



Chapter Six

INTRODUCTION

NOTE: Two important points in this chapter are “the raising” and “eonian life.”

“The raising” (wrongly translated “resurrection” in the KJV) has two applications: **1.** The present new birth in Christ (spiritual life), and **2.** the future raising to immortality. The Bible term is “raise” (not “resurrect”).

“Eonian life” is “life of the age,” “rebirth” or being born of the spirit. Eonian life was/is not immortality. It was/is new life for Israel for whom Jesus sacrificed himself.

THE book of Romans is known for dealing with doctrinal questions. But due to poor and prejudiced English translations, and prejudiced interpretation by the churches, English readers have struggled with error and confusion. I hope to clear up some of this.

These are interesting passages in Paul’s writings, and it will behoove us greatly to understand them. Paul teaches from various points of view in order to relate to his varied readership. Because of this method of teaching, and because English versions are often poor, Paul has been misinterpreted and accused of saying things he did not say, and some important things Paul did teach have been missed. But Paul was articulate, and he went to great detail to communicate to his listeners ... for these were important, vital, and often controversial doctrines.

One such important and controversial doctrine was the one dealing with “eonian life,” (i.e., “life of the age”). That “life” was the focus of Paul’s teachings in chapters five, six and seven. In John 10:10, Jesus told his followers that He intended for them to have abundant “life.” He intended for them to have it in that age. Those were the words of Jesus. In Romans 5, Paul explains that “eonian life” (abundant life) was available by virtue of Christ’s Reign.

In chapter six Paul continues to admonish Israelites in Rome about “eonian life,” telling them to accept it with thankfulness and allegiance.

Later, in chapter seven, we’ll see some specific application of eonian life in Israel ... in the sense of prophecy fulfilled. Of course, his explanation makes sense ONLY to Israelites who understood Israel’s history.

Paul was understood, and is today understood, by Israelites who have spiritual eyes and ears. The church doctrine of Futurism, with its future rapture, future kingdom, and a future King, has kept churchgoers confused and unable to understand Paul’s words. But now we see and hear as Paul did.

Modern Christendom’s social and religious problems are the result of having perceived the Kingdom wrongly. The Kingdom of God is a present reality ... like an exit out of a dark prison where people grope in darkness. Anyone who sees the doorway (the Kingdom) can walk out of prison. But those without eyes (spiritual eyes) cannot see the doorway. The door is there in their midst, but they cannot see it. The blind people think there is no way out, and thus they are unable to avail themselves of it. Their problem is that their eyes are not working right. Thus, the mission of Jesus was to give “sight to the blind,” so they could see the Kingdom. Paul received his sight (Acts 9:18) and he found the Kingdom.

This picture came into focus for me during my study of The Acts Of The Apostles.

Notice the scriptures where the Pharisees persecuted Paul for his belief in “the hope of Israel” ... identified as “the raising” (Acts 26:6-8; 28:20). This should tell us something. What was it about Paul’s teaching that made the Pharisees so mad? The Pharisees openly declared that they believed in a “resurrection” ... but not in Paul’s “raising.”

As I began to put two and two together, Scripture passages I had read many times before began to have new meaning. In the process of that study, Jesus opened my eyes to this basic and simple truth ... a truth which I now wonder why I had not yet seen. Now it is clear, and it has brought other Bible subjects into sharper focus as well.

As my eyes were opened to eonian life, it became apparent that the Judeans’ idea of “resurrection” was different than Paul’s idea of “raising.” In fact, “resurrection” is not the term used by the Bible writers. “Resurrection” is in fact a church term used to replace the Bible term. The term “resurrection” is unwittingly adopted by most Christians today who do not realize the correct word is “raising.” “Resurrection” more closely resembles the Pharisee’s doctrine than it does the true Christian doctrine. In choosing to use the Pharisaical term “resurrection,” the churches are aligned with the Pharisees instead of the Bible. The actual word in the Greek text is “anastasis” which means literally “to raise up.” “Resurrection,” on the other hand, means “to stand up again.” “Resurrection” signifies a return or restoration to a former state. But you see, when Jesus raises us, we are NOT returned to a former state. We are NOT “resurrected.” Rather, we are RAISED UP to new life ... not restored to a state we had before. Lazarus was “resurrected,” but Jesus was “raised.”

