

THE DOCTRINE AND SPIRIT OF LAWLESSNESS

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INTRODUCTION.

To many people, Paul seems to be speaking out of both sides of his mouth, especially in relation to “law and “grace”. The two verses immediately below appear to be totally contradictory, at first glance, but they are not.

Galatians 5:4 *Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.*

But then Paul also says:

Romans 2:13 *For not the hearers of the law are justified before God, but the doers of the law shall be justified.*

In both verses “*justified*” is from the same Greek word *dikaioo* which means, “to show”, “to exhibit”. In the first verse we have the active present tense “*are justified*” whereas in the second verse we have the passive future tense, “*shall be justified*”. In all the “*grace*” and “*faith*” verses, tense and other grammar cannot be overlooked if we want understanding. Also, we need to understand what “Law” means.

THE WORD “LAW” CAN MEAN DIFFERENT THINGS.

In both Gal. 5:4 and Romans 2:13 above, the word “law” is *nomos*. This word can mean differing kinds of laws, for instance, it is not the same word as “*commandments*” which is how the Greek word *entole* is usually translated. Many of such apparently opposing statements are easily cleared up with the understanding that Paul speaks of different kinds of law, usually either:

[a]. The *sacrificial* law versus the *moral* law.

[b]. The *commandments of men* (Jewish Traditions) versus the *commandments of God*.

[c]. *National laws* versus *personal laws*.

[d]. Law as a *principle*.

Overall context usually allows us to determine what is being spoken about, so we will be looking at this.

Obviously, no one is justified by trying to come to God through the Old Testament *sacrificial* law now that Jesus Christ has come. Without separating these things that are different, and searching out and applying context, we cannot iron out the common confusion about what “*law*” means. This paper will not divide up the *moral* law into its main components, namely the ‘commandments’, the “statutes” and the “judgements”, or the moral, economic and the political.

PUTTING TENSE AND “LAW” TOGETHER. THE STATUS CHANGE.

When we come to God “*without the law*”-[Rom.3:21], that is, outside of the *sacrificial* law, we cross a threshold whence from that point believers in the redemption that is in Christ Jesus are to become, “*doers of the law*”, that is, doers of the *moral* law, through the enabling of God. When we come to God, righteousness does not come to us through the old *sacrificial* law, “*But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification*”-[Rom.4:23].

From thence, “*If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin*”, applies. Note well, the “if” is a condition.

This is well expressed in the verse below, where the “*have believed*” tense is ‘active’ and the mood is ‘perfect’, that is, it relates to an action in the past that affects our actions in the present, “*maintain*” being present tense.

Titus 3:8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.

In the multitude of books on faith and law, what is seldom considered is the change of status from having been ‘unjustified’ to the aorist tense “*being justified by faith*”-[Rom.5:1] This is a major area of doctrinal problem today. It is not the purpose here to discuss works and faith in detail, except to say:

1. Grace is not the remedy for law, but for sin.

2. Being free from the law is being free from the old *sacrificial* law and from the wages due from breaking God's *moral* law, not from the *moral* law itself.
3. The law is not a curse as many teach. Jesus came to redeem His people from the curse of the death penalty which is the wages of disobedience. Since "*the law of God is perfect converting the soul*", the law itself could not be a curse. The curse applies to those who are under the old *sacrificial* law who insist that the sacrifice of Jesus is insufficient.

THE DOCTRINE AND SPIRIT OF LAWLESSNESS.

For many centuries, sections of the Christian Church have made claim that the Law of God has been totally replaced by "Grace" and "Faith". This doctrine has become almost universal. Theologians give the label "Antinomianism" to this doctrine. The word is made up from *anti* meaning "against" and *nomos* meaning "law". Although this word does not appear in any English translation, the Greek equivalent does in the words *anomos* [lawless] and *anomia* [lawlessness]. The Greek words are found twenty seven times in the New Testament, but are translated in the KJV twenty times as "*iniquity*", "*transgression*", and "*wicked*". When we see these in the verses below, we must appreciate what these words mean. They all mean "lawlessness". The translators may have placed different meaning on these words than we do today, and how we perceive the words today tends to hide the issue.

Antinomianists claim that all of God's Law instead of just the ceremonial-sacrificial part has been substituted by "Grace" and "Faith" under a new and different order instituted by Jesus Christ. This does not say that everyone who accepts this error has a lawless heart. Many are just deceived by their teachers even if some of these are sincere. The campaign to instil this doctrine into the hearts of millions of churchgoers is organised, and spawned by the spirit of lawlessness.

2 Thess 2:7-8 *For the mystery of iniquity [anomia] doth already work: only he who now letteth [will let], until he be taken out of the way. And then shall that Wicked [anomos] be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:*

Then the lawless will be separated, exposed and judged at this time, but at present this spirit of Lawlessness is now 'working' in the Churches.

2 Thess 9-10 *[Even him], whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.*

'Coming' here is *parousia* or personal presence. Thus with Satan's personal presence (wrong doctrine) in the Churches, there are manifestations of signs and lying wonders which are there to deceive the lawless. Certain Toronto and Pensacola type manifestations in people who are lawless may be lying wonders. This presence supports the Beast system with all its lies and injustices, and because of this, the Churches cannot speak against corruption and ungodliness in the government of the land. This is why we never hear a peep out of the Churches politically who play their lawless church games and think they are going to end up in "heaven", as they put it.

THE REFERENCES TO KEEPING THE COMMANDMENTS THROUGH THE NEW TESTAMENT.

One purpose of this paper is to consider what all the references to "*keep the commandments of God*" mean, as we find them through the New Testament.

We find that references to God's *moral* commandments continue through the New Testament which determines that these are still to be kept, despite the popular but wrong misuse of Gal. 5:4 above.

1 John 5:2-3 *By this we know that we love the children of God, when we love God, AND keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous.*

Here John is talking about the *moral* laws. It is the *sacrificial* laws and the laws of the Pharisees that were the heavy burden. In this verse there is an "*when*" and an "*and*" which show love and obedience still go together, just as the *moral* law and *love* did in the Old Testament. Commandments is "*entole*" which some take as meaning the commandments of Jesus rather than the commandments given as a covenant through Moses, as if there were a difference morally. Jesus as God said in Matthew 5:17 "*Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil*" where "*fulfil*" means to make them abound [*pleroo*]. It is NOT the word *teleo* which means, "*to bring to a close*", even if teachers try to say it is, or to use it that way to bend it to suit their doctrine.

We will look at some more verses about keeping God's commandments in the New Testament.

Revelation 22:14 *Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*

In this verse we see confirmation as to what is necessary to have the right to the tree of life and to live forever in the presence of God.

Revelation 12:17 *And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, AND have the testimony of Jesus Christ.*

In this verse above, again we find an “and” in the middle of the verse, showing these two things as both being necessary. “Keep” means “*to attend to carefully, take care of, to guard*”.

A supposed “*testimony of Jesus Christ*” without the fruits of repentance through not applying “*keep the commandments of God*”, that is, the moral law, is a false testimony. A false testimony is part of “*another gospel*” with its attendant curse -[2 Cor 11.4] and is what Paul calls a perversion of the gospel-[Gal.1:6-7].

WHAT IS INVOLVED IN REPENTANCE?

As we see from 1 John 3:4 “*Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law*”. “*Transgression*” relates to the *moral* law, and Paul set forth no change in the *moral* law. Paul is not slow to say, “*as also saith the law*”-[1 Cor. 13:34]. He confirmed this saying, “*Shall we continue in sin, that grace may abound? God forbid*”-[Rom. 6:1]. So repentance involves a change of heart about keeping God’s *moral* laws, but it does not include what Judaisers demand.

The Scribes and Pharisees had instituted their own interpretations of the Law of God, requiring the keeping of “*days, and months, and times and years*”-[Gal.4:10], these being the “*commandments of men*”. These “*works*” of this law are in vain, and any man-made laws can only bring bondage. Paul called this “*Agar in Mount Sinai*” and he calls these Judaisers, “*Jerusalem which now is*”-[Gal.4:25]. The keeping of man-made days, months, times or years, as well as any of the *sacrificial* law was and still is in vain.

Contrary to what seems like popular opinion, repentance does not mean merely to be sorry for one's self when caught in an act of transgressing the Law. Repentance means much more than to feel sorrow or regret for something that was said or done in the past. Repentance exhibits itself in two aspects - the first, which is negative, reveals itself in a change of mind, and a turning away from sin. The second is positive - turning to God.

True Repentance means to abandon those habits which are not pleasing to God, and to turn to and DO the things which are pleasing to Him, that is, to keep the “*commandments of God*”. And the things which are pleasing to God are faithfulness to Him, and to His Word, and obedience to His Laws of Righteousness. This is the operation contemplated in Ezekiel 36:25-27.

THE SETTING OF PAUL’S WRITINGS.

This is most important as understanding context is vital. Because the churches, through tradition, choose not to believe verses like the one below, they have to insert a manufactured universal context and ignore the real context of Paul’s writings. We have to admit that such verses are not all-inclusive.

Acts 13:32-33 *And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again.*

To begin understanding the setting and context of Paul’s epistles, much of the New Testament writings are set in the context of the Lord’s reconciliation with the people of the Northern Kingdom of Israel, and the controversy sparked by the remnant of the House of Judah surrounding that event-[See Luke 2:25: Acts 13:23-27; Acts 26:6,7]. This is the context of Rom.6:15 “*We are not under the law, but under grace*”, [the churches ignore the real divorce context]. As many know, Israel was “*married*” to the Lord-[Jeremiah 3:14]. Israel was divided into two kingdoms in the days of Solomon’s son, Rehoboam-[1 Kings chapter 11]. The Northern House of Israel was given a bill of divorcement because of her adulteries-[Jeremiah 3:6-8] and sent into captivity-[2 Kings 18:11-12; also Isaiah 50: 1]. And the Lord said to them “*ye are not my people, and I will not be your God.*”-[Hosea 1:9]. The law regarding divorce was then activated as found in:

Deuteronomy 24:1 *When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man’s wife.*

And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled, for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.

Paul explains how this applies to this principle of divorce applies to those He is speaking to- his brethren, or fellow Israelites.

Romans 7:1-4 Know ye not brethren, [for I speak to them that know the law,] how that the law hath dominion over a man as long as he liveth?

For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

So then if, while her husband liveth, she be married to another man, she is called an adulteress: but if her husband be dead, she is free from the law; so that she is no adulteress, though she be married to another man.

Therefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another even to him who is raised from he dead, that we should bring forth fruit unto death.

Here we see how Jesus came to suffer and die in the place of Israel to make Israelites free in order that they might "bring forth fruit unto God". This is why Jesus died: to release Israel from the law of divorce - so she could marry another - this time to Immanuel or "God with us", i.e. Jesus Christ after He was raised from the dead. The popular use of "not under the Law" that is used to say the Law "is done away with" is in the context of the law of divorce, and that particular context only. The figure of marriage is continued, but the real point of analogy is the termination of the old relationship".

Another passage showing reversal of the judgement Israel is under is found.

Galatians 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.

"Adoption" here is "*huiosthesia*" which means "*placing is a position as sons*" or putting the redeemed of the House of Israel back where Israel was before, not now as '*children*', but as '*sons*'. Paul shows the need to redeem God's people from being "*under the law,*" which the context in this passage shows as being the law of divorce as in Deuteronomy 24.

The reality of the redemption was so powerful that it created this great controversy between the remnant of the House of Judah and the "gentilised" House of Israel who were believing Jesus to be their Redeemer. Paul calls these two parties, "*the Jew*" and "*the Greek*", or the "Judean" and the "Greek" [speaking]. In the next section we will see how Paul faces this, the Judeans tending towards *the commandments of men* -[Matt. 15:9].

THE COMMANDMENTS OF MEN.

Colossians 2: Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ

In whom also ye are circumcised with the circumcision made without hands, In putting off the body of the sins of the flesh by the circumcision of Christ:

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of god, who hath raised him from the dead.

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ..

Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, [Touch not; taste not; handle not; Which all are to perish with the using.-] after the commandments and doctrines of men?

