

No Life by the Law.



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“For of the Law being powerless in that it was weak through the flesh, God, having sent His Son in likeness of sin of flesh and FOR SIN, condemned sin in the flesh, so that the Righteousness of the Law should be fulfilled in us NOT walking according to the flesh, but according to the Spirit.” Romans 8:3-4.

Many times we have heard that the purpose the Lord kept the Law was in order to bestow the righteousness of the Law to us. And an example is given that Christ took the exam of the Law which no mankind was able to keep and gave us His test score, so that on the merit of His test score of the Law we are now counted righteous. This example, though it appears harmless yet it plants the idea that righteousness is an object of reward, and to use the analogy of the example, a sort of certificate of diploma of righteousness. As such if righteousness is something that is completed and given then it drastically diminishes our responsibility to walk in it or to live it out. Therefore, in some cases, some have reasoned within themselves that as long as they have this certificate, the manner of the life they live in the present age is of no consequence.

So in this study we aim to show that neither life nor righteousness is meant to be obtained through the Law, in that EVEN Christ keeping the Law was NOT for that purpose. The main objective being to show righteousness is a tangible living nature of God, freely given to us when the Holy Spirit makes His dwelling in us, whom we have the option to obey in the practice of His nature or disregard to our own detriment. And it is the result of the manner of life we live in the Spirit that will determine our inheritance of the kingdom of God. As Paul says, “**If we live by the Spirit, we should also walk by the Spirit.**” Galatians 5:25. So we hope to show, the reason Christ kept the Law has to do with sin rather than righteousness. That is why Paul says, “God, having sent His Son in likeness of sin of flesh and **FOR SIN, condemned sin in the flesh.**” Meaning, the Lord's primary objective for coming in the world in the flesh, being born under the Law was for this one purpose, that He might condemn sin in the flesh. As Paul says, “He has been revealed once in the consummation of the ages **for the putting away of sin by the sacrifice of Himself.**” Hebrews 9:26. [Hebrews 9:15, Galatians 4:4-5.]

Now, the main point is this, the Law was NEVER meant to be a means by which neither Life nor Righteousness was meant to be obtained. Therefore, EVEN the Lord keeping the Law was NEVER meant for the purpose of the benefits of the Law to be bestowed upon anyone be it Jews or Gentiles.

Paul writes, “**Christ redeemed us from the curse of the Law, having become a curse for us**—for it has been written: “Cursed is everyone hanging on a tree”— **so that the blessing of Abraham might come to the Gentiles in Christ Jesus, SO THAT through faith we might receive the PROMISE of the SPIRIT.**” Galatians 3:13-14. [Romans 4:16.] And in the same context Paul again says, “**He made the One not having known sin to be sin for us, so that in Him we might become the righteousness of God.**” 2 Corinthians 5:21. Note: the blessing of Abraham was given to the Gentiles in the form of the Holy Spirit of promise on the account of Christ having become the curse of the Law. And it is in the same regard that Paul later substitutes this blessing with being made the righteousness of God in Him. That is to say, the One who became a curse for us on the tree for the purpose of imparting His Holy Spirit, is the same One who became sin for us, for the purpose of imparting His righteousness, which are of ONE. That is to say, righteousness is NOT apart from the Holy Spirit of Promise, because it is the very nature of God. And if it is His NATURE then it is incumbent on us to PRACTICE it, and live it out by faith. Hence John says, “**He who practices righteousness is righteous just as He is righteous.**” 1 John 3:7.