Whether we are talking about eonian life (in this age), or immortal life (in the next age) – in both cases it is a RAISING UP ... not a “resurrection.” The Pharisees taught a “resurrection,” but Jesus didn’t ... and neither did Paul.

Paul taught that man is “raised” by “eonian life” (life of the age) while still mortal. He said that it was happening RIGHT THEN. Eonian life is a spiritual rebirth that occurs in biological, mortal man. It changes man’s spirit and elevates him to a HIGHER existence.

Jesus instituted the New Covenant Age (Eon) and explained to his disciples that He would imbue them with “power from on high” (Acts 1:8), a new and HIGHER spirit. That new spirit (new life) puts us on a higher plane. It up-

grades our thoughts, our eyes, our ears, our motives, and makes us able to perceive, believe, and know God through a higher calling.

Pharisees believed in a future physical “resurrection” where they would be restored to life and given rule over the world. Paul had once believed in Judaism’s “resurrection” while he was a Pharisee. Churches have adopted the Jews’ “resurrection” and added a couple twists of their own.

But we see things more clearly. We know why the Pharisees hated Paul’s teaching. They hated him because he taught that eonian life (not resurrection) was “the hope of Israel”: the actual fulfillment of the prophets’ teachings. What’s more, the fact that the Pharisees were rejecting eonian life proved that they and their religion were false.

If Paul had been teaching a Pharisee-style future “resurrection” the Pharisees would have had no problem with him. But he was teaching a new thing. He was teaching eonian life, and a raised, immortal Jesus (whom the Pharisees had killed). That ran afoul of the Pharisees’ established religion (Judaism) and “turned the system upside down” (Acts 17:16). They hated Paul because he preached a PRESENT King and Kingdom. Israel had been spiritually dead for a long time, but now was being “raised up” in new life ... just as Ezekiel had prophesied (Ez. 37).

The term “eonian life” (life of the age) refers to the new life given to Israel through the New Covenant. That rebirth came through Jesus after He was raised immortal and ascended to David’s throne as King of Israel (Acts 2:29-36). Jesus was raising Israel to new life. Eonian life, as taught by the Bible, is NOT the Mithraic doctrine of “resurrection” that Judaism and Judeo-Churches have adopted!

In proclaiming the spiritual rebirth of new Israel (New Jerusalem), Paul was in no way disclaiming the future raising to life immortal. That is a different raising (a future raising). However, by teaching that the current “raising” was the fulfillment of the Old Testament prophecies in Israel’s rebirth, Paul was identifying the true children of God and exposing the Pharisees as impostors.

Of course, the Pharisees denied that Jesus was raised, or that He was alive and leading a growing faction of reborn Israelites by a New Covenant and NEW LIFE. If the Pharisees had admitted to eonian life, they would have been admitting that they had murdered the Son of God. This they could not do.

ROMANS 6:1-8 NEW LIFE = NEW MAN

What shall we say then? Shall we continue in sin, that grace may abound?

May it never be. How shall we

that died to sin yet live in it?

Know you not that as many of us as were baptized into Christ Jesus were baptized into his death?

Therefore we were buried with him by baptism into death: that like as Christ was raised up from the dead through the glory of the Father, thus also.

We also should walk in newness of life.

For if we have been planted [buried] together in the likeness of his death, we shall be also in his raising.

Knowing this, that our old man is crucified with Him, that the body of sin might become dormant, that we should no longer serve sin.

For he who has died has been justified from sin.

And if we died together with Christ, we believe that we shall also live together with him:

PAUL confirmed that God had given grace and eonian life through Jesus, then asks: “Shall we continue to sin and thereby evoke more grace?”

Is grace a license to sin? No, of course not. Grace covers error, not rebellion. Under grace we die to sin. That means we no longer desire it. Sin loses its appeal, and instead we are attracted to righteousness. Holy spirit dominates and regenerates our minds, giving us a new way of thinking; a new paradigm for life. We become new creatures. The new man is drawn to different things than was the old man. He sees the world differently. This change in a man’s heart and mind is brought about by supernatural means: by the spirit of God.

