

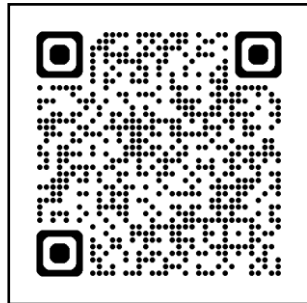
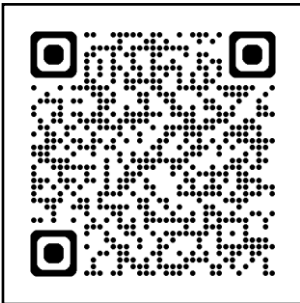
Did Jesus Correct Moses?

By
Mark Q. Bullen



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Contents:

Chapter	Page
1. Did Jesus Correct Moses?	1
2. Firstborn Of Satan	13
3. The Marcion-Centric Method	31
4. Malachi's Introduction To Jesus	39
5. Destroy? Or Fulfill?	53
6. A Proper View Of Moses' Law	57
7. Was then that which is good made death unto me?	63
8. Love Is The Goal Of The Law	71
9. Thou Shalt Not Kill	79
10. Thou Shalt Not Commit Adultery	85
11. Swear Not At All	97
12. Resist Not Evil	115
13. Love Your Enemies	129
14. What is Sin?	141
15. Moral, Civil, And Ceremonial	147
16. The Old Covenant	155
17. The Priority of Moral Over Ceremonial Law	161
18. The Middle Wall Of Partition	167
19. What Did The Schoolmaster Teach?	173
20. " <i>Moses Said</i> " How Important Is That?	183
21. We Establish The Law	195
22. No Law, No Grace	203
23. Same Gospel, Same Ethic	215
24. Misunderstood Scriptures and Concepts	221
25. Let God Be True, But Every Man A Liar	263
26. On The Proper Usage Of "Early Church" Writings	269
27. The <i>Two Kingdom</i> Mis-Conception	281
28. "The Son of David, The Son of Abraham"	303
29. Review: Bringing It All Together	311

Mark Q. Bullen

Chapter One

Did Jesus Correct Moses?

What is the proper relationship between the **Old Covenant** and the **New Covenant**; between **Moses** and **Jesus**; and between **God's Law** and **God's Grace**? The vast amount of misinformation being taught concerning these sacred and vital relationships is shocking. Satan has worked hard to obscure the light; and man's lack of concern has only helped further Satan's agenda. If you believe wrong, you live wrong; and in living and believing wrong you misrepresent Christ and jeopardize your soul as well as the souls of all those you influence. God is gracious; but that grace only extends so far, and does not nullify the sobering truth of Jesus' words:

Mt 15:14 ...they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

It does matter what you believe and whom you follow; and what we will cover in this book from the Word of God and history will reveal that the "end times" deceptions are upon us. **Sincerity is not enough** or deception would not be a problem or concern. The Bible **never** assures us that **being sincere in a deceived state** or **sincere in believing heretical doctrine** is safe! St. Paul warned numerous times in various ways that following the *wrong Jesus*, *wrong gospel*, or *wrong spirit* could lead to damnation rather than salvation.

2Co 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 3 But I fear, lest by **any means**, **as the serpent beguiled Eve** through his subtilty, so your **minds should be corrupted** from [**single-hearted devotion to**] Christ. 4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye

might well bear with him...13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14 And no marvel; for Satan himself is transformed into an angel of light. 15 Therefore **it is no great thing** if his ministers also be transformed as the **ministers of righteousness**; whose end shall be according to their works.

So, it definitely matters what you believe about Jesus and His mission. The New Covenant was meant to be a step up to something more glorious than the Old Covenant because the New Covenant Scriptures reveal the true spiritual meaning and significance of the Old Covenant types. The New Covenant is the “body” whereas the Old Covenant was the “Shadow”. The New Covenant is mediated by our Messiah Priest in the Tabernacle of Heaven with His own infinitely meritorious blood, while the Old Covenant was only an object lesson with an earthly priesthood and animal sacrifices which could not make atonement. The Jews, according to the rabbinical writings, understood that when Messiah came He would usher in a new era. The prophets spoke of it, and the Apostles confirmed it.

De 18:17 *And the LORD said unto me, They have well spoken that which they have spoken. 18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. 19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.*

Ac 2:16 *But this is that which was spoken by the prophet Joel; 17 And it shall come to pass **in the last days**, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:18 And on my servants and on my handmaidens I will pour out **in those days** of my Spirit; and they shall prophesy:*

Ac 3:22 *For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; **him shall ye hear in all things whatsoever he shall say unto you.** 23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. 24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of **these days.***

Ac 7:37 *This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; **him shall ye hear.***

Many church groups build their doctrine on the belief that Jesus corrected the Law of Moses or did away with it altogether. What people say about the *preaching* and *purpose* of Jesus DEFINES which *Jesus* they are following. If one wishes to present the **Biblical Jesus**, then they **must** present Him in the context of His **Biblical purpose** and **teaching**. Jesus warned of “false Christ’s” that would be very subtle and deceive many people. Obviously those deceived people thought they had the real Jesus; when actually they did not! According to Paul, **a false Christ can just be a false concept of Christ or false doctrine** due to a misrepresentation of Jesus and His message. If you don’t have the time or concern to make sure you have the **right Jesus**; then in these last days you are likely doomed to have the wrong one.

Mt 7:13 *Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and **many** there be which go in thereat: 14 Because strait is the gate, and narrow is the way, which leadeth unto life, and **few** there be that find it.*

To have the RIGHT JESUS, you need to answer the following questions correctly: What is the proper relationship of the New Covenant to the Old Covenant? Why do some still keep the Old Covenant feasts and dietary laws? Are Gentiles saved *one way*, while Jews are saved *another*? Are the Old Testament Scriptures still relevant? Can we interpret Jesus properly without knowing His relationship with the Old Testament? Was Jesus loyal to the Scriptures of the Old Testament?

Some believe that people were justified by God different in the Old Covenant than they are in the New Covenant. You will hear them say, **“We are not under the Law, but under Grace”** – what does that mean? If a preacher sets up rules and standards of conduct for his church, they say, *“He is preaching law and not grace”*. Were the people in the Old Covenant saved by works without grace? Are we saved by grace without works?

Should the “Sermon On The Mount” be interpreted as “Jesus correcting Moses’ Law” or should it be interpreted as “Jesus correcting misconceptions about Moses’ Law?” Was divorce and remarriage allowed by Moses, but forbidden by Jesus? Were the people in the Old Covenant allowed to defend themselves and participate in government, but New Covenant saints are not? Do we have any obligation to God’s commandments in the Old Covenant? Is our meditation and memorization in Psalm 119 still relevant?

***Ps 119:9** Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. 10 With my whole heart have I sought thee: O let me not wander from thy commandments. 11 Thy word have I hid in mine heart, that I might not sin against thee. 12 Blessed art thou, O LORD: teach me thy statutes. 13 With my lips have I declared all the judgments of thy mouth. 14 I have rejoiced in the way of thy testimonies, as much as in all riches. 15 I will meditate in thy precepts, and have respect unto thy ways. 16 I will delight myself in thy statutes: I will not forget thy word.*

Can we still whole heartedly sing Psalm 1:1-3?

***Ps 1:1** Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. 2 **But his delight is in the law of the LORD; and in his law doth he meditate day and night.** 3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.*

Should we still be singing Psalm 19: 7-11?

***Ps 19:7** The law of the LORD is **perfect**, converting the soul: the testimony of the LORD is **sure**, making wise the simple. 8 The statutes of the LORD are **right**, rejoicing the heart: the commandment of the LORD is **pure**, enlightening the eyes. 9 The fear of the LORD is clean, **enduring for ever**: the judgments of the LORD are **true** and **righteous altogether**. 10 **More to be desired are they than gold**, yea, than much fine gold: sweeter also than honey and the honeycomb. 11 Moreover by them is thy servant warned: and in keeping of them there is great reward.*

These are important and relevant questions that determine who Jesus really was and is today! In all my years of studying the

Bible and Church History, I have discovered an extremely vital truth: **The Bible can only be properly interpreted when understood in its historic context.** It is composed of historic documents written at specific points in time to people raised in a specific environment of doctrine and practice. Almost every heresy I have encountered is a result of interpreting the Bible outside its God ordained historical context, *Torah Observant Judaism*. When the Bible is ripped out of its Hebrew context, all hope of proper understanding is gone. Jesus came as a Jewish man under Judaism, and He fully obeyed and taught the Law of God through Moses.

Jesus taught the Jewish people, as well as His own Jewish disciples, to obey those who sat in Moses' Seat, but not to practice their hypocrisy. Jesus taught the proper exercise of Biblical Judaism. He upheld the right and responsibility of the present religious leaders to make rules and applications of God's Word for present needs. Jesus was more strict than any Pharisee; but His strictness was in line with God's Word, not in being partial with the Word for personal gain.

Mt 23:1 Then spake Jesus to the multitude, and to his disciples, 2 Saying, The scribes and the Pharisees sit in **Moses' seat: 3 All therefore whatsoever they bid you observe, that observe and do;** but do not ye after their works: **for they say, and do not.**

Mk 7:8 For **laying aside the commandment of God, ye hold the tradition of men...**And he said unto them, **Full well ye reject the commandment of God, that ye may keep your own tradition.**

Jesus didn't come as a rebel to God's religious program; but as the purifier of it, just as Malachi prophesied. The Apostles continued to live as Law abiding Jews for their entire lives; and did not teach Jews to forsake Moses' Law (Acts 21). The churches that the Apostles established were established first with Jews from the local synagogues, and they were all patterned after the Jewish Christian congregations in Judaea.

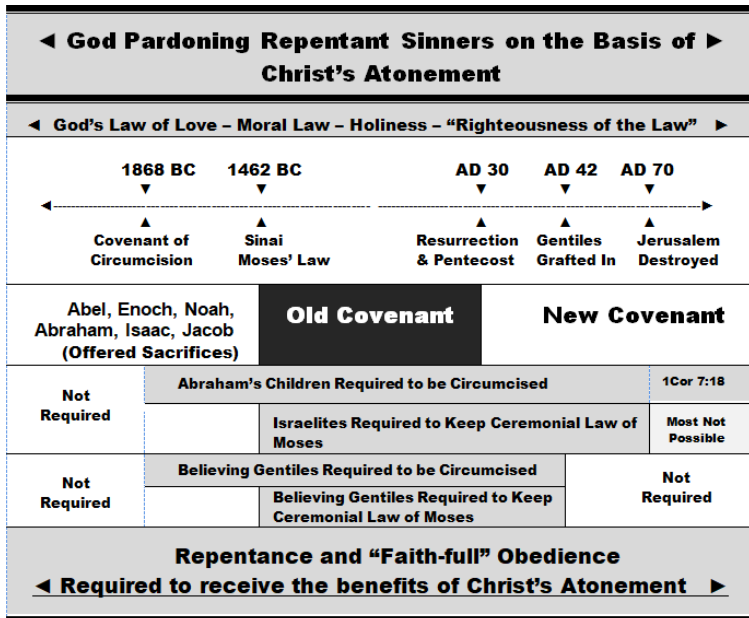
1Th 2:14 For ye, brethren, became **followers of the churches of God which in Judaea are in Christ Jesus:**

The Christian assemblies were patterned and governed after the order of the Jewish Synagogue, which was the God ordained order of His “church” for approximately 500 years before Christ came. James, the bishop of Jerusalem, when writing to the churches, refers to their meeting with the word *Synagogue*; but our English Bible translates it as *assembly* (Ja 2:2). The word *synagogue* and the word *church* both refer to an *assembly* or *congregation*. The congregation in Jerusalem, where James was bishop, was the mother and model church where all the Apostles met to decide hard issues (Acts 15). Their decisions were “*decrees for to keep*”; and were sent to all the existing churches to be obeyed (Acts 16). What the Apostles of Christ bound on earth, God bound in heaven; which can be seen in the rebukes sent to the churches in Asia Minor (Rev 2-3).

For the first approximately **twelve years** after Pentecost (AD 30) **all** New Covenant Christians were Law abiding Jews faithfully practicing Judaism under Moses’ Law; and the only way a Gentile could become part of the Christian Church **during that time** was to also become a proselyte to Judaism and become a part of the “sect of the Nazarenes” (Ac 24:5). From the time Moses’ Law was established as a covenant until twelve years after Pentecost, the only way a Gentile could reconcile with God and be saved by grace through faith was to come under that covenant and become a practicing Jew obeying Moses’ Law – like Rahab, Ruth, the Ethiopian Eunuch, etc. The term “Jew” included all those from any nationality who were practicing Judaism under Moses’ Law. A converted Gentile who came under Moses’ Law ceased to be called a *Gentile* and was now a *Jewish proselyte*.

After God grafted Gentiles (one not practicing Judaism) into the Jewish/Christian assemblies, starting with Peter’s vision and the conversion of Cornelius (Acts 10; AD 42), you had Christian Gentiles and Christian Jews worshipping God in the same assembly. This challenging situation is a good part of the subject matter in many of the epistles. When this historic context is not understood, the epistles are not interpreted correctly.

The New Covenant was built upon the foundation of the Old, just like the Old Covenant was built upon the foundation of the covenants with Jacob, Isaac, Abraham, Noah, etc. So, as the covenant of circumcision through Abraham was continued under the newer Mosaic Covenant; the “New Covenant”, in being built on the foundation of the older covenants, continued many things and modified others. What were these changes, and where do we draw the lines?



*Chronology of Old Testament from the Reese Chronological Bible

The diagram shows what principles are for *all time*, and which ones are *temporary*. **The Gospel: “the good news of God’s pardoning grace on the basis of Christ’s atonement”** has been relevant since the fall of man, and is God’s *only* plan of salvation for repentant sinners. The transgression of God’s Moral Law is why men are sinners from beginning to end. Mankind being required to respond to God with repentance and a humble obedient faith in order to be saved by grace is valid from Genesis to Revelation. Other matters, however, have only been relevant for a certain time period as part of a covenant arrangement.

Don't miss the fact that both Jews and Gentile converts were subject to circumcision and Moses' Law in the New Covenant until Cornelius (Ac 10). New Gentile converts were released from this obligation twelve years after Pentecost; but Jews were still under circumcision and ceremonial law in the New Covenant at least until the destruction of Jerusalem in AD 70. These are historic facts, not interpretations.

In AD 70 God used the Romans to destroy Jerusalem, lay the Temple waste, and disperse the unbelieving Jews throughout the world as bondmen, just as Jesus had predicted and warned. The believers followed Jesus' warnings and fled Jerusalem previous to its destruction. This destruction ended the believing Jew's obligations to the jurisdiction of the Sanhedrin, the Temple service, the priesthood, the sacrifices, i.e. every part of the Ceremonial Law that required Jerusalem and the Temple. It is debatable whether these Christian Jews were now released completely from circumcision and the ceremonial laws they could observe (Act 21:24-25; I Cor. 7:18); as not all of it is fulfilled – the fall feasts are prophetic of Christ's second coming. Obviously God didn't expect them to observe those ceremonies which were now impossible to observe according to the Torah with a proper priest, altar, and sacrifice. They were never to look at such observances for their justification; but only as types of Christ for their edification. The believing Jews in the first century church understood that the ceremonial laws were just object lessons to teach mankind about Jesus' Priesthood in the heavens with His own perpetually meritorious sacrifice, and were not necessary or effective for justification in and of themselves.

Because of all these glaring facts of history, many need to rethink their theology. Were the Apostles "legalists" before Cornelius? Did they preach salvation by works before Cornelius? Were they saved by faith? Was the Gospel the same before and after Cornelius? Was the Gospel the same to both Jews and Gentiles? These questions and many others will be answered in the following pages if you pay close attention.

After AD 70, when Jerusalem was destroyed and most non-Christian Jews were carried away captive or killed, the Christian Church began to take on a more Gentile character and slowly moved away from its Hebrew roots due to more Gentiles coming into leadership. The Ante-Nicene writers are almost all Gentiles; and many of them misinterpret the Scriptures by wresting them from their Jewish context. The “church fathers” looked at the Bible through Gentile eyes; and this continual trend toward *Gentile thinking* eventually led to varieties of Gnosticism, Marcionism, Romanism, and many other superstitious errors and “isms”.

Most denominations in Christendom today are ignorant of the historic Jewish context of the New Testament Scriptures, which we have mentioned in this chapter, and so continue to misinterpret them. Has the teaching you’ve read in this chapter, concerning the historic context of the Christian Church, been taught to you in your modern church? I speak with preachers who’ve been in ministry for many years, and they are misinformed!

Every heresy I know started early in the history of the church due to this issue. After AD 70 the wolves came in strong just like St. Paul had predicted; and the confusion is clearly seen in the Ante-Nicene writings with the trends and practices of those churches.

Ac 20:28 *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 29 For I know this, that **after my departing (AD 67) shall grievous wolves enter in among you, not sparing the flock. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. 31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.***

Why Paul? Because God expected them (and us) to do something about it! We are responsible to contend for the “*faith once delivered to the saints*”. Approximately 30 years

later we find this same church commended for battling against the onslaughts of Satan in their day.

Re 2:1 *Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; 2 I know thy works, and **thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:** 3 And hast borne, and hast patience, and **for my name's sake hast laboured, and hast not fainted.***

Laboring for “my name’s sake” against false apostles reminds us that they were fighting for Christ’s proper identity against the False Christs being propagated. Changing anything about Jesus can change his identity to **another Jesus**.

2Co 11:2 *For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 3 But I fear, lest by **any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from [single-hearted devotion to]** Christ. 4 For if he that cometh preacheth **another Jesus**, whom we have not preached, or if ye receive **another spirit**, which ye have not received, or **another gospel**, which ye have not accepted, ye might well bear with him...13 For such are **false apostles, deceitful workers, transforming themselves into the apostles of Christ.** 14 And no marvel; for Satan himself is transformed into an angel of light. 15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness...*

The fact that the Ephesians were also reproved with “leaving their first love” could imply they were beginning to slip in this very area after so many years of faithfulness. Were they slipping into a false piety which could eventually *redefine* Jesus? For them to redefine Jesus by ignoring His Jewishness, and thereby misinterpreting His words, would definitely be “leaving their first love” and embracing “another Jesus”. No wonder Jesus threatened to excommunicate them, which would be equivalent to divorce in the spiritual realm.

How sobering! Jesus has not changed. So, would our church meet the criteria of being one of Christ’s candlesticks if even Ephesus was failing in the first century? What are the odds that

your church is “Okay”. Since Jesus judges without partiality; and we have Revelation to read, are we not accountable to pass the same test? We had better put forth some effort to figure this out and make sure our definition of Jesus and our interpretation of His words are accurate.

Chapter Two

Firstborn Of Satan?

Imagine yourself a newer convert to Christianity walking along the street in ancient Rome with your ministers and a celebrated visiting bishop from Smyrna in Asia Minor named Polycarp. As you walked with them down the street you meet up with another group of men coming the other way. One of the men addresses Polycarp, ***“Dost thou know me?”***, and Polycarp then gives the shocking reply, ***“I do know thee, the firstborn of Satan.”***

“O my!” you think to yourself, “What is this about?” Being new to the faith, you are instantly very curious to know the issue behind this. Who is this man, and why does Polycarp consider him the firstborn of Satan? With a little investigation you learn this “firstborn of Satan” is Marcion from Sinope, the Greek city in Pontus (Northern Turkey). Marcion, as a minister serving under his father, a Christian bishop, evidently seduced a young virgin and was removed from his position. Going to Rome he hoped to join the church there, but in July of 144 AD was excommunicated for his perverse doctrinal ideas. With angry threats to split the church, he left and joined with Cerdo the Gnostic and became a leader of that Gnostic movement. He was evidently wealthy and began exerting great influence with his heretical teachings which have poisoned Christendom ever since.

When someone resists the Spirit of God and refuses to submit to the Word of God in its entirety; they bring upon themselves strong delusion and come under the power of the *“spirit that now worketh in the children of disobedience”* (2Th 2:11; Eph 2:2). From there they labor in making the Bible serve their ends, rather than humbling themselves before God’s Word. This is the root of all Gnosticism - the subtle snare with which

Satan catches people who do not LOVE **“every word that proceedeth out of the mouth of God” (Mt 4:4).**

In order to make Jesus and the Apostles support the Gnostic heresies, Marcion and friends had to disconnect Jesus from His Jewish context and the Word of God – *Genesis to Malachi*. They also had to edit much of the Word of God – *Matthew to Revelation*. And...**Why did they need to do this? What was the big goal?** They wanted to establish that Jesus came to earth with a different Ethic, a different Gospel, and a different Law than the God of the Old Testament had given to Israel. They wanted to disconnect the Son of God from Jehovah, so they could put Jesus’ teaching in whatever context they wished. Rather than His teaching being interpreted in the context of the only Scriptures that existed when Jesus was teaching – the Old Testament or Tanakh; they wished to invent a context to support their theory.

Gnostics went different ways with the applications and specific doctrines; some to antinomianism and some to asceticism; however, the foundational attack was always on the premise that **the teaching of the WORD made flesh (Jesus) was not 100% consistent with the teaching of the WORD before He became flesh (The Old Testament).** This doctrine of devils was why Polycarp called Marcion the “Firstborn of Satan”.

This is HUGE! When you realize all the teachings in Christendom today that are actually founded on this same foundational error, you will hopefully be very concerned and realize why Jesus and the apostles warned so strongly about last days deceptions coming from **“false christs”** which are in truth just misrepresentations of Jesus and His message.

In Polycarp’s estimation, which I agree with completely, all who build on the premise that Jesus taught a different moral ethic than His previously inspired revelation, are teaching a doctrine of devils and are aligning with the “Firstborn of Satan”; regardless of where they go with it or what doctrines they push thereby. Whether they are sincerely deceived, well-meaning people, or not; **the Premise is still Poison!**

The following concepts in Christendom today are all products of this Marcionite Gnostic doctrine of devils:

- 1) The tendency to disconnect Jesus' teaching from the standards, laws, ethics, and commandments of the Old Testament.
- 2) The *false grace* that says *salvation by grace* means I do not have to obey the moral laws of God i.e. that grace makes the law null and void.
- 3) The false interpretations of *The Sermon On The Mount* which have Jesus presenting an ethic contrary to the ethic of God's Law through Moses i.e. that when Jesus said, **"...but I say unto you..."** He was correcting the Old Testament rather than defending it against Jewish abuses.
- 4) Any teaching about *Divorce & Remarriage* contrary to Moses' Law.
- 5) All who present Jesus as teaching pacifism or a "non-resistance" ethic contrary to the Old Testament.
- 6) All who teach that human government is Satan's kingdom and is necessarily opposed to Christ's Kingdom (the church), so Christians cannot serve in human government.
- 7) All who say the Old Testament saints were saved by works or a different gospel than New Testament believers.
- 8) All who teach the *Once Saved - Always Saved* or *Unconditional Eternal Security* doctrine.
- 9) All who teach your performance on earth cannot affect your position in heaven because your sins are forgiven past, present, and future.
- 10) All who teach Jesus' good works are put on your record and God does not see your sinful practices.
- 11) All who teach that *"love fulfilling the Law"* is actually *"love replacing the law"*.

12) All who teach the Law was given just to prove we cannot obey it; that Jesus obeyed it for us; and so we don't owe the Law obedience.

You may be thinking, "*Is this guy serious?*" Yes! I am...and that is why you should be concerned. Every concept that denies the perfect continuity of the *Pre-incarnate Word* and the *Incarnate Word* is from this Marcionite Gnostic PREMISE. Every concept that creates a conflict between the ethic of Jesus and the ethic of the Old Testament is of this error. When you do not give God's Word its proper respect from Genesis to Revelation, you end up interpreting the New Testament contrary to God's Word in the Old Testament.

Once you comprehend the infinite insult to Jehovah who created the world and gave Moses the Law, you will understand the gravity of this despicable error. Much of Christendom has been influenced by Gnostic doctrines and ideas since the times of the Apostles; and most heresies today began early in the history of the church.

Ac 20:28 *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."*

This treachery became a reality even while the Apostles were still living, and many of the *early church writings*, which usually are 100+ years removed from the Apostles, were tainted with error in some form; usually because they divorced the Scriptures (Matthew through Revelation) from the Scriptures (Genesis through Malachi). There was much controversy with heretics of many sorts while the Apostles were still preaching, and it only became worse after they passed on.

1Jo 2:18 *Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.*

The Marcionite Gnostics interpreted Jesus as correcting Moses and presenting a different standard of righteousness than the God of Moses. When Jesus said in the Sermon on the Mount, ***“Ye have heard that it has been said by them of old time...but I say unto you.”*** They decided Jesus was correcting Moses...or actually Jehovah. Jesus would then actually be correcting Himself – The WORD OF GOD incarnate. However, Jesus was not correcting Moses, God, or Himself; but correcting ***the abuse*** of God’s Word. The Jewish teachers had misunderstood and misused the Scriptures; and before Jesus could “write God’s Law in our hearts”, which ***is*** the blessing of the “New Covenant”, He had to correct the misinterpretations and misapplications of His Law. Before He could reconcile man to God, He had to clarify God’s terms of reconciliation. This is so easy to prove from the Scriptures; but sadly most people love ***their interpretation of Jesus*** more than ***the real Jesus***. Jesus’ teaching is indeed ***antithetical to the Jewish abuse of God’s Law***, but ***Never antithetical to God’s Law*** or any other part of the Scriptures.

Interestingly the Marcionites were more logical than most today who mindlessly teach Marcion’s premise, because they concluded: ***If the God of the Old Testament says he is unchanging, and the God of the New Testament says he is unchanging; but they have different ethics, then there must be two different gods!*** Gods don’t change their ethics and then claim to never change, unless they are liars. There are scores of reasons straight from the Scripture why Jesus could not, did not, and would not speak contrary to the WORD of God already penned by Moses and the prophets. The fact that Jesus IS the WORD made flesh and thus the ***author of all the Scriptures*** is the most obvious reason; but there are many more which we will be looking at in this study.

It has been my observation that many may believe the ***premise*** behind a heretical belief system; but not all are capable or willing to think this ***premise*** through to the logical conclusions. Those who ***do*** take the foundational thoughts to their logical conclusions are often renounced by those who only take the premise part way or to illogical conclusions. They don’t realize

they are all *really* in the SAME BOAT! Let's have a short history lesson:

Marcionism

From Wikipedia, the free encyclopedia

“Marcionism was an Early Christian dualist belief system that originated in the teachings of Marcion of Sinope at Rome around the year 144.^[1] Marcion believed Jesus was the savior sent by God, and Paul the Apostle was his chief apostle, but he rejected the Hebrew Bible and the God of Israel. Marcionists believed that the wrathful Hebrew God was a separate and lower entity than the all-forgiving God of the New Testament. This belief was in some ways similar to Gnostic Christian theology; notably, both are dualistic,...The premise of Marcionism is that many of the teachings of Christ are incompatible with the actions of the God of the Old Testament. Focusing on the Pauline traditions of the Gospel, Marcion felt that all other conceptions of the Gospel, and especially any association with the Old Testament religion, was opposed to, and a backsliding from, the truth. He further regarded the arguments of Paul regarding law and gospel, wrath and grace, works and faith, flesh and spirit, sin and righteousness, death and life, as the essence of religious truth. He ascribed these aspects and characteristics as two principles, the righteous and wrathful God of the Old Testament, who is at the same time identical with the creator of the world, and a second God of the Gospel, quite unknown before Christ, who is only love and mercy.

“Marcion is said to have gathered scriptures from Jewish tradition, and juxtaposed these against the sayings and teachings of Jesus in a work entitled the Antithesis.^[16]”

“Historic Marcionism, and the church Marcion himself established, appeared to die out around the 5th century, although similarities between Marcionism and Paulicianism, a later heresy in the same geographical area, indicate that Marcionist ideas may have survived and even contributed to heresies derived from Paulicians in Bulgaria (Bogomilism) and France (Catharism) (*Anabaptist groups*). Whether or not that is the case, Marcion's influence and criticism of the Old Testament are discussed to this very day.

“For some, the postulated problems of the Old Testament, and the appeal of Jesus are such that they identify themselves as modern day Marcionites, and follow his solution in keeping the New Testament as sacred scripture, and rejecting the Old Testament canon and practices. A term sometimes used for these groups is "New Testament Christians". Carroll R. Bierbower is a pastor of a church he says is Marcionite in theology and practice.^[31] The Cathar movement (**Anabaptists**), historically and in modern times, reject the Old Testament for the reasons Marcion enunciated. It remains unclear whether the 11th century Cathar movement is a continuation of earlier Gnostic and Marcion streams, or represents an independent re-invention.”

(Comments in parenthesis and italics are mine)

It is very important to note that **where** the Marcionites **went** with their PREMISE is **not** the core of their wicked error; but the **PREMISE itself!** The main problem and slander upon God is the **PREMISE** that the ethics of the New Testament are opposite to the ethics of the Old Testament or at least incompatible and inconsistent. This is the heresy of Marcion and is seen in many denominations as well as modern Anabaptist groups. Andrew Ste. Marie, in his attempt to defend Anabaptist error against my expose', ***The Alien Exposed***, only proved my case by demonstrating his alien agenda of attempting to reconstruct the entire Bible to his beliefs.

In the paragraphs below we are comparing the statements of modern Marcionites (The “Marcionite Church of Christ”) with Ste. Marie’s words. Judge for yourself. Ste. Marie denies being a Marcionite; but read this undeniable proof which reveals his true feelings, which are the foundations of his beliefs. Read the stated position of modern Marcionites who admit what they are; and then read Ste. Marie’s sentiments that follow, and compare the two:

Modern Marcionite Church Website

marcionitechurchofchrist.yolasite.com

"No good tree bears bad fruit, nor does a bad tree bear good fruit. Each tree is recognized by its own fruit." - Evangelion (aka Luke 6:43-44)

"With this verse Marcion began his central argument: that the God of the Old Testament is not and cannot be the same deity as the one revealed by Jesus Christ. To a modern Christian this may sound supremely strange. Weren't we all taught that the New Testament is the fulfillment of the Old?"

"...So in the spirit of the Antitheses let's compare for a moment the fruit of Jehovah and the fruit of the Heavenly Father:

"Jehovah's "fruit":

"This is what the Lord of hosts has to say: 'I will punish what Amalek did to Israel when he barred his way as he was coming up from Egypt. Go, now, attack Amalek, and deal with him and all that he has under the ban. Do not spare him, but kill men and women, children and infants, oxen and sheep, camels and asses.' 1 Samuel 15:2-3

"I will make Mount Seir utterly desolate, killing off all who try to escape and any who return. I will fill your mountains with the dead. Your hills, your valleys, and your streams will be filled with people slaughtered by the sword. I will make you desolate forever. Your cities will never be rebuilt. Then you will know that I am the LORD. Ezekiel 35:7-9

"My angel will go before you and bring you to the Amorites, Hittites, Perizzites, Canaanites, Hivites, and Jebusites; and I will wipe them out. Exodus 23:23

"Anyone who is captured will be run through with a sword. Their little children will be dashed to death right before their eyes. Their homes will be sacked and their wives raped by the attacking hordes. For I will stir up the Medes against Babylon, and no amount of silver or gold will buy them off. The attacking armies will shoot down the young people with arrows. They will have no mercy on helpless babies and will show no compassion for the children. Isaiah 13:15-18

"O Babylon, you will be destroyed. Happy is the one who pays you back for what you have done to us. Happy is the one who takes your babies and smashes them against the rocks! Psalms 137:8-9

"For the LORD your God is a consuming fire, a jealous God. Deuteronomy 4:24

"...and this is but a tiny sample of Jehovah's "fruit"!

"But what of the Heavenly Father? His fruit is clear:

"But I say to you who hear, love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. "Whoever hits you on the cheek, offer him the other also; and whoever takes away your coat, do not withhold your shirt from him either.

"Give to everyone who asks of you, and whoever takes away what is yours, do not demand it back. Luke 6:27-30

"Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. 1 Corinthians 13:4-7

"...again but a small taste of the fruit of the Father, revealed by his Son"

NOW COMPARE:

Modern Anabaptist Defender: Andrew Ste. Marie

"...So, we are back to our original question: Did the Old Testament teach hatred of enemies? My conclusion is that, although there are some glimpses of the bright new day to come, the Old Testament did indeed teach and exemplify the ill treatment – indeed, hatred – of enemies.

And the LORD spake unto Moses, saying, Vex the Midianites, and smite them: For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake (Numbers 25:16-18).

And the LORD spake unto Moses, saying, Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people. And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian. Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war (Numbers 31:1-4).

When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; And when the LORD thy God shall deliver them before thee; thou shalt smite

them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son (Deuteronomy 7:1-3).

But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee (Deuteronomy 20:16-17).

Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it (Deuteronomy 25:17-19).

So we have here the positive words of God regarding the Israelites' enemies, who were to be vexed, smitten, utterly destroyed, and have vengeance wreaked upon them – all without mercy. What could be more different from the teaching of the New Testament on the treatment of enemies?... I find it particularly hard to understand how someone could read in Numbers 31:2 that God commanded the children of Israel to take vengeance, and then compare it with Romans 12:19, where vengeance even for ourselves is forbidden, and argue that the ethics of the two covenants are the same. They are opposites!

...Now, to come all the way back to the Sixth Antithesis of the Sermon on the Mount, Jesus' quotation, "Thou shalt love thy neighbour, and hate thine enemy," is not a verbatim quotation of a specific Old Testament text, but is an accurate summary of the teaching and example of the Old Testament in its relationship to neighbors and enemies. Jesus superseded this teaching and example, and replaced it with an ethic of absolute love for all – including enemies – in which every true Christian must follow the example of his Heavenly Father, Who is good to all – even His enemies."

(underline and bold print added by me)

Could any confession be clearer?? He is defending the **SAME PREMISE** as the Marcionites. What **example** do “true Christians” have in “**Jesus’ Father**”, **IF NOT** from the **God** of the Old Testament? ...*the very God that the teaching and example of Jesus superseded??* **Ste. Marie is essentially saying that Jesus led us away from the example and teaching of the God of the Old Testament to the example and teaching of Himself and His Father? – a different god? What else could his words mean?! I doubt St. Marie meant to go there, but that is where his short-sighted doctrine goes.**

What example do we have of Jesus’ Heavenly Father? **Only what He has told us in that one verse??** It seems so according to Ste. Marie. He **clearly denies** that the God of the Old Testament, who gave Moses the Law and commanded the war and killing, is Jesus’ Father *or our example!* This is bonafide Marcionite heresy. This is sad, but true; and **everyone** who espouses his foundational argument falls into the **same camp.**

Could somebody please tell him that Romans 12:19 is Paul teaching and quoting the Old Testament Scriptures. Someday they will all hear God thunder from His throne, “**Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?**” (Job 40:8)

Everything Jesus taught was already introduced in the Old Testament; but needed an authoritative clarification and application -- NOT CORRECTION. God is a just judge and everything He ever did or commanded was just, righteous, appropriate, and YES....IT WAS LOVE; because **God is LOVE.** If you can’t figure it out, then at least have enough fear of God to not charge Him with wrong doing or changing His moral ethics.

As with all Marcionites, Ste. Marie doesn’t understand or really believe in the immutability of God and of Christ. He hides behind the false front that Jesus is just **expanding the law**; but then states over and over that Jesus’ teaching was the **antithesis of God’s Law** – Just like Marcion did. He is a grievous wolf hiding in sheep’s wool trying to sound pious; and all true sheep need to

beware. Before you die, you'd better make sure you are following the RIGHT JESUS.

The TRUTH is: WE, who ***Contend For The Faith Once Delivered To The Saints***, DO believe we can follow the example of Jesus' Father concerning the **proper application and interpretation** of ALL Jesus' teaching; because it is **all** consistent with the revelation of Jesus' Father from Genesis to Revelation. True students of Scripture know the difference between the "governmental execution of the Law" upon those whom God has justly condemned to death, like the Amalekites; and the "interpersonal relationship" issues that Jesus was dealing with in His preaching to Israelite individuals. We can see **what** Jesus and His Father have **done** to **define** their **terms** and **meanings**. They practice what they preach, and we are to follow their example. Jesus wanted us to act just like HIS FATHER, and live by the same principles.

Mt 5:48 *Be ye therefore perfect, even as your Father which is in heaven is perfect.*

1Pe 1:15 *But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy.*

God has given us an **example** to **define** what He **means** by His **terms**. God's **actions** define His **terms**! We are to be holy in all our conduct **AS HE IS HOLY** in His conduct. We are to follow His example and interpret His Word by His example! This is so elementary; but vital to the foundation of right thinking and properly interpreting Jesus. Just because some of the unlearned cannot see the connection and consistency of God's will and Word, doesn't mean it is not there in plain sight. You won't see it, though, if you are **LOOKING FOR SOMETHING ELSE**.

Pr 28:5 *Evil men understand not judgment: but they that seek the LORD understand all things.*

Isa 8:20 *To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.*

God IS LOVE. Do you believe that? Is the God of creation, the flood, and the Law, LOVE? Is God's Law the expression of His Love? **Jesus said so numerous times!** He clearly said that Moses' Law was God's Word and was ALL based on divine Love. All God's Laws were His love expressed in His moral judgments. Reread Deuteronomy in the light of God's love. **Every** law of God was **only** intended to be used by **sincere** believers to **maintain holy love in society.** **JESUS SAID SO!** He expects you to figure it out – not deny it.

Mt 7:12 *Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*

Mt 22:37 *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. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.*

Does Jesus' and the Apostles' concept of LOVE **still** fulfill God's Law as given to Moses? **They said it did.**

Mr 7:9 *And he said unto them, Full well ye reject the **commandment of God**, that ye may keep your own tradition. 10 **For Moses said**, Honour thy father and thy mother; and, Whoso curseth father or mother, **let him die the death:** 11 *But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. 12 And ye suffer him no more to do ought for his father or his mother; 13 **Making the word of God of none effect through your tradition, which ye have delivered:** and many such like things do ye.**

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

Ga 5:14 *For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.*

Did you notice Jesus defending the death penalty of God's Law against the Pharisaic innovations? Is that God's Love? It is! Is it consistent with the next verses? It is! Do you understand that God's love is not evolving, but was perfect before the world was created; and He has never manifested anything other than

love. God could not manifest anything other than His love, because **He is love**, and cannot manifest anything else. If Jesus taught contrary to God's Law, then it couldn't **also** be love; but all God's revelation **is** love – and **LOVE IS LOVE** – God doesn't have two brands or standards of love. Every precept, law, statute, or principle taught in God's Word by God's inspired writers is a revelation of God's wise and perfectly appropriate Love. God has nothing else to manifest when He is giving a revelation of Himself and His ways. Jesus could not present anything contrary to God's inspired moral judgments without denouncing the love of His own Father! Every part of God's Law was the most appropriate and loving thing to do in that situation; *and* was intended to be used for that purpose alone! Any *other* use or representation of God's Law was and is abuse. God's Law is still the most wise, appropriate and loving thing to do. The **New Covenant was to be God's Law written in the hearts and minds** of His Jewish people **not** the changing of Gods' moral judgments (Jer 31:31-33).