Furthermore, Paul did not say, “Christ kept the Law so that the blessing of the Law may be bestowed upon us,” but rather, “Christ redeemed us from the CURSE of the Law being a curse for us so that the blessing of Abraham may come upon the Gentiles.” Note the difference: it is not the blessing of the Law as it is portrayed in Deuteronomy 28 that comes on the Gentiles but that of Abraham who was OUTSIDE of the Law. If there was any benefit to be had from the Law this would have been the perfect place for Paul to proclaim it, but he did not. In fact we are told we are redeemed from the Law, as Paul says, “Likewise, my brothers, **you also have been put to death to the Law through the body of Christ**, for you to belong to another.” Romans 7:4. Meaning, be it BLESSING or CURSING is not obtained from the Law, because the Law in its entirety is put aside, being annulled by a previous Covenant of Grace, which was established in Christ Jesus through Abraham. [Galatians 3:17-18.]

And it is in this regard that Paul says, “Is the Law therefore contrary to the promises of God? Never may it be! **For if a Law had been given being able to IMPART Life, then Righteousness indeed would have EMERGED from out of the Law.** But the **Scripture imprisoned all things under sin**, so that by faith from Jesus Christ, **the Promise might be given to those believing.**” Galatians 3:21-22. Here, Paul makes it very clear that there is NO commandment given that impart LIFE, therefore righteousness is not of the Law. Then, if there is no Life by the Law then Christ keeping the Law was not for the purpose of giving us life that is from the Law, nor to impart its Righteousness. Consider, if the assumption we make is that Christ kept the Law to impart its righteousness to us, it also means Christ Himself had to work to obtain that righteousness, and this is not true. But righteousness is His nature, meaning it is NOT something HE obtained through the observance of the Law but something He is of HIMSELF. As Peter says, “Christ also suffered once for sins, **the righteous for the unrighteous**, so that He might bring you to God, having been put to death indeed in the flesh, but having been made alive in the spirit.” 1 Peter 3:18. [Hebrews 12:3-4.]

We have to understand the reason the Law was given was to reveal sin, as Paul says, “**But I have not known sin, if not by Law.**” Romans 7:7. And Again, “**Therefore by works of the Law, not any flesh will be justified** before Him; **for through the Law is knowledge of sin.**” Romans 3:20. Then the question we have to address is why did the Lord keep the Law? Now, just as the Law was meant to reveal sin in our flesh, in contrast it also revealed Christ was blameless and without fault. As the Lord said to the keepers of the Law and Scribes, “**Which of you convicts me concerning sin?**” John 8:47. And throughout His ministry, the priests of the Law sought out many means by which they might entangle Him in order to catch Him breaking the Law, that they might prove a transgression against

Him, but they could not. So through the Law, the Lord was proved to be a spotless and without blemish Lamb of God.

And here is where the righteous act of the Lord comes to effect, as it says in Hebrews, “How much more will the blood of Christ, **who through the eternal Spirit offered Himself unblemished to God**, purify our conscience from dead works, in order to serve the living God!” Hebrews 9:14. This one righteous act of the Lord was the means by which the dire state of sin and death into which we were born through Adam was annulled. As Paul says, “So then, just as through **ONE trespass, it is UNTO condemnation to all men**, so also through **ONE act of RIGHTEOUSNESS it is UNTO justification of life to ALL men**.” Romans 5:18. Now, it is not the many acts of keeping the Law, but that ONE act of His self-sacrifice for the transgressions of many that served to condemn sin in the flesh. In that, the law of sin and death that states, “**The wages of sin is death**,” Romans 6:19 was violated. That is, in putting to death the One who is perfect and sinless resulted in the breaking of the covenant through which the devil exercised his power, as Paul writes, “**So that through His death He might destroy the one holding the power of death, that is, the devil**.” Hebrews 2:14. And again Paul says in regards to the spiritual hosts of wickedness, “Which none of **the rulers of this age has understood**. For if they had understood it, **they would not have crucified the Lord of glory**.” 1 Corinthians 2:8.

