

# Grace

The Apostle John wrote,

Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness. You know that he [Jesus] appeared to take away sins, and in him there is no sin. No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him. Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous. Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. *No one born of God makes a practice of sinning*, for God's seed abides in him, and he cannot keep on sinning because he has been born of God. By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother. (1 John 3:4–10 emphasis added)

Whoever practices sin, which is lawlessness, is a child of the devil. Whoever practices righteousness, which includes but is not limited to keeping the commandments, is of God, for no one born of God can keep on sinning. And how much simpler put can any discussion of grace begin; for Paul wrote, “Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness” (Rom 6:16). Thus, the person who has been liberated from bondage to disobedience, leaving sin with no dominion over the person (v 14) and the person no longer under the law [the power of the law is its death sentence] but under grace—if this person returns to disobedience, this person again makes him or herself the bondservant of sin and again places the person under the sentence of death, thereby removing the person from being under grace. It is only by the person striving to present his or her members to God as instruments for righteousness [for keeping the law] that the person remains under grace.

The person who makes a practice of sinning is not under grace ... again, sin is lawlessness or the transgression of the law, with the law codified in the Ten Commandments; thus, the person who makes a practice of breaking the commandments is not under grace, and this includes every willful Sabbath breaker, with the Sabbath commandment being both the least of the commandments and the test commandment that identifies who is of God and who is not.

But this is not how grace is usually understood within Christendom—broadly speaking, Christianity uses “grace” to refer to God’s gifts to humankind (i.e. life, creation, and salvation), whereas theologically, grace represents the means by which human beings are saved from original sin and given salvation, with grace forming the core of silver Christendom.

However, “grace” is, within Christianity, a word without a meaning; a word representing a vague promise that is more of a feeling than a well reasoned

argument—even less than a feeling and closer to a fading dreamscape that cannot quite be remembered. If grace truly possessed the power to save ascribed to it, grace would not be so easily dismissed, nor as routinely neglected, discarded by silver Christians as if it were a rag not worthy of being worn.

The curse of the law is its death sentence, which every person under the law took upon him or herself when Abraham entered into covenant with the Lord, this covenant ratified by circumcision (Gen chap 17). Under this covenant, Abraham and his descendants (which includes Ishmael, Isaac, and the sons of Keturah) pledged to walk uprightly before the Lord and to be blameless, their pledge made for them by their parents when the child was circumcised—and because this covenant is ratified by blood (the droplets of circumcision), it is a covenant renewed with every generation of the sons of Abraham, but it is only the earthly shadow and type of a spiritual covenant (Heb 9:23); for physical circumcision forms the visible shadow and copy of spiritual circumcision, or circumcision of the heart.

The Apostle Paul wrote,

For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law. For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God. (Rom 2:25–29)

The person who is uncircumcised but who keeps the precepts of the law, thereby showing that the work of the law is written on his or her heart (Rom 2:15), will have his or her uncircumcision counted as circumcision thus making the person a spiritual Israelite, a citizen of the nation that was not before a people but is now the holy nation of God, a chosen (literally, chosen one at a time) race, a royal priesthood (1 Pet 2:9–10). And it is here where Christendom's failure to understand the basic mysteries of God causes major theological problems: when moving from physical to spiritual, "obedience" is a spiritual garment or covering like clothing in this world. The foreskin is a "natural skin covering" that can be likened to the skin garments *Elohim* made for Adam and Eve before driving them from the garden of God. Therefore, circumcision makes a man "naked" before God as Adam was naked before God (Eve was "covered" by Adam's obedience until he ate forbidden fruit; thus sin did not enter this world when Eve ate but when Adam ate — Rom 5:12). As long as this "naked" man covers himself with obedience, the man is "clothed" before God. By extension, the man Jesus of Nazareth was without sin; so He was fully *clothed* by His obedience, His righteousness. And grace is His obedience as a garment (Gal 3:27) covering or clothing disciples.

A natural descendant of the patriarch Abraham, circumcised on the eighth day, was not given a choice about either being born into this world or about being under the law. The parents of Abraham's natural descendant chose by marrying

to bring the descendant into this world, thereby giving “life” to the lifeless elements of this world. Then following birth, the descendant’s parent committed their son to keeping the commandments by having their son circumcised—the infant had no say in the infant’s commitment to keep the commandments. The decision was solely that of the parents, and really was not made by the parents but by Abraham; for Moses’ son by Zipporah was not circumcised in Midian. The Lord sought to kill Moses son, and would have if Zipporah had not taken a flint and cut off her son’s foreskin (Ex 4:24–26) ... under the terms of the covenant made with Abraham, any uncircumcised male was to be cut off from his people (Gen 17:14), and being cut off as an infant from Israel was a death sentence to the infant. An infant son of God cut from *Israel* is sentenced to the second death.

