

DeCosta's Last Stand

The Battle of A Little Big Horn

2nd Response

William Bell

Jason DeCosta chose to offer a response to my initial response to his video. Rather than send me back his formal proposition that he is willing to affirm in debate, he makes another video. He made a list of several items he wants me to affirm, thus seeking to tell me what and how to defend my proposition. That is not going to happen. He needs to step down from his need for control and negotiate in good faith

I am responding to his attempt after two, now four videos, which amount to about 35 or more pages of material, most of which is pure useless rhetoric and have nothing to do with the issues. I transcribed his speeches which are not as organized as written material, but given that fact, they are, even with that allowance, very incoherent and difficult to follow not because of content, but because of his challenge to articulate.

The transcription of his work yielded single-spaced 10-point fonts, .75 top and bottom margins and 1-inch left and right margins, and no spaces, no breaks, written full line from left to right. By comparison, I have written in 12-point font, with spacing between paragraphs, including several large and easy-to-read quickly scannable charts, bullets and headlines and 1.25 margins both left to right and top to bottom. In this format, DeCosta's is producing 8 pages to 4 of mine, which means that he is producing an equivalent of 55 to 60 pages to my 29. So he is producing twice as much information compared to me.

Those are the facts for him and all those of 10 who initially complained that they had to read 29 pages of material. It was roughly 16 pages by the comparison above. The average reading speed is 200 to 250 words per minute of non-technical information so about 2 minutes per page. Thus, what I wrote should have taken about 30 to 40 min max compared to listening to four 45 to 50 minute plus videos or three to four hours of material and he is not yet done responding to what I presented. So, I'd like to know which is a more economical use of time, of which we all have so very little with our busy schedules?

I am attaching a sample copy of DeCosta's transcription for proof. DeCosta is creating that much written material per video. He's having a hard time simplifying and communicating his position.

First Things First

It is necessary for me to correct Mr. DeCosta's strawman argument that I believe we are under some non-descript "law of the heart" as opposed to God's divinely

revealed word, which He said was incorruptible and would **never pass away**, **1 Pet. 1:23-25**). I identify this covenant by the terms as follows:

| | |
|--|--|
| My word" (which shall never pass away), Matthew 24:35 | The "law of faith", Rom. 3:27 |
| The gospel, 1 Corinthians 15:1-3 | The "Law of liberty", Jas. 1:23-25 |
| The "righteousness of God", Romans 10:2; Gal. 5:5 | The "Law of Christ", Rom. 9:21 |
| The "preaching/contending for faith", Gal. 1:23, Jude 3 | The "Law of God", 1 Cor. 9:21 |
| "Everlasting Righteousness", Dan. 9:24; Isaiah 51:6, 8. | The "New Covenant", Heb. 7:12, 19, The "second" [will], Heb. 10:9-10] "The better hope", Heb. 7:19 |
| | The "incorruptible seed" or "word of God", and the "gospel", 1 Pet. 1:23, 25. |

DeCosta quotes Matt. 24:14 to say the gospel ended with urgency in A.D. 70. Yet, that text does not say the gospel came to an end. It says "the end" (telos) came. Matt. 24:35 teaches at the time of the end, (telos) "heaven and earth (Judaism and the temple, the Law of Moses, etc) would pass away, but My words **will never pass away**. As he is fond of quoting, "It's not rocket science folks".

"The word *end* is the Greek word *telos* which in 37 out of 42 times in which it is used in the Apostolic Writings means *aim, purpose, goal* toward which something which is moving is directed. It also means the *outcome, result, consummation, last part* of a process not obviously directed and which may or may not be terminated."¹

Yet, Mr. DeCosta, IO and company have a knack for making two diametrically opposing statements mean the exact same thing. For those who have a hard time picking up on this perhaps this chart will clarify it. He complains about my going above and beyond to explain things, but it is for this very reason, that some take clear statements such as "**shall pass away**" and "**shall not pass away**" and make them mean the same thing. There's something terribly wrong with a doctrine that makes such blatant denials of plain speech. Jesus did not stutter.

I asked in my most recent video on YouTube™, concerning Michael Bradley's argument on "telos" of 1 Peter 4:7, if the "end of all things" means "**the end**", [terminus] "what does have **no end** mean" for the kingdom? Should it not mean "no terminus"? Let's see what Mr. DeCosta has to say about the meaning of telos and whether it means the kingdom will come to an end when the Bible clearly says it will not.

Do words have any meaning? Does "**shall surely die**", mean as the serpent said, "**shall NOT surely die**"? That's what started the problem from the beginning, changing precisely what God said to make it mean something he didn't say. DeCosta, Bradley & company, are repeating the same in their "**all shall pass away in A.D. 70**" reversing God's "**shall not pass away**" for His word (the gospel) and the kingdom.

¹ Ya'acov Natan (Lawrence) Ben Alas, What Was The Apostle Paul's View of the Torah-Law? https://www.hoshanarabbah.org/pdfs/paul_vw.pdf

| Some Things Would End | Some Things Would “ <u>Not</u> ” End |
|--|---|
| Heaven and Earth, Matt. 24:35 | My Word, Matt. 24:35 |
| The Law (Corruptible), 1 Cor. 15:56; Heb. 7:12, 18 | The “ incorruptible ” seed, 1 Pet. 1:23 |
| The Grass (Jew in the flesh, Old Heaven and Earth), Isa 40:6, 1 Pet.1:24 | The Word of God, Gospel, abides forever 1 Pet. 1:25 |
| The World (Jewish Cosmos) 1 Jn. 2:17a | Those Who Do The Will of God, 1 Jn. 17b |
| Does The Bible Say Everything Would Pass Away? | |

Mr. DeCosta says sin was not imputed when there was no law, but when the commandment came, sin revived and I died. True. Now let’s analyze his teaching about this and what the Bible teaches about it. You will be able to see clearly the difference between what the Bible teaches and what Mr. DeCosta teaches.

In his book, page 226, he has a section titled “Adam sinned long before the fall”. If you followed his most recent videos in an attempted response to my initial reply addressing his “bunker” video), he stumbled and bumbled all the way to the end. He has a knack for saying one thing then taking it all back before he concludes as I demonstrated on his point of the “seed” of Israel being covenant, then his switching back to the bloodline. He repeatedly does this, and I will prove it.

What you heard in about 30 minutes of that video was his “agreement” with Bell that Adam sinned according to law in the garden. I will produce his quotes below. He agrees and stated that the sin in the garden **was not** the law of Moses. Then he must of necessity agree that **a curse** fell upon Adam (he died from sin) BEFORE the law of Moses was given. He agrees with that statement as I set it forth in my first reply. If that is the case, then the law, the sin, the death/curse of the garden on Adam was not the Moses’ Law. If LOM was not given until 430 later at Sinai, then how could Adam possibly be under *that* curse?

Here is my quote from page 4 of Response #1.

“Adam disobeyed, ate of the TKGE, and died that very day. Did he sin? Yes. Did he die? Yes. Did he fall under the CURSE? Yes! Was that the LAW OF MOSES? No. Was the CURSE the CURSE of the Law of Moses? Only if you’re IO, it is. The correct answer is no.

If the Law is not the LAW of Moses, how can the CURSE of Adam be the curse of the LAW of Moses? If the CURSE is of the Law of Moses, how can the CURSE under which Adam fell NOT BE the CURSE of the Law of Moses? How does one die from the CURSE of the LAW without the LAW that brings about the CURSE?

Now this proves that through Adam, all men fell under the CURSE of sin through the

breaking of the COMMANDMENT by Adam, but they did not fall under the LAW OF MOSES, which later [and] became the STRENGTH OF SIN, making SIN more EXCEEDINGLY SINFUL. Further that is how “death, the CURSE, reigned from ADAM to MOSES. Moses’ covenant which came AFTER the promise of Abraham, simply made SIN, more EXCEEDINGLY sinful, making it ABOUND, and thereby magnifying what happened in the garden.”²

Mr. DeCosta claimed I did not understand that Adam fell under sin in breaking the law God gave him in the garden approximately 2500 years before the Law was given to Israel in Sinai. That is a bald-faced lie as one can see from above or by reading the entire section. I wrote at least two to three pages interpreting and expounding on that point. When you read DeCosta on pages 3-4 of his transcribed response, he claimed I didn’t understand it. Now Mr. DeCosta objected or at least claimed to do so as though he were refuting me, then he agreed with the argument. Why he claimed I couldn’t understand what I spent two pages explaining and proving was a smoke screen. He also says he has never stated that Adam was under the Law of Moses, but under law through which he sinned.

The Law on the Heart

Mr. DeCosta adamantly claims that Adam sinned before God gave him the law in the garden? How is that possible? If sin is the transgression of the law, then if Adam sinned, he sinned against God’s law. DeCosta says those sins were not imputed. In other words, they were “free sins”, or “bonus sins”—sins without guilt or consequence. They were sins without law. Well if there was no law given by God against which Adam could sin, then where did he get a law to sin? What kind of sins were they? Tell us DeCosta. Was it the law on Adam’s heart, since it was not a law God gave? See, it’s DeCosta who logically believes in a “law on the heart” in Genesis. He won’t acknowledge this, yet it is the implication of his statement. I challenge him to produce the evidence from Scripture showing us the law against which Adam sinned, or that he could sin without any law, since God had not given him a law. Where was that law? This is the consequence of his doctrine. I don’t ascribe his belief in the consequence. He may be totally blind to what he is saying which is more likely the case, but that is the logic.

Let’s examine it even further. According to Genesis, the TKGE was in the garden prior to God placing Adam in the garden, (Gen. 2:8, 9, 15). So, if the TKGE was the law, the law was already there before Adam was placed in the garden. Was Adam eating of that TKGE before God gave him the command to not eat? Is that how he transgressed with “free sin”. Is that where he got his “bonus sins” or “100% off guilt and judgment today” sale coupons? It appears that the real aim of IO is to get us into a guilt-free, non-judgmental sin-less environment of bonus sins. A.D. 70 is a 100% off sin coupon. No more sin today. No more redemption. Well how many Suzy Q’s and Hostess Twinkies would you buy with those “free sin” Food Stamps?

² William Bell, First Reply To Jason DeCosta, p. 4.

If Adam sinned before God gave him law, then Adam sinned against some law. But if there was “no law” against which to sin, then Adam did not sin before God gave him the law in the garden. If Adam sinned before God gave him the law (TKGE) and before God gave him any law, was the law already on Adam’s heart? I want to hear him make a video explaining that, very, very clearly.

Adam An Israelite?