So if the Lord’s intent was to bestow the righteousness of the Law to us, then His death would not have been necessary, as Paul says “I do not set aside the grace of God. For **if righteousness is through the Law, then Christ died for naught**.” Galatians 2:21. Now, this brings us to the next aspect of the fulfilment of the requirement of the Law that states, “[its] Should be fulfilled in us **NOT walking according to the flesh, but according to the Spirit**.” Now, since Christ kept the Law in the flesh, if the merit of the Law He kept was to be passed on to us then it would have been in OUR FLESH, but it is NOT. But a new state is introduced, as ones who walk by the Spirit, and in this regard Paul says, “**But if you are led by the Spirit, you are not under the Law**.” Galatians 5:18. That is the nature of God Himself is given to us, so that we may live it out in the present age. Therefore, the Lord did not seek to impart to us anything of the Law, that was purposely given to govern our flesh and to reveal the nature of sin.

So what did Paul mean when he said, “the righteousness of the Law should be fulfilled in us who walk not according to the flesh but of the Spirit.” To understand this we have to consider, the Lord keeping the Law through which He made Himself an offering for sin is to reveal the Love of God, as the Lord said, “**Greater love has no one than this, that one should lay down his life for his friends**.” John 15:13. And again, John says, “**In this the love of God has been revealed among us, that God has sent His only begotten Son into the world**, so that we might live through Him.” 1 John 4:9. And it is in this respect, Derek Prince taught that the righteous requirement of the Law is Love, as stated by Paul, “For **the entire Law is fulfilled** in this one word: “**You shall LOVE your neighbor as yourself**.” Galatians 5:14. [Romans 13:8-10.]

So, how is this requirement of the Law fulfilled in us through Christ? Because the Love we are expected to love one another is NOT of ourselves but is given to us by God when the Holy Spirit makes His dwelling in us, on the account we are redeemed from the Law and Sin. As Paul says, “**The LOVE of God has been poured out into our hearts through the Holy Spirit**, the One having been given to us.” Romans 5:5. And John also says, “**God is Love**.” 1 John 4:7. The implication being, when God poured His love into our hearts by the Holy Spirit, it was NOT apart from HIMSELF. Meaning the Love by which we love one another is with the love of God that is in us, it is the

expression of the Love of the Holy Spirit to our fellow human beings. And it is in this regard that John makes the claim, “Beloved, we should love one another, because love is from God; and **everyone loving has been BORN from God and knows God. The one not loving has not known God, because God is love.**” 1 John 4:7-8.

The main point we want to address is that, as Love is the giving of God Himself to us through the Holy Spirit, Righteousness is also to the same effect. And this is illustrated in the fact righteousness is an aspect that is attributed to us through the Resurrection of the Lord. As Paul states, “If you confess with your mouth, “**Jesus is Lord,**” and believe in your heart that **God raised Him out from the dead,** you will be saved. For **in the heart is belief unto righteousness,** and in the mouth is confession unto salvation.” Romans 10:9-10. In relation to which Paul also says, “**But if [the Spirit of] Christ is in you,** the body is indeed dead on account of sin, but **the Spirit is life on account of righteousness.**” Romans 8:10. [Galatians 4:4-6.] Now, the Spirit of Christ is none other than the Holy Spirit Himself, who makes His dwelling in us on the account of the Sacrifice of the Lord in delivering us from the bondage of sin and death.

The point being just as Love is an aspect that is given to us when the Holy Spirit makes His dwelling in us, righteousness is a nature that is imparted to us through the Spirit of Christ. That is, the death of the Lord in the offering of Himself for sin was to REDEEM us from the nature of Sin and death that ruled over us. Likewise, His resurrection from the dead is to impart the nature of righteousness and life through the Holy Spirit. As Paul states, “He made the One not having known sin to be sin for us, so that **in Him we might become the righteousness of God.**” 2 Corinthians 5:21. In Him, meaning in having HIS Spirit in us. So, the Lord in having Redeemed us from Sin and Law, He now gives us the Spirit of His Son, in whom is composed the Righteousness and Love of God. In which regard Isaiah says, “**And their righteousness is from Me.**” Isaiah 54:17. And in respect to Love the Lord says, “**the Love with which You loved Me may be in them.**” John 17:26.