Do you understand God's judgment? If you cannot understand how LOVE for truth and righteousness also necessitates HATE for iniquity, then you cannot understand God **or** Jesus – *and make sure you don't fight like a LOVING father when someone is trying to kill your children or call for the police.* Listen to what GOD said about JESUS:

Heb 1:8 *But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. 9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.*

Did Marcion ignore what is said about Jesus in **Lk 19:27** when he returns; or what Jesus said His Father would do to those who slew Him in **Lk 20:15-18**; and those who rejected His invitation in **Mt 22:1-7**? What about what Paul says concerning Jesus when He returns:

2Th 1:8 *In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:*

I'd rather side with the Apostle Paul in Romans where he is speaking about the moral judgments of the God of the Old Testament thus:

Ro 3:3 *For what if some did not believe? Shall their unbelief make the fidelity of God fail? 4 God forbid: yea, **let God be true, but every man a liar**; as it is written, That thou [God] mightest be **justified in thy sayings**, and mightest **overcome when thou art judged**. (...by Marcionites)*

The modern groups who fall prey to these errors labor to make God a liar concerning His testimony that He **never changes!** Jesus came to “justify” God in His sayings and overcome heretics who wrongly judged God and cast shadows on His fidelity, because they didn’t understand His judgment. Malachi and Isaiah expressly declare this! Just because people did not properly obey God’s Law, because they didn’t “believe” it; their unbelief, which led to abuse, doesn’t make God’s Word wrong or ineffectual or imperfect (Heb 4:2; 1 Peter 1:25). Just because some Marcionite doesn’t define *LOVE* in the same terms, doesn’t make God anything else but *LOVE* in **all** His sayings. Just because they **think** they see an inconsistency in God’s directives, doesn’t mean God has changed his Love or His Law – “**yea, let God be true, but every man a liar;**”

LOVE is only virtuous when *LOVE* is for **RIGHT** **with** hatred for wrong, **because that is God’s Love**. God **IS** love. He is the standard for righteous love; which is perfectly consistent with Him being the **JUDGE** who must justly deal out punishments and rewards impartially based on man’s obedience or rebellion to the righteousness they know. God’s judgments will actually come through the Lord Jesus whom God has appointed as the chief judge of mankind. *Who do you think sends people to Hell?*

Ro 1:18 *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness...2:11* *For there is no respect of persons with God. 12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law (Moses’ Law); 13 (For not the hearers of the law are just before God, but*

the doers of the law shall be justified. 14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 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;) 16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

The LAW spoken of in this passage is God's revelation of his moral judgments **through Moses**, which are consistent and unchanging because God's knowledge and holiness is consistent and unchanging. **God's Law through Moses is consistent with His entire Word and His Spirit's conviction of men's hearts worldwide who do not even have Moses' Law.** This proves God's moral judgments are meant for all mankind and all time, not just Israel.

Does God still feel and believe the same today about divorce and remarriage as He always has? Of Course! Everything the Bible says on the subject is consistent with God's Law. Does God still feel today the same about war, civil punishments, self defense, and the use of force as He always has? Yes, His feelings and opinions are based on eternal principles of LOVE. Does God still feel the same today about his people swearing oaths or being a part of the government as always? Most definitely! Does God ever misrepresent Himself or give direction contrary to His own holiness and wisdom and love? Absolutely not!

If God never changes, which He clearly states, then could He give different judgments and verdicts at different times to the same people (Israel) on the same subject? If Jesus is the same yesterday, today, and forever; and He is the Word made flesh, thus being the author of the Scriptures from Genesis to Revelation; could He speak inconsistently and give different moral judgments at different times about the same issue to the same people? Never! Only a Marcionite would contrive such an insult to God's infinite holiness, love, and wisdom. To say God gave a **better** judgment **here** is to say He gave a **worse** judgment **there**; but that is not possible with an infinite, omniscient, and

non-evolving God. **God NEVER gave a compromised or unloving command – can you accept this?**

For intelligent people who are willing to listen, these truths should be enough to settle this matter without a large book to prove each point from the Scriptures. However, since there are those who labor to support Marcion's premise for the sake of their own false piety and personal pet doctrines, thus confusing the unlearned, we will labor to unveil the serpent's lair more fully. Our books prove point by point the consistency of God's Word from Genesis to Revelation. They show clearly that Jesus never spoke inconsistent with the Scriptures or presented any "new ethic" contrary to God's Law. Those who Love God's Word find the continuity and **Justify God**.

Chapter Three

The Marcion-Centric Method

I recently received a letter from a Mennonite man trying to **deny** that Mennonites were Marcionite in doctrine. The only problem with his case is that over and over he proved he was indeed a Marcionite in doctrine. What follows is an important part of his case to *“prove his doctrine and deny Marcionism”*. He is comparing what he believes are two different ways of looking at the Bible. See if you can recognize how he is simply proving himself to be what he is denying. He declares there is:

1. “A Torah-Centric interpretation: Under this method all the Scripture is held up to the Torah, the law given by God though Moses to the Children of Israel. Old Testament ethics are one and the same as New Testament ethics. New Testament teaching isn’t any “higher” than the Old Testament teaching. The Scriptures are “flat”, the law of God is unchanging and everything rests on the Torah – there is no higher revelation. The Torah is at the foundation and center of all of Scripture – hence the term “Torah Centric.”
2. “A Christ-Centric interpretation. Under this method, Jesus Christ is considered God’s highest revelation. The written Word is not an end in itself, but leads us to Jesus – the Living Word, the Word made flesh. (John 5:39-40) New Testament revelation is considered “higher” than OT revelation. The Sermon on the Mount is Jesus’ higher ethical teaching for the regenerated People of God living under the New Covenant. Jesus towers over the Scriptures; He stands with all authority in heaven and earth at the center of the Scriptures. Therefore, His life and teaching and the teaching of His apostles are at the center of everything, not the Torah. Hence the term Christ-Centric”

He also makes the following statement in all caps: *“WE MOST CERTAINLY BELIEVE AND CONFESS THAT JESUS CHRIST WHO IS LORD OF*

ALL, DID INDEED "CHANGE" THE WORD OF GOD BY SUPPLEMENTING IT, BY ADDING TO IT, AND IN THOSE ADDITIONS WE BELIEVE HE RAISED A MUCH HIGHER ETHICAL STANDARD FOR HIS FOLLOWERS."

In saying all this, the man is thinking of his pacifism, non-participation in government, and "remarriage is adultery" doctrines. Now possibly you have heard similar statements from whatever denomination you are from. I say this because, once you understand the error of Marcionism, you will find it has affected most all of Christendom to some degree, without them even realizing it. Let's analyze the problems with this man's statements.

The core problem with this man's Torah-Centric VS Christ-Centric ideology is that he is declaring a **conflict** between Christ and **His** Law! Christ **is** the Word and the Law **is** His own sentiments. There is no conflict between Christ and His Word. The **written Word is Jesus on paper from Genesis to Revelation.**

HOW can the written Word lead us to the Living Word, when, if this man is right, the written Word (De 13) says we should stone the Living Word because He is leading us away from the written Word? What the sneaky snake philosophy of this man **really** means is this: *"We want everyone to interpret the entire Bible by OUR INTERPRETATION OF JESUS' WORDS; and **not** interpret Jesus' words in harmony with the rest of God's Word" ...which are JESUS' OWN WORDS TOO!* This approach to interpretation would then really be **The Marcionite-Centric Method. Read that again if you didn't get it all.**

So, Jesus, the **I AM** of Sinai, in Deuteronomy 13 tells the Jews that if any prophet's teaching attempts to **"thrust thee out of the way which the LORD thy God commanded thee to walk in" i.e. leads away from what they had been taught in the Torah, that prophet must be stoned.** This is all in the same message where they are told how to recognize a true prophet and ultimately the Messiah (De 18:15-22). This passage is quoted by both Peter and Stephen concerning Christ Jesus; BUT, if the Marcionites are correct about Jesus' teaching, THE JEWS SHOULD HAVE STONED HIM RIGHT AWAY IN OBEDIENCE TO *"Every Word That*

Proceedeth Out Of The Mouth Of God” – WHICH JESUS SAID ALL MEN MUST LIVE BY!! Do you get it?? Can you see the subtle lie of SATAN under the guise of false piety? **This is SERIOUS!**

Pr 30:5 Every word of God is pure: *he is a shield unto them that put their trust in him.*

Mt 4:4 *But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*

Lu 4:4 *And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.*

Here is a Bible Literacy Test:

1. In our New Testament in many Bibles there are words printed in **Black** and words printed in **Red**, which ones did Jesus author?

Answer: *Jesus didn't write any of them, but He authored ALL of them.*

2. We have an Old Testament and New Testament in our English Bible, which represents the teachings of Jesus?

Answer: *It all represents the teachings of Jesus who is the WORD OF GOD from Genesis to Revelation.*

Under the proper method of interpreting the Bible, **ALL** Scripture is held up to **ALL** other Scriptures and interpreted consistent with the **whole counsel of God**. **This is the method God expects us to use.**

2Ti 3:16 *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect (complete), thoroughly furnished unto all good works.*

Progressive revelation is not “EVOLVING REVELATION”; for God’s wisdom, love, knowledge, and holiness **do not evolve**; and a further revelation of God’s love, wisdom, holiness, and knowledge will **ONLY CONFIRM** what has already been revealed.

Notice how Marcionites have to demean the *written Word* in order to propagate *their* interpretation of Jesus' words. There is a big difference between a more glorious covenant and a more righteous law. There is a big difference between further revelation and "higher revelation". The further revelation of God is not a higher ethic, but only a confirming of the previous ethic. Would not a "higher revelation" mean the previous revelation was untrue or in error? **Listen to Jesus:**

Mt 7:12 *Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*

Mt 22:37 *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. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.*

What "ethic" is higher than this?? Did Jesus teach anything higher than this?? **IF He did, then why is He still teaching this??** Jesus says His teaching is the **same ethic** as the Law taught. The fact is that Jesus did not change anything about God's Law; but taught the people and His disciples to obey those in Moses' seat – Mat 23. This will be proven in the next chapters.

Jesus changed **nothing** concerning Jewish life, faith, and practice from what God's Word had already taught the people (Matt 5:17-20). Those who believed that Jesus was the Messiah kept right on obeying Moses with renewed zeal and better understanding (**Acts 21**), while they waited for the Messiah to return and set up His Kingdom on David's throne – Luke 19. Nothing outward changed concerning Jewish practice in the lives of those in the "New Covenant" until **twelve years after Pentecost** when God revealed, through Peter and the outpouring of the Holy Spirit on Cornelius; that He would now accept believing Gentiles into the church without them coming under Judaism. This step in God's program was revealed directly from heaven; and was documented in the OT Scriptures that the Apostles quoted to support and defend it (Acts 15 & Romans). It

was not a change in God’s moral judgment; but “plan A” of God’s salvation program unfolding another page i.e. going from an earthly priesthood to a heavenly priesthood for reconciliation with the SAME GOD.

The Messianic Jews (disciples of Jesus) kept right on obeying all that Moses taught with the only addition being that now they could eat and fellowship with believing Gentiles who became grafted members of the New Covenant with Israel (Acts 15 & 21). The New Covenant was WITH Israel; and it was the writing of **God’s Laws** in their hearts by the indwelling Holy Ghost -- **NOT the undoing of God’s Law**. The ORIGINAL purpose of the Mosaic Covenant was to teach the mechanics of salvation under Christ’s heavenly priesthood.

Joh 5:46 For had ye believed Moses, ye would have believed me: for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words? (Go read Deut 6,11,13 & 18 in light of this!)

Does Jesus “tower above the Scriptures”?? If Jesus *is* the WORD of God in the flesh, then there is no competition or conflict between the two. God’s Word *is* God’s perspective – His opinion, His sentiments, His feelings, and thus we have the Holy Ghost declaring:

Ps 138:2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

Listen to Jesus when Satan tempts Him to “tower above” and exert His rights and authority as the Son of God to meet His need of food and make the stones into bread:

Mt 4:4 But [Jesus] answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Did Jesus exalt Himself above the Word of God? NO, actually in all the temptations of the Devil we find Jesus **submitting Himself to God’s Word** and quoting it against Satan’s demand that Jesus ***act in His own person, and not keep rank under God’s Word.*** **Jesus had to keep the Law spotlessly to be**

the Lamb of God, and definitely didn't assume the right to disobey or change God's Word. Jesus' test as a faithful Son was to KEEP RANK under God's Law in doing "always" those things which pleased His Father – the God of the Old Testament.

God doesn't give **LOW** revelations; so the false piety that says "Jesus is God's highest revelation" is a subtle insult to God whose revelations are always **His Holy Ways**. There is a difference between God's "greatest revelation" and His "highest revelation" of Himself. One deals with **magnitude** and the other with **altitude/quality**. For man to categorize God's Word as "important" and "not important" is the very thing Jesus is rebuking in the Sermon on the Mount (Mt 5:17-20). Jesus says those who do this and **teach men so** will not be allowed into the Kingdom of God. Did Jesus "tower above the Scriptures" and teach men so? Marcionites need to read the Bible!

Moses recorded God's Laws for the nation of Israel as they came into a covenant with God. The Bible record is basically the following: **The recording of God's Law given to man in a covenant; the history behind this Law and covenant; the history of those who were supposed to be keeping this Law; the songs and proverbs about the glories of this Law; the prophets telling the people to return to this Law; Jesus coming to clarify and defend this Law; Jesus dying to make atonement for man's transgressions against this Law; the giving of the Holy Spirit to write this Law in our hearts; and the Apostles preaching and explaining how the goal of this Law is Love and must be written in our hearts for us to reconcile with the God who wrote it. God's relationship with man has always included His Law – His Ways.**

Jesus died to atone for our transgressions of God's Law and serves now as our heavenly Priest to keep us clean before God if we transgress His Law while we are striving to walk in obedience. **It is all about God's Law and man being reconciled to it, so God can reinstate fellowship and take them to heaven.** Salvation is **man reconciling with God** by having **God's Law written on our hearts** so we can again be partakers of the divine nature; and

thus have God's Love shed abroad in our hearts by the Holy Ghost. IT IS ALL ABOUT GOD'S LAW, BECAUSE THAT IS **GOD'S WAYS and God's LOVE**.

Satan's prime jewel of deception is the changing of people's attitude and perception concerning God's Law, as though it is a negative and outdated concept which is not spiritual, nor meant to be loved and obeyed. All heresy is based on this false concept dressed in many different suits. **The Torah is God's Word!** Everyone who must demean it in order to promote their own doctrine are rank heretics and in danger of hellfire.

Ps 119:89 *For ever, O LORD, thy word is settled in heaven.*

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

Ro 7:12 *Wherefore **the law is holy, and the commandment holy, and just, and good.** 13 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. 14 **For we know that the law is spiritual:** but I am carnal, sold under sin.*

1Jo 3:4 *Whosoever committeth sin **transgresseth also the law: for sin is the transgression of the law.** 5 And ye know that he was manifested to take away our sins; and in him is no sin. 6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. 7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. 8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.*

Consider all John said with *John's definition of SIN* at the END of the First Century!

LORD, help them to see it

Chapter Four

Malachi's Introduction To Jesus

Malachi is the last prophet of God to the Jewish people before nearly 400 years of silence. This silence was finally broken by the preaching of John the Baptist as he introduced the Messiah. Malachi, along with addressing the sins of the people, gives them an introduction to the Messiah and His mission along with instructions to prepare them for this grand event. If one doesn't comprehend Malachi's prophecy then they will not rightly discern and evaluate Jesus.

In the book of Malachi we find God scolding Israel harshly for some misconceptions they had developed about God and His Laws due to elevating their own ideas and desires above God's Word. In chapter one, we see them as ungrateful and unbelieving in their treatment of God.

Malachi 1:6 *A son honoreth his father, and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? 7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible. 8 And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.*

In chapter two we see God's scathing rebuke for the misuse and misrepresentation of His Law and Ways.

Malachi 2:1 *And now, O ye priests, this commandment is for you. 2 If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart. 3 Behold, I will corrupt your seed, and spread dung*

upon your faces, even the dung of your solemn feasts; and one shall take you away with it. 4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts. 5 My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. 6 **The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.** 7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: **for he is the messenger of the LORD of hosts.** 8 **But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.** 9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

Notice what the problem is and what it is not. Notice God's view of Moses' Law about 1100 yrs after the giving of the Law at Sinai.

...13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand. 14 Yet ye say, Wherefore? **Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.** 15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and **let none deal treacherously against the wife of his youth.** 16 For the LORD, the God of Israel, saith that he **hateth putting away:** for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye **deal not treacherously.** 17 Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, **Every one that doeth evil is good in the sight of the LORD, and he delighteth in them;** or, **Where is the God of judgment?**

We can gain a number of important insights from this inspired prophet of God:

1. God gave the tribe of Levi the priesthood and the Law. Moses and Aaron were of the tribe of Levi.

2. The Law given through Moses represented **God's Ways**. God's inspired Word is God's viewpoint and moral judgment on the issues addressed in the Law. This was God's revelation to mankind and the rest of the Bible is built around this. (The New Covenant is God's new method of writing THESE laws in Israel's hearts through Jesus and the Holy Ghost – Jer. 31:31-33)
3. The current priests were not properly representing God's Law, but corrupting His ways. He charges them with being **partial in the Law** – only taking what they liked and wanted (just like the religious leaders Jesus rebuked). This **abuse of the Law** caused many to stumble by justifying sin – *straining out gnats while swallowing camels*.
4. One example given was their unlawful divorces which dealt treacherously against the bride of their youth. A divorce and remarriage dealt with according to God's Law was **not dealing treacherously** with the wife, because it was **only** allowed when sufficient "uncleanness" was found in her. **God's Laws were only intended to be used by sincere God fearing men under the oversight of righteous judges to maintain holiness in society, not to do damage (Ro 13:10, 1Ti 1:5)**. Therefore, these men who were rebuked, were *putting away their wives unlawfully* and **not** according to Moses' Law; but probably just to obtain another wife. The priests, who were abusing God's Laws, justified this evil by saying they were still "good in the sight of the LORD" and that "he delighted in them". This is the situation that Jesus would confront according to Malachi's introduction. God's Laws were appropriate remedies for the problems sin caused in society; and they were always the wisest, most loving steps to take – and still are.
5. The priests were calling evil "good" and presenting a God who was not a God of judgment anymore or had changed His mind from what the Law said. They claimed to delight in God, but had forsaken His Law, and assumed God changed with the years just as they had. They viewed God as "evolving"

and being more progressive in their days. They interpreted God's Laws according to "what worked for them", etc.

Now listen to God's reply to this:

Malachi 3:1 *Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.*

This is referring to John the Baptist's introduction of Christ; and also of Christ's coming to "his temple" 400 years later. They "delighted" in the coming Messiah, but they didn't understand that the **Messiah was representing the same God who wrote the Law which they were abusing**. They *thought* they wanted Jesus to come; but they didn't understand that Jesus would stand with His Father against their abuses of God's Laws. Listen to what God says to them in response to their foolishness.

Mal 3:2 *But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: 3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that **they** may offer unto the LORD an offering in righteousness. 4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, **as in the days of old, and as in former years.***

Jesus fulfilled this Beautifully; and we find in Acts 21 (29 yrs after Pentecost) that **thousands of Jews** believed on Jesus and were **zealous of the Law of God** (See Also Isa 42:21). Notice that it says, "**as in the days of old, and as in former years**"; which proves that **God doesn't change** and still meant what He had previously said. The Law God wanted them to obey, and which He wanted to write on their hearts, was the **same Law** they had obeyed and revered in "**former years**". What else would God do in the person of Christ?

Mal 3:5 *And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts. 6 **For***

I am the LORD, I change not; therefore ye sons of Jacob are not consumed. 7 Even from the days of your fathers ye are ***gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts.***

Alright, what have we learned?

1. The Messiah will prove to them that God is a God of Judgment and **has not changed His mind**; but still sees the Law of Moses as HIS WAYS.
2. Jesus will preach against **adulterers as defined by God's Law**, not defined by the Jews who were abusing God's Law. They were abusing God's Law, and thus dealing treacherously against their wife by unlawful divorce and remarriage. Malachi labels them as *adulterers* in this abuse of the law **just like Jesus did** in complete agreement with God's Law through Moses.
3. Jesus will preach against **false swearers** i.e. those swearing contrary to God's Law. This is exactly what Jesus did in Mt 5 & 23.
4. God's message through the Messiah would prove that He is a God of judgment that never changes concerning His moral judgments of right and wrong.
5. God, through Jesus, will call them to **return to His Law**, and promises that He will then return to them. The Jews of Malachi's day must return and be faithful to God's Law so they can recognize the Messiah and enter His Kingdom.

Joh 1:45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write,

Joh 5:46 For had ye believed Moses, ye would have believed me:

Ac 26:22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: 23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

Mt 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. 20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*

Now, to complete Malachi's introduction to Messiah Jesus, and see God's will for these people in preparation for Him, we turn to Malachi chapter four.

Mal 4:4 *Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. 5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.*

So, God is telling us that the Messiah will come to correct **misconceptions** about God and His Law in order to purify His people and get them back on track. The Messiah will call Israel back to a right conception of God and His laws in order to establish a firm foundation for the New Covenant where God has promised He would write THESE LAWS in our hearts and minds by the Holy Ghost indwelling us.

John the Baptist, who filled the role of Malachi's "Elijah", came calling Israel to repent and "prepare the way of the LORD". The only "Way of the LORD" they knew was the Tanakh. Gabriel told Zacharias about John, "...he shall be filled with the Holy Ghost, even from his mother's womb. 16 And many of the children of Israel shall he **turn to the Lord their God.** 17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and **the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.**" (Luke 1:15-17).

Turning the people to God meant turning them to God's Laws as Malachi prophesied. Now, if Jesus' message was morally different than what John the Baptist preached, then John would have been preparing a people to reject Jesus, not preparing a people "ready" and "prepared" for Jesus. If Jesus changed the

Law, then what would the people *NOW* repent of? What was sin *NOW*? What was “returning to the way of the LORD”? Malachi and John both introduced a Messiah that came to clarify and justify Moses’ Law, and thus bring men back to God’s ways as contained in that Law.

Maybe you are unacquainted with Marcionite doctrine; so here is an example of their blasphemy. They interpret Jesus as teaching that if one divorces his wife according to God’s Law and marries another (lawfully) he is living in continuous adultery. This means that God in Deuteronomy 24:1-4, according to **their** Jesus, is giving a law that produced continual adultery. At the SAME TIME they use the situation with the woman taken in adultery and brought to Jesus to say that Jesus abolished the death penalty for adultery. So they have Jesus making God’s Law a prescription for adultery while giving the death penalty for adultery; and then Jesus teaching the opposite and condemning His Father’s Law in the process.

Messiah actually came to clarify His law and rebuke misconceptions **before** He could make a New Covenant with Israel based on His laws being written in their hearts. The people would be sure to recognize the Messiah IF they were faithfully *tuned in* to Moses’ writings, because the source for both were the same:

De 18:18 *I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. 19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.*

This applied to all the prophets with Jesus being the climax and ultimate prophet. All the prophets were recognized because their message aligned with God’s Word through Moses. How could they hearken to any prophet if that prophet was telling them to disobey and live contrary to God’s previous WORD? If any prophet spoke contrary to Moses’ Law, they were at once noted as a false prophet and were to be stoned (De 13 & 18).

De 13:1 *If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, 2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; 3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. 4 **Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.** 5 And that prophet, or that dreamer of dreams, shall be put to death; **because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in.** So shalt thou put the evil away from the midst of thee.*

Messiah Jesus would be recognized as a true prophet of God the same way; otherwise He would be rightfully rejected by the godliest of the Jews as an imposter. When a prophet presents “another way” he is presenting “another god”, and Paul had warned the Corinthians of such concerning “another Jesus” (2 Cor 11:1-4). Messiah Jesus spoke so as to vindicate and defend God’s ways as presented in His Word. God was IN CHRIST reconciling the world unto Himself and His ways; not preaching a different law.

2Co 5:18 *And all things are of God, **who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.***

Jesus did not change ONE thing about God’s revelation to mankind or what was previously expected of the Jews in faith and practice according to God’s Word. Jesus re-established a right conception of God’s Laws among those who had *ears to hear* so God could **reconcile** them to himself – “**as in the days of old, and as in former years.**”

Heb 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son,

It was the SAME source, so it would be the same message and not a contradictory message. This is how the people could recognize their Messiah and any true prophet of God. The same applies today with teachers and preachers! Listen to Isaiah as he proclaims the same things concerning the coming Messiah:

Isa 42:1 Behold my servant [Messiah], whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. 2 He shall not cry, nor lift up, nor cause his voice to be heard in the street. 3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. 4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. 5 Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: 6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; 7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house....21 The LORD is **well pleased for his righteousness' sake; he will magnify the law, and make it honorable. 22 But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore. 23 Who among you will give ear to this? who will hearken and hear for the time to come? 24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? **for they would not walk in his ways, neither were they obedient unto his law.****

The New Covenant which God planned to make with the house of Israel was the **writing of God's Laws into their hearts in a new and living way by the law becoming flesh and displaying God's love to man and then dying to atone for their sins.** His laws could be in their hearts previous to this; but not in the way God had now envisioned.

Ps 37:31 *The law of his God is in his heart; none of his steps shall slide.*

Ps 40:8 *I delight to do thy will, O my God: yea, **thy law is within my heart.***

Isa 51:7 *Hearken unto me, **ye that know righteousness, the people in whose heart is my law;** fear ye not the reproach of men, neither be ye afraid of their revilings.*

Jer 31:31 *Behold, the days come, saith the LORD, that **I will make a new covenant with the house of Israel, and with the house of Judah:** 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 33 **But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.** (Heb 10:16)*

When God's Law is our very sentiment, then God's Love is in our heart. When we love the Right Jesus, then God's Law is in our hearts. God is love and His Law is love.

Ro 5:5 *...the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*

2Co 3:3 *Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, **written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.***

The shedding abroad of God's Love/Law in our hearts by the Holy Ghost indwelling us is the criteria for us being in the New Covenant. The Spirit of God had been WITH them, but now He would be IN them.

Joh 14:17 *Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*

With all this clear in your mind, let's establish some foundation stones of sound doctrine. God's Laws were meant to make us wise in recognizing and appreciating Jesus. All God's

Word is necessary for men to understand and properly interpret Jesus.

2Ti 3:15 *And that from a child thou hast known the holy scriptures (Old Testament), which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:*

Ga 3:24 *Wherefore the law was our schoolmaster to bring us unto Christ (It taught us all about atonement, priesthood, etc.)*

2Pe 1:21 *For the prophecy (Old Testament) came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*

Joh 1:1 *In the beginning was the Word, and the Word was with God, and the Word was God...14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

He 13:8 *Jesus Christ the same yesterday, and to day, and for ever.*

Jas 1:17 *Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*

All true students of the Scripture believe that Jesus is the Word of God; that He never changes; that all the Old Testament Scriptures were inspired by Him; and therefore Jesus never did preach anything contrary or contradictory to the Scriptures previously penned. Moses' words were Jesus' words!

The false teaching that Jesus, in the Sermon on the Mount, was correcting or changing Moses' Law is a doctrine of devils to destroy important truths in the Word of God.

1. It destroys the immutability of God in saying that He changed His mind on a moral issue or improved His moral judgments.
2. It presents Jesus, the Word in the flesh, as coming to correct His own inspired Word and thus dishonor His Father.

3. It destroys the inspiration of the Old Testament Scriptures by implying God's Law was in error or that Moses made a mistake. It demands that God's Word through Moses was a concession to sin, rather than a solution from God for the problems sin causes in a fallen society. This charges God with doing something unrighteous and unloving.
4. It makes Moses, Malachi, and Isaiah false and misled prophets in their presentation of the Messiah and His message.
5. It makes Jesus a false prophet in that His preaching is against the written Word of God that existed in His day, and therefore He could not be the pure, spotless Lamb of God; but an imposter.

Isa 8:20 To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

6. It would justify the Jew's rejection of Christ by the very commands of Scripture.

*De 13:1 If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, 2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; 3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know **whether ye love the LORD your God with all your heart and with all your soul.** 4 **Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.** 5 **And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.***

7. It fosters the idea that we can improve on the Word of God; that our ways are wiser than His ways; or that God's holiness is evolving.

8. It represents Jesus as not reconciling the world unto God; but away from God to himself as a better leader.
9. It destroys the core of God's revelation to mankind – His Law. In reality, the rest of the Bible is a commentary on and exhortation to keep God's Laws. Every covenant between God and man was to establish God's Laws in our hearts and make atonement for our trespasses; which two issues must be set in order for us to reconcile with God and thus be saved from His wrath.
10. It presents God's revelation from Genesis to Malachi as inconsistent with God reconciling man to *Himself*, because God is actually misrepresenting Himself and confusing the reconciliation requirements. The definition of sin becomes a confused mess.
11. It produces a number of contradictions and inconsistencies between Jesus and the apostle's **teaching** and their actual **practice**. This will be demonstrated as we go along.

If you really care about truth and righteousness, I ask you to continue with an open heart to the clear Word of God.

Chapter Five

Destroy? Or Fulfill?

Well, in order to have a “**Christ-Centric**” view of this topic we need to listen to Jesus’ own words, right? The introduction that Jesus gives in the ***Sermon On The Mount*** leaves Marcionites with NO EXCUSE for their error. No doubt, Jesus foresaw the serpent’s lie and made ample provision for lovers of truth to be delivered from *the author of confusion*.

Mt 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 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.

What does “**destroy**” and “**fulfill**” involve? These terms are meant to be opposite options in this context. If we follow the thought on through by **actually listening** to what Jesus is saying rather than trying to force our own beliefs upon His words, it is undeniably clear. Jesus defines His terms in the next verse!

Mt 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so (destroy), he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them (fulfill), the same shall be called great in the kingdom of heaven. 20 For I say unto you, That except your righteousness (in fulfilling God’s Law) shall exceed the righteousness of the scribes and Pharisees (who destroy), ye shall in no case enter into the kingdom of heaven. (As you have disregarded and set aside the “least” commandment; so shall it be done unto you)

Don’t think what? Jesus clearly said before correcting the misconceptions of the Jews that His purpose was not to correct or overthrow the Law of God, but to fulfill it – ***to properly interpret and satisfy the purpose of the Law.*** If your father passes away and you are the executor of the Will; how do you fulfill the Will?

By changing it? ...or, by properly applying it with the original intent?

YES, actually Jesus came to write it on our hearts!! Verses 18-20 prove that every jot and tittle as well as the least commandments were still relevant and must be obeyed by all those who heard Jesus. Obviously the Pharisees were abusing the law by not obeying certain commands. They cast them aside as “least” or “insignificant”. Jesus said those who treated God’s law in such a way, would themselves be treated so – *They would not enter into the kingdom of heaven.* Four hundred years previous to this, God had charged the religious leaders with being “partial” in His Law...remember? Obviously the problem still existed.

The word “fulfill” in Matt 5:17 is the same as in Romans 8:4 – *“That the righteousness of the law might be **fulfilled** in us, who walk not after the flesh, but after the Spirit.”* The meaning is to “satisfy the purpose of the Law”. Jesus did this by setting the record straight concerning God’s Laws and by fulfilling the types and shadows *as the Lamb of God and Heavenly Priest in the tabernacle of heaven* – all to fulfill man’s reconciliation with the God of the Torah.

When we walk in the Spirit – *the One who writes God’s Laws in our hearts* – the righteousness of the Law (the Moral Law) is “fulfilled”, is “satisfied”, is “lived out”, is “demonstrated” in our actions, attitudes, and words. What moral principle did Jesus say was behind ALL and Every Law of God? **LOVE!** This must be fulfilled in our lives according to God’s definition.

I used to say that when you fulfill a type or shadow it loses relevance; as when Jesus fulfilled the role of the sacrificial Lamb – the natural lamb for sacrifice then not being necessary. However, it is more correct to realize the ceremonial law was still practiced by all believing Jews with a **greater relevance** and meaning from AD 30 to AD 70 **than ever before!** Jesus didn’t change the Jew’s obligation to practice God’s Law at all. The sacrifices were seen as only a type of Christ and not a true atonement; but that is what made them infinitely more special! They had ***always*** been

just *types and shadows*; and the only thing that made it necessary at *any* time was God's command, which still existed and was still in full force for all Jews until the Temple was destroyed making it impossible. Malachi said that the Messiah would purify the priesthood so the sacrifices of the sons of Levi would be pleasing to God as in former years; and in Acts 21 we find thousands of believing Jews zealously observing the Law with the types and shadows – Why? Because now it had much more meaning! They understood and saw that Lamb as representing JESUS! So, Yes, Jesus fulfilled the types; but that did not make them obsolete, but actually made them **more relevant**.

In order to fulfill a moral precept **it must be obeyed** and therefore will remain obligatory through eternity. “Thou shalt not bear false witness” will never lose its relevance, but must be **fulfilled continually**. The laws of God received in men's hearts were the **terms of the New Covenant**. This was a necessary step for them to be partakers of the divine nature and be able to reconcile with God and dwell with Him! His Laws had to become their very character and sentiments. **Two cannot walk or dwell together except they be agreed**. In order for the world to be reconciled to God, they had to repent of transgressing His Laws and submit themselves to His Laws again – Romans 8:1-8.

The point you cannot miss is this: Jesus says clearly that, if you disregard one of the least commandments of God's Law, and **teach men so**, you will be disregarded, and not enter Christ's kingdom. This **proves** that Jesus is only correcting men's view of God's Law; but **not** correcting God's Law. He could not be doing the very thing He is condemning! He contrasts the “righteousness” of the scribes and Pharisees with the true righteousness of the Law of God. Jesus said we must obey God's Law without partiality or we cannot live in His Kingdom!

Chapter Six

A Proper View Of Moses' Law

The Law of Moses is the first five books of the Bible, called the Pentateuch or Torah: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The Law of Moses was a covenant between God and Israel; and contained moral, civil, and ceremonial laws. All God's laws are based on God's morality; but not all these laws are applicable to all nations, climates, and times, but some only applied to Israel at that time. The civil laws dealt with conservation, government organization, civil duties, inheritance, boundaries, etc. The ceremonial laws were matters dealing with religious duties under the Levitical priesthood. The strictly moral laws were judgments dealing with foundational principles of how to properly love God and how to properly love our fellow man.

A ceremonial law made certain days or activities holy by the appointment of God for that people and that priesthood; but moral laws are moral by their very nature and are universally applicable to all men for all time. The Ten Commandments are all moral laws except for "*Remember the Sabbath*". Keeping a day as a Sabbath was making a day holy by appointment, not by that day being different in nature than any other day; and these appointments were only temporary, not eternal. God can easily change which day is holy; but "Thou shalt not covet"; "Thou shalt not steal"; "Thou shalt not commit adultery", etc. cannot be changed without God changing his internal moral compass. God declares many times that he doesn't change; and He is speaking of His foundational holiness; moral compass; holy judgments, verdicts, -- ultimately his definition and application of LOVE.

The entire Old Testament scriptures were combined with Moses' five books; and the whole was considered as the complete covenant and also referred to as "the Law" at times.

Sometimes the word “law” is specifically referring to the ceremonial aspects, and sometimes it is referring to the moral aspects; and this must be determined by the context in which it is used. The difference between a law and the *covenant based on that law* is the same difference as a real estate contract *based on the laws of the state*. A *new real estate contract* in the same state must obey the *same laws*. People who do not understand this often confuse “the Law” with “the Covenant”; but they are two different things; and any covenant God makes will be based on His eternal and unchanging Moral Laws.

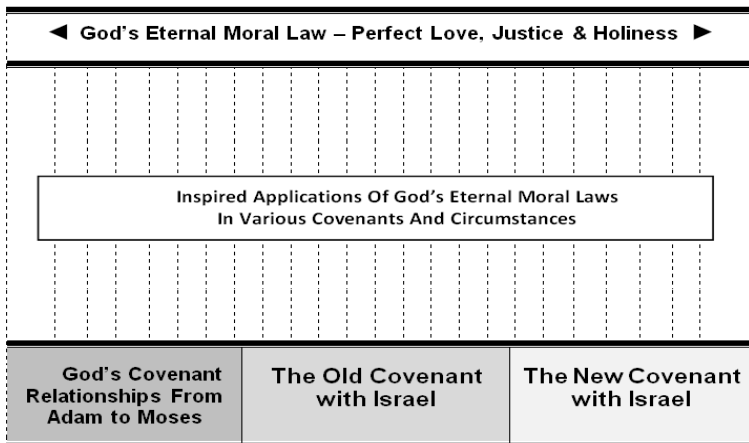
In the New Testament, the word “law” is used to mean different things in different contexts. Sometimes it is referring to the local laws of the Romans or Jewish authorities (1Co 6:6); sometimes it refers to a “principle” and not an actual written law (Ro 7:21); other times it is referring to the ceremonial part of Moses’ Law (Heb 7:5,12); at times it refers to the “Mosaic Covenant” (Ga 3:19-24); and sometimes to the moral plumbline set by God through Moses’ Law (Ro 8:4; 1Jo 3:4). The context determines what usage of “law” we are dealing with. Most of the time, “The Law” is referring to the Mosaic Covenant.

The Mosaic/Old Covenant was a working object lesson to teach the principles of reconciliation with God. It had God’s moral *Plumbline* (moral law) and the *earthly Priesthood* (ceremonial law). These are the two primary components in any covenant for reconciliation with God; but the earthly priesthood was only a teaching tool so we would understand Christ’s priestly work. The New Covenant has the same plumbline or moral ethic, but with the Heavenly Priesthood of Christ. The Gospel that will actually save the soul includes BOTH aspects. You must repent of being crooked and live straight (as defined by God’s plumbline), so you can be eligible for the Grace of Christ’s Priesthood to cleanse your record and your character. This is God’s offer of salvation to all men. God’s revelations are meant to make the path of reconciliation plain, not cause confusion.

All the Old Covenant Scriptures are the inspired Word of God and were intended for all mankind. Israel was God’s

demonstration of what was required for man to reconcile with his Creator. All nations were to look at Israel and see what God had said the same way they should look to a Biblical Church to find God's will and salvation today. God's judgments were a witness unto all nations and anyone wishing to have a relationship with the true God had to come into this covenant and join with Israel. This was God's offer of salvation to the world, just as Noah's Ark had been. No one could be saved outside God's covenant arrangements.

***He 1:1** God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son,*



As God was reconciling the world to Himself through past revelations, so God was in Christ reconciling the world to Himself (2Co 5:18,19); and "Himself" cannot change. The SAME God speaking to ALL mankind through His ordained channels can only speak consistent with His inspired Word. Men who understand this will only interpret Christ consistent with Moses and the prophets. This is ***Bible Interpretation 101***. You can replace "Moses said" with "Jesus said" every time Moses was giving God's Word to the people; because Jesus was the source of Moses' commandments, not Moses.

If one wishes to know how **Jesus**, as the **WORD** (*Dabar* in Hebrew and *Logos* in Greek), felt about His laws given through Moses, just read Deuteronomy chapter 4 & 5.

De 4:1 *Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, ...2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.... 5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. 6 Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people....8 And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?...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!*

God's Law in every respect is the proper application of Love – so if the circumstances are the same, the same expression of love is still appropriate. God's nature of universal benevolence or unselfish love is the basis of all that He does or ever has done. God's Moral Laws have always existed right along with God. The moral precepts of Moses' Law are simply the inspired applications of God's eternal moral standards.

As long as **“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind”** and, **“Thou shalt love thy neighbour as thyself”** are still relevant, then the whole **Moral Law of God** is still relevant, for it only expresses these two commands according to what God deems appropriate. **Jesus said so!**

Isa 51:6 *Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.*

The Law of Moses was in full force when Jesus gave the Sermon on the Mount and continued to be the standard for all believers for the first twelve years after Christ's Resurrection. Cornelius was the first to be baptized without coming under the ceremonial law/Judaism. No Gentile could be baptized without coming under circumcision and the Law of Moses for twelve years after Pentecost! Jesus did not liberate his disciples from obeying Moses' Law (Matt 23); but only allowed Gentile converts to start being accepted without the ceremonial law and circumcision **after** Peter's vision concerning Cornelius (Ac 10; AD 42). While teaching on earth, Jesus did not change his Jewish disciple's practice, beliefs, or lifestyle from what God's Word had already commanded them...***and your doctrine must account for this or it is error.***

The grafting in of the Gentiles was not a change in God's ethic, but was still "plan A" of God's redemption program. After Messiah came and was inaugurated as our heavenly Priest, the earthly priesthood was no longer needed as a teaching tool, so there was a change in the ceremonial aspects of the New Covenant; but the nature and definition of SIN did not change, because God did not change His eternal moral ethic. John, at the end of the first century, was still defining SIN as the transgression of God's Law.

