

This document is provided for further studies, and it covers the same general content of the sermon, “The Prophet Like Unto Moses.”

The Abrahamic Covenant

CHAPTER III

It must be understood by the reader that there are promises, Covenants, and oaths that can be gone back on, changed, and repented of – yet in those things which are in the predestinated purpose to manifest Christ in the earth (the determinate counsel of God/God in the ways of God), those promises, Covenants, and oaths cannot be gone back on, changed, or repented of. Heretofore in these next two addresses, the Abrahamic and Davidic Covenants, note how the fulfillment of these promises is pending because it is a genuine promise, Covenant, and oath *gone back on, changed, and repented of*, yet, a final fulfillment in an unchanging purpose that cannot be repented of will come - *the fulfillment of these Covenants in Christ*.

Tracing the Abrahamic Covenant

NOTE: *The people of the Covenant were a specific generation.*

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

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

At the establishment of the Abrahamic Covenant, God told him saying, “unto thy seed have I given this land,” and the Lord named the boundaries of the Promised Land (Gen. 15:18-21). The Lord answered the question Abraham asked, saying, “whereby shall I know that I shall inherit it” (Gen. 15:8). God told Abraham that he would inherit the land in the generation of his seed that will inherit the land. Abraham will inherit the land through his seed, and specifically, his seed that will be in **the generation** that comes out of **four hundred years** in bondage. In the **fourth generation**, God says, “They shall come hither again” (Gen. 15:8, 13, 16). God promises Abraham that the **fourth generation** of people that come out of the bondage of Egypt will inherit the Promised Land in Abraham’s stead - This is the Abrahamic Covenant.

The promise was to Abraham concerning *this fourth generation*, whose the number will be as the stars of heaven (Ex. 32:15). Thus was the genuine will/intent/word/promise/Covenant of God by oath to Abraham. Can this oath fail or be altered, changed, or broken? God named this generation as the inheritors, and so, as He promised, He came to them to deliver them from Egypt. Closely trace with me the special characteristics of this generation who became the primary type of NT salvation in reference by NT inspired writers. Below, tracing the book of Exodus, there is an account of all the salvific promises and oaths that God gave to this specific generation, wherein, God in the ways of man sought to save them.

<i>Motivation and Intent for Salvation</i>	“God remembered His Covenant with Abraham , with Isaac, and with Jacob” – Exodus 2:24
<i>Salvation as a work of God based upon the faithfulness of God</i>	“I am come down to deliver,” “to bring them up out of that land,” “unto the place” (the Promised Land) – Exodus 3:8
<i>The spoken word of God</i>	“And I have said , I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.” (Exodus 3:17)
<i>The Promise of God</i>	“And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised , that ye shall keep this service.” (Exodus 12:25)
<i>The Oath to their fathers</i>	“And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.” (Exodus 13:5)

The Oath to the present Exodus generation

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

The clear and genuine will/counsel/intent/word/promise/oath/Covenant of God to this generation is understood by the people themselves just as God communicated it to them. Serving as a confirmation of the words, God DID come down, and He DID deliver *them*. In this purpose, God did *win* the heart and faith of His people, and how? The good tidings of their deliverance (these promises) were confirmed by mighty deeds in the saving power of God, beyond their hopes or imaginations. These promises made up their gospel – and they responded with saving faith.

The Exodus Generation Saved by Faith

The Israelites responded in faith at the first presentation of the gospel. Upon the hearing of faith it is written that they worshipped God – “And Moses and Aaron went and gathered together all the elders of the children of Israel: And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. And **the people believed**: and when they heard that the LORD had **visited** the children of Israel, and that he had looked upon their affliction, then they **bowed their heads and worshipped**” (Exodus 4:29-31).

The Israelites began well, in faith (as accounted Exodus 4:29-31), but their faith was soon lost because of the increased burden of labor and anguish of spirit. Under the power of Pharaoh’s oppression the people were made faithless and deaf to the gospel of God, but God did not let go. God turned their heart back to Himself by a demonstration of His gospel power! Israel watched as their Satanic-Egypt contested with the power of God, and behold, the serpent did bruise, but God did crush. How? Seven miraculous plagues of wrath afflicted Egypt...but Israel, she dwelt in the midst of these stormy swarms of wrath as under an invisible shield! Israel wondered how they went on unharmed, and their faith was renewed to glorify God. God won their heart! Egypt came to recognize, confess, and believe that they were under the wrath of the God of Israel, even so, Israel came to recognize, confess, and believe that they were set apart and saved because they were loved by God!

7 Plagues

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

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

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

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

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

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

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

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

Exodus 12:23-28: “For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the LORD’S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. **And the people bowed the head and worshipped.** And the children of Israel went away, and **did as the LORD had commanded Moses and Aaron, so did they.**”

This ceremony was the first of several experiences which was soon to come upon the Israelites, all of which, according to the New Testament inspired writers, serve as examples of saving experiences by saving faith, administering a carnal and spiritual salvation, even to the degree that they received the pre-incarnate Person of Christ. This means that their freedom from Egyptian bondage was not a mere freedom from physical slavery, but a freedom from the slavery of sin. In the subsequent events after the Passover ceremony, we will see the gospel of an atoning sacrifice, the gospel of the Spirit’s baptism, the gospel of the imperishable life of Christ, and the gospel of the unfailing Living Waters of Christ. Furthermore, the Israelites were called a “Church” that was “saved.”

<p>The Passover → (The Gospel of Sacrifice)</p>	<p>“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us” (1 Corinthians 5:7).</p>	<p>“Though faith He kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them” (Heb. 11:28).</p>
<p>The Red Sea Crossing → (The Gospel of the Spirit’s Baptism)</p>	<p>“Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea” (1 Corinthians 10:1-2).</p>	<p>“By faith they passed through the Red Sea as by dry land; which the Egyptians assaying to do were drowned” (Heb. 11:29).</p> <p>“Nevertheless he saved them for his name's sake, that he might make his mighty power to be known. He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness. And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy. And the waters covered their enemies: there was not one of them left. Then believed they his words; they sang his praise” (Psalms 106:8-12).</p>
<p>The Manna → (The Gospel of the Imperishable Life of Christ)</p>	<p>“And did all eat the same spiritual meat,” (1 Corinthians 10:3).</p>	<p>“As it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world” (John 6:32-33)...“And Jesus said unto them, I am the bread of life” (John 6:35).</p> <p>“Thou gavest also Thy good Spirit to instruct them, and witheldest not Thy manna from their mouth, and gavest them water for their thirst” (Neh. 9:20).</p>
<p>Water From the Rock → (The Gospel of the unfailing, Living Waters of Christ)</p>	<p>“And did all drink the same Spiritual drink: for they drank of that Spiritual Rock that followed them: and that Rock was Christ” (1 Corinthians 10:4).</p> <p>“Living Water” – John 4:10</p> <p>“Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life” (John 4:13-14)</p> <p>“I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water” (Isaiah 41:18).</p> <p>“He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water” (John 7:38).</p>	<p>“And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them” (Nehemiah 9:15).</p> <p>“And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out” (Isaiah 48:21).</p> <p>“For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water” (Jeremiah 2:13).</p> <p>“And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely” (Revelation 21:6).</p> <p>Psalm 78:15-16, 105:41, 107:35, Exodus 17:6, Deut. 8:15</p>

<p>They Were A Church →</p>	<p>“This is he, that was in the Church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us” (Acts 7:38).</p> <p>“Moses brought for the people out of the camp to meet with God; and they stood at the nether part of the Mount” (Amos 4:12).</p> <p>“And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD” (Exodus 6:7-8).</p>	<p>“Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:” (Exodus 19:4-5)</p> <p>“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:” (1 Peter 2:9).</p> <p>“That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ” (Ephesians 2:12-13).</p>
<p>They Were SAVED! →</p>	<p>“I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not” (Jude 1:5).</p>	<p>“He SAVED them” – Ps. 106:8 “He SAVED them” – Ps. 106:10 “Then believed they His words” – Ps. 106:12</p>
<p>They Had the SPIRIT! → They Had CHRIST! →</p>	<p>“the same Spiritual meat” – 1 Cor. 10:3 “I am the Bread of Life” – John 6:35 “the same Spiritual drink” – 1 Cor. 10:4 “that Spiritual Rock” – 1 Cor. 10:4 “that Rock was Christ” – 1 Cor. 10:4 “Neither let us tempt Christ as some of them tempted” – 1 Cor. 10:9</p> <p>“the Spirit of Christ which was in them” – 1 Pet. 1:11</p> <p>“received Him in a figure” – Heb. 11:19</p>	<p>“Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow” (1 Peter 1:11).</p> <p>“And I will walk among you, and will be your God, and ye shall be my people” (Leviticus 26:12).</p> <p>“For the LORD thy God walketh in the midst...” (Deut. 23:14).</p> <p>“And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people” (2 Corinthians 6:16).</p>

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

By sin-remitting, sacrificial blood they were atoned, then they were baptized, thus Israel was now a “saved” (Jude 5, Ps. 106:8-12) people who were now called “the Church in the wilderness” (Acts 7:38). Did you know the scripture identifies these men as “**the Church**”? At Sinai they received “the lively oracles” of God (Acts 7:38), and this was a possession obtained only by God’s holy people (Eph. 2:12-13). They were called out of Egypt by the power of God, and God says, see “what I did unto the Egyptians,” “how I bare you on eagles’ wings, and brought you unto Myself,” therefore it is evident that this gathering was indeed a holy convocation (Ex. 19:4-5)! Gathering together before God as saved men and women, Israel became **the people of God** brought **nigh** to God. All others were, therefore, “far off” as “aliens from the commonwealth of Israel, and strangers from the Covenants of promise, having no hope, and without God in the world” (Eph. 2:12-13). Israel became God’s “**peculiar treasure**” (Ex. 19:5), even as we understand NT, spiritual Israelites to be, as the Holy Ghost signifies, “a **peculiar people**” (1 Pet. 2:9, Tit. 2:14).

The Israelites were delivered and “did according to the word of Moses,” “and the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside the children” (Exodus 12:35, 37). This is the promised generation who were delivered from slavery that they might inhabit the Promised Land, thus God declares His express intention in saving them – UNDER BINDING OATH – “And I will take you to me for a **people**, and I will be to you a **God**: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. **And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD**” (Exodus 6:7-8). Can a people so mightily saved, who were blood-covered and baptized by so great a power of God, can they fall from their gospel of grace?

NT writers interpreted this generation as comparable, relatable, exemplary, and parallel to God’s relationship to saved individuals in the New Covenant. They command us to look at them and learn from their salvation, but lo, we are directed to take warning by beholding, not just their beginning, but the final fate that they suffered! These applications are carefully detailed in 1 Corinthians 10:1-12. Please read the entire passage before we continue:

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

One must acknowledge, like Paul, that Israel was saved by the Passover and Red Sea Baptism, but look closer still. Israel was presently and progressively being saved by the Manna and the Water from the Rock, as Paul cites, and these things were not only CARNAL experiences. These were not merely carnal experiences of salvation, as noted before! It was said of the food they did eat in the wilderness (speaking of manna), that they “did all eat the same **spiritual meat**” (1 Cor. 10:3). Notice the words “spiritual meat” – this means that it was not just meat. Christ interprets the Manna to be a type of **spiritually** living by God; thus, He calls Himself the NT Manna that was sent by the Father from heaven to give life to the world – “As it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you **the true bread from heaven**. For the bread of God is he which cometh down from heaven, and giveth life unto the world” (John 6:32-33)... “And Jesus said unto them, **I am the bread of life**” (John 6:35). Seeing that Jesus is the bread from heaven, by interpretation this means that He is the source of spiritual life that is sent from Heaven, and this also signifies that what He spoke on earth was life-giving to those who heard Him through faith. His words – take note – “they are Spirit, and they are Life” (John 6:63). Therefore, in like manner it was said of the Manna in the wilderness. It was **spiritually life-giving**, and when they received it by faith, God gave to them the Spirit of God in gospel virtue. As it is written again, “Thou gavest also **Thy good Spirit** to instruct them, and withheldest not **Thy manna** from their mouth, and gavest them water for their thirst” (Neh. 9:20). The disobedience of the Israelites in the OT inclines men to fancy that their experience of saving grace was merely carnal shadows which were absent of spiritual powers, spiritual life, and nearness to God – but this is not so. It was not a carnal salvation!

