

Set Apart for the Lord (Exodus 30)

Expository Lessons from the Book of Exodus

I. Review from Previous Lessons on the Tabernacle

- a. We have been studying the tabernacle for the past few lessons.
- b. **Hebrews 8-10** explains the significance of the tabernacle and its ministry. The tabernacle is a type or model of things in the heavenly realm. Its details are all very purposeful, reflecting things regarding heaven, the church, and the saving sacrifice of Jesus.
- c. We learned from **Hebrews**, as discussed in prior lessons:
 - i. The High Priest foreshadowed Christ, our High Priest.
 - ii. The Most Holy Place, which had the ark of the covenant in it (covered by the “mercy seat”), foreshadowed heaven.
 - iii. The priests who ministered in the Holy Place represent Christians. In **Hebrews, 1 Peter** and some of the writings of Paul, we Christians are referred to as *members of a priesthood* who are offering spiritual sacrifices.
 1. Therefore the Holy Place, which had the three articles in it (lampstand, table of showbread and golden altar of incense) represents the church and our ministry.

II. Further Instructions on the Construction of the Tabernacle (Exodus 30:1-21)

- a. We already covered two of the items discussed in **Exodus chapter 30** in prior lessons in this series. For that reason, we will not be covering them again now. Those two previously-discussed items are:
 - i. *Altar of incense (Exodus 30:1-10)*, also known as the *golden altar*, which was across from the veil separating the Holy of Holies from the Holy Place.
 - ii. *Bronze laver (Exodus 30:17-21)* that was located in the courtyard near the entrance to the tabernacle, where the priests would wash.
- b. Therefore we will begin by looking at the temple tax. (Read **Exodus 30:11-16.**)
 - i. In the OSB, which I just read from, which is based on the LXX, the amount paid is referred to as a “*half-drachma*”. In most modern

translations, which are based on the Hebrew (Masoretic) text, the amount of money to be paid per person is described as “a *half-shekel*, according to the sanctuary shekel”. A shekel is a unit of weight, in this case applying to a silver coin or to an equivalent amount of silver by weight.

1. In the LXX Greek text it actually says, “*half of a didrachma*”. Since a didrachma is a double-drachma, this is equivalent to paying one drachma per person.
 - a. It is peculiar that the Orthodox Study Bible (OSB) translation of the LXX, which I generally read from in this series, has an odd way of translating this term as “drachma” rather than leaving it as “didrachma”.
 - b. For those who prefer to use the LXX for their Old Testament, I encourage you to compare the OSB to other translations of the LXX, such as Brenton’s, which more closely follow the Greek on this particular passage.
 - c. Compare also with a related discussion in **Exodus 39:2-5**, in the LXX.
- ii. A temple-shekel was equivalent to a little less than half a (troy) ounce of silver by modern measurement. Therefore a half-shekel might be roughly equivalent to an old US silver quarter-dollar (before 1964, these were 90% silver). At a current silver price of about \$26/ounce, a silver half-shekel might be worth about \$5-6 in US currency today.
- iii. Every man (male) over the age of 20 was required to pay *exactly the same amount*, regardless of whether the person was rich or poor.
 1. Note that *every soul has the same value* in the eyes of God. The ransom cost for one person is the same price as the ransom for any other person (no matter how rich or poor they are!).
 2. This is described in the text as “a ransom for your soul...to make atonement for your souls”. The Greek word used as “*ransom*” here in the LXX:
 - a. We first saw this word in **Exodus 21:28-30**. The sense is that someone deserves to be punished, but this ransom payment will redeem (deliver) the person from the punishment they otherwise would see.
 - i. Read **Exodus 21:20-30**.