Paul then relates this to the symbol of baptism. Baptism symbolizes the rebirth process through death, burial, and rising to new life. In the symbol of baptism the “old man” dies and is immersed under water (symbolizing

burial). Then the “new man” is raised out of the water (symbolizing the raising to eonian life). It is the burial of the old Adamic man and the raising of the new man in Christ. This also is compared to Jesus’ literal death, burial, and raising from the tomb. Of course, in Jesus’ case He was raised to immortality ... the first man to receive it. This also inspires us in this New Covenant Age ... as we await the day we are allowed to join Him in immortality.

In this age, the New Covenant man is freed from bondage to sin ... not in the sense that he is beyond temptation and error, but in the sense that he is no longer ruled by it. His senses are no longer monopolized by “the lust of the flesh, and the lust of the eyes, and the pride of life” (1 Jn. 2:16). He can see beyond his former horizons ... to higher and greater things. He may still err, but the flesh no longer RULES over him as before.

Likewise reckon yourselves dead indeed to sin, but living to God in Christ Jesus.

Do not, therefore, let sin reign in your mortal body, that you should obey it in its lusts.

Neither yield your members to sin as instruments of unrighteousness: but yield yourselves to God, as those that are alive from the dead, and your members as instruments of righteousness to God.

SIN can no longer rule the new man who has eonian life. This places the newborn man in a new and different paradigm, with a different world view. Our old paradigm dies. We see the world differently when we are reborn in Christ. Here is the crux of a hard-to-grasp principle: the great difference between the old man and the new man (in each of us) is not that we achieve perfection, but rather that we have a DIFFERENT PERCEPTION of God and of the world around us. Being a true Christian does not mean performing faultlessly, but rather having a NEW MINDSET and a NEW WAY OF SEEING THINGS.

Death follows sin because the wages of sin is death. So when Paul says “do not let sin reign in your mortal body” he’s also saying “do not let death reign in your mortal body.” Instead, let EONIAN LIFE reign in your mortal body.

Eonian life is not the kind of “raising” that brought the crucified Jesus out of the physical tomb. It is not the kind of “raising” that will someday bring the saints out of their physical tombs and graves. Rather, eonian life is the new birth, the new spiritual life we have in Christ!

With Strongs’ Concordance you can correct the word whenever it occurs in your KJV Bible.

ROMANS 6:9-13 EONIAN LIFE REPLACES SIN AND DEATH

We know that Christ, having been raised out of the dead, dies no more; death is no more master over Him.

For in that He died, He died to sin completely; but in that He lives, he lives to God.

QUESTION: I once heard a man declare that he considered his son “dead to him” (even though the son was still alive). This was because the son had committed a dreadful act and had disgraced the father. Is this like the idea of spiritual death?

ROMANS 6:14-15 LAW AND GRACE

For your sin shall not be master over you: for you are not under law, but under grace.

What then? shall we sin, because we are not under law, but under grace? May it never be.

“UNDER LAW” means “under debt to law” (i.e., under sentence or judgment of a law that you’ve broken). It means you have committed a crime which you have not yet resolved. It is a debt you owe to the law.

“Under grace” means the debt was forgiven. It means you are no longer “under” (in debt to) law, but “under” (in debt to) grace. This concept is commonly acknowledged in phrases like, “I am in your debt,” or owing someone “a debt of gratitude.”

When a law debt is forgiven or released, that does not abolish the law. Only the penalty (debt) is abolished. Thus, we are advised to pray, “forgive us our debts as we forgive our debtors” ... evidencing a godly state of mind wherein the “old man” has been dethroned. Life reigns, and you are a new man in Christ ... forgiving as you have been forgiven.

In verse 14 Paul tells his disciples that Christ’s grace has liberated them from bondage to their former ways and has released them from their sin debt. Jesus’ stated purpose in redemption was to release our debt:

18. The spirit of the Lord is upon me, for He has anointed me to declare good news to the poor; He has sent me to preach deliverance to the captives and recovery of sight to the blind; to liberate them who have been crushed.

19. To proclaim the accepted year of the Lord.

Lk. 4:18-19

“The accepted year of the Lord” was a reference to Israel’s Jubilee year (Lev. 25) which God commanded to observe every 50th year. Thus, Jesus was declaring a Jubilee release for his people as He pardoned them from their past debts to the law. However, He did NOT declare that God’s law was being abolished. The principles of God’s law were not abolished. Only the sin debt was abolished.