New Covenant believers are not under the Old Covenant, but still under the **same God** with the **same morals**. Just like a new real estate contract must be according to the same state and federal laws, so any new covenant God makes will still be according to His ***Eternal WAYS.***

Chapter Seven

“Was then that which is good made death unto me?”

*Ro 7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died. 10 And the commandment, which was **ordained to life, I found to be unto death.** 11 For sin, taking occasion by the commandment, deceived me, and by it slew me. 12 Wherefore **the law is holy, and the commandment holy, and just, and good.** 13 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. 14 For we know that the **law is spiritual: but I am carnal, sold under sin.***

The apostle, in describing his previous state as a convicted sinner, answers the question in the title of this chapter with an emphatic **“NO”**. **The Law is still good;** but when you transgress a GOOD LAW, that law **stands against you** in condemnation and so, in that respect, the good law becomes your death warrant. The good law becomes a **charge against you**. If there is no law, then there can be no charge of trespass; but God is not lawless! He is holy and you cannot separate Him from His moral ethic.

There are numerous passages that are abused to say **the Law of God was the culprit and so Jesus got rid of the law;** but again, **GOD FORBID!** Jesus shed His blood to pay for our transgressions of the Law and therefore justify His Father’s Law in condemning us. Jesus’ continual Priesthood in the heavens is to provide atonement for those who repent of transgressing God’s Law and seek reconciliation with God and His Law. **The very need for the atonement was so God would not appear to disagree with or demean his law when He forgave sinners.**

So, what do those abused verses mean? Let's look at some commonly misunderstood by Marcionites. (See more in Chapter 25)

2Co 3:6 *Who also hath made us able ministers of the new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. 7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: 8 How shall not the ministration of the spirit be rather glorious? 9 For if the ministration of condemnation be glory, much more doth the ministration of justification exceed in glory. 10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. 11 For if that which is done away was glorious, much more that which remaineth is glorious.*

The Apostle is stating that the Old Covenant without the spiritual meaning of pointing to Christ's Atonement and heavenly priesthood was a ministry of death **because it could not make atonement**. By teaching us about sin and the need for atonement; but not actually being able to make atonement, it was a ministration of condemnation without the next step in the program, which was Christ's heavenly priesthood. When you see it all pointing to Christ; and you accept Christ as the spiritual fulfillment of the letter, then you have a ministration of justification through Christ's atonement and priesthood.

If you remember, there is a difference between a real estate contract and the laws of the state on which it stands. You can abolish the real estate contract without abolishing the laws of the state. In the same sense, you can abolish the Mosaic Covenant without abolishing the moral laws of God. God always relates to men through a covenant, and the New Covenant was established with the same plumbline (God's ethics), but with Christ's heavenly priesthood. With the heavenly priesthood in place, there was no longer a need for the continuance of the earthly priesthood. With the coming of Christ and the fulfilling of the role of the *object lesson* (the Mosaic Covenant); there was also no longer the need for the ceremonial distinctions which kept the Jews a separate people from the Gentile nations. The ceremonial

distinctions (not the moral distinctions) were only outward types and were done away in Christ's heavenly priesthood.

That which condemned the Gentile was not only his trespasses against God's moral laws; but his trespasses against the ceremonial laws due to the fact that he was declared unclean by them, and thus barred from being in covenant with God. He could proselyte to Judaism; but until he did, he was condemned by both moral and ceremonial laws. When Jesus died as the Lamb of God he provided a path of reconciliation for all men through His heavenly priesthood. This priesthood/ mediatorial ministry of Christ washes our sins away and washes the life with God's Word; so it does not require us to come through Judaism – which served a similar purpose in the lives of the people. Thus, it provided the Gentile with atonement for sin, the cleansing of the character, and a direct path to God without Judaism's ceremonial obligations and oversight. These two aspects are combined in the next two passages.

Eph 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; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made both (Jew and Gentile) one, and hath broken down the middle wall of partition between us; 15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances (Ceremonial Law); for to make in himself of twain one new man, so making peace; 16 And that he might reconcile both (Jew and Gentile) unto God in one body by the cross, having slain the enmity thereby: 17 And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him we both (Jew and Gentile) have access by one Spirit unto the Father. 19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; (Parentheses are my additions)*

The ceremonial law was meant to teach God's salvation for all mankind while it was in force; but it could not make atonement, so once Christ fulfilled it and set up the heavenly priesthood, it was abolished. The ceremonial law which established an earthly priesthood was subject to abuse by the humans who filled the roles it created. This abuse of God's purpose caused a greater rift between Jew and Gentile than needed to be there. The "*principalities and powers*" that Jesus triumphed over included the evil vineyard keepers who hi-jacked God's vineyard, slew the prophets, and then slew the Son (Mt 21). Jesus took the reins as the Heavenly Priest who perfectly administrates God's calling of all men to repentance and faith – "Access by ONE SPIRIT unto the Father".

Col 2:8 *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.** 9 For in him dwelleth all the fulness of the Godhead bodily. 10 And **ye (Gentiles) are complete in him,** which is the head of all principality and power: 11 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: 12 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. 13 And you, being **dead in your sins and the uncircumcision of your flesh (condemned by both moral and ceremonial laws),** hath he quickened together with him, **having forgiven you all trespasses;** 14 Blotting out the handwriting of ordinances (**charges**) that was against us (**condemned us**), which was contrary to us, and took it out of the way, nailing it to his cross; 15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. 16 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 (**ceremonial laws**): 17 Which are a **shadow** of things to come; but the **body** is of **Christ.** 18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, 19 And **not holding the Head (Christ),** from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. (Parentheses are my additions)*

Those who strove to make Gentiles come under the ceremonial laws after Gentiles were grafted in (Acts 10); became

enemies of God's reconciliation program. When the ceremonial laws were disconnected from Christ's fulfillment, which they were only meant to teach, they became a snare to people trusting in them contrary to God's will.

Colossians is saying the same thing as Ephesians; and the point is that Gentiles need not still feel condemned and separated from God by uncircumcision and the lack of Jewish ceremonialism. They are complete in obeying Christ under His heavenly priesthood. So, again, the ceremonial laws were God's wonderful and beautiful schoolmaster to teach us all about Christ's atoning sacrifice and priesthood; but to now resist the fulfillment and cling to the letter apart from the fulfillment is rebellion. The **step** of obeying the ceremonial law and earthly priesthood was **right** when that was the **step** God wanted you to take; but when He says "**Take the next step**", to resist and cling to the step you are on becomes rebellion; and that position becomes sin to you now that you should be taking the next step. Coming under Christ's heavenly priesthood and not following the ceremonial law anymore is the step God has now commanded for all men.

Ga 3:23 *But before faith (in Christ's heavenly priesthood) came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24 Wherefore the law was our schoolmaster (object lesson) to bring us unto Christ, that we might be justified by faith (in Christ's heavenly priesthood). 25 But after that faith (in Christ's heavenly priesthood) is come, we are no longer under a schoolmaster (earthly priesthood object lesson). 26 For ye are all the children of God by faith in Christ Jesus.* (Parentheses are my additions)

Ga 4:21 *Tell me, ye (Gentiles) that desire to be under the law (Mosaic Covenant), do ye not hear the law? 22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. 23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. 24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage (cannot pay its debt and buy freedom), which is Agar. 25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem (earthly priesthood/Mosaic Covenant) which now is, and*

is in bondage with her children (Cannot pay the debt – make atonement). 26 But Jerusalem which is above is free (heavenly priesthood/New Covenant can pay the debt), which is the mother of us all. 27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. 28 Now we, brethren, as Isaac was, are the children of promise (God's redemption promise and program). 29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. 30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. 31 So then, brethren, we are not children of the bondwoman (earthly priesthood), but of the free (heavenly priesthood). (Parentheses are my additions)

A bondwoman can only bring forth children in the same bondage she is in; but a freewoman gives her freedom to her children. God's program all pointed to Christ's atonement and priesthood; and without it there is no payment of the debt of sin, and therefore no freedom. To cling to the earthly priesthood and ceremonies in rejection of Christ's heavenly priesthood is to cling to a system that cannot buy freedom, but is in hopeless bondage.

Again, the ceremonial laws were the God ordained, beautiful, glorious teaching tool; but they were only supposed to point to Christ, not usurp His position. When people cling to the shadow and reject the body, the shadow becomes a snare which can only keep them from Christ rather than lead them to Christ.

When Judaism began excommunicating and persecuting Christ's disciples, the disciples were not perplexed about their standing with God, because they clearly understood the earthly priesthood was only an object lesson, and was never intended to make a true atonement. The disciples were not barred from practicing Judaism simply by them having a proper understanding of it; but still had national obligations as Jews to practice Judaism. However, when Judaism barred them from the temple, the feasts, and the synagogue, they continued walking in the light of Christ's heavenly priesthood, which prepared them for the destruction of the earthly priesthood and temple in AD 70.

Heb 13:8 *Jesus Christ the same yesterday, and to day, and for ever. ...10 We have an altar, whereof they have no right to eat which serve the tabernacle. 11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. 12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. 13 Let us go forth therefore unto him without the camp, bearing his reproach. 14 For here have we no continuing city, but we seek one to come. 15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.*

Chapter Eight

Love Is The Goal Of The Law

Ga 5:6 *For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*

1Ti 1:5 *Now the **end** (goal) of the commandment is Love out of a pure heart, and of a good conscience, and of faith unfeigned:*

Does the New Covenant command us to walk in LOVE? Yes, of course. Well, it also says that this LOVE fulfills the Old Covenant Law. God's Love fulfills the moral aspects of God's Law which are a manifestation of God's heart and mind; and, according to Jesus, are built upon the two greatest commandments concerning loving God and loving our neighbor. The **same** love fulfills **both** the Old and New Covenant moral obligations, which proves there is no difference in God's moral requirements in the two covenants.

God's Law is always the best, wisest, most appropriate, and most LOVING thing to do under the circumstances – Always.

1Jo 4:7 *Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 8 He that loveth not knoweth not God; for God is love.*

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

God is Love; and He is the only one qualified to dictate **what is** and **what is not** a proper expression of benevolence. Therefore, because God is the creator, owner, and only qualified judge; He is also obligated to teach and enforce the law of benevolence on all moral beings. His moral precepts, statutes,

commands, etc. found in the Bible, and more particularly in the Law of Moses, are God’s Word teaching us to obey the Law of Love, which He applies to many aspects of life. Jesus declared that the “law and the prophets” (meaning all the Old Covenant teaching) hung from this divine principle of love.

Mt 22:34 *But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. 35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying, 36 Master, which is the great commandment in the law? 37 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. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.***

Jesus didn’t say it would be this way “**from now on**”; but that it **had always been this way**. Jesus wasn’t presenting a higher plain of ethics than the Word of God; but defending and clarifying the Word He gave to Moses! Jesus never said, **From this day forward these two commandments replace the Law and the Prophets**; but rather He was saying, **The law and the prophets have always and only, from the beginning, expressed these two great commandments**. Everything they said can be summed up in these two great commandments – which can be summed up in the word LOVE -- God’s very nature of benevolence – LOVE in its proper definition and expression. God cannot manifest anything else!! If God manifested anything other than divine love, then HE WOULD CEASE TO BE LOVE.

When the New Testament says that “love fulfills the law” it is saying that **the same love that fulfills the new covenant moral requirements also fulfills the old covenant moral requirements simultaneously; Which Proves Jesus Wasn’t Correcting Moses’ Law**. God’s nature of universal benevolence or unselfish love is the basis of all that He does or ever has done.

1Jo 3:4 *Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. 5 And ye know that he was manifested to take away our sins (transgressions of the Law); and in him*

is no sin (transgression of the Law). 6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

SIN is still the transgression of God's Laws. Jesus' blood was shed to cover the transgressions of God's Laws. Jesus is our High priest TODAY to cover the transgressions of God's Laws. Love TODAY fulfills God's Laws when understood according to God's Word. Those who are not subject to God's Law TODAY are not of God – they haven't been born again and are not walking in the Spirit (Rom 8:1-7).

Is the "Golden Rule" still relevant?

Mt 7:12** Therefore all things whatsoever ye would that men should do to you, do ye even so to them: **for this is the law and the prophets.

Do you live by the golden rule? Does Christ expect you to? Is it sin if you don't? If you really do live by the "golden rule" in God's definition, **then you live by the Law and the prophets as well.** If you truly live by God's Law and prophets, then you really live by the golden rule. So, is God's Law still relevant? If Jesus commanded the golden rule, which is the principle on which all the Law and the prophets are built, then Jesus is teaching and commanding the spirit and righteousness of God's Law.

When Studying the Scripture we must build from these clear and undeniable foundation stones. We cannot look at a passage of Scripture and say that God seems to have changed his mind about "right and wrong"; but we must first say, **"God is immutable, and therefore we must interpret this passage in light of God's unchanging standards of morality"; and thus find out the true meaning which God intended.** To interpret Scripture as to overthrow God's immutability, or the principles so clearly discussed in this chapter, is to create heresy.

Some will say, "But God changed His mind many times, like when He decided not to destroy Nineveh". God warning a city, and then having mercy on them when they repent is a part of God's unchanging ways. This is how God always operates (Ez 18 & Jer 18). Jesus was definitely different in the manger than he

was on the cross; yet Jesus is the same yesterday, today, and forever (Heb. 13:8) – **So what is the same?** When He was in the manger, He was a baby; and when He was on the cross, He was a man; but His moral judgments, values, opinions, etc. as the Son of God are eternal and unchanging.

The events of Acts 21 are about **29 years after Pentecost**, and we find the believing Jews, including Paul, still being faithful to the Law of Moses – and they continued so until at least AD 70 when Jerusalem and the Temple were destroyed. After reading Acts 21:25 some assume the Gentiles only had to observe “**the necessary things**” decided on in Acts 15; but these were outward “**entrance requirements**” to be sure the newly converted Gentiles made a clean break with old pagan idolatrous practices; and they still apply today. These entrance requirements took the place of the Jewish entrance requirements of circumcision and submission to Moses’ Law concerning all the ceremonies, diets, holy days, temple service, etc.

Not all Gentiles were as spiritual and mature as Cornelius, and this caused concerns; but the apostolic rules laid down in Acts 15 solved the problem and maintained God’s revealed will that the new Gentile converts coming under Christ’s priesthood not be brought into Judaism under the jurisdiction of the Sanhedrin. The Gentile converts still had to “come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Eph 4:13). In the *Great Commission* (Mt 28:20) the apostles were commanded to “teach them to observe all things” that Christ taught, and this they faithfully obeyed. Our evangelistic efforts must follow their example.

Ro 2:25 *For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. 26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? 27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? 28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 **But he is a Jew, which is one inwardly; and***

circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

These very arguments which show that Gentile converts (after Cornelius) had to obey God's Moral Law also prove beyond doubt that **there is a difference between the moral and ceremonial aspects of God's Law**. It also proves that a Gentile convert could be fulfilling the moral law and be pleasing to God while still considered as an uncircumcised Gentile – not keeping the ceremonial law. Remember, ceremonial laws are only “holy by appointment” whereas moral laws are “holy by nature”.

So... can it be said that the “uncircumcised” or “man who does not obey the ceremonial law” is at the same time keeping “the righteousness of the law” (moral law)? Yes, the whole point here is that one can keep the moral law and be a Jew **inwardly** while not keeping the ceremonial law and being a Jew **outwardly**. Can anything be clearer? This means the man was not circumcised, did not obey the dietary laws, washings, temple service, Sabbaths, and feasts; but was obeying proper LOVE toward God and his neighbor. The New Covenant Gentile convert had the circumcision of the heart, but not the outward circumcision of the flesh (**Col. 2:11**).

Paul's line of reasoning in Romans 4 about *faith imputed for righteousness (a righteous standing / justification)* is to show that salvation by **God graciously imputing our living faith to us for justification** was known to Abraham **before** circumcision and to David **under** Moses' Law; and is therefore valid to both those who are under Moses' Law as well as the Gentile convert who **walks in the righteous steps of faith that Abraham exercised**. Abraham obeyed God by faith before the laws given by Moses were ever written. God “counting faith for justification” is God graciously pardoning through Christ's atonement and priesthood ALL who exercise faith in Him. Faith only produces faithfulness, and it must in order to be true faith. True faith in God lives like *faithful Abraham*.

Ro 4:12 *And the father of circumcision to them who are not of the circumcision only, **but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.***

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

Ga 3:7 *Know ye therefore that they which are of faith, the same are the children of Abraham...9 So then they which be of faith are blessed with **faithful** Abraham.*

This obedient faith that Abraham exercised was counted to him for justification just as it will be for the grafted Gentile converts who **“walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.” (Romans 4:12)**

Abraham had to follow the morals or ways of God as much as he knew, and so do we. **This faith is the only proper relationship between man and God, and is therefore the foundation of reconciliation.** We learn God’s moral opinions and judgments through the **written Word**. Even the civil and ceremonial laws which may not directly affect us have a moral lesson or principle which we should study and heed. We should love and desire to follow every gold nugget of God’s wisdom and righteousness that we can glean from His encounters with man. We should thirstily absorb every aspect of the mind of God we can decipher from His actions and judgments – THIS IS THE FAITH OF ABRAHAM!

Again, in Romans 8 the apostle Paul makes it clear that a New Covenant convert – *whether Jew or Gentile* – must be characterized by submission to God’s Moral Laws which the carnal lost man is at enmity against and will not be subject to.

Ro 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.** 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: **4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.** 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For*

to be carnally minded is death; but to be spiritually minded is life and peace. 7 **Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.** 8 **So then they that are in the flesh cannot please God.** 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 **For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.**

Yes, the grafted Gentile converts had to obey the righteousness of God's Law or all Paul's arguments for why the Gentiles are justified before God apart from the Mosaic Covenant would fall flat. Jesus never compromised or changed God's moral judgments. The whole doctrine of **Justification through faith in Christ** demands that the **righteousness of the Law** is fulfilled in those who walk by this faith. Jesus clearly said that the "Law and the prophets" were summed up in the word **LOVE**. The Apostles continued to teach that we are to fulfill God's Law, and that **Love** was the **goal** of the Law.

So, again let's ask the question, "Did Jesus Correct or Change Moses' Law in the Sermon on the Mount?" Of course He didn't! It is impossible to reconcile such a false charge with the Scriptures Jesus inspired!

Mt 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 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. 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. 20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

After Matthew 5:17-20 in the Sermon on the Mount, Jesus proceeds to ***show the differences between what the Jews had taught or lived; and what the Law actually meant.*** He is **showing them what it means to exceed the righteousness of the scribes and Pharisees.** Let's analyze the times Jesus compared the Jews teachings with His own interpretation of God's Laws. Obviously "His own interpretation" was the "original intent" because He was the Word of God incarnate when speaking those words.

Chapter Nine

Thou Shalt Not Kill

Mt 5:21 *Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.*

“Thou shalt not kill” means **“thou shalt not murder or shed innocent blood.”** God commanded killing, but only by those who had proper jurisdiction and only upon principles of justice. Killing according to principles of justice is actually an expression of love – not to the criminal, but to society as a whole - especially toward the victims and the “innocent blood”. God’s love is never to love the evil at the expense of the good. God IS LOVE in a righteous priority and context; and God’s Law is an expression of divine LOVE to man. It is best for man to obediently maintain this law and order, which demands the execution of penalties upon lawbreakers. God’s love for mankind as a whole demands the lawful killing of those worthy of death. From the very beginning, after the fall, God commanded men to execute those who shed innocent blood.

Ge 9:5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

Killing in and of itself is sad and distasteful; but not wicked or evil when the execution is according to justice and righteousness. Like many other “hard truths”, *killing* is due to the presence of sin; **but when it is right and just it is not sin**. God’s destruction of the world with a flood, of Sodom with Fire, of the wicked through God ordained governments, etc. was due to the presence of sin; but God’s actions were holy, righteous, just, wise and **loving**. Pacifists have a hard time understanding these principles, but it is high time they awake out of sleep and realize **there is no pacifism in the Bible**. Jesus is continually called the “Son of David” the greatest warrior hero in Israel’s history. How could he be a pacifist and accept this title as heir to David’s throne?

The purpose for Jesus contrasting God’s Law with the “righteousness of the scribes and Pharisees” in this matter is because the Jews were allowing malice and hatred with the justification that, after all, “*they didn’t kill them*”. If the Jews thought that their interpersonal relationships were alright as long as they didn’t kill, they were greatly mistaken. Jesus gives them the intent of God’s commandments, which prohibits injustice and hatred in the heart towards your fellow man (Lev 19:18). Jesus said you could not be angry or unkind to your fellow man without a *just cause*. God’s Law is full of commands and precepts about having proper relationships with others just as Jesus himself declared: “*Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets*” (Mt 7:12).

Jesus goes on to say that if you are not right in your relationships with people, God will not have a relationship with you. God doesn’t even want your gift at the altar until you have made things right with your fellow man as far as you have fault in the matter. If you are angry or accusing toward your brother without sufficient cause, then you are jeopardizing your own soul before God. You cannot be right with God and wrong in your

relationship with any man on earth. ***This is the Law and the Prophets; and this is the message of Jesus – the Word made flesh.***

When Jesus said, “By them of old time” He wasn’t seeking to correct Moses, but rather the “Ethics of the scribes and Pharisees” as He told us in His introduction to these precepts. In this passage He did not say, “*It is written*”; however, when contending with Satan he always said, “*It is written*” (Matt. 4). Saying, “*It is written*” means we are speaking of this passage in its ***original and proper context, application, and intent***. However, saying, “*Ye have heard that it was said by them of old time,*” refers to the **application and usage of those teaching**, which in this case was wrong or insufficient. For one to use “*it is written*” when speaking of errors in doctrine would be to blame the problem on the Scriptures rather than on the teachers. Even if Jesus said something that the law had also said, His correction has to do with the **context** and **usage** of that statement, which in this case came from the interpreters, not from Moses.

We cannot hear the tone or see the expressions of Jesus speaking when quoting portions of the Law “*as the teachers used them*”; but I’m sure that would make a difference in how we perceived the statement. Those who understand the passage can well imagine the tone and expressions most likely used. He was dealing with the **common misconceptions about the Law**. Remember how God through Malachi rebuked them for being “partial” in the Law and causing many to stumble 400 years previous to this? 400 years would qualify for “them of old time”. The following quote will show how widespread Marcionism has become in Christendom.

Jamieson, Fausset, and Brown Commentary: “Nearly all who would translate “to the ancients” take the speaker of the words quoted to be Moses in the law; “the ancients” to be the people to whom Moses gave the law; and the intention of our Lord here to be to contrast His own teaching, more or less, with that of Moses; either as opposed to it--as some go the length of affirming--or at least as modifying, enlarging, elevating it. **But who can**

reasonably imagine such a thing, just after the most solemn and emphatic proclamation of the perpetuity of the law, and the honor and glory in which it was to be held under the new economy? To us it seems as plain as possible that our Lord's one object is to contrast the traditional perversions of the law with the true sense of it as expounded by Himself."

When Jesus says, "...but I say", He is saying, "But **The Word of God** says..." and this could not be contradictory to *what the written Word of God says*. He is preaching the "original intent" of the Law, which is the essence of "fulfilling the Law" – if you don't have the right spirit or intent, then you are not fulfilling the righteousness of the law. If you just rest in the "letter" and ignore the spirit or intent of any law, you are missing the point and using it out of context. Obviously anyone who obeys the spirit of the Law will also be obeying the letter of that law. The spirit of the law says, "***If you don't have a right relationship with your fellow man, don't even come and offer a gift to God until you have made it right***". God will not have a relationship with you, nor accept your gift until you have a right relationship with your brother. Keep your heart and life right, and then God will accept your gift.

"Agree with thine adversary quickly..." (Vs 25,26) is a further application of the same principle for when someone is rebuking you for misconduct; and it underscores your need to humbly own your trespass before they have to drag you into court. It has to do with not determining right and wrong according to what is *best for me in this situation* or *what I can get by with*; but according to truth and righteousness. If you have done wrong, don't hold out hoping to get by with it; but agree – own your trespass and make it right before you have to be proven wrong – in court. In Luke, Jesus applies this principle to the Jews due to their stubborn resistance of the truth He is preaching. He warned them that if they hold out until judgment day when they are brought before the judge, it will then be too late to recant. They needed to repent before the one confronting them brought his case before the Judge of all the earth. One who has a proper

relationship with God and His Law will be more concerned with truth and righteousness than their own personal image and agenda.

I say to the modern Anabaptists confronted by this book: *“Pay attention, for this principle is for you too. You need to face the fact that your denomination is tainted with Marcion’s error, and you need to repent before we go to God’s court and you are proven to be in error. It will be too late to get things right on that day.”*

Pacifists imagine that they have found their pet sentiments in the teaching and example of Jesus Christ; but this is one of the most reckless misinterpretations that there is in Marcionism. Jesus, after three years of instruction and example to His chosen leaders, tells them during His last supper with them that times are going to get tough and there is coming a day when it would be better for them to have a sword than their shirt. The context is that of defending one’s life against criminal action, which is in perfect harmony with the righteousness of God’s Law. The disciples, who after three years of hearing and watching Jesus did not think this was strange or out of character; but promptly took inventory to see how many swords they had among them at that moment. Yes, two of them were at that time, during the Passover meal, wearing a sword. Evidently Peter was one of them. Yes, Peter, the lead apostle had a sword with full intention to use it in self defense.

You say, “But Jesus rebuked him for using it”. Jesus never intended to be an insurrectionist or lead an insurrection. He did not want His testimony tainted with revolt against the authorities. His rebuke to Peter and all that He said on that occasion was in this context! Peter was using the sword inappropriately because those who came to arrest Jesus were their God-ordained authorities and not just common criminals. Peter acted out of rashness and panic, and not according to God’s Law in this situation. It was also Jesus’ time to be delivered up so He didn’t escape as He had done previously (Jn 10:39). This also confused Peter, who was caught up in his zeal to protect Jesus.

If I gave my adult son a 9mm pistol to carry for protection against criminals, but then he acted like he was going to pull it out when a police officer approached, I would rebuke him in the **same context** that Jesus rebuked Peter. It was not the time! Does this mean there was *never* a time? Does this mean Peter should *never* carry a sword? Obviously Jesus did think there was an appropriate time for He told them to carry a sword. ASK PETER! He had been with Jesus for three years and knew Him better than YOU EVER WILL! He knew that carrying a sword and using it for self defense was not against what Jesus taught and lived. Jesus told them all just hours previous to sell their shirt and buy a sword in the context of self defense. Jesus was not, however, referring to their use of the sword *that night*; for the “shirt buyers” and “sword sellers” were not even open at that time of night during the Passover; but He was referring to future events. Jesus’ life and teachings do not support pacifism in the slightest! Jesus agreed 100% with God’s Law which demanded that the weak and innocent blood be protected and avenged according to God’s rules of appropriateness.

A man defending his home and family is part of this appropriate use of force as well as a person defending their own life against bloodshed and criminal action; which is why Jesus used that example to illustrate His principle that a kingdom cannot be divided against itself and still stand (Mt 12:29). Pacifists who don’t defend their homes are violating this principle and are thus divided against themselves. Jesus would not use an illustration of something He believed was wrong to defend the principle He was teaching. It was such a “no brainer”, which everyone accepted as true and appropriate that it perfectly defended His point about a kingdom divided against itself as well as the importance of “watching” (Lu 12:39). Don’t think you are smarter or more spiritual than the Apostles because *you read their book!* More on this later.

Lu 12:39 *And this know, that if the **goodman** of the house had known what hour the thief would come, **he would have watched, and not have suffered his house to be broken through.***

Chapter Ten

Thou Shalt Not Commit Adultery

Mt 5:27 *Ye have heard that it was said by them of old time, **Thou shalt not commit adultery:** 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. 29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: 32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.*

The people in Malachi's day didn't think they were committing adultery either; but that was due to being **partial in the Law** (*Mal 2:9*). Jesus is preaching against the adultery of these who denied they were committing adultery due to their partiality in applying God's Law. Malachi said Jesus would preach against adulterers in the same message where he tells the people to obey God's Law through Moses, so there is no doubt or debate on this issue – Jesus is not teaching contrary to God's Law; but against the abuse of God's Law.

When Jesus applies His own Law we learn that, not just the outward act, but **the attitude and spirit of adultery are prohibited**. Did Moses' Law forbid such? Of course it did – it was Jesus' Law.

Ex 20:17 *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*

Ro 7:7 *What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.*

Living by the intent of the Law prohibits adultery in the heart as well as the abuse of Deut. 24:1-4. What God commanded Moses in Deut. 24 was to protect the purity of the home and marriage, not destroy it. What God commanded Moses was the very best thing to do under the circumstances; and under the same circumstances it is still the best thing to do. God's Laws are always and only supposed to be used by sincere God loving people for the maintenance of love and holiness in society. Any other use of God's Laws is contrary to the law-giver's intent.

Unjust divorce and evil desires both violate the intent of the seventh commandment. The exception clause that Jesus gives in Matt. 5:32 and 19:9 is a clarification of Moses' exception given for "some uncleanness" (Deut. 24:1-4) which means a "matter of nakedness". The word "uncleanness" is the Hebrew term **`Ervah** (#6172 – Strong's); and literally means, "nakedness", or "something shameful or repulsive". **`Ervah** is translated 51 times as "nakedness" in the Old Testament, once as "shame", and once as "uncleanness".

Jesus, in opposing the Jew's abuse in making divorce lawful for "every cause", brings back the original intent of the Law – divorce and remarriage only when the marriage covenant has been duly violated by some type of immorality. **Jesus did not say, "from now on it will be this way"; but is telling them the crime always committed when they abuse what God and Moses intended from the start.** The Jews were abusing Deut. 24:1-4 in a terrible way according to Josephus, their own historian:

Adam Clarke: *That the Jewish priesthood was exceedingly corrupt in the time of the apostle, and that they were so long before, is fully evident from the sacred writings and from Josephus. The high-priesthood was a matter of commerce, and was bought and sold like other commodities. Of this Josephus gives many instances. ...They were guilty of adultery by unjust divorces, Matthew 19:9. Their polygamy was scandalous: even their rabbins, when they came to any place, would exclaim, Who will be my wife for a day?*

They assumed that as long as they went through the proper *paper-work* of marriage and divorce it was all lawful and pleasing to God for *any cause*.

Remember what Malachi said?

Mal 2:16 - *God hates men putting away their wives unjustly so they can marry another one.*

Mal 3:1-6 - *Messiah will preach against adulterers as defined by Moses' Law; and God says, "I am the Lord, I change not"*

Mal 4:4 *"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments."*

Do you believe God is consistent?

Have you ever asked yourself the reason God inserted, "I am the Lord, I change not"? It relates back to the statement, "And I will come near to you to judgment" at the beginning of the previous verse. The Jews were acting as though God was far off and not really involved – listen to Malachi 2:17,

Mal 2:17 *Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, **Where is the God of judgment?***

God, through Malachi, is rebuking them for questioning whether God really means what He says and whether He is truly a God of judgment. His answer to them is that He will come near to them in judgment in the person of the Messiah and they will find that He means what He has said, and **HAS NOT CHANGED!**

Messiah, according to Malachi, was to preach against adulterers – not just what the Jews thought was adultery, but what the true intent of the Law called adultery. Jesus' teaching was not contrary to the Law. The God, who never changes, commanded them to keep it in the same message where he tells of the Messiah preaching against adulterers! *What the Law of God taught in Deut 24 could not have been called adultery by the Messiah – the Word in the flesh.* The Jews never accused Jesus of contradicting Moses' Law; and Jesus expressly declared that He

was not seeking to destroy Moses' Law, but to fulfill or confirm it. Jesus said that not one little command could be cast aside and whoever did it would also be cast aside and not enter His Kingdom – remember?

Ps 19:7 *The law of the LORD is **perfect**, converting the soul: the testimony of the LORD is **sure**, making wise the simple. 8 The statutes of the LORD are **right**, rejoicing the heart: the commandment of the LORD is **pure**, enlightening the eyes. 9 The fear of the LORD is **clean, enduring for ever**: the judgments of the LORD are **true and righteous altogether**. 10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. 11 Moreover by them is thy servant warned: **and in keeping of them there is great reward**.*

“Adultery” in Bible usage would be better understood as “breaking wedlock” or committing “advoutry”, (breaking vows). William Tyndale understood this, and translated the Scriptures in this very way. The crime was not “committing adultery **with** the second wife” but rather “committing adultery **against** the first wife”. The reason we know this is because it is not the obtaining of the second person that created the adultery, but the putting away of the first wife unjustly. Polygamy was never called adultery by God's Law, by Jesus, or the Apostles who allowed men with two wives to be church-members, but not leaders. Did Abraham commit adultery with Hagar? No, it was not the second marriage, but the unjust treatment towards the first marriage which caused the problem that Jesus is dealing with.

Mk 10:11 *And he saith unto them, Whosoever shall put away his wife, and marry another, **committeth adultery against her**.*

In Mark where people say, “there is no exception clause”, we actually have an “understood exception clause” or a “built in exception clause”; because it is impossible to commit adultery against the wife by divorcing her because she committed adultery against you. Thus the exception is understood by those who pay attention. Jesus also makes it clear that the “adultery” was the “breaking of wedlock” against the first wife, not the taking of the second. Jesus knew that if the man had kept both wives there

would be no charge of adultery according to God's Word. Jesus had told the Jewish leaders:

***Mk 10:6** But from the beginning of the creation God made them male and female. 7 For this cause shall a man leave his father and mother, and cleave to his wife; 8 And they twain shall be one flesh: so then they are no more twain, but one flesh. 9 What therefore God hath joined together, let not man put asunder.*

Breaking wedlock without God's approval and contrary to His Law is "man putting asunder" what God joined. How did "God join it"? Not personally, but by MEN joining them **according to God's Law**. In the SAME way, divorce **according to God's Law** is not "man putting asunder" but "God putting asunder". It is "God putting asunder" when men are following God's Law. Jesus was too smart to charge men of putting asunder what God joined when they were simply following God's own Laws correctly. The fact is that the Jews were **not** following God's Laws correctly and therefore **they** were **not** putting asunder with God's approval. THIS was the issue!

Jesus uses the word "porneia", as the only legitimate reason for allowing divorce and remarriage in the context of the Deut 24 precept. This includes immorality of many sorts: Moral perversion, incest, homosexuality, prostitution, adultery, bestiality, etc. God definitely would not accept "every cause" like the Jews settled for as their interpretation of the "matter of nakedness" – Moses' condition for divorce. Thus Jesus is giving the original intent of God's Law, and vindicating Moses. In our day we use the same Greek word to speak of matters of nakedness when we speak of "pornography" – from the Greek "porneia". Jesus is simply defining the terms of HIS OWN LAW for us.

It is vital to note that Moses' Laws were **part of a system** of Laws, Judges, Religious observances, and social order. You could not use God's Laws apart from the whole system without causing abuse. The Law was not intended to be used by someone outside the program God arranged. There were judges in every city who sat in the gates; and the marriages, divorces, and all legal and civil

transactions were overseen by them. They were often Levites and knew God's Law better than most of us today. They are the ones who were supposed to define "uncleanness" and decide if this was important enough to allow divorce. Moses' Laws were a ground-work of principles upon which the judges were to make decisions, not exhaustive lists of do's and don'ts for every possible situation. The same is true in the program and organization of the New Covenant churches – the Bible was written for those in God's program and meant to be obeyed **within** the program. It must be interpreted in this context to be rightly understood and obeyed. Church leaders are to use the groundwork of principles in the Word to make decisions in the regulation and guidance of the church much like the Levites were supposed to. The Bible was not meant to cover every possible scenario, but give us guidelines and principles to work from.

Jesus is rebuking the religious leaders and judges for watering down God's laws they were to uphold. He tells them that when men abuse Deut 24 they are "breaking wedlock" before God. Just doing the paperwork for the bill of divorce is not enough; you must also have a just and righteous reason and motive in God's opinion. The man who puts away his wife without God's approval is not only breaking wedlock unlawfully, but causing the man who might marry his wife to be an accomplice in this sin as well as causing his wife to be unlawful if she remarries in this context. As long as they were still obligated to reconcile the first covenant, which they were unlawfully breaking, none of them were free to marry another without the guilt of enabling the sin. The sin is that of unlawfully breaking wedlock – putting asunder what God joined without His permission. **This** is what needs to be repented of and thus never committed again if one has done this in their past.

The early Christians did not believe that Jesus was correcting Moses; but early Marcionite heretics did teach this; and they eventually affected most of Christendom to this day. Listen to Tertullian as he argues this point against Marcion. Tertullian (160-230 AD), a Gentile Christian, said this of the words of Christ when contending with Marcion.

"But, observe, if this Christ be yours when he teaches contrary to Moses and the Creator, on the same principle must He be mine if I can show that His teaching is not contrary to them. I maintain, then, that there was a condition in the prohibition which he now made of divorce; the case supposed being, that a man put away his wife for the express purpose of marrying another. His words are: "Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband, also committeth adultery," -- "put away," that is, for the reason wherefore a woman ought not to be dismissed, that another wife may be obtained. For he who marries a woman who is unlawfully put away is as much of an adulterer as the man who marries one who is undivorced. Permanent is the marriage which is not rightly dissolved; to marry, therefore, whilst matrimony is undissolved, is to commit adultery. Since, therefore, His prohibition of divorce was a conditional one, He did not prohibit absolutely; and what He did not absolutely forbid, that He permitted on some occasions, when there is an absence of the cause why He gave the prohibition. In very deed His teaching is not contrary to Moses, whose precept he partially defends, I will not say confirms. If, however, you deny that divorce is in any way permitted by Christ, how is it that you on your side destroy marriage, not uniting man and woman, nor admitting to the sacrament of baptism and of the eucharist those who have been united in marriage anywhere else, unless they should agree together to repudiate the fruit of their marriage, and so the very Creator Himself? Well, then, what is a husband to do in your sect, if his wife commit adultery? Shall he keep her? But your own apostle, you know, does not permit "the members of Christ to be joined to a harlot." Divorce, therefore, when justly deserved, has even in Christ a defender. So that Moses for the future must be considered as being confirmed by Him, since he allows divorce in the same sense as Christ does, if any unchastity should occur in the wife. For in the Gospel of Matthew he says, "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery." ...The Creator, however, except on account of adultery, does not put asunder what He Himself joined together....He prohibits divorce when He will have the marriage inviolable; he permits divorce when the marriage is spotted with unfaithfulness." Tertullian 3.404,405

Tertullian, though stating the truth concerning Jesus and Moses, still seemed to have some hang-ups in his own prejudices and reveals some ignorance concerning the Hebrew roots of the

teachings of Christ. Some other early Christian writers show their departure from the Scriptures and go completely contrary to Moses and Paul in making marriage after the death of one's spouse a "species of adultery". You cannot build your doctrine on early church writings that were not inspired by God. Early church writings are just men who share their opinions and some valuable historical information; but are not to be trusted in matters of doctrine as they eventually leaned strongly toward Romanism and its superstitious rites.

Neither Jesus nor the Apostles taught anything about marriage that was contrary to Moses' Law. Everything taught on marriage in the New Testament is based on Moses' Law. In Romans 7 Paul says he is speaking to them that "know the Law" and speaks perfectly consistent with God's Law. In I Cor. 7 we find that the wife is "bound by the Law" – this means Moses' Law was still regulating marriages in the New Testament. Of course it was; because the New Covenant was God's Laws written on our hearts, not some new and different laws. Nothing in the New Testament Scripture contradicts Moses' Law concerning Marriage. When the noble Bereans searched the OT scriptures, they didn't find Jesus or Paul heretical, but found them consistent with God's Holy Inspired Word.