- ii. The man who bears responsibility for what his violent animal did (since the owner knew his bull habitually gored other people) would deserve the death penalty when his bull gored another person to death. However, apparently the family of the victim could set a price for him to pay, by which he could *ransom* himself from the death penalty he otherwise would deserve and receive.
 - iii. This example helps me to grasp the normal meaning of the word that is translated “ransom” in the LXX and in the New Testament.
 - b. It is the same Greek word (ransom) used by Jesus in **Matthew 20**:
 - i. “...whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave—just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” (**Matthew 20:26–28**, NKJV)
- iv. The Lord said they needed to do this so that there would be no plague when they numbered their men.
 1. **Question:** What did *that* refer to?
 2. **Answer:** This was something that the Lord directed them to do in the Wilderness, while they were still encamped at Mt. Sinai. (Read **Numbers 1:1-4** and **1:17-20**.) It appears to be like a military census of all the men of fighting age.
 3. Note that King David got into big trouble many years later by taking an *unauthorized* census of Israel, in **1 Chronicles 21**.
- v. Apparently, this head-tax became an annual thing going forward for the financial support to maintain the temple. Consider **Nehemiah 10:32** regarding restoring the *annual temple tax*.
- vi. Payment of this annual tax became an issue in the ministry of Jesus.
 1. Read **Matthew 17:24-27**.
 2. The word rendered “temple tax” in the NKJV is actually “didrachma”, the same term we saw in the LXX. The NASB translates “temple tax” literally, as “the two-drachma tax”.
 3. The coin found in the mouth of the fish is sufficient to pay the tax for two men (for both Jesus and Peter).

4. The point Jesus is making: while he is exempt from this tax (as a Son, not required to pay a tax to His Father), he made arrangements to pay it anyway. He paid for himself as well as for Peter.
5. Perhaps another reason why it was inappropriate for Jesus to pay this tax personally can be found in the **Exodus 30** account, when the tax was first established. Since the tax was intended for *ransom* and *atonement for sins* (and Jesus committed no sin and therefore did not require atonement for Himself), perhaps that is another reason why He felt exempt from the requirement to pay this particular tax.

III. Holy Oil and Incense (Exodus 30:22-38)

- a. Read **Exodus 30:22-38**.
- b. Here we find instructions for making the *holy anointing oil* for consecrating the priests and the *holy incense* that would be burned on the golden altar.
 - i. The anointing oil: fragrant oil, costly, specific ingredients and amounts; made according to the art of a perfumer.
 - ii. The incense: similar instructions for the sacred incense to be burned in the tabernacle.
- c. **Question:** Why does the Lord require such a *severe punishment* (being cut off from the people) for personal use?
 - i. People are forbidden from using the same compounding formula or recipe for making this for their own use.
 - ii. Punishment: cut off from the community; cast out!
 - iii. Imagine a priest coming home to his wife, who likes the smell of the perfumed oil or the incense that has permeated his clothes.
 1. **Question:** What if his wife asks him if he can make similar pleasant-smelling oil to use at home, or similar incense to make the home smell better?
 2. **The Priest's Answer to His Wife:** No way! Perish the thought! If we did that, I would be cut off from our people.
- d. Two important lessons for us in this account, both related to the word *holy*:
 - i. **First Question:** *What does it mean to be holy?*
 1. **Answer:** To be set apart, for God.

- ii. **Second Question:** What are the consequences of treating something that is holy *in a profane (= common, ordinary) way*.
 - 1. **Answer:** Our destruction, being cut off from God and His people.
 - iii. *So, the anointing oil and sacred incense were set apart for God alone; no one else could use it for other purposes.*
 - iv. This provides us with a clear illustration to help us understand the meaning of the concept of holiness: being *set apart*, reserved for God's special purpose.
- e. Some important Bible passages on the importance of holiness
- i. Read **Exodus 19:3-6**.
 - 1. At the initial encounter with the Lord at Mount Sinai, He expresses His desire that the people of Israel will be "a holy nation", *God's own special people* among all the nations.
 - a. They would be *set apart from all the other nations*, reserved for God only.
 - b. Their holiness was derived by their keeping God's covenant and obeying His commands.
 - 2. Peter uses this imagery and language to describe the church in **1 Peter**.
 - a. "But you are a chosen generation, a royal priesthood, a *holy nation, His own special people*, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;" (**1 Peter 2:9**, NKJV)
 - ii. Read **Isaiah 35**.
 - 1. Despite the grim outlook at the time of Isaiah, there is great hope for the future. There will be joy; the (spiritual) desert will blossom, as from springs of water.
 - 2. A pure, clean "way" will be in the desert: the holy way.
 - 3. God's people will be *safe* on this highway; neither lion nor other wild animal will be found on this holy way.
 - 4. The redeemed, those dispersed, will walk in this way. They will not wander nor go astray.