In like manner as the Manna, Christ was being revealed and received when God “turned the Rock into a standing water, the flint into a fountain of waters” (Psalm 114:8). The Israelites were **presently** and **progressively** persevering in salvation when they “did all drink the same **spiritual drink**: for they drank of that **spiritual Rock** that followed them: and **that Rock was Christ**” (1 Cor. 10:4). The Rock was smitten and poured forth, and the water is called a “spiritual drink.” This means that it is a Spiritual type of Christ! This is why Jesus calls Himself, “Living Waters” (John 4:10). He is the waters that never fail, that are “springing up into everlasting life” (John 4:13-14, Jer. 2:13). If saving waters of a Spiritual salvation are waters that never fail, then God’s people that are saved do **never thirst** (John 4:13, Neh. 9:15, Isa. 48:21), hence the appeal – “I will give unto him that is **athirst of the Fountain of the Water of Life freely**” (Rev. 21:6). This was prophesied before as a type of Christ in the major prophets (Isa. 48:18), and it came to pass when Jesus Christ came in the 1st century, and also, when He abideth on earth within Christian men, as Christ said – “He that believeth on me, as the scripture hath said, out of his belly shall flow **rivers of living water**” (John 7:38). In this way Jesus Christ was the opening of rivers, the fountain in the valleys, the pool of water in the wilderness, and the springs of water in dry land, as it is written – “I will open rivers in high places, and fountains in the midst of the valleys: **I will make the wilderness a pool of water, and the dry land springs of water**” (Isaiah 41:18). Not only is the water from the rock a “spiritual drink,” but the rock itself is “Christ!” Without contest, these men were spiritual men; hence they were savingly connected to Jesus Christ!

My dear reader, all of these things teach us that these individuals were regenerated, that they had the Spirit of God within them - in type, by law, spiritually speaking, and in reality, as it is written – it was “the Spirit of Christ which was in them” (1 Peter 1:11)! This is why 2 Corinthians 6:16 quotes the NT reality of God’s indwelling presence as an OT reality – “... **as God hath said**, I will dwell in them, and walk in them; and I will be their God, and they shall be my people” (2 Cor. 6:16, Lev. 26:12, Deut. 23:14).

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

The New Testament writers do seek to put us in remembrance of the sure damnation we will undergo if we begin to be unbelieving, **though we do now, at present, savingly believe**. Look closely and you can see how this is what Jude is warning of, when he said – "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having **saved** the people out of the land of Egypt, **afterward destroyed them that believed not**" (Jude 5). As Jude says, "I will therefore put you in remembrance, though ye once knew this" (Jude 5), Paul first said, "brethren, I would not that ye should be ignorant" (1 Cor. 10:1). Can you see how they are writing the very same burden? Read both chapters and you will see – it is the same message! Therefore we should "take heed" to ourselves as "brethren" (Heb. 3:12), as "holy brethren" who are "partakers of the heavenly calling", who have become the "house" of Christ on earth (Heb. 3:12, 1, 6)! Take heed for what? "Take heed, brethren, lest there be in any of you **an evil heart of unbelief, in departing from the living God**. But exhort one another daily, while it is called To day; **lest any of you be hardened through the deceitfulness of sin**. For we are made partakers of Christ, **if we hold the beginning of our confidence stedfast unto the end**" (Heb. 3:12-14). Again in Hebrews, the writer is writing about the same exodus generation who finally suffered the loss of their salvation.

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

This day is called "the day of temptation" or "the provocation" (Heb. 3:8). This is *taught* and *applied* to be a **possibility for a NT saint** in Hebrews chapters 3-4. Psalm 95 is quoted in verses 7-11 of Hebrews chapter 3:7-11. Hebrews 4 explains how they (the Exodus generation) came short of the promise (the gospel), and the NT Christians are warned likewise – "Let us therefore fear, lest, **a promise** being left us of entering into His **rest**, any of you should seem to **come short of it**" (Heb. 4:1). The warning is that, in like manner as Israel, we can come short of the promise of our salvation – "departing from the Living God" (Heb. 3:12, 4:1). NOTE: you cannot depart from what you have never been brought into, or, you cannot woefully leave what you have never savingly received, or, you cannot fall from what you have never arisen into, namely the salvation in God. The **rest** in Hebrews 4:1 is Israel's *typical* heaven (typically speaking), however the immediate, physical context of their rest was the literal inheritance of the Promised Land. Even so, our Promised Land (or rest) is Heaven, and according to Hebrews 4 we need to strive for it, lest we fall from it, like they did! As the OT Church was presently and progressively partaking of a Christ-empowering gospel, we too must be tried and found steadfast in our present progressive participation in Christ. Christ was then and is now! We too must persevere and not come short of a rest, promise, Covenant, and gospel that will consummate in our inheriting of the Kingdom of God – thus the rest is something to "labour" for, not rest for, nor should we rest in it as if we possess heaven now! "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb. 4:11). This rest is something we receive in the future, even though now, in another sense, we have spiritual rest in Christ from our own works. Nevertheless, we must labour because we must walk in His works (Heb. 4:1, 9, 11) – RESTING IS WORKING. For NT Christians, the rest in Hebrews 4 is something we do not presently possess, a rest we do not rest in now, but rather, a rest we must labor for now so as to obtain it later, or, rest in it later. We, like the Israelites, are looking forward to a rest, an inheritance, and the consummating gospel in the future, but they fell short of theirs.

"For the upright shall dwell in the land, and the **perfect** shall remain in it" – Prov. 2:21

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

<i>Motivation and Intent for Salvation</i>	“God remembered His Covenant with Abraham , with Isaac, and with Jacob” – Exodus 2:24.
<i>Salvation as a work of God based upon the faithfulness of God</i>	“I am come down to deliver,” “to bring them up out of that land,” “unto the place” (the Promised Land) – Exodus 3:8
<i>The spoken word of God</i>	“And I have said , I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.” (Exodus 3:17)
<i>The Promise of God</i>	“And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised , that ye shall keep this service.” (Exodus 12:25)
<i>The Oath to their fathers</i>	“And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.” (Exodus 13:5)
<i>The Oath to the present Exodus generation</i>	“And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers , and shall give it thee.” (Exodus 13:11)

The whole generation was killed off in the wilderness, even 600,000 men of war who refused to believe for the salvation that had already been given to them (Deut. 1:20-21). This was a generation whose number was supposed to be as the stars in number when they inherited the Promised Land, but this generation was reduced to two men of war! Even so, God decides to raise up their children in their stead. They refused to take the Promised Land as a gift of grace, and God condemned them to hell. He reprobated them without any possibility of repentance even though they sought after it with tears (Deut. 1:41-46 like as Heb. 12:17). My reader, I repeat, we know that they lost their salvation because they did once partake of Christ and the gospel (1 Cor. 10:1-4, etc.), and then they forsook the gospel which was preached to them while they stood on the edge of Heaven (Heb. 3:16-4:1)! On the edge of final perseverance their faith failed! HOW TERRIFYING! Verily, even the writer of Hebrews was AFRAID, therefore feelingly, he said – “LET US THEREFORE FEAR” (Heb. 4:1)! What about you?

For the Promised Land to be inherited by Israel, each man had to “cease from his own works” and walk in the faith and works of God, wherein He, as He said to them, would fight for them – even as He did fight for them in Egypt when He secured for them their exodus. With gospel-power, again, God said – “The LORD your God which goeth before you, He shall fight for you, according to all that He did for you in Egypt before your eyes” (Deut. 1:30). The people needed “**diligence** to the full assurance of hope **unto the end**: that ye be not **slothful**, but followers of them who through faith and patience **inherit the promises**” (Heb. 6:11-12), but they didn’t have it! We must live by “faith and patience” also, which is active in “diligence” and “labour” (Heb. 4:11), and we must avoid slothfulness and lukewarmness (Heb. 6:11-12, Rev. 3:16). These deeds of faith do mandate an inheritance of the promises of God if we keep them **unto the end**, otherwise, like the Israelites, we will come short of them (Heb. 4:1). “Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it” (Heb. 4:1).

We are warned of an “evil heart of unbelief” that would cause us to depart “from the living God,” and we cannot depart from God if we were never with Him (Heb. 3:12). This is an example and charge to NT, regenerate Christians who are presently “partakers of Christ,” that they do not undergo their own day of provocation until they are, like the Israelites, “cast away” (1 Cor. 9:27) or made “reprobates” (2 Cor. 13:5). When a saved man is “cast away” (1 Cor. 9:27), or in other words reprobated, he does fall away and lose his salvation – thus at this point repentance becomes an impossibility. This impossibility for repentance is a theme repeatedly pressed upon the recipients of the letter to the Hebrews, and it was a reality that this reprobated generation experienced in Deuteronomy 1:41-45. God commanded Israel to take the Promised Land – their gospel – but they refused, and right when the word of their reprobation was spoken they tried to repent...but it was too late.

“Then ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill. And the LORD said unto me, Say unto them, Go not up, neither fight; for I am not among you; lest ye be smitten

before your enemies. So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill. And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah. And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you” (Deuteronomy 1:41-45).

They sought repentance “carefully with tears” (Heb. 12:17), and weeping (Deut. 1:45), “but the LORD would not hearken.” An impossibility to repent is warned to NT Christians in Hebrews 6:6, 10:26-29, 12:15-17. In like manner, there is a repeated warning to the NT saints, a warning of sure damnation, if, like Israel, they do continue to disobey the voice of God. This would mean that they are willfully sinning (Heb. 2:1-4, 3:7-11, 4:7, 10:26, 12:25). Surrounding these passages is a glorious description of the Covenant of Christ elevated above the Covenant of Moses (Heb. 1, 2:5-18, 5:1-10, 7:1-10:18) – but NOTE – the superiority of the New Covenant is NOT the impossibility of wrath for the Church, but on the contrary, a MORE SURE and SEVERE wrath to backslidden saints. Hebrews is an argument that shows the Covenant of Christ to be a greater salvation, and if neglected by those who are presently saved, it is a greater, more severe, and surer condemnation (greater than it was for those who were disobedient to the Covenant made through Moses). To trace and prove this argument (inspired and applied by the Holy Ghost in Hebrews), I now turn.

Tracing Hebrews

- ❖ *Are the warnings in the book of Hebrews directed toward professed believers who are actually unregenerate unbelievers that are mingled in the midst of the Church congregation? Or, are the warnings written toward true, regenerate believers?*

The book of Hebrews opens up by addressing the audience to be those whom, by profession and in reality (the author including himself), have had the purging work of salvation (2 Peter 1:9) through the blood of Christ, who, “by Himself purged our sins” (Heb. 1:3). The OT was delivered, “by the disposition of angels” (Acts 7:53, Gal. 3:19), therefore the first chapter compares the excellence and majesty of angels with that of Jesus Christ. The Law was given by “the angel which spake” (Acts 7:38), but God “hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also he made the worlds” (Heb. 1:2). At the outset of the 2nd chapter of Hebrews, the author introduces the first of many warnings of damnation which appear throughout the book of Hebrews.

“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; **How shall we escape**, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?” (Hebrews 2:1-4)

Seeing that Christ is so much greater than angels (Heb. 1), and “the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward” (Heb. 2:2), how much more steadfast is the word of One greater than angels – the Son of God Himself? The superiority of Christ over the angels is not revealed to mean that His grace disallows the consequence of wrath for the fallen, but rather, a greater wrath for the fallen. How much greater and surer is the “just recompense” of those who are in “disobedience” to the voice of the Son of God, whose voice, not the angels, did usher in the New Covenant? Christ, from “the bosom of the Father” (Jn. 1:18), who alone is sufficient to declare, express, and show forth the image, declaration, and Person of the Father – He hath spoken the New Covenant as one that “speaketh from heaven” (Heb. 12:25). The author argues that we must be sure of Christ’s greatness, specifically more so than the greatness of angels, to what end? Christ’s word is more severe in its recompense of just wrath when it is disobeyed, beyond what the angel’s word was. How much more promising is wrath to those who hear the word of Christ, and then neglect it (though they were saved), so as to “hear His voice” “today” and yet they “harden” their “hearts” (Heb. 4:7, 3:15)?! The author desires to show the surety of damnation, the inability to “escape” (Heb. 2:3, 12:25) damnation, if indeed, those who are “purged” and saved do “neglect” (Heb. 2:3) or “refuse” (Heb. 12:25) to continue in the Covenant of grace, or in other words, “draw back” from faith (Heb. 10:38). As it was with the OT, even so, much more now, “Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief” (Prov. 28:14). This is the first warning of the book of Hebrews (Heb. 2:1-4), and, it is parallel to the last (Heb. 12:25-29). From chapter 2 through 12, the book of Hebrews writes an argument to prove the utter inability to escape eternal damnation if, when you are presently saved, you do lose faith. This is to no wonder, for, we are “kept by the power of God through faith unto **salvation** ready to be revealed in the last time” (1 Peter 1:5).