The Modern Mennonite position on this subject is a mess. They believe Jesus is correcting Moses, but in what way? There are numerous conflicting and contradicting interpretations full of strange and silly stretches of logic and grammar -- and all are allowed as long as they end up concluding that remarried people cannot be accepted into the church. It seems that it really doesn't matter how one arrives at that conclusion, as long as they get there. The duplicity of doctrine on this subject is quite amazing and shameful. Their tenacity to force the Scriptures into their own mold is even more shameful. They consistently interpret Jesus' words to mean the exact opposite of what He said – **They create** an opposite ethic:

Jesus said: "*Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery:*"

THIS IS THE OPPOSITE OF:

*"Whosoever shall put away his wife, **even if it be** for fornication, and shall marry another, committeth adultery:"*

When you interpret Jesus' words to mean the exact opposite of what He said, *HOW CAN YOU EVER FIND THE TRUTH?*

What did the early Anabaptists believe on this issue?

Among the ancient groups of Christians and also among the later Anabaptists/non-conformists there were a variety of opinions and differences as they grew and changed; but the ancient Anabaptists consistently rejected the false doctrine which placed Jesus in conflict with God's Law on this issue at least. They held firm to the correct teaching that divorce and remarriage in the case of immorality, apostasy or death is lawful.

In Peter Allix's *The Ecclesiastical History of the Ancient Churches of Piedmont and of the Albigenes*, he states about St. Chromatius (one of those who never supported papal dominion), that, **"He plainly asserts, that marriage is so wholly dissolved by adultery, that it is lawful for the innocent party to marry again"**. This Allix says was also, **"...the opinion of the Romish Church till after the tenth century."**

Let us hear what Menno Simons (the ordained bishop of the majority movement of Anabaptists during reformation times) has to say about divorce and remarriage due to immorality or the unbelieving one departing (*Complete Writings – Herald Press*):

"We acknowledge, teach, and assent to no other marriage than that which Christ and His apostles publicly and plainly taught in the New Testament, namely, of one man and one woman (Matt. 19:4), and that they may not be divorced except in case of adultery (Matt. 5:32); for the two are one flesh, but if the unbelieving one depart, a sister or brother is not under bondage in that case. I Cor. 7:15." pg. 200 (Pathway – pg. 83 part one)

"For divorce is not allowed by the Scriptures except for adultery." pg.479 (Pathway – pg. 277 part 2)

"These two, one husband and one wife, are one flesh and can not be separated from each other to marry again otherwise than for

adultery, as the Lord says. Matt. 5:19; Mark 10; Luke 16." pg. 561 (Pathway – pg. 311 part 2)

"We know too that the bond of undefiled, honorable matrimony is so firm and fast in the kingdom and government of Christ, that no man may leave his wife, nor a wife her husband, and marry another (understand rightly what Christ says), except it be for adultery. Paul also holds the same doctrine that they shall be so bound to each other that the man has not power over his own body, nor the woman over hers." pg.970 (Pathway – pg. 247 part 1)

Notice that Menno is not sheepishly defending what he considers the liberal view, but speaking with earnest about the strength of the marriage bond.

Now listen to Menno on the matter of past sin in one's life. This is about those who have "shacked up" unmarried, and then left and later married another. The law says they should have married the one they first violated, but what about when it is already done in the past?

"I do not mean to say that a person who has in days gone by ignorantly done this thing must leave the wife whom he afterwards married and take in her stead the violated one. Not at all, for I doubt not but that the merciful Father will graciously overlook the errors of those who have ignorantly committed them, and who will now fear and gladly do what is right." pg. 379 (Pathway – pg. 145 part 1)

Menno Simons, Dirk Philips, Leonard Bouwens, Gillis of Aachen, and three other Anabaptist leaders made this statement in 1554:

"If an unbeliever wishes to separate for reasons of the faith, then the believer shall conduct himself honestly. He shall not marry again as long as the unbeliever remains unmarried. But if the unbeliever marries or commits adultery, then the believing mate may also marry, subject to the advice of the elders of the congregation..."

In 1571, Anabaptist leader, Rauff Bisch said:

"We believe that nothing may terminate a marriage except adultery. But if the unbelieving wants to divorce because of the faith, we would let him go as Paul says in I Cor. 7. We believe that the cause for divorce should never be found in the believer."

On page 401 in the Martyr's Mirror we find in an early Anabaptist confession of faith these words:

"...Christ the perfect Lawgiver...referring all that heard and believed him to the original ordinance of his heavenly Father...and thus re-establishing marriage between one man and one woman, and so inseparably and firmly binding the bond of matrimony, that they might not, on any account, separate and marry another, except in case of adultery or death."

Many of the early Anabaptist leaders could read the Greek, Latin, German, and sometimes Hebrew. Many were well read and studied men; having access to the early church writings, and apocryphal writings. They believed in divorce and remarriage in the case of immorality as Jesus and the Law of Moses taught. **See our book "What The Bible Really Teaches About Divorce And Remarriage" for a fuller discussion of this important issue.**

So how did it happen that modern Mennonites are nurturing this false doctrine so vigorously? Why do we find them rejecting new converts due to divorce and remarriage in their past when Jesus and God's Law taught differently? Why are they trying to split up marriage covenants and calling them "continued adultery", when it is Biblically impossible to live in continued adultery with the person you are in a marriage covenant with? There is absolutely **no** evidence in the Bible or early church history of new converts being rejected from the church due to divorce and remarriage in their past. This horrendous and foolish teaching which has damaged and destroyed so many seeking souls is due to the effects of wicked Marcionism!

It was not until around 1840 that this doctrine of devils became established in the Anabaptist/Mennonite movement; but they will not let it go and contend for it strongly. What a shame.

Chapter Eleven

Swear Not At All

Mt 5:33 *Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne: 35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.*

At this point some people really think they can prove that Jesus is correcting and changing the commandments of God in the Old Covenant; but it can be shown that this is again, not the case. The big question is, “Why are they so intent on trying to set Jesus against the Scriptures?” The Jews would have loved to have accomplished such so they could justly condemn Jesus in court; but as you can read, they did not have any charges of this sort in court against Jesus. Surely, if **they** couldn’t set Jesus’ teachings against Moses’ Law, no man today can do so.

Remember Malachi?

Mal 3:1 *Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. 2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: 3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. 4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. 5 **And I will come near to you to judgment;** and I will be a swift witness against the sorcerers, and against the adulterers, and against false*

swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts. **6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.**

Jesus came and preached against false swearers – the Sermon on the Mount is vindicating the Moral Law -- preaching the intent of the Law against the abuse of the letter of the Law. What is false swearing?? Listen to Jesus' use of qualifying statements and you will learn what false swearing the Jews were guilty of. Jesus never taught against lawful swearing; but against man's innovations. **Lawful swearing is simply calling God to witness and judge our words.**

Mt 23:16 *Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! 17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. 19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? 20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. 21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. 22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.*

Malachi says Jesus would preach against those who swore contrary to the Law – false swearers or unlawful swearers. Did Jesus then come to preach against lawful swearers or unlawful swearers? Will you allow the Bible to answer this question for you? Do you believe Malachi was inspired by God?

It seems clear to me that Jesus is saying, ***"Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself (Don't take God's name in vain by perjuring yourself), but shalt perform unto the Lord thine oaths; but I say unto you beyond this to not use any vain or man-made oaths, such as swearing by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black...etc."*** Or more simply,

"Ye have heard by them of old time not to perjure yourself; but I say beyond that don't use any common oaths such as swearing by heaven...etc."

He declares that simply performing the promise of man-made oaths was not enough, but that we should not use them at all – "Swear not at all with man-made oaths". This is consistent with Malachi and the immutability of God. The interpretation that says Jesus corrected the Law makes Malachi a liar, and destroys God's immutability. Jesus says, "let your **communication** be..." – He is speaking about their common conversations, and not about the special and sacred use of lawful swearing as used in the New Testament Scriptures several times as we will demonstrate. **Malachi's prophecy demands that Jesus was not rebuking lawful oaths, but unlawful ones.**

Do you understand that if Jesus is speaking against lawful swearing commanded by God, that He is also calling God or Himself evil? Jesus said, "***But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.***" If Jesus is including lawful swearing as commanded by God, which is more than "Yea, yea" and "Nay, nay", then He is calling Himself and His Father evil, because God inspired the OT Law, and that is where lawful swearing **came from!** How could LOVE fulfill the law if it is now wrong to swear lawfully as the law commanded? How could the righteousness of the law be fulfilled in believers who are walking in the Spirit, if part of the law is now sin?

The Jews were notorious for their swearing in common conversation with many different oaths which they saw as more or less binding. It was a system of "lawful lying" depending upon what oath they used. We can see this in Peter's life when he became angry.

Mt 26:72 And again he denied with an oath, I do not know the man.

Mt 26:74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

Obviously Peter at this time had slipped back into his old ways, and wasn't *calling GOD to witness*, but some other common Jewish oath – the kind Jesus is forbidding. What oath do you suppose Peter used to convince them that he was telling the truth and didn't know Jesus? Was he swearing according to God's Law? No way.

What the Law commanded can be seen in the following verses:

Ex 22:11 *Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.*

Le 19:12 *And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.*

De 6:13 *Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.*

De 10:20 *Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.*

De 23:23 *That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.*

To "swear by His name" was to call God as a witness of your words and deeds and thus put yourself directly under God's judgment if you were not telling the truth. This was a godly and biblical way to settle disputes as Paul tells us.

Heb 6:16 *For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.*

Albert Barnes on Matthew 5:33-37: *"An oath is a solemn affirmation, or declaration, made with an appeal to God for the truth of what is affirmed, and imprecating his vengeance, and renouncing his favour, if what is affirmed is false. A false oath is called perjury; or, as in this place, forswearing.*

It appears, however, from this passage, as well as from the ancient writings of the Jewish Rabbins, that while they professedly adhered to the law, they had introduced a number of oaths in common conversation, and oaths which they by no means considered as binding.

For example, they would swear by the temple, by the head, by heaven, by the earth. So long as they kept from swearing by the name Jehovah, and so long as they observed the oaths publicly taken, they seemed to consider all others as allowable, and allowedly broken. This is the abuse which Christ wished to correct. It was the practice of swearing in common conversation, and especially swearing by created things. To do this, he said that they were mistaken in their views of the sacredness of such oaths. They were very closely connected with God; and to trifle with them was a species of trifling with God. Heaven is his throne; the earth his footstool; Jerusalem his peculiar abode; the head was made by him, and was so much under his control, that we could not make one hair white or black. To swear by these things, therefore, was to treat irreverently objects created by God; and could not be without guilt

Our Saviour here evidently had no reference to judicial oaths, or oaths taken in a court of justice. It was merely the foolish and wicked habit of swearing in private conversation; of swearing on every occasion, and by everything, that he condemned. This he does condemn in a most unqualified manner. He himself, however, did not refuse to take an oath in a court of law, Matthew 26:63,64. So Paul often called God to witness his sincerity, which is all that is meant by an oath. See Ro 1:9; 9:1; Ga 1:20; Heb 6:16. Oaths were, moreover, prescribed in the law of Moses, and Christ did not come to repeal those laws. See Ex 22:11; Le 5:1; Nu 5:19 De 29:12,14.”

When one swears before the court, he is simply binding himself before God to tell the truth of what he knows concerning things that have already happened – **and this is within his power**. It is also within his power if he swears by calling God to witness and hold him accountable for what he promises concerning the future. It is within his power to genuinely intend and do his best to perform what he promised; though he could still fail to perform the promise by circumstances beyond his control. If we call God to witness, then God also witnesses *that we did all we could do to perform our oath*.

When Jesus forbids oaths, He is speaking of man-made oaths which claim ability *beyond our power*; not just calling God to witness our sincere efforts. To say, “As the temple stands, I will pay the money back in a week” is more than I can guarantee; and the temple isn’t going to hold me accountable or be a true

witness. If I can't make one hair white or black, then I shouldn't be promising or guaranteeing what I may not have ability to deliver – for I know not what a day may bring forth. Thus Jesus is rebuking them for taking something that is logical and righteous (calling God to witness), and turning it in to something foolish and unrighteous (boasting of tomorrow).

Heb 6:16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

Neither God, Jesus, nor the Apostles would practice or commend something that “cometh of evil”! Who would ever be so foolish and arrogant as to think they would, and then interpret the Word of God in such a way.

God Swearing:

You can be sure that Jesus isn't condemning that which God not only commanded, but exemplified.

Lu 1:73 The oath which he sware to our father Abraham,

Ac 2:30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

Heb 3:11 So I swear in my wrath, They shall not enter into my rest.)

Heb 3:18 And to whom sware he that they should not enter into his rest, but to them that believed not?

Heb 6:13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

Heb 6:17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

Jesus was made priest by God swearing an oath

The priests under the law (Mosaic Covenant) were not made with an oath; **but Jesus was**; and by *SO MUCH* (the very oath of God) He was declared to be the priest after the order of Melchisedec of a better and greater covenant.

Heb 7:20 And inasmuch as not without an oath he was made priest: 21 (For those priests were made without an oath; but this with

an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) 22 By so much was Jesus made a surety of a better covenant. ...28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Even though the priests under Moses' Law were appointed without an oath of confirmation; God chose to confirm Jesus as the Priest of the New Covenant after the order of Melchisedec ***with an oath – the very oath of God.*** You can be sure Jesus was not teaching that ***this type*** of an oath ***was evil or came of evil.***

Jesus answered under oath when on trial

Mt 26:63 But Jesus held his peace. And the high priest answered and said unto him, ***I adjure thee by the living God***, that thou tell us whether thou be the Christ, the Son of God. ***64*** Jesus saith unto him, Thou hast said:

William Burkitt: “Yea, farther observe, That as Christ answered directly and plainly at his trial, so he did not refuse to answer upon oath; I adjure thee by the living God, says the judge of the court, that thou tell us whether thou art the Christ; that is, I require thee to answer this question upon oath; for adjuring a person, or requiring him to answer upon oath, was the manner of swearing among the Jews. Now to this adjuration our Saviour answered plainly and directly, I am,

Hence learn, That swearing before a magistrate, upon a just and great occasion, is lawful; if Christ in the fifth of St. Matthew forbid all oaths, then here his practice was contrary to his own doctrine; but it is evident that Christ answered the magistrate upon oath, and so may we.”

Adam Clarke: *I adjure thee by the living God]* “I put thee to thy oath. To this solemn adjuration Christ immediately replies, because he is now called on, in the name of God, to bear another testimony to the truth.”

A. T. Robertson: “So Caiaphas put Jesus on oath in order to make him incriminate himself, a thing unlawful in Jewish jurisprudence. He had failed to secure any accusation against Jesus that would stand at all. But Jesus did not refuse to answer under solemn oath, clearly showing

that he was not thinking of oaths in courts of justice when he prohibited profanity.”

The Apostle Paul Practiced Lawful Swearing in His Holy Ghost inspired writings

You can be sure that Paul understood Jesus better than you or anyone today. Marcionism cannot gain ground with those who properly honor and believe God’s Word through His chosen messengers. Those who demean Moses and the Apostles are arrogant fools who “professing themselves to be wise” become fools by setting themselves up to condemn God’s vessels. They think they understand Jesus’ words better than the Apostles who gave us Jesus’ words. If Paul was in the practice of swearing according to the Law of God, then we can **know** this is **not** what Jesus or James was condemning. Here are **nine examples** of Paul’s swearing.

1. Ga 1:20 Now the things which I write unto you, behold, before God, I lie not.

Albert Barnes: Verse 20. *Behold, before God, I lie not.* “This is an oath, or a solemn appeal to God. See Note, Ro 9:1. The design of this oath here is to prevent all suspicion of falsehood.

2. Ro 9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

Adam Clarke: Verse 1. *I say the truth in Christ, I lie not]* “This is one of the most solemn oaths any man can possibly take. He appeals to Christ as the searcher of hearts that he tells the truth; asserts that his conscience was free from all guile in this matter, and that the Holy Ghost bore him testimony that what he said was true. Hence we find that the testimony of a man's own conscience, and the testimony of the Holy Ghost, are two distinct things, and that the apostle had both at the same time.”

3. 2Co 1:23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

Albert Barnes: The phrase, "I call God for a record upon my soul," is, in the Greek, "I call God for a witness against my soul." It is a solemn oath, or appeal to God; and implies, that if he did not in that case declare the truth, he desired that God would be a witness against him,

and would punish him accordingly. The reason why he made this solemn appeal to God, was the importance of his vindicating his own character before the church, from the charges which had been brought against him.”

Wesley: *V. 23. I call God for a record upon my soul*-“Was not St. Paul now speaking by the Spirit? And can a more solemn oath be conceived? Who then can imagine that Christ ever designed to forbid all swearing?”

William Burkitt: “Here observe the apostle's manner of speech, it is by way of adjuration: I call God to record upon my soul, &c. The words are an assertory and execratory oath, wherein God is called to witness the truth of what he said.

Learn hence, That it is lawful for Christians under the gospel to swear upon a necessary and great occasion.”

4. *Php 1:8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.*

Barnes *Verse 8. For God is my record.* “My witness; I can solemnly appeal to him.”

5. *Ro 1:9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;*

William Burkitt: “Observe, 2. That because the apostle was yet a stranger to them, had never seen them, and it was impossible for them to know the outgoings of his heart toward them, he solemnly appeals to the heart-searching God, calls him to witness how affectionately he loved them, and how frequently he prayed for them; God is my witness. The words have the force, if not the form of an oath, and teach us, that it is unquestionably lawful in important affairs to swear, to appeal to God, and call him to be a witness of what we either say or do. We find St. Paul did it often, and our Saviour himself did not refuse to answer upon oath, when solemnly adjured.

Observe, 3. How the apostle swears by God, not by the creatures, which is the swearing condemned by our Saviour and by St. James, Matthew 5:1-48 and Jas 5:1-20.”

6. *1 Th 2:5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness:*

Albert Barnes: *God is witness.* "This is a solemn appeal to God for the truth of what he had said. He refers not only to their own observation, but he calls God himself to witness his sincerity. God knew the truth in the case. There could have been no imposing on him; and the appeal, therefore, is to one who was intimately acquainted with the truth. Learn hence,

(1.) that it is right, on important occasions, to appeal to God for the truth of what we say.

(2.) We should always so live that we can properly make such an appeal to him."

Robertson: "Paul feels so strongly his innocence of this charge that he calls God as witness as in 2Co 1:23; Ro 9:1; Php 1:8, a solemn oath for his own veracity."

7. 2 Co 11:10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

Adam Clarke: *Verse 10.* "As the truth of Christ is in me] estin alhyeia cristou en emoi. The truth of Christ is in me. That is: I speak as becomes a Christian man, and as influenced by the Gospel of Christ. It is a solemn form of asseveration, if not to be considered in the sense of an oath."

Albert Barnes: *Verse 10. As the truth of Christ is in me.* "That is, I solemnly declare this as in the presence of Christ. As I am a Christian man; as I feel bound to declare the truth; and as I must answer to Christ. It is a solemn form of asseveration, equal to an oath. See Barnes for Ro 9:1. Comp. 1Ti 2:7."

8. 2 Co 11:31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

Adam Clarke: *Verse 31. The God and Father of our Lord]* "Here is a very solemn asseveration; an appeal to the ever blessed God for the truth of what he asserts. It is something similar to his asseveration or oath in ver. 10 of this chapter; {2Co 11:10} see also Ro 9:5, and Ga 1:20. And from these and several other places we learn that the apostle thought it right thus to confirm his assertions on these particular occasions. But here is nothing to countenance profane swearing, or taking the name of God in vain, as many do in exclamations, when surprised, or on hearing something unexpected, &c.; and as others do who, conscious of their own falsity, endeavour to gain credit by appeals

to God for the truth of what they say. St. Paul's appeal to God is in the same spirit as his most earnest prayer. This solemn appeal the apostle makes in reference to what he mentions in the following verses. This was a fact not yet generally known."

Albert Barnes: *Verse 31. The God and Father, etc.* "Paul was accustomed to make solemn appeals to God for the truth of what he said, especially when it was likely to be called in question. See 2Co 11:10. Comp. Ro 9:1.

...This passage proves that an appeal to God on great occasions is not improper; it proves also that it should be done with profound veneration."

Robertson: *I am not lying (ou pseudomai).* The list seems so absurd and foolish that Paul takes solemn oath about it (cf. 2Co 1:23). For the doxology see Ro 1:25; 9:5."

9. 1Ti 2:7 *Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.*

Albert Barnes: *I speak the truth in Christ, and lie not.* "That is, by Christ; or I solemnly appeal to Christ--a form of an oath. See Barnes for Ro 9:1. Paul makes a solemn declaration similar to this in regard to his call to the apostleship, in Ga 1:20. For the reasons why he did it, See Barnes for Ga 1:20. It is probable that there were those in Ephesus who denied that he could be an apostle, and hence his solemn declaration affirming it."

Does this mean anything to Marcionites?? No they deny, fight, squirm, and lie to themselves to avoid the undeniable truth I am presenting them. If they would listen to Jesus, they would "agree with their adversary" before I drag them into court before God. I will be a witness against them someday, which is a sad reality. I am laboring in these books to make the arguments clear and plain so as to save as many from error as possible. I ask you reader to humble yourself before the facts.

Holy angels swearing in Revelation:

Re 10:5 *And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and*

the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

Albert Barnes: Verse 5. *And the angel which I saw stand*, etc. Re 10:2. "That is, John saw him standing in this posture when he made the oath which he proceeds to record.

Lifted up his hand to heaven. The usual attitude in taking an oath, as if one called heaven to witness. See Ge 14:22; De 32:40 Eze 20:5-6. Compare Barnes on "Da 12:7".

I am sure the Apostles understood Jesus' words better than any today; and what is righteous for angels, Apostles, and God, cannot be sin for saints if used in the same sense.

If you understand the style or method of Jesus' speaking, you can see that "*Swear not at all*" would be in the same sense as "*Take no thought for your life*", which obviously needs qualifying statements; "*Take no thought for the morrow*", which needs qualifying statements; "*Judge not*," which must be taken in context with the qualifying statements; "*Labor not for the meat which perisheth*", which needs qualifying statements; and "*Resist not evil*" which needs qualifying statements. People who properly understand Jesus' style of teaching will not use His words superstitiously so as to: *only pray in a closet with the door shut, pluck out their eye, cut off their hand, never think about your food or clothes or tomorrow*, etc. **Jesus always gave qualifying statements so the people who were listening to Him were not confused.** If you really want to "take Jesus at face value" or "interpret Jesus' words literally" as some Marcionites spout out, then you must also take what Jesus said **with** His qualifying statements. Misinterpreting Jesus is NOT taking Jesus at face value; and interpreting Jesus contrary to His own Word by ignoring the complete statement is SIN.

In what Jesus said of swearing... "***neither by heaven; for it is God's throne: 35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black***"...**are the qualifying statements** used by Jesus and James;

and they do not forbid what the Law of God commands – swearing by God in a holy and reverent way.

James never intended for his statements to correct or condemn God’s Law. James is very intent on telling men to be “doers of the Word, and not hearers only”. What Word is James speaking of? Listen:

Jas 1:22 *But be ye doers of **the word**, and not hearers only, deceiving your own selves. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. 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.*

Jas 2:8 *If ye fulfil the royal law **according to the scripture**, Thou shalt love thy neighbour as thyself, ye do well: 9 But if ye have respect to persons, **ye commit sin, and are convinced of the law as transgressors.** 10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. 12 **So speak ye, and so do, as they that shall be judged by the law of liberty.***

Jas 4:11 *Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: **but if thou judge the law, thou art not a doer of the law, but a judge.** 12 **There is one lawgiver**, who is able to save and to destroy: who art thou that judgest another?*

Jas 5:12 *But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.*

James was the bishop of Jerusalem where thousands of Jews had believed and were all zealous of the Law of Moses as they should have been as Jews – Read Acts 21 which occurs 29 years after Pentecost. James certainly believed that Jews were not to “forsake Moses” and live contrary to God’s Law, which He calls the Law of Liberty, because with Jesus as our atonement and Priest it was not to be looked upon as bondage or condemning,

but as Liberating and blessed. James commands people to be doers of the Word, which he reveals as the Scriptures of his day, which comprised what we call the Old Testament! He makes it clear that they were to be obedient to God's Laws or they would be in trouble with the ONE lawgiver to whom they would give account. Now for us to think that he then turns around and contradicts himself by saying they should not obey God's Word about lawful swearing is silly and foolish. He gives the same qualifying statements as Jesus does and is speaking of man's innovations – not the calling of God to witness as Paul practiced while inspired by the Holy Ghost!

Consider the following:

Ro 14:11 *For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.*

Where is it written?

Isa 45:23 *I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.*

This will yet be fulfilled! This means an oath of allegiance that Jesus is LORD. So, again we see that everything must be understood in the context of Jesus' purpose of clearing misconceptions about God's Law and showing its purity and excellence. Interpreting the Bible in a way that produces a contradiction or sets God against himself is error and misinterpretation! This is what the Gnostics did in their dualism, and as it was then called heresy, it is still heresy now.

You may say, "Well, we know Menno was against swearing oaths". Yes, but did Menno even understand oaths? When writing to the magistrates (Complete Writings, Herald Press, pg 554) He says this: "**God is my witness that I desire nothing but that you all may actually be what you are acclaimed to be – noble lords and Christian magistrates...**" Do you see anything strange about what he is saying to the government? He calls God to be his witness, which is the same as swearing by God – Menno is speaking under oath to the authorities! Hmm...do you think Menno

understood the difference between lawful and unlawful swearing? Listen to Menno explain his position.

“This is our position and understanding in regard to this matter. Inasmuch as the Lord has forbidden us to swear at all (understand in temporal matters) neither sincerely nor falsely...We say, in temporal matters, and for this reason: Because Christ sometimes in His teachings makes use of the word verily and because Paul called upon the Lord as a witness of his soul. For this some think that swearing is allowable; not observing that Christ and Paul did not do this in regard to temporal matters as in matters of flesh and blood or money or property but in affirmation of the eternal truth to the praise of God and to the salvation and edification of their brethren” (Complete Writings, Herald Press, page 521).

Now, listen closely: Menno has just admitted that he understands that Jesus using “verily”, and Paul calling God as his witness are **both** a type of oath and are exceptions to Christ’s teaching in the Sermon on The Mount; but he excuses them by saying they only did it in matters of eternal truth and not in temporal matters. So, he KNEW that Christ and Paul both practiced what Jews understood as lawful swearing by God’s Law. Instead of realizing that Jesus could not be condemning this TYPE of swearing, Menno excuses them as using it only in eternal matters and not temporal; but this is sadly lacking. Why would it be OK to do that which “cometh of evil” in regards to eternal truth, but not in regards to legitimate matters of this life?? If it “cometh of evil” it would be even more profane to use it in matters of eternal truth than in earthly matters. Sadly Menno, in this case, didn’t know what he was talking about.

Jesus also answered under oath in court. So, is this merely a temporal matter, or is God ordained government when operating as the “ministers of God” (Romans 13) to punish the evil and reward the good also of eternal importance? **Besides this, Jesus did not even teach against lawful oaths in temporal matters; but taught against man-made oaths in any matters – temporal or eternal.** Menno could see that there were exceptions to Jesus’ words, but by missing what Malachi had said, and not considering that Jesus would never correct His own inspired Word, he missed

the mark in his reasons for the exceptions. The Marcionite influence was strong among those he was associated with and it stumbled him.

Later, Menno, in his reply to Martin Micron, tries to make a distinction between an oath and an affirmation, and says that Jesus and Paul were simply affirming, but not swearing. This shows further that he did not understand the Jewish mode of swearing; because “affirming” anything **before God as witness** was swearing by their definition and practice. Let’s see what is considered as swearing from the Scriptures.

Nu 32:10 *And the LORD'S anger was kindled the same time, and he **sware**, saying, **Surely** none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me: (also Deut. 1:34,35)*

Jer 51:14 *The LORD of hosts hath **sworn** by himself, saying, **Surely** I will fill thee with men, as with caterpillers; and they shall lift up a shout against thee.*

This is similar to Jesus using, “verily” or “verily, verily” which means, “surely, surely”. Jesus was using a form of swearing when He highlighted his words with “verily, verily”. Just because you never considered this as a form of swearing doesn’t mean ANYTHING. You need to learn the ways of the ones who penned the Scriptures and spoke the language! Let the Bible define its own terms or you will end up in error every time. Next, see that calling God to be witness is swearing.

Jg 11:10 *And the elders of Gilead said unto Jephthah, **The LORD be witness between us**, if we do not so according to thy words.*

1Sa 20:42 *And Jonathan said to David, Go in peace, forasmuch as we have **sworn** both of us in the name of the LORD, saying, **The LORD be (witness) between me and thee**, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.*

Compare with Paul’s swearing:

Ro 1:9 *For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;*

1 Th 2:5 *For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; **God is witness:***

Here is another form of calling God to witness and be the judge of what is said and done.

1Sa 19:6 *And Saul hearkened unto the voice of Jonathan: and Saul **sware, As the LORD liveth,** he shall not be slain.*

1Ki 1:29 *And the king **sware,** and said, **As the LORD liveth,** that hath redeemed my soul out of all distress, **30 Even as I sware** unto thee by the LORD God of Israel, **saying, Assuredly** Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.*

2Ch 18:13 *And Micaiah said, **As the LORD liveth,** even what my God saith, that will I speak.*

Jer 38:16 *So Zedekiah the king **sware** secretly unto Jeremiah, saying, **As the LORD liveth that made us this soul,** I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.*

There is no real difference in the essence of these oaths with those of Paul:

2 Co 1:23 *Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.*

2 Co 11:10 *As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.*

Ga 1:20 *Now the things which I write unto you, **behold, before God, I lie not.***

I greatly appreciate Menno, but I'm afraid in this case he was wrong as were the Anabaptist peoples in general on this subject. It is easy to see how they could be confused, and their confusion should not have been rewarded with persecution and bloodshed as it was. Their confusion was due to Marcionite influence and their own ignorance of Jewish ways and thoughts; which was also

partly due to a wrong attitude toward the Old Testament. Though professing Christians did not agree on this point, they still could have loved and cared for one another's souls. A stubborn and unteachable spirit always compounds problems.

Again we have shown the overwhelming and undeniable evidence that Jesus was not teaching in conflict with God's Holy Word, because He **was** God's Holy Word.

Joh 1:1 *In the beginning was the Word, and the Word was with God, and the Word was God...14 And the Word was made flesh, and dwelt among us..."*

Chapter Twelve

Resist Not Evil

Mt 5:38 *Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. 39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. 40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. 41 And whosoever shall compel thee to go a mile, go with him twain. 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.*

Jesus is here speaking of “resisting evil” in the context of *personal retribution* or *avenging one’s self* with the concept of an “eye for an eye” as their justification. In the matter of an “eye for an eye” Jesus is correcting a misconception that arose due to a **wrong application** of God’s Law. This command was given to the **magistrates and judges** as part of the just process of law. It was never intended to be a principle for interpersonal relationships or personal vengeance as the Jews were using it! Remember I said that God’s Laws were a part of an overall program and social order. The principle of “eye for eye” is a principle of justice, but not a principle of interpersonal relationships. How do we know this is the case Jesus is dealing with?

1. The command is given in Moses’ Law as part of the civil law to judges in the course of their duty.
2. Jesus is speaking about interpersonal relationships, because His words, “*But I say unto you, That ye resist not evil: but **whosoever shall smite thee on thy right cheek, turn to him the other also.***” has never applied to the magistrates on duty who “bear not the sword in vain”. Jesus is not speaking to judges and magistrates; but to individuals and their relationships with others. Jesus is not even speaking about an attack on

one's life; but about personal insult from another individual – **a slap in the face**. Rulers are commanded to punish the evil and reward the good. If they **resist not evil men**, they are violating God's design expressed by Paul in Romans 13. Jesus is therefore showing that "eye for an eye" was being misapplied.

Ex 21:22 *If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the **judges** determine. 23 And if any mischief follow, then thou shalt give life for life, 24 Eye for eye, tooth for tooth, hand for hand, foot for foot, 25 Burning for burning, wound for wound, stripe for stripe.*

Le 24:20 *Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.*

Clarke on Ex. 21:22 "This is the earliest account we have of the lex talionis, or law of like for like, which afterwards prevailed among the Greeks and Romans. Among the latter, it constituted a part of the twelve tables, so famous in antiquity; but the punishment was afterwards changed to a pecuniary fine, to be levied at the discretion of the praetor. It prevails less or more in most civilized countries, and is fully acted upon in the canon law, in reference to all calumniators: Calumniator, si in accusatione defecerit, talionem recipiat. "If the calumniator fail in the proof of his accusation, let him suffer the same punishment which he wished to have inflicted upon the man whom he falsely accused." Nothing, however, of this kind was left to private revenge; the magistrate awarded the punishment when the fact was proved, otherwise the lex talionis would have utterly destroyed the peace of society, and have sown the seeds of hatred, revenge, and all uncharitableness."

De 19:18 *And the **judges** shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; 19 Then shall ye do unto him, as he had thought to have done unto his brother: **so shalt thou put the evil away from among you.** 20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. 21 And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.*

There is no question that this principle was given to the civil magistrates who were responsible before God to uphold righteousness in society. There is also no question that Jesus was rebuking the abuse of this principle in being used for interpersonal relationships where it was not meant to apply.

Clarke on Matthew 5:38: *“It seems that the Jews had made this law (the execution of which belonged to the civil magistrate) a ground for authorizing private resentments, and all the excesses committed by a vindictive spirit. Revenge was often carried to the utmost extremity, and more evil returned than what had been received. This is often the case among those who are called Christians.”*

Jesus’ examples had to do with personal insult, not an attack on one’s life. This does not forbid self-defense or defending the weak when life is at stake. You cannot apply “resist not evil” to any and every evil, or untold foolishness would result. Jesus is teaching the intent of God’s Law concerning interpersonal relationships, and self defense against criminal action or defending the weak is never condemned in the Old Testament or the New Testament; it was actually commanded. The Apostles declare along with Jesus that LOVE fulfills the law and that the Law was based on appropriate and godly love. This proves that Jesus and the Apostles would have fulfilled every obligation the law commanded concerning delivering the damsel or defending the weak.

De 22:24 *Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you. 25 But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die: 26 But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter: 27 For he found her in the field, and the betrothed damsel cried, and there was none to save her.*

It is clear that the damsel was expected to “resist evil” and defend herself in this situation; and if she cried, God expected the person who heard her to deliver her. Has this changed?

NO! Absolutely not! This has not changed, and Jesus is not condemning this type of resisting evil, but only in the context of personal insult. He is not speaking contrary to God's perfect Law. **If Jesus or the Apostles had heard a damsel cry, they would have delivered her or they would have been sinning against the "righteousness of the Law of God".**

Pr 24:11 If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; 12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?

For Jesus to be the perfect Lamb of God without sin, He would have had to fulfill this part of God's righteousness as well; and NEVER taught anything contrary to it. The same godly love fulfills both the Old Covenant and the New Covenant moral obligations, because the New Covenant is the SAME Law written in our hearts.

Pacifists cry, **"We just need to trust God"**. They think that unless you are a pacifist you are not really trusting God. Abraham had trained all 318 of his servants in warfare along with making and storing up enough weapons to arm all of them. Read the account when he went to deliver Lot from the invaders. **Did he trust God in this?** Yes, the father of the faithful was known for his faith in God and was called the Friend of God! Your salvation is connected with Abraham having faith in God (Gal. 3:6-9). He did indeed trust in God or he would not have attacked those four kings who had just conquered five kingdoms at once. This faith and effort was so pleasing to God as a "just war" that God not only helped and blessed Abraham, **but received tithes of the spoils**. This was not Israel as a nation; but Abraham, the friend of God, before Israel was established as a nation. We are to follow the Faith of Abraham and the God of Abraham. Jesus is the priest after the order of Melchizedek; and this Melchizedek was an appearance of Jesus to Abraham. The eternal order of the tabernacle of heaven only has ONE priest, and that is Jesus.

*Heb 7:1 For this Melchisedec, king of Salem, **priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him**; 2 To whom also Abraham gave a tenth part of all; first being by interpretation **King of righteousness**, and after that also King of Salem, which is, **King of peace**; 3 Without father, without mother, without descent, having **neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually**. 4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. 5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: 6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. 7 And without all contradiction the less is blessed of the better. 8 And **here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.***

God is not a pacifist and neither is the KING OF PEACE and KING OF RIGHTEOUSNESS, The LORD Jesus! Only a Marcionite can find pacifism in the Bible.

After hearing all of Jesus' teaching and understanding it better than YOU, Peter was wearing a sword in the Garden and intended to use it for self defense. Jesus only rebuked him for using it against the authorities; but **knew he had it for self defense and hadn't forbidden it**. Why did Peter have a sword and intend to use it for self defense? Because Jesus had told His disciples there was coming a day soon where it would be better to have a sword than their shirt; and this was in the context of self defense. Everything Jesus said against the use of the sword in the Garden of Gethsemane was in the context of not using it for insurrection against God ordained authorities. He was not contradicting himself. He did not tell his disciples to carry a sword as a "set up" just so He could rebuke them! Some pseudo "Bible scholars" actually teach such foolishness to defend their Marcionism.

Jesus was no pacifist and never taught pacifism. Listen to Jesus in Luke 19 as He describes His own future plans:

Lu 19:11 *And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. 12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. 14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. 15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading... 27 But **those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.***

Now, **who was supposed to slay these enemies?** The same servants who were to “occupy till Jesus returns”, which are the Christians who follow and obey Jesus. Listen again to Jesus describe His own Father:

Mt 22:7 *But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.*

In the context this king is Jesus’ Father acting in reaction to the fact that the Jews rejected the invitation for His Son’s wedding and slew His servants. This same reaction is taught in the King’s reaction to the keepers of the vineyard slaying His Son (Mk 12). This was all fulfilled in AD 70 when God used the Roman armies to punish the Jews for killing Jesus. There is no pacifism taught in the Bible. James tells us to take the OT prophets as an example of suffering affliction:

Jas 5:10 *Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.*

The prophets were not pacifists! Nobody is silly enough to even argue that they were, yet they were martyrs. Can one be a martyr without being a pacifist? I say this because some think that just because someone got burned at the stake or such like, they must have been a pacifist. When the government arrests

you and then executes you unjustly it doesn't mean you were a pacifist.

What was Jesus teaching?

- 1. KEEP RANK:** Stay within the bounds of jurisdiction and righteousness – no matter how unjust the situation. Every police officer and soldier knows they cannot avenge themselves with their own hand or retaliate against personal insult; **but must keep rank**, and only do what is within the realms of their duty and jurisdiction. Christians are ambassadors on duty at all times, and we must respond according to our vocation, not our personal feelings.
- 2.** Don't stoop to the level of those opposing you! Seek only righteousness even in conflict or litigation. Show that you are not motivated by selfish and evil motives. You are called to demonstrate God's righteousness and not your own ends and ways. If you have trespassed, and the judge awards the other person your coat as payment, give him also your cloak to show you are truly sorry and truly want to make it right. Jesus may have been referring to God's Law in Exodus 22, where it says the offender must restore **double**; so, even if the ruling government didn't require it, you should do it anyways for God.
- 3.** Be prepared to help, serve, and give with an unselfish spirit when it can be done to the glory of God. Don't keep score; but serve and help willingly. This is opposite the Jewish misconception of using "eye for eye" as a guide to personal relationships.

Mt 5:41 "And whosoever shall compel thee to go a mile, go with him twain."