5. Isn't this holy way the same "narrow way" Jesus speaks of, the difficult way that only a few will find, the only one that leads to life? (**Matthew 7:13-14**)
- iii. "Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; as obedient children, not conforming yourselves to the former lusts, as in your ignorance; 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 Peter 1:13-16**, NKJV; here quoting from a phrase that occurs throughout **Leviticus**)
 1. Note that Peter is calling Christians to live *a holy way of life*, filled with holy conduct.
 - a. He is *not* referring to holiness as something that happened to them when they became Christians (the imputed righteousness of Christ).
 - iv. Read **2 Corinthians 6:14-7:1**
 1. We can't reduce holiness to simply following a list of rules.
 2. Let us see ourselves as those called to be a holy people, *set apart for God*.
 3. For that reason, we are to cleanse ourselves from all the spiritual filth of the world, and not be yoked with unbelievers.
 - v. "Therefore strengthen the hands which hang down, and the feeble knees, and make straight paths for your feet, so that what is lame may not be dislocated, but rather be healed. *Pursue* peace with all people, and *holiness, without which no one will see the Lord*: looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled; lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright. For you know that afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it diligently with tears." (**Hebrews 12:12-17**, NKJV)
 1. The reference to strengthening the hands and weakened legs reminds me of what it says in **Isaiah 35**.
 2. We must learn from the tragic example of Esau, who gave up his birthright and inheritance for a single meal: for the short-term pleasures of the flesh.

3. John Wesley referred to **Hebrews 12:14** (where it says that without holiness no one will see the Lord) as perhaps *the most unpopular verse in the New Testament*, one that virtually *no one* wanted to preach on.
 - a. In my opinion, this verse is *just as unpopular in modern-day North America and Western Europe* as it was in Wesley's time (1703-1791) in England.
 - b. Not much has changed in the West that regard!
4. **Read from John Wesley's sermon**, originally titled *A Blow at the Root, or Christ Stabbed in the House of His Friends*. (See excerpt from this sermon in Appendix A at the end of these notes.)
5. Wesley's point in his message:
 - a. Most Christian groups want to invent some way they can get to heaven without actually living holy lives.
 - i. Catholic can rely on sacraments, prayers, pilgrimages, other outward things.
 - ii. Protestants often claim that since the holiness of Christ is imputed to them, they do not need to live holy lives themselves.
 - iii. However, recall that Peter calls us in **1 Peter 1** to be holy, *to conduct our lives in holiness*.
 1. If we want to be saved, holiness must be a *way of life* for us.
- vi. Challenges facing us Christians as we strive to live holy lives, *set apart* for God:
 1. We can't reduce holiness to a list of rules (such as: no TV, certain specified length of skirts, etc.).
 - a. The way of holiness, living lives set apart for God, goes far beyond that.
 2. We must be prepared to refute those believers who teach otherwise.
 - a. Those who teach we "don't understand the grace of God";

- b. Those who say living holy lives is not necessary, because “Jesus did it all for us”; and
- c. Those who say to us who insist that obedience to the commands of Jesus, “You people are *legalists*”.
 - i. If any of us *are legalists* (in the sense Jesus is rebuking the Pharisees in **Matthew 23**: missing the weightier internal matters of the heart and instead focusing on lesser external things), let us take that to heart and repent.
 - ii. We must *clean out the inside* of the cup and dish *first*, as Jesus said (**Matthew 23:25-26**, **Luke 11:39**).
- 3. Let us live holy lives, lives that are set apart and reserved for God (as the anointing oil and incense were set apart as holy).
 - a. Take a personal inventory. Are you largely conforming to the world around you, or are you living a life that can be described as *set apart for God*?

(Appendix A)***A Blow at the Root, or Christ Stabbed in the House of His Friends***

(also known under its modern title: *Holiness is Not Legalism*)

By John Wesley

Below is an extended quote from John Wesley, taken from a famous sermon he once gave. An abridged version of that message is still in circulation today, typically under the modern title: Holiness is Not Legalism.

“Without holiness no man shall see the Lord.’ Nothing under heaven can be more sure than this; ‘for the mouth of the Lord has spoken it’. And ‘though heaven and earth pass away, yet His word shall not pass away’. As well therefore might God fall from heaven, as His word fall to the ground. (**Hebrews 12:14, Micah 4:4, Matthew 5:18**)

“No, it cannot be; none shall live with God, except those who now live to God; none shall enjoy the glory of God in heaven, except those who bear the image of God on earth; none who are not saved from sin here can be saved from hell hereafter; none can see the kingdom of God above, unless the kingdom of God be in them below. Whosoever will reign with Christ in heaven, must have Christ reigning in them on earth. They must have that mind in them ‘which was also in Christ Jesus,’ enabling them ‘to walk as Christ also walked’ (**Philippians 2:5, 1 John 2:6**).