He tries to make Adam an Israelite. He says Adam was Israel’s father. Okay, then Adam was an Israelite, if not why not? My father was a Bell; therefore I am a Bell. The “Bell” is tolling for “thee”, Mr. DeCosta. Jason is a DeCosta. What do you think his father is? If you guessed a DeCosta, you would be correct. Here’s his quote:

“Now, if God gave Adam a law, he gave that law to Israel since Adam is their father. As father of Israel Noah was also his father we know that Cain and Abel were fathers of Israel clearly from Luke eleven which says that your fathers are guilty of the blood of the prophets and that prophet line starts with Abel”³

From His Own Mouth

In the quote above, our disputant says God gave the LOA (Law of Adam) to Adam’s sons, i.e. Israel. That means Israel already was under sin, death and the curse of Adam before they received the LOM at Sinai. As we shall see below, God also gave the LOA to the nations through Noah.

Cain the Father of Israel

There is a saying that goes, “that which proves too much, proves nothing. Jason has outdone himself on this argument. He used Luke 11:48-51 to prove that Cain was the father of Israel. He said Cain was their father. In the context of Luke 11, NONE of those to whom Jesus spoke were true Israel. They were of **their father THE DEVIL!** Cain proved that he was of that wicked one because his works were evil. “Not as Cain who was **of the wicked one and murdered his brother**. And why did he murder him? Because **his works were evil** and his brother’s righteous. (1 Jn. 3:12) “If **Cain** was Israel’s father, **why is Abel mentioned in the record of true Israel found in Hebrews 11:4 and not Cain?** See what our friend’s proof-texting has done for him? It’s driven him to calling **the sons of the devil the sons of God, i.e. Israel**. But what did John, the Immerser, say to these same Israelites whom Jesus rebuked? And **do not think to say to yourselves, ‘We have Abraham as our father.’** For I say to you that God is able to raise up children to Abraham from these stones. Do you see what I mean by these guys saying just the opposite of what the Bible says? John said **don’t even think about it**. DeCosta ignores that and not only thinks about

³ Jason DeCosta, “DeCosta Responds To William Bell Debate Challenge, Transcribed notes, p. 4

it, he says *they are* since Cain was their father. He contradicts inspired revelation and publishes it in a video for the world to watch and hear.

Again, Peter spoke of **Cain**, and the same Israelites, saying: “Woe to them! For **they have gone in the way of Cain**, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah”. That’s quite a line up DeCosta. He’s sure to score some winning points with Cain, Balaam, and Korah on the IO team. Read verse 12-19, to see how Jude further described them. That’s the Israel Jason is affirming! It’s a desperation argument in an attempt to escape the force of my argument denying him Abraham in Romans 4. John and Jesus had already done so. I simply followed their lead, which does not lead in the “way of Cain”.

Jesus tells us clearly who their father was in John 8:39-44.

“They answered and said to Him, Abraham is our father.’ Jesus said to them, ‘If you were Abraham’s children, you would do the works of Abraham.
40) But now you seek to kill Me, a Man who has told you the truth which I heard from God. Abraham did not do this.
41) **You do the deeds of your father.**” ...41) **You are of your father the devil**, and the desires of your father you want to do. He was **a murderer from the beginning**, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for **he is a liar and the father of it.**”

Now, it is explicitly clear that Jesus spoke to this same company of Jews whose hearts were bent on **murder, i.e. sin**. That is the **common thread** in their **kinship to Cain**. It is not bloodline as DeCosta attempts to make it. **Murder** is not the “covenant” God made with Israel.

Hosea 6:7

Now the above is **very same identical connection** between “**Adam**” or “**men**” in Hosea 6:7. God is describing “**murderers**” just like he did above **with Cain and Israel** who were about to kill Christ. I write the entire context (4-11) so those who think DeCosta’s words drip like rain can quit walking in the mud before they slip away in a total landslide.

“4) O Ephraim, what shall I do to you? O Judah, what shall I do to you? For your faithfulness is like a morning cloud, and like the early dew it goes away. 5) Therefore I have hewn them by the prophets, I have slain them by the words of My mouth; and your judgments are like the light that goes forth. 6) For **I desire mercy and not sacrifice**, and the knowledge of God more than burnt offerings. 7) **But like men [Adam, marginal reading] they transgressed the covenant**; there **they dealt treacherously with Me**. 8) Gilead is a city of **evildoers and defiled with blood**. 9) As **bands of robbers** lie in wait for a man so the company of priests **murder** on the way to Shechem; Surely **they commit lewdness**. 10) I have seen a horrible thing in the house of Israel: There is the **harlotry of Ephraim; Israel is defiled**. 11) Also, O Judah, a harvest is appointed for you, when I return the captives of My people.”

Again, it is “clear as a bell” (pun intended) that the connection Hosea is making is that the priests **were murderers and the people were sinners**. *That is the*

connection to Adam their “first father” who was a sinner. It is **not identifying a bloodline connection** at all. In fact, the word “like Adam” (כַּאֲדָם, Hebrew) is in the plural. It is translated “**But like men**” and does not refer to Adam at all. The LXX (Septuagint) confirms this translation of the text, “According to their **multitude, they sinned against me**”. Below are a few Comments from Commentaries. Barnes chooses Adam as a first parent but in Hebrew, Adam can simply mean man in general or mankind, thus the plural rendering would be justified.

Albert Barnes comments, “But they like men, or (better as in the E. M.) like Adam, have transgressed the covenant As Adam our first parent, in Paradise...”⁴

Adam Clark’s Commentary renders it keadam, “like Adam”) have transgressed the covenant) They have sinned against light and knowledge as he did. Adam, in Paradise, transgressed the commandment, and I cast him out: Israel, in possession of the promised land, transgressed my covenant, and I cast him into captivity.”⁵ P. 636.

Burton Coffman offered this interpretation of the verse. “The appearance of the word “there” in the second clause seems to demand that “Adam” of the first clause be viewed as a place-name; and accordingly the RSV rendered it “At Adam they transgressed the covenant.” Note the three different renditions:

- (1) AV...”Like men...”
- (2) ASV...”Like Adam...”
- (3) RSV...”At Adam...”

“The meaning is very similar, no matter how the passage is read. In (1), the meaning is that Israel had broken God’s covenant, like all mankind in general. (2) IN this, the meaning is that Israel had broken God’s covenant just like Adam and Eve had broken it in Eden. (3) If this rendition is followed, the meaning is that Israel’s breaking the covenant with God was like that which had occurred at a place called Adam (usually identified with Tell ed-Damijej, one of the fords on the Jordan river). This third rendition is very attractive to most scholars because it rounds out the list of place-names appearing in this summary of Israel’s treachery. Adam, Gilead, Shechem, and the house of Israel (Bethel). In none of the places here cited, is it possible to identify, except in the most general terms, the exact nature of Israel’s transgression. As Smith put it, ‘The interpreter may have to be content with the recognition that each was related to the transgressing of the covenant’.”⁶

Pulpit Commentary offers the following: “This verse is variously rendered. (1) They like men (that is, men in general, or the rest of mankind, to whom they are in no way superior. (2) They are like men who transgress a covenant; according to this rendering אָדָם is otiose, or adds nothing, nor is indeed required (3) They like Adam have transgressed the covenant; this rendering supported by the Vulgate, Cyril, Luther, Rosenmuller, and Wunsche, is decidedly preferable and yields a suitable sense. Adam in Paradise; but Adam violated the command which prohibited his eating of the tree of knowledge, and thereby transgressed the covenant of his God. Loss of fellowship with God and expulsion from Eden were the penal consequences that immediately followed. Israel, like Adam, had been settled by God in Palestine, the glory of all lands; but, ungrateful for God’s great bounty and gracious gift, they broke the covenant of their God, the condition of which a, as in the

⁴ Albert Barnes, Commentary on Hosea, Vol. p. 68

⁵ Adam Clarke, Commentary, Hosea p. 825

⁶ James Burton Coffman, Commentary on the Minor Prophets, Volume 2, pp. 17-118.

case of the Adamic covenant, was obedience. Thus the comparison [projects the shadow of a coming even when Israel would lose the land of promise.⁷

Jesus quotes and applies this text to the wicked self-righteous Pharisees. Notice the phrase I have bolded from verse 6, preceding verse seven. *“I will have mercy and not sacrifice”*. Jesus quotes this very text and applies it to the Pharisees who were resisting him and condemning both Him and His disciples for eating grains on the Sabbath, Matt. 12:7. These were the very sons of Cain, their murderous father. When Jesus said **if** the Jews were Abraham’s children they would **do the “deeds”** of Abraham. Jesus demonstrated *how to qualify* one as a Father and son. Sons obey Fathers. The Jews did not do the works of Abraham, for they sought and did murder which Abraham did not. Therefore, they were not the sons of Abraham, but were sons of Cain and all murderers. **Their deeds** identified their father. DeCosta has misused and abused the verse for his proof-texting of Scripture. It destroys his case. He built that entire response on a house of sand. The wind, storm and rains have beat against that house and it fell, and great was the fall of it!

Deuteronomy 32:8

A similar text is found in Deuteronomy 32:8. It speaks of the same terminal crooked and perverse generation to which Jesus spoke.

“When the Most High divided the their inheritance to the nations, when He separated the sons of Adam, He set the boundaries of the peoples according to the number of the children of Israel.”

Note how **“sons of Adam”** is again used in the plural. The time of separation for the **“sons of Adam”** is found in Genesis 11:8. Note that text described **all the nations**. It parallels Acts 17:26. “And He has made from one blood⁸ **every nation** of men to dwell on all the face of the earth, and has determined their appointed times and the boundaries of their dwellings. In other words, the text says **all men everywhere had one common origin**. The Athenians were not Israelites and certainly **all men** were not. Keil & Delitsch comment:

“The book of Genesis simply teaches, that after the confusion of tongues at the building of the tower of Babel, God scattered men over the entire surface of the earth (chap. xi. 9), and that the nations were divided, i.e. separate nations were formed from the families of the sons of Noah (Gen. 10:32); that is to say, the nations were formed in the divinely-appointed way of generation and multiplication, and so spread over the earth. And the Scriptures say nothing about a division of the countries among the different nations at one [particular time]; they simply show, that, like the formation of the nations from families and tribes, the possession of the lands by the nations so formed was to be traced to God, --was the work of divine providence and government, --whereby God so determined the boundaries of the

⁷ Joseph Henry Spence, Pulpit Commentary on Hosea, Vol. 13, p. 169

⁸ Blood is omitted so the text reads, from “one”. In other words, it is saying that Adam is the common ancestor of all men. See Adam Clarke, Commentary on Deuteronomy, p 825.

nations (“the nations”) are neither the tribes of Israel, nor simply the nations round about Canaan, but the nations generally), that Israel might receive as its inheritance a land proportioned to its numbers assigned to Him. Israel was Jehovah’s portion and the inheritance assigned to Him. כֶּבֶל, a cord, or measure, then a piece of land measured off; hence it is figuratively applied to the nation.—Vers. 10 sq. He had manifested His fatherly care and love to Israel as His own property.⁹ Pp. 469-470.