The next warning is in chapters 3-4. The audience of this severe warning are those who are called, “**holy brethren**, partakers of the heavenly calling” (Heb. 3:1), who are also called the house of Christ on earth (Heb. 3:6); “made partakers of Christ” (Heb. 3:14). It cannot be argued that this warning is for counterfeit, professors of the faith (or false believers), for then they would be men who claim to believe but are not really **holy**. The text says that it is written to a people who are called “holy brethren” (Heb. 3:1). I repeat, this is not a crowd or congregation of mingled unbelievers and believers that the author is writing to; THEY ARE CALLED “holy brethren.” Hebrews 3-4, as formerly addressed in detail, preaches the fear of losing salvation by referencing the OT breach of promise (Num. 14:34) as a NT reality (Heb. 4:1), applying it to NT Christians in the verse – “Let us therefore fear, lest, a **promise** being left us of entering into His rest, **any of you should seem to come short of it.**” Unbelief is manifest through a hardened heart (Heb. 3:13, 15, 4:7). Hardness is manifest in disobedience of the heavenly voice that a Christian does hear, therefore – “To day, after so long a time; as it is said, To day if **ye will hear His voice, harden not your hearts**” (Heb. 4:7,

3:15). If one fears coming short of the promise (through unbelief, Heb. 4:1), he is then exhorted to hold fast and maintain his faith by seeing the great grace of Jesus (Heb. 4:14-16). This grace is help to the hardened. It is ever-accessible at the “throne of grace”, so that, if a man has faith then he can draw near to it without the fear of rejection (or boldly, see Heb. 4:16). Therefore if a man fears losing his salvation, let him fearlessly, or “boldly” (Heb. 4:16), come to the throne of grace to receive power to obey, softness of heart, and the ability to fulfill the mandate – “let us labour therefore” (Heb. 4:11). There is sufficient “help” to all our “needs” (Heb. 4:15-16) of heart change, right there, at the throne of grace, but there is no hope for a man who departs from grace, becomes fearless in disobedience, in continuance, until the day of his own provocation. Indeed, we have a need to obey His voice! Therefore regenerate reader, look to the throne of GRACE! The throne – the place of power, authority, rule, victory, and righteousness in God – has become for us a place where we can fearlessly and confidently draw near for helping power to obey, because, it has become a Throne of GRACE by the blood of Jesus. It is a Throne of unmerited favor and undeserved acceptance – God’s pity for personal power! We are undeservedly accepted in unmerited favor, that we might serve and obey the active voice of God – herein is the end of saving faith!

The biblical life of saving faith does “labour” (Heb. 4:11) with “diligence” (Heb. 6:11, 11:6, 12:2, 15, 2 Peter 1:5, 10), therefore it is not “slothful” but steadfast (or patient, see Heb. 6:12). Faith fears a laborless life! The unction teaches us that faith without works would accuse the grace of God to be vain (1 Cor. 15:10, Matt. 25:26, 1 John 2:27). The terrifying fear of God did drive Paul to “labour” that he might “be accepted” of Christ at His “Judgment Seat” (2 Cor. 5:9-11). His faith gave him a confident awareness that he will, one day, appear before the Judgment Seat of Christ. This is what he meant in 2 Cor. 5:8 when he said that he is “confident” he will be “present with the Lord.” Because Paul will be present with the Lord **at the “Judgment Seat”** (2 Cor. 5:10), he is driven to “labour,” that whether on earth or in heaven, or as he phrased it, “that whether present or absent **we may be accepted of Him**. For we must all appear before the Judgment Seat of Christ; that every one may receive the things done in his body according to that he hath done, whether it be good or bad” (2 Cor. 5:9-10). Paul and the apostles knew this “terror of the Lord” personally. They taught this terror of the Lord corporately, like as Peter said - “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 1:17). Fatherhood and adoption does not mean we are to behave in fearlessness before God, as many incorrectly argue; this is a misinterpretation of Romans 8:15 (Furthermore, for an answer to the passage, “perfect love casts out fear”, see the section entitled, “GOD IS LOVE”). “Let us therefore fear,” Hebrews 4:1 commands, that we may fearlessly stay near God *in obedience!* Herein is the goal of all fear taught in Hebrews 4:1-16 – Faith fights to “lay hold on eternal life,” not rewards, to “work out salvation,” not rewards, therefore there is a “fear and trembling” (1 Tim. 6:12, Php. 2:12) in this work! The “acceptable” (Heb. 12:28-29) fear due to His holiness is that He “is able” (Matt. 10:28) to cast us into hell, therefore let us “labor” (Heb. 4:11, 2 Cor. 5:9-10) and “work” (Php. 2:12, Jas. 2:21-24) by reigning grace “through righteousness” (Rom. 5:21), so that He who “is able to destroy both soul and body in hell” does not destroy us (Matt. 10:28). Moving into the next warning, read Hebrews 5:11-6:1...

“Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God” (Hebrews 5:11-6:1)

The next warning begins in Hebrews 5:11-12, and here we can see a clear address of the intended audience. Again, it is not counterfeit believers, but rather, “a babe,” “milk”-drinking, “dull of hearing” (Heb. 5:11-12), “carnal” Christian who is called a “babe **in Christ**,” yet most argue that such persons written to are outside of Christ (1 Cor. 3:1-3). These individuals are babes because they have fallen from the state of “perfection.” This is referenced in Hebrews 6:1 and in 1 Corinthians 2:6. A babe is one who needs to establish, teach, or receive again “the first principles of the oracles of God”, or otherwise called, “doctrine of Christ” (Heb. 5:12, 6:1). The first principles are those doctrines which are inherent in the gospel message. In other words, it is those things a man must receive, understand, retain, and believe **to be saved** – for it is “repentance from dead works” and “**faith toward God**” (Heb. 6:1). This is milk, thus Paul only preaches “Jesus Christ, and him crucified” among them that are not perfect, because the gospel is the first principles. He preaches “wisdom” or “meat” “among them that are **perfect**” (1 Cor. 2:6, 3:1-2). This fallen state of the regenerate believer is a state that, in practice and conversation, he does walk after the flesh and not the spirit, therefore they are called “carnal” men who “walk as men” (1 Cor. 3:3-4), instead of “as Christ” (Php. 1:21, Col. 2:6) or “in the Spirit” (Gal. 5:16). Remember how it was said, “be not deceived” (1 Cor. 6:9, Eph. 5:6, Gal. 6:7), “there is therefore now no condemnation to them which are in Christ Jesus, **who walk not after the flesh, but after the Spirit**” (Rom. 8:1), “**for if ye live after the flesh, ye shall die**” (Rom. 8:13)? Many people quote the promise of Romans 8:1 without the condition (the latter half of the verse), which is, “**who walk not after the flesh, but after the Spirit**” (King James Version), but this half of the verse is taken out of most bibles because of the differing underlying manuscripts. “Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of the Christ depart from iniquity” (2 Tim. 2:19), and those that depart from Him shall die (Heb. 3:12).

“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame” (Hebrews 6:1-6)

In Hebrews 6, the unperfected Christian has an urgent need to renew “faith” and “repentance” (Heb. 6:1) lest his “end is to be burned” (Heb. 6:8). This is a loss of the “assurance of hope unto the end” (Heb. 6:11). Most Calvinists seek to pervert these passages by arguing that the men in description were never saved. They argue that those who were – “once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come” – are unbelievers, therefore these experiences are said to be pre-conversion experiences. This cannot be! It is said of these individuals that, after they do “fall away,” they are reprobated from God, which means that they are unable to find *the repentance that they once had* – thus it says that it is “impossible...to **renew them again unto repentance**” (Heb. 6:4-6). They did “fall away,” it says, meaning they fell away from a previous “repentance” that they did have, therefore in this “fall away” they cannot be renewed **again** to the former repentance which was acceptable to God, that they once had, and only a saved man can have an acceptable repentance in the sight of God. Therefore the experiences written Hebrews 6:4-5 cannot be the pre-conversion grace of God striving with a lost man. The man who was – “once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come” – is a saved man, for this is an experience which works within a man an acceptable repentance.

“For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned” (Hebrews 6:7-8)

Furthermore, the experience described in Heb. 6:4-5 is metaphorically described as spiritual rain. Have you ever read of the “former rain” and the “latter rain” (Joel 2:23)? The same rain that Peter says is being poured out upon NT converts? Read Acts 2:16-21. With such an experience as Hebrews 6:4-5, the Christian is in the blessed wealth of life-giving power – UNDER THE RAIN – the very same rain that Joel prophesied would come, that Peter reaffirmed in Acts 2:16-21, and finally, it is spoken of again in Hebrews 6:7 in the same language – “the rain that cometh oft” (Heb. 6:7)! “The rain that cometh oft,” IT IS UPON US! Therefore, if there are no “herbs meet” for so great a rain, but rather, there are “thorns and briers,” this unrepentant Christian is “rejected” of God and “nigh unto cursing whose end is to be burned” (Heb. 6:8). The author’s desire is that they would not be like the cursed field, that they would rather bear fruit by keeping repentance. He pleads with them to be renewed again in repentance, “**if God permit**,” for only He can grant repentance to them (Heb. 6:3, 2 Tim. 2:25). A renewed faith and repentance is the same thing as being renewed again “unto **perfection**” (Heb. 6:1). This renewal would make the Hebrew saints no longer “slothful” (Heb. 6:12) but rather “diligent” (Heb. 6:11), and therefore fruitful (see 2 Peter 1:5-17, Heb. 6:7-8) and obedient, having a justifiable (James 2:21) “full assurance of hope unto the end” (Heb. 6:11), because they are walking in the working of “faith and patience” which does “inherit the promises” (Heb. 6:12). What is the burden of the author? That they would “inherit the promises,” like Abraham, who did perfect his faith (James 2:21-22) by obedient works, and thus he was found worthy to obtain the promises (Heb. 6:15). As the Lord hath said, “he that overcometh, and **keepeth My works unto the end**,” he it is that will go to heaven. But what can be said of the man who Christ judges, and says, “I have not found **thy works perfect** before God” (Rev. 3:2)? This is sure death (Rev. 3:1), unworthiness (Rev. 3:4), and damnation, because the Lord will “blot out his name out of the book of life” (Rev. 3:5). Moving on to the next warning, read Hebrews 10:19-31...

“Having therefore, **brethren**, boldness to enter into the holiest by **the blood of Jesus**, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, **having our hearts sprinkled from an evil conscience**, and **our bodies washed with pure water**. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of **ourselves** together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses’ law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and **hath counted the blood of the covenant, wherewith he was sanctified**, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God” (Hebrews 10:19-31).

The next warning is in Hebrews 10:19-39. The audience in address is the “**brethren**” (Heb. 10:19), for only they would have “boldness to enter into the holiest by **the blood of Jesus**, by a new and living way” (Heb. 10:20). Only by the blood of Jesus Christ are men enabled to “draw near” to God by “faith” – a faith which makes their “hearts **sprinkled** from an evil conscience,” a faith which makes their “bodies **washed with pure water**” (Heb. 10:22). Can an unbeliever be thus admonished? Do they have a sprinkled heart? Nay! The blood of the New Covenant (Heb. 9:20) that sprinkles (Heb. 9:19), purges (Heb. 9:22), sanctifies (Heb. 10:29), and justifies, is the blood of the Testator Himself (Heb. 10:19): Jesus Christ (Heb. 9:16). The brethren are appealed to on the basis of the Covenant of God’s forgiveness (Heb. 10:16-7), wherein God does “remember no more” (Heb. 10:17) the brethren’s sin – thus a Christian ought to “hold fast the profession of faith without wavering (for He is **faithful that promised**)” (Heb. 10:23), and he ought to forget about the sins which God has forgotten about!

If these saints do not judge God to be faithful (Heb. 11:11), but rather think He is a liar (1 John 5:10), then they will think of themselves to be un-purged, un-sanctified, and un-washed. These same individuals know that they were formerly under the blood, but they have not held fast their first profession of faith. They are wavering...to them the blood of Jesus Christ has become unholy. Therefore it is said of such a man who continues in this, that he has “counted the **blood of the Covenant**, wherewith **he was sanctified, an unholy thing**” (Heb. 10:29). These

individuals have been “sanctified” by “the blood of the Covenant” (Heb. 10:29), which is “the blood of Jesus” (Heb. 10:20), THEY ARE NOT UNBELIEVERS! They are regenerate believers who have not held fast the faith which would embolden them to draw near to God, the faith that the blood is holy and able to cleanse from sin!

On “the Day approaching,” – Judgment Day – they will undergo the fearful judgment of Hebrews 10:26-27. These individuals were “sprinkled” and “washed” (Heb. 10:22) at salvation, but they failed to continue in this holy way by presently and progressively appropriating the gospel purchase of cleansing. A man must presently and progressively hold confidence in the purging power of the blood to persevere in Christ, so it is said in other terms which refer to gospel purchased power - at regeneration we are crucified and dead (Rom. 6:3-4), yet we must continue to mortify, crucify, and die (Rom. 8:13, Col. 3:4, Gal. 5:24). The Christians were charged, at present, to have their “bodies washed with pure water,” and this is a salvific washing by present tense appropriation, for, “we are kept by the power of God THROUGH FAITH.” The beginning must endure to the end, “not by works of righteousness which we have done, but according to His mercy He saved us, by **the washing** of regeneration, and the renewing of the Holy Ghost” (Titus 3:5). The present tense command to mortify, crucify, and die (Rom. 8:13, Col. 3:4, Gal. 5:24) is just alike to the present tense command to be washed. It is a work of the Spirit of God, the substance that the OT shadow of washing did declare, as it is written, “And such were some of you: but ye are **washed**, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God” (1 Cor. 6:11).