So the main point for our study is that Righteousness is of God and is His very nature, just as sin is the nature of the devil. And as the nature of the devil works in us in the corruption of our desires, which Paul described as, “**And you, being dead in your trespasses and sins— in which once you walked according to the age of this world, according to the ruler of the authority of the air, the spirit now working in the sons of disobedience,** among whom we all also once lived **in the desires of our flesh, doing the things willed of the flesh and of its thoughts.**” Ephesians 1:1-3. And again he says, “**You are to have put off, concerning the former way of life, the old man, which is being corrupted according to its desires of deceit.**” Ephesians 4:22. We have to understand, the source of sin or righteousness is rooted in desire, as James says, “**But a man is tempted, being drawn away and being enticed by the own desire. Then desire having conceived, gives birth to sin;** and sin having become fully grown, brings forth death.” James 1:14-15. It is also now in the same respect that the Lord now works in us by imparting to us His nature of righteousness through His Holy Spirit in order to entice us to the desires of godliness.

That is, it is the presence of the Spirit of Christ that dwells in us, that gives us the desire to love what is good and hate what is evil. And if the Love of God poured into our hearts causes us to love one another then the righteousness of God which we have through His Spirit also causes us to desire godliness. And if Love must be practiced likewise righteousness must also be practiced in the fulfilment of the godly desires. In which regard Peter says, “**Accordingly, His divine power has given us all things toward life and godliness, through the knowledge of the One** having called us by His own glory and excellence, through which **He has given to us the precious and magnificent**

promises, so that through these **you might become partakers of the divine nature**, having **escaped the decay in the world in desire.**" 2 Peter 1:3-4. And Peter later elaborated on this saying, "be diligent, rather, to make your calling and election sure. **For practicing these things, never at any time shall you stumble.**" [vs. 10.] Meaning, our willingness to live according to His nature at work in us is what qualifies us to inherit the kingdom of God. But as long as we think it is the keeping of the law that made it possible we will never understand the requirements of Righteousness in order to walk by His Spirit. Because we think Christ kept the Law so that Righteousness of the law is imparted to us, making the works of Righteousness which we are expected to live by to be null and void.

Now, the best example that portrays many Christians in the present world is that of, the dance of Miriam and Israel with the timbrels on the shores of the Red Sea, marvelling at their deliverance in their victory over Pharaoh and his army. However, most of them were OBLIVIOUS to the requirements of crossing the Jordan River in order to obtain the inheritance of the Promised Land. Likewise, we also celebrate our deliverance from the kingdom of darkness of sin and death, in that our sins are buried in the depth of the sea never to be brought up again, and so we SHOULD. Nevertheless, we also have neglected the requirements for the inheritance of the kingdom of God, that is the walk of righteousness ACCORDING to the nature of the Spirit of God at work in us, which is the process of our SANCTIFICATION. And Paul describes this as, "Therefore much more, **having been justified now by His blood, we will be saved by Him from wrath!** For if, being enemies, we were **reconciled to God through the death of His Son**, much more, having been reconciled, **shall we be saved in His life!**" Romans 5:9-10. The Death of the Son of God justified us from Sin having redeemed us from the curse of the First Covenant, in order to establish us into the Second Covenant of Grace and Righteousness, which is a life lived in the Spirit through the knowledge of the Son of God through whom we have the inheritance of the Kingdom of God, and an escape from the judgment of WRATH to come.