The "spoiling" is done, "*through philosophy and vain deceit, after the tradition of men, after the rudiments of the world*". What do these words mean?

"**PHILOSOPHY**" is given by Strong as, "*rather theosophy, of certain Jewish Christian ascetics, which busied itself with refined and speculative inquiries into the nature and classes of angels, into the ritual of the Mosaic law and the regulations of Jewish tradition respecting practical life*".

"**RUDIMENTS**" is given as, "*any first thing, from which the others belonging to some series or composite whole take their rise, an element, first principle*".

"**TRADITION**" [*paradosis*] is giving up or surrender to these things.

The word "spoil" in verse 8 means "rob." In other words, let no man rob you of something. The whole text is based on someone being robbed of something by and through the above things. Then we come to, "after the commandments and doctrines of men" [vss. 20-22] where "commandments" is "entalma" and "doctrines" is "didaskalia". Now we are seeing something about different kinds of "law" as pointed out in the second section of this paper. When Jesus was tackled by the Pharisees in Luke 6 about things they claimed were not lawful to do on the sabbath day, Jesus pointed out to them the difference between the *commandments of men* and the *commandments of God*. For example, the sabbath day's journey is a "commandment of men", it is not one of the "commandments of God".. It is the commandments of men that rob Israelites of "*the redemption which is in Christ Jesus*".

Such *commandments of men* are not to be followed, and are to be rebuked.

Titus 1:14 *Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth.*

Jesus put it this way in Matt. 15:9, "*But in vain do they worship me, teaching for commandments the doctrines and commandments of men*".

Back to Colossians again, we see these are of no value at all.

Col. 2:20 *Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, [Touch not; taste not; handle not; which all are to perish with the using;] after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.*

In not separating the "*commandments of God*" from the "*commandments of men*" the churches almost as a whole have disallowed the "*commandments of God*", both *sacrificial* and *moral*, thinking that the word "*law*" was inclusive always of both.

It is true that worship and humility as they apply to man's ordinances [*dogmatizo*] can appear to be denying the flesh, as indicated in the verse above. But when churches engage in what they call today "worship" and "praise" yet exclude the "*commandments of God*" at the same time, they are deceiving themselves. When they pray for so-called revival for a city, for instance, they think we will be heard for their "*much praying*" ignoring that revival concerns God's people only.

It is not generally appreciated that the blessings of God follow obedience that is, to "*keep the commandments of God*", but they do not come by sacrifice. "*To obey is better than sacrifice*"-[1 Sam.15:22]. Thus we see that the saying, "All we have to do is love Jesus and nothing else", is '*another gospel*'. In every revival given as examples in Scripture, conviction through the *moral* "Law of God" features bringing repentance, followed by joy.

THE JUDAISERS.

These who troubled the early disciples of Jesus were concerned with the *commandments of men* and not the *commandments of God*. Several of Paul's letters deal with circumcision of the flesh, just as the above passage in Colossians. This is because of problems the local *ecclesia* was having with the "Judaisers".

Acts 15:1-2 *And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.*

Those men of Judah were robbing the uncircumcised 'gentilised' House of Israel of "redemption" i.e., restoration from their alienated [divorced] condition to fellowship with the 'circumcised' during the Sabbaths, New Moons, Holy Days-[Col. 2:16]. The Judaisers were saying in essence, "don't come near us, we are holier than thou because we're circumcised and you're not." Recall that Peter was rebuked by this same group for even eating [sitting down to meat and drink -Colossians 2:16]- with the uncircumcised of the House of Israel-[Acts 1 1:2-3].

Paul circumvented this problem by showing that Abraham obeyed God's commandments before he was circumcised!

Romans 4:9-10 *Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.*

Abraham obeyed God prior to circumcision.

Gen. 26:5: *Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.*

Paul laid the foundation for Romans 4 in Romans chapter 2

Rom 2:14-15 and 26-27. *For when the Gentiles [i.e. ethnos - House of Israel], which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;*

Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and the circumcision dost transgress the law?

Before we go on, two important phrases here should be noted, namely “*by nature*” and “*written in their hearts*”. There is no promise or fulfilment about the Law of God “*written in their hearts*” and do “*by nature*”, the things contained in the *moral* law, applying to other than Israelites. This is made clear in the verse below.

Hebrews 8:9-11 *Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people:*

Continuing, circumcision of the flesh was a sign of the covenant that was added after Abraham proved his faith by obedience to the “commandments of God”. Because of this, when the divorced House of Israel [i.e., “uncircumcised Gentiles”] showed the work of the law written in their hearts, they proved their faithfulness just as Abraham did - without circumcision of the flesh. But those who were circumcised in the flesh and not in the heart were exposed as hypocrites.

“BLOTTING OUT THE HANDWRITING”.

Back to Colossians, the “*blotting out the handwriting of ordinances that was against us*” is blotting out the commandments of men which may also contain the *sacrificial* law. It is not blotting out the *moral* law as those who want to lump both together teach.

The word ‘*ordinances*’ here-[Strong's # 1378 -1379] is *dogma* in the Greek, which is where we get the word dogmatic, synonymous with ‘*traditions of men.*’ It is nothing like the same Greek word for ordinances as used in Luke 1:6 speaking of Zacharias and Elisabeth who “*were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.*” The latter word is Strong's number 1345-*dikaioma*, clearly implicating the Lord's *moral* ordinances.

It was the *dogma*, of these Judaisers that had long kept uncircumcised and divorced Israel from being “saved” and brought back into fellowship. First, they held these Israelite “gentiles” under the judgement of divorce-[John 4:9]. Then, even after Christ, the Judaisers thought that the only way these “gentiles” could come into fellowship was through circumcision. But, by the sacrifice of Jesus, in spite of the Judaisers, He “saved” His people anyway, nailing the dogmatic requirements to His cross [Col. 2:14] and fulfilling the judgement of divorce [Deut. 24:1-4 and Romans 7:1-4], thus bringing the uncircumcised House of Israel, [“gentiles” in dispersion], back to himself and into fellowship with the House of Judah. This is vividly demonstrated:

Ephesians 2:11 *Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;*

That at that time you were without Christ, being aliens [Greek:alienated -i.e. divorced] from the Commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world,

But now in Christ Jesus ye who some times were far off are made nighby the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances [dogma]; for to make in himself of twain one new man, so making peace;

And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:And came and preached peace to you which were far off, and to them that were nigh.For through him we both have access by one Spirit unto the Father.Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.

The "middle wall" is the enmity between the Houses of Judah and Israel-[see Isaiah 9], and not between "Jews and Gentiles" in the popular concept. The House of Israel was "far off" and the House of Judah was "nigh". "Strangers and pilgrims" does not refer to foreigners, either.

This passage perfectly sets forth fulfilment of the prophecy of the "two sticks" found in Ezekiel 37:15-28 where the "sticks" or "sceptres" of Joseph, representing the Houses of Israel and Judah becoming joined as one in the prophet's hand, symbolic of re-uniting the divided kingdom-[See especially Ezek. 37 verse 22].

WHERE DO THINGS LIKE THE SABBATHS COME IN?

It is pointed out that both popular Saturday/Sunday sides are wrong simply because the Bible Sabbath is connected solar cycle. The New Year commences on a Sabbath about the March 21st Equinox which is Israel's New Year's Day, continues until Unleavened Bread/Passover (two consecutive feast days which make one 48 hour Sabbath), and then continues in sevens again. All feasts of Israel, which are on fixed days of months/years then all fit in. The following year again starts on a Sabbath again at the Equinox.

The important point here is perhaps at the very heart of questions about law and whether the Sabbath was abolished by Jesus. Paul says:

Colossians 2:16-17 *Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ.*

Many believe that because the *sacrificial* laws were closely tied to the Sabbaths and feasts and that when Jesus came to be the final sacrifice, that all holy days or shadows, had fulfilled their purpose. Further proof, they say, is that Jerusalem was destroyed in A.D. 70 thereby bringing a crashing end to the sacrifices, with the Sabbaths and feasts, ending them also. This argument uses Paul's words above to try to prove it. The passage is convoluted to mean, "don't let anyone judge you if you don't want to keep the Sabbaths, holy days, new moons, or if you do eat pork." This doesn't take into account, however, that Jehovah said as recorded in Exodus 3 1:

The Sabbaths are a sign between Him and His people for ever,

1. It is a perpetual covenant,
2. It is tied directly to the pattern of His resting after He made heaven and earth, which was long prior to the ritual sacrifice being codified.
3. There were sacrifices every day. The apparent contradiction between that sign/perpetual covenant and verse 16 above is easily resolved with the understanding of the Judaisers' purpose, and the following concepts.

Paul wrote to the Colossians some 30 years after the New Covenant was established by the crucifixion and resurrection. Notice he doesn't say they "were" a shadow of things that came when Christ gave us the New Covenant. He says "are" a shadow of things to come. We cannot say that sometime between Paul and the 21st Century we left the "shadows" and now clearly see the object creating the shadow.

I Corinthians 13:12 reads, "For now we see through a glass darkly; but then face to face" is speaking of a time "when that which is perfect is come." Indeed, that which is perfect has not yet come; otherwise Paul would not have spoken of a *future day*.

Paul's words in Colossians 2:16 were simply encouraging these 'gentilised' Israelites to keep the holy Sabbath day as was determined by the Apostles, in spite of the Judaisers. Peter in his vision where unclean animals appeared on a sheet was told to "rise, kill and eat." Peter, knowing that the Lord would not contradict His well established law-["I have never eaten anything that is common or unclean"] states unequivocally that the vision meant "God hath shewed me that I should not call any man common or unclean"- [Acts 10:13-19 and 28]. [It is strange how some can refuse what was shown to Peter in order to try to prove that God has changed his mind about pork and shellfish being unclean]!

Lastly, if verses 16 and 17 of Colossians 2 are read together properly, they would say, "Let no man therefore judge you . . . but the body [] of Christ." The word "is" in vs. 17 is not in the original Greek text. In other words, the body of Christ [the circumcised in heart under the New Covenant] is the only group of people capable of judging whether one may sit down to meat and drink based on whether one is obeying the "commandments of God".

I Corinthians 5:11 *But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.*

We will not go into detail here but look at "law" from another perspective.

WHAT GOD HAS JOINED.

John 14:15 If ye love me, keep my commandments

1 John 5:3 *For this is the love of God, that we keep his commandments: and his commandments are not grievous.*

In order to serve the Lord faithfully, we must not only distinguish things that differ but also preserve the connection of things God has joined. *Law* and *love* are two such things that God has joined. They are inseparable.

What is pleasing to God? This needs some explanation, lest the issue be oversimplified or confused. One of the greatest difficulties in dealing with this subject is the many ways the words themselves, *law* and *love*, are used in the Bible. "Law" has differing meanings. Likewise, in Scripture we read of the love of Christ, love for your wife, love for our neighbour, love for our enemies, and a special and peculiar love for the brethren. Volumes have been written on these two little words, *law* and *love*. Not only that, there are different kinds of love.

Every true Christian wants to know how to please God. This desire comes with regeneration and immediately thrusts us into the Bible, where God's will is expressed. But how does God express His will? Does He simply say, "Love . . ." or does He express His will by giving us His commandments? The Bible clearly does both, all the while teaching us the proper relationship between *law* and *love*. We must exercise our best efforts to discern what that relationship is. In terms of discerning what the will of God might be, the answer in the form of the "*commandments of God*" may be staring the churches in the face as the first step. Almost desperately some seek to find what seems to be the elusive will of God, but their church, through doctrine, hides the requirement to obey the "*commandments of God*" from them.

"ALL YOU NEED IS LOVE"?

Every heresy and cult waves the word love around like a banner of virtue. It is their favourite word, but it is never connected to God's *moral* law. The hippie movement of the sixties also proclaimed this word-painted on vans and placards-often in the form of "*free love*." Political and religious liberals continue to speak of love divorced from individual responsibility.