We have shown that the expression, “sons of Adam” refers to the nations or to any group of sinners. Therefore we must label DeCosta’s “Adam is Israel’s father” argument, R.T.S., i.e. *Return To Sender* **postage not paid**. Further, to call Cain’s murder of Abel, the murder of an Israelite prophet is a Pinocchio stretch. Jesus simply said the Jews of his day were “sons” of those who murdered “the” prophets. The Scriptures defined what “sons” are. They are those who do what their fathers do, not those who have their fathers blood. No “son of God” has God’s or Christ’s blood. Neither has any for they are Spirit, (John 4:24). They are sons of God because they do what their Father does, i.e. righteousness. “In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor is he who does not love his brother.” (1 Jn. 3:10)

Prophets Outside of Israel

God had prophets outside of Israel. He revealed himself to men outside of Israel. In Numbers 22-24 Balaam went to God to get permission to curse Balaam. Permission denied! God told him Israel was blessed. At the second request of Balak, Balaam responded: “Though Balak were to give me his house full of silver and gold, I could not go beyond the word of the LORD my God to do less or more.” (v.18).

After a third attempt, God grants Balaam permission under conditions that he only speaks what God tells him. God also manifested his anger for Balaam’s insistence upon going and resisted Him by appearing to the donkey, and making her speak. When Balaam finally saw the Angel of the Lord, he bowed his head and fell flat on his face in worship. Balaam is charged with “perverse ways before the Lord.” He confessed, “I have sinned, for I did not know You stood in the way against me.” The sin is against God and against a “law of God”. It is disobedience. Balaam certainly was not under the Law of Moses, but he was under the Law of God and he was a Prophet of God.

In the prophecy of Balaam, the very one which God gave him for Balak, in the very last line, God tells him to say, “...Let me die the death of the righteous, and let my end be like his!” (23:7-10) Why would God teach Balaam and Balak to choose the “death of the righteous” and to be like Jacob?

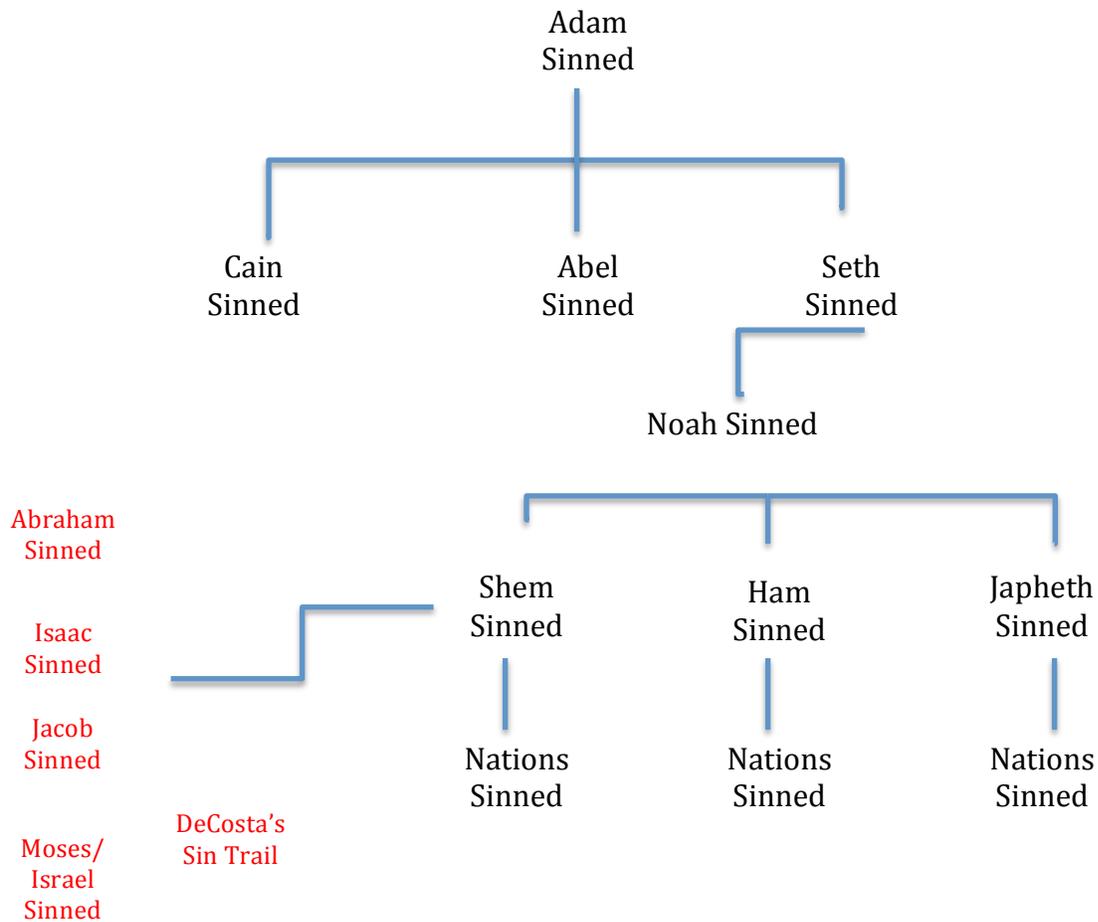
Following this we have the entire 24th chapter of Numbers as the prophecy of Balaam blessing Israel. He even prophesies of the coming of Christ and the last days,

⁹ C.F. Keil and F. Delitzsch, Volume I, The Pentateuch, pp. 469-70.

Num. 24:17-19. He prophesied against Amalek, the Kenites (descendants of Cain), Assyria and Rome (Kittim).

Jethro, Moses' father-in-law was the priest of Midian. He also offered burnt offerings and other sacrifices to God. They ate bread together in the Presence of God. Deut. 18:12. We have identified prophets, priests and sinners outside of Israel. Let's make this case even further.

DeCosta says Adam was the father of Israel and the curse of Adam only fell upon Israel. He says law began to be developed with sacrifices offered by Cain and Abel, then through Noah and eventually to Abraham. But there's a problem, as we express in the **"Houdini Escaped"** chart.



Sin could not be contained within DeCosta's Israel only box indicated in the red type above. Sin through Adam was a Pandora's box and once opened, spread to all men because all sinned. It could not be contained to one family line. I challenge the young man to show us where **sin ended** for the descendants of Noah, or for **his sons, or**

the nations who descended from them. When did they get redeemed from the curse of Adam? The Law and the Prophets show that sin passed upon all men, not just upon the Israel. There has been no free coupon for sin for anyone, period. God is Law, and all sin is against God. The nations were not brought under the Law and thus, their sins did not “abound” as did Israel who had the commandments. They also had advantages by having God’s revelation and a special covenant relationship, (Rom. 3:1-2) Here some examples of sins:

- Lamech killed a man, Gen. 4:23
- The world of the ungodly sinned, were judged and perished, Gn. 6:5, 11 ;2 Pet. 2:5; 3:5
- Ham sinned, Gen. 6:22
- Pharaoh sinned, Gen. 12:16-20
- Sodom & Gomorrah sinned with a very grave sin, Gen. 18:20; Gen. 19:7, 13; 2 Pet. 2:6-9
- The king of Gerar of the Philistines sinned, then rebuked Abraham and Sarah for lying, Gen. 20
- Pharaoh of the Exodus confessed that he had sinned against Moses’ God and against Moses, and asks for forgiveness. Ex. 10:16-17.

Note that Pharaoh’s confession also indicates that there are sins against one’s brother. (Matt. 5:21-23; 18:15, 21-22; Rom. 14:13; 1 Cor. 8:12)

What is apparent in these examples is that the sacrifices and righteousness of God had been passed down through Noah and his sons. However, because they weren’t given the written oracles as Israel, men moved further and further away from the truth. This needs no defense.

Oral transmission fails over time. It has been proven that 10 people cannot tell the same story the same without changing or omitting details and by the time it reaches the tenth person, it has little to no resemblance to the original at all. As we saw with Balaam and Jethro, men were yet following God, offering sacrifices and prophesying outside of Israel. Egypt’s gradual decline after the new king arose in the time of Joseph was nothing like it was 250 years prior. America is also a good example of a nation in decline in righteousness. The same was true of Babylon, Rome, Assyria, Israel, etc. The wicked shall be turned into Sheol, and all the nations who forget God. Ps. 9:17.

Imputed Sin Romans 5:13

IO’s definition and exegesis of Romans 5:13 is skewed. “For until the law sin was in the world but sin is not imputed when there is no law.” DeCosta interprets this text to mean Adam sins were not imputed to him prior to God giving him the law. He has created this imaginary “**free sin zone**” for Adam. That is not what the verse is saying at all. First, the time completed is not pre-law Genesis. Rather, it is pre-law of

Moses. Paul had just stated how sin entered the world and passed upon all men. In verse 14 he identified the time from for non-imputed sin, i.e. from Adam to Moses, not to a time *before* Adam.

Sin entered *representatively* through Adam, and not therefore through their own personal sins. As Levi, unborn *representatively* paid tithes through Abraham, (Hebrews 7:9-10) Adam's posterity *sinned through him*, since all humanity were in his loins, (1 Cor. 15:22). Therefore all die by his act, but *only when they sin*. Unlike the Law, the penalty of physical death was not imputed to him or to his posterior. Not until the Law of Moses came, did men begin to die physically for their sins, the only exception being cold-blooded murder, (Gen. 9:6). Nor does it mean or imply that the death penalty was imposed for all sins under Moses' law, but that physical death as direct punishment for sin became incorporated into that Law system. Thus, sin was not imputed to Adam's descendants. They did not suffer from the guilt, shame of Adam's sin, but for their own personal sins. God did not excuse personal sin, while not imputing (imposing the stiffer penalties of the law of Moses for every transgression, Heb. 2:2) for Adam's sin. There was no "sin-free zone" before the law of Moses, No one wakes up feeling guilty for what Adam did, yet men die spiritually when they sin because of the death introduced into the world when Adam sinned.¹⁰

Dunn says Paul spoke of the Adamic community at large and when referring to those "under the law" versus those without law, he speaks of Jews and Gentiles, 1 Cor. 9:20-21.¹¹



"Unfortunately, there's another elephant in the room."

¹⁰ See also A Commentary on New Testament Epistles, Romans, by David Lipscomb, edited by J.W. Shepherd, pp. 102-3.

¹¹ James D. G. Dunn, The Theology of the Apostle Paul, p 133

If Adam is the father of Israel and not of all mankind who sinned, then only Israel sinned in Adam. If Israel alone sinned in Adam, then death passed only upon Israel. No one outside Israel sinned against God or his neighbor? That's ludicrous. What about today? Do men sin against one another? Do we not have laws and institutions both in society for such sinners? It is right and just to judge these "social sinners"? Should they be allowed to shoot schoolteachers, church members and innocent children, peddle drugs, and engage in the same grave sins recorded in the Bible with immunity? If so, is it right and just for God not to judge and hold them accountable and thus be less righteous and just than men? When did God change?