Paul expands on the concept of grace and law by asking another rhetorical question in verse 15: “What then, shall we sin, because we are not under the law...?” In other words, shall we incur more debt now that our past debts were pardoned? That was the second time he asked that rhetorical question. Back in verse one he asked,

“What shall we say then? Shall we continue in sin, that grace may abound?”

Because the churches have changed God’s word and perverted Paul’s teachings, many people have been confused about what Paul meant when he said, “we are not under law, but under grace.” In this context “under” means “in debt to” or “beholden to.” When we break a law we are under debt to that law. Therefore, when you are “under law” you are under a debt to law.

Paul wanted his people to know that Jesus had given them a gift. He released them from their debt: i.e., He abolished their sentences that were against them (Col 2:14). He released them out from under the debt ... but He did NOT abolish God’s law. The churches are confused on this point. Even on the point of the Ten Commandments. Most churches admit that the Ten Commandments are still in effect ... but at the same time they contend that Jesus did away with law. Clearly, it cannot be both ways. The Commandments are law, and if churches want to abolish the law they must abolish the Commandments.

When people talk to you about grace or law, don’t let them divert you off point to choose between law and grace as if they were mutually exclusive. Remember, grace is the remedy for sin, and sin equals the breaking of law. Grace and sin are contemporary.

If you break a law you fall under judgment. That judgment must be satisfied, or forgiven. Thus, we are debtors to Christ and his grace because He pardons us and releases us from our debts of sin.

If you have trouble following this concept, go back through and make your own notes to make it clear. Eonian life (new life in Christ) applies not only to us individually, but to Israel as a whole. Thus, we see how the Kingdom of God works.

DEBT RELEASE

Let’s review God’s law regarding debt release.

1. *At the end of every seven years you shall make a release.*

2. *And this is the manner of the release: Every creditor who lends anything to his neighbor shall release it. He shall not exact it from his neighbor or from his brother, because it is called Yahweh's release.*

3. *Of a foreigner you may exact it: but that which is yours with your brother your hand shall release.*

4. *To the end that there shall be no poor among you. For Yahweh shall greatly bless you in the land which Yahweh your God gives you for an inheritance to possess it,*

Dt. 15:1-4

God's law forbids debt that lasts more than six years. Every seventh year all debt is cancelled and everybody gets a fresh start. Furthermore, every 50th year was a Jubilee (Lev. 25:8-22) wherein not only were all debts released, but all family estates returned to the families. This was that "accepted year of the Lord" to which both Isaiah (Is. 61:1-2) and Jesus (Lk. 4:18-19) referred.

In principle, release from sin is a debt release. Jesus canceled Israel's sin debts incurred under the Old Covenant, and established a New Covenant with them. Thus we see that the Old and New Covenants both pertained to Israel.

33. *But this shall be the covenant that I will make with the house of Israel; After those days, says Yahweh, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people:*

Jeremiah 31:33

10. *For this is the covenant that I will make with the house of Israel after those days, says the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:*

Hebrews 8:10

So, how are sins handled under the New Covenant? Let's say that a Christian, in a moment of weakness and temptation, succumbs to a sinful act. At that very moment he is judged by God and is in violation of God's law. In other words, he just put himself "under law." Being "under" law means "in debt" to law. He remains "under law" until the debt is paid, or until the sin is forgiven.

There are some sins that we can make right. If we steal, we can repent and repay what we stole. But there are other sins that, once committed, aren't as easily made right. For instance, the sin of hatred can destroy a friendship so that the friendship can never be restored even after repentance and forgiveness. Likewise, the sin of murder cannot be rectified. It can be punished, but unlike replacing a stolen item, a life lost cannot be repaid. However, the death of the murderer does answer the crime and cancel the debt.

A thief remains under the law until he repents of his sin and repays what he stole or damaged ... along with the correct amount of restitution, which may amount to more than he originally stole or damaged. Here's how the principle of restitution is stated in God's Law in Exodus:

1. *If a man shall steal an ox or a sheep, and kill it or sell it, he shall restore five oxen for an ox and four sheep for a sheep.*

Exodus 22:1

4. *If the theft be certainly found in his hand alive, whether it be ox or ass or sheep, he shall restore double.*

Exodus 22:4

Once a sin is rectified or canceled according to the law, the man is no longer in debt to, or "under," the law. He is even with the law – no longer a criminal – no longer a debtor ... at least in that particular case. However, the law against theft is still in effect. The law was not done away. Rather, the sentence or the debt was done away. If the man turns around and breaks

the same law again, he will find himself "under" the law again. The debt is incurred again, until it is paid.