“And yet as sure as this is, and as clearly as it is taught in every part of the Holy Scripture, there is scarce one among all the truths of God, which is less received by men. It was indeed acknowledged in some degree, even among the wiser heathens. Some among them allowed, that nothing would please God, but... ‘a virtuous, holy mind, and a heart deep-dyed with generous honesty.’ But though they could not deny, yet how easily & effectually did they evade this! They imagined something else would do as well; that some rites or ceremonies, some external forms, or glorious actions, would serve as a suitable substitute for inward holiness.

“... But this would not pass with modern Romans [i.e. Roman Catholics]. They despised such gross imaginations. But though they did not allow such things, they found out another way to get to heaven without holiness. They, instead, substituted penances, pilgrimages, praying to saints and angels; and, above all these, masses for the dead, absolution by a priest, and extreme unction. And these satisfy the [Roman Catholics] just as much as lustrations did the heathens. Thousands of them make no manner of doubt that by a diligent use of such things, without any holiness at all, they shall see the Lord in glory.

“However, Protestants will not be satisfied in that way. They are convinced that whoever leans on such things is in fact leaning on the staff of a broken reed. This hope is no better

than a spider's web. But what then can the Protestants do? How shall they hope to see God without holiness? Why, by doing no harm, generally doing good, going to the church and receiving the sacraments. And many thousands are content with this, believing that they are on the high road to heaven.

"But many Protestants see that this is not much better than the way of Roman Catholicism. They know that although no one can be a real Christian without carefully abstaining from all evil, using every means of grace at every opportunity, and doing all possible good to all men; yet a man may go thus far, may do all this, and still be a heathen. They know this religion is also superficial & skin-deep. Therefore, it is not Christianity; for that lies in the heart; it is worshipping God 'in spirit and in truth'; it is no other than 'the kingdom of God within us'; it is the life of God in the son of man; it is the mind which was in Christ Jesus; it is 'righteousness, and peace, and joy in the Holy Spirit' (**John 4:24, Luke 17:21, Philipians 2:5, Romans 14:17**).

"Besides, they see that nominal Christianity in general (whether it be shallower or deeper) does not stand on the right foundation; since 'other foundation' for true religion 'can no man lay, than that which is laid, even Christ Jesus,' (**1 Corinthians 3:11**) since no one can have the mind which was in Christ, till they are justified by His blood, till they are forgiven and reconciled to God through the redemption that is in Jesus Christ. And none can be justified (they are so very well assured), except by faith, even faith alone or faith only; seeing that for the person who only 'believes on God who justifies the ungodly,' their faith is 'counted' to them 'for righteousness' (**Romans 4:5**).

"Now what sort of evasion do we see now? What way could Satan take to make all this light of none effect? What could be done when that grand truth, 'By grace ye are saved through faith,' was more and more generally received (**Ephesians 2:8**)? What, indeed, but to persuade the very men who had received it to 'turn the grace of God into lasciviousness' (**Jude 4**)? To this end, Simon Magus [the alleged founder of Gnosticism] appeared again, and taught that: 'Christ had done, as well as suffered, all; that because His righteousness was imputed to us, we need none of our own; that as there was perfect obedience, infinite righteousness and absolute holiness in Him, none is needed in us; that to think we have any, or to desire or seek any, is to renounce Christ; that from the beginning to the end of salvation, all is in Christ, nothing in man; and that those who dare to teach otherwise are preachers of legalism, and know nothing of the gospel.' So says Simon Magus and those who adhere to his teachings.