The Word "compel" refers to the government's practice of "commandeering" service for government's causes. This is referring to government and military service. There are those who take the "resist not evil" teaching to an extreme which says a Christian can never serve in the government or military; but this verse could be taken to the opposite extreme to show they can

and must serve when asked in whatever the military does – even to the second mile! **Extremes are dangerous things, and Christians cannot afford to be so rash with Jesus’ words.** The following commentary sums it up nicely.

Liberty Bible Commentary: “In ancient times government agents were in a position to compel forced service upon a subjugated people. A Roman soldier, for example, could compel a Jewish native to carry his armor or materials for one mile, in order to relieve the soldier. Jesus now states that if someone compels you to walk a mile, go with him twain. The believer is to be willing to “go the extra mile”. Doing double our duty not only proves the loyalty and faithfulness of our cooperation to human authority, but likewise proves the spiritual intention of our heart. It also provides an opportunity of conviction in order to witness effectively out of our life message. It would have been foolish for the believer of Jesus’ day to reluctantly go only a mile with a Roman official and then attempt to share the gospel with him. By going the second mile he proved the innermost intention of his heart.”

Jesus had no problem with military and government service as a principle. Was it serving two masters? No! Was it compromising with evil? No! Jesus was telling his disciples that if a Roman soldier commandeered their service for the extent the law allowed, they should render more service than required for a testimony. Jesus would have done what He was teaching others to do.

***Mt 8:10** When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. 11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. 12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.*

Jesus had no problem with this man’s position as a Centurion; but declares that men **like him** would be in heaven while others missed out. The Apostles unhesitatingly baptized soldiers, governors, centurions, Jailers, chamberlains, tax collectors, and other state officials and received them into communion. **Would your church?**

Do you remember Cornelius, Zaccheus, Sergius Paulus, Erastus, the Philippian Jailor, the publicans, and the Ethiopian Eunuch? As soon as these men were baptized they were eligible for communion. There is no pacifism or “non-participation in government” taught in the Bible anywhere. It is simply not there – only imagined by Marcionites. The Apostles all believed and adhered to Moses’ Law their whole life and saw it as the Word of God which was to be written on their hearts. Did all the Anabaptists believe in the pacifist non-resistance and non-participation in government that the Mennonites hold today? Did they believe that you could not be a Christian following Christ and also be part of the sword bearing state? It is sure that some did in varying degrees, but the fact that they were under a state church system which tried to enforce their “gospel” with the sword really helped confuse the issue.

Balthasar Hubmaier and others with him believed Scripturally on this issue. If you read the writings of Menno Simons, you will find he doesn’t believe in this modern Mennonite position. He believed magistrates could be Christians and saved without stepping down or becoming a pacifist. He was much against the Church government acting as a civil government as the state churches were doing; but he agreed with having Christian magistrates who used the sword in a just and righteous way, according to Romans 13. The following quotes are from The Complete Writings Of Menno Simons published by Herald Press.

“Therefore, dear sirs, take heed; this is the task to which you are called: namely, to chastise and punish, in the true fear of God with fairness and Christian discretion, manifest criminals, such as thieves, murderers, Sodomites, adulterers, seducers, sorcerers, the violent, highwaymen, robbers, etc. Your task is to do justice between a man and his neighbor, to deliver the oppressed out of the hand of the oppressor... Such rulers were Moses, Joshua, David,..0 highly renowned, noble lords, believe Christ’s Word, fear God’s wrath, love righteousness, do justice to widows and orphans....bow to the scepter of him who called you to this high service. Then shall your throne stand firm forever.” Pg. 193

‘Do not boast that you are mighty ones upon the earth, and have great power, but boast in this rather if so be you rule your land in the true fear of God with virtuous wisdom and Christian righteousness to the praise of the Lord...For if you are such kings, then you are not only kings according to the flesh, but also according to the spirit;’ Pg. 206

“Be pleased, in godly fear, to ponder what it is that God requires of your Highnesses. It is that without any respect of persons you judge between a man and his neighbor, protect the wronged from him who does him wrong, even as the Lord declares, Execute judgment and justice, Assist, against the violent, him that is robbed, Abuse not the stranger, the widow, the orphan, Do violence to no man, and shed no innocent blood, so that your despised servants and unhappy subjects, having escaped the mouth of the lion, may in your domain. ...serve the Lord in quietness and peace...” Pg. 526

“Dear sirs, seek God; fear God; serve God with all your might; do justice to widows, orphans, strangers, the sad, and the oppressed; wash your hands of blood; rule your lands with wisdom and peace. Train yourselves in thought, word, and deed upon the crucified Christ Jesus, follow his steps, and then, though your sins be red as blood they shall be white as snow, though they be red as crimson they shall be as wool!” Pg. 529

“Paul says, Rulers are not a terror to good works, but to evil...But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil...you may understand from these Scriptures that you are called of God and ordained to your offices to punish the transgressors and protect the good...” Pg. 550-551

“He that saith he abideth in Christ, he, whether he be emperor or king, ought himself also so to walk, even as he walked. I John 2:6. Beloved lords, this is God’s Word. This is the prize and standard after which we should strive...We teach and direct you in the right way which you should walk if you wish to be saved...God is my witness that I desire nothing but that you all may actually be what you are acclaimed to be noble lords and Christian magistrates...” Pg. 553-554

It is obvious from the Scriptures and thoughts Menno employs that he didn’t believe what modern pacifists believe. Menno, who was chosen as head bishop over the Anabaptist movement, should be a good representation of what they

believed. Is there such a thing as a *Christian magistrate* who *follows Jesus*? Menno thought so.

Did you notice that Menno's understanding of "Do violence to no man" in John the Baptist's exhortation to the soldiers is simply "don't shed innocent blood or abuse your office" (Pg. 526)? Of course that is what John meant, for he clearly tells them afterward, "**Be content with your wages**". He would never tell them to take wages for being a soldier without intending to actually do what they were hired to do. *Being content with your wages* is **NOT** stepping down; but this was preparation for the Messiah, Jesus!

How is it that Mennonites today have veered so far from the common sense and Scriptural understanding of their forefathers? Menno believed that when a magistrate rightly and fairly executed his office to protect the innocent and punish the wicked that he was "following Jesus"! He uses Old Testament examples to teach what New Testament state officers were to be like! He teaches that emperors and kings can walk as Jesus walked, even in their positions! How different from modern day Mennonites; **BUT HE WAS RIGHT.**

Balthasar Hubmaier, an Anabaptist minister and martyr for the faith, strove to correct his Anabaptist brothers on this issue. Here he writes concerning Romans 13:1-7:

"...everyone should be subject to the government. Believing or unbelieving, we should be obedient and subject to it. He points out the reason. For there is no government which does not come from God. Therefore obedience consists in all that which is not against God, for God has not ordered the government against himself. Now if the government wants to punish the evil ones-as it should for the sake of their soul's salvation-and is yet not strong enough to deal with the evil ones, then it is now to command its subjects through bells and various alarm signals, letters, or through other summons. Subjects are obligated for the sake of the salvation of their souls to sustain and help their superiors so that the evil ones are annihilated and rooted out according to the will of God. Nevertheless, subjects should first test well the spirit of their governments, as to whether they are not moved and compelled more out of arrogance, rather than out of love of the

common good and territorial peace. For that would not be to use the sword according to the order of God. However, if you recognize that the government punishes the evil only so that the righteous remain at rest and unharmed, then help, counsel, and sustain it, as often and as much as you are commanded. Thereby, you fulfill the order of God and do his work and not a human work. However, if a government is childish or foolish, yea, perchance it is not competent at all to reign, then you may escape from it legitimately and accept another, if it is good. For on account of an evil government God has often punished an entire land. If the seeking of another cannot be done lawfully and peacefully, and not also without great damage and rebellion, then one must endure it, as the one which God has given us in his wrath, and as if he desires to chastise us on account of our sins, as those who deserve no better.

Whoever now does not want to help the government save widows, orphans, and other oppressed ones, as well as to punish vandals and tyrants, resists the order of God and will receive a judgment from him, for he acts against the mandate and order of God, who wants the righteous to be protected and the evil punished. However, if you are obedient you should truly know that you are obedient not to the government or to people but to God himself, and you have become a special servant of God just as the government itself also is nothing other than a servant of God.

However, Paul testifies openly that the government has the power and authority to kill the evil when he says: "The authority does not bear the sword in vain." If now the government did not have the authority to kill, why should the sword then hang at its side? It would then bear it in vain, which Paul cannot bear. He also explicitly adds that the authority is the servant of God. Where are now those who say a Christian cannot use the sword? For if a Christian could not be a servant of God, could not fulfill the mandate of God without sinning, then God would not be good. He would have made an order which a Christian could not fulfill without sin. That is blasphemy.

Accordingly I counsel you faithfully, dear brothers, return and repent. You have stumbled badly and produced much trash everywhere against God and against brotherly love under the appearance of spirituality and the pretense of humility. God knows whom I mean." Balthasar Hubmaier, pgs. 520,521.

Here, Balthasar is writing to correct other Anabaptists. He also says that if the judge is righteous to condemn the criminal to

death, then the executioner is no less righteous to fulfill the order of the judge. He points out faithful men like Benaiah, in the Old Covenant, who fulfilled the orders of King Solomon. Then he adds:

“Therefore the judges, governments, and executors of justice are called servants of God in the Scripture and not murderers, Rom. 13:4. God judges, sentences, and kills through them, and not they themselves. From this it follows that those who do not want to kill the evildoer but let them live, are acting and sinning against the commandment: “You should not kill.” For whoever does not protect the righteous kills him and is guilty of his death as much as the one who does not feed the hungry.”

Hear the response of a modern Anabaptist pacifist, and you will understand why they *cannot see the truth*.

“...Bullen attempts to take us Anabaptists back to the God of the Old Testament...My own views of how the exact details of nonresistance should look in our daily lives are open to be influenced, but the basic principles are not. For me to accept the belief in Just War would require such a huge leap in logic that I would basically need to embrace a different Jesus, an altogether different gospel. I have no interest in that and am willing to engage in the discussion only as an attempt to help others better understand. On subjects like these, I make no claims to open- mindedness. Because of that, we need to be careful to limit our discussions of this nature and not allow them to become emotionally charged. We need to see these as opportunities to contend for the faith, but not imagine that we ourselves should be coming into the discussion with a willingness to be persuaded. I am not.” Aaron Stoll

This subject is dealt with more thoroughly in our book, ***“RESIST NOT EVIL??”***

Chapter Thirteen

Love Your Enemies

Mt 5:43 *Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 44 But I say unto you, **Love your enemies**, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 48 **Be ye therefore perfect, even as your Father which is in heaven is perfect.***

Being **perfect**, in this context, means living by the very same unselfish love God does – *the God of the Old Testament*. Not living for selfish motives; but according to justice, righteousness, and mercy; which are all summed up in one word **Love**. God is LOVE and all His laws and motives are from this divine benevolence. We are to live by this same principle, which is what the Law of God is trying to accomplish in our lives. The same Messiah who said **love your enemies** also said in the conclusion of the same sermon, ***“Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets”***. Yes, and Jesus also said that the whole law of God hung from the two greatest commandments: ***“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”*** and, ***“Thou shalt love thy neighbour as thyself.”***

Now, if God’s Law is LOVE, God’s nature is Love, God’s example is Love; and we are to be perfect ***even as He is perfect***; then we are to define and practice Love according to God’s Law and example. If we are supposed to love like God loves, then we are to love our enemies in the context that God loves His enemies

– this is clearly stated when Jesus said, *“Be ye therefore perfect, even as your Father which is in heaven is perfect.”*

Marcionite pacifists choke at this point, because they don't want us being perfect as Jehovah was perfect, and loving as Jehovah's Law teaches love; but they want us to love with some love they dreamed up where you put your enemies at the highest level and sacrifice your life and family to them; which is something neither Jehovah nor Jesus ever intended.

There is a major difference in **1)** Governmental obligation to destroy those threatening the lives of the innocent people in order to preserve society in righteousness; and **2)** The way individuals are to conduct their interpersonal relationships with neighbors who may even hate them, but are not threatening their life. Jesus was teaching individuals how to deal with their personal enemy in the home-town, at work, at school, or that neighbor that didn't like them. When Israel and the philistines were not at war, they were wary neighbors who did business with each other.

Did the Law of God teach the Jews to hate their enemies?

The Jews Christ rebuked were indeed abusing God's Laws for carnal selfish retaliation and unkindness toward those they didn't like. Adam Clarke is quoting from a Jew who wrote in the tenth century.

Adam Clarke: “The Jews thought themselves authorized to kill any Jew who apostatized; and, though they could not do injury to the Gentiles, in whose country they sojourned, yet they were bound to suffer them to perish, if they saw them in danger of death. Hear their own words: “A Jew sees a Gentile fall into the sea, let him by no means lift him out; for it is written, Thou shalt not rise up against the blood of thy neighbour:-but this is not thy neighbour.” Maimon. This shows that by neighbour they understood a Jew; one who was of the same blood and religion with themselves.”

God had told them not to make a league with any of the nations of Canaan, but destroy them. This was an act of God's judicial decree and was meant for the government to fulfill, not a command for personal hate; and did not include all non-Jews.

God had commanded them to keep themselves separate from sinners – This He also commands us. This is not hate of the person, but hate of their sinful way; and while we are trying to reach them for God, we are thus avoiding the same pitfalls in our own life. We cannot love enemies to the sacrifice of pleasing God. We must live by priority.

2Co 6:14 *Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*

Our **perfect** Father in heaven demands we live separated lives and obey His laws of holiness while we are, “loving our enemies”. There are **priorities** in all Love and **we learn these priorities by studying God’s Laws, Ways, and example**. If we are to be **perfect as He is**, then we are to follow His examples and commands just as Jesus taught us to do. Jesus and the Apostles warned against wicked people with terms that could be abused by carnal men too.

Mt 7:6 *Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.*

1Co 5:13 *...therefore put away from among yourselves that wicked person.*

Php 3:2 *Beware of dogs, beware of evil workers, beware of the concision.*

Ga 5:12 *I would they were even cut off which trouble you.*

2Jo 1:10 *If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11 For he that biddeth him God speed is partaker of his evil deeds.*

Does this justify a haughty, hateful spirit?? Of course it doesn't. God expected the nation of Israel to be a light to the world while keeping themselves clean; but never to be hateful to the lost or heathen man who was his neighbor in times of peace. This is the same ethic we are to observe. There are different principles that govern policies of separation from evil, of national security, and of seeking to evangelize the heathen; and God's people must learn them – Israel as a nation needed all three; and so do we. Had they obeyed God's Laws they would have been representing God and demonstrating HIS WAYS to the world around them; instead, God says they profaned His name among the heathen (Ezekiel 36). They actually "loved" their enemies in a carnal way instead of a spiritual way. They worshipped with them and copied them, but didn't keep separate and evangelize them.

Did the OT teach the principle of loving our fellow man, even when he was an enemy to us? Yes, God hasn't changed, evolved, or improved. **How else could love fulfill the law? How else could Jesus say that the "golden rule" or "royal law" was the Law and the prophets? (Mt 7:12)**

Ex 23:4 *If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. 5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.*

Le 19:18 *Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the LORD.*

Le 19:34 *But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.*

De 10:17 *For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: 18 He doth execute the judgment of the fatherless and*

widow, and loveth the stranger, in giving him food and raiment. 19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

De 23:7 *Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land*

Pr 24:17 *Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: 18 lest the LORD see it, and it displease him, and he turn away his wrath from him.*

Pr 25:21 *If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: 22 for thou shalt heap coals of fire upon his head, and the LORD shall reward thee.*

Ps 35 *“Plead my cause, O LORD, with them that strive with me: fight against them that fight against me...for without cause have they hid for me their net in a pit, which without cause they have digged for my soul...False witnesses did rise up; they laid to my charge things I knew not. They rewarded me evil for good to the spoiling of my soul. But as for me, when they were sick, my clothing was sack-cloth: I humbled my soul with fasting; and my prayer returned into mine own bosom. I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother. But in mine adversity they rejoiced, and gathered themselves together: yea, the objects gathered themselves together against me, and I knew it not; they did tear me, and ceased not...Lord, how long wilt thou look on? rescue my soul from their destructions...Let not them that are mine enemies wrongfully rejoice over me- For they speak not peace: but they devise deceitful matters against them that are quiet in the land...This thou hast seen, O LORD: keep not silence: O Lord, be not far from me...*

Ps. 69:1-4 *Save me, O God; for the waters are come in unto my soul...I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God. They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: **then I restored that which I took not away.***

Have you ever noticed that when the apostle Paul is teaching these principles in Romans 12 that **he quotes the Old Testament as his authority on the subject?** Listen! This can **only** mean Paul is speaking in the **same context** and **same spirit** as the Old Testament Scriptures! Did Paul understand Jesus as teaching a

different ethic? *If he did he would not be quoting the OT to teach the “new” ethic!*

Ro 12:19 *Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. 20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.*

“For it is written” produces the basis for Paul’s teaching – it was commanded and taught in the Scriptures already! The Jews were to love the nations around them and testify the truth of God for the salvation of their souls. Christians are to love other people in general, and strive to bring them to the truth. This is the teaching Jesus gives; not that we should allow a criminal intruder to molest our wife and daughter just because we are to *“love our enemies”*. This is wicked foolishness, and proves the crazy extremes that men go to when they ignore solid Bible principles for interpreting Jesus’ words. They sacrifice all logic and common sense in their ditch effort to defend their Marcionite pacifism. What a shame!

God so loved the world...while we were enemies! (Romans 5:10, Col 1:21) This means He pitied our blindness and certain destruction; and He made a way for us to escape; but he does not compromise right or capitulate to evil. God has priorities in His love, and so must we. *Loving our enemies* doesn’t demand they be *first priority* over loving God, our family, neighbors, truth, and righteousness. We must *“wish for their salvation”* like God does; but Jesus wept over Jerusalem while condemning them to desolation! Jesus loved the people He scourged out of the temple – didn’t He? Was He *“resisting evil”*? We must resist evil every day in numerous ways to be right with God and defend the faith; but Jesus was only using these words in a specific context which we stated earlier.

In the Laws of God, a rapist, murderer, and similar crimes deserved the death penalty; so for us to love with God’s love and *“be partakers of the divine nature”* (2Pe1:4), we must have the same moral opinion of one who is trying to commit such a crime.

The victim always had the right to defend themselves and the innocent blood.

Jesus was once asked to judge in an inheritance dispute between two brothers; but He declined, saying, "*Who made me a judge or a divider over you?*" (Lu 12:14). Jesus, no doubt, agreed with the judgment God would give in this matter; but had not the jurisdiction to enforce it in this context. People don't just appoint themselves as judge; but must be appointed according to the law. When we do have jurisdiction and lawful obligation, then we are to perform the judgment of God as our duty before Him. This is God's will clearly stated in His inspired Word. The following principle would apply to murder, rape, or any injustice against an innocent victim. If you are aware of it, then you have jurisdiction and moral obligation to deliver the victim.

Pr 24:11 *If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; 12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?*

There is no contradiction in this and what Paul quoted from the SAME book in Romans 12:19-20. God expects us to use the brain He gave us and figure it out, not charge Him with changing his mind or sending His Son to correct His inspired laws!

Can you love, while defending yourself or keeping peace and order? Yes, it is the same principle as God loving the world and yet judging it; Jesus loving the churches, yet removing their *candlestick* if they don't repent; as a parent loving the child they are spanking, the goodman of the house defending his beloved household against the criminal intruder; the King loving his people while he upholds law and order in his kingdom; and God loving the world while he sends a flood or burns up Sodom.

What if you are the Sheriff and your son becomes a criminal? You love your son, but you must do your duty and bring him to justice. What if you are the judge and your son commits murder? You love your son, but you must do your duty. God loves truth,

righteousness, and the common good of all more than a rebellious individual; and we must love with God's priorities. God loved Adam and Eve, didn't He? God's love cannot compromise righteousness or it ceases to be love. God cannot love a rebel man over the righteous man without showing ungodly partiality and respect of persons. The same applies to a Christian loving his enemy, yet doing his duty in the realm of his jurisdiction.

"But, you will send the criminal to hell!" cries the pacifist. NO, I am obeying God and **sending them to God *if necessary***; and He can take it from there – GOD decides where people go, not you! I don't need to disobey God **or** protect God from making a decision you don't approve of. Where did Ananias and Sapphira go? If you don't obey God due to your flawed rationale, then you will have blood on your hands, and be guilty of shedding innocent blood, because you could have stopped it, and didn't.

Did Jesus correct Moses and the Law of God in The Sermon On The Mount? No! Impossible! Of course He didn't. He cleared the Law of misinterpretations and man's corruptions. Jesus consistently sided with Moses against the apostate Jews and consistently upheld the Scriptures as inspired, valid, and necessary.

***Jn 5:37** And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. **38** And ye have not his word abiding in you: for whom he hath sent, him ye believe not.*

(If you had the Old Testament in your heart and mind, you would immediately recognize and receive the Messiah)

***39** Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me...*

*...46 For **had ye believed Moses, ye would have believed me: for he wrote of me.** 47 But if ye believe not his writings, how shall ye believe my words?*

If you would search the Scriptures, especially Moses' writings, and believe them, you would also receive and believe Jesus' words – can there then be any contradiction?

So...If we teach that Jesus corrected Moses, then those who had a problem with Moses would be in a better frame of mind to receive Jesus?? **Could any true believer seriously accept such a thought?**

On one hand modern Anabaptists claim that Jesus took us to a higher and more strict morality (in not allowing divorce and remarriage for any reason and condemning remarried people as adulterers), yet on the other hand they say Jesus taught us to love and forgive sinners (in not condemning the woman taken in adultery)? First they say that the law was not loving, and Jesus taught us to love more and not condemn the adulteress; then they say the Law was more compromising with divorce and remarriage, and Jesus raised the bar of morality to a stricter level -- **which is it??** They say the Jews could divorce because they were under God's grace; but now God expects more from Christians – then they turn around and say the Jews were under the Law and we are under Grace so we don't have to obey the Law. **Talk about confusion!!** God says He would write His laws -- not new and different laws -- in our hearts as the foundation of the New Covenant. How sad they will not accept the obvious truth of God's Word that the only NEW thing said about the New Covenant was God's NEW method of putting His Laws in our hearts and minds!

Mt 4:1 *Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he was afterward an hungred. 3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. 4 But he answered and said, It is written, Man shall not live by bread alone, but **by every word that proceedeth out of the mouth of God.***

How could we live by every word that proceedeth out of the mouth of God if Jesus corrects and contradicts them by changing what the Law gave as a remedy to “continuous adultery”; by saying what the Law commanded “cometh of evil”; and by forbidding much that the Law expected of us? Can God speak contradicting words out of His mouth? How do we live by that?

Jesus is telling the devil that **all** the OT Scriptures came from **God's mouth** and **all men must live by all them**.

Mt 22:29 *Jesus answered and said unto them, **Ye do err, not knowing the scriptures, nor the power of God.***

Isa 42:21 *The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable.*

Jn 10:35 ... the scripture cannot be broken;

Isa. 40:6 *The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field:7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass. 8 The grass withereth, the flower fadeth: **but the word of our God shall stand for ever.***

Peter quoting the above passage from Isaiah:

1Pe 1:24 *For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: 25 But the word of the Lord endureth for ever. **And this is the word which by the gospel is preached unto you.***

Many will find this all hard to accept in the light of their indoctrination. **"HOW CAN THIS BE?** How can most all our churches be wrong on such important issues? Our parents and grandparents have suffered, lived and died for the Anabaptist way; how can we change it?" Every Roman Catholic, Jew, or person from any other major religion who ever converted had these questions; and I had them when I left the Baptist Denomination where my *heritage* was. **Are you willing to love God's Word and believe it over your "way" or "ism"?**

I know you are full of questions. Don't fall for the canned answers you will hear. Some will say, "O, they have a flat Bible", trying to say that we don't place the New Covenant above the Old; but put it on the same plain; but they fail to realize we **do** have a "flat" God who never changes from one covenant to the other. We have never said we are under the Old Covenant, we are just documenting that we are under **the same God**, with **the same morals**. Unless you wish to be a Marcionite, you must

interpret Jesus' teaching as consistent with all God's inspired Word whether OT or NT. You must see Jesus as the one who inspired Moses, and you must see Him as the true interpreter and defender of God's Law.

Here is the Bible Literacy Test again:

1. In our New Testament, in many Bibles, there are words printed in Black and words printed in Red, which ones did Jesus author?

Answer: *Jesus didn't write any of them, but He authored ALL of them.*

2. We have an Old Testament and New Testament in our English Bible, which represents the teachings of Jesus?

Answer: *It all represents the teachings of Jesus who is the WORD OF GOD from Genesis to Revelation.*

If this is not your belief, then you have most likely been a victim of Marcionite Poisoning. Do you feel that what Moses and the Apostle's wrote is as important as what Jesus wrote? Now remember: Jesus didn't write anything; but authored all that Moses and the Apostle's wrote. You say, "I will just stick by the red letters that were Jesus' words". If you cannot believe that the Apostles' writings are the Word of God, then how do you know you even have Jesus' Words?? It is the Apostles who have given us Jesus' Words. Marcionism is a dangerous virus that sucks the truth out of unlearned people. Don't allow yourself to be a victim.

Chapter Fourteen

What is sin?

1 Jn 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. 5 And ye know that he was manifested to take away our sins (transgressions of the Law); and in him is no sin (transgression of the Law). A.D. 95

Sin is any violation of the Moral Law of God and whatever covenant conditions we are under. Rebellion or intentional transgression is called **willful** or **presumptuous** sin. Unintentional or unrealized transgression is called **ignorant** sin (Numbers 15 compare Hebrews 10:26-28)

Jas 4:17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

Ro 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

In **Romans 1:18** we find that God's wrath is revealed from heaven against all **ungodliness** and **unrighteousness** of men who **hold the truth**, but **continue in unrighteousness**. The word for ungodliness means "improper worship" – Not loving God with all our heart and thus not fulfilling the first and greatest commandment. The word unrighteousness means "injustice"; and refers to the second commandment being broken – not loving your neighbor as yourself. God's wrath will be poured out in judgment based on God's Moral Law being broken by people "who knew better" – they sinned against the light and knowledge of God's moral ways that they had and didn't repent or seek reconciliation as God commanded. Listen to Romans 2:1-16:

Ro 2:1 *Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.*

The Apostle had just concluded in the last chapter that mankind, “...**knowing the judgment of God**, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.” When men make judgments on other’s actions it reveals their own understanding of right and wrong; and their *judging* tells God they *understand* something about His Moral Law. This only condemns them when they are not striving to obey God’s moral laws themselves, nor separating from others who don’t.

Ro 2:2 *But we are sure that the judgment of God is according to truth against them which commit such things. 3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? 4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? 5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 Who will render to every man according to his deeds: 7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:*

Ro 2:7 **is the salvation of the believers who seek reconciliation with God and walk in the light of His Word.**

2:8 *But unto them that are contentious, and do not obey the truth, but obey unrighteousness...*

This is the unbeliever, and they will get:

*...indignation and wrath, 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11 For there is no respect of persons with God. 12 For as many as have **sinned without law** shall also perish without law: and as many as have **sinned in the law shall be judged by the law;** 13 (For not the hearers of the law are just before God, but the doers of the law shall be justified. 14 For when the Gentiles, which have not the law (Moses’ Law), do by nature the things contained in the law,*

these, having not the law, are a law unto themselves: 15 Which show 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;) 16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Every man has a conscience based on God's Moral Law which aligns with all that is said in Moses' Law; because Moses' Law is based on God's eternal divine nature which speaks to every man's conscience by God's Holy Spirit striving with men to repent (Ge 6:3). Even in his fallen state man's moral conscience is not totally destroyed, and he will be judged for every violation of the knowledge he possessed or could have possessed.

Ro 1:18 *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold (have and suppress) the truth in unrighteousness; 19 Because that which may be known of God is manifest in them; for God hath shewed it unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; **so that they are without excuse:...** 28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;*

Adam Clarke: *They did not like to retain God]* "It would, perhaps, be more literal to translate ouk edokimasan, THEY DID NOT SEARCH to retain God in their knowledge. They did not examine the evidences before them (Ro 1:19,20) of his being and attributes; therefore God gave them over to a REPROBATE mind, eiv adokimon noun, to an UNSEARCHING or undiscerning mind; for it is the same word in both places. They did not reflect on the proofs they had of the Divine nature, and God abandoned them to the operations of a mind incapable of reflection. How men of such powers and learning, as many of the Greek and Roman philosophers and poets really were, could reason so inconsecutively concerning things moral and Divine is truly astonishing. But here we see the hand of a just and avenging God; they abused their powers, and God deprived them of the right use of these powers."

To be "willingly ignorant" (2 Pet.3:5) is no protection against just judgment. If you fail to investigate and justly consider all the evidence, then you are ignorant by choice, and thus guilty of rejecting truth.

God's Moral Law will be the basis for all judgment on that great Day of Judgment. God's judgment is based on your knowledge, your ability, your opportunities, and your potential, i.e. **what you did with what you had**.

The "work of the law written on their hearts" (Rom. 2:15) is referring to the striving of God's Spirit with man, just like it says He did before Noah's flood (Gen. 6:3); and the remnant of the "image of God" in which man was created. It's not the same as God writing his law in the hearts of New Covenant believers (Heb. 8:10), though it is similar. New Covenant believers have the indwelling Holy Spirit teaching them (John 14:17-26); but other men simply have God's Spirit convicting them from without (John 16:8). It is one thing to have a conscience striving with you in condemning you; and another to have chosen and embraced God's Law, but need the guidance of a Holy Spirit enlivened conscience.

Adam and Eve were created in the image of God; they walked with God; and they were in perfect harmony with God. This means God's Law was in their hearts in the fullest degree. Their very nature was God's Law which is **LOVE**. Adam and Eve knew nothing but LOVE, and this was their very sentiments – The divine nature within them. Adam and Eve were highly intelligent and knew much of GOOD; but they knew nothing of EVIL, for it did not exist in their experience, knowledge, or their world. When they ate the tree of the knowledge of good AND evil, the emphasis was on **AND EVIL**. They now were confronted with the concepts and reality of selfishness and pride which were non-existent in their perfect world of **LOVE**.

Though they fell, they didn't completely lose the image of God, but it was marred and confused; and this fallen state was passed to their children who then either improved it or degenerated further in varying degrees. Because of this "image of God" which still remains within us in varying degrees, God will judge all men by what they did with what they knew; and this will be perfectly just. The fall was due to unbelief in the God of LOVE; and now God calls man to reconcile with Him on these terms:

Repentance from the ways of selfishness and humble submission to God's Law of Love. This requires man to pursue a course of continued cultivation of the divine nature of love by embracing God's Law of Love and disciplining ourselves to act accordingly. This is "walking in the Light", "walking in the Spirit", and "walking by Faith".

Ro 14:23 ...for whatsoever is not of faith is sin.

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

Faith is doing what you believe pleases God according to His Law of Love, as expressed in God's Word. Jesus is God's Word made flesh, and so faith in Christ is not only trusting in His sacrifice and priesthood to cleanse us from sin; but also trusting in His example and teaching to show us God's will and ways. *Faith* is believing God's Word and God's Son, and properly relating to Him as Lord of the universe. When you knowingly violate this, you are bringing judgment upon yourself. Sin is often spoken of long before Sinai, because sin is the trespass of God's Eternal Moral Law, which pre-dates and post-dates Moses' Law; but is expressed in Moses' Law.

1Jn 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. 5 And ye know that he was manifested to take away our sins (transgressions of the Law); and in him is no sin (transgression of the Law).

This verse was written around A.D. 90. Sin has to do with the violation of God's Law from whatever source you have received it – either from Moses, a prophet, John the Baptist, the Lord Jesus, an apostle, or your God given conscience. The Scriptures which manifest God's moral judgments and opinions are to us a law, and to disobey the Scriptural revelation of God's will and way is SIN. We cannot reconcile and live in heaven with God until we are re-trained in God's Law of Love through the Scripture.

The word "iniquity" is from "anomia". **Nomos** is the word for God's Law used by Jesus in Mt 7:12 "Therefore all things whatsoever ye would that men should do to you, do ye even so to

them: for this is the **nomos** and the prophets.” In Greek, when you put the “a” (negative) in front of a word, it makes it the opposite; so “Law” becomes “against the law” or “lawless”. We need to find out what laws we are to obey – because Jesus hates “anomia”. See this word in the following verses:

Mt 7:21 *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work **iniquity (anomia)**.*

Mt 13:41 *The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do **iniquity (anomia)**;*

Tit 2:14 *Who gave himself for us, that he might redeem us from all **iniquity (anomia)**, and purify unto himself a peculiar people, zealous of good works.*

Heb 1:9 *Thou [Jesus] hast loved righteousness, and hated **iniquity (anomia)**;*

If the doctrine you’ve been taught, tells you that you don’t have to obey the Law of God, and thus leads you to a “law-less” faith, then it is not of Christ. As long as sin is punished by God, the moral laws of God are still obligatory. Jesus is a King with a Kingdom, and His Kingdom has a Law – it is the eternal Moral Law of God. If you are to live in His Kingdom, you must love and obey God’s Law. The moral laws given through Moses are inspired applications of the eternal Moral Law of God. They are still the “will of the Father” that you must obey, or you will be found “lawless” and cast out.

Chapter Fifteen

Moral, Civil, & Ceremonial

There is a fundamental difference between moral Laws and ceremonial laws. The Bible makes this distinction very plain. The moral law is eternal and the ceremonial law is temporal and specifically related to the covenant in which it was given. The ceremonies God gave were object lessons about God's plan of salvation. They were merely shadows of eternal principles. They taught that God's relationship with man required more than submission to the moral laws; it also required atonement for man's sins. The moral laws cannot cease to be obligatory upon moral creatures; but the ceremonial law is only obligatory when part of God's covenant arrangement. The moral law is God's view of morality for eternity; but the ceremonial laws given to man are types and shadows pointing to the heavenly realities that they illustrate.

Civil laws are based on moral principles, but deal with social regulations which can change with the times and circumstances. They are the present applications of eternal moral principles to *today's* situation in this culture, climate, economy, etc. Something may not be "morally wrong", but due to the "present circumstances" it is not wise or expedient; therefore a wise ruler will make an ordinance against it. That ordinance may not be relevant or wise in a different country with different circumstances. We will illustrate this later.

Many misunderstand the distinctions between different types of laws. In Moses' Law we have *Civil Law*, *Ceremonial Law*, and Moral Law. All the laws are based on moral principles; but not all the laws are moral in **nature**. Ceremonial laws are ceremonial in **nature**. Yes, it is always immoral to disobey God in any command, whether moral or ceremonial; but we are speaking of

the **nature** of the Law. Ceremonial laws have to do with things being holy by **appointment** and not by **nature**. Baptism is a ceremonial law in the New Covenant; but getting wet is not holy by **nature**, but only by **God's appointment**. The Sabbath was just another day until it was made holy by appointment. God can change the sanctity of one day to another day by appointing another day to be holy without changing His **moral** judgment in the slightest. Days are not holy by nature, but only by appointment. God cannot, however, change His mind about adultery, fornication, false witness, murder, covetousness, etc. without changing His MORALS.

Some things are holy because they are made so by “setting them apart” unto a dedicated purpose, like the show bread, priest’s garments, temple furniture, etc. The words “hallowed” and “sanctified” refer to **common** things being **made holy** by **cleansing** and **dedication** to the **service of God** – **by appointment**. Other things are holy because they are **necessary components of God’s Love**. Ceremonial holiness can change; but God’s Love cannot. God can replace the *Temple Service* with the *Church Service*; but He cannot change “thou shalt not commit adultery” into “adultery is now righteous”. The lost Gentile didn’t know by nature about Jewish sanitation and ceremonial cleanliness; but he had a conscience that murder, rape, adultery, cheating, false witness, and stealing were wrong from the remnants of God’s image of love still residing in his heart – Ro 2:14.

The civil laws of God were applications of God’s love to social order, conservation, treatment of animals, etc. **De 25:4** “*Thou shalt not muzzle the ox when he treadeth out the corn.*” is a civil ordinance – not ceremonial law; but **based on a moral principle**. Listen to what Paul says about this.

1Co 9:6 *Or I only and Barnabas, have not we power to forbear working? 7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 8 Say I these things as a man? or saith not the law the same also? 9 For it is written in the law of*

*Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. **Doth God take care for oxen? 10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written:** that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.*

Here we see that this civil law had a moral principle to teach for mankind, and was not in the same category as *rape, murder, or adultery*, which are strictly moral matters which can never be right. When we speak of moral or ceremonial laws, we are speaking of the NATURE of the law, not whether it is immoral to disobey God. Paul says that circumcision was only holy by appointment and was ***nothing apart from that appointment***, but as we said earlier, it represented an eternal moral principle of the circumcision of the heart. It was only holy by appointment.

1Co 7:19 *Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.*

This is why it could be changed with the making of a new covenant! It was not a necessary component of God's Love, but only symbolic of a principle as all ceremonial laws are. Ceremonial laws can change with the changing of the covenant; but moral laws can never change because they are necessary aspects of God's Love in either our **relationship with God** or our **relationships with man** – *ungodliness* and *unrighteousness* as used in Romans 1:18.

Ro 1:18 *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;*

Most ceremonial laws of the Old Covenant found their fulfillment in the life, death, resurrection, and priestly ministry of Jesus Christ. I say "most" because the fall feasts are typical of Christ's second coming, and have not been fulfilled. The ceremonial sacrifices God gave were man's way of believing in Christ's atonement before Christ even came. The gospel was preached through the animal sacrifices, and as men by faith reverently observed the ceremonial law, they were believing in God's salvation by grace.

It is important to understand that God's relationship with fallen mankind has always been in the form of covenants. These covenants had two basic parts:

1. Man's willingness to live by God's moral standards. (*plumbline*)
2. God given rituals or ceremonies to teach about God's conditional salvation through blood atonement. (*priesthood*)

God could not allow man to think that present submission to God's moral standards was sufficient to maintain a relationship with God, because man had fallen, and could not redeem himself or atone for his own past sin. Sins could not just be forgotten or "brushed under the rug"; but had to lawfully be dealt with. God started teaching man immediately after the fall that **two things** were necessary for man to have a covenant relationship and thus reconcile with God:

1. Repentance and submission to God's moral laws, and ...
2. A blood atonement to cleanse the sin record.

God taught this principle through what we call ceremonial law or ritual law. This also predates Moses. The Mosaic Covenant was a covenant arrangement with the nation of Israel for a certain time period until Christ came. God had been relating with man on similar principles from the time Adam and Eve were clothed with the skin of a slain animal. Moses' Law incorporated and codified these older covenant concepts to make a clearer object lesson about Christ's coming priesthood in the tabernacle of heaven.

We find that Cain and Abel knew about ritual obligations, and it was Cain's trespass against this arrangement that caused his offering to be rejected. God had taught them to bring an animal sacrifice for blood atonement. This means they also understood what SIN was and knew when God's Ways had been trespassed. God tells Cain that if he had **done well**, he would have **been accepted**, but since he did not do well, a sin offering was at the door, and he could avail himself of it to repent and reconcile with God. Obviously Cain knew what to do.

Ge 4:7 *If thou doest well, shalt thou not be accepted? and if thou doest not well, sin [a sin offering] lieth at the door.*

Noah was instructed to take more clean animals on the Ark than unclean animals. This was partly due to animal sacrifices which we find them offering as soon as they were off the Ark. Noah knew the difference between clean and unclean animals, and also about animal sacrifices upon altars.

