called spiritual death, the doctrinal phrase “the law of sin and death” (Rom. 7:23, 8:2) is used, and when the saint begins to “slip”, the law of sin and death begins to work within him at an accelerating success (4 phases long). In the process of “slipping”, the temptations are not merely temptations, no, but they are turning into sins committed (James 1:13-15), and the rulership of repentance over the heart is *losing its grounds* of ownership over heart – the rulership of repentance is being pushed back, which means that the deepness, richness, and fullness of repentance is being *increasingly lessened*, thus with each sin committed the repentance becomes *lesser and lesser*. The whole will is nearing the threshold which, after it is passed, “the will” is given over to the dominion of sin – at this time, alas, the saint begins sinning willfully (Heb. 10:26), thus he abides in a place of **spiritual death** (Rom. 8:6, 1 Cor. 3:3). The law of sin and death advanced and then won victory, and the result is spiritual death. This was a battle of Kingdoms: One law, the law of the spirit of Life in Christ Jesus, was being attacked and

overrun by another law, the law of sin and death (the reverse effect of Rom. 8:2), until the deadly law of the old man overtook the life of the new man. Before reaching this threshold of spiritual death, 1 John 5:16 instructs us that the man needed life to be restored in the areas of heart and soul which had been given over to the law and rulership of death (partially speaking). This *increasing invasion* of death is like a king led Canaanite army invading Israel: while at conquest and in the midst of the battle, Israel can lose and gain ground, with some lines advancing and some lines retreating, and in the process of the battle where the army of death advances, at all points to which it advances as usurper of holy ground, 1 John 5:16 instructs us that we request that God would give life to where there is an advancement of the law of sin and death, and this request is sure to be answered when under the proper conditions! All the while, during the progress of “slipping” and the utter defeat of “fallen-ness” under the ruler of death, the Devil (2 Tim. 2:26), this request for the advancement of the law and ruler of Life is answerable, but when the man is fallen under the power of the invading army so that he is held captive therein for too long (a season of *ten times* passing over), God can abandon the whole realm and castaway the chosen man (the chosen land) over which He reigned. This, my reader, is an irreversible loss of Life by reprobation, what Jude called “twice dead” (Jude 1:12).

Fallen-ness – various typological applications of other Divine-plagues

Like these former two plagues called, spiritual darkness and spiritual death, even so it is likewise with “spiritual drunkenness”, “spiritual desertification”, etc. The principle effect of every plague as it begins upon the souls is that there is an advancement of sin which moves from a *non-damnable degree* to a *damnable degree*, from *slipping* to *fallen*. In the process, so to speak, the man becomes more and more drunken until he is entirely drunk, or the man becomes more and more famished and sun-beaten, until he is staggering after some unseen mirage of madness. The bottom line is this – the plagues bring upon the soul *an incapacitation from the spiritual sensations* which pertain to saving grace, presently and progressively. The end result each time, that is...when the curse is NOT responded to with necessary repentance, the saints wretchedness and sin becomes an overpowering Giant rising up within you, holding fast your spiritual eyes and spiritual ears to be domineered by his wicked profanations. The Giant fastens your eyes to look upon him for forty days and forty nights! Forty days and forty nights (typologically speaking) because, fallen-ness is not so flippantly fallen into *nor* recovered from (James 4:4-10). There is a *real* captivity that takes place (2 Tim. 2:25-26, Rom. 7:23-24). The Giant of sin stomps around before you, challenging and threatening you, making a show of his might and power. He walks to and fro cursing you in the name of his false gods, and by relentlessly reviling you with blasphemies he seeks to wear you down until the second death. This Giant is discontent until you surrender all to him (i.e. reprobation)! This is because “the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ” (Rev.12:17)! In a state of fallen-ness there are perverse temptations whirling around the heart and mind, an over-bearing awareness of darkness and sin, with powerful heart-moving allurements into the unlawful recreation of apostasy. And you, lost in the wasteland of such a scene, are left cowering before Goliath with no hope for life, frantically fleeing to and fro with nowhere to go, the armies of Satan relentlessly invade upon your mind with no hedge to keep them at bay (thus instead of Satan fleeing from you, you flee from him: see James 4:7). As long as a man continues in this state, alas, there is a happy consideration of secret sin with animal-like stupidity, as if God, the Good Man, is not around (Prov. 7)! God help such men! God help me if I ever fall into such a state! God help us to be faithful to Him unto the end!

During the process of *slipping* there are progressive losses taking place. In the experience of *fallen-ness* there is utter defeat. Oh my reader, I say this soberly... such things ought not to be. A Christian should never be progressively losing, no, and much more so he should never be defeated by the wickedness of depravity! Christ overcame the world that we might overcome it in Him (John 16:33, 1 Jn. 5:4, Rev. 3:20-22)! God is able to save and persevere, yes! But how cometh such losses as these? The loss at war with Satan, the usurpation of ground from grace to sin, or any experiences like these which, in their very existence, are **contrary to the promises of God** – therefore they enabled to exist only if God’s wrath is being kindled against the saint (*to the breach of promises*), and if it were not so, then, verily, such losses could never transpire. According to all the matters heretofore laid forth, my reader: when such losses do increasingly transpire, and as the saint is led from slipping to fallen-ness, and onward to the final rejection point of reprobation, there is an *emotional wrestling* in the heart of God; *love-against-wrath* and *wrath-against-love*! Oh! This is a great mystery!

An Emotional Aspect

the tension between love and wrath

When men were “cast off”, they thought of – wrath – and the same heart-paradigm exists with the Divine ordination of such plagues like: **God hiding His face, drowning waters, darkness, desertification, drunkenness, blindness**, etc. Such experiences are, by biblical definition, for salvific repentance and reprobating damnation, for good and evil, undergone by saved and reprobated men, and all the while these men walk their pilgrimage or at their final end, there are simultaneous and contradicting emotional desires wrestling in the heart of God.