DeCosta's doctrine of sin

"Transgressions brought "the death" and condemnation. You can't transgress without a law. Doesn't work. Adam was sinning against God before the Law came sure, but he was not guilty without a Law to transgress." GOI, p. 229. Did you notice that? Adam was sinning against God *before* the Law came..." But notice his second statement.

"You can't transgress without a law. Doesn't work."

If one cannot transgress without a law, then how can one sin without a law? Sin is transgression of law. Doesn't work! Unless you're DeCosta! It works for him.

In the first place, the statement is false to the core. Secondly, it reveals another important truth. If Adam was sinning against God before the Law (TKGE) or the commandment not to eat was given in the garden, then **God is Law!** Sin is the **transgression against law**, and therefore sin is the **transgression against God!** Now let's break it down so everyone can see this confusing doctrine.

You can't transgress without a law.
Adam transgressed.
Therefore, Adam transgressed through law.

On this next one, I'm going to give him the benefit of the doubt and say he means before the "law of Moses came". First let's take it from the top, Maestro.

Adam was sinning against God before the "Commandment" in the garden came.
Sin is the transgression of Law.
Therefore, Adam was transgressing "law" (sinning against God) before the "Commandment" (You shall not eat) came. This proves DeCosta's doctrine is false.

But, as I said, let's give him the benefit of the doubt and say he means the Law of Moses. Adam was sinning against God before the Law [of Moses] came.
Sin is the transgression of Law. Therefore, Adam was transgressing "law" [sinning against God, in the garden] before the Law of Moses came.

If Adam was sinning against God, and if one cannot sin where there is no law, then God is Law. That is an undeniable, undisputable absolute truth. No one can refute the truth that God is Law. God's Law is an extension of Himself. Again:

Adam sinned against God.

Sin is the transgression of the Law

Therefore, sin is the transgression against God who is the Law.

This is why the Bible often states, "**you have sinned against me**" or you have **sinned against God**. (Gen. 39:9, Exodus 10:16; Joshua 7:20; Judges 10:10; 2 Sam. 11; Psa. 51:11. Thus, *antinomianism* is *anti God*. **God is Law. The removal of all law is the removal of God**. This is the aim and purpose of IO. It is the logical conclusion of their doctrine.

Natural Revelation

Apart from revelation, natural or revealed, we have no concept of God. For God to exist within our mind, there must be revelation. This he has abundantly applied both in nature, and in written revelation.

For God to be Omni-Present, i.e. to be God, in our minds, there must be *omnipresent revelation*, revealed *eternal truths* that demonstrate and prove the existence of God, to the man of faith and for faith. God clearly revealed and daily reveals himself in nature for *all eternity*. This cannot be denied. Every day we awake to see the sun, and every night we seen the moon and stars, God is testifying of his Presence. A reasonable and logical individual can come to no other conclusion, and thus is **without excuse**. (Rom. 1:19-21; Ps. 19:1-4; Heb. 3:4; 11:3)

Since the creation is part of God's revelation to the world that God is, then for God's revelation of Himself to cease in the world, the creation must be destroyed. It must come to an end. That, is the first half of the fallacy that God's revelation has ceased. While the creation is the *natural revelation* of *God's Presence* in the world, the gospel is the *written revelation* of *God's Righteousness* in the world. It is necessary in knowing God that we not only know that He is, but that He is a righteous God, for "where there is no revelation, [knowledge of God's righteousness] the people cast off restraint"—they sin freely without consciousness of guilt or consequence—"but happy is he who keeps the law".

Written Revelation

"For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed [made known] from faith to faith; as it is written, "The just shall live by faith." (Rom. 1:16-17)

Here, we not only have the fact that God has revealed His righteousness through

revelation, i.e. the Scriptures, but we also have the purpose for His revealed righteousness. Its primary functional purpose is to produce faith for salvation, which is God's ultimate love for man, (Rom. 5:8) God's righteousness is not the righteousness of the LOM, (Rom. 3:21; Gal. 3:21; Phil. 3:9). Rather, it is the law of the Lord Jesus Christ. For the Law was given through Moses, but grace and truth came through Jesus Christ, (John 1:17) "For Christ is the end (telos) of the Law for righteousness to everyone who believes." (Rom. 10:4; Phil. 3:9). God's righteousness is the transference of His righteous character to man through the gospel. It is the means by which man becomes a partaker of the Divine nature, having escaped the corruption that is in the world through lust. (2 Pet. 1:2-3) In no other manner is this possible. There is no "righteous ether" falling out of the sky that makes a man righteous today apart from God's revealed righteousness in Jesus Christ. "I am the Way, the Truth and the Life, no man comes to the Father except through me." (John 14:6). And they shall be all taught of God. Everyone who has heard and learned of the Father, comes to Me." (John 6:45)

It is a fact that man can know much more about God through Divine revelation than through what is revealed of Him in nature. It must therefore logically follow that in giving man Divine revelation of His righteousness, God desires a more intimate relationship and knowledge of Himself with man. To withdraw or nullify that righteousness as IO proposes for A.D. 70, demands that God withdraws, and reneges on His desire for man to both know Him more fully and to have an intimate relationship with Him. If not, why not?

This knowing of God's righteousness through the gospel is a far greater knowing of Him than the veiled revelation given to Moses in the Law. Under that dispensation, God was known partially, and revealed partially over time. The best viewpoint of Old Covenant Israel was through a mirror, dimly and darkly. They were unable to see God "face to face" i.e. to truly experience and therefore know his full righteousness. The revealing of righteousness would result in man knowing God as He is known and seeing God "face to face" in the fullness of His Presence (1 Cor. 13:12; Rev. 22:4).

Revelation, Relationship and Function

The goal of revelation is relationship. When I first saw my wife, I wanted to get to know her and in order to do that, I had to reveal myself to her. I had to find a way to communicate my name, express my interest and reveal things about myself that would endear me to her to create her interest in me. That revelation led to what will soon be 46 years of love, marriage, children and grandchildren. A salesperson reveals himself to a client to create and build a relationship with the purpose of securing a sale or other business goal. The purpose of revelation between individuals or parties is some type of relationship directed toward some specific end or function.

In like manner, God revealed himself to show His Divine character, which is perfect holiness, goodness, truth, justice and moral uprightness) to have an intimate relationship with man.

“God is also infinite in purity. If men are to be like God, they must be like God in spiritual and/or moral purity. For God to be just is to *recognize and enforce* this necessity. Since God is holy (perfectly good and just), he can fail to demand purity and to punish sin only by failing to be holy. And, to fail to be holy is to fail to be God.

Jason DeCosta is a walking, talking scripture squawking self-contradiction. He rages about Preston and Bell’s “dishonesty” that he claims he hates. So I ask, based on what grounds does such a value or principle of honesty exist? Is he defending and self-pontificating his own moral standards to be imposed on the rest of us? Is that a “law on his heart”? He surely gets fired up and passionate about laws that no longer exist. Without meaning to be harsh, he sounds like a basket case, like a fruit-loop without a bowl of milk, he has no idea of where his doctrine is leading him.

Jason’s doctrine desperately needs for there to be sin without law, or worse no sin and no law. It’s impossible. This is why his doctrine forces him to have Adam sinning against God in the garden without law. Thus, in DeCosta’s redemptive paradigm, i.e. all fulfilled in A.D. 70, the world returns to an imaginary pre-Adamic state of sinning without law, guilt or condemnation. God gave out free sin Food Stamp coupons in A.D. 70 without an expiration date. That is the true heaven DeCosta wants to live in. He wants to be “a sinning and a grinning” without the “skinning” God would give him for so doing. I’m not speaking about his moral character. I do not know him personally, and do not seek to demean him in any way. I’m speaking of the logical consequences of his teaching.

Since he has invested heavily into no law, no sin, and thus no imputation of guilt for sin, he cannot have a world where Divine law holds him personally responsible for his actions. Reader, please understand. This is not personal with DeCosta. I am not attacking the “man” but his “plan” to circumvent the right ways of God, whether intentional or unintentional. His philosophy is anti-God. If God is law, just, holy and good, then God cannot tolerate that which is contrary to his own character. To do so is to cease to be God. We cannot have a world where “Divine law” does not exist. Remember, God is Law. The absence of Law is the absence of God. As soon as we see God against the backdrop of creation, we see him in the foreground giving Adam law. The Law God gave to Adam was a law revealing the generous, and abundant provisions God made for man. Only one tree among all the trees was forbidden.

Did God Change in A.D. 70?

According to Malachi 3:6 Heb. 6:18 13:8 and Jas. 1:17, God has not, (the past) does not (the present) and cannot (the future) change. To change to something less than God always was means He ceased to be God. To become something more than what God always is, implies he never was God. Any doctrine that tampers with who God

“AM,” is not of God. IO tampers with the nature of God by implying God no longer holds man to a standard of righteousness enforceable by his own self-contained purity, goodness, justice and holiness. We are not told to be holy because God would judge Israel in A.D. 70, but because God is holy. “But as He who called you is holy, you also be holy in all your conduct, because it is written, ‘Be holy, for I am holy.’” (1 Pet. 1:15-16) God says be holy because He is God.

A perfectly good and loving God intends only what is good for man. Is it good for a man to leave a child without direction, education, or guidance to grow up like a wild weed in the field without purpose or connection to the Creator? How much less so for God to leave man without direction in this world? After declaring that without God, man is as a dumb wandering sheep, one of whom it is not even in him to direct his own steps, (Jer. 10:23), should he be left to himself? Would a parent who loved a child so abandon him to such treachery? Would a God who loves even those who do not know their left hand from their right, so abandon his own offspring?

No, even a bad parent would prescribe the basic of laws, principles and guidelines for his child. How much more a loving God to give us a revelation for our continual guidance? To say that man is under obligation to do what God’s law imposed upon him is also to say that God must demand that performance and must impose penalty when that demand is not met. To impose the proper penalty is the proper reaction of God’s righteousness and justice (legislative and retributive holiness). No attribute of God can cancel out (or annul) another. His perfect integrity demands that he cannot lie; he cannot deny himself. His perfect holiness requires that he cannot view sin in a complacent fashion. His perfect justice requires that he cannot forgive the sinner without an atoning sacrifice. According to plain Bible teaching this atonement is found in Jesus Christ, the Son of God. (1 Jn. 2:1; 1 Tim. 2:5; Heb. 9:10-11, 14)¹²

The Scope and Nature of Jesus’ Atoning Sacrifice

DeCosta and IO argues that redemption was only for those who were under the LOM and its curse. I believe this is an erroneous position. Jesus’ sacrifice for sins was forever. His priesthood is forever. He died for all men, 1 Cor. 15:22.

Christ’s Priesthood is Forever, Without End and Without Change

Christ is a priest after the order of Melchizedek. “You are a priest forever according to the order of Melchizedek, (Psalm 110:4). In all there are seven references to the text in Hebrews. (Heb. 5:6, 10, 7:17, 21) The Scriptures also teach that the priesthood of Christ is “unchangeable”, (Heb. 7:24, 28). Christ, unlike Levitical priests who died, has a non-transferable priesthood. It was designed for permanency.