Ge 8:20 *And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.*

We find Abraham walking up to Mount Moriah where God told him to offer Isaac on the altar as a type of Christ's atonement. As they walked, Isaac asked a very revealing question:

Ge 22:7 *And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: **but where is the lamb for a burnt offering?***

Isaac knew all about this principle long before Moses' Law. Abraham had told his servant that they would go yonder to **worship** and then return. Isaac knew what that meant. We find in Gen 26 God declaring to Isaac the reason why Abraham was blessed:

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

Hear what God commanded Abraham to do along with the sacrifices which pictures God's plan for atonement in Christ:

Ge 17:1 *And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.*

As Abraham obeyed the moral precepts God gave him, followed the "work of the law in his heart" from the "image of God" that still remained; and worshipped through blood sacrifices; his relationship with God was maintained. His faith was seen in his faith-full-ness. And his steps of faith were

accounted to him for Justification by grace. This was justification on credit and Jesus would pay that bill in the future.

Even the covenant of circumcision was a covenant based on Abraham submitting to God's Moral Law, and having the sign and symbol of circumcision as a ceremony or ritual observance picturing a regenerated heart.

Col 2:11 *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:*

Circumcision symbolized the faithful obedience of Abraham. It had to do with the principle of crucifying the flesh and walking in the Spirit. Those with the ceremonial letter of the law fulfilled in their flesh; but without the spiritual meaning fulfilled in their heart were missing the point - and their relationship with God.

Ro 2:23 *Thou that makest thy boast of the law, through breaking the law dishonourest thou God? 24 For the name of God is blasphemed among the Gentiles through you, as it is written. 25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. 26 Therefore if the **uncircumcision keep the righteousness of the law**, shall not his uncircumcision be counted for circumcision? 27 And shall not uncircumcision which is by nature, **if it fulfil the law**, judge thee, who by the letter and circumcision dost **transgress the law**? 28 For he is not a Jew, which is one **outwardly**; neither is that circumcision, which is outward in the flesh: 29 But he is a Jew, which is one **inwardly**; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.*

These verses prove that there is a definite separation between **moral** and **ceremonial** laws as Paul argues that one who is obeying the moral laws (righteousness of the law); but is an uncircumcised Gentile (not fulfilling the ceremonial laws) is now acceptable to God and has the true essence of being a Jew **within**, though not **without**. The ceremonial law was to be eventually done away, but the moral law (its counterpart) was never done away. The circumcision in the flesh became

unnecessary, but the circumcision of the heart would always be necessary.

Ro 4:9 *Cometh this blessedness (Salvation by Grace) then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. 10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. 13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, **(the ceremonial covenant of types and shadows)** but through the righteousness of faith. **(The real entity – obedience to God’s moral laws from the heart)***

This whole argument proves the separation between the moral and ceremonial laws and shows that salvation by grace, i.e. God imputing our living obeying faith to us as *Justification* by cleansing our record of sin, is a blessing bestowed not only on the “circumcision” (the Jews obeying the ceremonial law by faith in God); but now also on the “uncircumcision” (Gentile believers who don’t obey the ceremonial law). Paul is explaining why Gentiles could be grafted into God’s salvation without becoming Jews first, as it was before Cornelius. This blessing comes to those who have the faith of Abraham who obeyed God’s moral laws as much as he knew them. Whether Jews under the obligations of the ceremonial laws or Gentile converts who did not obey the ceremonial laws, ALL must have the faith that obeys the moral laws of God that they knew!

Ro 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.** 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do (make atonement), in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for a sin-offering, condemned sin in the flesh: 4 **That the righteousness of the law might be fulfilled in us,***

who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God.

If I asked a group of Christians if believers are required to obey God's Moral Law, they would probably say, NO; but if I asked them if Christians were required to walk in LOVE towards God and man, they would say YES. This is due to the false teaching that has pervaded Christendom. You cannot know and practice God's Love **properly** unless you know and practice God's Moral Laws, for God's Law teaches us God's view of LOVE.

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

Chapter Sixteen

The Old Covenant

What we generally call the Old Covenant is in reality the Mosaic Covenant which established a relationship between God and the nation of Israel, God's chosen channel for the "seed of the woman" to bring the Messiah into the world. It established the terms for the nation to be **God's People** and to be a vessel of mercy whereby God could demonstrate to the world His *Ways* as well as His offer of reconciliation to mankind. This was and is the purpose of every covenant God has made with man: To establish a program for reconciliation and salvation proclaimed and demonstrated through the person, family, or nation with whom the covenant was made.

Whether with Adam, Seth, Noah, Abraham, Isaac, Jacob, Israel at Sinai, or the New Covenant with Israel; the terms of all God's covenants have been pointing in the same direction. God's covenants were never just to have an inclusive relationship with one family or nation; but a means of calling the whole world to himself. The grand scheme of redemption has always been the purpose of God when making a covenant with people. Thus God's covenants were the establishment of the "strait gate and narrow way" for that generation. Every covenant pointed to Christ and His salvation program. Every covenant preached salvation by grace through faith. Every covenant consistently opened a broader and clearer view of the one and same picture of God's redemption process and plan. Every covenant was based, as we said earlier, on two basic principles:

1. A plumbline showing God's ways. Reconciling with God is not a "meet in the middle" proposition; but man must repent and return to God's will, way, and authority. The

moral principles in Moses' Law served as this plumbline to demonstrate God's ways.

2. Ceremonial exercises as object lessons concerning the truths involved in redemption, atonement, reconciliation, justification, etc.

God operates upon set laws and not by whims or arbitrary decrees. God's reconciliation and redemption for man must follow and fulfill the appropriate legal transactions; which is why Jesus had to become man and make atonement for sin on a bloody cross.

If you do a study about the Tabernacle and how it pictures Christ and New Covenant realities, you will be amazed at God's design. The earthly rituals, which are only types and shadows, are the parts that teach us and lead us to Christ; and then give way to the reality they foreshadowed – **He is the end (goal and aim) of the law for justification to everyone that believes (Romans 10:4)**. Jesus fulfilled what the blood of bulls and goats could only teach and foreshadow in making a suitable atonement that propitiated God. He is now fulfilling in the tabernacle of heaven what the Levitical priesthood could only anticipate.

The Ceremonial Law, Levitical Priesthood, Tabernacle, etc; were **earthly temporal patterns** of true and eternal realities in heaven. The heavenly realities are **still active** and **necessary** even though the earthly patterns have ceased to operate and be obligatory. When you realize that the spiritual realities of all previous covenants including the Mosaic Covenant are still active and operating in the spirit world so that we can be saved; then you won't be so quick to cast aside the **Old Covenant**.

Heb 8:1 Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; 2 **A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.** 3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. 4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: 5 **Who serve unto the example and shadow**

of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, **See, saith he, that thou make all things according to the pattern showed to thee in the mount.**

Heb 9:8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: 9 Which was a **figure for the time then present**, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; 10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, **imposed on them until the time of reformation.** 11 But Christ being come an high priest of good things to come, by **a greater and more perfect tabernacle, not made with hands**, that is to say, not of this building; 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us....22 And almost all things are by the law purged with blood; and without shedding of blood is no remission. 23 It was therefore necessary that the **patterns of things in the heavens** should be purified with these; but the **heavenly things** themselves with better sacrifices than these. 24 For Christ is not entered into the **holy places made with hands**, which are the **figures of the true; but into heaven itself, now to appear in the presence of God for us:**

Heb 10:1 For the **law** having a **shadow of good things to come**, and **not the very image of the things**, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

The Ceremonial Laws were only shadows of spiritual realities that are necessary for our salvation. There is a heavenly tabernacle where Jesus, our High Priest, ministers with His own cleansing blood to maintain our justification and standing with God as we walk in the light of His Word. You still have an obligation to avail yourself of this grace to maintain your justification and relationship with God – *Did you know that?* You must continually come and confess known sins so they can be cleansed and forgiven – *were you taught this?* Compare Hebrews 7:24,25 with 1 John 1:7-9. Jewish believers would have naturally known all about this, thanks to the School Master – Moses' Law.

If you are not familiar with the Old Testament, then you are unavoidably ignorant concerning the mechanics of your own

salvation. You cannot fully understand the Gospel if you are not taught in the principles of Moses' Law – both the moral and ceremonial. When Gentile Christians began to interpret the Bible divorced from the roots of Judaism, *is it any wonder that heresy flourished?* This is the very reason Marcion and other heretics could even get a hearing.

It is very clear from these Scriptures that the ceremonial laws, which included the service of the tabernacle/temple and the priesthood, were only temporary, and are done away by Christ's superior priesthood in the New Covenant. It is also very clear from the following verses in the same book of the Bible that some part of the Law of God is carried over and has become the basis of the New Covenant. From the passage it is obvious that it wasn't the ceremonial law, but the moral law.

Heb 8:10 *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: (preserved) and I will be to them a God, and they shall be to me a people: 11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. 13 **In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. (not preserved)***

Heb 10:8 *Above when he said, **Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;** 9 Then said he, Lo, I come to do thy will, O God. **He taketh away the first, that he may establish the second.***

Heb 10:16 *This is the covenant that I will make with them after those days, saith the Lord, I will **put my laws into their hearts, and in their minds will I write them; (preserved)** 17 And their sins and iniquities will I remember no more. 18 Now where remission of these is, **there is no more offering for sin. (done away)***

We can see that God's eternal moral laws are written in our hearts, but the ceremonial laws of the covenant that pictured

Christ's atoning and priestly work have given way to the spiritual realities they foreshadowed. God preserved His moral statutes and judgments: took them out of the Old Covenant setting, and made them the basis of the New Covenant. God's Law in our hearts in a more affective way was a key reason for the New Covenant, according to God's Word. All God's covenants and exhortations from Genesis to Revelation teach us about and lead us to a fuller understanding of God's redemption program through Christ Jesus. There is only ONE GOSPEL MESSAGE unfolded and illustrated through the sixty six books of the Bible. This one message has revealed God's Moral Law: unselfish love; and God's redemption plan: Christ's atonement and priesthood.

Chapter Seventeen

The Priority of Moral over Ceremonial Law

God's separation of the moral precepts from the ceremonial practices shows that without the moral law in place, **the ceremonial is without virtue** – it only has virtue in the context of the moral law. When Israel practiced the ceremonial law with cold backslidden hearts, they actually profaned the principles the rituals foreshadowed. Our **inside** must be right or our **outside** is of little value. If you read carefully, you will see the distinction between ceremonial laws that only illustrate truth and moral laws that are eternal truth.

The Shadow Vs The Substance

1Sa 15:22 *And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to **obey** is better than **sacrifice**, and to **hearken** than the **fat of rams**.*

Pro 21:3 *To do **justice and judgment** is more acceptable to the LORD than **sacrifice**.*

Is 1:10 *Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. 11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. 12 When ye come to appear before me, who hath required this at your hand, to tread my courts? 13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. 14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. 15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. 16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; 17 Learn to*

do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Hos 6:6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

Jer 7:21 Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. 22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: 23 But this thing commanded I them, saying, **Obey my voice**, and I will be your God, and ye shall be my people: and **walk ye in all the ways that I have commanded you**, that it may be well unto you.

Mic 6:6 Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? 7 Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? 8 He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Mt 9:12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. 13 But go ye and learn what that meaneth, I will have **mercy**, and **not sacrifice**: for I am not come to call the righteous, but sinners to repentance.

Mt 15:11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

Mk 12:32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: 33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. 34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.

Even in the Old Covenant, God taught them that circumcision was only a symbol; and that He desired the circumcision of the heart and not just of the flesh.

De 10:16 *Circumcise therefore the foreskin of your heart, and be no more stiffnecked.*

De 30:6 *And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.*

Jer 4:4 *Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.*

Ro 2:25 *For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. 26 Therefore if the uncircumcision keep the **righteousness of the law**, shall not his uncircumcision be counted for circumcision? 27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the **letter and circumcision** dost **transgress the law**? 28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.*

Jesus' teaching about the "Ox in the ditch on the Sabbath", "healing on the Sabbath", and all the controversy Jesus had concerning the Sabbath, was dealing with the principle that the *moral law* always held precedence over the *ceremonial law*; and that ceremonial laws lost their virtue unless they were in tune with God's eternal moral laws.

Heb 10:11 *And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away **sins**: 12 But this man, after he had offered one sacrifice for **sins** for ever, sat down on the right hand of God;*

Are "Sins" the same in verse 11 as in verse 12? Yes, and that means the Moral Law is still relevant and unchanged. The apostle John said in AD 95 that sin is the transgression of God's Law and that LOVE was the keeping of His commandments. The only thing that has changed is God's covenant relationship in how we deal with sin now. We have a new priesthood, a sacrifice with eternal merit, a heavenly priest ministering in a heavenly tabernacle in

the presence of God, and we access this through the prayer of faith.

Heb 10:16 *This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;¹⁷ And their sins and iniquities will I remember no more. ¹⁸ Now where remission of these is, there is no more offering for sin.*

Sin is STILL Sin; but now that Jesus has made the atonement, there is no more offering – The Old Covenant sacrifices are done away! But the moral laws of God are still to be obeyed, or we will not be eligible for Jesus' atonement for us. Jesus' blood will never cleanse sins that are not repented of; nor will He intercede for an unfaithful and rebellious person.

Heb 10:26 *For if we [Christians] sin wilfully after that we have received the knowledge of the truth [The Gospel], there remaineth no more sacrifice for sins,*

This means that, if a Christian rebels against God's Word, and thereby stops walking in the Light, they forfeit the benefits of Christ's atonement and priesthood on their behalf; and there is no other sacrifice or atonement that will avail for them. Going back to Judaism is worthless because those sacrifices were only shadows of the real one made by Jesus, and can never take away sin. Notice that SIN is still SIN, and God's Moral Law, as the basis of the New Covenant, is still in force.

Heb 10:38 *Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.*

Is this only a New Covenant concept? No, Paul is quoting Hab. 2:4 – salvation under the Old Covenant.

Hab 2:4 *Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.*

Adam Clarke: It is contended by some able critics that the words of the original text should be pointed thus: 'o de dikaiou ek pistewv, zhsetai. **The just by faith, shall live;** that is, he alone that is justified by faith shall be saved:

The one God calls “just” is “justified” before God due to his obedient faith, and he shall “live” or “be saved” on this account. This principle is valid from Genesis to Revelation. It is the principle of salvation by grace through faith. Believing and obeying God (faith) is the best we can offer God, and it reverses the unbelief/disobedience of the fall as far as our part of reconciliation is concerned. The principle of faith imputed to us for righteousness (justification) is the only form of salvation offered by God to man. Our living by the obedience of faith (Romans 16:26) is what makes us eligible for the benefits of Christ’s atonement and priesthood. Of Course, *living by the terms of the covenant make us eligible for the benefits of the covenant.*

In Heb. 12:18-29 it is clear that sin against the Moral Law has not changed; but the ceremonial arrangement for dealing with sin and rendering service to God has changed.

Heb 7:12 For the priesthood being changed, there is made of necessity a change also of the law.

What part of the law changed? The ***ceremonial part*** that dealt with priesthood, sacrifices, temple service, etc. is what changed. God didn’t change His moral compass, His moral opinions, His moral judgments, or His LOVE; but what the ceremonies foreshadowed was now put in place and operating, so the ritual object lessons were no longer needed.

Chapter Eighteen

The Middle Wall of Partition

In Ephesians and Colossians we learn that the ceremonial laws stood as a partition that kept the Jewish people a distinct and separate people until Christ could be born. Now that Christ has come and opened the kingdom doors to also receive non-Jews; the middle wall of partition, the ceremonial law/earthly priesthood that foreshadowed Christ and kept Israel separated, is done away. Consider what Peter said twelve years after Pentecost when God was revealing the new arrangement of accepting believing Gentiles with the following verses:

Ac 10:28 *And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.*

- Peter's understanding of evangelism up to this point was preaching the Messiah to Jews everywhere; but not preaching salvation to Gentiles.

Eph 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; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances (ceremonial laws); for to make in himself of twain **one new man**, so making peace; 16 And that he might **reconcile both unto God** in one body by the cross, having slain the enmity thereby: 17 And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him we*

*both have access by **one Spirit** unto the Father. 19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit.*

Clarke: “Contained in”, or rather **concerning, ordinances**; which law was made merely for the purpose of keeping the Jews a distinct people, and pointing out the Son of God till he should come. When, therefore, the end of its institution was answered, it was no longer necessary; and Christ by his death abolished it.

The “Law of commandments **concerning** ordinances” is speaking of the ceremonial laws in the Old Covenant. It is obviously not speaking of God's holiness revealed in His moral laws. These new Gentiles who did not have to obey the ceremonial laws are now in the **household of God; reconciled to God; walking in the Spirit; washed in the blood; are now saints; and built upon the foundation of the apostles, prophets (includes Moses) and Christ Jesus.** Adultery, lying, coveting, etc. are **still sin**, and Jesus didn't die so we are free to be unholy. God's Moral Law is **not** the separation or "enmity" between **Jew** and **Gentile** (Eph 2:15) that needed to be abolished in order to reconcile both together in one body in Christ; but God's Moral Law *was* the enmity between **God** and **mankind** (Rom. 8:7); which is why man must repent and turn around in order to reconcile with God. The fact that these Gentiles were reconciled to God means that they did repent and embrace God's Moral Law. Remember God's Moral Law is LOVE.

Instead of the partition and separation, Jesus has made one NEW man from the two separate entities: believing Jew and believing Gentile. It was amazing wisdom and grace for God to graft in the Gentile believers and not bring them under Judaism at this time. In AD 70 the Jewish state was destroyed with Jerusalem, the Temple, the Levitical priesthood, the Sanhedrin, and all that made it possible to exercise the rituals of Judaism. How lost the Jewish believers would have felt when this

happened if they had not already become accustomed to the Gentile believers living without the ceremonial laws. When the Jewish leaders were helping to map out the acceptable way for Gentile believers to live in Acts 15, they were also mapping out their own future in some ways. After AD 70 they wouldn't live exactly like Gentile believers, but they would certainly make a big shift in that direction. God was so gracious to give them this natural step from following Christ in Judaism to following Christ without Judaism. So often when we are willing to sacrifice in helping others whom God brings our way, we are really helping our own journey of faith as well in God's providential plan.

The NEW BODY Christ created from believing Jew and believing Gentile, is bound by the moral laws of God, as they are all in the household of God, and God hasn't changed. The believing Gentiles are now fellowcitizens with the what? The saints – holy people.

What determines holy? Has God's holiness changed? Pay attention to where these verses are found that say, "Be ye holy for I am holy":

Le 11:44 *For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy:*

Le 11:45 *For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.*

Le 19:2 *Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.*

Le 20:7 *Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.*

Le 20:26 *And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine.*

1Pe 1:14 *As obedient children, not fashioning yourselves according to the former lusts in your ignorance: 15 But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy. 17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:*

Is God's holiness the same? Holiness means **"set apart to God"**, and we must still be set apart to the same God, though under a different Covenant. If God says He doesn't change; the Apostles tell us He doesn't change; and they tell us Jesus is the same in the past, in the present, and in the future; WHY do Marcionites work so hard to make God a liar?

Isa 51:6 *Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.*

The "Law" as a **system** or **covenant** between man and God was abolished through the Cross of Christ; but the moral judgments of God contained in the Law are still God's eternal views on those particular issues. This abolishing did not take effect for Jews until God destroyed the temple and made it impossible for them to practice the rituals of the Law. God's ways as revealed in the Old Covenant are still God's ways; and as such the moral aspects of the Law are still valid. Christ's Sacrifice ratified the New Covenant, which took the place of the old arrangement; but was still for the reconciliation of sinful man with the same holy God.

Ga 5:6 *For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but **faith which worketh by love.***

Faith is only virtuous as it establishes the Moral Law of God (law of love) in the life of the believer; and produces a new creature fulfilling the righteousness of His eternal laws. "Circumcision" in this context is a term used to refer to the whole ceremonial law/Judaism.

Ga 6:15 *For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a **new creature.***

This "new creature" is supposed to have the mind of Christ, which is the Moral Law of God written on the heart. Galatians 5:24 and 25 tell us about this new creature:

Ga 5:24 And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also **walk in the Spirit.**

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

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

How does faith establish the Law?

1. The *Faith Once Delivered* establishes the true purpose and message of God's Law as God's Schoolmaster, and not a means of atonement.
2. Faith obeys God, repents, and walks in the SAME Spirit that gave the Law.
3. The ceremonial law taught us about Christ's atonement, and when we believe in Him, we are establishing the truth of what the Law foreshadowed.
4. God's eternal Moral Law is established by those who believe in him and take his prescription for living – holiness – the law of love.
5. Salvation by faith also establishes the righteousness of the Law by confessing our guilt and just condemnation for not keeping the Law perfectly; by confessing we need a Savior to redeem us; and thereby confessing, "God was right, we were wrong, and our humble submission now is reasonable service."

Ro 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the **righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.** 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that

the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Being Christ's and walking in His Spirit brings us in line with God's holiness and we then **fulfill** the moral laws of God. If you are not subject to the Law of God, then you are not walking in the Spirit, and you are not Christ's! The "Carnal Mind" is a choice and a direction of pursuit, not a physical necessity; therefore you can repent and turn; and then you can be subject to God's Law and please Him. God's Law is LOVE, and when your direction is selfish you CANNOT be subject to God's Law; BUT you CAN turn and repent of your selfish direction. Did you ever notice what mind frame was necessary to be on the Narrow Road?

Mt 7:12 *Therefore all things whatsoever ye would that men should do to you, do ye even so to them: **for this is the law and the prophets.***
13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:
14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Did you catch it? Can you see what Jesus has said? "The Narrow Way that leadeth to life **is the Law and the prophets.**"

Chapter Nineteen

What did the Schoolmaster Teach?

The confusion concerning our God ordained Schoolmaster is astounding. In Galatians three the Apostle Paul is using the term **Law** to refer to the “Mosaic Covenant” as a **whole system** and not any of the components by themselves. The point being made is that the *Law* or *Mosaic Covenant* was never meant to **justify or make atonement**, but as earthly patterns of the heavenly realities, it was only meant to teach us about Christ’s sacrifice and priesthood so we could properly appreciate it and know how to be saved by it. Paul had just emphatically declared that looking for justification from the Mosaic covenant sacrifices or ceremonies, was actually saying that Christ’s death was not necessary for our salvation.

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

This is the context for the rest of the epistle; and this is the issue being discussed. I am going to walk you through Galatians chapter three with injected helping words, so you understand what is being said; and then we will discuss how these precious truths affect our salvation.

Ga 3:1 *O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you (As the Lamb/atonement of God)? 2 This only would I learn of you, Received ye the Spirit by the works of the law (justified by the law’s atonement), or by the hearing of faith (believing the gospel as Abraham did)? 3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh (justified by the sacrifices of the law)? 4 Have ye suffered so many things in vain? if it be yet in vain. 5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law (observance of Judaism), or by the hearing of faith (In Christ’s Priesthood)? 6 Even as*

Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are **(justified)** of faith, the same are the children of Abraham. 8 And the scripture, foreseeing that God would **justify** the heathen **through faith**, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 9 So then they which be **(justified)** of faith are blessed with **faithful** Abraham. 10 For as many as are **(justified)** of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them **(justification in Judaism)**. 11 But that no man is **justified** by the law in the sight of God, it is evident: for, "The just **(justified)** shall live **(be saved)** by faith" **(Hab 2:4)** And the law **(law's justification)** is not of faith: but, The man that doeth them shall live in them **(forensic justification)**. 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: 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through **(the justification of) faith (In Christ's Priesthood)**. 15 Brethren, I speak after the manner of men; Though it be but a man's covenant **(even men's covenants)**, yet if it be confirmed, no man disannulleth, or addeth thereto **(covenants that are ratified are binding)**. 16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, that the covenant **(with Abraham)**, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise (of justification through faith) of none effect (by producing another means of atonement). 18 For if the inheritance be **(through justification)** of the law, it is no more of promise **(of justification through faith)**: but God gave it to Abraham by promise. 19 Wherefore then serveth the law **(and its sacrifices)**? It was added because of transgressions **(to preserve and teach Israel about the principles of justification)**, till the seed **(Christ)** should come to whom the promise was made; and it **(law/Old Covenant)** was ordained by angels in the hand of a mediator **(Moses)**. 20 Now a mediator is not a mediator of one **(but two parties)**, but God **(who made the promise)** is one. 21 Is the law then against **(in conflict with)** the promises of God? God forbid: for if there had been a law given which could have given life **(make atonement)**, verily righteousness **(justification)** should have been by the law. 22 But the scripture hath concluded all under sin, that the promise **(of justification)** by faith of Jesus Christ might be given to them that believe **(like Abraham)**. 23 But before **(the) faith (of Christ)** came,

we were kept under the law, shut up unto the faith which should afterwards be revealed. 24 Wherefore the **law was our schoolmaster to bring us unto Christ, that we might be justified by faith.** 25 But after that **(the) faith is come,** we are no longer under a schoolmaster (ceremonial system). 26 For ye are all the children of God **by faith in Christ Jesus.**

As we stated earlier, now that the heavenly priesthood is in place and operating, the object lessons and introductory instructions are not obligatory i.e. we don't have to practice the ceremonial laws; but we still need them to properly learn about the heavenly realities they are patterned after.

“Faith” in this passage (vs 23) refers to **“The Faith”** as in **“The faith once delivered to the saints”**. Paul has told us that personal faith in God has always been the means of justification and salvation (Heb 11). But **“The Faith of Christ”** or **“Doctrine of Christ”**, which is the spiritual meaning of all the types and shadows, is now come to supersede the Old Covenant relationship between God and man. So...**what did the Law of Moses teach us that brings us to a productive relationship with Christ in the New Covenant?**

The Law of Moses raised us up and instructed us to have a proper view, appreciation, and relationship with Christ. Don't new converts still need this teaching? Doesn't every generation need to understand how the heavenly realities work for our salvation by studying the earthly patterns? Yes indeed.

1. The law as a system was not in conflict with God's promise to Abraham because the purpose of the Law was not to justify and make atonement; but simply to teach the principles and prepare the people to understand salvation through Christ.
2. The principles of justification, which Christ would fulfill, were demonstrated with earthly figures, which were patterns of the heavenly realities

Heb 8:1 *Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; 2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. 3 For every high*

priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. 4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: 5 **Who serve unto the example and shadow of heavenly things**, as Moses was admonished of God when he was about to make the tabernacle: for, **See, saith he, that thou make all things according to the pattern shewed to thee in the mount.**

Heb 9:11 But Christ being come an high priest of good things to come, by a **greater and more perfect tabernacle, not made with hands**, that is to say, not of this building (**construction**); 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us...22 And almost all things are by the law purged with blood; and without shedding of blood is no remission. 23 **It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.** 24 For Christ is not entered into the holy places made with hands, **which are the figures of the true**; but into heaven itself, now to appear in the presence of God for us:

3. The fact that they were patterns means that the heavenly realities operate in a very similar manner.
4. The fact that they were patterns to *lead us to Christ*, means that *Christ's justification operates after very similar principles*.
5. The heavenly realities cannot be seen; but the earthly types and patterns can be seen, studied, and thus we can learn the principles of heavenly operations.
6. The fact that the ceremonies were patterns of real heavenly operations means that those very operations in the heavens **are NOW operating** after the same principles and **are NECESSARY for our justification in Christ**

Heb 7:22 By so much was Jesus made a surety of a better covenant. 23 And they truly were many priests, because they were not suffered to continue by reason of death: 24 But this man, **because he continueth ever, hath an unchangeable priesthood.** 25 Wherefore he is able also to **save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.**

1Jn 1:6 *If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 But **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. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 **If we confess our sins**, he is faithful and just to **forgive us our sins**, and to **cleanse us from all unrighteousness**.*

7. This all means that **each generation** and **each convert** still needs the schoolmaster to **teach** them the principles so they understand justification through Christ or they will be ignorant of the heavenly operations, and not know what to do to be justified by Christ – which is exactly the problem with Christianity Today!!!

What our God ordained *instructor* has taught:

1. The Law/Covenant of Moses was in two parts: The moral plumb-line that shows man is crooked and in need of atonement; and then the tabernacle, which taught them about God's justification through blood atonement, a proper sacrifice, the application of the atonement, the necessity of the priesthood, being eligible for the benefits of the priest's labors, etc.
2. The Law taught us that God will not have a relationship with fallen man outside of God's conditional covenant arrangements. If we would reconcile with God, we must come under such a covenant that God has devised.
3. The Law taught that "without the shedding of blood there is no remission of sin". We cannot hope to have a forensic justification based on our perfect record, but must obtain a pardon by God's grace through repentance, obedience, and our High Priest with His blood sacrifice to cover transgression.
4. The Law taught us about the necessity of priesthood; and how to relate to God through a priest. We need to "come unto God by him" (Heb. 7:25), and keep our record clean before God. Jesus is now our Heavenly Priest to apply His

own atonement to our case every time we sin and confess (1Jn 1:7-9)

5. The Law taught us about the “Lamb of God” that takes away the sins of the world. It taught that this lamb must be pure and without blemish: A picture of Christ, who never transgressed God’s Law so He could vicariously die for those who did transgress God’s Law.
6. The Law taught that atonement required the goat which died as a sin offering and the goat which was let go into the wilderness and bear the sins away (Le 16). This pictures Christ’s vicarious death and also His resurrected Lordship, Priesthood, and Shepherding work to “save us to the uttermost”.
7. The Law taught us about the difference between **clean** and **unclean, holy** and **unholy**; and the need to keep ourselves clean and “set apart to God” in order to have a relationship with God. It also taught the due reverence for holy things and the consequences when this is violated.
8. The Law taught us that without submission and obedience to the moral laws of God, you are **not even eligible** for the forgiveness and cleansing of the blood atonement that God has provided. A Jew who was put out of the assembly or “cut off” from his people through trespass and apostasy gained no benefit from the Day of Atonement, and had no access to God through the priest.

***Heb 10:26** For if we **sin wilfully** after that we have received the knowledge of the truth, there remaineth **no more sacrifice for sins**, 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28 He that **despised Moses' law died without mercy** under two or three witnesses:*

9. In the Law we are taught the difference between “ignorant or unintentional sin” and “presumptuous or intentional sin”. The willful sin spoken of in Hebrews 10:26 is referring directly to Numbers 15, and what is taught there.

Nu 15:22 And if ye have erred, and not observed all these commandments, **which the LORD hath spoken unto Moses**, 23 Even all that **the LORD hath commanded you by the hand of Moses**, from the day that the **LORD commanded Moses**, and **henceforward among your generations**; 24 Then it shall be, if ought be committed by **ignorance without the knowledge of the congregation**, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering. 25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be **forgiven them**; for **it is ignorance**: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for **their ignorance**: 26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in **ignorance**. 27 And if any **soul sin through ignorance**, then **he** shall bring a she goat of the first year for a sin offering. 28 And the priest shall make an atonement for the soul that sinneth ignorantly, when **he sinneth by ignorance** before the LORD, to make an **atonement for him**; and it shall be forgiven him. 29 Ye shall have one law for him that **sinneth through ignorance**, both for him that is born among the children of Israel, and for the stranger that sojourneth among them. 30 But the soul that doeth ought **presumptuously**, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. 31 Because he hath **despised the word of the LORD**, and hath broken **his commandment**, that soul shall utterly be cut off; his iniquity shall be upon him.

10. **Every example** the Apostles use in the New Covenant Scriptures about salvation's program is from an Old Covenant person or situation. Without the Old Covenant Scriptures we cannot fully understand or appreciate the New Covenant teachings!
11. The Law taught us about "due order" and that God loves orderliness. The Tabernacle, Temple, and synagogues were God ordained formats for worship and instruction. The Apostles set up the Christian churches after the order and form of the Jewish synagogue worship, because that is what the school master taught them. Many today think a lack of form and order is the *spiritual* way to worship; but they are

not listening to the school master. God is not the author of confusion and disorder; *but another spirit is.*

In the New Covenant, we have Christ as our High Priest in the Tabernacle of Heaven interceding for us with the merit of His shed blood. We must still follow the principles taught in the Old Covenant so we can properly relate to our heavenly Priest, and appreciate what He is doing for us. Most people don't understand the mechanics of salvation (how it works); and this causes much confusion to Satan's delight. If they would study to understand the Old Covenant mechanics of salvation, it would teach them the New Covenant mechanics of salvation.

*1 Jn 1:5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 But **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.** 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 **IF we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.***

This is just what the school master taught us: We must walk in the light God gives or we have no fellowship and are not eligible for the benefits of the atonement. If we walk in the light of God's holy moral laws, then we can have a relationship with God, and we are then eligible for the benefits of Christ as our heavenly Priest. While we walk in the light, doing what we know to be right in God's sight; our heavenly Priest keeps our record clean. If we know we have sinned, we must come to our eternal Priest (Jesus) and confess our sins for cleansing and forgiveness.

Don't be confused when the Bible says Jesus offered one offering *forever*. Jesus **offering** His one sacrifice, and Him **applying the benefits** to my case are TWO very different things. This is why two goats had to be used in the OT to picture Christ's Atonement – One pictured Christ's death; and the other pictures His Priestly work in heaven (Le 16). His once for all offering was for the sins of the whole world, but that doesn't automatically save them. The offering of one sacrifice of **eternal merit** doesn't

void the necessity of each person of each generation having to repent, believe, walk in the light, continue in the faith, and continually confess their sins for forgiveness and cleansing. By one offering, Jesus has made **provision** for eternal justification and salvation to them which are “**sanctified**” or “**set apart unto God**” or “**in covenant with God**”; but the process is still a daily “coming” to Priest Jesus; confessing our trespasses; and asking Him to intercede for us. This process is necessary to maintain our clean record on high, which is our justification and necessary for our salvation. Compare the following verses in the same chapter and see that Christians are not unconditionally secure; but must strive to obey and not sin.

Heb 10:14 *For by one offering he hath perfected for ever them that are sanctified... (set apart unto God)*

*...26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28 He that despised Moses' law died without mercy under two or three witnesses: 29 Of **how much sorer punishment**, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he WAS sanctified, an unholy thing, and hath done despite unto the Spirit of grace?*

Perpetual justification is dependent upon perpetual walking in the light by faith in Christ. We are justified by faith, which means as long as faith keeps us walking in the light, we continue to be justified through Christ's Priestly Ministry. A “faith” that stops walking in the light is no longer *faith*, but *unbelief*; and when this happens, our justification stops, because Christ stops cleansing our record until we repent and start walking in the light again. Walking in the light is synonymous with “walking in the Spirit”, “having the obedience of faith”, “walking on the narrow way”, or, “living by faith” – they all mean the same thing.

While we are walking in the light, we will have two types of sins: **known trespass** and **unknown trespass**. The known trespasses must be confessed and repented of, or they become

willful rebellion and we have “no more sacrifice for sin, but a certain looking for of judgment and fiery indignation” (Heb. 10:26). If we confess our sins, Jesus, our Priest will cleanse us and our record in heaven. The *ignorant sins* or *unknown trespasses* are automatically covered while we are walking faithfully in the light we have and willing to receive and obey more.

Heb 7:22 *By so much was Jesus made a surety of a better Covenant. 23 And they truly were many priests, because they were not suffered to continue by reason of death: 24 But this man, because he continueth ever, hath an unchangeable priesthood. 25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*

Here we see that Jesus is a much greater Priest; but we must continually come and make use of His services so we can be saved all the way to the end. The word “come” in verse 25 is “present participle” in the Greek and means they “**keep coming**”. If we don’t *keep coming* to our High Priest and making confession, He will not keep interceding and “keeping us saved” to the uttermost – to the end. The schoolmaster has taught us all these principles; and we must follow them in order to be saved by the Faith/Doctrine of Christ.

Chapter Twenty

“Moses Said”: How Important Is that?

The Law of Moses was the **Law of God** to *all* mankind for their reconciliation with God. God’s Law leads men to repentance and shows them their need for Atonement. God’s Law shows us what sin is (Ro 3:20), and what we need to repent of (Ro 7:7). It was not just for Israel, but a manifestation of God’s salvation to *all* mankind. How do I know? Because any man from any nation who wanted to reconcile with God once Moses’ Law was given had to convert to Moses’ Law and the prescribed atonements. Sin is still today the transgression of God’s Law; it is the Law Jesus lived to fulfill and shed His blood to satisfy; and if you want to get right with God, you must get right with His Law!

In Matthew 22:36 Jesus was asked which commandment in the Law was the greatest. The man most likely had the Ten Commandments in view as these are the ones written with the finger of God on the tables of stone; but Jesus didn’t mention one of them. Jesus, **instead**, quoted an exhortation which Moses later gave the people as the **greatest commandment in the Law**.

***De 6:5** And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.*

Those defending Marcion’s premise while denying they are Marcionites usually try to claim that “Yes, Jesus’ Father is the God of the OT; and there is only one true God”. They think this delivers them from being Marcionites; but as long as they are trying to make Jesus’ teaching contrary to Moses’ Law they are still fighting for Marcion’s heresy with a different approach. They think they avoid implicating God as having changed by blaming and thus demeaning what “Moses said”. They dream that Moses gave compromising commands because, “*them old Israelites had*

hard hearts"; but they are too Biblically illiterate to realize what Jesus was saying about the "hard hearts". **All** sin and carnality today is still due to hard hearts. All fallen men have hard hearts until God's Law is written in their hearts by their own choice. **Show me ONE divorce that isn't due to a hard heart in one of the two or both!**

Jesus' own disciples had hard hearts at times and Paul warns the Jewish Christians to beware of having hard hearts like Israel in Hebrews chapter 3. It wasn't just the Jews who had hard hearts! We have to crucify our flesh and circumcise our hearts just like all fallen men who wish to have a relationship with God. The heathen Gentile idolaters were certainly more hard hearted than God's covenant people when Moses gave the Law.

People who have divorce and remarriage in their past and come to the Mennonites/Amish as they are growing in grace and seeking a more conservative church are then told they are living in adultery and must separate. These Anabaptists claim that Moses' teaching was *just for hard hearts*; but don't even think about these people having come from the world as lost sinners and are *only now* seeking God! What lost sinner doesn't have a hard heart? What divorce is not due to a hard heart? I am convinced this false Marcion based doctrine is really because the *modern Anabaptists have hard hearts*. They really don't want to nurture and disciple these hard cases; so they like their Marcionite escape.

All God's commandments in Scripture are given as remedial directives to a fallen, hard hearted race of people. Jesus was reminding the Jews of this fact, which is why He immediately compared their present state and present needs with how it was in the Garden of Eden. Jesus didn't say that Moses wrote the commandment for "those ancient Jews with hard hearts"; but He clearly said, "For the hardness of **your** heart he wrote **you** this precept." Jesus was speaking to the same type of people that Moses was speaking to.

God's Law included the first five books of the Bible with the history and the precepts from Sinai. ALL of it was the Law, so you were to interpret it as a WHOLE. Thus, you have the **original intent of marriage** given in Eden before man sinned; then you have **man's fall**; and then you have **the laws** given as God's directives for "**What to do now with a fallen society**". Jesus was reminding the Jews of this fact, so they would rightly interpret Moses' Law in light of its INTENT. All God's Laws were intended to be used by sincere, godly people in order to FIX problems and maintain holiness in society – NOT to *make* problems and *cause* injustice. It is the abuse of Moses' Law that Jesus is correcting, not the proper usage!

In Numbers 12 we find two other people trying to demean Moses – *Big Sister Miriam* and *Big Brother Aaron*. They learned a hard lesson that Marcionites will someday learn the hard way if they do not repent of trying to demean Moses.

Nu 12:1 *And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. 2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it. 3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.) 4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. 5 And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. 6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. 7 My servant Moses is not so, who is faithful in all mine house. 8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?*

So often I find that heresy and error come from a lack of discernment between two different principles which are mistakenly lumped together as one. An example of this is with those who say, "Don't you believe Jesus was greater than

Moses?" Why, OF COURSE I do! But that is not the issue! *Were Jesus' words greater than Moses' inspired writings?* **This is the issue.** We are not comparing Jesus with Moses as a man; but Jesus' teaching with Moses' teaching. **If Jesus, THE WORD, inspired ALL SCRIPTURE, then Moses' words WERE JESUS' WORDS.** Moses was just a messenger; but God's Word is clear that Moses was a **FAITHFUL** messenger.

