

The Ministration of LIFE

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THIS BOOKLET IS NOT TO BE SOLD. The information provided is for the benefit of former members of the congregations of the Worldwide Church of God (WCG), and of current and prospective members of God's Church.

There is a very important distinction to be made between the administration of the law in the Old Testament and in the New Testament. This difference lies at the very core of how God is proceeding to make salvation possible for mankind. It clearly explains the relationship between law keeping (works), grace and salvation. In OT times, there was the ministry of death and in NT times there is the ministration of life.

Preamble

Please Note: All comments in brackets [] or in parentheses () as well as highlighted text (bolded and/or in blue) are from the author of this study. Bible quotations are in maroon.

I think it is essential to clarify the question of the “Holy Spirit” before we begin this study. If we say that who or what is the “Holy Spirit” is the question that needs to be answered, we are starting from the assumption that there exists such a being as the Holy Spirit and that it is a separate and distinct being from God and the Word. The question which should be asked is who are the beings the Bible tell us are holy, whose composition is spirit and who have existed eternally? Either the Bible plainly tells us who are the separate and distinct beings that existed from all eternity who created all things (spirit beings and the material universe) or we have no way of getting an answer to our question.

The Holy Spirits of the God Family

The Bible tells us in Gen 1:1 that:

Gen 1:1 In the beginning God created the heaven and the earth.

The Hebrew word translated “God” is “Eloheem” which is the plural form of “Eloah which means “God”. The word “Eloheem” refers to “gods.” It is a uniplural noun like family, group, team, etc. In the beginning, there was therefore more than one God being in existence but how many were there?

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 The same was in the beginning with God.

Joh 1:3 All things were made by him; and without him was not any thing made that was made.

In the beginning when God created the heaven and the earth there was God and there was another being with God who was also God, the Word. How can these two beings both be God; isn't that impossible?

The word God indicates the kind of existence of these 2 beings: their nature is to be God in the same way that all human beings have the same human nature. However, having the same nature does not mean that all human beings constitute a single being; indeed, they are all separate and distinct beings with their own personalities. God and the Word have in common the same nature or, level and type of existence, but they are separate and distinct beings just like all human beings who have the same human nature are separate and distinct beings.

God the Father

We read in the Bible that God became a father when the Word became flesh (Php 2:5-8) by being born of woman after having been conceived in the virgin Mary by the holy spirit being called God (Luke 1:35). God from that point on became God the Father and the Word, who was born as the flesh-and-blood Jesus of Nazareth became God's Son or the Son of God. He was both fully God (his father was God and fully human (his mother was the virgin Mary).

Jesus was God the Father's only begotten son at the time when He was conceived in Mary's womb but He was not to be the only one begotten of the Father. God the Father is the holy spirit being in the Godhead that calls men to salvation.

Joh 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Joh 6:65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

Joh 18:9 That the saying might be fulfilled, which he spake, Of them which thou [God the Father] gavest me have I lost none.

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

God the Word and Spokesman

The Bible term for being called is to be spiritually begotten by God the Father (1Pe 1:3). When we are begotten, we become a spiritual embryo that can be born again as a glorified spirit being with eternal life. Those begotten of the holy spirit God the Father who follow their calling are then able to come to the holy spirit being called the Word and Spokesman (John 6:44; 65; 18:9) who then teaches them. The glorified Jesus-Christ as God the Father's Word and Spokesman is the holy spirit being that works in the minds of God the Father's called and chosen ones.

Joh 7:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Jesus had to first be glorified for it to be possible for Christians to have access to the holy spirit called the Word and Spokesman because the glorified Christ is the holy spirit being who works in the minds of God's saints (John 14:17) in the same way that Satan is the evil spirit that works in the minds of the children of disobedience (Eph2:2).

Joh 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he [Christ] dwelleth with you, and shall be in you. [On the day of Pentecost, it would be in them and in all true Christians.]

Eph 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, [Satan] the spirit that now worketh in the children of disobedience:

The holy spirit God the Father calls men and those who follow their calling are then taught by the holy spirit called the Word and God the Father's Spokesman.

Joh 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

The Holy Ghost

The expression “Holy Ghost” used in the Bible is in error as there are no ghosts in the Godhead but rather 2 beings that are holy (John 17:11; Isa 6:3) and spirit (John 4:24).

Joh 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

Isa 6:3 And one cried unto another, and said, **Holy, holy, holy**, is the LORD of hosts: the whole earth is full of his glory.