In March of 1965, Time magazine reported a meeting of nine hundred ministers and students at Harvard Divinity School in which they considered the subject of the "*new morality*." The title of the article, "*Love in Place of Law?*" set up an antithesis. Under the heading, "*We Are Delivered*," the article said:

"Inevitably, the speakers reached no definite conclusion, but they generally agreed, that, in some respects, the new morality is a healthy advance as a genuine effort to take literally St. Paul's teaching that through Christ we are delivered from the law."

Though these words do come from the New Testament, they certainly do not teach what the Harvard speakers implied. Some questions need to be asked about the context of Paul's words: In what respect are we delivered from the law, and, from what laws are we delivered? People who are motivated by genuine love are certainly not lawless. They love the moral and ethical standard that Jesus loved and kept, contrary to the words of Princeton president, Paul Ramsey, who said in the same article, "*Lists of cans and cannots are meaningless.*"

Now, we are not surprised at this dangerous, destructive ignorance when we find it among cults, liberals, and agnostics. But when professing Bible-believing preachers set up a false antithesis between *law* and *love*, we should be shocked, appalled, saddened, and greatly pained.

Setting up a false antithesis between *law* and *love* [as if they are conflicting, opposing ideas] is one of the subtlest ways to undermine the Ten Commandments, biblical morality, and true Christianity. Granted there is a difference between *law* and *love*; but there is also an immutable connection. The failure to see this unchangeable relationship has led people into countless errors, heresies, and spiritual shipwrecks.

AN IMMUTABLE CONNECTION.

There is no antithesis between law and love unless they are separated. Yet, churches create this antithesis! Let us consider a few passages that show the immutable connection between law and love. Notice how love is joined to the Ten Commandments in the following teaching of Paul:

Romans 13:8-11 *Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is*

briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

Moreover, what better definition of love could we give than the biblical one we have from John, the great apostle of love himself?

1 John 5:3 *For this is the love of God, that we keep his commandments: and his commandments are not grievous.*

Observe, also, our Lord's conversation with the lawyer in Matthew 22:35-40. When asked in verse 36, "Teacher, which is the great commandment in the law?" our Lord immediately connected God's commandments and God's love. Jesus always connected *law* and *love*. What could be plainer than the following examples?

John 14:21,23; 21:5 *He that hath my commandments, AND keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*

NOTE: Jesus is saying that obedience to the "commandments of God" is the proof of love, and the condition for Him to manifest Himself. All the "prayer/worship" meetings in the world will not cause God to make His abode with us if the "hath my commandments and keepeth them" is not being done. Many churches thus are denying and preventing the presence of God through their insistence that "not under the law" means the "commandments of God" are no longer relevant. If we do what is asked of us, and we "searched the scriptures daily, whether those things were so"-[Acts 17:11], we may come to the conclusion that what is manifested and considered as "the anointing" may come from the spirit of lawlessness, rather than from God.

We can all read in 2 Peter 2 about those who promise liberty, yet, "they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage".

John 15:10,12,14 *If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. This is my commandment, That ye love one another, as I have loved you. Ye are my friends, if ye do whatsoever I command you.*

These statements should settle forever the fact that there is an eternal relationship between God's *law* and God's *love*, and what is involved in being, "a friend of Jesus". Please note each "if" in the verse above.

To emphasise that love itself is a command is consistent with many New Testament passages:

"Love your neighbour" [Matt. 5:43];
"Love your enemies" [Luke 6:27,35];
"Love one another" [Rom. .13:8];
"Love your wives" [Eph. 5:25];
"Love the brotherhood" [1 Peter 2:17].

These passages are sufficiently clear to show that there is a vital connection between *law* and *love*. They should cause us to renounce any teaching, whether packaged in clever illustrations or dispensed via subtle implications that would separate *law* and *love*. If ever the biblical teaching about the commandments was needed in the home, the church, and the nation, it is now! With lawlessness rampant, we certainly do not need preachers and teachers who separate what God has joined together.

The "love only" doctrine is the enemy of true Christianity, of the Bible, and of the souls of men. It is not biblical love at all. Nor is lawless love Christ-like. The gospel of Christ breathes the Spirit of holy love, namely:

Love is the fulfilling of all gospel precepts.
Love is the pledge of all gospel joys.
Love is the evidence of gospel power.
Love is the ripe fruit of the Spirit [Gal. 5:22-23].

The Spirit of genuine love is never, never, at the expense of law and truth. Nor is love ever separated from the biblical directives for holy living that are objectively and eternally set out in the Ten Commandments. This is underscored in that great love chapter in the Bible, where Paul says "love rejoices in the truth" [1 Cor. 13:6].

The connection between *law* and *love* is deeply embedded in the Old Testament, as well as the New. This is illustrated in Exodus 20, where God gave the Decalogue at Sinai. Before giving the Ten Commandments, God reminded the Israelites of His redemptive love. "I am the Lord your God, who brought you out of the land of Egypt" [v.2]. That was a loving redemptive act. Not only does the prologue to the Ten Commandments speak of God's redeeming love, but later, in reference to the second commandment, verse 6 speaks of God's "showing mercy" to His people. Love and mercy are harmoniously tied to the Decalogue.

Jesus reaffirmed that connection in John 14:15: *"If you love Me, keep My commandments."* His summary of the law in Matthew 22:37-40 – the law of love for God and neighbour – echoes the love command given with the law in Deuteronomy 6:5. Not only our Lord and His apostle, but the whole Bible joins God's *law* and God's *love*.

LOVE AS THE MOTIVE.

Love has no eyes except the holy law of God, no direction apart from God's commands. Paul spoke of the love of Christ constraining us. It moves us to duty. Love is the only true motive for all worship and duty, but by itself it does not define either. Therefore, we may not put love "in place of law." They belong together. Christian behaviour springs from love to God and our neighbour. If we loved them perfectly, our character and behaviour would be perfect because it would conform to God's will. Love is a motive for, and expresses itself in, obedient action.

Such action fulfils the law:

Romans 13:10 *Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.*

Motive and action cannot be more tightly joined than they are in this passage. If love does not constrain us to fulfil the moral law, it is not the love of which the Bible speaks. The apostle Paul made this very clear when he said that *"the love of Christ constrains us"* [2 Cor. 5:14]. It is the love of God that puts the *moral* "commandments of God" into effect.

Genuine love for God is being intensely preoccupied with Him as the Supreme Object of love. It is, therefore, intrinsically active in doing His will. Love itself is commanded in the Old Testament as well as the New Testament.

Jesus said,

John 15:17 *These things I command you, that ye love one another.*

Love is also described as a command in Deuteronomy 6:5-7: *"You shall love the Lord your God with all your heart, with all your soul, and with all your might. And these words which I command you today [i.e. the commandments of God] shall be in your heart; you shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up."*

We must be very clear that the command to love will not create love or generate love. This command, like every other, cannot create the disposition or will to obey. But the mere fact that love is a command should silence those who argue for an antithesis between *law* and *love*. Moses, Jesus, and Paul all connected law and love, as does John.

1 John 5:3 *For this is the love of God, that we keep his commandments: and his commandments are not grievous.*

It is *"the commandments of men"* that are grievous! Woe to anyone who separates *moral* "law" and "love" which the Father, Jesus, Moses, the Prophets and the Apostles have said are married together! What God has joined together, let no man put asunder! It is the spirit of Lawlessness that divides what God has joined!

REJECTION OF THE TRUTH BRINGS A DELUSION.

2 Thess 2:11 *And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*

The three scriptures immediately above are in sequence and thus give the context of the latter verse. Isaiah speaks about this delusion.

Isaiah 66:4 *I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose [that] in which I delighted not.*

The spirit of lawlessness incites man to search for ways to ignore and reject all law, declining what Paul says in 1 Cor. 9:21, *"being not without law to God, but under law to Christ"*. This is not ignorance - It is a preference. Ignorance is quite another thing altogether; ignorance of law is being unaware of its existence. But, to prefer lawlessness is anarchy, for to reject the Law is to reject its Maker, God Almighty. Churches in their doctrines teach their people to do this!

UNDERSTANDING OF THE LAW.

Antinomianism is epidemic today because man has become obsessed with self. Rejection of God and law is the natural result of man becoming obsessed with the power of self. Worshipers of self-power will not voluntarily submit impulses and passing lusts to God. They prefer standards that are transient, situation oriented, and subject to change at any moment to suit the occasion. In the churches, self-worshippers often dismiss God's laws by claiming that they personally have 'spiritual guidance' and have no need of law. Sometimes they use a misinterpretation of 1 John. 2:27 to excuse their lawlessness.

1 John 2:27 *But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you ye shall abide in him.*

This refers to the ability to discern between truth and error, which is a benefit of receiving the Holy Spirit. In Acts 5:32 we read, “*and so is also the Holy Ghost, whom God hath given to them that obey him*” So if there is no obedience to the “commandments of God” we have to question what spirit is actually being manifested.

It does not suggest that we have no further need of law. It means that the Holy Spirit will lead us into all truth concerning the Law of God, so we can differentiate between the ‘letter’ of the Law and the ‘spirit’ of the Law. Law without love to God is the letter of the Law and it “kills”. But, in a matter such as “*Thou shalt not kill*”, this is a matter of Law that still has application. It is the anointing that convicts of breaking the Law. The KJV as taken today renders the verse above so that it seems to suggest just that: “*...ye need not that any man teach you but as the same anointing teacheth you of all things,*” does away with all of God’s laws. This does not mean that the *moral* law is not still viable, as many try to make it mean. They suggest that there are no spiritual, moral, economic and political standards for national observance. With this sentiment having had such success among many people, it appears that the original Edenic message of lawlessness has flourished and found permanent residence in the hearts of churchgoers around the world

Gen 3:5 *For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.*

ONLY GOD CAN MAKE RIGHTEOUS LAWS.

Man can seek to be his own lawmaker and try to decide for himself what is right and wrong. Whoever knows good and evil has no need of law. In fact, he who knows good and evil can make his own law, and whoever makes moral law is a god. When man becomes a lawmaker he makes himself a god [that is why citizens make ‘petitions’, another word for ‘prayers’, to politicians]! It makes no difference whether he makes law for a nation, or for himself only. The great lie of Gen. 3:5 is that man should create law, rather than learn of it.

We are told in James 4:12, “*There is one lawgiver*” and that is God. When man is god, law follows man, instead of the other way around. Law becomes transient and capricious; changeable upon demand. For instance, one’s convictions against usury could easily be adjusted to suit a new situation if needed. According to man’s law, abortion was once an atrocity; but now, under a new ruling, it is legal. Homosexuality was once vile, but now it is praised and legalised [by man, not God]. That which is a crime one day is no crime the next - and vice versa. It is not uncommon for men to languish in jail for having committed a ‘crime’ that has since been legalised. The crime for which he is in jail is no longer a crime. Parliament makes laws faster than we can keep up with them. The trend is to remove God’s Laws from the Statute books and substitute that which is contrary. As we do so, we see the country falling to pieces. The streets are becoming lawless and unsafe. On the personal level, being your own lawmaker is convenient. In the case where some particular lust overtakes you, driving you to sin, you simply adjust the status of that particular act by legislating a new conviction in your conscience. Anything can be justified in the mind that recognises no law but its own. In the Churches, there is still the same expression of lawlessness. This comes from not loving God with all our hearts and minds. We see undisciplined children, no seventh day of rest of any kind, incurring debt and many such departures from the Way of God which He gave to bless and protect us and our families.

MAN WANTS TO DECIDE FOR HIMSELF WHAT IS RIGHT AND WRONG .