It works the same way, for example, with a library fine. When you return a book late you get a fine. You are "under (in debt to) the library's law until you pay the fine. Once that's done you are no longer "under law." The law is still there, but you are no longer "under" (in debt to) it. The debt was paid (done away), but the law didn't change.

In effect, a similar principle is at work when we are justified by grace. Jesus pardons us and wipes our slate clean, so we are justified as if we had paid the debt. Jesus erases our debt (our record of violations of God's law).

13b. *having forgiven you all trespasses;*

14. *Blotting out the handwritten decrees against us, for which we were in debt, and lifted it out of the way, nailing it to his cross;*

Col. 2:13b-14

With the debt abolished we are no longer considered violators (sinners). We are no longer "under law." The law remains, but not the debt.

If I have been overly redundant on this point I beg your pardon. This is an important concept that is commonly misconstrued in the churches. Thus, it requires clarification.

IF SIN, THEN LAW

One more thing before we leave verse 15. Paul asks, "Shall we sin because we are not under the law, but under grace?" Here we have what must be a great enigma to the churches ... for they claim that Jesus did away with law, and yet Paul is warning against sin. You see, the churches cannot explain this ... because without law there is no sin.

Do you see the problem facing the anti-law churches? If sin is the transgression of law (I Jn. 3:4), and if churches are worried about sin, then how can they claim that law was abolished? Why would Paul warn against

sin if there is no law? That would have been like warning against drowning where there is no water. The churches' position makes no sense.

The New Testament clearly and continuously warns us against SIN. Therefore, the churches are forced to ignore the definition of "sin." They infer that sin can somehow exist without law, and that "grace" somehow replaced law.

But let's clarify this verse and make the churches face the facts. In essence, churches have twisted this to say: "Shall we sin since there is no more law, and grace covers everything." But churches must first answer the question, "Why worry about sin if there is no law?"

Take away the law and there is no sin. Here is the Bible definition of sin:

4. *Whosoever commits sin transgresses the law, for sin is the transgression of the law*

1 Jn. 3-4

QUESTION: Isn't your explanation merely a complex attempt to try and hang on to God's outdated law? Wasn't the Old Testament replaced because it was too harsh and exacting, whereas the New Testament is about love and tolerance?

ROMANS 6:16-20 WHICH MASTER DO YOU SERVE?

Do you not know that to whom you present yourselves servants in obedience, his servants you are to whom you obey; either of sin unto death, or of obedience unto righteousness?

You were the servants of sin, but thanks to God you obeyed that form of teaching which was delivered to you.

Being then made free from sin, you have become servants of righteousness.

I am speaking in man's terms because of the weakness of your flesh: for as you have presented your members servants to uncleanness and to lawlessness unto lawlessness, even so now present your members servants to righteousness unto holiness.

For when you were the servants of sin, you were free from righteousness.

MEN are either servants of sin, or servants of righteousness ... one or the other. There are no other choices. The reason for Jesus' ministry, and for offering new life, was to deliver men from their slavery to sin. Paul logically explains that man cannot have two masters. And, of course, Jesus makes that very clear in the book of Matthew:

24. No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other.

Matthew 6:24a

So, you must choose which master you want to serve. If you serve sin you are free from bondage to righteousness. And if you serve righteousness you are free from bondage to sin. Freedom is a concept that we should define often so we don't forget its meaning. Freedom can mean different things to people with different philosophies of life.

The dictionary says that freedom is a lack of restraint. But that's not what the Bible teaches about freedom. The Bible says that freedom is a gift from God. Paul's definition of freedom is the best workable definition I've ever found: he says that freedom is release from sin; the result of men becoming servants of righteousness. In other words, true freedom for man is achieved by loving and trusting the laws of God. Also, Jesus said that

TRUTH (not lack of restraint) is what sets us free (Jn. 8:32).