When Israel was a nation of bondservants to Pharaoh, Israel’s disobedience was covered by its slave status ... Paul wrote, “Yet death reigned from Adam to Moses” (Rom 5:14), not from Adam to Christ Jesus, for with Moses came liberation from bondage to Pharaoh and the law, with obedience to the law forming Israel’s only covering for the nation’s nakedness before God. This means Zipporah telling Moses that he was a “bridegroom of blood” (Ex 4:25) has greater theological significance than has previously been ascribed to the seemingly out of place act and utterance. It also means that the promise of life came with obedience to the law, a subject to which this paper will momentarily return.

Pharaoh was an earthly shadow and type of the spiritual king of Babylon (Isa 14:4), the present prince of this world, which is why Pharaoh’s heart had to be supernaturally hardened. And slavery to Pharaoh prevented Israel from keeping the precepts of the law—Israel in Egypt was not free to enter into God’s rest or presence, was not free to worship the Lord. Therefore, Israel did not keep the commandments which Abraham kept (Gen 26:5) even though these commandments were not yet given in a codified form, Israel did not have its lawlessness counted against it: Israel’s lawlessness was credited to Pharaoh thereby placing Pharaoh and his people in a position analogous to that of the sheep and goats that were Israel’s sacrificial sin offerings once the circumcised nation entered into the Promised Land.

The sacrifices were added because Israel, liberated from bondage to Pharaoh, could not cover itself with its obedience, but went before God as naked as Adam was when covered by fig leaves. The blood of bulls and goats did not pay the death penalty for the sins of Israel, but “covered” this death penalty until Christ Jesus as the Creator of humankind could pay the death penalty with His life, given at Calvary. Likewise, Pharaoh as a sinful human being could not pay the death penalty for Israel’s lawlessness, but he “covered” the required death penalty demanded by the law.

A covering for a debt is not a dismissal of the debt, or the payment of the debt. It is concealing the debt so that the debt will not be counted against the debtor ... the debt still exists. Only the debt no longer prevents [in this case] Israel from coming before God, or the Father from interacting with Israel.

Jesus both paid the death penalty accrued by Israel in this world and covers the death penalty Israel earns in the inter-dimensional portion of the heavenly realm—and yes, a son of God born of spirit can sin in the heavenly realm, for

whereas adultery in this earthly realm is a transgression of the law that earns the person in this realm the death penalty, lust whether acted upon or unacted upon is a transgression of the law in the inter-dimensional realm where the law is written on hearts and placed in minds (Matt 5:27–28). If this lust is never acted upon in this earthly realm, the person does not transgress the law as written on tablets of stone (that is, on tablets outside the person). Nevertheless, the disciple who lusts but doesn't act upon it does transgress the law as written on the disciple's heart and commits sin that earns the disciple the death penalty, the second death. And it is this sin that is "covered" by grace, by Christ Jesus' righteousness. A death in this world, including Jesus' at Calvary, cannot pay the penalty for a sin committed in the inter-dimensional portion of the heavenly realm.

Thus, Jesus as Israel's sin offering is the reality of both goats sacrificed on *Yom Kipporim* (Lev 16:5). His death at Calvary is the reality of the goat sacrificed on the altar (v. 15), and His death paid (not covered) the death penalty for the sins of every Israelite, past, present, and future, in this physical world, for His death was that of a man in this world. And because His death paid the penalty for Israel's sins, sons of God domiciled in earthly tents of flesh are not born under condemnation (Rom 8:1–2) as bondservants of the Adversary but are born free to keep the law.

The sons of Adam (human beings) are born physically under condemnation because of the transgression of the first Adam [original sin]. They are born as sons of disobedience (Eph 2:2–3), consigned to disobedience (Rom 11:32), for they are born as bondservants of the Adversary. They are slaves to the passions of the flesh, ruled by the appetites of the belly and loins; they are in bondage to the desires of the flesh in a way analogous to Israel in Egypt being in bondage to Pharaoh.