¹² Thomas B. Warren, Ph. D. Have Atheists Proved There is No God?, p. 23-25.

Christ would be a priest upon his throne, i.e. in His kingdom, Zech. 6:12-13. His throne has no end, (Isa. 9:7; Lk. 1:33). Therefore, his priesthood has no end. What would be the point of comparing Christ's priesthood with men, if His priesthood lasted no longer than theirs, i.e. about 40 years? Further, if His priesthood ended in A.D. 70, then he was not a priest of things to come, but of what had already come and was about to end. "But Christ came as High Priest of the good things [about to] come with the greater and more perfect tabernacle not made with hands, that is, not of this creation". The creation here is the Old Covenant creation. Jesus' priesthood does not belong to that creation. Mellonton, μελλοντων] a present participle indicates they were at that time the coming good things already in progress.

Christ's Atoning Sacrifice

Christ came to take away the first covenant. With that, DeCosta and I are in agreement. Something most certainly ended in A.D. 70. However, the Lord also came to "**establish**" the second will. "Then He said, 'Behold, I have come to do Your will, O God.' He takes [literally is taking] away the first **that He may establish the second**. By that will we have been sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10:9-10)

Once again, we have the same comparison between continually offering of sacrifices by the Levitical priests because they could never take away sins, and the one time offering for sins forever by Christ's sacrifice.

"And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this man, after He has offered one sacrifice for sins forever, sat down at the right hand of God." (Heb. 10:11-12) There is never a need to offer another atoning sacrifice. Jesus has done this once for all time.

The Most Holy Place and the Greater and More Perfect Tabernacle

Hebrews exhorted the brethren to enter into the Most Holy Place, i.e. into the Presence behind the Veil, Heb. (6:19-20, 10:19-21). This is the new priestly temple. However, we must not be thinking some kind of structure that is an image of a building. According to Revelation 21:22, the temple is **God and Christ!** This is precisely the temple Jesus spoke to the Samaritan woman about when he said the time was coming when they would neither worship God "in Jerusalem" nor in Mt. Gerizim. The New Temple and the New Place is in God and Christ. To end the "greater and more perfect tabernacle is to end God and Christ.

DeCosta's Argument on the Names of the 12 Tribes On the Walls

It is inconsistent, to claim as IO does that all ended in A.D. 70. The logical conclusion of that is that God and Christ ended in A.D. 70. They also claim that the kingdom was taken out of the world, and thus all are now in heaven, inaccessible to man. For

them, the doors of the church are closed. Then, if so, access to God and Christ are closed and they must (or at least should to be consistent) cease to speak of a relationship with Israel's God. If the names of the twelve tribes are written on the walls of the Temple City, then it means the names of the twelve tribes are **written on God and the Lamb**. Therefore, DeCosta's cry out in pain for God to save him or Bradley's desire for love from Israel's God is vanity. You cannot have for yourself, what you deny for everyone else. It's pure madness, doctrinally speaking.

Note: God would **write "His" name on the temple**. "He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. **I will write on him the name of My God** and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. **And I will write on him My new name.**" (Rev. 3:12) If the writing of the names of the twelve tribes of Israel on the city means that a relationship with Israel is no longer possible, then the writing of the name of God on the city means a relationship with God is no longer possible. This is another classic example of what bad logic does for a faulty doctrinal view. It self-destructs.

The prophecy of writing the name of God is a fulfillment of Isaiah 65:15. It is when God slays (kills) the Old Covenant people. "You shall leave your name as a curse to My chosen; For the Lord GOD will slay you, and call His servants by another name; so that he who blesses himself in the earth shall bless himself in the God of truth; and he who swears in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hidden from My eyes." (Isa. 65:15-16). Note, Israel would bless themselves **in the "earth" i.e. land**, and in the God of truth. They would **swear in the "earth"** and by the God of truth. So goes the one, so goes the other. Where would this new name be manifested? It would be manifested in the creation of the new heavens and earth, (65:17f).

Some things end; some things begin and last forever

| Coming To An End (De-Established) | Coming Into Being (Becoming Established) |
|--|---|
| Levitical Priesthood | Christ's Priesthood after Melchizedek, |
| Animal Sacrifices | Sacrifice of Christ |
| Old Creation | New Creation (More Perfect Tabernacle) |
| Old Covenant/Law | New Covenant/Law of Christ, Matt. 24:35; 1 Pet. 1:23-25 |
| Kingdom of Israel, Matt. 21:33-43 | Kingdom of God and Christ, Eph. 5:5; |
| Earthly Temple, Matt. 24:3; Heb. 9:1-6; 12:25-27 | Heavenly Temple (God and Christ), Rev. 21:22 |
| <i>This list is not exhaustive but it shows both the "end of all things Moses" and the beginning of all things Christ, i.e. all things made new.</i> | |

The above chart represents an impasse between DeCosta and myself, between IO, and Full Preterism. In his view, everything on the right, must shift to the left. Everything on the right must end. According to Scripture, only the things on the left end. Those on the right, are eternal.

The Question of Urgency

DeCosta cites Matthew 24:14, "And this gospel of the kingdom must be preached in all the inhabited earth as a witness to all the nations, then shall the end come." He asks, why the urgency? He also cites 1 Cor. 7:29, the time is short, and asks why for those scattered among the nations would God warn and exhort to urgency? To him this proves that all things as we stated above, end. For him, the presence of urgency in the first century can only refer to the first century context. This is not complicated.

Israel's urgency was based on three main facts. The first does not exist for us any longer. It was the coming wrath spoken of in the Law. See Deut. 18:15-19; 32:1f, Hab. 1:5. Paul alluded to this wrath of God spoken of in the prophets. "Beware therefore, lest what has been spoken in the prophets come upon you: "Behold, you despisers, Marvel and perish! For I work a work in your days, a work which you will by no means believe, though one were to declare it to you".

The impending Roman invasion, who would come as the executioner sword of God required urgency and early warnings to escape. (Romans 13:1-5) Those who planted their faith firmly in Christ mustered the resolved, alone with persecutions to leave the city. Those outside the city would also need a strong resolve not to enter the city during the siege. It is well known that Jews came from every nation to observe the Passover and Festivals. See Acts 2:5f. Ironically, Jerusalem was attacked on Passover when most of its citizens and travelers believed they were safe inside the gates. This explains why the message needed to go to Corinth and other towns and provinces throughout the empire with all urgency. The apostles had a lot a territory to cover and they didn't ride first class on modern jumbo jets at 500+ mph speeds in comfortable leather seats. Jews were scattered around the known world.

The second reason is because before the transition of the covenants could take place and the gospel would become the instrument of God's judgment, the entire world had to hear the gospel, (Rom. 2:16). The transition period was for 40 years, i.e. the time of the second exodus. The goal of the second exodus was to bring the whole world to the knowledge of Christ and to entrance into his everlasting kingdom, not to end it what has no end, Lk. 1:33. Therefore, there was an urgency to proclaim the message, because the law could not end before the world heard the gospel. In other words, 'this gospel must be preached, and then the end of Moses' age would come. Zechariah looked forward to a day when there would be one king and one name over all the earth, Zech. 14:9. Christ could not reign where his revelation had not gone. "They shall not hurt nor destroy in all My holy mountain, For the earth shall be

full of the knowledge of the Lord as the waters cover the sea.” God’s holy mountain is the kingdom that has no end. It is therefore in the everlasting kingdom where the knowledge of the glory of the Lord is spread to all the nations world without end, Num. 14:21; Psa. 72:19; Hab. 2:14; Isaiah 11:9; Dan. 12:4; Eph. 2:7; 3:21.

Finally, “life is short” and “uncertain”. It is not given to anyone that they will see the sun rise tomorrow. “Boast not yourself of tomorrow for you do not know what a day may bring forth. (Prov. 27:1) Come now, you who say, “Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit; whereas you do not know what will happen tomorrow. For what is your life? It is even a vapor that appears from a little time and then vanishes away.” (Jas. 4:13-14) James says life is short and uncertain.

Since I began writing this response, my grandson called to ask me to pray for him and the family of his best friend. They lived together in the dorm, studied, and worked together in college. He was 22 years old. His car was stolen, and he was shot to death by the car-thief. We’d all like to think we know that we have plenty of time. I am grateful for my years and have had numerous occasions where my life could have been snuffed out by accidents and other events. In 2007 I was in what could have been a fatal head-on collision. I have lived 11 years since that time, and my service to God has significantly increased. I yet suffer from injury of broken bones in my foot and a broken shoulder. I suffered financially and lost a profitable business due to a lengthy recovery. But I’m here by the grace of God. Many others, former classmates, friends and relatives are gone. Life is short. There is therefore, always the constant urgency for one to “get right with God”.

Our fragile humanity, even if we live to be centenarians, is yet but a short time. So, God has a natural urgency built-in to our very being. Jesus said, if one dies in his sins, where he is, he cannot come, (John 8:21, 24). What a tragedy it would be to know of all the fulfilled and realized blessings available, then die without them. The urgency of the Roman invasion is gone forever. But the urgency of a short life remains until we die. The tragedy of Jerusalem’s destruction involved both conditions of urgency. Some would not only lose their lives, but suffer the awful catastrophe. Hence, the closer it drew near, the more applicable Jesus statements in Rev. 22:11. That covers another of DeCosta’s objections.

Why I Said DeCosta Makes the Law of Genesis The Law of Moses

Why I Say DeCosta Places Adam under the Law. He is confused on the “commandment” of Romans 7. He reasons that when Paul says, “I was alive once without the law, but when **the commandment** came, sin revived and I died” is a reference to Genesis 2-3.

His proof was that it means “**one commandment**”. The word “commandment” in the context is a figure of speech called a synecdoche. It means a part stands for the whole. Just as “law” stands for all 613 commandments, statutes, and judgments of Moses’ law, so does the word “the commandment”.

We have a direct parallel in speaking of the gospel of Christ. Paul urged Timothy: “that you keep **the commandment** without spot, blameless until our Lord Jesus Christ’s appearing.” The phrase, “την εντολην” ten entolen, is the same construction in Greek as Romans 7:8-13. When Paul tells Timothy to keep the commandment, he meant everything embodied in the gospel of Christ, not one single command. In other words, he did not mean for Timothy to love God with all his heart, but not love his neighbor as himself. Finally, the use of “the commandment” as a synecdoche is also used in Hebrews. For on the one hand there is an annulling of **the former commandment** because of its weakness and unprofitableness”. Verse 18 clearly refers to the Law.