Indulgence is the thing today. When man is empowered with the feeling of impunity; when he sees himself above judgement, he can eliminate guilt. Do away with conscience and the *moral* law is fatally wounded. Just excuse yourself with an indulgence. Sin [crime] is no problem when you are your own judge and the only one to whom you must answer. It is a great relief, to a sinner, to alleviate from his life the authority of God and His existence. Churches often help people to do this. It is popular to say, *I’m OK; you’re OK. What’s wrong for you may not be wrong for me. What’s right today may not be right tomorrow.* Mans’ standards in today’s society are not like God’s standards *who changes not*. Man, as lawmaker, has created chaos. God’s plan is order, not chaos. In the ‘50’s and ‘60’s we often heard the term ‘*situation ethics*’ to describe the lawless mentality. With the further decline of morality over the past four decades, society has dropped the use of that term. Sadly, the current generation no longer has the ability to relate to the inherent ugliness inferred by the term only four decades ago. Following this pattern, the term ‘Humanism’ has also lost its inherent ugliness. It seems that modern man thinks he has finally come into his own. Now, in this age of discovery, man has freed himself from God, unplugged his conscience, and discovered he can do whatever he wants. He can change the rules if he wants. He can partake of the forbidden fruit with no recriminations. He can sin and call it ‘creativity’ and ‘freedom’.... Yes, even “grace”. Have the churches

come a long way? Not really. In truth they are right back to the scenario of Genesis 3:5. Some things just do not change.

Idioms of our culture are obvious: '*self-assertiveness*', '*self-adjustment*', '*self-actualisation*' and more *self, self, self*. Sort of *self-explanatory* aren't they? It all means *self-worship*! It all points to the deification of the spirit of man, and the rejection of the Lord and his law. This includes rejection of Jesus Christ in whom all the fullness of the Godhead dwells. It also includes rejection of the "*commandments of God*".

Thus, the spirit of man is the spirit of lawlessness. It is true anarchy, and is the natural result of self-worship. Anarchy [rejection of God] starts in childhood and develops through church and public school teachings. It finds its home environment in modern society's commerce and entertainment. The ultimate pinnacle is in government where anarchy is officially established as the Beast who disguises himself as a lamb, but speaks like a dragon. -[Rev.13:11]. The '*mystery of lawlessness*' begins in the heart of a child, and matures into the spirit of the nation. Self power is the image standing in every legislature. The irony of it is that this same beast, which is the epitome of anarchy and lawlessness, has itself become the symbol of 'law and order.' But that law usually is that of man, not of God. Church laws and standards may also likewise replace the "*commandments of God*" with the church thus becoming a god; one that is not to be bowed down to. If such a church talks about anyone amongst them as being rebellious or unfaithful, we must remember we have to obey God, not the Church in any addition or contrary thing at all.

LAWLESSNESS IS THE RELIGION OF ANARCHY.

Self-power is the religion of the people of today. Democracy is one of its names. Voting is one of its ploys to draw citizens into its crimes and develop general public complicity. Self-worship is idolatry at its worst, highly evolved and deeply rooted in pride. Self-centredness begins at youth. Thus we see that the roots of lawlessness extend all the way back to childhood. The foolishness that is bound in the heart of a child [Prov. 22:15], if not driven from him, will without fail lead to lawlessness. The "rod of correction", [*shebet* =sepre] or authority in its many forms, is essential - it is NOT an option - if we are to prevent our children from being lost through lawlessness. Today, children have been insulated from Jesus' rod of correction, even in the churches where some are told that smacking might break the child's spirit. That is exactly what it is supposed to do. It is to eliminate the inborn 'spirit of lawlessness'. This is not beating the hell out of them with a stick; rather it is the gentle exercise of the rod of authority to train them to be under the authority of the One Lawgiver. Children who survive the terror of abortion in the womb must face more terrors in the world. Ahead for them is a long future of brutalisation and abuse by T.V and public schools where they will be demoralised, deluded, and brainwashed so that they can no longer hear the Word of truth. Lawlessness is learned in public schools, both by principle and by example. The churches lock step with the schools, churches and government in promoting lawlessness, teaching that Jesus came to do away with His law. Children are assaulted with these things on every front.

The attitude of modern society's children toward lawlessness, now is like a noxious weed that has taken over the hearts and minds of children and adults alike. It has grown so thick that the seeds of truth are prevented from germinating and competing with the weeds. Very few of us even remember when things weren't this way.

Antinomianism is now taken for granted. It is "normal" in the churches today. In fact, people who believe in standards of right and wrong based on God's law are looked upon as "*hate mongers*". Why? It is because God's law condemns men for doing wrong things. Condemning anyone for anything especially for reasons of immorality is called 'hate' in this generation. The epidemic of lawlessness has made morality irrelevant. And since there is no way to define morality aside from law, anyone who rejects immoral company today is seen only as a 'hater'.....a mean person who condemns others for no apparent reason. They say, "*Christians hate homosexuals*" just because some 'Christians' speak against what is contrary to God's *moral laws*.

The churches in the main agree saying that their flocks must tolerate and not judge rejection of the "commandments of God", because their version of "love" is tolerance. Jesus was not tolerant of sin at all! The churches put it this way, "*We must not be judgmental*". They forget "tolerance" is the enemy of Truth. It is not love at all.

MAN DEIFIES HIS LAWS, NOT GOD'S LAW.

The gigantic law enforcement growth industry has completely swallowed up and monopolised the concept of '*law*'. The government, the police and the courts now strictly define 'Law' and 'lawfulness'. Law has become whatever they say it is, not what God says it is.

'Lawfulness' as now so-defined means self-worship! It all points to the deification of the courts. The irony here is that those who define 'law' exist expressly for the purpose of making their creators [central government] immune to law. Since central government is the epitome of anarchy and lawlessness, it follows

that our 'law' system defends lawlessness at its pinnacle of expression. Lawlessness and anarchy has been renamed 'government' and equated with 'law and order'. For that concept to work one must mentally reconcile elements that are mutually exclusive. That usually requires a lawyer or a preacher. Jesus had such problems with religious lawyers even in His day. And with most of the church world attempting to do just that, it is no wonder that the country has so much insanity and so many hospitals for the mentally ill. No wonder the Churches are emptying because they no longer speak with the authority of the *moral* "commandments of God". Most churches are in league with the State.

Contemplating the convolution of the system can leave one bewildered and confused. How on Earth did we get from common sense and the God-given sound mind to where we are today? It must be said that the journey undoubtedly started with the churches teaching that God's law was done away in Christ. Lawlessness, in all its variant manifestations, is always the same spirit, whether in church or state.

CHURCHES DEIFY LAWLESSNESS.

Even people who claim to be 'Bible-believers' follow the fashion. All Law is now called "legalism", even the Law of the Christ. All "legalism" is supposed to be bad. Never mind that 'lawlessness' is condemned over and over in God's Word. They have been told that 'lawlessness' in the Bible is OK, and it is good to be lawless today. They are not even afraid to depict our Saviour as the ultimate lawbreaker. Jesus, they say, saved man from sin by destroying the law that defined sin. Perhaps the ultimate insult is to proclaim lawlessness in the name of God's Son. Such Churches may be temples of insult to Jesus! But, the plain fact is that the Jesus of the Holy Bible was not a breaker of God's law. His breaking the Jewish "*commandments of men*" and traditions is another matter because these were man-made additions to God's Law- He did break these saying, "*Have you not read what is written*", where He was referring to the authority of the Old Testament. But, Jesus never taught any one to break or ignore "*the commandments of God*".

On the contrary, He said:

Matt 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven.

Jesus condemned man's attempt to do away with the *moral* commandments. Yet, churchgoers who proclaim that Jesus actually did away with all the commandments will proclaim in the same breath that Jesus is the greatest in the Kingdom. Does that make sense? Imagine a Kingdom without laws. **Jesus forgives sins. Forgiving sin does not destroy law -it affirms law. But according to the Bible definition there can be no sin without law. If there is no law then there can never be anything to repent from.**

1 John 3:4-5 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; [NOT TAKE AWAY THE LAW] and in him is no sin.

1 John 2:3-4 And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

A lot of churches must then be liars!

THERE CAN BE NO FREEDOM OUTSIDE OF LAW.

Freedom is submitting to the protection of law. Man cannot relate to freedom without understanding it and its effect upon people. To understand freedom, one must first understand law. Freedom cannot be sustained in a society without moral and ethical standards. For Moral and ethical standards to exist they require definition. They cannot be defined without principles of law. Like it or not, this is a fact. Churchgoers [claiming to be Christians] will, on one hand, claim that Christianity stands for moral and ethical standards. Then, on the other hand, they will claim that Jesus did away with God's law. Their notion of lawless morality is imbecile and unbiblical. This generation is flying blind in the clouds, without navigational instruments. People have not always flown blind. The Churches once showed a little leadership, but this generation of church-goers has no ambition to lead. The reason is because it is ignorant of that which is better and higher. Teaching God's standards is almost non-existent today. Teaching that God will destroy the lawless with *the brightness of His coming* is definitely out. Instead they teach, "eternal security".

JESUS THROWS LIGHT ON THE LAW AND BRINGS FORGIVENESS.

When Jesus walked this earth in the flesh, the Judean nation incorporated a minority of Israelites, and a majority of Edomites, Canaanites, Babylonians, and other non-Israelites. It married Israelite culture with Babylonian culture [Babylon was still revered as their spiritual mother]. It incorporated parts of the Bible, and parts of the traditions of Babylon. It was a dark system with a beam of light shining through it. The

beam of light was the minority part that represented parts of Holy Scripture that hadn't yet been lost or confused by Judean-Babylonian religion and politics. To this system came Jesus, the Son of God. He showed that within their own documents and prophecies were teachings that pointed to Him. He shined the light upon them, and a few accepted it. Eventually, some of the true Israelites accepted the Gospel. The non-Israelites [the majority] could not, because it was not given unto them to understand the mysteries of the Kingdom of Heaven-[Matt.13:11]. The Israelite sheep who heard the Shepherd's call were soon driven out of Judea by religious persecution.

John 1:9-11 [That] was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.

Jesus came "unto His own", to his own territory and to His own people. "Every man" here is every man in the context of His Own, not of everyone else in the world. Churches will not accept the context here either.

John 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life.

Jesus told this group that He knew that they did not have the love of God in them because they did not keep the "commandments of God". This is important to understand. They were self-righteous and would not come to Jesus to be forgiven. Sin to them, was breaking the "commandments of men".

Very rarely will anyone aspire to seek freedom without knowing the possibility exists. Without at least a taste, people generally cannot relate to the joy of freedom, or to the disadvantage of not having it. Like an unholy trinity, politicians, priests, and preachers may reject light because they need darkness to ply their trade.

BEING "FREE INDEED" IS BEING FREE FROM PENALTY, NOT LAW.

There can be no freedom outside of Law, that is God's Law. To understand freedom, one must first truly believe it is important. The men who think of freedom as an academic topic will never understand it. Only men who deal with it in real life can understand freedom. Sometimes men must lose freedom in order to be motivated to learn of it. God help us if we have no vision! The Churches do not usually understand freedom. Jesus said, "If the Son makes you free, then you are free indeed". **The freedom Jesus bought for His people are freedom from the guilt and the penalty from having broken God's Laws, not from not having to obey.** Otherwise there could not be any such thing as sin or repentance. As Paul said, "Shall we sin that Grace may abound? God forbid". Some were saying this even in Paul's day, and most churches today are teaching their flocks that they can continue in sin that Grace may abound.

ARE THE CHURCHES BECOMING OUR "SATANS" (ADVERSARIES)?