The audience is those who are of “the house of God” (Heb. 10:21), fit to come into the holy place (Heb. 10:19), thus they must continue to assemble together (including the author), “not forsaking the assembling of ourselves together” (Heb. 10:25). Daily exhortation is a secret key for grace so that a man does not “draw back” in faith (Heb. 3:13). Knowing this, the conduct of their assembly is for the grave purpose of maintaining salvation by “**exhorting** one another: and so much the more, **as ye see the day approaching**,” when the Judgment of God will be irreversibly given. A true Christian that discontinues his belief that he is “purged” by the blood of Christ (2 Peter 1:9), according to 2 Peter 1:4-11, is unable to walk in the obedience of abounding fruits (2 Peter 1:8), and therefore he is in danger of being “cast forth” from “The Vine” of Christ (John 15:1-7) – consequentially then, he will no longer be a partaker of the “heavenly calling” (Heb. 3:1, 2 Peter 1:10) which came by “election” (2 Peter 1:10) in Christ. Such men are compelled into the bondage of willful sin because they cannot draw near to God! Therefore they will be judged as Hebrews 10:26-27 warns. To “sin willfully after” receiving “the knowledge of the truth,” is to “fall” from “repentance” without “renewal again” (Heb. 6:6). The comparative citation of the author is to “Moses’ law” (Heb. 10:28). THIS IS VERY IMPORTANT. In this chapter, merciless, eternal death is warned for the NT Christian, just like merciless death is executed upon the OT Jew. What was the crime in Moses’ law that would deserve a merciless death?

Hebrews 10:25-29 (NT Law)

Without MERCY → “...exhorting one another: and so much the more, as ye see the Day approaching. For if we sin **willfully** after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that **despised Moses’ law died without mercy** under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done **despite** unto the Spirit of grace?”

Numbers 15:28, 30-31 (**Moses’ Law**)

With MERCY → “And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him”

Without MERCY → “But the soul that doeth ought **presumptuously**, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people, because he hath **despised** the word of the LORD, and hath broken His commandment, that soul shall utterly be cut off; his iniquity shall be upon him”

Hebrews 10:28 references the teaching of the law found in Numbers 15. The 15th chapter of Numbers teaches that a man is worthy to obtain *forgiveness* by *an atoning sacrifice* **if** the sin which was committed was **not** done **willfully** (or presumptuously), but rather it was committed in *ignorance*. Willful or presumptuous sins are said to be (as in Hebrews 10:28) despising the word of God. This man, God said, “hath **despised** the word of the LORD, and hath broken His commandment,” and so it is referenced in Hebrews 10:28 that they, “**despised** Moses’ law,” and finally in Hebrews 10:29, that they have done “**despite** unto the spirit of grace.” Do you see how “**despised**,” “**despised**,” and “**despite**” are in direct parallel? He that “sinneth by ignorance” can have “atonement” and be “forgiven” (Numbers 15:28), but he that continues sinning “willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,” in the New Covenant or Old Covenant! This is a condition given for atoning mercies with OT sacrifices, and by NT inspiration this is carried over to the NT sacrifice of Christ. **Willful sin is unatonable sin**. If this was the severity of the Judgment of God in the Mosaic Covenant, *how much more severe* is the justice of God toward the rejection of a greater and more wonderful Covenant in Christ – thus it is said, “Of **how much sorer punishment**, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant, **wherewith he was sanctified**, an unholy thing, and hath done **despite** unto the Spirit of grace” (Heb. 10:29). If one wishes to argue that Hebrews 10 is a warning to an unregenerate unbeliever, then one must conclude that an unbeliever can be sanctified by the blood of the Covenant (the blood of Jesus, Heb. 10:20)! If one wishes to argue that Hebrews 6 is a warning to an unregenerate unbeliever, then one must conclude that an unbeliever can repent acceptably and savingly before God (Heb. 6:6, note “renew again”).

Nay, this is to regenerate believers who have become “**adversaries**” (Heb. 10:27), to whom will undergo the “vengeance” of God, and why? They are “**enemies of God**” through the crime of adultery (James 4:4), as it is written, “Ye **adulterers** and **adulteresses**, know ye not that the friendship of the world is **enmity with God**? Whosoever therefore will be a friend of the world is the enemy of God” (James 4:4). You cannot commit adultery as an unregenerate unbeliever; they were never betrothed to God in a Covenant like unto marriage in the first place. God’s people (Heb. 10:30) can become “enemies,” or “adversaries” (James 4:4, Heb. 10:27), who will have “judgment and fiery indignation” (Heb. 10:27) devouring them! Oh, but the burden of the author is that this would not happen! He does not leave them without encouragement (Heb. 10:32-34, 6:9-10)... rather, he would have them revive their former faith to obtain a steadfast patience, to the end that they “might receive the promise” (Heb. 10:35-36). He says, “Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of **patience**, that, after ye have done the will of God, ye might **receive the promise**” (Heb. 10:35-36). Receiving the promise of eternal life, rather than coming short of it (Heb. 4:1), is and has been the burden of the author from the beginning.

Urging them to patience is urging them to perseverance. He did urge them in Hebrews 6:11-12, that they would be patient to “inherit the promises” *as Abraham* was perseverant to inherit his promises (Heb. 6:13-15, Jas. 2:21-25). In Hebrews 10:37-39, the author urges the readers in the same manner - that they would keep the faith with patience (perseverance) to “receive the promise” (Heb. 10:36), even as “the elders” of Hebrews 11 did persevere and obtain their promises. The author says that “we are not of them who draw back unto perdition,” for, saints have an “unction” (1 John 2), a “Divine nature” (2 Peter 1:4), and the indwelling Spirit (Rom. 8:14), and it is these which we are “of.” Thus God would lead us to follow those who “through faith” “obtained promises” (Heb. 11:33). “These all” “obtained a good report through faith” (as Abraham did), for their faith did “evidence” itself in the “substance” of persevering works, deeds, and labors of patient faith (Heb. 11). We are of the same Spirit, and therefore we are “of them [*the elders*] that believe to the saving of the soul,” therefore let us follow their faith and not draw back from our nature “unto perdition” (Heb. 10:39-11:2). Let us, as they did, “lay aside very weight, and sin which doth so easily beset us, and let us run with **patience** the race that is set before us, looking unto Jesus” “diligently, lest any man fail the grace of God” (Heb. 12:1-2, 15) – becoming “cast away” (1 Cor. 9:27). Oh to escape the fate of one who is called, “**a root that beareth gall and wormwood**,” “whose heart turneth away this day from the LORD our God” (see Deut. 29:18)! The author of Hebrews references this passage to describe the damnable deed at hand, and warns the people of God to look unto Jesus as those elders of the faith did in the Hall of Faith – “looking diligently lest any man fail of the grace of God; lest any **root of bitterness** springing up trouble you, and thereby many be defiled” (Heb. 12:15).

“**A root that beareth gall and wormwood**” - Deut. 28:19
 “**Root of bitterness** springing up” - Heb. 12:15

“the LORD shall blot out his name from under heaven” – Deut. 29:20
 “blot out his name out of the book of life” – Rev. 3:5

Many a man, though they are beset by sin, though they are not diligent in the business of looking unto Jesus, though they hear all the words of these NT curses, even still, “when he heareth the words of this curse, that he blesseth himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven” (Deut. 28:19-20). Why? These men have become “**a root that beareth gall and wormwood**” (Deut. 29:18). Therefore the NT Covenant warns us of the same curses, how we might become this “**root of bitterness** springing up” (Heb. 12:15), that is (being interpreted), a man whose “heart turneth away this day from the LORD our God” (Deut. 29:18), failing to “look diligently,” and failing “the grace of God” (Heb. 12:15). Oh, the horrifying reality! “Eternal security” teaches men to be as he that “blesseth himself in his heart, saying, I shall have peace,” even though God warns of a curse upon men who are in unrepentant sin (Deut. 19:19). Preacher of peace to carnal Christians, preacher of eternal security, you are “making the word of God of none effect through your tradition” (Mar. 7:13)! You are blinding the eyes of the saints of God so that, even while they are beset by sin, they cannot apply the New Covenant “words of this curse,” because they believe they are eternally secure. They do bless themselves in their heart, but lo, the vengeance of God hovers overhead. To such a man in the NT, God warns that He will “blot out his name out of the book of life” (Rev. 3:5), but this is just like the warning in the OT which was given to the Jews that God will “blot out his name from under heaven” (Deut. 29:20). It is a false prophet’s “flattery” (Prov. 6:24, Ezek. 12:24) to preach that a true Christian cannot “fall” (1 Cor. 10:12, 2 Peter 1:10, 3:17, Heb. 4:11, 6:6, 1 Tim. 3:6, 6:9), and when he does fall into Covenant-breaking adultery, will you say that God’s “jealousy” does not “smoke against that man” (Deut. 28:20)?!

The Exodus Generation →

“And ye returned and wept before the LORD;
 But the LORD would not hearken to your voice, nor give ear unto you” – Deut. 1:45

NT saints →

“For it is impossible...if they shall fall away, to renew them again unto repentance” – Heb. 6:4-6

Esau →

“For he found no place of repentance, though he sought it carefully with tears” – Heb. 12:17

Who is the “adversary” of Hebrews 10:26-27? Who is the “enemy” of James 4:4? It is those who have entered into the saving Covenant of God and have broken it; as adulterers. Such a man is no better than an adulterer against God (James 4:4), even a “fornicator, or a profane person, as Esau, who for one morsel of meat sold his birthright” (Heb. 12:16). So we, who by birthright (being born again) are bound by promises to an inheritance of our Father’s Kingdom, glory, and salvation, yet if we do turn back from the faith we too will be reprobated without possibility to repent again (Heb. 6:4-6, 10:38). Then we will be as the Israelites (Deut 1:40-45) and Esau, who, after their reprobation, sought to be as one who “inherited the blessing,” and yet, both of them were “rejected”...they “found no place of repentance, though [they] sought it carefully with tears” (Heb. 12:17). Though the Israelites regretted their rebellion against God, though they sought repentance and “wept before the LORD,” they could not find repentance (Deut. 1:40-45)! “If God permits” (Heb. 6:3), “peradventure,” one will find repentance again (2 Tim. 2:25), but after the “tenth temptation” there will be a total annihilation (Num. 14:22) by reprobation.

“For the LORD thy God is a **Consuming Fire**, even a jealous God” – Deut. 4:24
 “For our God is a **Consuming Fire**” – Heb. 12:29

The final warning is given in Hebrews 12:25-29, but to understand it we must understand what is meant by the author when he says, “our God is a consuming fire” (Heb. 12:29). The Consuming Fire which is in reference is from the scene of the former Church of God (Acts 7:37) which was gathered at Mount Sinai, also described in Hebrews 12:18-21. We must understand what it was like for the Old Covenant Church of God to come to Mount Sinai, that we who are of the New Covenant Church will know what is the significance of coming to a *holier Mountain*, called “Mount Zion,” or Zion (Heb. 12:22).

The Calling of Moses was out of Egypt, through the Red Sea, and to Mount Sinai, whereat the Covenant was established by God, “a Consuming Fire”. This scene was of immense significance! Henceforth we must closely note: 1) How holy was the Mountain of Sinai, 2) of what significance and necessity is the fear of God at the inauguration of the Covenant, and 3) *was this fear maintained?* Things to be understood in the comparatively greater New Covenant are: 1) How much more holy is Mount Zion, 2) how much more fearful ought we to be in the Covenant of the Last Days, 3) and what fear are we commanded to (by grace) maintain, and likewise, what are the consequences if it is not maintained?

Holy Mount Sinai

Before God would draw near to and meet with Israel they had to be sanctified. “And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, and be ready against the third day: for the third day the LORD will come down in the sight of the people upon Mount Sinai” (Exodus 19:10-11). Oh the gravity that “Moses brought forth the people out of the camp **to meet with God**; and they stood at the nether part of the Mount” (Amos 4:12)! My reader, wonder in awe at the events wherein Moses, Aaron, the priests, and the people (in Exodus 19:20-24), were all prepared and warned of the deathly danger of this holy meeting.

Three days were set aside for sanctification and cleansing so that the people were “ready” (Ex. 19:11, 15). Thrice did God warn with the death penalty, if haply, unholy men did break through the boundaries to gaze upon the holy, and then God, “a Consuming Fire,” would “break forth upon them” with devouring wrath like as He did descend upon Sinai – “in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole Mount quaked greatly” (Ex. 19:18). “The whole Mount quaked greatly” at the Lord’s terrifying descent, and all the people, and Moses, could do nothing else but quake and shake with the earth. “Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob” (Psalm 114:7)!

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

The Lord came down in “a consuming fire” (Heb. 12)! The Lord will consume “the earth also and the works therein” (2 Pet. 3), and our God is such that it is a “terrifying thing” to be in His hands. To be anywhere near to Him while there be some trespass or sin, He did and would, and thrice warned, He would “break forth upon them” (Ex. 19:24). Carnal men fear fire, others fear great waters, many feared the Leviathan, but who will not fear the Lord? “For, behold, the LORD cometh forth out of His place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place. For the transgression of Jacob is all this, and for the sins of the house of Israel” (Mic. 1:3-5).

There were less and more holy places, also less and more holy things, and these were learned with carefulness. When God came down at the giving of the Covenant at Sinai, He said to Moses – “And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye **go not up into the Mount, or touch the border of it**: whosoever toucheth the Mount shall be surely put to death: There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the Mount” (Ex. 19:12-13).