The Wrath of Jesus Christ

We need to understand how these **courses** operate in their phases prior to falling so that we might be kept from falling, because if we do fall, as long as we remain in a fallen condition before God – we would be under the aim of **God’s weapons of damnation** (“the instruments of death”-Ps.7:13), and without recovery therefrom, the operation of damnation that has then begun will take us into eternity. I beg you that you would hear me, my reader. I know this is hard for you to hear or comprehend. You would say, “What about God’s chastening of us as sons? Isn’t a backslider’s chastisement done with a Father’s heart toward us, and our suffering therein, isn’t it redemptive and remedial to us, not for our condemnation but rather our salvation?” Please follow with me as we go through this matter in this order:

- 1) A Biblical Study of God’s Fatherly Chastisement
- 2) The Wrath of Jesus Christ

The Paradigm of Parental Chastisement

The ROD of chastisement was used upon Israel, as seen in the former volume, because they had backslid (read specifically in the chapters titled, [“Have You Discerned Your "Day" & "Time"”\(chapter 16\)](#), [“A Biblical Study of Spiritual Infancy” \(chapter 17\)](#) [for proper context please read chapters 16 & 17 in order, back-to-back] and [“The Goodness of God Leadeth Thee to Repentance”](#)). They became an “evil” “fool”, “void of understanding” (Prov. 20:30, 17:19, 26:3, 10:13) like all once-born sons of Adam are from their birth (Prov. 13:24, 22:15, 23:13-14, 29:15), when formerly, before their backsliding, they were righteous, wise, and full of the knowledge of God. In such a circumstance as this, there is a Divine remedy, namely the ROD of chastisement. When it is spiritually administered by God the Father to Israel, its effect has the same *potential* and *promise* as in the earthly scenario, father to son. Chastisement is, in both cases, a means of grace - a holy instrument by which God will interrupt and suppress the course and chaos of depravity, making room for heartfelt conviction and eventual salvation. Though the earthly scenario, father to son, is a similitude of the heavenly scenario of God the Father’s chastisement of Israel (2 Sam. 7:14, Ps. 89:32), the two are not synonymous. The vertical and horizontal scenarios have similarities (Heb. 12:5-10, Rev. 3:19), yes, but also stark differences and astonishing contradictions! The similarity between the two is simple to understand: the chastisement-exercise of both scenarios is one of *hope* and *promise* that the beating-ROD will break the pride of rebellion and establish repentance, therefore chastening is, in this situation, a means for the recovery of backsliders, or, a means which empowers present-progressive repentance and sanctification in faithful believers, and thus, chastening is meant to be *a redemptive process*. In this vein, chastening is an experience of the privileged; God’s sons and daughters. However, my reader, do you remember the stark differences and astonishing contradictions which exist between the two scenarios - “God to man” and “man to man” chastisement?

Do you remember how Job cried out, “Let Him take His ROD away from me, and let not His fear terrify me” (Job. 9:34)? Remember how the beating ROD was, for him, an instrument of destruction and tearing (Job. 19:10, 21:9, 16:9)? Yes, my reader, God was moved by wrath, Divine hatred, and spiritual enmity against His servant Job (Job. 19:11, 16:9, 13:24), and being thus minded, the Lord beat with the rod! And Job,whelmed by spiritual darkness, knew that God had hidden His face (Job. 13:24, 19:7-8). Their vertical friendship which was once so warm (Job 29:2-5) took stark color change! Such opposition ensued, such “God to man” contradiction, their relationship took the appearance of spiritual war! Job, running scared, felt chased by Divinely-commissioned archers; he, overwhelmed and surrounded by them, felt as if no one cared; he, without escape and nowhere to flee, was shot at mercilessly; thus he, being arrow-stabbed and heart-pierced (see Job 16:13, 19:11), was Divinely-doomed to agony! Yes, my reader, according to scripture this is “God to man” chastisement! Do you agree?

David, Jeremiah, and Moses didn’t disagree. Apprehensive and fearful of “God to man” chastisement, David *lamented*...will you? Or are you more holy than David? Are you in need of less Divine-chastisement than him? David, under Divine-chastisement, was frightened by God’s “anger” and “hot displeasure” because it was bringing him to point of weakness, wounds, and bone-vexation (Ps. 6:1-2)! David’s personal experience with God’s chastisement was, like Job’s, an inescapable

hunt which ended in the same agonizing press. David cried out to God, “Thine arrows stick fast in me, and Thy hand presseth me sore” (Ps. 38:1)! To Job, David, Jeremiah, and Moses, chastisement was a matter of life and death (Ps. 119:77), a situation of Divine-anger which had the potential to bring men to nothing (Jer. 10:24)! What do you think about when you consider God’s Fatherly chastisement? Do you think of such incapacitating beatings as these biblical potentials heretofore described? Or are you interpreting God’s Parenting, “God to man”, to be like man’s parenting, “man to man”, forcing them to be exactly the same? Are you confining God’s Parenting with the same boundaries, possibilities, and potentials which are humanly acceptable, denying that ulterior realities are possible, “God to man”, that which is Divinely inspired? If so, you are subverting the scripture with your own philosophy of parenting!

My reader, what hinders you from accepting the scriptural description of “God to man” chastisement? Do you think God is a “monster” of a Person now, and you are, rather, a good parent? My reader, remember, God gives better gifts than you, is more merciful than you, and He killed Himself to provide a means whereby He might not kill us, but nevertheless, just as God gives better gifts than us, He chastens better than us! This means, He delivers chastisement-blows of harder, more precise, life-threatening power, which have, as you can see, become terrifyingly famous throughout history. As for God the Father, whether it be the goodness of His blessing, or, the severity of His wrath, whether it be the compassion of His condescension and humility, or, the overpowering fierceness of His punishment; my reader, “if ye then, being evil,” knoweth how to “give good gifts” to your children, and also, “if ye then, being evil,” knoweth how to demand “reverence” from your children by the severity of chastisement and “correction” you deliver, “**how much more**” mature, superior, infinitely perfect, and trustworthy is God’s Parenting in both veins, and, “**shall we not much rather** be in subjection to the Father of spirits” (see [Matt. 7:11](#) & [Heb. 12:9](#))? When God said of us that we are parents – comparatively “evil” – when in the light of God’s Parenting, He means to explain that our *parenting philosophies* are stinking with depravity, are twisted with corruption, that they are inferior in fatherly compassion and fatherly chastening. He means to show us that we would never “love mercy” or “do justly” like as He does, and therefore we need to learn of Him, His ways, and “walk humbly with [our] God” ([Micah 6:8](#)).

My reader, the experience of chastisement which Job underwent as an individual, it was *not* for him alone. ALL OF ISRAEL, as a nation, went through the same exact experience *word for word* when and if they provoked God into the final phase of chastisement (see Leviticus 26:27-39). The experience of Job was *parallel* to the experience of backslidden Israel (see Lamentations 2:4-5, 3:2-3, 7-13, 42-43, 47)! Jeremiah also, he confirmed it (Jer. 30:11-14)... only this time, for Israel, God’s beating-ROD is the Assyrian and Babylonian armies (Isa. 10:5, 15, 24, Micah. 6:9). This time, God’s son is the whole nation of Israel. Thus according to scripture, the chastisement which can and is experienced *individually* can also be experienced *corporately* or *nationwide*.