"This is indeed 'a blow at the root,' the root of all holiness, all true religion. The result of such a pernicious teaching is that Christ is 'stabbed in the house of His friends,' even in the house of those who make the largest claims of loving and honoring Him. By means of this false doctrine, the whole design of Jesus' death, namely, 'to destroy the works of the devil,' (**1 John 3:8**) is overthrown in a single stroke. For wherever this doctrine is cordially received, it leaves no place for holiness. This doctrine demolishes holiness from top to bottom; it destroys it both root and branch. It effectually tears up all desire for holiness and quenches all zeal for it. It forbids all such exhortations that might excite a person to desire & strive for holiness. Nay, it causes professing Christians to be afraid of personal holiness, afraid of cherishing any thought of it, or motion toward it, lest they should deny the faith,

and reject Christ and His righteousness. So that, instead of being ‘zealous for good works’ (**Titus 2:14**), which ought to characterize God’s people, these ‘good works’ end up being a stench in their nostrils. Those who profess to follow Jesus, therefore, end up being infinitely more afraid of doing ‘the works of God,’ than of doing ‘the works of the devil.’

“This is wisdom! However, it is not the wisdom of the saints, but rather, it is wisdom from beneath. This is nothing other than *the masterpiece of Satan!* This is the pinnacle of his success! He has caused professing Christians to believe that they can be holy, even when there is not a single grain of holiness residing in them! They think they are holy in Christ, regardless of how unholy they are in themselves. They are supposedly in Christ, without one jot of the mind that was in Christ. They are supposedly in Christ, even though their [old] nature is whole in them. They are “complete in Him” (**Colossians 2:10**), even though they are, in themselves, as proud, as vain, as covetous, as lustful & passionate as ever. They think that they can continue in unrighteousness because Christ has ‘fulfilled all righteousness’ (**Matthew 3:15**).

“O you simple ones, how long will you love simplicity’ (**Proverbs 1:22**)? How long will we ‘seek death in the error of your life’ (**Wisdom of Solomon 1:12**)? ‘Do you not know,’ regardless of who says otherwise, ‘that the unrighteous shall not inherit the kingdom of God?’ (**1 Corinthians 6:9a**)? ‘Do not be deceived’ [**1 Corinthians 6:9b**]; although there are many who lie in wait to deceive, and even do so under the fair pretense of exalting Christ; — a pretense which the more easily steals upon you, because ‘to you He is precious’ (**1 Peter 2:7**). But as the Lord lives, ‘neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God’ (**1 Corinthians 6:9b-10**). ‘Such’ indeed ‘were some of you. But ye are washed, but ye are sanctified,’ as well as ‘justified, in the name of the Lord Jesus, and by the Spirit of our God’ (**1 Corinthians 6:11**).

“You are *really changed*; you are not only accounted, but actually ‘made, righteous.’ For the law’ — the inward power — ‘of the Spirit of life in Christ Jesus has made’ you ‘free’ — really, actually free — ‘from the law’ or power ‘of sin and death’ (**Romans 8:2**). This is liberty, true gospel liberty, experienced by every believer: Not freedom from the law of God, or the works of God, but from the law of sin and the works of the devil. See that you ‘stand fast in’ this real, not imaginary ‘liberty, wherewith Christ has made you free’ (**Galatians 5:1**). And take heed that you “not be entangled again,’ by means of these vain boasters, ‘in the yoke of’ that vile ‘bondage to sin,’ from which ye are now clean escaped. I testify unto you, that if you still continue in sin, Christ shall profit you nothing; that Christ is no Savior to you, unless He saves you from your sins; and that unless it purify your heart, faith shall profit you nothing (**Galatians 5:1-2; 2 Peter 1:3-4, 2:19-20; James 4:8; Matthew 5:8, Romans 6**, etc.).

“When will you understand that to oppose either inward or outward holiness under the pretense and appearance of exalting Christ is to directly play the part of Judas, i.e. to ‘betray the Son of man with a kiss’ (**Luke 22:48**)? Repent, repent! Lest He cut you in two with the two-edged sword that comes out of His mouth (**Revelation 1:16**)! It is you yourselves that—by opposing the very purpose of His coming into the world—are crucifying the Son of God afresh, and putting Him to an open shame (**Hebrews 6:6**). It is you that—by

expecting to see the Lord without holiness, though the righteousness of Christ—'make the blood of the covenant an unholy thing,' (**Hebrews 10:29**) keeping those unholy who trust in it in such an unholy manner. Beware! Evil is before you! If non-Christians or unbelievers will be punished seven-fold upon dying in their sins, then surely professing Christians who make Christ a minister of sin by perpetuating such a doctrine shall be punished seventy-seven fold!