Secondly, follow the context of Romans 7 and tell us when the phrase “**the commandment**” changes from the LOM to the garden in Romans 5:14-7:1-6. DeCosta will not be consistent. Paul began the chapter with the “Law of Moses” He is working from the introduction of Moses’ law introduced at the end of chapter 5. DeCosta wants to skip chapter 5:19-20, and go to Rom. 5:12. But, that is wrong. Paul said death reigned from Adam **to Moses**. Moses is the Law given at Sinai. The “commandment” in Romans 7:7 is the same law introduced from Romans 5:20.

Now since DeCosta admits Adam was not under the Law of Moses, he should understand why Paul is not placing Israel under the Law that Adam transgressed. His point is that death, i.e. the same death passed upon all men (Israel) even though they did not sin like or at the time that Adam did. What does that mean? It means they did not break the law of the garden (LOA) that said “thou shalt not eat”. They were already sinners under the death that passed from Adam because they sinned. In addition to the DOA (death of Adam) they received the LOM that strengthened that death grip by placing them under Moses’ law. This also brought a curse or strengthened the curse of death received from Adam. Hence “the death of Adam” reigned from Adam to Moses, only it became stronger. It’s like receiving a stiffer sentence for committing murder because of the hate crimes or other infractions associated with it. One person may get life with parole in 20 years. The other received 20 consecutive life sentences without parole. It’s the same death but a different Law coupled with a boatload of commandments and which therefore brings a stiffer penalty. Adam is not Moses, and Moses Is Not Adam. All under Moses were “in Adam” i.e. under death, but not all who were under Adam were under Moses. Why can’t he see this? It’s because he wants to make Adam and Cain the father’s of Israel. The Law given at Sinai, made sin more exceedingly sinful by adding more laws, and thus more opportunities to transgress. The Law of Moses made the Sin of Adam abound.

The last verses of chapter 5

Moreover the Law [of Moses] entered that the offense [of Adam] might abound, but where the sin [of Adam] abounded (through the Law of Moses) the grace [of Christ] did much more abound so that as “abounding sin” reigned in death, even so might grace reign in righteousness through our Lord Jesus Christ. Now, having established that it is sin and Moses’ law that caused it to abound, chapter six is introduced.

What shall we say then, shall we continue in the “abounding sin” i.e. sin of Adam coupled with the Law of Moses” that grace may abound? God forbid, how shall we who died to “abounding sin” live any longer therein? (I use “abounding sin” because that is the last subject Paul discussed in chapter 5 leading into chapter 6)

What is the remedy for abounding sin under Moses? It was baptism into Christ’s death and resurrection, into His (newness of life), (Rom. 6:3-4).

To make the story short, note verse 14. For sin (abounding sin) shall not have dominion over you for you are not under the Law [of Moses] but under grace. That is a forward-looking statement, i.e. the already but not yet. It was a real future. “Sin shall not, versus sin “does not” as a present reality at that time. The Law of Moses did not originate sin or Law. That occurred in the garden. The LOM added to it, making it stronger.

Introduction and Continuation of Moses’ Law in Chapter 7

Now that we have established the context of the Law with which Paul is dealing, note the introduction in chapter 7. Brethren, for I speak to those who know the Law. What law, the law of Adam or the Law of Moses? Clearly it is the Law of Moses. While in principle Paul’s statement is true of all Law, he is focused on a law they were under at that time, because he speaks of freedom from that law enabling them to “marry another” husband, i.e. to come under the “law of grace”.

So also my brethren, you were made dead to the Law [of Moses] by the body of Christ...” For when we were in the flesh, the motions of sin which were through the law [of sin] wrought in our members to bring forth fruit unto death, but now we were cleared from the law... v,6

What shall we say then? Is the law [of Moses] sin? For I had not been conscience of the law except for the law, which said, you shall not “lust”. But sin taking occasion by **the commandment**, (“ten entolen”) worked out in me every lust; for apart from the law, sin was dead. That is another way of expressing that comparatively speaking “sin did not exist” apart from the law of Moses. To the Hebraic mind, there was no sin greater than law-breaking, i.e. breaking Torah.

Removal of the Law

The removal of the Law of Moses does not remove the promise, nor does it remove all law. The promise given to Abraham is Law; the Bible clearly says so. “For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. The “law of the Spirit of life in Christ” is the promise given to Abraham. This law (the promise) could not be annulled. Neither the giving of the LOM, nor the removal of the LOM ended it. “That the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith. Brethren, I speak in the manner of men: Though it is only a man’s covenant, yet if it is confirmed, no one annuls or adds to

it” (Gal 3:14-15) It can neither be annulled nor added to. The promise belongs to those things that could **never pass away**.

Fulfillment of the promise does not mean “**to destroy, but to enjoy**”. Hope (the promise) deferred makes the heart sick; [destroys] but when the desire comes [promise fulfilled] it is a tree of life [to be enjoyed]. (Prov. 13:12) When God fulfilled the first exodus to the last generation of those in bondage he did not shut down the enjoyment of that promise by Israel’s descendants. As in the type, it’s true in the antitype. When God fulfilled the second exodus to the last generation in spiritual bondage He did not shut down the enjoyment of the promise by Israel’s descendants. We are not speaking of their bloodline. Remember, those who do the will of God are the sons of God. Did God save **all Israel** out of Egypt in the first Exodus, (Heb. 3:16)? Yes. Was that the end of the program? No. It was the end of delivering those who were in Egypt. It did not end bondage for all other nations. It was a “making all things new” for the ancient nation, i.e. a new life, in the new land. Only those born into Israel’s covenant, and the strangers who joined themselves to them enjoyed the fulfillment of the Exodus i.e. the fruit of the land. In like manner God saved all Israel in the second exodus from the terminal generation. It was not the end of God’s program but a new beginning. Christ made all things new. Old things passed away; all became new in the heavenly land, the New Jerusalem. All those who join themselves to the “other nation”, i.e. the new nation by being born into it through Christ enjoy its fruit.

| Coming To An End (De-Established) | Coming Into Being (Becoming Established) |
|--|---|
| Levitical Priesthood | Christ’s Priesthood after Melchizedek, |
| Animal Sacrifices | Sacrifice of Christ |
| Old Creation | New Creation (More Perfect Tabernacle) |
| Old Covenant/Law | New Covenant/Law of Christ, Matt. 24:35; 1 Pet. 1:23-25 |
| Kingdom of Israel, Matt. 21:33-43 | Kingdom of God and Christ, Eph. 5:5; |
| Earthly Temple, Matt. 24:3; Heb. 9:1-6; 12:25-27 | Heavenly Temple (God and Christ), Rev. 21:22 |
| The Law | The Promise |
| <i>This list is not exhaustive but it shows both the “end of all things Moses” and the beginning of “all things Christ”, i.e. all things made new.</i> | |

Law originates in the nature of God, i.e. from His own personal righteous, holy character. Since God does not change, can never withdraw his requirement for holiness, i.e. “You be holy, for I am holy”, does not change. Hence the gospel of Christ continues the expression of God’s holiness through the Law of faith, also called the law of liberty. Through it sin is defeated. Power is given over Adam and Moses. How does this work?

If the death of Adam continues and is strengthened by the LOM, i.e. the giving of the

Law, then the removal of the Law, which was a “greater death condition” by experience than the DOA, the latter is automatically removed in removing the greater, for it contained the latter. God did not need a separate program to speak about removing the death of Adam. The removal of death and the law which strengthen death was also the removal of the death of Adam, through Christ.

Sin and the Transgression of Law

DeCosta writes: Sin is the transgression of the Law. Therefore, Adam was not guilty without a law to transgress. (This is confusion). Adam was guilty of transgressing the law without a law to transgress. Sin is the transgression of the law. Adam was sinning without a law to transgress. If sin is the transgression of the law, how can one transgress a law that does not exist? If Adam sinned, he transgressed a law.

Passover Attempt on Ephesians 4

DeCosta’s attempt of a Passover on Ephesians 4 is very revealing. He uses what is known in hermeneutics as *illegitimate totality transfer*. In Biblical interpretation, this refers to the illegitimate transfer of a word’s total possible meaning, with all its variations and nuances, and forcing them all into a particular context. “ So let’s take a look at what he did with Ephesians 4 and ask yourself if that was an exegesis of the text.

“Well that’s funny because 43,000 denominations of Christians in the world seems to me like that’s perfect and mature and in unity and perfected and full-grown, doesn’t it, yeah that really makes a lot of sense. Good one there Mr. Bell. See time stamp 15:24.”

Is this what he calls refuting the argument? First, on the unity of the faith, he argues against the “already but not yet”. Paul clearly said to the Ephesians saying, “endeavoring or being diligent **to KEEP the UNITY** of the Spirit in the bond of peace. The unity of the Spirit is the binding, bringing together and gathering of Jew and Gentile into “one” body by the cross. Paul established this in Eph. 2:11-16. It is the “oneness” of the body of Christ. See also Ephesians 2:19-22 where they were being built together for a habitation of God through the Spirit. Now the Spirit is a first century last days eschatological Spirit. Then Paul lays out the seven unities, **ONE BODY**, one Spirit, one Hope, one Lord, **ONE FAITH**, one baptism, one God and Father of all who is above and in you all, Eph. 4:4-6.

DeCosta’s glossing over the text with useless commentary avoids the word “**keep**” and the “**unity of the Spirit.**” His comment indicates either unawareness or lack of knowledge of these concepts. Paul would not urge the Ephesians **to “keep**” what they didn’t already have. Now let him make his 43,000 denominations mockery against the unity of the Spirit that *Paul affirmed* in the text. He runs to 2018, to speak about 43,000 Christian denominations that didn’t exist, nor were the subject of Paul’s “**unity of the Spirit**” which is salvation of the Jew and Gentile in **ONE BODY**. It is the very context of Romans 11:26-27 and he scoffed at it!

Next, he seeks to dismiss the “**all Israel**” in that text because it destroys Israel only doctrine. It shows that the unity of the faith, i.e. all “Jew and Gentile” coming into the body (which Christ saved, Eph. 5:26) has a **resulting function** following the “consummation” of that unification in the Spirit. All IO people listen up. Here is *DeCosta’s last stand*.

| Till We All Come In | |
|---|---|
| Romans 11:25 | Ephesians 4:13 |
| Blindness In Part Happened To Israel Until The Fullness of the Gentiles has come in | Till WE ALL come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; |
| And so ALL Israel will be saved, as it is written: The Deliverer will come out of Zion, and He will turn away ungodliness from Jacob; for this is My covenant with them, when I take away their sins | That we [ALL] should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting |

“Till we all come to the “unity of the faith” is the equivalent of the “all Israel shall be saved” of Romans 11:26. The “**we all**” here is “Jew and Gentile” in the **one body** of Christ, per chapter 2. Will he deny that the “**we all**” of Ephesians 2-3, and thus 4:13 is the same “**all Israel**” of Romans 11:26? Mr. DeCosta, take your i-Phone, open your YouTube video channel, and say loudly and clearly, that the “**all Israel**” of Romans 11:26 **is not** the “**we all**” of Ephesians 4:13. Isn’t that your doctrine? Isn’t that what you’ve argued for Ephesians 2? Let’s see how much courage and conviction the man has in his own doctrine.