Now, the problem that faces us is, our inability to distinguish between the gulf that exists between the annulment of the First covenant and the establishment of the Second. Now, we can almost repeat from memory what the requirements of the First Covenant were, but the question is do we know what is the condition for the Second? To understand this we have to know to what purpose God called us to Himself in the Lord Jesus Christ. Paul writes, "Those whom He foreknew, **He also predestined to be conformed to the image of His Son, for Him to be firstborn among many brothers.** And those whom He predestined, these also He called; and **whom He called, these also He justified; and whom He justified, these also He glorified.**" Romans 8:29-30. To be conformed to the image of the Son of God, is the purpose God called us, which Paul referred to as "**The hope of His calling.**" Ephesians 1:18. And this hope is encompassed in these two states, Justified to mean Redeemed and Glorified to mean Sanctified. [Hebrews 2:10-11, 2 Corinthians 3:18.] And every subsequent teaching of the gospel to a believer is centred on this theme, which Paul describes as, "**Toward the perfecting of the saints for the work of ministry**, for the building up of the body of Christ, until **we all may attain to the unity of the faith and of the knowledge of the Son of God**, unto a complete man, **to the measure of the stature of the fullness of Christ**, so that **no longer we might be infants, being tossed by waves and being carried about by every wind of teaching** in the cunning, in the craftiness of men with a view to the scheming of deceit" Ephesians 4:12-14.

The perfecting of the saints is teaching that is tailored to enable believers to put off the old man of the flesh, and to put on the new man of the Spirit as, "to walk by the Spirit of God." And the importance of such teachings are illustrated in, Romans 8:13-14, Galatians 5:16-18, Ephesians 4:20-24, Colossians 3:9-10, and so on. Here is the Vital point, the Spirit's operation in us is determined by the

hearing of faith, making the knowledge of the will of God an indispensable aspect of the walk of righteousness, in order to bear the fruits of sanctification. Here, it is IMPORTANT to note sanctification is a FRUIT of righteousness, meaning it needs to be cultivated, be it by faith. [Romans 6:19,22, Hebrews 12:11, 1 Thess. 4:3-4.] That is why the doctrines we learn are of GREAT IMPORTANCE because it affects the life we live in faith in renewing the spirit of our mind. And Paul illustrated this in Ephesians 4:17-24, where he compared those who are in the world whose mind is darkened being without the life and knowledge of God, to that of a believer, as one taught by God being renewed in the spirit of their mind, resulting in exhibiting the nature of righteousness and holiness. Yet many being unrenewed in mind reason in error, that since their sins are forgiven, they have determined the manner of life they live does not matter so they walk to the satisfaction of their flesh and are condemned. As Paul states, "For the one sowing to his own flesh, from the flesh will **reap decay**. But the one sowing to the Spirit, from the Spirit will **reap eternal life**." Galatians 6:8. [Philippians 3:18-19.]

This brings us to the responsibility we each bear as ones called out of the world to the privilege of walking with God, which requires us to know His will through reading the word of God and being actively engaged in prayer, the means by which we are able to walk this life in righteousness. Paul writes, "Christ also loved the church and gave Himself up for her, **so that He might sanctify her, having cleansed her by the WASHING of WATER by the WORD**, so that He might present to Himself the church in glory, **not having spot or wrinkle or any of the such things, but that it would be holy and blameless.**" Ephesians 5:25-27. Pastor Joseph Prince, makes the point that you cannot take a bath without water. Yet, this is what we find in the minds of many Christians, who expect to be renewed and sanctified without so much as a glance at the word of God, which we have taken lightly even from the pulpit.

Now, there is a teaching of Pastor Joseph Prince that best illustrates this point in regards to the Upper-Room where the Lord washed the feet of His disciples. Point of note, we have changed some of the points from this teaching in order to establish the point we are trying to make in this study. Now, there is a discourse that ensued between Peter and the Lord, when the Lord approached Peter to wash his feet, "Peter says to Him, "**Never shall You wash my feet, to the age.**" Jesus answered him, "**Unless I wash you, you have no part with Me.**" Simon Peter says to Him, "**Lord, not my feet only, but also the hands and the head.**" Jesus says to him, "**The one having been bathed has no need to wash, except the feet, but is wholly clean.** And you all are clean, but not all." John 13:8-10. Pastor Joseph Prince pointed out that, the analogy of this story is to portray the present church which the upper-room represents, and the Lord rising up from the supper, knowing God has put all things into His hand is to express the Lord in His resurrection. To this there is a point to be made that the Lord casting aside His garment, is meant to represent the Lord putting away the body of the flesh, so from this point forward what the Lord does to His disciples is meant to illustrate what is done in the Spirit.