The establishment of the Old Covenant was at this meeting with God – “And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the Mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp **to meet with God**...Mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice” (Ex. 19:16-19). Then God spoke the Covenant of the Ten Commandments from the midst of **the Consuming Fire** – “And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but **let not God speak with us, lest we die**. And Moses said unto the people, Fear not: for God

is come to prove you, and **that his fear may be before your faces, that ye sin not**. And the people stood afar off, and Moses **drew near** unto the thick darkness where God was" (Exodus 20:18-21).

The Lord sought for His people to fear, even that "his fear may be before" their faces perpetually and forever, to the end "that" they "sin not" (Exodus 20:20). The scene was reemphasized so as to remind the Israelites, that they might continue to fear God, that their children might "learn to fear" Him too, that every generation would be sure to obey the voice of a God who is "A Consuming Fire, even a jealous God" (Deut. 4:10, 24). Read carefully and consider the significance of the fact that God intended for His people to remember this fear – the fear of a Consuming Fire. He says...

"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, **that they may learn to fear me all the days that they shall live upon the earth**, and that they may teach their children. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone" (Deuteronomy 4:9-13).

"Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee. **For the LORD thy God is a consuming fire, even a jealous God**" (Deuteronomy 4:23-24).

We have studied how the generation of the Exodus did not keep this fear. Over this fact, God Himself laments...Let these words of love reverberate through your soul!

"O that there were **such an heart** in them, **that they would fear me**, and keep all my commandments always, that it might be well with them, and with their children for ever" (Deuteronomy 5:29)!

This is the lovingkindness of God wherein He related to the people after the counsel/intent/purpose/will/desire to save them (God in the ways of man), and they refused and were thus reprobated. In Deuteronomy 5, Moses retells the scene wherein God gave the Covenant to the Exodus generation because their children have risen up in their fathers' place as inheritors of the Promised Land. Do you remember that, when God damned their fathers, He spoke of taking their children in their stead? →

"But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know My breach of promise" (Numbers 14:31-34).

Read carefully how the prophet Moses did remind, reemphasize, and retell the day at Sinai again to them, when they were but children, and consider in your mind the significance, because 1) Hebrews 12:18-29 does this very thing in the New Testament, 2) as Moses was a prophet to the Israelites, in a like manner, Jesus is a prophet to Christians (Deut 18:15), and 3) if the Israelites would have feared God by properly understanding and remembering the significance of this event, then they would have inherited the Promised Land, and in like manner, we are commanded to understand this scene for us, and therefore fear (Heb. 12:28-29), that it is sure we will inherit the Promised Land of Heaven (or our rest, see Heb. 4:11), our New heavenly Jerusalem (Heb. 12:22). Even so, as much as they needed to understand this, so do we! But let's understand how *they* were taught, that we might learn what they learned.

Deuteronomy Chapter 5 (*Noted in broken sections*)

❖ *Verse 5 – The Prophetic, Mediating, Intercessory Ministry of Moses*

⁴¹ And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. ² The LORD our God made a covenant with us in Horeb. ³ The LORD made not this covenant with our fathers, but with us, *even us*, who *are* all of us here alive this day. ⁴ The LORD talked with you face to face in the mount out of the midst of the fire, ⁵ **(I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,**"

❖ *Verses 6-21 – The Ten Commandments Restated*

⁶ *I am* the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage^b. ⁷ Thou shalt have none other gods before me. ⁸ Thou shalt not make thee *any* graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth: ⁹ Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me, ¹⁰ And shewing mercy unto thousands of them that love me and keep my commandments. ¹¹ Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain. ¹² Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. ¹³ Six days thou shalt labour, and do all thy work: ¹⁴ But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou. ¹⁵ And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day. ¹⁶ Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee. ¹⁷ Thou shalt not kill. ¹⁸ Neither shalt thou commit adultery. ¹⁹ Neither shalt thou steal. ²⁰ Neither shalt thou bear false witness against thy neighbour. ²¹ Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that *is* thy neighbour's."

❖ *Verses 22-23 – The Fearful Scene*

❖ *Verses 24-27 – The People's Response*

²² These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me. ²³ And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders: ²⁴ And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. ²⁵ **Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die.** ²⁶ For who *is there* of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived? ²⁷ **Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it, and do it."**

❖ *Verses 28-29 – The Lord's Response and Lamentation*

❖ *Verses 30-33 – The Prophetic, Mediating, Intercessory Ministry of Moses and the Severity of Disobedience*

²⁸ And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: **they have well said all that they have spoken.** ²⁹ **O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!** ³⁰ Go say to them, Get you into your tents again. ³¹ But as for thee, **stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it.** ³² Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left. ³³ Ye shall walk in all the ways which the LORD your God hath commanded you, **that ye may live,** and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess."

- ❖ God said that Israel "well said" that they could not hear God's voice, and live – therefore they needed a prophetic, mediating, intercessor - Moses.
- ❖ If they obeyed the voice of God through Moses (whose intercession was between the people and "a Consuming Fire"), then it was sure they would be saved, live, inherit the Promised Land (a type of our heaven).
- ❖ If they remembered the scene of Sinai so that God's "fear may be before" their faces, if they fulfilled the earnest desire/will/purpose/counsel/intent/Covenant of God "that there were such an heart in them," God says, "that they would fear Me, and keep all My commandments always, that it might be well with them," then they would have inherited the Promised Land. The saving manifestation of their faith would have been this FEAR.

The words that validated the need for the prophetic, mediating, intercessory ministry of Moses – these same words call for the ministry of Jesus Christ to the NT Church! This foretelling prophesy of Jesus Christ is in Deuteronomy 18:15-19 –

¹⁵ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, **like unto me;** unto him ye shall hearken; ¹⁶ **According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.** ¹⁷ And the LORD said unto me, **They have well spoken that which they have spoken.** ¹⁸ I will raise them up a Prophet from among their brethren, **like unto thee,** and will put my words in his mouth; and he shall speak unto them all

that I shall command him.¹⁹ And it shall come to pass, *that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.*

Those who did not obey Moses were killed in extraordinary ways! If there is another Prophet, “like unto Moses,” then we have the same need of intercession before God – “a Consuming Fire” – and we have the same need to fear lest we disobey. If we keep this fear/obedience to the words spoken by the prophet who stands in our stead before a Consuming Fire, then we will inherit eternal life! Has this not been the repeated burden and message throughout the book of Hebrews? Has not Hebrews already proven to us the validity and reality that God will fulfill the words spoken in Deuteronomy 18:19, speaking of Christ – “And it shall come to pass, that **whosoever will not hearken unto my words which he shall speak in My name, I will require it of him.**”

Indeed, Christ is our Prophet and Intercessor, yet He is also our God (a Consuming Fire). The Lord warns that when saved men do disobey the voice of Jesus, it will be as when saved men disobeyed the voice of Moses! This is the burden of Paul’s writing in 1 Corinthians 9:24-10:12. Paul warns that Christ can be tempted to wrath (1 Cor. 10:9) unto our eternal destruction, just as He was tempted to wrath unto the Israelites’ eternal destruction. Hebrews 11 is the Hall of Faith, wherein the deeds of faith are exalted, in exemplification and reward, but on the contrary, 1 Corinthians 10:5-12 is the Hall of Death, wherein deeds of unbelief are warned to be punishable in the same manner, that we are, in like manner, eternally perishable, though we are saved now. How is the context speaking of salvation?

Paul establishes the context to be concerning salvation in 1 Corinthians 9:24-27. He states that the race is for an “incorruptible crown.” He is teaching the people that they should run “not as uncertainly,” but as one that will surely obtain the crown of eternal life (1 Cor. 9:26). How does a man run “uncertainly” (1 Cor. 9:26)? It is in the same way a man would walk out his Christian walk, being “ignorant” (1 Cor. 10:1). Let me explain. Paul wants them to be certain to obtain the incorruptible crown in the same way he makes sure his own winning finish of his own race, and he says, “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 Cor. 9:27). He says, “lest that by any means,” showing that he is aware of the “means” by which he can become a castaway – namely, by not bringing his body into subjection. With this burden clearly applied to himself, Paul ends chapter 9 and goes into chapter 10, but he is still burdened over all the possibilities of castaway wrath. In this chapter, Paul is seeking to take away the ignorance of the Corinthians, as he says – “brethren, I would not that ye should be ignorant” (1 Cor. 10:1) – ignorant of what? Ignorant that saved men can perish by many “means!” Paul wants them to see multiple examples of how saved men did perish. We can see, then, how Paul is not just burdened for himself, but how he is aware of the “any means” by which the Corinthians can become “castaway” (1 Cor. 9:27). If the Corinthians continue in ignorance of the means by which they could become a castaway, then they are missing the entire burden of Paul – “Wherefore let him that thinketh he standeth take heed lest he fall” (1 Cor. 10:12). Rather, Paul says, “brethren, I would not that ye should be ignorant,” in summary – that their fathers were saved, and yet, they fell as castaways (1 Cor. 10:1).

Firstly, don’t be “ignorant” (1 Cor. 10:1) that they were saved – see 1 Cor. 10:1-4 (formerly reviewed).

Secondarily, note the “any means” (1 Cor. 9:27) they can fall – see 1 Cor. 10:5-10.

Finally, note the application of the author – see 1 Cor. 9:24-27, 10:5-6, 11-12.

The logic, argument, and interpretations are clear and consistent throughout the rest of the Bible. Christ is the Prophet like unto Moses, and our God, the Consuming Fire, can be tempted to wrath! 1 Corinthians 10:9 says, “neither let us **tempt Christ**, as some of them also tempted,” for we, in like manner, will surely be destroyed! According to what God did to the Exodus generation, there is an unavoidable wrath in God when a saved man discontinues believing.

Christ, as our intercessor, mediator, and Covenant Testator, did deliver to us an infinitely greater and more glorious Covenant. 1) The call was “like unto Moses,” 2) the Mount of the Covenant was like unto Sinai, 3) the need to fear is like unto the OT with Moses, but, 1) the call was greater than Moses and is therefore more severe if neglected, 2) the Mount of Zion is holier and more fearful than Sinai (of which they could not so much as touch it, and yet, we have fully ascended Zion and are upon it), thus 3) the need to fear is greater than it was with Moses!

The Call, Mount, and Fear of the Prophet Like Unto Moses – Jesus Christ

Hebrews 12:18-21 → The Covenant mediated by Moses, its establishment at Sinai, and the reason to FEAR and obey emphasized.

Hebrews 12:22-24 → The Covenant mediated by Christ, its establishment at Zion, and the greater reason to FEAR and obey emphasized.

“For ye are not come unto The Mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:)” (Hebrews 12:18-21)

“For ye are not come unto the Mount” of Sinai (Hebrews 12:18) where that holy and “terrible sight” was seen (Heb. 12:21) when “Moses said, I exceedingly fear and quake.” Rather, as the “Church of the firstborn” (Heb. 12:23), the writer speaks of a holier Mount of the New Covenant unto which we have already come.

“But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel” (Heb. 12:22-24).

That which was seen in its holy terribleness at Sinai cannot be compared with the Mountain of Zion. The voice of God on earth, at Sinai, shook as all the people gathered before it. But the voice of our Covenant “speaketh from heaven,” and will not shake Sinai only but the whole earth, not the earth only but also the heavens – such a shaking that all things will crumble and fail until only the Kingdom of God remains! Not Sinai only but the whole “earth also and the works therein” will be inflamed in fire “at his appearing and His Kingdom” (2 Tim. 4:1). Think of the heavenly sight that the apostle John saw – “And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads” (Rev. 14:1)!

“See that ye refuse not Him that speaketh. For **if they escaped not** who refused him that spake on earth, **much more shall not we escape**, if we turn away from Him that speaketh from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have **grace**, whereby we may serve God **acceptably with reverence and godly fear**: For our God is **A Consuming Fire**” (Hebrews 12:25-29).

Zion is the Mountain of our Covenant: both now and in the time to come.

Hebrews 2:5-18 exalts the means by which Christ did save in that He, **1)** being made into a human being (Heb. 2:9, 16), defeated the power of death that held man in bondage (Heb. 2:14-15), **2)** that He might afterward pass into the heavens (Heb. 4:14) as a “forerunner,” that through His life He may bring “many sons to glory” (Heb. 6:20, 2:10). As Christ passed into the heavens by a death-defeating resurrection, we too partake of this **“heavenly calling”** (Heb. 3:1), “taste” and partake of **“the heavenly gift”** (Heb. 6:4), being made a partaker of Christ (Heb. 3:14), and thus, we have a basis of lawful and spiritual justification after the substance of **“heavenly things”** which the shadows of the OT declared (Heb. 8:5), being saved by a better sacrifice and blood that purifies the **“heavenly things”** with an incorruptible blood (Heb. 9:23-24, 1 Peter 1:18-19), and as partakers of this lawful and spiritual glorification, we are made to desire and seek what is prepared for us, namely a *country* and *city* that is **“heavenly”** (Heb. 11:16, 13:14), by a Covenant of One that came from heaven, ascended back into heaven, and “speaketh from **heaven**” (Heb. 12:25)! We therefore are “come unto **Zion**, and unto a **city** of the Living God, the **heavenly Jerusalem**, and to an innumerable company of angels, to the general assembly and Church of the firstborn, which are written in **heaven**, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel” (Heb. 12:22-24).