Till we all come into the unity the faith and of the knowledge of the Son of God, to **a perfect man**, to the measure of the stature of **the fullness of Christ**. By the way, even though Paul said this, he was battling beasts, false teachers and wolves at Ephesus who would not spare the flock, Acts 20:29-30, 1 Cor. 15:53; Rev. 2:2; Eph. 6:12-17. His doctrine stops short and goes no further. You see, he’s made a proof-text out of Romans 11:26-27, blinding himself to the rest of the truth. He’s wearing a pair of “blue blockers” to shield the light of the Sun of Righteousness from burning his eyeballs out with the truth, while attempting to blow smoke up our noses.

But does Paul stop after the achieving of the “**unity of the faith**” which equates with the “**unity of the Spirit**” that they were told **to keep**. All the IO fan club says yes! Paul says no. Let’s keep reading what Mr. DeCosta did a complete Passover and sleight of hand trick on. Verse 14:

“That we should no longer be children tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but speaking the truth in love, may grow up in all things into Him who is the head—Christ—from which the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.”

Note again, it is the childhood state that ceased. It progressively developed into the adulthood state that remains and continues. People don't naturally die on their legal adult birthday. Nor are they raptured. That is the logic of IO on Romans 11, which is parallel to Ephesians 4:13-14. Now the purpose of the full growth of the body is good works. "For we are His workmanship, created in Christ Jesus **for good works**, which God prepared beforehand that **we should walk in them.** (Eph. 2:10) "Should walk is subj. mood, and speaks of the good works to be performed to "walk in" in the new creation. Remember Isaiah 65:15, they would bless the Lord in the "earth" when the new name was given.

LL Cool Jay's "I Need Love"

Does DeCosta need love? Does Michael Bradley need love? Do they want it? Well the only way they can get it is through the full-grown body of Christ. Take it or leave it and they've chosen to leave it. Yet they want it, and want it so desperately, they're willing to inconsistently sacrifice their IO everything-ended-in-A.D. 70 to claim it.

See the quote from Michael Bradley's closing speech in his discussion from the Miano debate.

"Does Israel Only mean that God does not love us? That we have no hope? No."

Where does he get the love of Israel from after A.D. 70? IO, as do Hebrew Israelites teach that God's love for the world, per John 3:16, was only for Israel. Where does he get hope from after A.D. 70? Paul said there was but one hope, the hope of Israel, (Acts 28:20; Eph. 4:4). The IO group says it all came to an end. He's making up his own revelation as he goes to create a relationship with God? Watch closely, another quote from Bradley.

This is classic:

"The Bible says "God is love" (1 Jn. 4:8).

Is this the same Bible DeCosta said in his first bunker video that God hasn't spoken to anyone for 2000 years and wants us to dig and scrape around in ancient Hebrew and Greek texts to figure it out? Is Michael Bradley digging around in ancient Hebrew and Greek texts trying to satisfy his LL Cool Jay's "I need love" longings? Or is he hearing voices in his head that the rest of us cannot hear?

He continues:

"We see in Deut. 10:17-19 that God cares for the fatherless, widows, and even loves strangers to Israel."

God loved Israel only before A.D. 70 per Michael Beiras, but per Bradley he can love every one after AD. 70—after every jot and tittle of the law has been abolished, per

DeCosta. Love is a covenant blessing. No covenant. No love. For God so loved Israel, right guys?

Ladies and Gentlemen: you have to see what Bradley has just done. He quoted directly from **someone else's mail**, i.e. **the law that has been abolished** to prove God's still loves people today. He claims he is consistent. However, even though that is a significant blunder, note what the text in Deuteronomy 10:17 says. "For the LORD your God [Israel's God] is **God of gods and LORD of lords**, the great God, mighty and awesome, who shows no partiality nor takes a bribe." God is the God of gods and LORD of lords. That's why the next verse says "He administers justice for the fatherless and the widow, and loves the stranger, giving him food and clothing. Therefore love the stranger, for you were strangers in the land of Egypt.

Now why would God hypocritically tell Israel to love the stranger if He Himself did not do so? Egypt saved Israel from famine, twice, one in the time of Abraham and another in the time of Joseph. Egypt was their friendly hosts until a new wicked king arose corrupting the government and righteousness in that nation. Psalms 9:17, says the wicked shall be turned into hell and all the nations who forget God." The opposite of that statement is the righteous shall not be turned into hell and all the nations who do not forget God. God told Israel to be "perfect" as He was perfect. (Matt. 5:43-48) He did not teach them to be a bunch of narrow-minded bigots. Remember the question the lawyer asked Jesus"? Who is my neighbor? Remember also Jesus' response when he was asked about his "bloodline mother and brothers"?

"...Who is My mother and who are my brothers?' And He stretched out His hand toward His disciples and said, 'Here are My mother and My brothers! For whoever **does the will of My Father** in heaven is My brother and sister and mother.'" (Matt. 12:46-50)

Bradley continues:

"We can see God's compassion for people outside the kingdom demonstrated in the story of Jesus' healing of the Canaanite woman's daughter in Matt. 15."

Are these not the crumbs which they said only the dogs ate? Are they now begging from some crumbs from the table? Isn't this the same context IO uses to claim Jesus was only sent to the lost sheep of the house of Israel? They, like the rich man in Hades refused to give Lazarus any crumbs during the law or the gospel, but now they want some post law and post gospel crumbs! Sounds like a new cereal doesn't it.

"We see God's love for people outside the kingdom demonstrated in the story of the rich young ruler..." And Jesus, looking at him, loved him..." (Mark 10:21). These stories are as powerful and can be as meaningful to us today as they were in the first century."

DeCosta, do you see that? Your fully endorsed foot stomper just stomped all over your doctrine. If they don't mean we can have the eternal life offered to the rich young ruler, then they don't mean we can have the love. God is love. God is also

eternal life. To have God (who is love) is to have eternal life, (1 Jn. 5;20). They want the love, but like the rich young ruler, they're not willing to go sell all they have. Well, we did, both Preston and me, and several others. So, talk about that. I sold all I had for this gospel I preach before Preston did. I was there when he sold all he had. You have no clue what you're talking about when you speak about us doing what we do for money.

Now here's more from Mr. Bradley that is just absolutely mind-boggling.

"Personally, I believe God can answer prayer, do miraculous healings, deliver people from bondage and change lives as much today as He did for those in Israel's redemptive narrative."

What is this new gospel Bradley teaches? Christ taught miracles ceased in A.D. 70. Zechariah said, any man claiming such, his mother and father would drive a sword through his heart.

"It shall come to pass that if anyone still prophesies, then his father and mother who begot him will say to him. 'You shall not live, because you have spoken lies in the name of the LORD.' And his father and mother who begot him shall thrust him through when he prophesies. And it shall be in that day that every prophet will be ashamed of his vision when he prophesies; they will not wear a robe of course hair to deceive. But he will say, 'I am no prophet, I am a farmer; for a man taught me to keep cattle from my youth". Zechariah 13:1-5

Ladies and Gentlemen: take note. This text is Ephesians 4:13-14. It is the time of the end when men can no longer deceive with false miraculous or prophetic claims. Every enlightened Preterist knows that such prophetic claims of futurists are pipe dreams. Remember, Jason DeCosta is desperately trying to get the church off the earth in A.D. 70 to fulfill his rapture theories. Yet, we've got the righteous checking the false prophets who "claim" they can perform miracles, and receive revelations from God. That is what Mr. Bradley is claiming post A.D. 70! Jesus said the gifts, i.e., prophecy, miraculous knowledge (revelation) tongue-speaking, gifts of healing, etc, would cease in A.D. 70. These guys want everything that ceased in 70AD to continue.

But, wait, there's more! Yes, we're going to Ginsu knife this IO doctrine into nice filets. In the same context and at the same time Zechariah said:

"In that day a fountain shall be opened for the house of David and for inhabitants of Jerusalem, for sin and for uncleanness"!

When? "In that day"! That is the same day of the Lord when miracles ceased, when vision and prophecy was sealed per the 70 weeks, when God has "put away sin", when the Lord comes on the clouds and the all the tribes of the land mourn, (12:8-14). Why is the Lord "opening" the fountain instead of closing it?

If all Israel are all in, then who's left to come in after that? Whoever they are, they are not the saved. The saved were all in. The saved are not in sin and are not

unclean. On the one hand, these guys say the Gentiles were the “unclean”. But the text says the fountain is **open** for the house of David and for the inhabitants of Jerusalem **for sin and for uncleanness**. DeCosta said God would have no dealings with the “unclean” Gentiles. I guess the Gentiles are now of the house of David and Jerusalem, i.e. Judahites! Uncleanness refers to either Jew or Gentiles, depending on the context. Here it simply means sinners.

Back to the point, the fountain of the “water of life” for sin and for uncleanness is **OPENED “in that day”**. DeCosta and Bradley need and want everything closed, air tight, except for a peep hole for them to squeeze through for prayer, miracles, love and anything else they need except for salvation and the continuation of what came to perfection in Christ! They even claim they can drink of Israel’s water after the tap has been shut off, sealed, closed down, and carried off to heaven, but no one else can. If they get any water from God, it is living water that brings eternal life. He has no other unless they settle for a cold cup of H2O for their salvation.

Here’s our final quote from Mr. Bradley’s closing two paragraphs.

“Today, we have the opportunity to love God and each other independent of a redemptive narrative that didn’t have us in mind. We have the opportunity to be consistent in our application of audience relevance and go wherever the evidence leads us, even if that means a paradigm change is on the horizon.”

So, Mr. Bradley wants to love God independent of a redemptive narrative, independent of Divine revelation. How is it even possible? The God we know today is a God who redeemed—a God who fulfilled the redemption hope. If you know any other God, you don’t know Him. You claim he didn’t have you in mind, well why do you have Him in mind? You claim he never knew you. When did He introduce Himself? Then he says, be consistent in our application of audience relevance and go where the evidence leads. Have you ever heard such absurdity in reasoning? We have no redemptive narrative. That means we have no revealed will of God to produce faith, because faith comes by hearing and hearing by the word of God, (Rom. 10:17). Then he says we should go where the evidence leads. I assure you, that’s not God’s evidence. Where is he getting it from, the Farmers Almanac? Is he reading the Zodiac signs or is it like DeCosta who has all this piled in his head after seven years? Audience relevance per IO means “Do Not Pass A.D. 70” with anything! Period.

Finally, I want to comment briefly on the “escape hatch” doctrine of IO, namely the Rapture. They need to get rid of the bodies, i.e. the church on earth. Some are now admitting the kingdom didn’t cease, but it’s to be removed from the earth, “delivered up” so it’s not accessible. Someone might just wander in off the street through those eternally open gates.

Heaven Comes Down To Earth

In the fulfillment of all things, we are shown that the New Heaven and New Earth, with its holy city **came down** out of heaven to be with man.