The KJV has 45 mentions of the word "Doctrine". We should all read and understand each of these and understand where Jesus points out the difference between His doctrine and that of the religious people. We have a freedom problem in this nation. Most everyone will agree with that. Our freedom problem is an outgrowth of lawlessness. And our lawlessness problem is an outgrowth of our most basic idolatry, self-worship. Mankind's most basic problem [self worship] was addressed by the word of God, based upon law. But something happened. God's word appeared to be powerless to address the problem. Why? Because theologians, in line with politicians, changed it and gave man bad theology. By inserting the wrong premises at the start of their teachings, they made sure that only wrong conclusions would follow. The ability of the Bible to show us truth was cut off because of the conspiracy of church and state. Without truth we cannot be free. Bad theology and bad 'versions' of the Bible are behind all the problems of our people! Thus the Churches are behind these problems because they will not accept *the truth which is after godliness*-[Titus 1:1]- and confine this to God's elect. They deceive in telling the truth about the "commandments of God"

Eph 4:14 That we [henceforth] be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

We are warned about these who *lie in wait to deceive* and that *there will be false prophets among you*. This is a reality. Most churches have become our deceivers. In this area, as adversaries, they are our Satans! They teach children, from a tender age, that the objective of Christianity is to find an entrance into 'Heaven'. Some churches teach an alternative to 'heaven' by replacing it with another 'future kingdom'. It serves the same purpose. Whether it is a 'heaven' in outer space, or a 'future kingdom' falling out of the sky to be set up here on Earth, the theological ramifications are the same. It is 'Futuristic Escapism'. The ostensible objective of the churches is to get man a ticket that will permit him to enter through the gates of a future, other-worldly existence. This view completely misses the fact that God communicated with man to instruct him how to live in this life on this planet. This is where the Kingdom of God will be established. "We shall reign with Him on earth", we are told in Scripture! The Bible is a plan for living - not a plan for escaping. [The 'Rapture' doctrine is an escape contrivance. God never gave man a plan to escape in this sense]. The

escape offered His people is from the damnation of hell -[Matt. 23:33, Luke 21:36, Rom. 2:3, Heb. 3:3, Heb. 12:25]. These references concern the consequence of living wrong in this life. It concerns “*flee from the wrath to come*”, and how to do this.

Jesus said, *occupy till I come*. “Occupy” is *pragmateuomai* which means we should busy ourselves in a pragmatic way. If you start your study of the Bible with the premise that God's reason for giving his Word to man was to show him how to escape the earth and this life, your resulting conclusions will be faulty. Wrong premises produce wrong conclusions. You will find yourself forced to accept the contrived explanations of ‘experts’ who cunningly circumvent the truth and advance their own agendas. With the wrong premise, the Bible will remain a mystery to the reader. Explanations become purely speculative. One is accepted or rejected based solely upon how authoritative the speaker sounds - not upon proof or reason of any kind. It becomes a confidence game producing a heap of confusing and conflicting doctrines. According to plan church fables, like Jewish fables, *turn from the Truth*-[see Titus 1:14].

Was it always this way? As an old hymn about mercy being free puts it:

*By God's word my sin I learned,
Then I trembled at the Law I'd spurned.
Till my guilty soul imploring turned,
To Calvary.*

*Mercy there was great and grace was free,
Pardon there was multiplied to me
There my burdened soul found liberty,
At Calvary.*

It is not the fashion to expect people to tremble at the “*commandments of God*” today. Even if there is no fear of God in them, today the churches say, “Just love them”

Ezra 10:3 *And of those that tremble at the commandment of our God; and let it be done according to the law*

Isa 66:5 *Hear the word of the Lord, ye that tremble at his word.*

IT IS TRUE THAT LAW CANNOT JUSTIFY.

The theologian sees his opportunity born of the ensuing confusion. “*If the objective is to get to heaven, what purpose could the law serve?*”, the theologian asks.

Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

“*Ah ha! There you have it!*” he says. “*The law cannot justify anyone. Therefore, it cannot get anyone into Heaven.*” And since the church world believes that the sole objective of all religion, and all scripture, is to get men into Heaven, they are left with a peculiar problem. The problem is that law is seen as useless, but nonetheless from God. This presents a palpable conflict. The fact that law was a major factor in the Old Testament is uncontested. But the “*commandments of God*” continue right through the New Testament. The *moral* law is there; God gave it. Yet it is seen as useless. What can be done with it? To try to overcome this, they try to say that the Law of God applied to Israel as a nation only, but not to what they wrongly identify and apply as “the Church”. If law could never get men into heaven, then what can the churches do with it? They have to dream up a solution. The farcical church-created scenario plays out as Jesus comes to Jerusalem, where the churches tell us Old Covenant law was still being kept [it really wasn't]. What was being taught were the Babylonian traditions, and this was the “*commandments of men*” that Jesus spoke against, not the “*commandments of God*”. The churches suppose that Jesus proclaimed that anyone who wanted to get to Heaven had to give up chasing after law, and let the church ‘save’ them through the ‘grace’, ‘faith’ and the authority given to it by Jesus. Salvation was through the church, the priest, the church altar, the church baptistery, church membership or church ‘standards’. Support the church, forget the *moral* Law, and when you die you take with you the keys to the pearly gates; this is one big lie.

The only conclusion left to the millions who have become churchgoers is that the only thing that can be salvaged from those thirty-nine books of the Old Testament, and all the history they represent, are ‘examples’ of how NOT to get to heaven. Aside from that they are without authority or merit. But, Jesus and Paul based their arguments upon these Old Testament examples, and Paul says:

1 Cor 10:11 *Now all these things happened unto them for ensamples[i.e. examples or patterns] and they are written for our admonition, upon whom the ends of the world are come.*

These Old Testament examples or patterns are no use unless taken notice of. Jesus said that if we did not believe Moses and the prophets, we would not be able to understand His words. But, who believes Jesus today about this? The more the theologians discuss their ideas, the higher the *insanity index* rises. Joining the discussion, in any way, is like attempting to swim in a vortex. The only sensible thing to do is stay out of the water. Or if you are already in the water, get out and start climbing to the mountain top. Only by returning to the original premise can the error be addressed.

What if the objective was not really to escape this Earth and 'get to heaven'???!?

What if the objective was to live right on earth, free from guilt and seeking to make one's election and calling sure???!?

If the objective was different it would produce a different paradigm: a different way to interpret man's problem, and a different way to approach God's Word. There-in lies the answer!

THE BIBLICAL PARADIGM.

If most churches have been teaching their people the wrong basic premise all these years, it is no wonder churchgoers have ended up with wrong conclusions? Therefore, churchgoers need a renewed premise; a right paradigm. What if man's challenge is not how to *get to heaven*, but how to live here ON EARTH? In that case we might reason that a loving God would give man principles of law to show him how to live here, on earth, and be blessed. So, with that thought we can possibly see the correct purpose for law. *Moral* law is to help people live ON EARTH, rather than escape Earth. It is to protect them on earth so that the redeemed can fulfil their destiny. The Father through Jesus' sacrifice pardons man. That is grace, because pardoning is not a function of the Law.

Gal 2:21 *I do not frustrate the grace of God: for if righteousness [come] by the law, then Christ is dead in vain.*

Here we see the difference between the *moral* law and the *sacrificial* law. *Sacrificial* law is the context here.

The Old Testament *sacrificial* Law cannot forgive anyone. That Law cannot bring righteousness. Jesus is our righteousness. We are told, *If righteousness is come by the Law, then Christ died in vain.* Because of our failures, the *sacrificial* Law is our schoolmaster to bring us to Christ. Jesus is the righteousness revealed outside of the Law-[Rom.3:21]. No one can come to God by keeping the *sacrificial* Law, but by repentance and faith in Jesus' atoning sacrifice. This is the *new and living* way to come into the holiest -[Heb.10:20].

Acts 26:20 *That they should repent and turn to God, and do works meet for repentance.*

What, do works? "God forbid" say the churches!

Repentance involves a reversal and change of direction from breaking God's *moral* Law, with a determination to keep it. Then, when we are *walking in the light, as He is in the light, then the Blood of Jesus covers us from all sin* -[1 John 1]. The Blood does not cover otherwise, even if churches say that walking in the light and obedience are "works". The Spirit of God does not lead us outside of the Word of God. Obedience to God is impelled by faith in God's love and mercy. It is a response to love. Law without love is the 'letter'. Obedience which stems from the law of faith excludes all boasting -[Rom.9:32]. The belief in Jesus comes first.

Titus 3:8. *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.*

It is the Law which points us to Jesus and our need of forgiveness. Moral Law defines right and wrong. It doesn't change man's nature. The Spirit of God changes man's nature. Law cannot do that, and was never intended for that. Law was given to man, not for the purpose of changing his nature or redeeming him from his sins, but to guide and govern his conscience, which in turn guides and governs his nature, directing him away from sins. Jesus gives the justified man the Holy Spirit, which redirects his nature by giving him a new conscience. The new conscience governs his nature by discriminating between good and evil; between what is wholesome and what is destructive. Soon, the essence of his nature begins to evolve into a malleable vessel for the Lord's use. It cannot be done without regeneration of the Spirit; but neither can it be done without a road map for the new Spirit to follow. This road map is the "*It is written*" in the Old testament Jesus referred to. The "*But I say unto you*" of the Sermon on the Mount strengthens the Law saying that a thought is as bad as a deed.

DOES MAN OR GOD TEACH US HOW WE SHOULD WALK IN THE 'WAY'.

Man can either govern his nature, or he can be governed by it. He can let it rule him chaotically and pull him into degradation, or he can use God's plan to govern it and strive toward improvement. God's law gives man the option to rise above natural degradation. It shows him the way to govern his nature and his life so that improvement is possible. It doesn't give man a new nature [conscience] - only the Holy Spirit can do that. But God's law gives the new man tools to pursue his good intentions born of his new conscience, so he can put them to work. Thus he is not left to guess how to engage the enemy in his battle against the lusts of the flesh, the lust of the eyes, and the pride of life-[1 John: 2:16].

It is God's Spirit that gives life to man's conscience. But it is law that gives the new conscience a context and a reference: a road map whereby it can find its intended way and do its job, guiding the new man in Christ through all the trials of life and its many pitfalls. The Holy Spirit reveals the things of God to us.

Rom 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Rom 7:12-14 Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin.

The Law shows man he is a sinner, worthy of death. But redemption is available for those who accept it! This is why Paul goes on to say in Romans 8:1, "*There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit*". Being "In Christ Jesus" is the condition.

CONFUSION IN BELIEFS.

The context of many Scriptures is ignored by many Churches. The total Law concerns eight parts, which includes the Commandments, the Precepts, the Judgements, the Law, the Ordinances etc. Some of these go back before the "giving of the Law". They are eternal. The Churches lump all into the one basket without understanding what they affirm. The churches have taught millions of religious dupes that all law has been completely replaced by "faith" and "grace" each with redefined meaning and application.

If we were to ask people who believe this, "*Is it permissible to have sex with an animal because the prohibition is not in the New Testament*", they would immediately try to quote the *moral* law of the Old Testament to support their view. [Note that they claim the Law was limited to Israel, and that "The Church" in their definition has a different status]. Although they say the Law is abolished, some will say at the same time that the Ten Commandments are still valid for "the Church". Somehow they think that homosexuality is a greater sin than adultery, even if adultery wrecks more havoc in society and the economy of a country than homosexuality ever did, and even if anything about homosexuality is not found as a specific within the confines of the Ten Commandments or the Sermon on the Mount. Churches declare that anything concerning "law" is "legalism", yet they will condemn theft that is part of the Law of God. At the same time they will not speak out against adultery in society. Instead they say we must have 'love' and be understanding. Such *double-minded people are unstable in all their ways*. Besides, when it comes to adultery they say, "God understands our humanity"!

Let us consider some other things which indicate both hypocrisy and confusion in the Churches:

1. They will deplore Sunday Trading, but may happily leave a Sunday church service and purchase fresh bread on the way home. One day in seven as a day of rest is foreign to them. So are the other Sabbaths.
2. They will ignore the, "*Thou shalt not borrow*" in the loan with interest sense, and "*Owe no man any thing*" as presented in the New Testament and they happily borrow treating a pagan bank as the one to trust rather than God. They run up credit card debts, just as the ungodly world does. Christians no longer believe in being a community that provides for each member without cost. They prefer the mortgage or the satanic "death grip" of usury.
3. They will fry in fat and eat pork giving an interpretation of Acts 10:28 which treats the symbol of the vision as being the substance, rather than what Peter said about God showing him "*that I should not call any MAN common or unclean*".
4. They will mix their worship with that of other cultures which allow for the attempted worship of Jehovah and Ba'al at the same time, "*which thing is an abomination*".