Herein is the climactic scene of the Greater mediator, prophet, and testator than Moses, who ascended a greater and holier mountain than Sinai, who has passed from here to there for us (as He stands, even so, we stand in Him, spiritually and lawfully), and thus we ought to hold fast and keep with patience the Covenant delivered by Him (Heb. 2:1, 4:16, 6:11-12, 10:35-36) that we might follow the “Finisher” (Heb. 12:2), that it might be said of us that we are with Him where He is (John 17:24, 14:3). This will happen through a persevering faith which actualizes a translation (Heb. 11:5), that is, “when Christ, who is our life, shall appear, then shall ye also appear with him in glory” (Col. 3:4), because we lived and abode in the *heavenly things* (Col. 3:1-2, Php. 3:20, 4:8, Eph. 1:3, 2:6, 4:22-24, 1 Peter 2:11, Jas. 3:17), which is, a mortifying and death of the *earthly things* (Col. 3:5, Rom. 8:13, Gal. 5:24, Php. 3:19, Jas. 3:15). This Kingdom we have been born into (John 1:11-12), or translated into (Col. 1:13), is spiritually within us (Lk. 17:21). By its dominion, we have come to possess all things as one that inherits all that Christ owns (1 Cor. 3:22-23), because we relate to the Father in His life (Rom. 6:8-10); even now, we sit with/in Him (Eph. 2:6) on the Davidic Throne (Acts 2:29-36), thus we are presently in Zion and have ascended **the Holy Hill** in Christ (partially/spiritually/lawfully), and yet we await the consummating descent of the Kingdom of God to be upon the earth. We have been *resurrected* (Rom. 6:4), *regenerated* (Tit. 3:5), overcome *death* (Eph. 2:5), and *inherited* the Kingdom (Lk. 17:21), but we await a final consummating *resurrection* (1 Cor. 15:42-50), *regeneration* (Rom. 8:18-21, Php. 3:12-14), defeat of *death* (1 Cor. 15:54-57), and *inheritance* of the Kingdom of God (1 Cor. 15:50). “For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known” (1 Cor. 13:12). “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like Him; for we shall see Him as He is” (1 John 3:2).

Therefore verily, we are presently saved, and we are in a present progressive salvation where we are being saved continually. Those who are saved have met with God at Zion, for we are those who have received the Covenant of God, and yet it is not consummated, and we have an entire Promised Land to inherit which we only partially access now. We are as the Israelites at Sinai who had a need to follow God into the Promised Land. We too must “go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come” (Heb. 13:13-14). The Prophet of this Kingdom (who we are forewarned about by God in Deut. 18:19, “that whosoever will not hearken unto My words which He shall speak in My Name, I will require it of Him”), is He that the apostles (Peter, James, and John) saw glorified on the Holy Mount, as it was written – they “were eyewitnesses of His Majesty. For He received from God the Father honour and glory, when there came **such a voice to him from the EXCELLENT GLORY**, This is My beloved Son, in Whom I am well pleased. And **this voice which came from heaven** we heard, when we were with Him in the Holy Mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts” (2

Pet. 1:16-19). “Whereunto ye do well that ye take heed,” God says, for those who hear not God’s “beloved Son” will undergo the warning of Deut. 18:19! Herein the Father did exalt Christ above the prophecy of old, and Christ was sanctified by a more sure word of prophecy, even above the renowned and famed prophets Moses and Elijah, for Moses and Elijah appeared with Jesus and spoke with Him! Above Moses! Above Elijah! While they stood beside the Lord Jesus in glory, it was then that – “Behold, a bright cloud overshadowed them: and BEHOLD **a voice out of the cloud**, which said, This is My beloved Son, in whom I am well pleased; **HEAR YE HIM**” (Matt. 17:1-7)! HEAR HIM, Jesus Christ, above Moses and above Elijah! “He that cometh from above is ABOVE ALL: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is ABOVE ALL” (John 3:31).

With this voice from Heaven, God did announce Christ as the Prophet like unto Moses (Deut. 18:15), the Testator (Heb. 9:16-17) of the New Covenant. Not only there on the Mountain, but again another time. The Father, The Son, and The Holy Ghost did show forth Their glory, simultaneously, when – “lo, the heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon Him: and lo **a voice from heaven**, saying, This is My beloved Son, in whom I am well pleased” (Matt. 3:16-17)! Never before was the Three Persons of God anointing, extolling, and glorifying such a Man! – for He was the Lord who was given to us, “and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever!” – but will we recognize this incomparable inauguration and tremble now at the words “**HEAR YE HIM**” (Matt 17:6)?!

God inaugurated Moses’ ministry as prophet, intercessor, and mediator by a voice from a Consuming Fire which spake on earth. Greater than this is the burden of Hebrews 12:25-29: “See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from **Him that speaketh from heaven**.” His Kingdom is an everlasting Kingdom that cannot be shaken or moved. All of Christ’s enemies will be placed under His feet, even death itself! A greater Kingdom, Covenant, Prophet, voice, Mountain, and inauguration – A greater shaking and fear to come wherein the earth and the heavens cannot bear the power, “Wherefore receiving a Kingdom which cannot be moved, let us have **grace**, whereby we may serve God **acceptably with reverence and godly fear**: For our God is a **Consuming Fire**” (Heb. 12:26-29)! A greater fear should be bound with a greater and holier Mount, Covenant, and Testator, if He is now refused or disobeyed, but will we come to understand that nothing else is acceptable, but “reverence and godly fear,” wrought in the heart by grace, making us to attend to the words of the Covenant with a greater fear than what God sought to be maintained in the Israelite’s heart – “For our God is a Consuming Fire” TODAY and NOW (Heb. 12:29)?!

When God was angry in the Old Covenant, “the earth shook and trembled; the foundations also of the hills moved and were shaken.” Likewise in the end of days, the word will be fulfilled when – “men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken” (Lk. 21:26). But will we, at present, fear God in such a manner, knowing that our God is a Consuming Fire with One Mediator, and every word on the pages of our New Testament should be trembled at as if it were presented by the voice of God’s awesome and terrible FIRE which raged upon Mount Sinai? When will we attend to the New Testament with this remembrance, receiving it in this awful recollection, and realize evermore... it is not a man, nor was it Moses that spake in the old time, but it was the words of God – the Consuming Fire – who will surely consume us if we disobey?! If hearts fail men at the end of time, should not our hearts fail us for fear if we disobey the words of this Book, for we have “tasted the powers of the world to come” and have beheld the glory of God in the face of Christ (2 Cor. 4:6) already! We must fear that we may ever be kept in faith, having a continual recognition to the severity of unbelief, and able to repeat the solemn words – “**I had fainted**, unless I had believed to see the goodness of the LORD in the land of the living” (Psalm 27:13). Remember, God is with us now! There is a greater presence in our midst than the apostle Paul. “Wherefore my beloved, as ye have always obeyed, not as in my presence only, [PAUL SAID] but **now much more** in my absence, work out your own salvation with **fear and trembling**. For **IT IS GOD** which worketh **IN YOU** both to will and to do of His good pleasure” (Php. 2:12-13).

The Lord said to Moses that His descent upon Sinai was for the purpose that: “Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever” (Ex. 19:9). At the fearful sight wherein Israel beheld God, the Consuming Fire, Moses said, “I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the Mount” (Deut. 5:5). The people heard the voice and saw the fire, and said, “Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not” (Deut. 18:16)! At these words the Lord said – “**THEY HAVE WELL SPOKEN THAT WHICH THEY HAVE SPOKEN**” (Deut. 18:17)!

Indeed they would have died; they could not bear to hear the voice of God, and they needed an intercessor and prophet. At the saying of these words from the people, God points to a parallel intercession at hand for Christ. Christ was sent BECAUSE what the people said was true, and well spoken, thus Moses prophesied – “The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; **According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not**” (Deut. 18:16)! The voice that spake at Sinai did shake the earth; it came with such power that those who heard it could not endure it – the people knew **THEY WOULD DIE**. The voice of our Covenant at our Mountain, Mount Zion, is spoken from heaven, and we who are “the Church of the firstborn” do behold the glory of God in heaven by a revelation in the Spirit of God, sent from heaven. We do partake of the realities of this Kingdom, have ascended Mount Zion, and experienced the powers that will shake the heavens! For this reason it was written that we have “tasted... the powers of the world to come” (Heb. 6:4-5). When the powers of the world to come were first revealed to us, behold, we were saved! We trembled in fear,

turned from sin, and were saved! But do we have this deathly fear to obey, today? Do you have such a perception of the voice of God now, by faith through spiritual illumination?

"The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel" (Psalm 68:8). "The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth" (Psalm 97:5) – what about YOU? Has God made known His Name to your inner man, has He revealed His glory to your mind, even as He will make it known to His "adversaries, that the nations may tremble at" His "presence?" As it is written, "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may **tremble at Thy Presence**" (Isaiah 64:1-2)! Many serve and rejoice before the LORD – **UNACCEPTABLY!** – Because they do not "serve the LORD with **FEAR**, and rejoice with **TREMBLING**. Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him" (Psalm 2:11-12). Everyone talks about serving God, and rejoicing, but are we rejoicing with *trembling*? Are you serving with *fear*? Do we understand the holiness of the presence of God, the severity of the words of our Covenant, the chronicles of deadly executions upon saved men who thought lightly of the Name of God? "God is **greatly to be feared** in the assembly of the saints, and to be had in **reverence** of all them that are about Him" (Psalm 89:7). Men must learn to be like the mountains round about God, and all those who have "so learned Christ" – they are saved (Eph. 4:20)!

"The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein" (Nahum 1:5).

"Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting" (Habakkuk 3:5-6).

"The mountains saw thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear" (Habakkuk 3:10-11).

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places" (Revelation 6:13-14).

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them" (Revelation 20:11).

"Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day. For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, And upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to **shake terribly the earth**" (Isaiah 2:10-21).

Surely God hath set apart Christ! The Three Persons of the Trinity did extol and inaugurate Him! And gave Him miracles to undo and turn upside down the Kingdom of Satan on earth! Christ hath perfectly declared the invisible God (Col. 1:15). Therefore, if this is our Covenant's beginning, and we have such an extolled Covenant Testator, and He does mediate between the Consuming Fire of Heaven preceding a worldwide shaking and regeneration, forerunning the final descent of the everlasting Kingdom and glory of God, can we go on walking and talking with Him, without FEAR? Could anything but fear be acceptable while we are standing upon the holier Mount of Zion, even while the spiritual visions of His glory, fear, and power burst upon our sides? Or, do you no longer have eyes to see and ears to hear? After these witnesses, can we be so ill that we will not believe in Christ forever? God speaketh unto and through Christ, as with Moses. God did establish Moses' prophetic office, saying that Israel will "hear when I speak with thee, and believe thee for ever" (Ex. 19:9). How much more should we believe Christ forever, and hear what God hath spoken to Him, through Him, unto us by the Spirit of the "heavenly Dove"?!?

If God is with you, it is because He has broken you, and it was HIS VOICE that has broken you! As it is written, “For thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a **contrite** and **humble spirit**, to revive the spirit of the **humble**, and to revive the heart of the **contrite ones**” (Isaiah 57:15). Are you still broken? It is written, “He looketh on the earth, and **it trembleth**: He toucheth the hills, and they smoke” (Psalm 104:32), but is God looking upon you!? He says, “to this man will I look, even to him that is **poor** and of a **contrite spirit**, and **TREMBLETH AT MY WORD**” (Isaiah 66:2)! Have you ever trembled at His awesome, terrifying, majestic Presence? Do you still tremble today in an acceptable FEAR? Can you humbly confess to God, “**My flesh trembleth for fear of Thee; and I am afraid of Thy Judgments**” (Psalm 119:120). The writer of Hebrews commands you in Hebrews 12:28-29, that you must tremble *more than Moses and Israel*, for now, behold, all regenerate Christians do experience, see, and taste the thunderous and terrifying words, warnings, curses, and irrevocable Judgments of God, for to them they are spiritually revealed! Rightly did the psalmist write, “I will praise thee with uprightness of heart, when I shall have learned Thy righteous judgments. I will keep Thy statutes: **O forsake me not utterly**” (Psalm 119:7-8)! Will you learn His “righteous judgments,” and so, will you be able to praise Him acceptably, love Him rightly, kiss Him wholly, and therefore – “Serve the LORD with fear, and rejoice with trembling” (Psalm 2:11)? Partake of the revelations “in His Temple” (Psalm 29), and be thou instructed, all ye His saints...

Psalm 29

"A Psalm of David. Give unto the LORD, O ye mighty, give unto the LORD glory and strength. Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness. The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters. The voice of the LORD is powerful; the voice of the LORD is full of majesty. The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. The voice of the LORD divideth the flames of fire. The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh. The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory. The LORD sitteth upon the flood; yea, the LORD sitteth King for ever. The LORD will give strength unto his people; the LORD will bless his people with peace."