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

These 2 God beings who are holy and spirit are the holy spirit beings of the God family who existed in the beginning at the creation of all things.

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 The same was in the beginning with God.

Joh 1:3 All things were made by him; and without him was not any thing made that was made.

And, the Word who was with God is before all things i.e., *nothing* existed before He created them whether made of spirit or matter.

Col 1:15 **[Christ]** Who is the image of the invisible God, the first-born of every creature:

Col 1:16 For by him [the Word who became Jesus-Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Col 1:17 And he is before all things, and by him all things consist.

In the beginning before anything either physical or spiritual was created, there was God and the Word who existed before all things and no other being is mentioned as having existed with them. There is no bib-

lical evidence that there ever existed a third, separate and distinct personage in the Godhead called the “Holy Spirit” who dwelt in eternity with God and the Word.

God is a Family

Throughout the Bible we can find many verses which clearly indicates the existence of family relations between God and the Word and God’s called, chosen and faithful.

Mat 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Mat 12:50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Joh 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but o to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

God is clearly a family in which many can be ultimately born again by a resurrection from the dead to eternal, glorified spirit life in God’s Kingdom.

Rom 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he [\[God’s Son\]](#) might be the firstborn among many brethren.

Col 1:18 And he [\[the glorified Christ\]](#) is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Christ was the first to be born again by a resurrection from the dead to be followed by many brethren.

Bible Writing Convention

The practice in the Bible has been to simply use the expression “the Holy Spirit” without indicating which God personage in the Godhead the expression represents. Over time, because of this practice, just about everybody has come to believe that the Holy Spirit is a separate and distinct God being in the Godhead but, there is no single verse or group of verses in the Bible that prove the existence of such a third being in the Godhead. The words “holy” and “spirit” are adjectives that describe the nature of

God the Father and of God the Word i.e., they are holy beings made of spirit.

Whenever we encounter the expressions the “Holy Spirit” or simply the “Holy Spirit” in the Bible we must look at the context to determine of which holy spirit being of the Godhead the Bible is talking about: the holy spirit, God the Father or the holy spirit, the Word and Spokesman.

The Word is the holy spirit being in the Godhead who carries out the instructions and wishes of the holy spirit, God. He is the faithful son who seeks to do his father’s will in all things. He is the member of the God family that did the work of creating the heaven and the earth, who ruled over ancient Israel through Moses and his human successors, He is the one who became a man who suffered and died to be God the Father’s perfect sacrifice for sin and make the salvation of mankind possible, etc. and He came to reveal the Father to those who follow the Father’s calling.

Making Things Clearer

In this study, when referring to God’s spirit who, depending on the circumstances can be the holy spirit personage called God the Father or the holy spirit personage called God the Word and Spokesman, I will not capitalize either of the adjectives “holy” and “spirit”. This is in order to not perpetuate the false impression in the minds of readers that there is a 3rd being in the Godhead called the “Holy Spirit.” Instead, I will refer to either of the holy spirits in the God family as being God’s spirit without capitalizing the word “spirit” to make it plain that we are not referring to a third God being in the God family called the “Holy Spirit” but to one of the 2 God beings in the Godhead.

God’s family is presently made up of 2 holy spirit beings to which are to be added thousands and possibly millions of other holy spirit beings when God’s plan of salvation for mankind has reached its end. The saints that endure in the faith until the end of their natural human life, will be resurrected as individual holy spirit beings in God’s Kingdom when it is established.

There are two studies which you can read regarding what is the “Holy Spirit” and decide for yourself in light of the Bible-based evidence offered if such a being exists in the Godhead. These studies are: [What is the Holy Spirit? Cliff Notes Version](#) and [Who or What is the Holy Spirit?](#)

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In the New Testament we read of Paul talking about a new way of administration of God's law which would apply to God's new spiritual nation of Israel which started on the Day of Pentecost. On that day, for the first time since mankind was expelled from the Garden of Eden and cut off from God, the holy spirits of the God family selectively would come to dwell with those the holy spirit God the Father would call and who would follow their calling and therefore, become chosen.

The holy spirit God the Father's called and chosen ones constitute God's spiritual nation of Israel which began on the Day of Pentecost and will continue until the end of God's great master plan of salvation for mankind. With the holy spirits of the God family becoming available following Christ's perfect sacrifice, there occurred a significant change in the way God's law would be administered.