As we have in former chapters exhaustively addressed the near annihilation of God’s people in the Captivities (“[The Near Annihilation of God’s People](#)”, “[I Am Weary With Repenting](#)”, “[Mercy On Whom I Will Have Mercy](#)”), we can understand that this chastisement was one of condemnation and salvation, hatred and merciful redemption, but *only those who survived it were redeemed by it*. Not all chastening is a **condemning stroke from God’s ROD**. Remember how there were four phases of wrath which went before this fifth phase, all of which were not of the intensity of *the fifth phase*. When the first four phases of wrath were not responded to, and sin remained yet un-surrendered, the flames of wrath which burned against sin did turn upon the people who held it dear. The five phases increasingly intensified until, alas, this final end, and in such an increase of phase there was an increase of Divine-plague, and this, my reader, was *an increase in the wrath of Jesus Christ*.

The Wrath of Jesus Christ

These days “we are so learned”, we suppose that we know all there is to know about the doctrines of grace, or, the love of Christ, or, the sufficiency of Christ’s Person and Work, but how much do we know about **Christ’s wrath**? It is written, “Neither let us **tempt Christ**, as some of them tempted, and were destroyed of serpents” (1 Cor. 10:9). The inspired writer forewarns us, sin incites **the wrath of Christ**. We are warned of the wrath of Christ, yes, but more specifically how that, when it is kindled to a certain vehemence, Jesus Christ has, does, and will lay hold upon a Divine-judgment whereby He will destroy those who tempt Him. Therefore just as we are looking at the differing phases and degrees of Divine-plague and Divine-curse, we need to understand how this is proportionally connected to the emotional fluctuation of God’s heart. Did not the psalmist also forewarn us of this grave matter: not the love of Christ only but the anger of Christ, and how that when “His wrath is kindled but a little” men do “perish from the way” (Ps. 2:11-12)!? God’s says this is Zion’s King, the ruler of God’s holy hill (Ps. 2:6), and should not the citizens of Zion beware? Jesus Christ is our King, and “a King that sitteth in the Throne of Judgment scattereth away evil with his eyes” (Prov. 20:8), yes, and we have long-stood before His eyes with flagrant evils left un-scattered. Therefore, I say, necessity is laid upon us – we need to understand how, why, and in what operations **Jesus Christ is angry!**

“Wherefore [Jesus Christ] is able also to save them to the uttermost that come unto God by Him, seeing **He ever liveth to make intercession for them.**” – Heb. 7:25

Christ, who ever-liveth to make intercession for the saints, insists an unavoidable conclusion that we need to reckon with: **God's wrath ever-liveth**, being kindled, because the *sinning saints* are **ever-aggravating it** to surmount salvific mercies unto just retributions, but, nevertheless, **Christ ever-liveth to stand in between** US and IT, to pacify it, in heaven by Himself and on earth within His brethren (Rom. 8:26-27), except when, alas, Christ Himself is tempted against us! NOTE: The **ever-living intercession of Christ** is a reality of an OT shadow, when Moses interceded for forty days and nights without ceasing, having no leisure or idle time, no, not so much as to eat or drink, because his employment of intercession was before so great a pummeling force of destruction which nigh overflowed (Ex. 32-34, Deut. 4-5). Yes, my reader, the sinfulness of saints before the holiness of God, as seen in the Old Testament, is the same scenario of salvation for us in the New Testament (take heed my brethren that it is written, we should give "the more earnest heed" [Heb.2:1] to God's retributive wrath toward us in the New Covenant, much more than in the Old Covenant: the book of Hebrews laid for the argument, "Let us therefore" [Heb.4:1], and, "Of how much sorer punishment" [Heb.10:29], and, "much more shall not we escape" [Heb.12:25]). But when one does not recognize the NT applications of these OT shadows, he falls prey to the peace-preaching devices of false prophets! Christ – the Second Person of the Godhead – is able to intercede before God's actual abode! Not at Sinai, but the most holy Mountain of Heaven, and not before a mere 40 day anger, but **an ever-enduring fire**, and He, being so much greater than Moses, is not entangled with the human necessities or affairs (i.e. eating, drinking, or sleeping). With this in mind my reader, think of it! Christ, the very embodiment of mercy, our nail-pierced, merciful, and great High Priest, whose scars remain upon His hands even now – this Christ – my reader, does warn us that, we BETTER-NOT-TEMPT-HIM! Did you know "the destroyers" of the OT are reckoned as NT realities, in their own right? [For more information see ["The Near Annihilation of God's People"](#), ["Tracing Hebrews"](#), and ["The Prophet Like Unto Moses"](#) – a sermon.]

In consideration of so grave a prospect – the wrath of Christ – we need to understand its differing degrees of fury and how they operate differing phases of Divine-plague, according to New Covenant situations. In such a study, the following subjects are of relevance:

- 1) The Instrumentality of Demonic Spirits
- 2) God's Love Interrupted = Promises Breached
God's Love Restored = Promises Restored
- 3) God's Love Wrestling With Wrath and the Intercessors Relevancy
- 4) The Earth & Heaven Interconnectedness of Courtroom Appeals and Legal Transactions
The Priesthood of All Believers
The Saint's Responsibility in Preaching
The Saint's Responsibility in the Priesthood

The Instrumentality of Demonic Spirits

Like the physical alien armies which would invade, oppress, and take Israel captive during certain phases of chastisement, the invaders of the NT dispensation are *satanic spirits*, or, *alien armies of temptation* which lead into the oppression and captivity of actual sins committed. These temptations or actual sins increasingly intensify, to the agony of soul and body, and devils are connected to this process of chastening as it intensifies more and more. This is how God uses devils as an instrument – a ROD – just like God used heathen armies for OT Israel. This rod of chastisement delivers NT Christians over into **drunkenness**, **darkness & the spirit of sleep**, **desertification**, and **adulterous rioting** etc. When grace for perseverance is taken away from the regenerate man, then suddenly, he is overtaken by the instruments of death and affliction, and, God willing, the man is thereby brought to repentance quickly, long before he ever comes near to *absolute captivity* into sin and the final result – excommunication. This means, when the light of God's face begins to dim, or when you get just a bit soul-sluggish and sleepy, or just a little desert-dry and weary, or just a little flirtatious with worldly lusts, then turn to God with HASTE – turn at His chastening – and by God's grace **it will go no further**. But if you persist without responding in repentance, then the lashes of the rod increase with strength, intensifying the pain of every blow, and the demon spirits are those forces which will inflict these horrid spiritual conditions: **drunkenness** ([Isa. 19:14](#), [Micah 2:10-11](#)), **darkness & the spirit of sleep** ([Isa. 29:9-10](#), [Eph. 6:12](#), [2 Cor. 4:3-6](#)), **desertification** ([Luke 10:19](#)), **adulteries** ([Hos. 4:12](#), [5:4](#), [1 Tim. 4:1](#), [James 4:7](#)), etc.