Calvinists and Armenians, have you heard Him speak because you are seeing “Him who is invisible” (Heb. 11:27)? Look upon your God and abhor yourself, or perhaps you are a stranger to Zion. May God meet you now that you might say – “Now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes” (Job 42:5-6)! Even so, Amen.

The Exodus Generation – The Contrast of Simultaneous, Genuine, Paradoxical Wills in God

CHAPTER IV

God in the ways of God	God in the ways of Man
God hated Pharaoh: The ordained hardening of Pharaoh's heart so that he would refuse to let the people go.	God loved Pharaoh: The commandment to let Israel go, and the lamentation of God over Pharaoh's sin when he refused to humble himself, this was the good will of love for Pharaoh because God desired that he would not sin.
God hated the Exodus Generation: The ordained hardening of the Exodus generation after their salvation, so that they would discontinue faith and fear.	God loved the Exodus Generation: The promises, Covenant, commandments, signs, salvation, chastening, strivings, and lamentations of God to save Israel.
The will is irresistible, determinate, incomprehensible, and logically unjustifiable to the mind of man. ~ Just Trust God ~	The will is resistible, dependent upon the response of man, comprehensible as if man has a free will, and logical in justice as if man's will was free, and therefore, fully responsible.

The Lord's will (God in the ways of God) to Pharaoh as an individual was like unto His will (God in the ways of God) to the Exodus generation as a congregation.

In Exodus 10, as previously discussed, God commanded Pharaoh to let His people go, but Pharaoh refused. God hardened Pharaoh's heart to refuse His command because of the eternal purpose to use Pharaoh as an instrument of wrath (Rom. 9). Simultaneously, God did not want Pharaoh to sin against Him, commanded him to let His people go, and was grieved that he refused to humble himself (Ex. 10:3). **God in the ways of God** eternally hated Pharaoh while **God in the ways of man** loved Pharaoh. **God in the ways of God** did not want Pharaoh to let Israel go, while **God in the ways of man** did want Pharaoh to let Israel go, and furthermore He was grieved that he didn't let them go. Pharaoh, as a "vessel of wrath fitted to destruction," chosen to this end by election (Rom. 9:22), was used for the glory of God to "shew His wrath and to make His power known" by plaguing Egypt, to the end that all the world would know the strength of God which is as a unicorn!

"God brought them out of Egypt; he hath as it were the strength of an unicorn" (Numbers 23:22).

"God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows" (Numbers 24:8).

God loved and saved Israel – He became "God their Saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea" (Psalm 106:21-22). These two instances (The Passover Night & The Red Sea Parting), along with the Covenant experience at Sinai – these three works of God are the complete salvation of Israel in its initiation – and their salvation is finished, or consummated (in type), when the gospel promises are fulfilled through their final inheritance of the Promised Land. Therefore, from the time of Sinai to the Jordan River they were already saved, they were being saved, and (by promise) they would be saved. The promises of the Abrahamic Covenant would be fulfilled in their inheritance of the Promised Land, just as our promises of our New Covenant will be fulfilled in our final resurrection and inheritance of the Promised Land (New Jerusalem).

God brought glory for Himself when "He made a way to His anger" (Ps. 78:49). "He cast upon them (*the Egyptians*) the fierceness of His anger, wrath, and indignation, and trouble" to the end that He "smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham" (Ps. 78:51). By subduing the chief strength of Egypt, there sounded out a worldwide proclamation of God's power! GOD WAS FAMOUS! Inevitably, for those who are saved, at present, or those who will be saved in the future, God uses this exaltation of His glory as a testimony for their good (Rom. 8:28). The glory God obtains by destroying "vessels of wrath" is used to save and have mercy upon "vessels of mercy." Therefore in the death of Egypt's firstborn, the Israelites were saved from bondage, and through this display of strength the Israelites experience the powerful gospel of God. If the Israelites keep in memory this experiential faith, steadfastly, then they will endure to the end. A remembrance

of these events that God did accomplish in the past does empower the Israelites at present to believe for, and thus experience, the same power of God. Therefore the condition for persevering in an empowering salvation is to persevere in faith's remembrances, as Moses said in Deut. 7:17-19 – "If thou shalt say in thine heart, These nations are more than I; how can I dispossess them? Thou shalt not be afraid of them: but shalt well **REMEMBER what the LORD thy God did unto Pharaoh, and unto all Egypt; The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.**" The Israelites were saved from Egypt by faith, and they had to keep that faith unto the end to persevere their salvation, thus it might be said of them, as it is said to us, that they are "kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:5).

After Israel's salvation, **God did continue to love Israel**, and this can be observed in how God **sought the perseverance** of their salvation. The perseverance of their salvation would be wrought by a keeping of faith, faith that is evidenced through a remembrance of Egyptian-Giant slaying power, and a Consuming, Fiery God of fear, because this would make Israel obey the voice of God. The Israelites did provoke God many times before Mount Sinai, but after the Covenant was established, and when they provoked Him still, God did smite them in His wrath, and many died. Before Sinai not one Israelite died, but after Sinai God was "willing to shew his wrath, and to make his power known," and as their unbelief continued, they eventually lost their salvation. They too, like Pharaoh, through the sovereign Counsel of God (in the ways of God), were "vessels of wrath fitted to destruction," but *their destruction was after their salvation*. The eternal purpose of God to bring glory to Himself was to show His wrath toward the saints who *lose their faith*. God is willing to show His wrath by damning the saved who lose their faith! Though this was the eternal purpose of God (God in the ways of God), the will of God (God in the ways of Man) was to persevere their salvation and fulfill His promises to them.

God in the ways of Man loved the Exodus generation and sought to persevere their salvation, yet simultaneously, *God in the ways of God* hated the Exodus generation and sought that they would lose their salvation by a discontinuance of saving faith. *God in the ways of man* loved and sought a persevering salvation by the "marvellous things" which He did in their sight.

"**Marvellous things** did He in the sight of their fathers, in the land of Egypt, in the field of Zoan. He divided the sea, and caused them to pass through; and he made the waters to stand as an heap. In the daytime also he led them with a cloud, and all the night with a light of fire. He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers. And they **sinned yet more** against him by provoking the most High in the wilderness. And they **tempted God** in their heart by asking meat for their lust. Yea, they spake against God; they said, Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people? Therefore the LORD heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel; **Because they believed not in God, and trusted not in his salvation:** Though he had commanded the clouds from above, and opened the doors of heaven, And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he sent them meat to the full. He caused an east wind to blow in the heaven: and by his power he brought in the south wind. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea: And he let it fall in the midst of their camp, round about their habitations. So they did eat, and were well filled: for he gave them their own desire; They were not estranged from their lust. But while their meat was yet in their mouths, The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel. **For all this they sinned still, and believed not for his wondrous works.** Therefore their days did he consume in vanity, and their years in trouble. **When he slew them, then they sought him: and they returned and enquired early after God. And they remembered that God was their rock, and the high God their redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they stedfast in his covenant. But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath. For he remembered that they were but flesh; a wind that passeth away, and cometh not again. How oft did they provoke him in the wilderness, and grieve him in the desert! Yea, they turned back and tempted God, and limited the Holy One of Israel. They remembered not his hand, nor the day when he delivered them from the enemy. How he had wrought his signs in Egypt, and his wonders in the field of Zoan: And had turned their rivers into blood; and their floods, that they could not drink. He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them. He gave also their increase unto the caterpillar, and their labour unto the locust. He destroyed their vines with hail, and their sycomore trees with frost. He gave up their cattle also to the hail, and their flocks to hot thunderbolts. He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them. He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence; And smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham: But made his own people to go forth like sheep, and guided them in the wilderness like a flock. And he led them on safely, so that they feared not: but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased" (Psalm 78:12-54).**

Therefore, this generation became the example of those who are damned (1 Cor. 10:4-5), as Paul said: "all these things happened unto them for ensamples" (1 Cor. 10:11). God does here command, through the apostle Paul, that the manner in which they were **saved, then damned**, would be remembered and taught to subsequent generations, that they "might not be as their fathers, a stubborn and rebellious generation." →

"I will open my mouth in a parable: I will utter dark sayings of old: Which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments: **And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God.** The children of Ephraim, being armed, and carrying bows, turned back in the day of battle. They kept not the covenant of God, and refused to walk in his law; And forgat his works, and his wonders that he had shewed them" (Psalm 78:2-11).

Anyone who will be like these men, "like their fathers" (Ps. 78:57), they too will be damned. All those who are departing from the faith or have departed from the faith...now they know the signs of God's wrath that will come, or the signs that are upon them now – to the end they would repent and be not like them. The Psalmist in 106 confesses the sins of his generation, that they were sinning even as the Exodus generation did sin, and was damned, yet he seeks mercy through confession and repentance –

"Remember me, O LORD, with the favour that thou bearest unto thy people: O visit me with thy salvation; That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance. **We have sinned with our fathers, we have committed iniquity, we have done wickedly. Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea.** Nevertheless he saved them for his name's sake, that he might make his mighty power to be known. He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness. And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy. And the waters covered their enemies: there was not one of them left. **Then believed they his words; they sang his praise. They soon forgat his works; they waited not for his counsel: But lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent leanness into their soul.** They envied Moses also in the camp, and Aaron the saint of the LORD. The earth opened and swallowed up Dathan, and covered the company of Abiram. And a fire was kindled in their company; the flame burned up the wicked. They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass. **They forgat God their saviour, which had done great things in Egypt; Wondrous works in the land of Ham, and terrible things by the Red sea.** Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them. **Yea, they despised the pleasant land, they believed not his word: But murmured in their tents, and hearkened not unto the voice of the LORD. Therefore he lifted up his hand against them, to overthrow them in the wilderness:**" (Psalm 106:4-26).

God sought for Israel to fear Him. He intended that they would, and gave them ten commandments with such fearful displays of power that Israel was afraid of dying (Ex. 20:19). The intent of God was, "that His fear may be before your faces, that ye sin not" (Ex. 20:20). This good will and love toward Israel was not determinate but **God in the ways of man**, therefore this good will was **resistible**. Israel went on to sin more - *ten times* they did tempt God - and eventually, nearly all the men in this generation were condemned to hell. **God in the ways of God** directs and controls the hearts of men, but **God in the ways of man** laments in a genuine will that appears to be subjected to the free will of man, even though we know that there is no such thing. I say "subject to an appearance of free will," because God's emotions are not kindled or manifest until the deeds are committed, as if He didn't know they were going to sin, as if He didn't desire and ordain that they would sin (God in the ways of God), and as if He was unaware of what He was eventually going to do with them through their sin.

God's lamentation to this generation was, "O that there were such an heart in them, that they would **fear** me, and keep all my commandments always, that it might be well with them, and with their children for ever" (Deut. 5:29)! Is this "O" not an exclamation of love and care toward Israel!? God loved them, but 600,000 men of war fell short of His promise and love by a fearless heart. God loved them and wanted them to fear, and simultaneously He was hardening their hearts in an eternal hatred which determined their hearts to be fearless and sinful. Do you see how there are simultaneous wills in God working from two separate planes of relational capacities in God (His ways and man's ways, in Sovereignty and in Condescension). These are not the ways of human beings, because we cannot genuinely will two things at once, that are opposites, but God can and does. **His ways are not our ways** (Isaiah 55:9). Shudder at His holiness and hear the cry of the godly go up: "O LORD, why hast thou made us to err from Thy ways, and hardened our heart from Thy fear? Return for Thy servants' sake, the tribes of Thine inheritance" (Isaiah 63:17)!

In Conclusion – The Exodus generation, as a "vessel of wrath fitted to destruction," chosen to this end by election (Rom. 9:22), was used as an example of God's wrath to "shew his wrath and to make his power known" upon those individuals who do not keep a steadfast saving faith. The Lord was willing to show the world the severity of obeying His voice! He was willing to show the world Psalm 90! Finally, He was willing to fulfill the Abrahamic Covenant by the manifestation and completion of all things in Christ, and so, He over passed this generation for His own glory, changed the generation of choice, and prepared the promises for other men.

The wrath of God is able to be provoked, and if we understood the holiness of God aright, we would understand that the righteous are scarcely saved from the wrath of God. This was written by Peter, when he said, “And if the righteous scarcely be saved, where shall the ungodly and the sinner appear” (1 Peter 4:18)? Also note the life of Moses, who was a saved man (Heb. 3, 11), and he died in the wilderness with those who provoked God in rejecting the gospel (Heb. 4). However, Moses died for a different sin which was of the non-damnable kind. His sin was not a rejection of the gospel like as that wicked congregation in Numbers 14. Moses, along with Caleb and Joshua – they all believed the gospel of God and pled with the others to repent. No man, other than Moses, is more able to account of the dreamlike experiences of the exodus generation, how that they were a story of God’s wrath! Moses’ prayer in Psalm 90 does illustrate the willingness of God to show His wrath upon those who lose their salvation. With this generation, God wanted to make men know the **power** of His anger (Ps. 90:11), what manners God did and would **turn men to destruction** (Ps. 90:3), and the practical deeds of faith that unbelieving men do neglect, so that those who are still persevering may learn from and avoid their mistakes (Ps. 90:12). God was willing to cause Israel to pass away in His wrath, to make them a tale to be told, that men might number their days and apply their hearts to wisdom (Ps. 90:9), TODAY. Through Psalm 90, it is as if God is saying to the rest of the saved remnant in every generation – “O that there were such an heart in them, that they would fear ME” (Deut. 5:24). Read the fearful Psalm and be ye taught of God, and imagine it! Imagine what terrible astonishment was in the heart of Moses when he did write this Psalm...