It is the above juxtaposition that those Christian teachers who object to typological exegesis will fail to comprehend; for the desires of the flesh are represented by the bronze belly and loins (to whom rule over all the earth is given — Dan 2:39) of the humanoid image Nebuchadnezzar saw in vision. The bronze belly and loins represent, in turn, the spiritual king of Greece, with the first king of this *king of Greece* appearing on the humanoid image as an erect penis. This human-like image represents Satan's reigning hierarchy, with the hierarchy taking its name from its head, the king of Babylon (Isa 14:4), of whom Nebuchadnezzar was an earthly type. But because the hormonally driven appetites of the flesh have "natural" explanations apart from any transcendental explanation, these appetites of the flesh, like human nature itself, should not be *spiritualized* away by saying that ancient Hebrews were merely giving voice to otherwise [for them] unexplainable natural phenomena. Certainly such a textual explanation would be both creative and would assign a greater literary sophistication to these ancient peoples than currently anticipated. But the claim of Scripture is that in a realm/dimension where thought has substance, living entities reign over the mental typography of physically living creatures, with the entities that presently rule these mindscapes being in rebellion to the Most High living entity. And human beings—including every scholar and priest—have the turf from which their thoughts spring forth as weeds or wheat ruled by the

Adversary, who doesn't voluntarily permit thoughts to sprout that would have the human being worship the Most High rather than demons. Therefore, an explication of Scripture has been "tailored" by the Adversary to satisfy the natural curiosity of virtually every person so as scholarship becomes increasingly sophisticated, the reasons for denying the existence of the Most High also increase in sophistication. It won't be until there is unmistakable intervention by the Most High in the affairs of humankind that the words of the Most High will be heard and believed.

The appetites of the flesh, such as proclaimed by the lyrics of a country music song about *the girls all get prettier at closing time*, that can be attributed to hormonal causes and thus biological causes, according to Scripture have demonic origins and will change [i.e., be modified or eliminated] when the kingdom of this world is given to the Son of Man, for if the natures and appetites of the great predators will change so will human nature and appetites (Isa 11:6–9). The implicit argument of Scripture is that the thought patterns of rebelling angels will only lead to death, with this *death* made visible by the death of human beings once Adam was driven from the Garden of God. This implicit argument is made as a demonstration that allows the Adversary and his angels to reign over the single kingdom of this world for a defined period of approximately 6,000 years, with the counterargument made by the *Christ* reigning over this same kingdom for 1,000 years. The *Christ* however is not an angelic being, but the Son of Man, a soon-to-reign hierarchy consisting of glorified human beings, with Christ Jesus being the Head of this hierarchy, the First of the firstfruits. Therefore, to bring to glory this hierarchy Christ Jesus, as spiritually circumcised Israel's high priest, covers with His righteousness the sins of spiritually circumcised Israelites in the heavenly realm where they have real life once they are born of spirit [πνεῦμα θεοῦ — the breath of God, a second breath of life] as sons of God ... every son of God has life that has come from heaven as *the Logos* came from heaven to enter His creation as His only Son, born as the man Jesus of Nazareth.

Whereas Christianity understands that Jesus' death at Calvary paid the death penalty required by the righteous demands of the law, Christianity—because the faith believes the lie of the old serpent Satan the devil that human beings will not die but have immortal souls, this lie first told to Eve in the Garden of God (Gen 3:4)—doesn't understand that Jesus' death at Calvary only pays for sins committed by a person's old nature or self; that Jesus only covers but does not pay the death penalty for sins committed by the son of God, born of spirit; that when a person receives the Holy Spirit the person has received a second breath of life that is analogous to the life of Israelites in Egypt, thereby making the tent of flesh in which the person dwells analogous to the house in which an Israelite dwelt in Egypt.

Because Pharaoh "took on" Israel's sin when the nation was in Egypt, the firstborn of Pharaoh and of all Egypt perished in a night whereas the firstborn of Israel, covered by the blood of a paschal lamb, lived. And because Israel's lawlessness was not counted against the nation but was born by another (i.e., Pharaoh), Israel was under a form of *natural grace* while the nation was in Egypt ... Paul wrote, "for sin indeed was in the world before the law was given, but sin is

not counted where there is no law” (Rom 5:13). And where sin is not counted as sin, the person is under “grace.”

Someone will argue that Pharaoh could not be Israel’s sin offering because of his own sinfulness, and that point as far as it goes is correct: Pharaoh “covered” Israel’s sins because he claimed ownership of every Israelite, thereby making every Israelite a bondservant or slave to him in a way analogous to Adam covering Eve’s eating forbidden fruit. As modern women have noticed in Scripture (and to which they have vigorously objected), women in ancient Israel had no rights. They were chattel, the property of either their fathers or their husbands as women today are in fundamentalist Islamic states. But by being chattel, they were not at liberty to keep the law. Therefore, their transgressions of the law are “covered” by their fathers or husbands exercising ownership of the woman in the same way a slave’s transgressions are covered by his or her master. Sin was not and indeed could not be accounted to slaves of any sort until such time as they were “freed” to keep the law.