5. They will support banishment of capital punishment and any form of, “*therefore put away from yourselves that wicked person*”-[1 Cor 5:13].
6. They believe in prisons rather than in the payment of restitution for property offences.
7. They will support an education system that does not demand that the “*commandments of God*” be taught to every child-[Deut 11;18].
8. They may lean towards socialism when it comes to property rights and the right to own property and the concept of land as an inheritance.
9. They will rush off first to a physician as did King Asa, rather than first to the Jehovah’s provision for His people -[2 Chron 16:12].
10. They will ignore the references in both Testaments against racial intermarriage, hiding this behind a misinterpretation of “*there is neither Jew nor Greek*” and “*all are one in Christ Jesus*” and “*all the world*” as other than the ‘world’ of each context. They hold the ‘*Doctrine of Baalam*’ which Jesus says He holds against the Churches. From the 60 mentions, direct and indirect, we should know what Jesus holds against the Churches. They will allow the naturalisation of foreigners. They will not protest against treaties being made with foreign nations.
11. They support race-equality ignoring “*all*”, “*everyone*” and “*whosoever*” is confined by Hebrew and Greek grammar to the particular context. It is not “*all*” of everyone else.
12. They support gender equity apart from this referring to Israelites being baptised into Christ-[Gal.3:20], and ignoring that there are approaching 2,000 scriptures where the word for ‘men’ is ‘husbands’ which do not include single males or women. How could male circumcision ever apply to women?

Many are like those Isaiah prophesied against in Isaiah 59:4 *None calleth for justice, nor [any] pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.* Selective morality shows how mixed up churches are in doctrine and practice. Isaiah 8:20 puts it very plainly, *To the law AND the Testimony, if they speak not according to this word, there is no light in them.* Therefore we must conclude that there is little light in the churches, because they deny the Law and the Testimony.

The Churches are preaching something defective in that they are producing so-called “born again” Christians who have absolutely no sense of responsibility. They have no influence upon national government because they no longer believe the following:

- [a] The fundamental basis of personal and national moral conduct is the Common Law based upon the Ten Commandments.
- [b] The Statutes and the Judgements are laid down for national observance.
- [c] There is a Divine Economic System providing for the spiritual, economic and political practice for a nation.
- [d] That the functions of taxation, monetary policy, Court procedure, the relationship of capital and labour, punishment of criminals, prisons, and the elimination of poverty are laid down in Scripture.
- [e] That the Divine Social Justice System is based upon, the sanctity of human life, the sanctity of property and the home, the sanctity of personal character and racial purity, whereby there is freedom from an uncertain economic future right through to old age.

This is the perfect “*Law of Liberty*” we are to look into and continue in-[James 1:25]. What would be the point if we just, “go with the wind” and ignore the “commandments of God” which bring that liberty?

THE LAW-GRACE RELATIONSHIP.

The truth is that faith and grace have always worked WITH law - not against it. Noah found grace in the eyes of the Lord [Gen. 6.8, Heb. 11:7] and he believed what God said and obeyed. And Abraham was the father of the faithful [Rom. 4:6, Heb 11:8-10]; he believed what God said to him and obeyed.

Gen 18:19 *For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, TO DO JUSTICE AND JUDGMENT; that the Lord may bring upon Abraham that which he hath spoken of him.*

This is the “faith of Abraham” We should not be doing anything different.

Grace is not the remedy for law, but for sin. Sin demands judgement. Judgement demands a penalty; a sentence. Grace takes away the sentence - not the law. We weren't saved from law, but from the 'curse' [sentence], which is death. (The) *Christ died for our sins according to the Scriptures*-[1 Cor.15:3].

Rom 6:23 *For the wages of sin [is] death; but the gift of God is eternal life through Jesus Christ our Lord.*

Rom 8:2 *For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*

The "law of sin and death" is "*the soul that sinneth, it shall die*"-[Ezek 18: 4+20].

Being "free from the Law" is being free from the wages due from breaking the Law, not with the Law itself. We are told that, *Because that the law worketh wrath: for where there is no law there is no transgression*-[Rom 4:15]. This is used to say there is no longer any Law, but it really means that where there is God's grace and forgiveness, the wrath the Law "works" is no longer there when we are forgiven for the sins of the past.

Without law there can be no sin, and therefore no need for grace. On the other hand, if there is grace there must be sin, and therefore law. Grace and law are mutually dependent, not mutually exclusive. Law without faith is barren, and faith without works is dead. The two must go together. The Law is not the antithesis of the Gospel. The '*handwriting of ordinances that was against us,*' which was nailed to Jesus' cross [Col. 2:14], were the debts of sin that were cancelled when we were justified [pardoned] whereby He reconciled [redeemed] His people back to Himself. Redemption can only apply to 'His People'.

The Law is not a curse as some Churches teach. Jesus came to redeem us from the curse of death which is the wages of disobedience.

Gal 5:18 *But if ye be led of the Spirit, ye are not under the law.*

The Holy Spirit leads us into all truth. He leads us through conviction to repentance. Thus, we are not '*under the law.*' 'Under the law' means 'in debt to the law' - i.e., having unpaid sentences from past judgements. Rather, we are under [in debt to] grace, for it was grace - not law - that forgave and redeemed us.

Rom 6:14 *For sin shall not have dominion over you: for ye are not under the law, but under grace.*

God saved man by giving him many things: grace to be forgiven for sins; faith to believe God and the Holy Spirit to guide him into all truth-[John 16:13]. And his greatest gift was Jesus who died for His people and to teach them the glory of God by giving them an example to live by. With all these wonderful gifts from God, His people have no excuse for the way they live today. People like to talk about Jesus' example so that they could be sentimental do-gooders, but Jesus did not break "*the commandments of God*". A person can be a do-gooder without obeying God's law. This is following another way.

A TRADITIONAL MAJOR ERROR.

A major error that has come down over the years and which has engulfed the churches is that "*not under law*" means that the *moral* law does not have to be kept. We have covered this point. Keeping the law does not include that part of the law of sacrifices that Jesus fulfilled in His death, but the rest remains, as Jesus said

Matt 5:17 *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.*

Jesus fulfilled all the sacrifices of the Law by His one sufficient sacrifice. It is not replaced by keeping a lot of church conventions, standards or the traditions [laws] of Judaism. Churches in their internal laws can become 'gods' in that they have become lawmakers, just as the Pharisees did. It is simply wrong to subscribe to the wearing of white linen, linen bonnets and parts of the *sacrificial* law as some are trying to do in the U.S.A. In Galatians we read about those who were keeping man-made days and weeks as being fallen from Grace.

Some people have a problem with Acts chapter 15 where the Pharisees claimed that it was needful to keep "the Law" in the loveless Pharisaiic form in order to be saved. This was an impossible 'yoke'-[v 10].

Acts 15:1 *And certain men which came down from Judaea taught the brethren, [and said], Except ye be circumcised after the manner of Moses, ye cannot be saved.*

Rom 3:31 *Do we then make void the law through faith? God forbid: yea, we establish the law.*

There is no contradiction in these verses, but there is a sequence. It is by the pure *moral* Law that we learn about our sin and of forgiveness being available. We become justified by faith in Jesus' death and resurrection. In three letters Paul speaks about "being" justified. [Rom 3:24 "*Being justified freely by his grace*

through the redemption that is in Christ Jesus’]. But the idea of some churches is to make people to be always ‘coming’ and never ‘arriving’ so that they are never going beyond ‘coming’ to go onto sanctification.

1 Thess 4:4 *That every one of you should know how to possess his vessel in sanctification and honour.*

This cannot be done outside of the Holy Spirit. It is impossible to the unredeemed. Paul and Barnabas had to sort this point out and so must we, because Romans 6:14 is used to support being “not under the law” as meaning that the moral Law is finished as something to be kept after a person has been justified. It is the wrath the Law works that is abolished when we are forgiven. “The Law” to the Pharisees was the body of interpretations or traditions that Jesus said made the “Word of God of no effect”. We are told in 1 Tim.1:8 about the Law of God, “But we know that the Law is good, if a man use it lawfully” and in Romans 7:12-14 that “the Law is holy and good” as well as being ‘spiritual’.

In Galatians it is made clear that righteousness and justification is not by the Law, but by faith in the Blood through which we are forgiven for all the times we have broken God’s Law. Not one of us is yet perfect. We are being perfected, or should be, through “faith which worketh by love”- [Gal.5:16] in what Jesus has done. We are seeking to love God “with all thy heart, and with all thy soul, and with all thy mind” which Jesus says in Matt.22:38 is the ‘Great Commandment’.

This is a response, not a scoring of points to achieve.

Lam 3:23-24 *It is of the Lord’s mercies that we are not consumed, because His compassions fail not. They are new every morning, great is thy faithfulness.*

Every morning His mercy rejoices against judgement because we are never perfect in this life and able to say we have not sinned against God and His Law. I John 1:9 says, “If we say that we have not sinned, we make him a liar, and his word is not in us”. What God looks at is the heart of man and his desire to be taught and learn of God so that he can obey. Without faith we cannot believe and ask to be cleansed from all unrighteousness through Jesus’ sacrifice, as we make our confessions. Once again it is pointed out, being made “free” is being made free from the penalty of transgression. It is not the absence of Law. In this present evil world that “lieth in the hand of the wicked one”, God requires that we have a clean heart and intent to obey His Law as much we know how. There is much that we do not understand about it. There is much that is difficult to apply under our political system that is like being in a captivity. Our attitude is to be that of a pilgrim and stranger in this present evil world. Today no one can see the difference between self-styled Christians and non-Christians, because, in general, both have a lawless heart towards The “commandments of God” The spirit of lawlessness is encouraged in the churches through their doctrines.

1 Timothy 1:7 on tells us about those who want to be teachers of the Law, *neither understanding what they say, nor whereof they affirm*, because they were not using it lawfully. There be many who want to interpret the Law as did the Pharisees who did not even keep the Law themselves because their hearts were not right with God. It is always the heart that God looks at, as we can see in the following selection from thirty seven verses linking the heart with the commandments.

Deut 5:29 *O that there were such an HEART in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!*

1Kings 8:61 *Let your HEART therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.*

1Chron 29:19 *And give unto Solomon my son a perfect HEART, to keep thy commandments, thy testimonies, and thy statutes, and to do all [these things], and to build the palace, [for] the which I have made provision.*

Psalms 119:10 *With my whole HEART have I sought thee: O let me not wander from thy commandments.*

Psalms 119:32 *I will run the way of thy commandments, when thou shalt enlarge my HEART*

Prov 3:1 *My son, forget not my law; but let thine HEART keep my commandments:*

Prov 4:4 *He taught me also, and said unto me, Let thine HEART retain my words: keep my commandments, and live.*

Prov 10:8 *The wise in HEART will receive commandments: but a prating fool shall fall.*

How many churches may be ‘prating fools’?

Colossians 2:14 is one example of quotation by such “expounders” of the Scriptures who bolster their own personal pet theories by attempting to compel one verse in the New Testament to contradict everything the rest of the Bible has to say on the matter. Such interpreters exhibit an absolute lack of exegesis and have helped materially to bring about the great confusion of thought now extant among professing Christians.

It is argued that, "*Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross*, and Ephesians 2:15 "*Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace*", that the "commandments of God" were "*nailed to the Cross*"; and thus were cancelled, annulled, and blotted out. This is strange because they are found right up to the Book of Revelation where they are the key to entry into the gates of the city.

Those critics of the Bible who have endeavoured to throw doubt upon the authenticity of the Old Testament by raising the cry: "*Do we follow Moses or Christ?*" would be well advised to study the Bible more, particularly the words of Moses and Jesus, and they would find that it is not a question of "Moses OR Christ" at all, but rather "Moses AND Christ" because they are in absolute harmony one with the other.

Jesus said that He was the "Truth"-[John 14:6] so when He ratified "the Law" and the "prophets" in every jot and tittle, [see Matthew 5:17, 18]; He set the SEAL OF TRUTH on the writings of Moses and the Prophets. Just a few hours after His Resurrection from the dead, He said, in effect, that anyone who did not believe the Old Testament was a fool. Let us read the exact words:

Luke 24:25-45. "*Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:" Then beginning with Moses, and all the prophets, and the Psalms, He expounded unto them in ALL the Scriptures the things concerning Himself.*

Paraphrasing Jesus, "You are a fool if you do not believe the writings in the Old Testament" - thus did He set the "Seal of Truth" on it - and do not let us ever forget that the Old Testament was the only Bible there was when Jesus was on the earth. The New Testament had not then been written.