Psalm 90

“A Prayer of Moses the man of God. Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. **Thou turnest man to destruction; and sayest, Return, ye children of men.** For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. **For all our days are passed away in thy wrath: we spend our years as a tale that is told.** The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. **Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom.** Return, O LORD, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.”

The Glory of God in the POWER of WRATH → “What if God, willing to shew His **wrath**, and to make His **power** known, endured with much longsuffering the vessels of wrath fitted to destruction” (Rom. 9:22).

The scarcity of salvation for those who do endure to the end cannot be properly understood until we are conscientious of the dual, simultaneous, and genuine wills of God that are actively working all the time, in tension/contradiction with one another. Noting one snapshot in time wherein the dual wills are easily seen will help us comprehend how there is a constant tension with the continuous wills of God every time God **experiences the observance of sin**, or as Psalm 90:8 put it, when sin is set in the light of His countenance. Some will still be inclined to doubt the genuine nature of this dual will that God has. This faculty in God, which is able to have simultaneous, contradictory wills, is not functional or possible in men. If we tried to mimic the experience of God we would have to fake one of the wills, therefore only one would be sincere and the other unreal. God can say to Adam, “Where art thou” (Gen. 3:9), while knowing where he is, and so can men. God can say to Cain, “Where is Abel thy brother” (Gen. 4:9), while knowing where he is, and so can men. These can be done to teach or relate with men, but can men lament over Israel’s fearless heart, not wanting them to sin, while at the same time (by ordination and interior heart-hardening) cause it (because of an unchanging, unwavering, eternal hatred)? A vivid example of this dual work of God is in Exodus 32.

In Exodus 32, God **intended** to consume the whole congregation to death after their golden calf idolatry. God was not acting when He told Moses, “let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation” (Ex. 32:10). This was a **genuine intention**, therefore God had to **repent** of this thinking, for it was genuine thinking – “And the LORD **repented of the evil which He thought to do** unto His people” (Ex. 32:14). Why did the Lord **repent**? Well, only **God in the ways of man** can repent, for the eternal, Sovereign will of God cannot repent, for He is not like a man (1 Sam. 15:29). There was an unchanging eternal purpose at work to use Israel as an example of salvation, and they were not to be destroyed here, but go on; thus God caused the Spirit in Moses to intercede with God that the Lord would repent. The eternal counsel never repented or changed, but the counsel in the context of **God in the ways of man** did, but both were simultaneously at work in the same, single, Triune God! God wanted to kill all of Israel, and simultaneously, the will of God which is existent in an unchanging eternity did not want to destroy them, therefore **God in the ways of man** repented. **God in the ways of God** determined the whole scene to the end that we would marvel and learn! The dumbest human is smarter than the smartest ant. Breaking the boundaries of species to compare differing creatures can help us understand how “other than” and “different” God is from man. God is not a man. God is not a greater species. The chasm that separates the creature from the Creator is beyond our comprehension, therefore there is condescension.

New Covenant Applications

The Israelites of the Exodus generation were given promises/oaths/Covenants of salvation without any mention of a condition. It seems impossible for a condition to interrupt the promises from being performed because the promises are said to be dependent upon the faithfulness and work of God alone, in the sufficiency of His spoken word. This manner in which God gives His promises is consistent throughout the Bible, leading all the way into the NT. I call it, "The Pattern of the Promises." However, there are conditions to the promises given. The first condition given to the Exodus generation was in Exodus 15. The promises given to the Israelites were without conditions directly beside them, but the conditions were given at other times, and because they are not given directly beside the promises, it is easy to misinterpret the scripture and presume that this implies the impossibility of conditions.

After Salvation: Lesson #1

Immediately after the Israelites were saved by faith in the Passover Lamb and were baptized by the Spirit of God, immediately AFTER salvation, then God gave the first verbal condition for the perseverance of their salvation (Ex. 15). This condition is emphasized for its importance, because it was the first thing that God spoke to them when He fully and finally delivered them from Egypt, and it was at the first instance of sin and rebellion after their salvation. The condition is given in Exodus 15:26, and it is emphasized as a means of present progressive salvation (through faith) in Jeremiah 7:21-23, 11:3-5. That is to say, our persevering faith is evident by obedience. This event in Exodus 15:26 was so emphatic that it was echoed by other prophets, like as the references of Jeremiah. Here is what happened...

The first emphasis, burden, and work of God with Israel was a "trial of their faith," but the Lord speaks of it in the terms, "there He proved them" (Ex. 15:25). This happened right out of the Red Sea baptism. God seeks to know the heart of His people by trial, by their deeds, as if He did not already know their hearts, know their future, and/or determine it. This is *God in the ways of man*. A man is limited to knowing a person by fruit because only God can see the heart. Man does not know the future, nor can he determine it. The genuine nature of this trial can be seen in chapter 16 when the Lord institutes further means of trial. "Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no" (Exodus 16:4). **As God did relate to the them in the context of "proving" and observing, "whether they will walk" in His law or not, here God gave conditions to their salvation, because salvation is kept, or lost, as much as their trying proves them to be faithful or unfaithful. The result of their testing will decide if their salvation will be verified or persevered.**

The trial was a three-day period of wilderness travel without finding water (Ex. 15:22), and when they found water it was bitter (Ex. 15:23). There they complained in distrust of the provisional hand of God, saying, "What shall we drink" (Ex. 15:24)? God showed them His provision by turning the bitter waters into sweet waters (Ex. 15:25). This is a type of their salvation – bitter bondage to sweet fellowship with God – and the Lord ensures a perseverance of provision, fellowship, and salvation, on one condition: "There He made for them a statute and an ordinance, and there He **proved** them, and said, **If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes**, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee" (Ex. 15:26).

Why is this a condition for salvation? Because God did show forth to the world His wrath upon the Egyptians (as "vessels of wrath fitted" to hell) by casting upon them the plagues of disease, the Lord is saying to Israel, generally speaking, if you do not meet this condition you will be damned to hell by the wrath of God, like as the Egyptians were damned, and so, the diseases of Egypt would come upon Israel. In other words, as Egypt was damned in wrath, so will you be. God tries them with hard experiences to know their faith. Diligent obedience to the **voice of God** (commandments, statutes, laws) is the life of their faith, and it ensures the persevering of salvation and healing. It is when people turn away from obedience to God's voice that they are under the threats of damnation. A turning away from obedience is a turning away of faith. God testifies of this condition as damnation. This is the first condition given vocally, and it is the first instruction after their final deliverance from Egypt. This shows the supremacy of obeying God's voice as the chief expression of saving faith! False prophets are skilled at bewitching men with misapplied true promises, distracting them from the condition by which those promises are applicable, namely– OBEDIENCE.

In Jeremiah 7, God is making the argument that this generation (that of the Babylonian Captivity) is forsaken and damned, just like those who were punished when God forsook His own Tabernacle, when He allowed His throne to be stolen, etc. (Jer. 7:11-16). God is testifying to former works of damnation by referencing what He did at Shiloh, to put them in a fearful assurance that the same thing is happening to them. Men do not want to believe they will be damned under the wrath of God, especially if they have tasted of the lovingkindness and goodness of God, or the riches of His mercy. So the Lord reminds them of the condition given in Exodus 15 to show how He is justified in condemning them to hell. NOTE: it is easy for those who are saved to focus on the sacrificial atonement provided by God, rather than the condition by which that atonement is made possible in continuance; namely – OBEDIENCE.

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

They clave to imputed righteousness and atoning mercy, but did not exercise faith in the atonement through a diligence to obey, thus they were damned. A false balance that inoculates the people to this end is the craft of the false prophets in every generation. Take heed Church! God said to them, “Behold, even I have seen it,” and what does He see today (Jer. 7:11)? God said of these damned men, “This is a nation that **obeyeth not the voice of the LORD their God**, nor receiveth correction: truth is perished, and is cut off from their mouth” (Jer. 7:28). Will you fancy yourself to be fixed on the rock-solid foundation of salvation, even while you see the storm of judgment and death on the horizon for every living soul, even when you do not do what Jesus says? Read Matthew 7:24-27 and see otherwise! See that you are in sinking sand! Oh, how the false prophets do subtly deceive the people of God to disobey under the guise of atoning mercy in Jesus! “The pastors are become brutish, and have not sought the LORD,” and “who is the wise man, that may understand this? And who is he to whom the mouth of the LORD hath spoken” (Jer. 10:21, 9:12)? Again, God reemphasizes this day in Exodus 15:26 wherein God gave the condition for their salvation in Jeremiah 11:3-5, justifying their condemnation again:

”And say thou unto them, Thus saith the LORD God of Israel; Cursed be the man that **obeyeth not the words of this covenant**, Which I commanded your fathers **in the day that I brought them forth out of the land of Egypt**, from the iron furnace, saying, **Obey my voice**, and do them, according to all which I command you: so shall ye be my people, and I will be your God: **That I may perform the oath** which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. Then answered I, and said, So be it, O LORD” (Jeremiah 11:3-5).

By this condition the promises, Covenant, and oaths are bound. God says, “Obey my voice... so shall ye be my people, and I will be your God: **That I may perform the oath** which I have **sworn** unto your fathers, to give them a land flowing with milk and honey.” This is not confusing. They were damned, yet God loved them, sought to save them, strove to do all that was possible for them (God in the ways of man), and still they refused to **OBEY!** Will you still deny this? Let God make His case for you in that He did exhaust the possibilities of His love (God in the ways of man) in trying to save Israel before they were in a damnable state.

”Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and **he looked that it should bring forth grapes**, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. **What could have been done more to my vineyard, that I have not done in it?** wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry” (Isaiah 5:1-7).

As God said it metaphorically, now hear Him personally plead His love – “For He doth not afflict willingly nor grieve the children of men” (Lam. 3:33)...

“**Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?** But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: **for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye**” (Ezek. 18:23-32).

Many believe that God cannot damn a New Testament Christian because He promises He will not, but has God given any conditions to those promises? God promised that Israel would be saved as well. It is true that, according to the NT promises, we cannot lose our salvation, and by them we are assured an inheritance in the Promised Land of Heaven. This is all based upon the faithful word of God – but have you hardened your heart against the conditions of God? As sure as the promises are, so are the conditions to those promises! God “abideth faithful” to all His “faithful sayings” which He hath said, even – “If we suffer, we shall reign with Him: if we deny Him, **He also will deny us**” – and if we do not believe that He will deny us because we have been regenerated, even “if we believe not, yet He abideth faithful.” He cannot deny His own promise to deny us, i.e. His own faithful saying - “He cannot deny Himself” (2 Tim. 2:11-13).

- ❖ The Israelites were given promises of eternal security – **So are we.**
- ❖ The promises were delivered in such a way that it was seemingly impossible that they could be bound with a condition by the nature of who God is – **So are ours.**
- ❖ The promises were delivered in such a way that it was seemingly impossible that they could be bound with a condition by the content of the promises – **So are ours.**
- ❖ The Israelites' faith was tried and proven to see if they would obey – **So is ours.**
- ❖ They were tried in a Covenant of salvation that was not yet consummated, thus there is still an inheritance of the promises yet to obtain – **So are we.**
- ❖ The Israelites (the Exodus generation) failed the "Trial of Faith," and so they did not persevere to end – **So can we.**
- ❖ God is justified by the emphasis of the conditions that He gave to those promises – **the same with us.**

There is no question that the NT promises eternal security, but for many years I hardened my heart against the conditions and blinded myself from the actual teaching of scripture, thinking that the nature of the promise itself made impossible any condition, or, because there were no conditions side by side the plain promises, I thought there were no conditions at all. I did not know I was hardening my heart. Unconscious disobedience is the nature of my deception. Are you deceived? I was completely unaware of the two contexts by which God relates to men, and I only viewed God in the spectrum of His sovereign ways (God in the ways of God). Thus, I became a prey to the false doctrines of false prophets who allure the people with a confidence of salvation, even while they are breaking the commandments of God. May God reverse it, and restore what the locusts have eaten!

It is easy for men to trust a promise, but are we laying hold of the substances which those promises do proclaim? Many believe that they believe the promises, that God will confirm them unto the end that they may be blameless in the day of Christ (1 Cor. 1:8-9), but how many look at their life, conversation, and deeds to see if they are blameless, concluding that this is the evidence of their faith in that promise? Look not to a sentence on a page; look to Jesus, the Speaker and Writer of that promise – and cleave to Him, His works, His ways, and His present, continuous confirmation, and so, judge yourself rightly by the fruit in your heart instead of the creed on your lips. The Devil can be in your heart while you kiss Christ with your mouth, as it is written, "Satan entered into him" (Jn. 13:27), so what about you? "Betrayest thou the Son of Man with a kiss?" (Lk. 22:48)