God's Love Interrupted = Promises Breached

God's Love Restored = Promised Restored

Reckoning the Implications:

- **God's Love:** *the source of our faith and perseverance.*
- **God's Promises:** *oaths of devotion to and faithfulness in, the Covenant of God's saving love in Christ; God's faithfulness which makes us faithful to Him, and, God's love which causes us to love Him.*
- **Breaches:** *God's saving love is partially or entirely withheld, depending on the condition of the man (slipping, fallen, or reprobate).*

According to scripture, when the force of salvation (the law of Life) is interrupted by the force of damnation (the law of sin), the love of God is interrupted by an operation of God's wrath. At such an **interruption:** the Fatherly, salvific, familial love of God toward His children is interrupted; the same love which is **the source of our faith and perseverance**, and therefore, justifiably so, we are left to the devices of our own iniquity. God's saving love toward man is confirming (1 Cor. 1:8-9), of present-progressive vitality for salvific obedience (2 Thess. 2:16-17), the origin and hope of salvation begun and salvation persevered (1 Jn. 4:19, Rom. 5:8-10, John 5:19-20, 13:1, 15:8-17, 17:6, 12, 14, 21-26), but **love interrupted** or **love withheld** means, God's **promises** of our perseverance are **partially interrupted** or **altogether withheld**. The oaths of God's promise are verbal expressions of God's active love toward us, His children, and if they are interrupted then, verily, the loving relationship God has toward us as Father, and we, His dear children, is interrupted in proportion to the breaches made (breaches which can be partial and entire, depending on the state of the saint: whether *slipping, fallen, or reprobate*). 2 Corinthians 6:17-7:1 & 1 Peter 1:14-17 are clear affirmations that the **promised** relationship of God toward us as Father, and we His dear children, exists within **the Covenant agreement** as all other promises: as those which are bound with conditions (conditions which to warn that, upon transgression, the promises will be breached in proportion to the transgression of the saint [i.e. *slipping, fallen, or reprobate*]).

"Wherefore **come out from among them**, and be ye **separate**, saith the Lord, and **touch not the unclean thing**; and I will receive you, And will be a **Father** unto you, and ye shall be my **sons and daughters**, saith the Lord Almighty. Having therefore these **promises**, dearly beloved, let us **cleanse** ourselves from all **filthiness** of the flesh and spirit, **perfecting holiness** in the **fear** of God." - 2 Corinthians 6:17-7:1

For more information which proves the veracity of the above statement, please see "[Christian Perfection](#)" (sermon), "[Worthiness](#)" (sermon), & "[The NT Gospel Call to Worthiness](#)" (chapter 22).

"As obedient **children**, not fashioning yourselves according to the former lusts in your ignorance: But as He which hath called you is **holy**, so be ye **holy** in all manner of conversation; Because it is written, Be ye **holy**; for I am **holy**. And if ye call on **the Father**, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:" - 1 Peter 1:14-17

My reader, think of it! Sin pertaining to holiness, purity, and cleanliness are so grave and abominable, they can interrupt the affection of this most sacred bond – God the Father to redeemed humanity; His sons and daughters. For this reason it was written, "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 1:21), and, "Looking diligently, lest any man fail of the grace of God" (Heb. 12:15), for indeed there is **a responsibility** commanded of saints that they *believe once* and *continue to believe*, and upon the interruption of faith which consequences the deeds of wrath-provoking sin, there is an interruption of the salvific love of God, and this also means that there is a breaching of the promises of God. To what degree wrath breaks forth is dependent upon the state of the saint (his faith and sin at hand). As God beholds the saint in the differing positions a saint can exist (i.e. if he is *slipping* [in 4 phases], *falling* [in 10 provocations], or *reprobate*), the means of intercession which are available do proportionately fluctuate (and intercession is breach-filling and promise-restoring). The means of intercession do proportionately fluctuate because the power and forcefulness of wrath is fluctuating – and in this fluctuation there is also a *wrestling*. A wrestling takes place within the heart of God, **wrath-against-love** and **love-against-wrath**, as all the variables of the process do change. This happens now, in the New Covenant, according to the mysterious wrestling in the heart of God seen written by the prophet Hosea, "**Mine heart is turned within me, my repentings are kindled together**" (Hos. 11:8-9).

Slipping → **Non-Damnably Wrath:** God yearns after, laments over, and desires to save those He presently chastises with the instruments of destruction. This means that God yearns after those who He is presently angry with, but this anger that I am speaking of is not kindled to a condemning degree. This anger moves the hand of chastening by the beating ROD, and it beats. Under this affliction God is hoping for remedial repentance, but with real anger God afflicts His people that they may beware that, the manifestation of this wrath-authored affliction can be *a small taste* of what can become eternal, overpowering, unrelenting, and unchanging. These afflictions are categorically: **darkness, blindness, drunkenness**, etc. These are attributes of God's curse which were inflicted

upon the damned, and when such things come upon us, how should we think and feel? This manifestation of wrath has the *potential power* to break you off of the Tree of Life! It could be *the beginning of your damnation*, that is, if you do not savingly respond to it. One should acknowledge that there is wrath alive in the heart of God which is *potentially damning*, nevertheless it is inflicting you in hope that it is, rather, provision for your repentance.