Are disciples today the servants of God? Not according to Paul: they are sons. And if sons, they are not covered by being the bondservant of any “master.” Yet they are covered by Christ Jesus’ righteousness meaning that they are servants of Christ Jesus as a woman is the “servant” of her husband, not a *politically correct* position. But it is the Adversary that would (1) have a man abuse his *servant*, and (2) have the *servant* rebel against the master, and (3) have women (feminists) reject Scripture because of how women were treated in ancient Israel. Scripture discloses the shadows and copies of heavenly things and events. And women of Israel in ancient Israel (i.e., Judea) function as types and copies of the tents of flesh in which sons of God dwell today. In the Promised Land, they were to circumcised males what houses were to Israel in Egypt, a juxtaposition that will probably take a moment to digest: the woman was the living head of the household, making the household a living entity analogous to the fleshly body of a disciple. As head of the household, the woman was just as important to her husband (the head of the house) as a disciple’s physical body is to the disciple, with this relationship moving upward a level to see the glorified Jesus as the Head of every disciple as a man is the head of his house and as the woman is the head of her household and as the Father is the Head of Christ, with *Christ* including all of the firstfruits of God, with Jesus being the First of these firstfruits.

At each level, the head covers the body: the husband covers his wife, as the wife covers her household, and as Christ Jesus covers every disciple. The prince of this world, now, covers the lawless of Gentiles, for all of those who are today of *the nations* are bondservant to the Adversary ... Gentiles, uncircumcised by definition, were not under the law and their sin was not counted against them, for they were bondservants to the prince of this world. They were under natural grace. They were not “free” to keep the law, but were bondservants to disobedience—and in order to be freed from the righteous demands of the law (Rom 8:4), the record of debt that stood against each Gentile had to be canceled. Grace isn’t the canceling this record of debt with its legal demands although that is how *grace* is usually perceived; grace includes canceling this record of debt by Jesus paying the death penalty at Calvary for the sins of both Jews and Greeks in

this earthly realm prior to the person being born of spirit as a son of God, but grace is primarily covering the sins of these newly born sons of God in the inter-dimensional portion of the heavenly realm where these sons of God have real life, this covering being His obedience, His righteousness.

The aspect of grace as covering that should frighten every lawless Christian is that when Christ Jesus returns, the sins that Jesus now bears (covers by His righteousness) will be either given back to the disciple, thereby sending the disciple into the second death, or they will be given to the Adversary, their rightful owner. But Satan will not die for these sins when Jesus returns, just as Jesus did not die for Israel's sin until Calvary. Rather, Israel's sins were covered by the blood of blood and goats until Jesus came to die for them. Likewise, the sins that Jesus has borne for disciples will be covered by the lives of spiritual livestock until Satan, after the 1,000 years and is released from imprisonment in the bottomless pit, will die for them. Therefore, those disciples that Paul identifies as "vessels of wrath prepared for destruction" (Rom 9:22) will function as spiritual livestock, slaughtered to cover the sins of "vessels of mercy" prepared beforehand for glory (v. 23) ... the vessels of wrath will *cover* with their lives the sins of the vessels of mercy, but will not satisfy the righteous demands of the law. Only the death of Satan will satisfy the demands of the law.

Christians use grace as an excuse to continue in lawlessness, not realizing that they are by sinning accruing a new record of debt that must be paid. They mockingly dismiss any suggestion that they will be held accountable for their lawlessness by saying some variation of *Oh you don't understand Grace* when in reality it is they who don't understand grace and who are not today teachable. Unfortunately, no one can enter the kingdom of God on another's coattails, not even on Christ Jesus' righteousness. Every disciple must strive to walk uprightly before the Father, the Son, and other men, and every disciple will fail to walk uprightly often enough that the disciple needs to be covered by the mantle of Christ Jesus' righteousness, the reason why Peter writes, "For it is time for judgment to begin at the household of God; and if it begins with us, what will be the outcome for those who do not obey the gospel of God" (1 Pet 4:17). The outcome for those Christians who do not obey the gospel of God is to perish as spiritual livestock when the temple of God is dedicated upon Christ Jesus' return.

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