2Co 3:5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

2Co 3:6 Who **[God]** also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

2Co 3:7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: **[God's 10 com-**

mandments who were to be kept in the letter and not in the spirit by the Israelites, was glorious. This glory was reflected in the face of Moses who was in the presence of God when the 10 commandments were given. But this glory, great as it was, was to cease and be replaced through a different way of administering God's law.]

2Co 3:8 How shall not the ministration of the spirit be rather glorious?

2Co 3:9 For if the ministration of condemnation [lawbreaking resulting in the death of the sinner or in the death of a substitute sacrifice such as an animal] be glory, [which was the administration of the law of the 10 commandments under the unconverted nation of Israel] much more doth the ministration of righteousness exceed in glory. [The new way of administering the law, the ministration of righteousness would exceed the glory of the ministration of condemnation.]

2Co 3:10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. [The ministration of condemnation's glory is as nothing compared to the glory of the ministration of righteousness.]

This changeover in the administration of God's law was needed with the coming into being of God's spiritual nation of Israel.

Historical Background

In the days before the Flood, God had not instituted any penalty for violations of His law committed by man. That is why when Cain killed Abel, God placed a mark on him so that people meeting up with him and who knew of his crime would not kill him. This lasted until the Flood which God sent to exterminate all of mankind except Noah and his family because the thoughts of men were evil continually.

After the Flood began what Paul calls the ministration of death which is that whenever there would be a crime; if that crime was serious enough then it called for the death penalty to be administered by man over man.

Gen 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

Exo 21:29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and **his owner also shall be put to death.**

Lev 20:10 And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, **the adulterer and the adulteress shall surely be put to death.**

The reason why the death penalty was required was to purge the evil from among the nation of Israel and as a severe warning to others who may be contemplating committing similar violations of God's law.

Deu 22:24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so **thou shalt put away evil from among you.**

Deu 24:7 If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then **that thief shall die;** and **thou shalt put evil away from among you.**

In the days of ancient Israel, the holy spirits of the God family had not yet been made available to mankind and there was no way for them to have such a mind in them that they would want to repent from their misdeeds.

The only thing they understood was physical punishment and infractions to the law were always punishable by some kind of lethal and non-lethal physical punishment that would serve as both a rather powerful deterrent to the transgressor from continuing breaking the law and a warning to others to stay away from evil doing. This is the way God's law was administered in the days of the unconverted nation of Israel until the ministry of Christ.

New Administration of the Law

When Christ came, He came to teach a new ministration, a new way of doing things that would however apply only to those who would constitute the spiritual nation of Israel. He would specially train disciples

whom the Father had chosen to carry on after His ascension to His Father.

In the beatitudes, Christ was privately teaching His disciples. There was a great crowd gathered around Him but His teachings were not for them.

Mat 5:1 And seeing the multitudes, he went up into a mountain: and when he was set, **his disciples came unto him:**

Mat 5:2 And he opened his mouth, and taught them **[the disciples]**, saying,

He was preparing His disciples to carry on after His departure. In this sermon on the mount, Jesus introduced major changes to the way the law was henceforth to be observed. It would now be necessary to observe not only the letter but also the law in its spiritual intent. Adultery would now include gazing lustfully upon a woman; it was no longer necessary to actually carry out the physical act of adultery to be found guilty of adultery.

Mat 5:27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

Mat 5:28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

But, here is a very important distinction made by Christ and this is that there was no adultery committed in fact; it was in the person's mind only. And, what counts for God is not the thought but the deed. Our minds are constantly receiving evil thoughts but they are sin only if we give in to them.

Mat 21:28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

Mat 21:29 He answered and said, I will not: but afterward he repented, and went.

Mat 21:30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

Mat 21:31 Whether of them twain did the will of his father? **They say unto him, The first.** Jesus saith unto them, Verily I

say unto you, That the publicans and the harlots go into the kingdom of God before you.

Mat 21:32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

Sin starts in the mind and a Christian must control his thoughts so that they are like those of Christ who perfectly obeyed His Father and His law.

2Co 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

Christians' minds must dwell on the good and do the good and fight to prevent evil thoughts from entering their minds. From the heart or mind comes sin; this is where it first takes form.

Mat 12:34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

Luk 6:45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

Those who would worship God in the New Testament spiritual nation of Israel must do so "in spirit and in truth."

Joh 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

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

They are responsible for respecting the law in its spiritual intent and for obeying God according to the truth which is His word, the Holy Bible "Thy word is truth." (John 17:17)

New Testament Christians must also glorify God in their minds and in their bodies. God's law is physical and spiritual.