Further evidence showing the harmony existing between the Teachings of Jesus and the Teachings of Moses is found in the following verses:

John 5:45-47 *Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how can ye believe my words?*

Luke 16:31 *And he said unto him, IF they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.*

This is saying that if we do not 'hear' Moses and the prophets, we cannot understand the words of Jesus. So, when we read the writings of Moses and the Prophets let us remember that Jesus confirmed and ratified them, and refers us to them many times. It is not "Moses OR Christ", but rather "Moses confirmed by Christ". We need the words of both to understand the Bible clearly and intelligently. We can never deny the often used "*It is written*" as meaning what is written in the Old Testament.

ETERNAL PRINCIPLES.

The Laws of God are Eternal Principles expressing Truth. They can never be changed because Truth is Eternal - Truth never changes. Each part of the Bible is compatible with every other part; the Bible is one harmonious whole; consistent with itself throughout all its pages. The Bible cannot contradict itself.

The Divine *moral* Laws cannot be changed, because God is unchangeable, but the application of the Laws might be altered to suit time and circumstances. For example: "*There is no remission for sin except through the shedding of blood*". That Law is Eternal - it cannot be changed; it is still in force. But the application of the Law was changed by and through the Blood Sacrifice of our Lord Jesus Christ. We no longer shed the blood of animals ourselves to secure remission for our sins, His Blood was shed once for all, and as Christians we now use His Blood only through which we can secure forgiveness. Thus, as Paul said "*We establish the Law*" in Christ, and it is as true today as it was 3000 years ago that "*without shedding of blood there is no remission*". We must ask for forgiveness through the blood that Jesus shed.

While it is no longer necessary for the Christian to concern himself in a practical way regarding the Ordinances of Blood Sacrifice as set forth in the Old Testament, [apart from giving depth to his understanding], there are two Ordinances given by Jesus which must be obeyed in order to fulfil the Law of God.

In the Ordinance of Baptism, which is a Rite signifying confession and repentance, the Christian acknowledges that his life is forfeit under the Law. The Law must be fulfilled. Through the Grace of God by His Son Jesus, the sinner does not forfeit his life literally; Jesus did that for us; but he does, forfeit it symbolically by passing under the water when being Baptised. Then, having paid the price of sin; through the Power of Jesus he is raised from the dead, resurrected. Baptism is symbolic death and resurrection. The sinner pays with his life for his sins to conform with the Law which is Eternal; and through Faith in Jesus Christ is resurrected from the dead and enters into Life Everlasting.

In the Ordinance of the Lord's Supper we are continually reminded of the necessity of Blood Sacrifice for the remission of sin. The Blood of the Saviour which was His very Life-stream, is taken into the body of the believer symbolically, thus mingling His Life with ours and conferring upon us, and in us, the Life Everlasting.

Luke 22:19 *For this is my blood of the New Testament, which is shed for many for the remission of sin.*

Matthew 26:28 *This do in remembrance of me*

1Cor 11:23-24 *For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the [same] night in which he was betrayed took bread: And when he had given thanks, he brake [it], and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.*

THE LAW OF LIBERTY.

The Legal System of the Kingdom of God is declared in the Bible to be "*The Perfect Law of Liberty*".

James 1:25 *"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."*

John 8:31, 32 *"IF ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free."*

Proverbs 28:9 *"He that turneth away his ear from hearing the law, even his prayer shall be abomination."*

Where does a scripture leave much of the Christian Church? Just how much prayer-abomination is there? Freedom is defined in a dictionary as being "*liberty of thought, speech and action*", but certain restrictions must be enforced, otherwise liberty would develop into license, and where license rears its ugly head, freedom flies out the window and the dictator enters the door. The freedom conferred upon us by God is bounded only by His Marvellous Love. It is restricted only by the Natural Laws of the Universe which are embraced in the Divine Economic System, and which, when obeyed nationally and individually will give us greater liberty of thought, speech and action, than has ever been conceived by the mind of man. We shall have freedom from defeat in war; freedom from sickness and disease of all kind; freedom from unhappiness; freedom from social injustices; and freedom from poverty.

CHRIST HATH REDEEMED US FROM THE CURSE OF THE LAW

Galatians 3:13 *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree*

Some teachers read into this verse that the Law was a curse; and that Jesus redeemed us from the Law. Not so. The Bible is emphatic in its statements.

Psalms 19:7-11 *The Law of the Lord is perfect", "The statutes of the Lord are right"; "The commandment of the Lord is pure"; "The judgements of the Lord are true and righteous altogether."*

That which is "*Perfect, Right, Pure, True, and Righteous*", cannot by any stretch of the imagination be considered a curse. Our Lord did not come to abolish the Law, nor to redeem us from it; but He came to redeem us from the Curse which was attached to the Law in event of disobedience. He came to redeem us from the Curse of Death that is the wages of sin. And sin is "*the transgression of the Law.*"

He came in order that all who would believe "*should not perish, but have everlasting life.*"-[John 3:16]. It is repeated, He came to abolish THE CURSE - not the Law.

No one can come unto Jesus Christ and accept Him as Personal Saviour without acknowledging, and establishing the Law. No one can accept Him as Saviour without acknowledging the need of a Saviour and acknowledging that we are sinners - transgressors of the Law; and that under the Law we are justly condemned to death. But He died in our stead in order that His people might be forgiven and partake of everlasting life.

"Do we then make void the Law through faith? God forbid: yea, we establish the Law." [Romans 3:31]. The sinner establishes the law in its right use by confessing his guilt, and acknowledging that by it he is justly condemned. Christ, on the sinner's behalf, establishes the law by enduring its penalty, death.-[See also Matthew 5:17, 18, 19].

WE ARE FORBIDDEN TO ADD TO OR TAKE AWAY FROM THE LAWS.

Almighty God definitely forbids anyone "adding to" or "taking away from" the "commandments of God". In Deuteronomy 4:2 we are instructed: "Ye, shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you."

And remember the warning of Jesus in His Sermon on the Mount; Matt. 5:19; "*Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.*"

The final warning of the Bible is awesome enough that it should have deterred Christian leaders from "meddling" with the Word of the Lord and allowing unrighteous laws to be placed as a yoke around the neck of the masses of the people. The warning is found in Rev. 22:19, *And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life. and out of the holy city, and from the things which are written in this book.* Just in case some may think that this latter statement applies only to the Book of the Revelation, let us remember that the writers of the various books of the Bible affirm, where they speak of the subject at all, that they speak by direct Divine Authority. They invariably testify that the words, and not the ideas only, were inspired by the Holy Spirit. Be sure to read 1 Cor.2:7-15; and 2 Peter 1:21. And remember that our Lord Jesus Christ Himself is the Author of the Book of the Revelation, although the actual writing was done by John, [see Rev. 1:1]. All the writers of the New Testament invariably treat the Old Testament as authoritative and inspired, frequently quoting from it; and, in fact, there are more than 1200 references in the New Testament to the Old Testament.

THY WILL BE DONE.

For over 1900 years Christian people have been praying: "*Thy will be done on earth as it is done in heaven*" but few have given any thought as to the meaning of the words. Too many have simply memorised the Prayer and repeat it as a matter of course. Little has been done in regard to the *moral* Law by Christian people to see to it that God's Will is done on earth, and there are but few who realise that if God's Will is to be done on earth, they and we have to do it.

There are some most peculiar ideas existing in the minds of some people as to what the Will of God is. For instance, it has been said that the world's worst scourge, war, that it "*is the Will of God*"; others have said, when someone near and dear to them has succumbed to that dread disease like cancer: "*It must have been the Will of God*". During the worst depression the world has ever known when millions of people were unemployed, when poverty and hunger were rampant; thousands were homeless, and more thousands were clothed in rags; many pious souls rubbed their hands together in dismay, and with long-drawn faces declared: "*it must be God's Will.*" This is simply blasphemy.

It is NOT God's Will that we should be overcome in war.

It is NOT God's Will that people should die from cancer or any other disease.

It is NOT God's Will that His, people should be hungry ragged or poor.

It is OUR WILL because we have refused to do the Will of God in not keeping the *moral* "commandments of God". God's Will does not imply resignation but action.

What is God's Will? That which He has requested us to do. What has He requested? Listen again to Jesus!

John 14: 15 "*If ye love me, keep my commandments*"

John 15:14 "*Ye are my friend if ye do whatsoever I command you*"

John 15:10 "*If ye keep my commandments, ye shall abide in my love*"

Matthew 19:17 *If thou wilt enter into life, keep the commandments*

Luke 6:46 "*And why call ye me, Lord, Lord, and do not the things which I say*"

The prevalent school of Christian thought contends that the commandments, which Jesus requested us to obey, were different from the commandments in the Old Testament. But that is not so. He ratified and confirmed the Law in His Sermon on the Mount. [Matt. 5:17]. It is true that Jesus gave one new commandment, "*Love one another, as I have loved you*" -[John 15:12]. The "new" in this is the "*as I have loved you*", and we find Paul confirms that we should lay down our lives for the brethren in the same sacrificial way Jesus did. But that, not even by the wildest stretch of imagination, could be construed to mean that this new commandment cancelled out, or superseded the others. Jesus strengthened the Law. Exactly the same requirement to *love one another* is found within the Books of Moses. Jesus words bring life to the 'letter' of the Law. They are spirit and life.

When the young man said to Jesus: "*What good thing shall I do, that I may have eternal life?*" did Jesus say: "*Just love one another?*" No! Jesus said to the young man: "*If thou wilt enter into life, keep the*"

commandments". The young man said unto Him, "Which"? Jesus said: *Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. Honour thy father and thy mother; and Thou shalt love thy neighbour as thyself.*"- [Matthew 19:16-19]. This record is conclusive proof that Jesus meant the Ten Commandments of the Old Testament when He said: "*Keep the commandments.*"

It is often argued that Jesus changed the Ten Commandments and did away with them when, He replied to the Lawyer, "*Then one of them, which was a lawyer, asked him a question, tempting Him, and saying: Master, which is the great commandment in the law?*" Jesus said unto him, "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And, the second is like unto it, Thou shalt love thy neighbour as thyself. On these two Commandments hang all the law and the prophets.*"[Matthew 22:35-40].

Note here that Jesus said: "*On these two commandments hang all the law and the prophets.*" "Hang" is a literal translation as used for hanging by the neck. These two Commandments of Jesus are intimately connected or are supported on the Law and the Prophets. He did not say that these two commandments supersede all the law and the prophets. He merely summarised all the law of God and stated it in one short, concise, synoptical passage: "*Love God and love your neighbour*".

Now we need the detail from God about how to love Him and our neighbour. For those instructions we must turn to the Old Testament where, in the Books written by Moses, we find all the Eternal Principles set forth in great detail. One person's idea of how to love God and his neighbour may be entirely different from that of another person. If everyone were allowed to practice the things they, or others, consider being the right way to love God, and to love his neighbour, chaotic conditions would result. In fact, they have resulted in 1001 different sects, creeds, isms and cults teaching 1001 different methods of finding Grace in God's sight. This has brought Christendom to a state of great confusion, disunity and division.

When we pray, do we understand what we mean when we say, "*Thy will be done*"? Do we pray for that which will bring the conditions of Peace and Happiness, which exist in Heaven where God's Will is being done? That which God wants done is His Will, and He caused these things to be written on two tables of stone, later to write them on the hearts of His people. His Will is embodied in the Ten Commandments, together with the Statutes, and the Judgements for national observance.

If Christendom believed the Bible - if Christendom were to take God and His Word at face value; if Christendom would be faithful to God and do the things which God has asked us to do, which things are all confirmed by Jesus Christ our Lord, then Heavenly conditions would result on earth. There would be no war - no disease - no unhappiness - no social insecurity - no poverty. Read carefully Deut. 28:1-14 and note the blessings promised for obedience to the Divine Law. Here we have the Divine Insurance Policy - its Premium is National Obedience its Benefits are God's Promises.