God's Love Wrestling with Wrath and the Intercessors Relevancy

In the courtroom of God's verbal edicts (by way of condescension to us and not in terms of sovereignty) there are courtroom appeals possible IN GOD. Meaning that, if He wants to appeal the edict so as to interrupt it from its final course, He is able to do so, but, shockingly, the means by which He does these appeals are fantastically interconnected to us, His people. A **courtroom appeal** is almost, if not entirely nonexistent unless it is coming from a Spirit-filled man of God. Men, seized by the inspiration of the Spirit, are emboldened to stand opposed to, verbally contradict, and appeal against God – standing in between the movement of God's wrath so as to impede it from approaching the object of its fury – this is called, **INTERCESSION!**

Blessings and Curses / Wrath Pacified and Wrath Kindled / Sins Forgiven and Sins Marked: all these are synonymous situations, and shockingly, all these are movable based upon **OUR actions**, not just in *sins committed BUT sins forgiven*. This is a very sharp blade to tight-walk upon, a narrowness which only Christ can operate within us, especially when so much blasphemy has been spewed into the world by men who have added ANYTHING to the penal substitutionary atonement of Christ, and that to their own destruction. Nevertheless, should we not reckon the places, persons, and situations in which Christ, "the Substitute", does *more or less* bless mankind, affecting wrath's *vehemence* or its *satisfaction*, because of outstanding sins *more or less* forgiven? Brethren, I am talking about the ambassadorial officers of the New Testament: God-sent messengers (2 Cor. 5:18-20, Rom. 10:14-15), God-empowered preachers (1 Cor. 1:21, 2:4-5, 1 Thess. 1:5, 2:3-5, 13), lip-inspired judges (1 Cor. 5:3-5, Matt. 18:18-20), life-restoring intercessors (1 John 5:16, Jas. 5:14-20), fault-clearing spiritual men (Gal. 6:1, Matt. 7:5), weapon-wielding, stronghold-destroying, captive-freeing preachers who release the saints from their ensnarement in rebellion, making them, rather, captives to Christ (2 Cor. 10:3-6)! I am speaking specifically in regards to the officers of intercession whose active duties do **change the amount** of *sins forgiven* or *unforgiven*, depending upon the various means in which Spirit-led intercession is successfully accomplished. How many sermons do we have to hear like David Platt's, [The Role of Desperate Prayer in Relenting Wrath?](#) Sermons that try to make us behave as though the aforementioned situations actually exist, situations which, according to our theological systems, cannot be entirely real...but if we were allowed to believe that these biblical realities are "real life situations" *right now*, we would LIVE IT! Dear remnant, we have been awakened to the snare of decisionism pertaining to initial conversion to Christ, but now we must wake up even further and see: our theological systems are turning present-progressive salvation into transactions of decisionism instead of vital-reality with the Living God!

There are *three ways of intercession* that are addressed in the Old Testament: (1) Spirit-filled intercession, (2) sacrificial or ceremonial atonement, (3) and acts of judgment. New Testament renditions of these ways of intercession would mean that, any act of intercession by a man would be of no original inspiration or human merit existing apart from the Person of Christ, for, truly, nothing else can intercede before God's wrath. Therefore, New Testament saints participate in New Testament renditions of Old Testament means of intercession by, an intercession which is mysteriously connected to and originated in unison with Christ's all-sufficient and heavenly intercession: (1) Christ-inspired prayers prayed by men who are filled with the Spirit, (2) making the sacrifices of themselves in differing senses (Rom. 12:1-2, Gal.2:20, 1 Cor. 15:31, 2 Cor. 4:8-12, Php. 2:17), offering the sacrifices of thanksgiving and praise (Heb. 13:15-16), offering the incense of prayer (1 Tim. 2:1-8, Eph. 6:18-20, Jude 20-21, Rev. 5:8), ceremonial sprinklings (Heb. 10:22), and ceremonial washings (Titus 3:5, Heb. 10:22, Eph. 5:26, Col. 1:28-29, John 7:38), (3) and doing acts of judgment (Gal. 6:1, 1 Cor. 5:13, etc.- *firstly*, in helping men abide in the spiritual identification of Christ's death, which means in biblical phraseology, killing men by preaching to them (Rom. 8:13, Col. 3:5), and if this means of grace is not successfully carried out then there remains one alternative, an alternative which is, *secondarily*, the expulsion of the malefactor by the power of excommunication [casting them out into "the congregation of the dead"-Prov.21:16]); keeping in mind that this third act of judgment is for the sake of the whole, so that corporately speaking, the entire Church and remnant of God could be presented to him as one acceptable sacrifice (Rom. 15:15-19, Php. 2:17-18, 1 Cor. 10:16-17).

The Earth & Heaven Interconnectedness of Courtroom Appeals and Legal Transactions

The Priesthood of All Believers

A lifestyle of intercessory employments which is relevant to the legal processes of salvation: forgiveness granted and unforgiveness withheld, grace dispensed or grace restrained, salvation experienced or damnation enacted, and thus, inevitably, the destiny of individuals as it pertains to heaven or hell.

Let us note: Where, how, and through which mode, medium, and expression Christ does on earth what He is doing in heaven, shall we contend with it? The eternal sufficiency of Christ ALONE in salvation is not to be contested with nor added to, this is sure. Nevertheless, how Christ chooses to *express* the work of His Kingdom and the intercession of His priesthood to the people of earth is another matter which we must not deny. God chooses **persons**, yes, and He establishes **Lampstands** of His Kingdom in certain places **on earth**, this is also true, and the officers and priesthood of these Churches are mysteriously cooperative with and co-laboring in Christ's heavenly works for the purpose of expressing and displaying it on earth – God is Light, and so are we. What Christ is doing, shockingly, He does it through us, His body. Therefore where His Kingdom is going forth in conquering power, His people are going forth to bodily represent it and verbally herald it, as its ambassadors.

Think of it, my reader. The all-sufficiency of salvation in “Christ alone” is not threatened by the fact that, the mode by which His salvation ordinarily comes to a lost individual is interconnected to God's people by way of *preaching*. God has employed His people in this duty, for “it pleased God by the foolishness of *preaching* to save them that believe” (1 Cor. 1:21), and again, “how shall they believe in Him of whom they have not heard? And How shall they hear without a *preacher*” (Rom. 10:14)? Even though the conversion of lost souls is interconnected with our instrumentality, we are forced to assent that, it is of God and not of man. This is an uncontested affirmation among us: that if a man's feet are shod with the preparation of the gospel of peace (Eph. 6:15), and, those feet took journey over the mountains, it was God that shod this man's feet, yea, and if he is walking a mountain range or hiking any length, the beautifulness of “how beautiful” the man's feet are (Isa. 52:7) has nothing to do with the man himself, but Christ who walks within the man! Amen! Woe to those who deny it! Nevertheless, there is something else of relevance that must be mentioned in connection to this affirmation. Even though the scriptures affirm that salvation is not dependent upon us in the *aspect* of God's absolute sovereignty, yet, there is another *aspect* which is of supreme relevancy to us and mysteriously paradoxical to the former affirmation. After being properly instructed, it is easy for us to agree to and rest upon the aspect of God's sovereignty in salvation, and so, we rejoice to know that salvation is dependent upon God alone “in Christ alone”, and yet we do err my beloved brethren. We are too much reliant upon our own logic, so that we will not allow another aspect which non-contradicting in connectedness, an aspect which is scripturally affirmed as legitimate and eternally binding to our reality. Being too much guided by our inferior logic, we are led to affirm only what we can understand by reason of it. Should we not be led, rather, by the quickening Spirit of God, for He understands all things, and having communicated them to us by His written word, it is He that commands us to believe all things written therein – thus faith mingles together with the word so that IT works effectually in us; God performing it in us what He has written for to us. Even so, Amen.