God is the great lawgiver and there is none other.

Jas 4:12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

All physical laws were initiated by God at the time of the creation of the universe and God's spiritual law has always existed. Where there is no law, there is no sin says Paul.

Rom 4:15 Because the law worketh wrath: for where no law is, there is no transgression.

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

And we know that Lucifer and 1/3 of the angels sinned and that was way before the creation of man.

2Pe 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

The law is holy, just and good, abides forever and is unchanging.

Rom 7:12 Wherefore the law is holy, and the commandment holy, and just, and good.

God's New Spiritual Nation of Israel

With the holy spirits of the God family being made available to both Jews and Gentiles called by the holy spirit God the Father on the day of Pentecost, there began God's New Testament spiritual Church or spiritual nation of Israel. This new nation would be made up of those of all nations whom God would call and who would become circumcised in their heart and not in their flesh as was previously required for the fleshly nation of Israel. Israel would now be a nation of spiritually called out ones from all the peoples of the earth.

Having been given access to the holy spirits of the God family, it would become possible for them to repent of sin because for the first time in their lives they would be able to understand what sin is. Christians continue to be sinners because of the weakness of their flesh and the seducing influence of Satan the devil. But the purpose of a Christian's life is to work at avoiding sin. But as the Scriptures make clear:

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

If the sinner were to die for his sinfulness, he would then have no opportunity to repent and to demonstrate by a changed life that indeed he really wanted to change. To make the works of repentance possible, God allows the sinner to continue living and for his sin to be forgiven as long as it is firmly his intention to try to overcome it in his life to the maximum of his natural abilities. Our sins are forgiven by grace: a free, unmerited pardon as long as our intention is to strive to obey God in all things. In having this abiding attitude of repentance we will be resisting sin in our lives, the influence of Satan the Devil and submitting to God's will in our lives to the best of our abilities which are the works of a truly converted Christian. There are some who say that if we are saved by grace, God cannot require works of us. God does require obedience upon conversion but it is not our obedience that gives us the grace of God. God gives it to us because He wants to and there is nothing we can or could ever do that would force Him to do so.

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

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

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

Jas 2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Jas 2:20 But wilt thou know, O vain man, that **faith without works is dead**?

Jas 2:26 For as the body without the spirit is dead, so faith without works is dead also.

The Ministration of Life

The ministration of life is shown us in the story of the woman caught in adultery (John 8: 3-11) that the Scribes and the Pharisees brought to Jesus in an effort to have Jesus discredit Himself before the people by giving Him two unacceptable choices. If Jesus would have said that she should be put to death according to the law, He would have then been

going against the Roman government which forbade the Jews from putting anyone to death. If Jesus would have said she should not be put to death then they would have accused Him of not respecting God's law.

However, Jesus acted as though he heard them not and started writing something on the ground. When they continued asking Him what should be done, Jesus lifted Himself up and said:

Joh 8:7 So when they continued asking him, he lifted up himself, and said unto them, **He that is without sin among you, let him first cast a stone at her.**

He then bent down again and continued writing on the ground.

So what happened here? This woman was accused of adultery and Jesus said to the Scribes and Pharisees who had brought her to him that whoever among them had not committed adultery in his life i.e., that has not sinned in the way that woman had sinned, let him cast the first stone.

They were all guilty of having committed the same sin and they left one by one beginning with the oldest until there was only Christ and the woman left.

Joh 8:10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, **Woman, where are those thine accusers? hath no man condemned thee?**

None of the men who had brought her condemned her as they were all guilty of having committed the same sin. The only one who had not and could have condemned her by throwing the first stone was Christ. But Christ, here introduced a new way of administering God's law that would apply to God's new spiritual nation of Israel.

That is the meaning of the so misunderstood story where Christ tells the Pharisees who had brought him the woman caught in adultery "**Let he who has no sin among you, throw the first stone.**" Christ forgave her and told her to go and sin no more. Some have misapplied this verse to have it say that human judges must be perfect to judge others who have broken the law. This is false as the judges appointed over the people in the days of Ancient Israel were sinners and yet they were allowed to put men to death according to the law.

The ministraton of life which started with Christ now continues in the life of truly begotten Christians.