If our nation will administer the Divine Laws as the National Law of the Land and if the people will obey them, we are promised blessings of surpassing magnitude.

THE BLESSINGS - FOR OBEDIENCE TO THE DIVINE LAW.

Please read Leviticus 26:1-13 and Deuteronomy 28:1-14. The 28th, 29th and 30th chapters of Deuteronomy should be read in order to secure an understanding of what Almighty God promises to the NATION for faithfulness, loyalty and obedience to the Rules and Regulations He has laid down for our good and welfare, and what the result of disobedience and unfaithfulness would be. Here we can read the IF and BUT clauses of the Covenant. IF we obey we secure blessings of surpassing magnitude BUT if we fail to obey we are plainly told what the consequences would be and it is not necessary for us to dwell in any detail upon them for anyone can see that we have been, and still are living under the BUT clauses. Our forefathers, and we in their footsteps, have preferred the path of death to the path of Light and Life. Let us partially analyse the IF clauses.

[1] *And it shall come to pass, IF thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his Commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.*

Note the IF'S. The blessings only come IF we as a nation DO the Divine Will. In many other passages of Scripture we are promised that IF at any time our Nation will return to God and become willing to DO His Will then all of the blessings will be poured out upon us. For example see Deut. 4:29,30,31.

[2] *Blessed shalt thou be in the city, and blessed shalt thou be in the field.*

These are not 'spiritual' blessings here. Our cities and fields are certainly not being blessed completely by the Almighty at the present time. If they were there would be no poor, no sick, no relief offices, no hospitals and no jails. Our fields would not be infested with pestilence of every description. Neither would early and late frosts do any damage to our crops. Disastrous hailstorms would be unknown. Grasshoppers, locusts, caterpillars and other ravaging things would not cause damage. There would be no plagues of any kind. Our agriculturists would save billions of dollars that are now expended for deadly poisons, equipment, and labour in an attempt to kill such pests.

[3] *Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.*

Let us consider that first clause. "*Blessed shall be the fruit of thy body*". What a wonderful blessing that would be! If our nation was administering the Divine Laws and the people were obeying them, there would never be a crippled child born in our nation. There would never be a child born with any 'hereditary' disease. There would never be a child born with a humped back, pigeon chest or a club foot. None would be born with faulty hearing, or vision, or mentality, or speech. Every child would be born in a perfect state of health. "*Blessed shall be the fruit of thy body*". And also note that the same thing would apply to the health of all of our farm animals and that everything we grow for human consumption would be blessed by God. Therefore all of our foodstuffs would contain the right amount of all the various vitamins and minerals to maintain perfect health.

[4] *Blessed shall be thy basket and thy store.*
This indicates there being plenty of everything.

[5] *Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.*
Every action is blessed.

[6] *The Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways.*

Here we have the definite assurance that Almighty God will take care of any enemy that might rise up against us. He does not promise immunity from war but He does promise immunity in war. He will do our fighting for us and cause the defeat of any enemy. This promise should be read in the light of Isaiah 54: 15,17 where we are told "*whosoever shall gather together against thee shall fall for thy sake*"; and "*No weapon that is formed against thee shall prosper*".

Isaiah's message from the 40th chapter onward is addressed to these people - the 41st chapter commencing "*Keep silence before me, O Islands*". When we consider what happened to Sennacherib's army - see 2 Kings 18:13; 2nd Chron. the 32nd chapter, and Isaiah 36:37, we can begin to understand just what God means when He says that He will take care of any enemy that might rise up against us.

[7] *The Lord shall command the blessing upon thee in thy storehouses; and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee.*

Think of it; our storehouses and everything contained therein, blessed by God. No fire would burn them down. No moths to destroy the garments stored away. With "*And in all that thou settest thine hand unto*", it is virtually impossible for one to stretch the imagination far enough to comprehend the magnitude of this statement. To be "*blessed in everything we set our hands unto*". And yet, in one sense of the word it is as simple as A.B.C. for if we knew and were obeying the Divine Law we would simply be obeying the Natural Laws of the Universe for these are the Laws of God - and if we knew the Laws governing cause and effect, and obeyed them we could not fail in anything to which we set our hands - NO MATTER WHAT WAS UNDERTAKEN.

[8] *The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, IF, thou shalt keep the commandments of the Lord thy God, and walk in his way.*

The word "Holy" means to be SEPARATE and DISTINCT and GODLY. It also means to be DEDICATED TO GOD. A holy nation is one which is in right relationship with God. A Holy Nation is one in which Want, Poverty, Disease, Unhappiness, and Insecurity would never occur. And please note that God states that He has SWORN to bring such conditions to pass IF WE OBEY, and a Sworn Statement on the part of the Almighty is forever binding - His Oath cannot be made void - it can never be rescinded - God is not a man that He should lie, or change His mind. Therefore the promise still stands ANYTIME our nation will return to faithfulness and obedience to Him, the Blessings will immediately begin to come into effect.

[9] *And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.*

Not "afraid" of us in the ordinary sense of the word, but afraid to attack us, knowing full well that Almighty God would be the One they were attacking. But, what do the people of the earth see today?

[10] *And the Lord shall make thee plenteous in goods in the fruit of thy body and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee.*

Here is one of the promises of marvellous prosperity to follow obedience. Jesus confirms this when He says: "Seek ye first the Kingdom of God and his righteousness; and all these things [the creature comforts of life as shown in the context] shall be added unto you -[Matt. 6:33; also Malachi 3:10].

[11] *The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season; and to bless all the work of thine hand; and thou shalt lend unto many nations, and thou shalt not borrow.*

Who believes the "*Thou shalt not borrow*" today? So, if we will administer the ECONOMIC SYSTEM OF THE KINGDOM OF GOD as the National Law, and the people obey, we will actually have a great measure of control over the rain supply For an economy based upon the land, rain was given according to national obedience to the "commandments of God". No droughts, no famines, and no floods!

[12] *And the Lord shall make thee the Head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God which I command thee this day, to observe and to do them. And thou shalt not go aside from any of the words which I command thee, this day, to the right hand, or to the left, to go after other gods to serve them.*

God's people certainly are not he "head" today in the nation, or among the nations.

THE CURSES - FOR DISOBEDIENCE TO THE DIVINE LAW.

Please read Deuteronomy 28:15-68.

Here we read the BUT clauses of the Palestinian Covenant. Every student should read all of these verses very carefully and thoughtfully.

BUT it shall come to pass, IF thou wilt NOT harken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee, and overtake thee:

And then follows a detailed listing of the very opposite to the blessings which are promised for obedience. Instead of peace we would have war; instead of health we would be afflicted with diseases of all kind; instead of freedom and happiness there would be captivity, slavery and unhappiness; in place of social security there would be insecurity; misery, want, squalor and poverty which would replace unbounded prosperity.

As we read of these terrible scourges be sure to remember that such awful conditions are not brought about by the WILL OF GOD as many people appear to think.

HOW DOES THE MARRIAGE ANALOGY HELP UNDERSTAND OF NEW TESTAMENT DOCTRINE?

Just as a person cannot become married by living like a married person, neither can that person be converted by keeping the Law of God. But when married, he is expected to keep the rules of married life.

If we were to draw an imaginary vertical line between the single and married positions, we can more easily see how some passages fit the single side, and some fit the married side of the line. Consider the following passage that is one that confuses many people.

Acts 15:24 *Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment.*

Here we find Paul and Barnabas going out on an evangelical trip to Antioch and Syria and Cilicia. Were they going to the single side of the line, or to the married side? Being an evangelistic mission to the single side, there is no suggestion about first imposing Law keeping. Those who said (and say) there was such necessity are rightly said to be subverting people's souls. The only restrictions asked for were not to do certain things that might offend the religious beliefs of the hearers. Thus condemning those who were saying, "*Ye must be circumcised, and keep the law: to whom we gave no such commandment*" is absolutely correct on the "single" side of the line. But this in no way suggests there is no place for the Law of God as being applicable to the "married" side of the line.

We find the same position in the 21st chapter of Acts. Here in the 21st verse we can see the signals being wrongly read as is done today, in the words, "*And they are informed of thee*", where "informed" means that they thought that Paul was falsely "charming" (GR) the hearers to "forsake Moses". The Judaisers considered acts such as being circumcised or being baptized were the entry points, rather than faith in Jesus' sacrifice. The heart of man is purified by faith, not by law-keeping or a Law Covenant.

Acts 15:8, *“And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith”.*

Obedience to Law came later. It then gives the following “right”.

Rev. 22:14 *Blessed are they that do his commandments, that they may have right to the tree of life,*

And so all the Scriptures which are used to suggest God’s Law is invalidated are resolved in a similar way by investigation whether they apply to evangelisation (the “single” side of the line) or to the “married” position.

WHAT IS THE EFFECT OF NOT UNDERSTANDING WHERE GOD’S LAW APPLIES?

Non-Israelites tend towards ethnic churches. God’s Law prohibits foreigners ruling over Israelites. Is that not what Korean, Chinese, Negro and other foreign pastors seek to do in our country? So what do their churches have to confine their teaching to? It is about life in the wilderness. They have to avoid the Law of God, because they could not become “married” even if they wanted to. They cannot accept “married” responsibility, and so they make up a doctrine about God’s Law being done away with. That also is what most denominations have to do too, because they are racially mixed. The non-Israelite cannot possibly comprehend anything further about the Kingdom of Heaven (over Israelites –Acts 1:6). Why not? Because when speaking to His Israelite disciples, Jesus gave us the reason, *“Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given”.* It simply is not given to foreigners to know these mysteries, even if they may benefit by submitting to the moral Law of God.

Maybe some might now get a glimpse of what the present world-wide campaign against racism is about. Only Caucasian people can be attacked as being “racist”! What race is the anointed race that has the bands and cords of the Law of God?

Psalms 2:2, *“Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us”.*

Chiefly racist charges are made against people of Caucasian stock; although other white people suffer such attacks. In the United Kingdom, people are encouraged to say they are “British” as a national term, but it is said to be illegal to claim they are “English”, as a racial term. The “Kings of the earth” are the authorities of World Government under their Noahite Laws, and their version of “Human Rights”.

BACK TO “GRACE AND LAW”.

It is popular to hear said that when “saved” we are no longer under the “works of the Law”. But the subject here is justification in every one of the verses where this phrase is found-(Rom. 9:32, Gal. 2:14-16, 3:2-10). The record (“handwriting”) of past sins (breaking the “ordinances”) that was held against us is actively removed. When forgiven we are no longer subject to the wrath that the Law works for having previously transgressed that Law. This in no way hints that God’s Law is somehow done away with from that point on in regard to future moral actions.

Differing gospel understandings engage what happens after we are justified purely through the grace and forgiveness of God. As sin is defined as *“the transgression of the Law”*, then after justification, in Paul’s words, *“Can we continue in sin that grace may abound?”* That is the question. Do we have to repent or not? Does not the word “repent” signify a change of heart from being a law-breaker to become a law-keeper? Do we have to agree with Jesus in, *“Nay: but, except ye repent, ye shall all likewise perish”?* That is, there must be a complete change of mind.

Most denominations say in effect that we can continue to transgress the Law after being justified, and Paul says with emphasis that we cannot, *“continue in sin that grace may abound”*. That matter of law transgression is the essence of the difference in what people believe about what follows the “Gospel”.

END NOTE.

No person understands perfectly how to apply all of God’s moral law, and therefore we all stand in need of mercy and grace continually. But what we do know does matter, as James says, *“Therefore to him that knoweth to do good and doeth it not, to him it is sin”.* To be a person after God’s own heart we must be teachable, and to have the same attitude to God’s Law as David did.

Psa 119:10 With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O LORD: teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies, as much as in all riches.

Here again are the three factors of the moral law, here translated as, “statutes”, “judgements” and “testimonies”. It is not the purpose of this paper to itemise the various parts of the Law. That is another study.