Anti-Christ philosophers sometimes take the simple dictionary definition of freedom and use that against Christians to convince them there's no such thing as true freedom. They do it cunningly. They say that true freedom is impossible. They reason that since freedom is the total lack of restraint, the only way it can exist is if there is only one man on Earth. They say that one man's freedom ends where it meets another man's freedom. From their standpoint if there are two people on the earth, then neither one can be totally free.

Serpents can take that premise and build upon it, and pretty soon they've convinced people that a central government is necessary to make laws which decide where one man's freedom ends and the other man's freedom begins. Governments convince the masses that individuals are incapable of managing themselves, so rulers or governments must make laws and force us to obey them ... "for our own good."

In contrast to the ways of man's government, the Bible teaches us that man should allow no one but God to make our laws, for only God knows how to preserve freedom for man. That means that no man has the right to make or change laws. Only God's laws allow men to be free, and prevent crooks (called "politicians") from enslaving people through that which is called "government." Community

and national leaders should be “elders” or “patriarchs,” not politicians. Elders and patriarchs do not make laws. They only discern them, apply them, and pass judgments. When a law is deemed “broken” and a damage has occurred, then the aggrieved party is authorized by law to enforce the judgment ... without interference by professional police or soldiers.

The laws of God were given to man centuries ago. We’ve had them all along. But men were not satisfied with God’s laws, and so men decided to make their own. That has resulted in slavery, misery, and sorrow.

QUESTION: Is it possible that those philosophers who don’t believe in freedom are just being realistic? Aren’t people naturally prone to riot and loot when they are given their freedom? Isn’t that why we need police to keep us in check? Isn’t it every man for himself in a totally free environment?

ROMANS 6:21-23 EONIAN LIFE: THE GIFT OF GOD THROUGH JESUS

What fruit had you then in those things in which you are now ashamed? for the end of those things is death.

But now having become free from sin, and having become servants to God, you have your fruit unto holiness, and the result eonian life.

For the wages of sin is death; but the gift of God is eonian life in Christ Jesus our Lord.

SERVING God is not a burden; not a sacrifice. Sin does not provide an advantage.

I have heard people protest that the reason they were unable to compete with the “rich and successful” was because their “Christianity” inhibited them. Although it is usually meant as a statement of faith, it admits to a deep error in belief structure. It actually suggests that abstaining from sin puts Christians at a disadvantage in the world. It also infers that the only motive to abstain from sin and debauchery in this life is an assumed promise of reward and status in the next life. This is unfortunate, but I suspect most church-taught Christians feel this way ... although they may not admit it.

Fact: it is not a sacrifice to abstain from sin! It is not a sacrifice to accept life and reject death. Living in sin is shame and death. Why is it so hard for natural man to figure out the simple truth that serving God is a better life than serving themselves?

Even if there were no God, a Bible-guided life would still be the best and most advantageous for man. Those who see it as a disadvantage are viewing the world from a wrong paradigm.

The goal this ministry has envisioned is one that the world ignores. Millions of truth seekers are missing this truth because preachers aren’t preaching it and teachers aren’t teaching it ... probably because they are blind to it. Some of them just reject it.

The message is simple. Jesus offers LIFE. He offers it to us today. It is called “EONIAN LIFE.” It is man giving up his old ways and trusting in God

rather than himself. It means freedom instead of slavery.

Most people will tell you they want freedom. But I sincerely doubt that most of them know what freedom is. In fact, people still parrot the old saying that America is free. But the truth is that the ONLY freedom for man is through citizenship in New Jerusalem.

People need truth to be free. FREEDOM must be taught. Eonian life must be taught. The reign of Christ must be taught.

I also dream. I dream about the potential of a society based upon eonian life in Christ’s Reign.

It’s a great dream!

QUESTION: Why do you say that the doctrine of “eonian life” is being overlooked by the churches? It seems to me that every mainstream church tries to convert as many people as possible to being born-again Christians. Doesn’t that mean they are paying attention to spiritual life?