Now, the question is what is the significance of the act of washing the feet of the disciples, which is premised on the statement, "one having been bathed has no need to wash, except the feet, but is wholly clean." Now, taking a bath is compared to being washed from sin and death by the blood of the Lord Jesus Christ, as to have been baptised in HIM. This ONE act is an expression of the forgiveness of God which we have in the Lord, and is complete to encompass our past, present and future sins. As Paul writes, "God was in Christ reconciling the world to Himself, **not reckoning their trespasses to them**, and having put into us the word of reconciliation." 2 Corinthians 5:19. [Ephesians 4:32, Colossians 3:13.] That is to say, God has even covered the sins of the unbelievers, as John says, "And

He is the propitiation for our sins, and **NOT only for ours, but also for those of the WHOLE world.**" 1 John 2:2. The judgement for sin is fully satisfied on the Cross in Christ. However, many have supposed this has to do with the sins we may commit in this life as we walk through the world. This being said, the Lord did not wash the feet of His disciples as they were coming to the room to eat supper, when their feet had the dirt of the streets of Jerusalem. And John makes this clear saying, "supper taking place," meaning they had already sat to eat the Passover Lamb, and if so it means they have already washed, as it is the custom of the Jews especially on such a day as this, which is greatly esteemed by them.

Therefore, the Lord washing their feet is not in respect to dirt that is sin. But the point the Lord was making is that, now you have been cleansed from sin by My blood, now I wash you by the water of the word that you may walk in the ways of righteousness for you to bear the fruits of sanctification. In this regard Paul says, "**Every Scripture is God-breathed and profitable for instruction, for conviction, for correction, and for training in righteousness,** so that the man of God may be complete, **having been fully equipped toward every good work.**" Ephesians 4:16-17. And again, "**For the grace of God has appeared, bringing salvation to all men, instructing us that, having denied ungodliness and worldly passions, we should live discreetly and righteously and piously in the present age.**" Titus 2:11-12. And Pastor Joseph Prince pointed out the feet represent the manner of life we live. And we have to understand the feet represent intent, in which respect David said, "**The steps of a good man are ordered by the Lord.**" Psalms 37:23. So the Lord in washing the feet of His disciples as a representation of the Holy Spirit, is not to express as One following after us to brush aside our mess, but as One who is walking ahead of us, as Paul says, "Now I say, **walk by the Spirit, and you should not gratify the desires of the flesh.**" Galatians 5:16. The Spirit of God is ALL about instructing us in the ways of righteousness by enabling us to deny the deeds of the flesh that we may live godly in the present age. However, He is NOT tasked for the purpose of forgiveness of sins, which is already completed in the Lord Jesus Christ. [Romans 8:13-14.]

Now, it is in this context the Lord says, to Peter, "Unless I wash you, you have no part with Me." The implication to us is that unless we have learned to walk by His Spirit being conformed to the image of the Son of God, we will have NO PART with the Lord. As the Lord said, "That they may receive forgiveness of sins and **an inheritance among those having been sanctified by faith in Me.**" Acts 26:18. The point is, it is a life LIVED WITH with the Lord that saves us from the Wrath to come. [Romans 5:10.] God is Forward looking, in that He has washed us from Sin once and for all by the blood of Jesus Christ, so now He is engaged in teaching us the ways of righteousness by His Spirit, the consequence of which is that we will NOT fulfil the lusts of the flesh. In fact Paul says, the one who is cleansed from sin by the blood of Jesus Christ ought to have no consciousness of sin. [Hebrews 10:3.] So the purpose is for us to exhibit the divine nature, as such Paul says, "Always **carrying around the death of Jesus in our body, so that the life of Jesus also should be manifested in our body.**" 2 Corinthians 4:10. So, the Lord is not speaking about sin, but Him directing our steps in the ways of righteousness for which we are held accountable in THIS life.