Heb 3:1 *Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; 2 Who was faithful to him that appointed him, as also Moses was faithful in all his house. 3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. 4 For every house is builded by some man; but he that built all things is God. 5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; 6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.*

Jesus as a man was much more eminent than Moses; but the Word of God through Moses, was still the Word of God *from Jesus*. Some try to build on the situation with the appearance of Moses and Elijah with Jesus on the Mount of Transfiguration where God says, "This is my beloved Son: hear Him"; and try to say that this means "Hear Jesus in correction of Moses and Elijah". However, this is not what the Apostles received from that experience by Peter's own words to the contrary.

2Pe 1:16 *For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. 18 And this voice which came from heaven we heard, when we were with him in the holy mount. 19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: 20 Knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy came not in old time by the*

will of man: but holy men of God spake as they were moved by the Holy Ghost.

Obviously Peter knew the agreement between the preeminence of Jesus as the Son of God and the consistent purity and inspiration of the Scriptures regardless of the channel used.

Did Jesus believe it was right to make God's moral judgments given by Moses of **none affect by new teaching**? Listen to Jesus, and His esteem for what "Moses said". Do you think Jesus would come and do the same that He is rebuking these men for doing?

Mk 7:5 *Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? 6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. 7 Howbeit in vain do they worship me, teaching for doctrines the **commandments of men**. 8 For laying aside the **commandment of God**, ye hold the **tradition of men**, as the washing of pots and cups: and many other such like things ye do. 9 And he said unto them, Full well ye reject the **commandment of God**, that ye may keep your own tradition. 10 For **Moses said**, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: 11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. 12 And ye suffer him no more to do ought for his father or his mother; 13 Making the **word of God** of none effect through your tradition, which ye have delivered: and many such like things do ye.*

Notice how Jesus makes what "Moses said" synonymous with "commandment of God" and "Word of God" and also contrasts it with the "tradition of men". These religious leaders were making a moral obligation void by the introduction of new teaching, i.e. teaching introduced since the Law was given by Moses. **Jesus makes it clear that no new teaching is valid or correct if it makes the Scriptures void or "of none affect"**. We can be sure that Jesus never did such a thing as give new teaching which makes one of God's moral judgments **of none affect**.

Who actually said "Honor thy Father and Mother"?

Mt 15:4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

Mark's Gospel has "Moses said" while Matthew has "God commanded" – which is true? Obviously what Moses said was inspired by God, and **everywhere** you read of Moses saying something in the New Covenant, you can insert "**God**" in the passage without doing any injustice to the meaning! Try this with Matt. 19:7-8 and you'll get the right idea.

Mt 19:6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 7 They say unto him, Why did **GOD** then command to give a writing of divorcement, and to put her away? 8 He saith unto them, **GOD** because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

When people don't like part of God's Law given through Moses, they want to say that, "Well, in this place Moses is compromising or in error"; but this means that not all Moses' Law is God's Law or inspired. How are we then to know what is *the inspired Word of God* and what is not? If you believe God's Apostles then you know what Moses wrote **was THE WORD OF GOD**, not the word of Moses – see **2Pe 1:21; 2Ti 3:16; He 3:2-5**.

Could not the Pharisees have justly condemned Jesus with hypocrisy had he been making the commandments of God of none effect by his own tradition? What would these Jews think if they heard Jesus correcting Moses' Law and then telling of the rich man and Lazarus? The rich man cries for someone to go back to his brothers on earth and warn them to repent – and what does Jesus say to them by way of Abraham speaking to the rich man? "**They have Moses and the prophets; let them hear them.**" This was Jesus' salvation message to the people via the story in Luke 16:19-31.

But, someone will say, "**Jesus broke the Sabbath**" (Jn 5). **Did He?** Before making such accusations, you might want to find out who you are agreeing with.

Jn 5:17 But Jesus answered them, My Father worketh hitherto, and I work. 18 Therefore the Jews sought the more to kill him, because he not only had **broken the sabbath**, but said also that God was his Father, making himself equal with God.

The Jews claimed that Jesus broke the Sabbath by healing a man and having him go home carrying his bed. **Was this really breaking the Sabbath? Of course not! Listen to Jesus' defense and explanation.**

Jn 7:22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. 23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? 24 **Judge not according to the appearance, but judge righteous judgment.**

Mt. 12:1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. 2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. 3 But he said unto them, **Have ye not read what David did**, when he was an hungred, and they that were with him; 4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? 5 Or **have ye not read in the law**, how that on the Sabbath days the priests in the temple profane the Sabbath, **and are blameless?** 6 But I say unto you, That in this place is one greater than the temple. 7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, **ye would not have condemned the guiltless.** 8 For the Son of man is Lord even of the Sabbath day. 9 And when he was departed thence, he went into their synagogue: 10 And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. 11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? 12 How much then is a man better than a sheep? **Wherefore it is lawful to do well on the Sabbath days.**

Jesus was doing God's work just like the priests in the temple who do not get to rest on the Sabbath day, but are blameless. Not only that, but Jesus explains to them that **it is indeed lawful**

to “do well” *i.e. works of charity or mercy on the Sabbath day.* The word Sabbath means “rest”. God wanted them to rest from normal labor and focus on spiritual matters on the Sabbath day. The Sabbath was meant to be a blessing, not a curse. They understood the necessity for taking care of their animals on the Sabbath day; but refused to acknowledge Jesus’ higher claim to healing the sick; which they never dealt with before and could not emulate. They were jealous fault finders, rather than sincere truth seekers. The Sabbath is not broken by child birth, circumcision, temple service, or **any other necessity of life.** Jesus, as Lord and author of the Sabbath, said the Sabbath was made for man, not man for the Sabbath. He as The WORD made flesh gave the proper interpretation of the Law concerning the Sabbath. The Jew’s own writings about David eating the showbread acknowledge, **“There is nothing which may hinder taking care of life, beside idolatry, adultery, and murder.”** According to the Jews, one should do anything but these in order to preserve life; even if on the Sabbath Day. (See Clarke on Mt. 12:3) The moral law surpassed the ceremonial obligations. We all understand this principle unless we are trying to find fault as these men were.

Though the Sabbath Day was part of the ceremonial law, Jesus did not violate it. In fact, Jesus perfectly obeyed both the moral and ceremonial Law so He could be SINLESS as the spotless Lamb of God to take away the sins of the world. To violate God’s Law was SIN, and Jesus committed NO SIN.

Others will say that Jesus violated God’s Law when He did not condemn the woman taken in adultery (Jn 8). **Is this true? Absolutely not!** They are just showing they do not have an understanding of the Scriptures. One minute the “*in denial*” Marcionites say that Jesus “*raised the bar*” in not allowing divorce and remarriage; and in the next breath they say Jesus did away with the death penalty for adultery. Can you see the inconsistency in this? What principle would He be operating on to raise the demand upon people and then lower the penalty? Their reasoning is confused and we know God is not the author of confusion.

Mk 7:9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. 10 For Moses said, Honour thy father and thy mother; and, **Whoso curseth father or mother, let him die the death:** 11 But ye say..."

Jesus defended the death penalty for dishonoring parents, and reproved the Pharisees for violating God's Word, so why would He change it for the adulterer? He didn't! Jesus agreed 100% with Moses, because **He Inspired Moses**. The facts of the case are as follows.

De 17:6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; **but at the mouth of one witness he shall not be put to death.** (Nu 35:30; De 19:15)

How many witnesses did Jesus have to condemn her? **None - they all left.** The witnesses were to be the ones who cast the first stones, which is what He told them to do; but they were not righteous in what they were doing, and so they felt convicted and left. They were simply trying to get Jesus in trouble with the authorities; because the Romans had taken away the Jews right to put people to death by their own law.

Joh 18:31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, **It is not lawful for us to put any man to death:**

Jesus knew they were not righteous witnesses, because they said they caught her **in the very act**, but, **where was the man? Where was the angry husband?** Jesus knew what they were up to:

Lu 20:20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, **that so they might deliver him unto the power and authority of the governor.**

Jesus knew the law better than they did, and put it back in their lap. Jesus said that, **if they were just and not sinful in what they were doing, then let the true and just witnesses cast the first stones** as the Law commanded. This is what Jesus meant by "He that is without sin" i.e. "He that is a just witness", and

therefore not sinning in this situation; **not** “*He that is sinless in all of life*”. Jesus knew that nobody is sinless! I’ve had people argue with me that this is what Jesus meant. So, can they spank their child when they themselves are not sinless? Can the police or magistrate ever arrest or punish criminals without being themselves **sinless**? Is this what they think Jesus was teaching? So, now we know where the world gets their faulty “judge not” mentality when you try to lead them to repentance – *from these faulty Bible scholars*. It is terrible to take Jesus’ clear words and make them into nonsense and heresy like many have done. **The witnesses were to cast the first stones.**

De 17:7 *The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.*

De 19:18 *And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; 19 Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.*

All legal proceedings under God’s Laws were a part of a complete legal program with judges overseeing and investigating the situation. People could not just gather two witnesses and stone somebody apart from the proper oversight and authority of leaders being present. Those with proper authority had to be in charge, and the witnesses had to be cross-examined. These Scribes and Pharisees were purposely avoiding God’s order in trying to trick Jesus into breaking the law so they could accuse Him. **Why?? Because they knew that Jesus was FAITHFUL to Moses’ Law and defended its original intent! They knew that Jesus would obey the Scriptures, so they thought they could trap Him this way. This speaks volumes against Marcion to anyone who is listening.**

After the unjust witnesses all left, Jesus said to the woman, “hath no man condemned thee?” *i.e. “are there not any witnesses?”* Jesus then also did not condemn her to death, as that would be contrary to God’s Law. Jesus could not condemn

her to death without any witnesses. Jesus was not “two witnesses” or even a magistrate. **YES, Jesus condemned her sin; but that is not what the context is speaking of.** The context is “condemning her to death”. This Jesus could not lawfully or righteously do under Moses’ Law. Jesus fully did what was lawful and right in this situation, and in so doing He called their bluff, as they simply wanted to entangle Him with the Roman authorities who had taken the power of life and death away from the Jews. He **did** condemn her as a sinner, for He told her to **go and sin no more**; but He didn’t condemn her to death, as there were no reliable witnesses.

God says He would write His laws – **not new and different laws** - in our hearts as the foundation of the New Covenant. Obviously our adversaries are confused. How sad they will not accept the obvious truth of God's Word. God told Moses what every true prophet would be like; and this very description includes Jesus the Christ and ultimate prophet.

De 18:17 *And the LORD said unto me, They have well spoken that which they have spoken. 18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. 19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.*

This applied to every prophet and ultimately pointed to the Lord Jesus Christ. Notice God is telling Moses that all the prophets, including the Messiah, would **only** be speaking **God’s Words** (like Faithful Moses: He 3:5). Would they or could they contradict or change God’s moral judgments or speak contradictory messages? Never! Moses spoke **God’s Word**, the prophets spoke **God’s Word**, and Jesus spoke **God’s Word** (*He Was God’s Word*) – wouldn’t they be the same in judgment? Wouldn’t they give the same prescription? All the prophets after Moses were actually discerned to be true or false according to how they lined up with Moses’ writings.

Chapter Twenty One

We Establish The Law

Ro 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his justification for the remission of sins that are past (Genesis to Christ), through the forbearance of God; 26 To declare, I say, at this time his justification: that he (God) might be just, and the justifier of him which believeth in Jesus...31 Do we then make void the law through faith? God forbid: yea, we establish the law.

The crucifixion/suffering of Jesus Christ was a public display of God's attitude toward sin; His agreement with His Law; as well as Christ's suffering being a legal substitute for the due suffering of all sinners. Without such an awful display and proper substitute, God could never forgive one sinner, lest he be thought to sympathize with sin or sinners - Lest his hatred for sin and love for holiness come into question - Lest some should think he didn't fully agree with His Law, or thought it was too harsh, etc. I first learned to appreciate the following principles from reading over Charles Finney's Systematic Theology.

In Establishing Government and upholding law and order, the governor is pledged to duly administer laws in support of public order, in support of public morals, and to reward the innocent and punish those who violate the law. Every time someone violates the law, the innocent, law abiding citizens are damaged, thus, the governor is committed to upholding the law for the sake of society as a whole. God's Law is LOVE and therefore seeks the highest good for **all creation**.

There is an important difference between retributive justice, and public justice. Retributive justice demands punishment without exception upon the individual criminal to uphold the

honor and obedience due to the law for the protection of the public interests; whereas public justice may allow for mercy on the individual **if a higher good for society may be procured**. Public justice allows mercy or pardon upon the individual on the condition that **something else be done** that upholds and supports law and order for all society **as effectively** as the execution of the law would do **with an added benefit which makes it preferable and even considered**.

The design of legal penalties is to secure respect and obedience to the law. The same is also the reason for executing penalties when the law is violated. The penalties are to be regarded as an expression of the views of the lawgiver, in respect to the importance of his law.

His execution of the penalties reveals his sincerity, commitment, and determination to abide by the principles of his government. The execution of the penalties reveals his abhorrence for all crime, and his love for his faithful law abiding subjects. The execution of the penalties shows his unalterable determination to carry out, support and establish the authority and righteousness of his laws. The execution of the penalties proves his perfect satisfaction and agreement with His Law – He does not think it is too hard or asking too much. He believes His Law is reasonable and His subjects have the ability to keep it.

It is a fact well established by experience of all ages and nations, that the exercise of mercy, in setting aside the execution of penalties, is a matter of extreme delicacy and danger. The influence of law, as might be expected, is found very much to depend upon the certainty felt by the subjects that it will be duly executed. The exercise of mercy has always been found to weaken government by begetting and fostering a hope of exemption, second chance, or escape from the penalties of the law in the minds of those who are tempted to violate the law. I say, it always weakens law and order **unless** a **sufficient substitute** is set forth instead of the execution of the penalties of the law on the offender - a substitutionary action which not only vindicates the Law; but also excites new motives for obeying the

law over the previous fear of execution and thus seeks a higher end.

WHAT IS a sufficient substitute? Since the head of government is pledged to protect and promote the public interests by a due administration of righteous laws, if in any instance where the law is violated, he would set aside the execution of the penalties, public justice and LOVE requires that a substitute for the execution of the law is provided, or that something is done that **will as effectually** secure the influence of law, as the execution of the penalty would have done. He cannot make exceptions to the spirit of the law (LOVE) – Either the soul that sinneth must surely die, according to the letter of the law and retributive justice; or a substitute must be provided in accordance with the spirit of the law and public justice. The letter and the spirit of the Law have the same ultimate goal, and the letter demanding execution may be set aside as long as this goal is still reached or reached in a better way. **A higher good, one that is more advantageous to society on the whole, must be in view for a substitute to be considered by the lawgiver.**

When these conditions are fulfilled, the lawgiver's regard for his law is upheld; His determination to support it is manifested; His abhorrence for sin is expressed; the danger to violators is as clearly displayed; and new motives for obedience instituted so that violators genuinely repent, make restitution, change their heart to agree with the lawgiver, and return to obedience; then and only then is it safe to pardon and extend mercy, because by this substitutionary action, public justice and the spirit of the law have been upheld with a higher good being procured.

When you add together the life, teachings, example, sacrifice, sanctification, rehabilitation program, heavenly priesthood, and overall administration of Jesus Christ, the Son of God, and how it can transform and save fallen man; you have God's infinite wisdom in not just executing all sinners; but choosing to pardon those who are **redeemed and rehabilitated** in Jesus Christ.

If you notice, the *Day of Atonement* in the Law of Moses incorporated both the goat for the Sin Offering and also the Scapegoat. Why did God's picture of atonement need two goats?

Le 16:7 *And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. 8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. 9 And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering. 10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.*

Atonement in God's eyes is more than just the blood sacrifice; but also includes the resurrected Savior and His continued work as our High Priest to apply His blood and intercede. The goat that *bear the sins away* pictured Christ's Priestly work in the heavens. They could not have a goat die and then rise again to picture Christ's full work of atonement; so God used two goats. The scapegoat never came back; but listen to Hebrews in referring to Christ as our sin-bearer:

Heb 9:28 *So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*

The sinless and perfect sacrifice of the Son of God fully paid the price for sin satisfying the Law and propitiating the Lawgiver – God; **but no man would be saved without Christ's continued work as our Priest and Shepherd.** Christ's offering himself without spot as a sin offering; then rising to administrate His rehabilitation program and Priesthood so fully displays God's love for his law, his hatred of sin, His determination to uphold law and order, and his unwillingness to compromise with sin, that it opens the door for God to safely pardon repentant sinners in Jesus' name, love them, and ultimately save them if they continued under Christ's rehabilitation and sanctification program.

Pardoning the repentant sinner and satisfying the Law with Christ's atonement, rather than the execution of the penalty,

seeks a greater good; which is why it is even considered and acceptable.

Consider the Apostle Paul: Had God executed the penalty of the Law; Paul's damnation would have served to uphold the Law through retributive justice. Wasn't it a much grander goal to convert, pardon, and enlist him in the service of the Lord to "*preach the faith which he once destroyed*"? **Of course!** And **because** Paul repented, surrendered, suffered, and served with all his might, **God's choice to pardon, rather than execute the law was justified; and Jesus' atonement in his behalf was also justified.** However, if Paul had proven to be a Simon, Judas, Demas, etc; it would have undermined God's integrity and credibility to go ahead and **save him anyway, which is why God only saves those who continue and overcome.** God's investment of love and mercy in Paul was fully justified because of his faithfulness to demonstrate and cooperate with God's higher loving purpose. **We must justify God's choice to justify us.**

Consider reading Hebrews 11 if all the men were lazy, faithless, wretches who just prayed a "sinner's prayer" and lived in selfishness and pride. **What would this say about God's holiness and administration as Judge of all the earth?** What would it say about Christ's wisdom in dying and saving them from the due reward of their deeds? What message would it send to God's loyal subjects who love and revere His Law? (Ez. 13:22) It certainly would not make Him **JUST and the JUSTIFIER** of those that believe in Jesus. You must live in such a way that you actually **justify your justification** and vindicate God's salvation plan; or you betray your Savior and bring reproach upon the Gospel. This is why the righteousness of the law must be fulfilled in all believers. This is how **we establish the Law by our faith.**

Ro 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. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness*

of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

He 11:16 *But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.*

Mt 7:21 *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.*

By demanding that we become disciples of Jesus Christ, and suffer for his cause (*Ph. 1:29*), as a true test of our repentance and sincere conversion, God has thoroughly protected against any idea that He sympathizes with sin.

Php 1:29 *For unto you it is given in the behalf of Christ, **not only to believe on him, but also to suffer for his sake**:*

Jesus perfectly qualified before God as the administrator of salvation because He “loved righteousness and hated iniquity” (*Heb. 1:8,9*). God so trusts Jesus to uphold the honor of God’s government and Law that He has decreed that **only** those who **obey** and **please** Jesus will be saved (*Heb. 5:9*). See: *Mark 8:34-38*; *2 Cor. 6:17-7:1*, etc.

Do you see then how Marcionite ideas are straight from hell? Marcionism slanders Jesus with changing God’s Law and thus condemning God’s wisdom and direction in the past. Satan, by his false antinomian Gospel with no demand of repentance, obedience, and faithfulness is also trying to misrepresent God, and thereby destroy the influence of God’s Law and government! Satan hopes to defeat the effects of Christ’s atonement and administration, so as to slander God’s LOVE and WISDOM:

- By teaching that Jesus, the atonement and Priest of heaven did not even agree with God’s Law, but taught contrary to it.
- By insinuating that God sympathizes with sinners after all.
- By reducing or diluting the manifestation of God’s hatred for sin.

- By implying that sinners are victims, rather than deserving of God’s wrath.
- By implying that God actually created some to be sinners.
- By implying that God doesn’t expect us to obey his law; that he never intended us to do so, or that we can’t, etc.
- By inventing a false program where sinners do not become saints and God’s justification is not thereby justified.

Satan, in all this, is striving to slander the holiness and righteousness of God’s Law and government – WHY? *To cover his own rebellion; and make himself appear as a victim, rather than the villain.* When anyone believes Satan, and follows his false gospel they are sure to be damned because they are helping Satan slander God rather than cooperating with and thus justifying God’s salvation program.

The Antinomian gospel of “easy believe-ism” and “once saved – always saved” is destroying law and order in America as it did in Israel; because the proper respect and fear of God’s Law and government is being eroded! Jesus had to display a perfect hatred for iniquity (lawlessness), and love for righteousness (lawfulness) to even qualify as the Lamb to be slain:

Heb 1:8 *But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. 9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.*

The false teachings today concerning *grace, love, faith, God’s Law, and Christ’s rehabilitation program in the local church*, are all designed by the grand deceiver to corrupt the **justifying** of God’s **justification** and bring dishonor upon the **Just One**. God’s justice is slandered by all heretical teaching; but the true Gospel vindicates God’s Law and justice. When sinners repent, turn to God, and do works **meet for repentance**, they are justifying God’s wonderful mercy and grace toward mankind by display the “higher good” which allowed for the penalty of the law to be safely set aside.

Jesus had to be extremely important, innocent and pure; and then die, suffering sufficient agony, shame, and reproach to display God's hatred of our sin, His determination to uphold the righteousness of His Law, and His unwillingness to compromise or sympathize with sin or sinners. Jesus had to willingly sacrifice Himself for our sins; then rise to minister in the tabernacle of heaven as our Heavenly Priest; and serve as our Chief Shepherd administering His rehabilitation and sanctification program in His faithful churches. All of this so my pardon would not compromise God and dishonor His government! ***God did all this to protect the honor of His Law? Yes! and that is why Marcionism is so offensive to God. To insinuate that God's Law was a concession to sin which Jesus obviously didn't approve of and therefore changed, is the doctrine of devils who love to insult our Heavenly Father.***

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

Chapter Twenty Two

No Law, No Grace

There can be no GRACE where this is no LAW. You cannot have a *grace period*, unless you first have a *deadline* or *due date*. There can be no pardon where there is no indictment. There can be no repentance, justification, pardon, or reconciliation, if there is no Law that is trespassed. When you are “under Law” it means you are under the Law **without grace**; but when you are “under grace”, you are still under the law; but now you face the law **with** God’s grace, and not without it. Jesus would not need to minister as our High Priest with His own blood and intercede for us to God if there were no laws trespassed and no obligation to obey God’s Laws. God still commands, “be ye holy, for I am holy”.

Joh 15:9 *As the Father hath loved me, so have I loved you: continue ye in my love. 10 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.*

The “grace period” never nullifies the debt owed; it only gives you another chance to pay without penalty for past failure. Similarly Jesus’ blood and priesthood gives you another opportunity to do right and be victorious over temptation by cleansing the past failure. The Law is a vital part of the Gospel, and it is the Law of God’s Kingdom. Jesus is the Lamb of the Law to make atonement for man’s trespasses against God’s Law. He had to fulfill the requirements of God’s Law to qualify as God’s Lamb.

The Gospel is God’s plan to pardon and redeem us since we broke His Law and brought upon ourselves the sentence of death. Before we can appreciate this, we must know the Law we broke and understand the sentence of death upon us. Our repentance is our re-commitment to God’s Moral Law, and our agreement

with this law against our sin. There is no way to reconcile with God unless we reconcile with His Law. Once we are pardoned, we are to live under God's Moral Law and strive to obey it – this is holiness.

You say, but how can I fulfill the righteousness of the Law? We are not speaking of a forensic justification; but Gospel justification, which is described in this chapter. **God's decision to operate upon Gospel justification, rather than demand forensic justification IS His GRACE.** 2 Cor. 8:12 gives us the very principle upon which our salvation rests.

2Co 8:12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

Paul is speaking in the context of us pleasing God with monetary offerings, but it is the **same principle** for us pleasing God in any area. Pleasing God means “finding grace or favor in the sight of the Lord” like Noah did.

Ge 6:8 But Noah found grace in the eyes of the LORD.

Noah was saved by God's grace just like we are; and he became eligible for this grace by:

- **First**, having a willing mind and heart to please God;
- **Second**, giving God all that was in his power to give.

God accepted this by grace, which opened the door for God to pardon Noah and wash him in the blood of Jesus.

Heb 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the justification which is by faith.

The word “righteousness” in the New Testament often means “justification”, i.e. obtaining a righteous record or standing before God through a pardon – NOT acquittal. God's gracious justification through the cleansing of Christ's blood, which gives us a righteous record and standing before God, is only given to

those who repent and walk by faith, and thus are faithful (Heb. 5:9; 11:6).

Abraham's faith is seen in giving to God what he could give with a willing mind/heart. In this he became the father of the **faithful** (Gal. 3:9).

Ge 26:5 ...Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

God had commanded him, "Walk before me and be thou perfect" (Gen. 17:1). Was God asking something that Abraham could not give? *Of course not*; Jesus commands the same thing of us.

Mt 5:48 *Be ye therefore **perfect**, even as your Father which is in heaven is perfect.*

Is Jesus commanding more than we can perform? No, He is not. He is not commanding us to offer perfect performance or a perfect record of obedience; because He knows this is impossible. He is commanding us to have a **perfect heart desire** and **whole hearted effort** to please God with the light and ability we have.

Some try to say God gave His Law just to show we could not obey it; but this is foolishness. **Which of the Ten Commandments can you not do?** Consider what the Bible says about Zacharias and Elisabeth as being righteous before God.

Lu 1:5 *There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. 6 **And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.***

Does this mean they didn't need a Savior? Did they need the Gospel? **Yes they did**; and these principles are important for you to understand. **Blameless** doesn't mean **sinless**, but that they were doing their best, and could not justly be blamed. It is the same principle as:

Mt 22:37 *"Thou shalt love the Lord thy God with **all thy heart**, and with **all thy soul**, and with **all thy mind**."*

I'm not asked to love God with all **your** heart; all **Paul's** heart; or all **Jesus'** heart; but with all **MY** heart. This I can give if I truly surrender and strive to do so – this is what the Bible says is having a “perfect” heart before God. This is not “sinless perfection” or “salvation by works”, as neither of those positions require Christ's atonement for salvation. Being “perfect” in the Bible sense is what God requires before He will pardon us and wash us with Christ's atoning blood. It means **genuineness in my repentance and faith.** Sometimes it also means “mature” or “complete” depending on the context.

We can take the principle of 2 Cor. 8:12 and state it in many different, yet synonymous ways:

- 1. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.*
- 2. If there first be the obedience of faith, which we can offer, it is accepted in the place of perfect obedience, which we cannot offer.*
- 3. God's grace is seen in accepting what we can give – the obedience of faith/willing mind; and not requiring what we cannot give – a perfect record of obedience. His acceptance makes us eligible for the atonement and priesthood of Christ to cleanse us and keep us clean.*

In **2 Co 8:12** the word translated “willing mind” is *prothumia*, (proth-oo-mee'-ah), *predisposition, i.e. alacrity*; which means *cheerful readiness or cheerful willingness*. You can see this in the following verses:

Ac 17:11 *These were more noble than those in Thessalonica, in that they received the word with **all readiness of mind**, and searched the scriptures daily, whether those things were so.*

2Co 8:11 *Now therefore perform the doing of it; that as there was a **readiness to will**, so there may be a performance also out of that which ye have. 12 For if there be first a **willing mind**, it is accepted according to that a man hath, and not according to that he hath not.*

This is the same principle which we see in the next two verses:

2Co 9:7 *Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: **for God loveth a cheerful giver.***

Ac 11:29 *Then the disciples, **every man according to his ability, determined** to send relief unto the brethren which dwelt in Judaea:*

God sees this as righteous – “they cheerfully determined to do their best!” This is the Spirit of Psalms 119:

Ps 119:1 *Blessed are the undefiled in the way, who walk in the law of the LORD. 2 Blessed are they that keep his testimonies, and **that seek him with the whole heart.** 3 They also do no iniquity: they walk in his ways. 4 Thou hast commanded us to keep thy precepts diligently. 5 **O that my ways were directed to keep thy statutes!** 6 Then shall I not be ashamed, when I have respect unto all thy commandments. 7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments....³² **I will run the way of thy commandments,** when thou shalt enlarge my heart.*

This is what God is looking for, so He can righteously pour out His grace and mercy. This is all He requires from man, because He knows we have fallen and cannot atone for our sins.

Mic 6:6 *Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? 7 Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?*

This man sees the futility of trying to atone for his own sins. What is the answer?

Mic 6:8 *He hath shewed thee, O man, what is good; and **what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?***

We cannot save ourselves; but we can offer a cheerful submission and obedience to the best of our ability. God accepts this living obeying faith – *according to what we have to offer*, and not, *according to what we do not have to offer!* And **God knows** when we are doing our best.

De 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!*

He 8:10 *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**:*

Giving ourselves to God cheerfully is our reasonable service:

Ro 12:1 *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, **which is your reasonable service**.*

Tit 2:11 *For the **grace of God that bringeth salvation** hath appeared to all men, **12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world**; **13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ**; **14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works**.*

From Genesis to Revelation God's plan of salvation by grace has been the same in principle; and those who knew God understood what He expected if they would find grace in His sight. Romans chapter four says David understood, and hear what he told his son:

1Ch 28:9 *And thou, Solomon my son, know thou the God of thy father, and **serve him with a perfect heart** and with a **willing mind**: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou **seek him, he will be found of thee**; but if thou forsake him, he will cast thee off for ever.*

The willing mind is not accepted **alone**, but is accepted **along with us doing what we can do**, and **giving what we can give**. This is the only righteous way God can accept us and wash us in the blood of Jesus, and make us His children.

2Co 6:17 *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; **and I will receive you**, **18 And will be a Father unto you, and ye shall be my sons and daughters**, saith the Lord Almighty. 7:1 Having therefore these*

promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

I could fill volumes with illustrations of this principle from Scripture; but I'm trying not to over burden you. Bear with me now as I explain a very important chapter dealing with this very subject. Please pay close attention.

Ro 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. 2 For I bear them record that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of God's **justification**, and going about to establish their own **justification**, have not submitted themselves unto the **justification** of God (**God's way of justifying men**). 4 For Christ is the end (**goal and aim**) of the law for **justification** to everyone that believeth. 5 For Moses describeth the **justification** which is of the law (**law without grace**), That the man which doeth those things shall live by them. (**sinlessness = life**) 6 But the **justification** which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) 7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

Paul is adapting a passage from Deuteronomy to illustrate the difference between **justification by God's plumb-line alone**, which demands sinlessness; and **justification by grace**, which demands us believing God and doing what we can do – and that being accepted by grace. The passage Paul is adapting is Deut. 30:10-16 AFTER Israel had failed; could not be practicing the Law's sacrifices; but were in a foreign land as slaves.

De 30:10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and **if thou turn unto the LORD thy God with all thine heart, and with all thy soul.** 11 For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. 12 It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? 13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? 14 **But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.** 15 See, I have set before thee this day life and good, and death and evil; 16 In that I command thee this day to love the LORD thy

God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

What is the point? This passage in Deuteronomy is dealing with God's people getting right **after** they have been carried away into captivity due to sin. What if they want to turn their hearts back to God and obey all his Laws, but they don't have a complete copy, and can't obtain it? They don't have a priesthood to offer sin-offerings.

"Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?"

Are they lost without hope? NO! Praise the Lord! God never expected them to offer a sinless record, but a **perfect heart** – a sincere desire and effort to obey what they **did have**. This was "nigh" them, and they could do it anywhere. Paul uses this to illustrate the difference between justification before God through the principle of Law alone without grace – **forensic justification**; and then justification through God's gracious acceptance of me doing that which I can and know to do – **Gospel justification**. In Romans he adapts the passage to someone in the New Covenant thinking they must be perfect and understand all Christ's will as though obeying Christ for a forensic type justification:

Ro 10:6 *But the justification which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) 7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) 8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 **That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.***

Since Christ is the Law in the flesh, the ultimate Sacrifice, and ultimate Priest i.e. is the culmination and climax of the Law concerning our justification; Paul's adaptation replaces Moses' Law in the passage with confessing and believing on Christ – it is

the same principle (Jesus is the Word). If you confess Jesus as your Lord and sincerely believe with your heart, you don't have to perfectly "know" it all, or perfectly "do" it all. Loving Jesus, the WORD in the flesh is God's wise way to *write His law in our hearts*.

Paul is showing that the principle of justification through a living, striving faith is taught in the OT; and is God's only means of saving sinners in the NT and the OT. The Jews went about to establish self atonement/justification through keeping Moses' Law as in a forensic type justification, and then thought God owed them justification (declaration of righteousness) as a debt. They vainly assumed the blood of bulls and goats could take away sins apart from Christ's sacrifice and the grace of God. Paul continues:

Ro 10:10 *For with the heart man believeth unto justification; and with the mouth confession is made unto salvation. 11 For **the scripture saith**, "Whosoever believeth on him shall not be ashamed." 12 For there is no difference between the Jew and the Greek: for the same Lord over all is **rich unto all that call upon him**. 13 For "whosoever shall call upon the name of the Lord shall be saved."*

Notice Paul is quoting the OT in order to establish his doctrine. "Believing unto justification" and "confessing unto salvation" are the same as "calling upon the name of the Lord". This term refers to the sincere worship and service of the true God in the OT and NT – look it up. This speaks of a living obeying faith unto the end of one's' life (I Pet. 1:9; Rom. 16:26). Paul assumes that one who confesses Jesus as Lord will then live in obedience to his professed Lord. Salvation by grace is God's gracious acceptance of what we can give; which makes it right for Him then to apply the atonement to us and wash us clean. As long as we abide in this faith – walk in the Light – we are safe and will be saved when we finish our course.

Maybe this principle can be understood better if we put it into the realm of the home. If a child has done their best, but has nevertheless failed; and the parent is cross and merciless; we charge them with not being gracious. If the child did their best

and failed; and the parent draws them close in loving forgiving acceptance; then we say the parent is gracious and merciful. If the child is rebellious, deceitful, self-justifying, lazy, and sneaky; yet the parent draws them close in loving forgiving acceptance; we don't call the parent *gracious* but *foolish* and guilty of producing a monster! **The grace becomes lasciviousness when the child is not striving to please.** Grace is only virtuous and noble when given to one who has repented, confessed, made restitution where possible, and is now striving to be righteous.

Here is the principle again in the Parable of the Talents:

Mt 25:15 *And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.*

What happened to the man who did not do what he could do?

Mt 25:30 *And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.*

The true grace of God is consistent with demanding obedience to God's Holy Law. Offering grace without demanding us to obey according to our ability is **"turning the grace of God into lasciviousness"** – turning grace into lawlessness or "looseness" on God's part.

Jude 3 *Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye **should earnestly contend for the faith which was once delivered unto the saints.** 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, **turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.***

"Denying the Lord" means denying his "lordship" or denying that you have to obey him! This makes God's grace simply capitulation to sin; the destruction of His Law; and rank confusion concerning what salvation is all about -- but this is what is being preached in our day! It is amazing that the attack on God's Grace began while the Apostles were still alive! All the Apostles had to

combat Satan's presentations of "false grace". Read Peter's first epistle and you will find him presenting "**the true grace of God**".

1Pe 1:9 Receiving the **end of your faith**, even the salvation of your souls... 13 Wherefore gird up the loins of your mind, be sober, and **hope to the end** for the grace that is to be brought unto you at the revelation of Jesus Christ; 14 **As obedient children**, not fashioning yourselves according to the former lusts in your ignorance: 15 But as he which hath called you is holy, **so be ye holy in all manner of conversation**; 16 Because it is written (OT), Be ye holy; for I am holy. 17 And if ye **call on the Father...**

Remember this term? - Ro 10:13 "whosoever shall **call...**"

...who without respect of persons judgeth according to every man's work, **pass the time of your sojourning here in fear**: 18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot:..

1Pe 4:17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? 18 And if the **righteous scarcely be saved**, where shall the ungodly and the sinner appear? 19 Wherefore let them that suffer according to the will of God **commit the keeping of their souls to him in well doing**, as unto a faithful Creator...

1Pe 5:12 ...I have written briefly, exhorting, and testifying that **this is the True Grace of God wherein ye stand.**

Chapter Twenty Three

Same Gospel – Same Ethic

Re 14:6 *And I saw another angel fly in the midst of heaven, having the **everlasting gospel** to preach unto them that dwell on the earth, and to **every nation, and kindred, and tongue, and people,***

Just how many Gospels are there? Some teach that there are different Gospels for different people and for different dispensations. **The careful student of Scripture will find there is but one Gospel for all time, and for all people.** Being that the Bible is a progressive revelation, man's ability to understand the mechanics of the Gospel has expanded with added revelation; but **the mechanics have never changed.** Because man fell, God devised means so that his banished would not have to be eternally expelled from Him (2Sa 14:14). When man fell, God had a choice: He could execute the full penalty of the Law and destroy man; or He could graciously devise a plan to satisfy the Law, and provide a path of pardon and reconciliation. God chose to provide a just and righteous program whereby man could be offered salvation – **a narrow way that leads to eternal life - reconciled to God's favor – restored to God's family. This good news is the Gospel...the one and only Gospel!** (See our book *Salvation Strait and Narrow*)

The SAME Gospel requires the SAME Moral Law. Before someone can appreciate the Gospel, they must feel the condemnation of the Law. Before they can see the gloriousness of God's salvation; they must see the penalty of death upon their sin. The Gospel is not good news to the un-convicted sinner; but when the spotlight of the Law condemns them to hell (*illustrated in Romans 7*), they then can appreciate the Gospel's offer of salvation through Christ (*Romans 8*).

No person has been saved by any other Gospel. This good news was first preached to Adam and Eve in Gen. 3:15 and demonstrated in Gen. 3:21. The seed of the woman was promised to bruise the serpent's head, and in order to cover the nakedness brought on by sin, God killed an innocent animal, and made coats for them. This was a type of Christ's **atonement**, a word which simply means "to cover" (*kippur*-OT) with the idea of making expiation or reconciliation (*katallage* –NT).

We have seen already that Cain and Abel understood the need for blood sacrifices in order to maintain a relationship with God and cover transgressions. From the very beginning those who sought God did so with a blood sacrifice to atone (in type) for their sins. God pardoning repentant sinners on the basis of Christ's atonement has always been the Gospel, and always will be. Offering animals as sin offerings was God's method for man to show his faith in God's promised salvation through Christ's atonement before they even understood all about it. Exercising faith in God means doing what He said whether I understand it all or not.

Did Adam and Eve or Cain and Abel understand how Jesus would die on the cross and rise again, etc.? Of course they didn't; but they could still have faith in God's gracious offer of pardon. They could still repent and seek God with hope and assurance of complete future reconciliation. This very point is what Paul is communicating in Hebrews 11 – *that salvation by grace through faith in God, and not due to our own sinless record (forensic justification), has been the **only Gospel**; and there has been **no other Gospel**.*

Why do you think every illustration of salvation used by the writers of the New Testament is from Old Testament saints? When the Apostle Paul wanted to illustrate saving faith to NT believers, he did so with people who were both under the Law of Moses and before the Law of Moses (Heb 11; Ro 4). When He wanted to illustrate "faith imputed for righteousness" to NT believers he wrote about Abraham's faith being imputed to him for righteousness (*before the Old Covenant*), and David's rejoicing

in the same principle (*under the Old Covenant*) in Romans chapter four. Did you know the New Testament declares that THE Gospel was preached to Abraham?

Ga 3:8 *And the scripture, foreseeing that God would justify the heathen through faith, preached before the **gospel** unto Abraham, saying, In thee shall all nations be blessed.*

Did you know the Gospel was preached to the Children of Israel in the wilderness? And that it was essentially the same Gospel preached to first century saints?