The Saint's Responsibility in Preaching

The imputation of guilt and legal responsibility for temporary or eternal death, which could have been prevented by your verbal witness.

Old Testament → “Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.” – Ezekiel 33:2-9

New Testament → “And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.” – Acts 18:5-6

“Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.” – Acts 20:26-27

According to God’s written word: it is man’s responsibility to preach and warn, and we, the saints, bear a legal responsibility for souls that perish on account of our neglect; souls that would not have perished had we been faithful to “go” on God’s command! How such a *legal responsibility* is righteously imputed into men so that they bear the guilt of it, and yet, God’s sovereignty is still hailed as the originating force by which all the elect are effectually saved, this is a question too high for me to answer – and I will not darken God’s courtroom with my excuses on why His word cannot be! So much the rather, my brethren, let us agree with God. In agreement to this, my reader, we affirm the existence of both circumstances, and thus we must see our responsibility as it relates to our salvation and the salvation of others, and at the same time we must reckon how the responsibility is God’s, and His alone – a mysterious paradox. As much as a Calvinist feels forced to affirm that, salvation is depend upon God’s sovereignty alone, and with no competing force in existence it is genuinely HIS, even so, likewise, let us feel forced to affirm another compelling argument of scripture – *man’s responsibility*. The former does usually usurp the latter among Calvinists, but it ought not to be so. If only one truth of this paradox becomes a subject of grave meditation and personal relevance, this is our folly. To be led by our logical capacity, feeling comfortable to relate to only that which we can understand, scripturally speaking, this is to be led by carnality! But we should rather be empowered to “walk in” those matters which only God understands – by walking in God! What God understands He can operate in us, even if we don’t understand it! Simply because these two realities appear to be logically irreconcilable to us, they are logically consistent to God, so let us give Him the glory so that, through Him, we might walk in them, for our salvation is in Christ and not in ourselves. Salvation begun is not decisionism, even so let the remnant recognize, salvation presently and progressively persevered is not decisionism! It is God who understands these paradoxical realities, and it is God who is willing and working within us for His own good pleasure (Php. 2:13), therefore let us walk in Him. Let us not be busybodies about God’s matters. Let us instruct Him no more. Let us rather, agree with Him, and by His quickening Spirit let Him instruct us (1 Cor. 2:16) how to walk. So shall it be said by us, “My heart standeth in awe of Thy word” (Ps. 119:116)! Amen.

The Saint’s Responsibility in the Priesthood

Christ is the incense, the sacrifice, the High Priest, the Temple Building, the Courtroom Officer, the Seated Judge, and the Monarch of Law who stands in check to no ulterior power of Government, but in a mysterious way of union in Him, He does, in us, act out these intercessory deeds before God, not just in heaven by the sufficiency of His own person, but on earth and in us, by the Spirit of His Person who dwells within us – and when God sees and hears Christ in us, it is as if Christ is interceding in Heaven, therefore this doctrine, though it may *appear* to be an attack upon the sufficiency of salvation in Christ alone, and though it may *appear* to add something to the sufficiency of Christ’s substitution, and though it may *seem* to be an affront upon the title, “in Christ alone”, IT IS NOT as long as ‘Christ in us’ and “Christ operating us” empowers these priestly duties.

Take for example, the Old Testament. The sufficiency of Christ’s salvation was not added to or threatened by Old Testament priestly duties; neither should it be by New Testament priestly duties. The Old Testament priestly duties were genuinely existing, effectually atoning, typologically declaring, yes, but they were temporary in their wrath-absorbing effects only because they were supported by the eternal substance Itself – the Sacrifice of Christ – we know this because, when men believed in the priestly ceremonies in the Old Testament they were, by shadow, believing in the gospel messages which declared Christ, thus God imputed it to them for righteousness on the basis of their faith so that the ceremony in operation had an eternal and lasting effect to save the soul in this wise. Therefore the Old Testament was not, nor is it, null and of no profit to the Old Testament saints, but it was effectual because of the Person and work of Christ (see 1 Cor. 10:4, 9, 1 Pet. 1:11), and now for us in the New Covenant we are taught that Christ did not abolish or make void the law, but He fulfilled it. Yes, and by fulfilling the law the scripture means to signify, the law was a shadow cast upon a wall, but the actual object itself was in heaven, and Christ went to heaven to perform the ceremonies of salvation like as they were seen on earth, only now He appears in heaven for us. Christ, after the eternal and undying order of Melchisedec, is employed in the wrath-atoning, intercessory labors of a Priest, like as the earthly priests which the Old Testament demonstrated.

The Old Testament Priests were performing ceremonies whereby the people were saved, as I have just explained, and they were significant because Christ is their fulfillment, but now in the New Covenant, a Covenant made possible because Jesus Christ has ascended into His eternal employment as our Great High Priest, henceforth, now, those who are saved by Christ and His Priestly effectualness...He makes priests (the priesthood of all believers-1 Pet. 2:9-10); those who He saves by His holiness (Heb. 7:26)...He makes saints (“holy ones”, Rom. 1:7); those who He saves by His redemption (1 Cor. 1:30)...He makes redeemers (Eph. 5:16); those who He saves by His own stand-alone instrumentality and sufficiency...He makes them His instruments of

righteousness (Rom. 6:11-13); those who He saves by His own effectual intercession “standing alone”...He makes effectual intercessors (Rom. 8:26-27, 1 John 5:16, John 20:21-23); those who He saves by the body of His death and His resurrected life...He makes them “His body” henceforth, by the power of His death and much more His resurrected Life! Yes! And this means that the saints were saved by Christ’s death, but now ***much more*** by the employments for which He exists in His life ***right now***, one of them being INTERCESSION (Heb. 7:25). We are saved by His life right now, in intercession, which is present-continuous and present-progressive! My reader, what does this mean? Oh, God help us to reckon the implications!