For which reason He tasks us to wash one another's feet, and Paul says, "And it behooves the bond-servant of the Lord not to quarrel, but **to be gentle toward all, able to teach, forbearing, in gentleness disciplining those opposing,** lest ever God may give them **repentance unto a knowledge of the truth.**" 2 Timothy 2:24-25. And, "Preach the word; be ready in season and out of season; **convict, rebuke, and exhort, with complete patience and instruction.**" 2 Timothy 4:1. And again, "And we should think **toward stirring up one another to love and to good works,** not forsaking the assembling together of ourselves as is the custom with some, but **encouraging one another, and so**

much more as you see the Day drawing near.” Hebrews 10:24-25. So we cleanse each other's feet, in admonishment, in exhortation, in teaching and correction that we may walk in the ways of righteousness as to direct the manner of our life, be it by the hands of the greater or the smaller. [Galatians 6:1, James 5:19, Jude 1:23.]

Therefore, our UNDERSTANDING of the word of God is a VITAL aspect for our walk in righteousness, in which respect Paul writes, “Now the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. And we all **having been UNVEILED in face, beholding as in a mirror the glory of the Lord, are being transformed into the same image**, from glory to glory, **even as from the Lord, the Spirit.**” 2 Corinthians 3:17-18. Now, the unveiling of the face is to mean, being able to understand, so the Point Paul was making is that, what we understand of the Glory of the Lord, we are transformed into the same image by the Spirit of God. That is why Paul says, “Therefore **as many as are mature should be of this mind**. And if you are minded in anything differently, **even this God will REVEAL to you**. Nevertheless, **to that which we have attained, we are to walk by the same.**” Philippians 3:15-16. The point is we have to KNOW we are expected to live for God in the present age, in the pursuit of His righteousness and holiness through the knowledge of His will in order to inherit the Kingdom of God. Please note we do not say this in regards to the past as to Sin, but looking forward to what is ahead, that is the upward call of God in Christ Jesus.

Consider: Israel in the land of Egypt were oppressed slaves but beyond the Red Sea they were free, with no task masters ruling over them, yet they have not come into their inheritance of the Promised Land, which was dependent on their willingness to walk in the ways of God. Likewise, we were also dead in sin being captives of the rulers of this age, but we were redeemed by the Blood of Jesus from sin and death and have come to life and are set free, but we also have not yet come into our inheritance of the kingdom of God, which is ALSO determined by our willingness to live for the will of God. [2 Cor. 5:15, 1 Peter 4:1-2, Romans 12:1-2.] What we have to understand is there is a difference between the judgement of Sin, which is ALREADY completed and the judgment of righteousness, which is YET to come. The wages of our sin was poured out on the Lord when His body was beaten beyond recognition, when He was paraded, mocked, jeered, nails through His hands and feet, thorns piercing His skull, hanging naked bearing our shame and at death when He descended to the depth of Hades, NOT Hell. The Wages for sin is Death, not some spiritual fabricated idea of death but actual physical death, where the spirit is separated from the body resulting in the body to decompose in the dust of the ground and the soul to be swallowed up in Hades. So the Lord bore the sins of the world on His body, as Peter says, “**Who Himself bore our sins in His body on the tree**, so that, having been dead to sins, **we might live to righteousness.**” 1 Peter 2:24.