The ministry, when there is one, has as one of its main function to teach those who have been called, the way to life which the true church knows and understands. The ministration of death was since Noah and endured until Christ came. It was administered by the priesthood for transgression of the law in OT Israel

In NT times the purpose of the administration of the law is to give those called out and chosen by the holy spirit God the Father a chance to demonstrate their desire to obey Him by the death penalty not being administered so they can get back to obeying God if this is their desire. If the death penalty was still administered, there would be no opportunity Christians to demonstrate to God the sincerity of their repentance as they would be dead. The woman caught committing adultery who was told by Christ to “Go and sin no more” would have been stoned to death under the OT administration of the law but Christ told her as He tells us to day, “Go and sin no more.”

In this life and, as a truly converted Christian living under the ministration of life, our transgressions of God’s law are always forgiven providing we maintain our real and sincere attitude of wanting to obey God in all things to the best of our abilities. Having our sins forgiven does not give us permission to sin as some have said.

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

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

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

Although our sins will not earn us the death penalty from God in this life, if we lose our attitude of repentance, they will result in the second death from which no resurrection is possible at the time when we will find ourselves being sentenced to the Lake of Fire in the Great White Throne Judgment at the end of the Last Great Day.

Mat 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

Mat 25:32 And before him shall be gathered all nations: and

he shall separate them one from another, as a shepherd divideth his sheep from the goats:

Mat 25:33 And he shall set the sheep on his right hand, but the goats on the left.

Mat 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

The penalty for sinning willfully i.e., in rebellion against the truth given us after having been called and chosen, is eternal death on judgment day.

Rev 20:11 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.

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Rev 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

Rev 21:7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

Rev 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Civil Law vs God's Law

One last point of importance that needs to be mentioned is that al-

though God does not administer the death penalty in this life, all men, converted or not, continue to be subject to man's civil laws. If a true Christians commits murder and is found guilty before man's law, he will be subject to the penalties provided under the law for his crime which sometimes can include the death penalty. However, if this Christian is truly sorry before God for what he has done, his sin will be forgiven by God but he may still suffer the death penalty from man.

In Old Testament times, there was no distinction between church and state. The law of the land was God's law and it was administered by the priests and they by judges chosen by Moses to administer the law. In New Testament times, God's law is found and administered only in God's spiritual nation who are all those who have been called and chosen by the holy spirit God the Father wherever they may be found in the world and whether as single, isolated individuals or in small organized groups of true believers.

The administration of God's law over true Christians is by their knowingly and self-willingly having chosen to obey God and to follow His law to the best of their abilities. It is not and cannot be administered by men, even truly converted men, over other truly converted men. It is a personal and individual decision between God and the called and chosen one to submit to God's law, a decision which no man can change one way or another.

God has created man with absolute free moral agency so that he can be held fully responsible for the decision that he takes to follow or not his calling and to remain or not faithful to it until the end of his life.

Conclusion

NT Christians are given the opportunity to continue trying to obey God to the est of their abilities even though they continue to be sinners. God recognizes and knows that it is impossible for men not to sin, even truly converted Christians.

1Jn 1:8 If we [\[the truly converted\]](#) say that we have no sin, we deceive ourselves, and the truth is not in us.

1Jn 1:9 If we confess [\[admit to God NOT men\]](#) our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1Jn 1:10 [If we say that we have not sinned, we make him a liar, and his word is not in us.](#)

Under the OT administration of God's law a sacrifice was needed to

atone for sin. Animal sacrifices were instituted as a substitute sacrifice for the sinner i.e., rather than the sinner dying, the transgression was transferred over to an animal and it died instead of the human sinner. Under the NT ministration of life, the sinner's sins are always forgiven providing he maintains his attitude of obedience to God in all things.

This is not a license to sin, far from it. God sees in our minds what we are really thinking and can easily see what are the true intention of His called and chosen ones. If a truly converted Christian returns to a life of sin by ceasing to resist sin in his life then he will lose his salvation. Men can be fooled but God sees in our minds what we are thinking and cannot be fooled.

God allows those He has called and chosen to continue living their physical lives rather than having the death penalty apply to them to make it possible for them to demonstrate that despite their spiritual shortcomings they do indeed want to obey Him to the best of their abilities. God knows that as flesh-and-blood human beings it is impossible for men not to sin but it is possible for them to maintain an attitude of obedience to Him in all things.

This steadfast attitude of obedience to God in all things to the best of one's abilities is recorded in the spirit in man which returns to God at the time of death and in which is recorded all that we have been in this life.

Ecc 12:7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Christians' life of obedience in the resurrection will become an unchanging and permanent part of Christians' glorified spirit bodies. God will never have to be concerned of there being a rebellion as occurred with Lucifer who sought to overthrow Him on the throne of the universe.