“And I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, “Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God.” (Rev. 21:2, 3)

Now if the holy city comes down, out of heaven to be with man who is on earth, and if God Himself will be with them in the tabernacle, then God comes down out of heaven also. This is clearly the result of the great white throne judgment and coming of the Lord. It is the Parousia. The Rapture goes up, (in smoke) while the Lord and the holy city come down. Here again is another one of these IO doctrines that teach exactly the opposite of what the Bible teaches.

Jesus promised to prepare a place in the Father’s house (the heavenly Jerusalem and temple) that where God is, the saints would be also, Jn. 14:1-3. In the same chapter, we read the following:

“Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him and We will come to him and make our home with him.”

This is Revelation 21:2-3. It is the Father and the Son coming to make their home with man. If this is the case, how can 1 Thessalonians 4:13-18, teach a Rapture of men off the earth? It doesn’t.

To Meet The Lord

In 1 Thessalonians 4, the Scriptures speak of meeting the Lord in the air. This idea of meeting the Lord is not the Rapture. It was a well-known practice of meeting dignitaries who come to a city to escort them on the final leg of their destination. The comments from F.F. Bruce confirm this along with the study of the word “meet” (apanteseis).

“εις απαντασιν του κυριου, “to meet the Lord.” When a dignitary paid an official visit (παρουσια) to a city in Hellenistic times, the action of the leading citizens in going out to meet him and escort him back on the final stage of his journey was called the απαντησεις. So Cicero, describing Julius Caesar’s progress through Italy in 49 B.C. says, “Just imagine what απαντησεις he is receiving from the towns, what honors are paid to him! (Ad Att. 8.16.2), and five years later he says much the same about Caesar’s adopted son Octavian: “The municipalities are showing the boy remarkable favor....Wonderful απαντησεις and encouragement!” (Ad Att. 16.11.6) Cf. Matt. 25:6, where the bridal party is summoned to go out and meet the bridegroom (εις απαντησιν αυτου), so as to escort him with a torchlight procession to the banquet hall, and Acts 28:15, where Christians from Rome walk south along the Appian Way to meet Paul and his company (εις απαντησιν ημων) and escort them on the remainder of their journey to Rome.”¹³

¹³ F.F. Bruce, Word Biblical Commentary 1 & 2 Thessalonians, Vol. 45, pp. 102-3.

These analogies (especially in association with the term παρουσία) suggest the possibility that the Lord is pictured here as escorted on the remainder of this journey to earth by his people—both those newly raised from the dead and those who have remained alive.”

Now while Bruce says the context doesn't demand it, every example in the historical sources and the Bible cited, demonstrated that the “leading citizens”, bridal party or “brethren from Rome”, met their “dignitaries” to escort him to his final destination. None went back to the dignitaries' point of origin. We follow this very practice today. When a President comes to a city, leading citizens of the city go to the airport to meet him. They don't board Air force One and head back to the airport. Rather, they get in limousines and escort him to his final destination in the city so that he may accomplish the purpose of his visit. When that is completed they do not return with him. In the case of the Lord, he never leaves the saints, as the text says, “so shall we ever be with the Lord.”

This interpretation is in complete harmony with Rev. 21:2-3, and John 14:23. Further, the air is not to be taken literally. Even if we were to grant the text spoke of the literal air and clouds, both the air and clouds are in the earth's atmosphere. That would mean the saints still did not go to literal heaven in a Rapture but are eternally hovering above us in the clouds, dodging planes I guess. Satan is called the “prince of the power of the air” and the saints once walked according to Satan in the air, (Eph. 2:2-3). The word is used figuratively for a domain. Jesus' entered Satan's domain, i.e. the air, kicked him out of his domain (heavenly place) and sent him sprawling to earth, i.e. in defeat. He cleared the “air” so that the saints now reign in the domain once usurped by Satan. See also Rev. 12:8-12.

Going Away To Return

Further proof that Jesus would go away and return is found in the parable of the nobleman. “Therefore He said: ‘A certain nobleman went into a far country to receive for himself a kingdom and to return.’ But his citizens hated him, and sent a delegation after him, saying, ‘We will not have this man to reign over us.’ And so it was that when he returned, having received the kingdom...” (Luke 19:12-15) Note, the text doesn't say he “**gave up**” the kingdom, it says he returned, **having received the kingdom**. This does not fit the concept of rapture, nor of taking the kingdom off the earth to heaven.

Harpadzo:

The word harpadzo (erroneously called Rapture) means to “seize, take away suddenly by force. It is the same idea Paul used in 1 Cor. 15:51, for in the twinkling of an eye”. It's not a literal snatching away”. Not one instance is given of snatching away someone from the earth. That is Zionist bred Dispensational doctrine. Philip was “seized by the Spirit” from Gaza to Azotus. We are not told how he got there. He did not leave the earth. The reason the Eunuch saw him no more is because the

eunuch headed on to his journey in another direction, not because he disappeared in the clouds.

Even in 2 Thessalonians 2:1-8, after Paul had written the first epistle, the saints, confused on the timing of the Parousia, did not expect a Rapture from the earth. They thought the Lord had already come while they were yet on earth, with feet flat on the ground. Paul never corrected them to say when that happens you will be in the clouds of heaven. No. He said they got their timing wrong—nothing more, nothing less.

This demonstrates the first century church not only expected to yet be the church after Christ came, but also that it was neither a physical coming nor a Rapture of saints to heaven. That's a wrap on the Rapture. It didn't happen.

Daniel 9:24

It is argued that Daniel 9:24, to finish the transgression and to make an end of sins, means that sin is now free for all. There is no more sin. It all ended in A.D. 70. The putting away of sin means the end of sin.

We have refuted this argument above in addressing the nature and character of God, but let's examine address it more specifically from the context.

First, Daniel confesses to God that Israel (the nation) had not repented, (Dan. 9:9, 11, 13-16. He speaks collectively, not individually. Note especially v. 13, that although the disaster of Babylonian destruction came upon them, they had not yet made their prayer of turning away from their sins. That means they are continuing the rebellion. Thus, their cup of iniquity was yet being filled. To "finish the transgression" means they would "fill up" that cup of iniquity, i.e. their sins within the 70 weeks. Jesus tells the wicked nation to do that very thing in Matt. 23:32. "Fill up then the measure of your fathers' guilt." They would do so by persecuting, crucifying and murdering those whom Jesus would send to him.

Paul said the Jews persecuted those in the diaspora as well as in Judea, killing the Lord Jesus, their own prophets and persecuted the apostles in an attempt to shut down the preaching of the gospel being contrary to all men. Thus, the always "fill up" the measure of their sins and bring the wrath of God upon them to the uttermost. This is Daniel 9:24. In Revelation 17, the harlot (Jerusalem) has a golden cup in her hand full of her abominations and the filthiness of her fornication. She wore a blasphemous name on her had. She was drunk with the blood of the saints and the martyrs of Christ. The cup was full. She was to be made desolate (divorced) and burned with fire for her harlotry.

Putting Away Sin

The putting away of sin refers to the redemption in Christ. At the time of the judgment of the harlot, a fountain would be opened in Jerusalem for sin and for uncleanness, Zechariah 13:1. This is the completion of the atonement by Christ, so that all sinners may come to Him and his perfect sacrifice forever to receive mercy, grace and forgiveness. It cannot be the “end of all sin” because God’s character must remain consistent, and man’s free will always implies and results in choices that violate God’s holy, just and perfect character. Thus while the law has passed and the transgressions against those laws embodied in that system no longer exist, personal sin does not cease. We have shown before that death passes upon all men when they sin. Hence Christ’s salvation passes upon all men when they obey righteousness. God and Christ are law by their very nature, which is expressed in the once for all time revelation of God.

Those who reject God’s message have no forgiveness, neither in this age [Moses] nor in the age to come [Christ]. (Matthew 12:32) This implies sin in the age to come other wise, there would be no need for forgiveness. If sin was possible in Moses age, it is possible in the age to come.

In Summary, we have demonstrated that

- The charge I am producing more words via written text than DeCosta is producing in video is false. Even with the extra pages her, it is less than all four of his videos.
- That I did not argue for a law on the heart for Adam or Moses
- The exhortation toward urgency involved imminent destruction, transition the new covenant and natural life.
- “Telos” is a goal not a termination point for all things.
- Adam did not sin without law before the fall.
- Neither Adam as a sinner, nor Cain were fathers of True Israel, but of sinners and murderers.
- “Like Adam” of Hosea 6:7 refers to all mankind as sinners or a place and was used to demonstrate the priests were murderers, the same as Deut. 32:8.
- DeCosta’s use of Hosea 6:7 is proof-texting, as a pre-text out of context.
- Noah was the father of three sons who fathered the nations all of whom fell under condemnation of death from Adam because all sinned.
- I O’s doctrine that Israel alone were sinners is false.
- DeCosta contradicts himself by saying Adam could not sin without law in the garden but he sinned without law in the garden before God said, “do not eat”.
- God is Law
- God reveals himself through nature (which will never be destroyed) and through his written word that abides forever and will never be destroyed.
- The purpose of revelation is to know God is perfect, righteous, holy and just, have an intimate relationship with him.
- That a perfect, righteous, holy and just God cannot overlook sin and must call it into account.

- God's character is constant and never changes, thus he can never accept sin without repentance and forgiveness through Christ.
- Jesus kingdom is forever, has no end and was never "given up" (abdicated) but he co-reigns with the Father forever on the throne.
- God had prophets and priests outside the law and men sinned outside of Israel, which implied an oral tradition of righteousness passed down through Noah and his sons.
- The time of non-imputed sin was pre-Moses, not pre-Adam, nor pre-law in either case, nor did it mean those who sinned needed no redemption.
- Christ's priesthood on his throne never ends as his kingdom also has no end and that his sacrifice is for all time without end.
- That Christ was a priest of good things about to come, and not good things about to end.
- Writing the name of the twelve tribes on the wall of the city did not close access to the city any more than writing the name of God on the city closed access to God and Christ, who are the new temple.
- Israel would bless the God of Israel in the land, i.e. on earth after all were fulfilled.
- DeCosta's interpretation of Romans 7:7f when followed in context from Romans 5:20f, implies the law of Moses not Genesis.
- IO's need for love and relationship with God contradicts their end-all in A.D. 70 doctrine.
- In that day (A.D. 70) a fountain for sin and for uncleanness was opened, not closed, Zech.13:1)
- Miracles ceased in A.D. 70 and do not continue today.
- To meet the Lord refers to completing a journey in progress to its destination not returning to the delegates point of origin. Thus, 1 Thess. 4:13-18 teaches just the opposite of a rapture to heaven.
- Harpadzo does not mean caught away from the earth.
- The literal "air" and literal "clouds" are in the earth's atmosphere, not in heaven. These are figurative or apocalyptic terms represent domain and the presence of God.