“What! Make Christ destroy His own kingdom? Make Christ an agent for Satan? Set Christ against holiness? Talk of Christ as saving His people in their sins? It is no better than to say, ‘He saves them from the guilt, and not from the power, of sin.’ Will you make the righteousness of Christ such a cover for the unrighteousness of man? So that, by this means, ‘the unrighteous’ of every kind ‘shall inherit the kingdom of God!’ Stop! Consider! What are you doing? You did run well: Who has bewitched you? Who has corrupted you from the simplicity of Christ, from the purity of the gospel? You used to know that: ‘Whoever believes...is born of God,’ and that ‘whoever is born of God sins not;’ but while ‘he that is begotten of God keeps himself...that wicked one does not touch him’ (**1 John 5:1a, 18**).

“O come back to the true, the pure, the old gospel! Come back to that which you received in the beginning. Come back to Christ, who died to make you a holy people, ‘zealous of good works’ (**Titus 2:14**). ‘Remember from whence you are fallen, and repent, and do the first works’ (**Revelation 2:5**). Your ‘Father has been working until now’ (**John 5:17**), therefore, you also must work—else your faith is vain. For ‘will you know, O vain man,’ O empty man, ‘that faith without works is dead’ (**James 2:20**)? Will you know that ‘though I have all faith, so as to remove mountains, and have not love, I am nothing’ (**1 Corinthians 13:2**)? Will you know, that all the blood and righteousness of Christ, unless ‘that mind be in you which was in Him,’ (**Philippians 2:5**) and you likewise ‘walk as Christ walked,’ (**1 John 2:6**) will only increase thy damnation?

“If any man teaches otherwise, and does not consent to wholesome words, and to the doctrine which is according to godliness, he is proud, knowing nothing, but obsessed with disputes and arguments over words, from which come railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth’ (**1 Timothy 6:3-5**). Be no longer afraid of the strongest exhortations either to inward or outward holiness. By such means God the Father is glorified, and God the Son truly exalted. Do not stupidly and senselessly call this legalism, — a silly, meaningless word. Be not afraid of being “under the law of God.” Rather, fear being under “the law of sin.” Love the strictest preaching best; that which most searches the heart and shows you wherein you are unlike Christ; and that which presses you most to love Him with all your heart & serve Him with all your strength.

“Permit me to warn you of another silly, meaningless phrase: Do not say, ‘I can do nothing.’ If so, then you *know nothing* of Christ; then you have no faith: For if you have faith, if you believe, then you ‘can do *all things* through Christ who strengthens you’ (**Philippians 4:13**). You can love Him and keep His commandments; and to you His ‘commandments are not grievous’ (**1 John 5:3**). Grievous to them that believe! Far from it. *They are the joy of your heart*. Show then your love to Christ by keeping His commandments, by blamelessly walking in all His ordinances. Honor Christ by obeying Him with all your might, by serving Him with all your strength. Glorify Christ by imitating Christ in all things, by walking as He

walked. Keep to Christ by keeping in all His ways. Trust in Christ to live and reign in your heart. Have confidence in Christ that He will fulfill in you all His great and precious promises, that He will work in you all the good pleasure of His goodness, and all the work of faith with power. Cleave to Christ, until His blood has cleansed you from all pride, all anger, all evil desire. Let Christ do all. Let Him that has done all for you, do all in you. Exalt Christ as a Prince to give repentance; a Savior both to give remission of sins, and to create in you a new heart, to renew a right spirit within you.

“This is the gospel, the pure, genuine gospel; glad tidings of great salvation. Not the new, but the old, the everlasting gospel, the gospel not of Simon Magus [i.e. not of Gnosticism], but of Jesus Christ. The God and Father of our Lord Jesus Christ give you, ‘according to the riches of His glory, to be strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith; that, being rooted and grounded in love, ye may be able to comprehend with all saints, what is the length, and breadth, and depth, and height; and to know that love of Christ which passes knowledge, that you may be filled with all the fullness of God!’ (**Ephesians 3:16-19**)”

Note: The original title of this message was *A Blow at the Root, or Christ Stabbed in the House of His Friends*. The sermon is also posted online under a modern title: *Holiness is Not Legalism*; found in *The Works of John Wesley*, 3rd ed., volume 10, chapter 25, pp. 364-369. The language included above is slightly updated and edited from the original. The quote provided above, which is more complete than the abridged version read in the audio of this lesson, was based on a version that can be found at:
<https://eurekachurchofchrist.com/a-blow-at-the-root/#more-514>