END OF ROMANS CHAPTER SIX

**FOR ANSWERS AND
NOTES, SEE “ANSWER
SECTION.”**

ROMANS CHAPTER SIX

POINTS TO REMEMBER:

1. Paul's teachings about the New Covenant, eonian life, and "the raising" made sense ONLY to Israelites who could relate to Israel's history and could understand the prophecies.
2. Judaism's doctrine of "resurrection" is not the same as the "raising" taught by Paul. Judeans adopted the "resurrection" doctrine from Mithras and Zoroaster long before Jesus' birth. Churches (the new Mithraism) eventually followed suit, and still teach this doctrine of Mithraism. In fact, modern churches are basically hybrids of Mithraism, Zoroastrianism, and Judaism. The churches of today have little if anything in common with the true way of Jesus. Every major doctrine of the churches was adopted from non-Christian religions.
3. Jesus was raised to life immortal. This great event portended two changes in mankind. It brought a spiritual change in Israel by raising her from her spiritual grave and empowering her with new life. Secondly, it set the pattern for a future raising when we, like Jesus, are raised to life immortal.
4. "Eonian life" is given, not earned or achieved. However, a gift can be lost. Eonian life can be lost through neglect or faithlessness. Grace, and thus life, are gifts to be treasured and not taken for granted. Grace and life are not licenses to sin, but rather the means to overcome sin.
5. "Sin and death" is a mindset. It is a way of thinking and of perceiving which leads downward. By the same token, "eonian life" is a mindset. It is a way of thinking and perceiving that leads upward.
6. The Bible definition of "sin" is "transgression of the law" (1 Jn. 3:4). Therefore, if sin exists law also exists, for without law there is no definition of sin. In fact, without law

there could be no sin.

7. The Bible principle of grace and forgiveness works the same as debt release according to the law. Jesus proclaimed a release of Israel's sin debt in accordance with Israel's law of debt release, and expressly the Year of Jubilee (Lk. 4: 18-19).
8. Man has the choice of living by his own spirit or by the spirit of God. These are the only two choices. Man is destined to follow God or follow sin, one or the other. To choose sin is to reject God. Sin rules in a man without God as darkness rules in a room with no light.
9. Serving God is life. Serving self is death. Obeying God is NOT a burden or a sacrifice. It is freedom.
10. The definition of "freedom" (for man) is obedience to God's laws. God's laws are truth. Truth makes man free (Jn. 8:32) ... free from sin, free from confusion, free from oppression.

ANSWERS:

pg. 4

Spiritual death is not merely one's impression of someone, or thinking of someone as if he were dead (i.e., rejected). Spiritual death is caused by the state of one's own mind, not the state of an observer's mind. Spiritual death, or spiritual life, are not merely evaluations of someone else. The state of a man's heart [spirit] determines if he is alive or dead spiritually.

pg. 6

Not at all! In fact, the Old Covenant was NOT "replaced" ... as modern churches teach. The New Covenant was not a replacement for the Old Covenant.

The Old Covenant was not defective or in need of replacing. The defect was not the covenant. The defect was Israel. Israel was an unfaithful wife to

Yahweh, and she broke the Covenant. She became a whore and consorted with other gods.

Yahweh divorced her, and that was the end of the Old Covenant (Jer. 3:8) centuries before the New Covenant was instituted. The marriage covenant died from neglect. When Israel broke it and abandoned it she died spiritually.

The New Covenant raised Israel from her spiritual grave and wedded her to a new husband: Jesus. This was a new Bride, a new Husband, and a New Covenant. It was not a replacement or revision of the Old Covenant.

God's law and the Old Covenant were two distinct systems. The Old Covenant was an added branch grafted to God's Law. The added branch (the covenant) died (Gal. 3:19), but God's law did not die.

Churches that want to ignore law are stating absurdities. They proclaim the New Covenant but ignore the fact that "Covenant" implies law. Churches ignorantly teach that Old Covenant = law, and New Covenant = no law.

pg. 7

a). What TV and politicians call "law and order" is a legalized form of "looting and murdering" by government under the name of "taxing, policing, and war." It seems that the only time it is called "looting and murdering" is when civilians do it.

The remedy for crime (sin) is the spirit of God within man ... not large, organized groups of godless men (police, politicians, judges). In fact, godlessness grows worse in groups (like congress) because the evil multiplies and wields more power.

b) Churches proclaim a "born again experience," but not in accordance with Scripture. Nearly all religions teach some form of "new birth." The confusion has left churchgoers unable to understand Scripture.

People can be "reborn" into many different spirits. We are interested in being reborn only in Jesus' spirit.