“But God commendeth his love toward us, in that, while we were yet sinners, **Christ died** for us. **Much more then**, being now justified by his blood, we shall be saved from wrath through him. 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.***” – Romans 5:8-10

“Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing **He ever liveth to make intercession for them.**” – Hebrews 7:25

Those who He saves by “the body of His flesh through death” (Col. 1:22), they are also those whom, through His resurrection, have become “the righteousness of God in [Christ]” (2 Cor. 5:21), which means, by His resurrected body He is ***still saving*** those persons for whom He did save by His death (note: the salvation which is by **Christ’s death** is *distinguished* from the salvation which is by **Christ’s Life**; the former is a *single act* of salvation and the latter is a *present-continuous acting* of saving) - therefore in the life of Christ He saves the saints “***much more***” than in His death (Rom. 5:8-10), and the life which He now lives in heaven “***much more***” still yet, abounding onward, in a plethora of mysterious workings of godliness (1 Tim. 3:16), we are saved by “His body” The Church (Col. 1:24)! Oh my reader, this has everything to do with salvation by faith in Christ! The perfect work of Christ on the cross is FINISHED – as Christ said, “It is FINISHED” – but our faith in this Christ and His work IS NOT FINISHED! The single act of our salvation at conversion was not a decision but a revelation, and so much more, also, our present-continuous salvation by sanctification and perseverance is not a mere decision, a faith-assenting to a transaction, but a person-to-Person interaction in vital reality, walking with God! “Enoch walked with God” (Gen. 5:24), and by this he “pleased God” (Heb. 11:5), but for many saints who have been genuinely saved, they cease to savingly believe, cease to walk with God, mentally justify their unjustifiable behavior by “the perfect and finished work of Christ on the cross”, and so, going a long-while provoking God in this way, they cease to please God! Oh my reader, don’t be ignorant of what Paul didn’t want us to be ignorant (1 Cor. 10:1), how that saints had vital reality with Christ’s Spirit in salvation and yet, “with many of them God was not well pleased; for they were overthrown in the wilderness” (1 Cor. 10:5). Or as Jude said, “I will therefore put you in remembrance, though you once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not” (Jude 5). [For more information on this matter, please see “The Exodus Generation Saved by Faith” (chapter 3, section 2).]

“***much more***, being reconciled, ***we shall be saved by His Life***” – Rom. 5:10

“seeing **He ever liveth to make intercession for them.**” – Hebrews 7:25

This present-progressive salvation by Christ in its interconnectedness to us is a great mystery because, **The Kingdom of God in heaven** is expressed by and experiential within **The Kingdom of God on earth**. This is not like the Old Testament because their priesthood was a declaration of Christ’s priesthood by shadow, but the New Testament priesthood is a called out people who are possessed by and unified with Christ who is the Priest of Heaven, and they, standing together and co-laboring within the reality of those heavenly operations that Christ is employed in – they are not mere shadows of what Christ will do, they are ambassadors and vessels of clay which express what Christ IS DOING, therefore what Christ does in heaven He also does on earth, through the saints (according to the will of God).

A Fit Example: The redeemed of God and none else, being sanctified, are enabled to approach the ***hallowed and sanctified*** place wherein Jesus Christ said, shockingly, “there am I in the midst of them” (Matt. 18:20). All the people gathered together are, Christ said, “in My Name”, therefore whether in prayer or purpose, all who are gathered together “agree” (Matt. 18:18-20)! Being utterly possessed and encompassed by One – Jesus Christ – Who is within them and in the midst of them...this causes a blessed “unity of the Spirit” (Eph. 4:3)! Jesus Christ, standing within and around those who have gathered together, means that, the many persons are in One Person, and thus, they “stand fast in one Spirit, with one Mind” (Php. 1:27), not merely one physical gathering. No, they are altogether in the sanctification of one Name – “one body, and one Spirit...one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all” (Eph. 4:4-6) – and consequentially, the people are one in prayer and purpose, their gathering is in “one accord” (Acts 4:24), and such prayers, being empowered thereto by the unanimity of Christ’s Person, transform this ***earthly place*** into a ***heavenly***

place (Note: by definition the word “saint” means, “a sanctified one” or “a holy one”, which in turn means, “a heavenly one” –Heb. 3:1, 6:4). All conditions fulfilled, this place becomes hallowed, especially and immediately heavenly, and because of this – what is done “on earth” is one with what is done “in heaven” (Matt. 18:18-19)! This means what is done *in this place*, on *earth*, is simultaneously done in *heaven*! Behold the apex, the chief goal, the essence of what a Christian assembly is - how that, by experience, we are enabled to live out the answered prayer of Jesus Christ: “Our Father which art in *heaven*, hallowed be Thy Name. Thy Kingdom *come*. Thy will be done, *as in heaven, so in earth*”, “Thy will be done *in earth, as it is in heaven*” (Lk. 11:2, Matt. 6:10). [For more information about intercession see [“NT Intercessions & NT Repentances” \(chapter 25, section 3\).](#)]

There is a plethora of ways in which the act of *legal intercession* is typified in the Old Testament, and shockingly, these Old Testament means of pacifying real wrath, of forgiving *real sin*, and changing the course of real *blessings* and real *curses*, which change the courses of temporary or eternal life and death, are all applied in New Testament forms – and because people do not believe that eternity can change, meaning that in actuality, sin is forgiven or remains unforgiven, or, wrath is pacified or kindled onward, on the basis of these intermediary actions of Christ-possessed intercessors, **men fail to remember them and do them!** Because such acts mean nothing but a figment of “acting”, they don’t feeling responsible for “doing” – thus denying “The Doctrine of Man’s Responsibility” – the saints fail to re-organize their entire lifestyle around the successful accomplishment of their priestly duties; for the which, mind you, we have been born again to *walk in*. Think of what would happen if the Old Testament priests didn’t go to work one day, just because they forgot. Need I tell you what would have happened? It is an utterly staggering thing that we, the Church, can be called a “House of Prayer for all nations” and yet, we can be so lethargically related to our calling to prayer for the success of “The Great Commission”! Sleeping on, people don’t wake up to their duty, and it is because - whether it is prayer or preaching - preachers have told them that “it doesn’t really matter; **it can’t change eternity anyway**”. God help us to escape such vain men! Men have become intoxicated by this heresy of biblical truths wrongly emphasized and incorrectly taught, and at some points damnably misapplied so that, alas, “the frozen chosen” are by God forsaken! “You know you’re very sure your God’s chosen people and before long, you’re very sure you’re God’s frozen people”, and before long they all will be God’s forsaken people (Leonard Ravenhill).