But we, as some religious expressions say, my sins deserved me to be cast into hell from which the Lord delivered me. Now, it sounds thoughtful to say this, but this is not true, in fact we do harm to the way we think. Our sins by the word of God were judged unto death in Adam that is where it ends. Hell is an aspect that was specifically prepared for the devil not for mankind. [Matthew 25:41.] Mankind becomes partaker of hell Not because of the judgment of sin, but because they have rejected the light of God in His righteousness and have chosen to walk in the darkness of the lie of the devil. God is no longer judging us for sin, which He has already FULLY and completely poured out on His Son on the cross through which He once and for all closed the judgment associated with it. And this is Not only for us who believe, but for the Entire world. [1 John 2:2.]

As Paul says, God was in Christ reconciling the world to Himself not imputing their sins to them, meaning God has already forgiven our sins, now He asks us to be reconciled to Him so that we may

walk in the light of His presence. And like it or not, it is the latter part which many reject, as long as we think Christ paid the wages of Hell when He paid the wages of Hades. We FOOL ourselves when we think the punishment for our sins is Hell, when Hell is a result of the judgment of Righteousness, for those who rejected the nature of God and for those who refused to walk by its light. And it is precisely for this reason we have been given the Holy Spirit in order to enable us to walk in the ways of God. God wants us to LIVE for Him, the focus being exhibiting the very nature of God Himself, in His faithfulness, gentleness, love, mercy, forgiveness, kindness, patience, longsuffering, self control and so on, which are generally termed as the fruit of Spirit or even the life of the Lord Jesus Christ being manifested in our mortal body. Which are all aspects of the Glory of the Lord into which we are transformed by the Spirit of God.

Yet we are busy keeping people at the shores of the Red Sea, unwilling to instruct them in the ways of Righteousness with the aim of Sanctification, lest we be accused of salvation by works. And as a result we have created an army of lethargic Christians, who won't even lift their hand out of the bowl to feed themselves. [Proverbs 26:15.] In fact at times we actively downplay the importance of the regular practice of reading the word of God and prayer lest people think their salvation depended on it. But the irony is that it does have a great significance, NOT in respect to sin, for which no one can do anything to be justified except to have faith in the Son of God who paid the FULL price. But the life we live for God in the present age, is determined by our knowledge of His will as it is taught by the Holy Spirit, in order to bear fruit to God. And, there is no way to acquire that knowledge, except by His word, and prayer. Yet, because we have one eye on the PREVIOUS we discourage what is required for the NEXT.

The Lord said, many are CALLED but few are CHOSEN. That is, many are called out of the world of sin and death through the knowledge of the sacrifice of the Lord, yet those who are chosen to inherit the kingdom of God are the ones that have learnt to walk by the Spirit of God, in the knowledge of His will. The fact that the term disqualification is used in terms of a Christian walk should be an obvious sign. [2 Corinthians 13:5-6, Philippians 3:18-19, Titus 1:16.] That is, many who have escaped the pollution that is in the world through the knowledge of the Lord and Saviour Jesus Christ, yet have fallen away from the Hope of their Calling because of wrong doctrines such as those that bring people under Law as in Galatians, or under Sin as in 2 Peter 2 and Jude, or those that distract from the truth to lead many into myths and fables as in 1 Timothy 4 & 2 Timothy 4.

Therefore, ought to instruct Christians in the PURSUIT of righteousness that is in cultivating the nature of God we have in us, through the knowledge of His will that we may do the things that are pleasing in His sight and walk worthy of Him, in bearing His image of Righteousness and Holiness. [Colossians 1:9-10, Ephesians 4:24.] To the world we need to preach Christ Crucified, in order to reconcile them to God and bring them out of the kingdom of darkness and into the kingdom of Light. [1 Corinthians 2:2.] However, we have become proficient in preaching justification from sin by faith and not of works, but we have done so at the cost of diminishing the importance of the pursuit of Sanctification by faith, on which grounds our inheritance of the kingdom of God is based. [Acts 26:18, Romans 6:22, Hebrews 12:14.]