This knee-jerk reaction of people living for a revival of the “reformation days”, feeling that the fight for this hour is all about “salvation by grace through faith, not of works”, but as Rolfe Barnard stated, “**the Puritans knew nothing about the Church**”! The Roman Catholics abused and profaned the doctrines of “The Church”, and the Puritans, fighting against them, were consequentially inclined to an overreaction against their doctrinal abuses so that they were blind to the truth about “The Church” and its relevant interconnection with the doctrines of salvation and forgiveness! Oh, how many sermons need to be preached about the same mundane amazement that: prayer does matter but it doesn’t matter, and God did relent but He didn’t relent, God did repent but He didn’t repent, and Moses was desperate for good reason but he wasn’t desperate for real reasons, and we need to pray like him but we cannot ever be in the situations that he was in – oh, this modern day “strife of words” which was warned of old, away with it! This strife genders to the confusion and spiritual-paralysis we are warned to avoid; heresy which makes void the commandments of God.

The Aforementioned Doctrines as they Pertain to the Doctrine of “Revival”

God has a purpose and intent to save His people. God has a purpose and intent to glorify His Name. God has a purpose and intent to fulfill all the promises of God. [For more information see [“The Purposes & Intent for Salvation” \(chapter 25, section 2\).](#)] But these purpose and intentions go unfilled...and why? Perhaps it is because the wrath of God which went forth to breach the promises of God was never seen, and to God’s people, therefore, it was never DECLARED! This is because the saints are taught it does not even exist, and the results: intercessory employments are utterly abandoned, and the people, wallowing in lukewarmness, await a work from “A Sovereign God”. God help us! God help us! We are so terribly deceived!

- 1) Revival = breaches of damnable degree
- 2) “Revival Praying” is Intercession

Let us look straight on such acknowledgements! When a promise is breached, intercession begins: Certain sins committed causes an outbreak of wrath, wrath is made possible by a breach of promise pertaining to salvific-love, intercessors are prophetically alerted of the danger so that they, seeing the breach, leap into the gap to stand in between wrath and its persons of

fury, and then by some Spirit-empowered argument, including any necessary saint-executed or God-executed judgment, wrath is pacified. It is certain that revivals have taken place, but what was the burden? What said the Spirit of God? What said the Spirit-filled preachers?

3) Revival Preaching – *what burden?*

When the Spirit of God moves upon men the burden of revival is communicated, even if the doctrine of revival is not entirely understood or scripturally developed in their mind...they have *the heart* of revival. Because revival is written upon the tablet of their heart, they experience revelatory apprehensions of the biblical reality as it pertains to their present circumstance: therefore they feel, think, pray, and preach revival burdens, even without understanding the implications of what they preach.

The Need for and Arrival of REVIVAL is...

Hyperlinked Explanations

<p><i>The Need:</i> Zion is full of breaches.</p> <p><i>The Arrival:</i> Zion’s breaches are filled.</p>	→	<p><u>The Scottish Covenanters- Mind Zion's Breaches & Mourn With Her</u></p>
<p><i>The Need:</i> The Bride of Christ is spotted, blemished, unholy, and wrinkled.</p> <p><i>The Arrival:</i> The Bride of Christ is made clean, pure, holy, and beautified.</p>	→	<p><u>Leonard Ravenhill- The Presentation of the Bride</u></p>
<p><i>The Need:</i> God’s people are fast asleep in spiritual darkness.</p> <p><i>The Arrival:</i> God’s people wake up by a move of the Spirit of God, and henceforth during this experience, they cannot go back to sleep.</p>	→	<p><u>Ian Paisley- Revival is an Awakening out of Spiritual Sleep</u></p>
<p><i>The Need:</i> God’s people don’t have clean hands and a pure heart, thus they cannot ascend the hill of the Lord to dwell in His glorious presence.</p> <p><i>The Arrival:</i> When God steps down and descends, because God’s people have clean hands and a pure heart, thereby enabled to dwell on Zion’s holy hill.</p>	→	<p><u>Duncan Campbell- He that hath Clean Hands and a Pure Heart</u></p>
<p><i>The Need:</i> (1) It is when God’s true people (regenerated individuals) are spiritually dead, and they need to be made alive again! (2) It is when God’s people are lukewarm and stupefied, as an animal lives irrelevant of earth’s most precious treasures, only now, in this case, God’s people live irrelevant of the most valuable experience of grace - God’s treasure of Revival-Glory.</p> <p><i>The Arrival:</i> God’s people are made alive again and quickened, so that they are no longer stupefied and incognizant of God’s glory, yea, rather, they are in hot-pursuit of it and communion in it!</p>	→	<p><u>Jonathan Edwards & Charles Spurgeon- Revival, Do You Need It?</u></p>

I have labored for the most part of this document to come to one, terrifying conclusion: that what we call “revival” is actually, for the most part, *salvation*, and because we think that it is not an eternity-changing experience, the fact of its absence men hardly remember! A spiritual holocaust is going on right before our eyes! The Divine-plagues and Divine-curses of God have been assailing the Churches of God for so long, and regenerated men cannot be brought to acknowledge it! In the name of a theological system men bless themselves, not understanding the implications of their theological conclusions...thus like chaff the wind we are, for the most part, carried away with the allurements of a damnable sort! God help us to wake up! Before it is too late! Lest we are surprised to find the Gate of Christ’s Kingdom locked shut, and ourselves thrust out, because we blessed ourselves in our hearts in the name of the TULIP, saying, “No evil shall come upon me”. Let us acknowledge that it is possible

that these revival-less conditions that these men of God did cried out against (the Scott's Worthies calling for the filling of breaches, Ravenhill for a spotless Bride, Paisley for an awakening from sleep, Campbell for clean hands and a pure heart, and Spurgeon for the end of lukewarmness), are all, still now, the need of the hour! And if we do not respond to God by recognizing the grave implications of such revival-less conditions (i.e. damnation), that which was meant to be temporary and remedial can become permanent and everlasting! When sheer desire for revival will not compel us there, the jealous wrath of God will move us; lest it turn into an unquenchable fury [for the means by which godly men were moved to repentance when fallen, see [The Damnable Abuse & Misapplication of Sovereign Election \(chapter 14\)](#).] "We end up blaming God's sovereignty for the sad state of the church. If there is no revival in the church, we can be very sure that the lack is on our part and not God's!" -Al Whittinghill