He 4:2 *For unto **us** was **the gospel** preached, **as well** as unto **them**: but the word preached did not profit them, not being mixed with faith in them that heard it.*

Did you know the gospel was preached to the people who died in the flood of Noah's day? These two passages are speaking of the same people.

1 Pe 3:18 *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 19 By which also he (**previously**) went and **preached** unto the spirits (**now**) in prison; 20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.*

1Pe 4:6 *For for this cause was the **gospel (previously)** preached also to them that are (**now**) dead, that they might be judged according to men in the flesh, but live according to God in the spirit.*

The Spirit of Christ was preaching through Noah (2 Pet. 2:5) as it had through Enoch (Jude 14). These men, as with all the OT saints, were preaching the same basic message that Paul preached.

Ac 26:20 *But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should **repent and turn to God, and do works meet for repentance.***

Why should they repent and turn to God, and do works meet for repentance? So they could be **eligible** for God's gracious

pardon based on Christ's atonement. This is the same message Isaiah preached:

Isa 55:7 *Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. See also (Isaiah 1:16-20)*

Every time you see or hear of God's gracious offer of **pardon** and **reconciliation** to the **repentant sinner** you are hearing the everlasting glad tidings or good news (Gospel) that we are not hopelessly condemned; but have hope in a merciful God's amazing plan of redemption. This message is offered to all mankind.

Col 1:23 *If ye continue in the faith grounded and settled, and be not moved away from the **hope of the gospel**, which ye have heard, and **which was preached to every creature which is under heaven**; whereof I Paul am made a minister;*

Adam Clarke: *To every creature which is under heaven] A Hebraism for the whole human race, and particularly referring to the two grand divisions of mankind, the Jews and Gentiles; to both of these the Gospel had been preached, and to each, salvation by Christ had been equally offered. And as none had been excluded from the offers of mercy, and Jesus Christ had tasted death for every man, and the Jews and Gentiles, in their great corporate capacity, had all been invited to believe the Gospel; therefore, the apostle concludes that the Gospel was preached to every creature under heaven, as being offered without restrictions or limitations to these two grand divisions of mankind, including the whole human race.*

Tit 2:11 *For the **grace of God that bringeth salvation hath appeared to all men**, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;*

Ro 10:15 *And how shall they preach **(the Gospel)**, except they be sent? as it is written **(Isa 52:7)**, How beautiful are the feet of them that preach the **gospel** of peace, and bring glad tidings of good things! 16 But they have not all obeyed the **gospel**. For **Isaiah** saith, Lord, who hath believed our report **(the Gospel)**? 17 So then faith cometh by hearing*

(the Gospel), and hearing by the word of God (the Gospel). 18 But I say, Have they not heard (the Gospel)? Yes verily, their sound (the Gospel) went into all the earth, and their words unto the ends of the world.

The apostle is referring to Ps. 19

Ps 19:1 *The heavens declare the glory of God; and the firmament sheweth his handywork. 2 Day unto day uttereth speech, and night unto night sheweth knowledge. 3 There is no speech nor language, where their voice is not heard. 4 Their line is gone out through all the earth, and their words to the end of the world.*

These two passages of Scripture **prove** that Paul considered the Gospel as being the message of God's salvation to all men from the beginning to the end. Just because you've figured out another aspect of this amazing Gospel; or just because you've lived in a time where more of the program was manifest; the great plan of God to offer salvation to mankind has not changed from the original. You say, well the Jews had to obey the ceremonies, etc. Yes, because they lived during that part of God's great unfolding plan; but the plan didn't change. They had to obey God to find grace in His sight just as Abel, Enoch, Noah, Abraham ...**and you!** They had a different test for their faith just as you have a unique race of faith to run (Heb.12); but were still saved by grace as they exercised their faith in God. Those who try to say Paul preached a different Gospel than Peter and Jesus are confused. Paul and Peter both preached the **Gospel of Christ** to "*the Jew first, and also to the Gentile*".

Ro 1:16 *For I am not ashamed of the **gospel of Christ**: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*

1Pe 1:25 *But the word of the Lord endureth for ever. And this is the word which by the **gospel** is preached unto you.*

The people - *the "you"* - that Peter was writing to were both Jews and Gentiles to whom Paul had also written. They preached the same salvation through the longsuffering (grace) of God.

2Pe 3:15 *And account that the longsuffering (grace) of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;*

The everlasting Gospel is the good news that God isn't just sending us all hopelessly to Hell; but has offered us a way to find mercy and pardon. The way is simple on our end – **“repent and turn to God, and do works meet for repentance.”** Jesus made it all legal through His atoning death, and makes it applicable to us through His present Priesthood. Everyone who has repented and put faith in God's offered salvation has put faith in the Gospel of Jesus Christ. Those who have not repented and gratefully made use of God's provision have not obeyed the Gospel of Jesus Christ.

2Th 1:7 *And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that **obey not the gospel of our Lord Jesus Christ:***

1Pe 4:17 *For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that **obey not the gospel of God?***

Mt 7:13 *Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*

There is a way! It is possible to be reconciled to God and saved from sin! Don't believe the false gospels which offer unrealistic unconditional security without any striving or sacrifice of your own. Don't complain that the true gate is strait; but thank God you are not hopelessly headed for Hell. Don't complain that the path is narrow; **but thank God that there is a narrow path that leads to eternal life! Take it!**

Chapter Twenty Four

Misunderstood Scriptures and Concepts

Because men are so out of touch with the Jewish roots of Christianity and the historic setting of the New Covenant Scriptures, they often miss the point of the passage. When they read something concerning the “law” they don’t usually know whether the apostle is speaking of the *Old Covenant*; the *Ceremonial Law*; or the *Moral Law*. The term LAW is used in all these senses; and the context must be analyzed to determine what we are referring to. Some antinomians think the term Law refers to all laws, rules, standards or boundaries whatsoever! It is vital to understand the context in which the Apostles are writing before assuming one knows what is being said in a passage. If we give God’s writers proper credit as inspired by the Holy Ghost and thus perfectly consistent with all the Holy Ghost said, we will see a beautiful harmonious message emerge which is consistent from Genesis to Revelation.

When uninformed people read Galatians, they think it tells them that they have no obligation to God’s Moral Laws; but Galatians is for a completely different purpose. Judaizers were trying to convince the Gentile believers in Galatia that they had to be circumcised and come under Judaism to be saved. Paul is refuting this false concept, which also is why the council in Acts 15 was held in Jerusalem. Paul is teaching that the law as a system or covenant arrangement was not able to **justify**; and was never intended for that purpose. The blood of bulls and goats could not take away sin. He, in his use of the word “law”, is speaking of all five books of Moses – moral and ceremonial as a covenant which was not meant to take the place of Christ, but to teach us about Christ. Gentiles are not under the *law* or *Old*

Covenant arrangement for justification; but what does Galatians also plainly state?

Ga 5:6 *For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; **but faith which worketh by love.***

Ga 6:15 *For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, **but a new creature.***

What is LOVE? What makes a new creature? Paul tells us in Romans that those who walk in the Spirit have the righteousness of the Law fulfilled in them – which is LOVE and that makes them a new creature. In Galatians Paul says we must walk in the Spirit and sow to the Spirit – the same concept as in Romans 8; which means we live out the righteousness of God’s Law. It is the Spirit of God that helps write God’s **Law** in our hearts and thus sheds abroad His **Love** in our hearts.

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

When people read Hebrews they often have the same misunderstandings. They confuse the *Old Covenant* waxing old with *God’s Law* waxing old. They read verse thirteen, but somehow miss verse ten just before it!

Heb 8:13 *In that he saith, A **new covenant**, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.*

Heb 8:10 *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:***

God’s eternal moral laws are written in our hearts in a new and living way, which makes the old arrangement *old* and outdated and unneeded. It is not God’s Law that decays, but the old arrangement – Old Covenant – that is done away in the making of a New Covenant. God’s moral laws written in our hearts makes God’s Laws more glorious and important, not less. The New Covenant is all about us obeying God’s Law **better**, not **worse**.

What Does 1 Timothy 1:4-11 Say?

1Ti 1:4 *Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. 5* **Now the end (goal) of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:**

This is plain enough, and is exactly what Jesus taught about God's Law through Moses in Mt 7:12 & 22:36-40: The goal/end of the Law was proper love to God and our fellow man. The Apostles all taught the same when they declare that love in its proper context fulfills the Law (Ro 13:10). John tells us in his epistles that sin is the transgression of God's Law; while loving God and man is keeping God's commandments (1Joh 5:2-3; 2Joh 1:6). God is LOVE and the goal of all His commandments is the appropriate application of His love to that situation. This is clear.

1Ti 1:6 *From which some having swerved have turned aside unto vain jangling; 7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.*

If anyone teaches the Law in **any other context** or with **any other goal**, they are just making empty noise, not knowing what they are talking about. This is clear as well.

1Ti 1:8 *But we know that the law is good, if a man use it lawfully; 9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; 11 According to the glorious gospel of the blessed God, which was committed to my trust.*

This passage has confused some partly because of the way it is translated. We know the Law was made for God's people; it was our schoolmaster to teach us about heavenly realities with earthly patterns (Heb); it is spiritual (Ro 7:14); its righteousness is fulfilled in believers who walk in the Spirit (Ro 8:4); and when we walk by faith we establish the Law (Ro 3:31). So what is Paul saying in this passage? He is stating the same principle which

Romans 7 & 8 teach: ***That the law is for convicting the sinner and showing him his certain damnation so he will repent and reconcile with God.*** The Law is not meant to condemn the man who is walking in the Light with God's Love shed abroad in his heart; but meant to convict the lawless. He is also stating the same truth which he spoke in Galatians:

Ga 3:19 *Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.*

Ga 5:14 *For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. 15 But if ye bite and devour one another, take heed that ye be not consumed one of another. 16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 18 But if ye be led of the Spirit, ye are not under the law. 19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: **against such there is no law.** 24 And they that are Christ's **have crucified the flesh with the affections and lusts.** 25 If we live in the Spirit, let us also walk in the Spirit.*

Those who are breaking God's Law by not loving with God's Love are the ones the Law is **against** in the sense that it condemns them, restrains them, and declares their punishments. If Missouri passes laws **against** fornication, adultery, abortion, etc. those laws are not **against** me, because I don't participate in the crimes they stand against. Christians who belong to Christ and live according to His Love do not have to worry about the condemnation of the Law; because they are fulfilling it. The Law is the love of God to bring men to repentance so they see their danger and appreciate the Gospel.

Listen to Adam Clarke who was an expert in Bible languages.

Adam Clarke on Verse 9: *The law is not made for a righteous man] There is a moral law as well as a ceremonial law: as the object of the latter is to lead us to Christ; the object of the former is to restrain crimes, and inflict punishment on those that commit them. It was, therefore, not made for the righteous as a restrainer of crimes, and an inflicter of punishments; for the righteous avoid sin, and by living to the glory of God expose not themselves to its censures. **This seems to be the mind of the apostle; he does not say that the law was not MADE for a righteous man, but ou keitai, it does not LIE against a righteous man; because he does not transgress it: but it lies against the wicked; for such as the apostle mentions have broken it, and grievously too, and are condemned by it.** The word keitai, lies, refers to the custom of writing laws on boards, and hanging them up in public places within reach of every man, that they might be read by all; thus all would see against whom the law lay.*

No man ever appreciated the Gospel as “Good News” until by the Law of God he came to feel and say, “O wretched man that I am”. Once we repent and reconcile with God and are again under subjection to His Law (Ro 8:4-8), we LOVE God’s Law and it is our delight – Ps 119 – because we have the same end or goal as the law has – LOVE; and thus the law no longer **lies against** us but lights our path. See it applied to a righteous man 1 Tim 5:17-18. We see it as expressions of God’s eternal love and wisdom.

Ps 1:1 *Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. 2 **But his delight is in the law of the LORD; and in his law doth he meditate day and night.** 3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. 4 The **ungodly are not so: but are like the chaff which the wind driveth away.** 5 **Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.** 6 **For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.***

What about 2 Corinthians 3:6-16?

Some interpret this passage to mean that the Old Covenant was death, while the New Covenant is life; but that is not the point. The contrast is between “the letter, that *by itself* killeth”

with the “spiritual meaning, which *if followed* gives life”. Many Jews rested in the letter of the law without the spiritual understanding; and this only condemned them as **it could not save them**. The New Covenant IS the spiritual meaning and fulfillment of the Old Covenant. Jesus taught the spirit/intent of the Law and spiritually fulfilled the law by making a **true atonement**. Let’s read the passage with some helps.

2Co 3:6 *Who also hath made us able ministers of the New Covenant; not of the letter **alone**, but of the **spiritual meaning**: for the letter **alone** killeth, but the spirit giveth life.*

Notice, the Old Covenant is not even mentioned yet; but we are contrasting the letter and spirit of what? The New Covenant. What was the letter of the New Covenant? **The SAME as the Old Covenant at this time in history; for the New Covenant, remember, was the LAW written on men’s hearts.**

When Paul says here, “new covenant” he is not saying, “New Testament Scriptures”. The new covenant was not just **new Scriptures**, but a new understanding and arrangement built upon the existing Scriptures. On the day of Pentecost, which everyone knows was a *New Covenant experience*, there were NO *New Testament Scriptures* – only OT Scriptures. Our Bibles would do better to call the OT Scriptures “Scriptures before Christ came” and the NT Scriptures, “Scriptures after Christ came”. We could probably call the NT Scriptures, “Explanation of the New Covenant”. The word covenant is an agreement or arrangement of relationship conditions between man and God. The word *Testament* really doesn’t even belong in our Bibles anywhere as **diatheke** should have always consistently been translated **covenant** like it was the majority of the time. We are in covenant with God; we are not the recipients of His “Last Will and Testament”, as He is not dead, and the legalities are totally different.

The Day of Pentecost was actually the commemoration day of the Jews meeting with God on Sinai some 50 days after the Passover in Egypt. On Sinai 3000 offenders died so the nation could continue in covenant with God. At Pentecost 3000 were

added to a remnant in covenant with God, and the nation that rejected Christ was cast out of a covenant relationship with God. God is now working with a remnant who obey Him, and has rejected the nation who would not obey Him – But it is the same God with the same character and morals.

Before we go on, let's look at the context of this passage.

2 Co 3:1 *Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? 2 Ye are our epistle written in our hearts, known and read of all men: 3 Forasmuch as ye are manifestly declared to be the **epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.***

What is new in this covenant is **not** God or His ways, morals, or judgments. What is new is the **arrangement** for our relationship with Him. The primary difference is **HOW** the Law of God is ministered to His people – **not written with ink or on stone; but with the Spirit of God writing God's Law on our hearts.**

Jer 31:31 *Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, **I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.***

Since God's Law is LOVE, then the following verse is speaking of the same work.

Ro 5:5 *...the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*

Jesus came and made the real and final atonement so we have a *new* Priest, a *new* sacrifice with eternal merit, a *heavenly* tabernacle, and therefore relate to God through the spiritual realities of which the Old Covenant ceremonies were only types.

The New Covenant is the completion and fulfillment of the purpose of the Old Covenant. The Old Covenant was full of types and shadows to introduce us to Christ, so we could understand the New Covenant arrangement.

2 Co 3:6 *Who also hath made us able ministers of the **new Covenant**; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. 7 But if the ministration of death (**the law without atonement**), written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: 8 How shall not the ministration of the **spiritual meaning and fulfillment** be rather glorious? 9 For if the ministration of **condemnation (the plumb-line without a real atonement)** be glory, much more doth the ministration of **justification (the plumb-line with a true atonement)** exceed in glory.*

If the giving of the letter on Sinai, which condemned to death all transgressions, was glorious; how much more God's plan of justification through Christ Jesus and giving of the Holy Ghost exceed in glory. If God's holy plumb-line which shows us as a fallen sinful people was glorious, how much more glorious is God's means of saving us from this condemnation. Here again is the word *righteousness, dikaiosunhv*, which would be better understood if translated **justification**; because that is what we are speaking of.

The Old Covenant arrangement was a condemning plumb-line (God's Law) plus blood sacrifices to appease God's wrath on sin. The spiritual fulfillment is our justification and regeneration through the sacrifice and priesthood of Christ. Life is not in the mere observance of the ceremonial letter, but in the understanding of the spiritual meaning and walking by faith in it. God was actually propitiated through the sacrifice of Jesus Christ; the Law was satisfied; and the door was open for the Holy Ghost to indwell believers - writing God's Law of love on our hearts - What could be more glorious?

The "Ministration of death" was that plumb-line and continual animal sacrifices. God was showing the price of sin - the "sinfulness of sin" to prepare a people for the Messiah. God

wanted people to appreciate Jesus when He came and understand what He had accomplished. The Law was our schoolmaster to teach us about Jesus, so we could find life in Him. **Before someone can appreciate the Gospel, they must feel the condemnation of the Law. Before they can see the gloriousness of God's salvation; they must see the penalty of death upon their sin. The Gospel is not good news to the unconvicted sinner; but when the spotlight of the Law condemns them to hell (Romans 7), they then can appreciate the Gospel's offer of salvation through Christ (Romans 8).**

There can be no GRACE where there is no LAW. You cannot have a *grace period*, unless you first have a *deadline* or *due date*. There can be no pardon where there is no indictment and conviction. There can be no repentance, justification, pardon, or reconciliation, if there is no Law that is trespassed. The Gospel is God's plan to pardon and redeem us since we broke His Law and brought upon ourselves the sentence of death. Before we can appreciate this, we must know the Law we broke and understand the sentence of death upon us. Our repentance is our recommitment to God's Law, and our agreement with this Law against our sin. Once we are pardoned, we are to live under God's Moral Law and strive to obey it.

2 Co 3:10 *For even that which was made glorious (the ministration of the letter) had no glory in this respect, by reason of the glory that excelleth (the ministration of justification). 11 For if that which is done away (the old object lesson) was glorious, much more that which remaineth (the true atonement and priesthood) is glorious. 12 Seeing then that we have such hope, we use great plainness of speech: 13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: 14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old Covenant; which vail is done away in Christ. 15 But even unto this day, when Moses is read, the vail is upon their heart. 16 Nevertheless when it shall turn to the Lord, the vail shall be taken away. 17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.*

Vss. 12-17 show us that we are talking about reading Moses' Law without the spiritual understanding, which will come when the heart turns to God and recognizes Christ for what He is. When they recognized Christ for who He was, then reading Moses' Law came alive (Acts 21)! The spiritual meaning of the types and shadows; the loving purpose of the Law; the Son of God dying to redeem us; and the priesthood of Jesus to justify us ALL speak of LIFE and HOPE for those who have trespassed God's Law. The unbelieving Jews had no spiritual life because of hard and blind hearts, rejecting Jesus, and walking in dead ceremonialism.

Don't miss this: The Christian Jews were still under Moses' Law while in the New Covenant (Acts 15, 21); and the righteousness of Moses' Law was still to be fulfilled in every Christian Gentile under the New Covenant (Rom. 8:4). Being in the New Covenant did not mean the complete removal of the components of the Old Covenant; but rather a new spiritual arrangement and understanding of these components. God didn't do away with priesthood, but replaced the order of Aaron with the order of Melchisedec (Heb 5-7). God didn't throw away his moral precepts, but wrote them on our hearts. God stopped the continual blood sacrifices (AD 70); but accepted the blood sacrifice of His Son as the eternal fulfillment. The true tabernacle in heaven has replaced the copy on earth; and now we live with the blessings of the fulfilled types and shadows.

We can even now "rest" in the letter of the New Covenant scriptures to our own condemnation, just as they did in the Old. Paul had just stated:

2 Cor. 2:15 *"For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: 16 To the one we are the **savour of death unto death**; and to the other the **savour of life unto life**. And who is sufficient for these things?"*

The preaching of the gospel can also minister death if received by a hard and impenitent heart which rejects the spiritual understanding of the letter of the Gospel.

Clarke on 2 Cor. 3:6 *“The apostle does not mean here, as some have imagined, that he states himself to be a minister of the New Covenant, in opposition to the Old; and that it is the Old Covenant that kills, and the New that gives life; but that the New Covenant gives the proper meaning of the Old; for the Old Covenant had its letter and its spirit, its literal and its spiritual meaning. The law was founded on the very supposition of the Gospel; and all its sacrifices, types, and ceremonies refer to the Gospel. The Jews rested in the letter, which not only afforded no means of life, but killed, by condemning every transgressor to death. They did not look at the spirit; did not endeavour to find out the spiritual meaning; and therefore they rejected Christ, who was the end of the law for justification; and so for redemption from death to every one that believes. The new covenant set all these spiritual things at once before their eyes, and showed them the end, object, and design of the law; and thus the apostles who preached it were ministers of that Spirit which gives life.*

Every institution has its letter as well as its spirit, as every word must refer to something of which it is the sign or signicator. The Gospel has both its letter and its spirit; and multitudes of professing Christians, by resting in the LETTER, receive not the life which it is calculated to impart. Water, in baptism, is the letter that points out the purification of the soul; they who rest in this letter are without this purification; and dying in that state they die eternally. Bread and wine in the sacrament of the Lord's Supper, are the letter; the atoning efficacy of the death of Jesus, and the grace communicated by this to the soul of a believer, are the spirit. Multitudes rest in this letter, simply receiving these symbols, without reference to the atonement, or to their guilt; and thus lose the benefit of the atonement and the salvation of their souls. The whole Christian life is comprehended by our Lord under the letter, Follow me. Does not any one see that a man, taking up this letter only, and following Christ through Judea, Galilee, Samaria, &c., to the city, temple, villages, seacoast, mountains, &c., fulfilled no part of the spirit; and might, with all this following, lose his soul? Whereas the SPIRIT, viz. receive my doctrine, believe my sayings, look by faith for the fulfillment of my promises, imitate my example, would necessarily lead him to life eternal. It may be safely asserted that the Jews, in no period of their history, ever rested more in the letter of their law than the vast majority of Christians are doing in the letter of the Gospel. Unto multitudes of Christians Christ may truly say: Ye will not come unto me that ye may have life.”

The Letter simply sets forth order and obligation to worship in spirit and truth – to acknowledge this without performance is self-condemning. Observing the Lord’s Supper without the expected heart attitude is more condemning than not knowing to do it; because the person going through the motions is acknowledging their obligation and accountability for what it means. With baptism also, resting in the letter is self-condemning. To go through the motions without the heart and spirit of the matter is mockery and brings no life.

The Jews in Acts 21, who after believing in Jesus were zealous of the Law, reveal to us that, after the heart turns to the Lord and the veil is removed, the Law becomes more glorious to our mind. The *spiritual understanding* of the Law makes it come alive; and the spiritual fulfillment of the Ceremonial Law is the very atonement of Christ that saves us. Originally, before Cornelius, the New Covenant included submission to Moses’ Law and a proper appreciation for it in the light of Christ being the Messiah and the Lamb of God. The Old Covenant being ended didn’t mean all the components of the covenant were automatically ended. The New Covenant is a new arrangement which includes much of the old components. The New Covenant is updated with Christ’s fulfillment of the ceremonial laws; but we are still in a covenant with the **same God – He hasn’t changed**. His manifestations of Himself, i.e. His opinions, judgments, moral standards, etc., have been consistent.

What about Romans 6:14?

Ro 6:14 *For sin shall not have dominion over you: for ye are not under the law, but under grace. 15 What then? shall we sin, because we are not under the law, but under grace? God forbid.*

Notice the word “sin”. When we are under grace we still don’t have license to sin. Sin is the transgression of God’s Law; so we don’t have license to transgress the law when we are not under the law, but under grace. How can this be? “Under the law” means facing the *law alone* in God’s court *without the grace* of salvation through Christ’s atonement. If we must deal with the

law alone, we are all doomed and sin has dominion over us, i.e. we are conquered and destroyed by it. If we are under the grace of the gospel, then when we fail to keep God's Law, we are not hopelessly doomed, but have a chance to get back up, get cleansed and forgiven, and go on in the narrow way. In this arrangement, it is not necessary that sin have dominion over us; but victory is within our reach by Christ's Priesthood.

Some teach from passages like Romans 6:14 that: *we are saved by grace; but the Old Covenant saints were saved by works.* This is not the case, as every example given in the New Covenant of salvation by grace through faith *was from an Old Covenant person* – read Hebrews 11. Paul tells us in Galatians that the gospel was preached to Abraham; and in Hebrews 4 we are told it was preached to Israel. The Gospel is simply the good news that we are not hopelessly awaiting a court date in which God's law is going to condemn us to hell for our transgressions; but that God has devised means of atonement whereby we can be pardoned, and received back again into full citizenship and son-ship through Christ's death and priestly work.

No fallen man has ever been justified before God through Moses' Law alone (Rom. 3:20); because the blood of bulls and goats could never take away sin (Heb. 10:4). Everyone who has ever been justified has been justified by *faith in God's redemption plan through Christ*. This plan is offered over and over in the Old Covenant. Those who offered the blood of bulls and goats with humble faith in God's grace were justified by their obedient faith in God's salvation program; *but not by the blood of the sacrifices*. Their sins were actually paid for in Jesus – so they were forgiven on credit you could say.

Ro 6:14 *For sin shall not have dominion over you: for ye are not under the law (Facing God's Law in court), but under grace (Facing God's Law with Jesus as your Savior). 15 What then? shall we sin (trespass God's Law), because we are not under the law, but under grace? God forbid. 16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin (transgression of God's Law) unto death, or of obedience (to God's Law) unto righteousness? 17 But God be thanked, that ye were the servants*

*of sin, but ye have **obeyed** from the heart that **form of doctrine** which was delivered you. 18 Being then made **free from sin**, ye became the **servants of righteousness**.*

The Law of Moses, the schoolmaster, taught man that God had a plumb-line (Moral Law) which showed we were crooked; and so we had to run to the tabernacle where through offerings and sacrifices we could find grace when we failed. **BUT, if we were not striving to live up to the plumb-line, we were not eligible for the offer of grace through sacrifices.** The Law taught us this because this is the very arrangement now in Christ's kingdom. If you are not striving to walk in the light - obeying God's Word, you are not eligible for Christ's priesthood and salvation thereby (I John 1:7-9).

So, shall we trespass God's Law because we are not hopelessly facing a court date with God's plumb-line without a Savior? GOD FORBID! Know ye not that committing willful transgression of God's Law leaves you without the grace of Christ's sacrifice and priesthood? This is the message of the apostle, and is also stated in his other writings in different terms. Listen:

Heb 10:26 For if we sin wilfully after that we have received the knowledge of the truth (Gospel), there remaineth no more sacrifice for sins, 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28 He that despised Moses' law died without mercy under two or three witnesses: (Num 15) 29 Of how much **sorer punishment,** suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? (see also Heb. 2:1-3; 12:25)

If we can still SIN while we are under Grace, and SIN is the transgression of the Law (I John 3:4); then we are still under obligation to God's Moral Law while under Grace. The blessing is that we don't have to have a forensic justification through a sinless record or self atonement (which is impossible). We must strive to fulfill the righteousness of the Law of God, but when we fail, we have an advocate in Christ Jesus, who through his

sacrifice and priesthood allows us to get up, get clean, and get going again! This is what it means to be *under GRACE and not simply under LAW*.

1 Jn 2:1 *My little children, these things write I unto you, that ye **sin** not. And if any man **sin**, we have an advocate with the Father, Jesus Christ the righteous:*

1 Jn 3:4 *Whosoever committeth sin transgresseth also the law: for **sin is the transgression of the law**.*

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

Justification through the Law of Moses apart from Christ's atonement was a Jewish misconception – **it was never the truth**. We are justified through following “the faith of Christ” – not Christ's personal faith, but his teaching – “the faith once delivered to the saints”.

Rom 10:3 *For they (the Jews) being ignorant of God's justification, and going about to establish their own justification, have not submitted themselves unto the **Justification** of God. 4 For Christ is the end (goal and aim) of the law for justification to every one that believeth.*

Christ is the goal and aim of the Law's teaching about justification (having a righteous standing before God). The Law only atoned for sins in type, and God forgave on “credit” until Jesus could pay the debt; and thereby justify God's forgiveness and forbearance with man's sin in the Old Covenant.

Ro 3:24 *Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare **[God's justification]** for the remission of sins that are past (Old Covenant), through the forbearance of God; 26 To declare, I say, at this time **[God's justification]**: that he (God) might be **just**, and the **justifier** of him which believeth in Jesus.*

Jesus paid the debt, and justified God's pardoning us on credit. THUS, the gospel of salvation through Christ is seen every time pardon is offered or given in the Old Testament. THUS the gospel of salvation by grace is the only salvation offered in the OT. Here is one example

Isa 1:18 *Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. 19 If ye be willing and obedient, ye shall eat the good of the land: 20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.*

If this were salvation by works there would be no mention of forgiveness, cleansing, pardon, etc. Notice repentance and obedience are necessary to receive the grace of cleansing and pardon. God saves eternally with the same principles that He saves temporally as spoken of here.

What does Luke 16:16 mean?

Lu 16:16 *The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.*

Mt 11:12 *And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye will receive it, this is Elias, which was for to come.*

It is obvious to the student of Scripture that the law and the prophets were the **sole teachers** and pointed forward until John came in the role of Elijah as the forerunner of the Messiah. Look in the last book of the Old Covenant; and then go to the last chapter; and you'll see that the role of John the Baptist (Elijah) is what is spoken of as the next step in God's program.

Mal 4:5 *Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.*

Clarke: *The law and the prophets were until John] "The law and the prophets continued to be the sole teachers till John came, who first*

began to proclaim the glad tidings of the kingdom of God: and now, he who wishes to be made a partaker of the blessings of that kingdom must rush speedily into it; as there will be but a short time before an utter destruction shall fall upon this ungodly race. They who wish to be saved must imitate those who take a city by storm-rush into it, without delay, as the Romans are about to do into Jerusalem...They were the instructors concerning the Christ who was to come, till John came and showed that all the predictions of the one, and the types and ceremonies of the other were now about to be fully and finally accomplished; for Christ was now revealed."

People have greatly misunderstood the preaching of the Kingdom of God. **When Jesus was among them, the Kingdom of God was among them. When Jesus was with them, the Kingdom of God was with them.** Jesus was the king who would eventually sit on the throne of His father David, so to be one of His disciples was to come into the Kingdom of God as a faithful subject of the King; **but Luke 19 is clear that His Kingdom on earth would be at His return.** This concept has been confused partly due to a mistranslation and a lack of following the context and meaning of Jesus' words.

Lu 17:21 *Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.*

According to the context this verse should be translated "among you" or "in your midst", and not "within you". Listen to the context.

Lu 17:20 *And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is [among] you. 22 And he said unto the disciples, **The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.***

Jesus is speaking to the unbelieving Pharisees. **Was the Kingdom of God *within them*? No, however, it was *in their midst or among them in the person of Jesus*.** Jesus is the King, and when He is there, the Kingdom of God is there. So when John the Baptist began preparing the way of the LORD, the KING, he was preaching the Kingdom of God. King Jesus had to first

suffer, die, make atonement, be received to heaven, and then return before He actually would set up His Kingdom on earth (Luke 19). Those servants who were to “occupy” till the King returned “having obtained the kingdom” were under His Lordship and were His subjects; but not in the kingdom in the sense they would be later when He returned.

Jesus is making note that, since John’s preaching concerning the kingdom of God, men are pressing into it, and must press vigorously or “violently” to enter the strait and narrow gate. Up until this time being a Jew was “going with the flow”; but now it would be “swimming upstream against the flow” to enter the kingdom of God as proclaimed by John, because the religious authorities were not acknowledging Christ as their King. This truth in no way changes the fact that God’s Moral Law is eternal and always relevant; and when the circumstances are the same, the application will always be the same.

It is clear from the following passage that Christians were obligated to fulfill the moral laws of God, here called the “law of liberty”, the “word”, the “royal law”, and the “Scriptures”. The same God that commanded the Moral Law commanded the Gospel salvation for those who repent of trespassing His Law. They run together in perfect harmony. By following the Spirit, we fulfill the righteousness of the Law, which is obeying the Gospel. The Gospel is simply the good news that all who repent and reconcile with God by a humble return to His Law and Lordship have hope of pardon through the grace of Christ's atonement.

Jas 1:22 *But be ye doers of the word, and not hearers only, deceiving your own selves. 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. 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....2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: 9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. 10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. 11 For*

he that said, *Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.* 12 So speak ye, and so do, as they that shall be judged by the law of liberty.

Notice that being “doers of the Word” and “obeying the Law of God” are the same in James’ mind. God’s Law is the way to freedom, but sin brings debt. Jesus, in the “Lord’s Prayer” said, “Forgive us our **debts**, as we forgive our debtors”. Jesus also said, “Whosoever committeth sin is the servant of sin”. Jesus and James are speaking of sin as transgression of God’s Moral Law. Obeying God is liberty from sin’s snare; God’s justification is liberty from the Law’s condemnation; and these are not only New Covenant concepts; but were understood in the Old Testament. Liberty is being delivered from the quick-sand of sin and condemnation, and walking on the firm path of God’s commandments.

Ps 119:45 *And I will walk at liberty: for I seek thy precepts.*

2Co 3:17 *Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.*

The Spirit of God will only lead into fulfilling the righteousness of the Law of God through Moses. If you continue in St. James’ line of thinking you come to another passage to consider:

Jas 4:11 *Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, **speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.** 12 **There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?***

Those who set themselves up to judge Moses’ Law are thus not being doers of that law, but judges of God’s own inspired law. They need to remember that there is one lawgiver and judge, who is able to save and destroy, and they had better get down from their high and lofty position, and become humble doers of the Word!

What About John 1:17?

Joh 1:17 *For the law was given by Moses, but grace and truth came by Jesus Christ.*

Is John telling us that there was no grace or truth before Jesus came? Of course not; there is no way anyone could validate such a ridiculous interpretation. Noah found grace in the eyes of the Lord, and God's Word is truth from start to finish. If you look closer you will see that John had a particular thing in mind when using these words, which he had previously introduced.

Joh 1:14 *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) **full of grace and truth.** 15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. 16 **And of his fulness have all we received, and grace for grace.** 17 *For the law was given by Moses, but grace and truth came by Jesus Christ.**

Though God used Moses to write the Torah, the eternal Word is the source of all grace and truth, and the WORD that became flesh is the "I AM" of Sinai. John doesn't see Jesus' work starting when He showed up on earth; but as he says in this same chapter, "***In the beginning was the Word.***" The Law was given through Moses with the types and shadows teaching us all about GRACE and TRUTH in God's redemption program; but the "substance" which actually saves and redeems came through Jesus as the Lamb of God and High Priest in the heavens.

John is not saying truth and grace showed up when Jesus arrived on earth; but that the truth of all the Old Covenant types and shadows; and the grace thereby dispersed to mankind was through the sacrificial work of redemption that Jesus accomplished for us. The Law did not belong to Moses, but was God's Law – the work of the WORD; and it was to bring us to an understanding of our desperate need of the LAMB OF GOD to be our sin offering. It all works harmoniously together; and is all a part of God's gracious truth for our salvation.

Who Was Saved by Works?

Jesus Christ was born without being under Adam's condemnation and He obeyed God's Law perfectly; so Jesus Christ was "saved" by works in that He needed no savior, no grace, no pardon, and no atonement. However, **no fallen man has ever been saved by their works.** Salvation by works means "**self-atonement**" or "**sinless perfection**" i.e. **Salvation EARNED so that God owes it as payment of a debt.** If the works of the Law atoned for sins with animal sacrifices, so Jesus didn't need to die, then you could be saved and counted righteous by the deeds of the Law (Gal. 2:21); but the Bible declares that all have sinned, and the blood of bulls and goats cannot take away sin; so the sacrifice of Jesus as a sin offering to make atonement for sin, **was the only option that propitiated God.**

Ga 3:21 *Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily justification should have been by the law.*

Works of repentance and obedience to Christ are necessary to make one **eligible** to receive the benefits of the atonement of Christ; but **this is not salvation by works.** YES! You **must become eligible** for Grace by repentance and a living obeying faith that endures to the end. IF THIS WERE NOT SO, then everybody would be saved. The fact that people go to hell while Jesus died for every man and God is not willing that any should perish, proves that ***you must do what makes you eligible for grace if you want to be saved.***

The term "works" is determined by the context, and is generally used differently by Paul in his epistles than by James in his. While James speaks of ***obedience to Christ, being doers of the word, and exercising faith*** when using the word "works"; Paul is speaking of "Sacrifices of the law" for **self-atonement** or somehow ***earning a righteous standing*** in God's courtroom. One usage of "works" (James) is necessary for salvation, while the other usage of "works" (Paul) is impossible and therefore cannot save us. That is why Paul says we are saved ***by faith and not***

works; while James says, “**faith without works is dead**” and shows how Abraham was justified by a **faith that worked**. Paul says the same thing as James numerous times. Example:

Ro 4:12 ...who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

Ga 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

James and Paul speak of the necessity an obedient faith, like us obeying the doctor and taking his medicine because we have faith in him. These works are necessary or our faith is dead as we have already spoken of. Paul in Ephesians and Romans is saying, “You cannot save yourself with animal sacrifices, and must put faith in Christ’s heavenly priesthood”; while James is saying, “You’d better exercise your faith, not just sit on it”. When Paul speaks of “works” or “deeds of the Law”, he is speaking of men striving to save themselves with their own methods. When James speaks of “works”, he is speaking of men actually following God’s method, not just talking about it. They perfectly agreed with each other, but were dealing with different errors and teaching different principles.

Did Israelites all believe they were saved by works?

Though some fell into the error of assuming God was indebted to them simply because they were circumcised children of Abraham and practiced Moses’ Law; the **spiritual** Israelites knew that their salvation **was grace** and not their **due reward**.

Job 19:25 *For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: 26 And though after my skin worms destroy this body, yet in my flesh shall I see God:*

Job acknowledging the need for a **redeemer** to save him reveals that he well knew he could not save himself or atone for his own sins.

2Sa 14:14 *For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect*

any person: **yet doth he devise means, that his banished be not expelled from him.**

This statement reveals these people knew that their reconciliation with God was due to means graciously devised by him whereby we could be pardoned and not expelled eternally. They obviously knew they could not remedy the situation by themselves.

Jon 8:56 *Your father Abraham rejoiced to see my day: and he saw it, and was glad.*

Ga 3:8 *And the scripture, foreseeing that God would justify the heathen through faith, preached before the **gospel unto Abraham**, saying, In thee shall all nations be blessed.*

He 4:1 *Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. 2 **For unto us was the gospel preached, as well as unto them:** but the word preached did not profit them, not being mixed with faith in them that heard it.*

I could fill this book with quotes from the OT concerning salvation by grace through faith. Paul, when illustrating Salvation by Faith, uses the obedience of Abel, Enoch, Noah, Abraham, Isaac, Moses,....all the way to us. When James speaks of justification by a "faith that works" he goes back to Abraham and Rahab. In Romans, when Paul wants to illustrate our faith being imputed to us for righteousness, he speaks of Abraham and David. Why? Because we are all (OT and NT) saved by the same principle i.e. *When we repent and turn to God and do works meet for repentance, Christ by His sacrifice and priesthood cleanses our record and thus gives us a righteous standing with God.*

He 11:4 *By faith Abel offered unto God a more excellent sacrifice than Cain, **by which he obtained witness that he was righteous, God testifying of his gifts:** and by it he being dead yet speaketh. 5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he **pleased God.** 6 But without faith it is impossible to please him: for he that cometh to God must **believe that he is, and that he is a rewarder of them that diligently seek him.** 7 By faith Noah, being warned of God of things not seen as yet, **moved** with fear,*

prepared an ark to the saving of his house; by the which he condemned the world, and **became heir of the righteousness (Justification) which is by faith**....13 These **all died in faith**, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. 14 For they that say such things declare plainly that they seek a country. 15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. 16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. 24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 **Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.** 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

This is the same way you must be saved. You must strive to fulfill the righteousness of the Law through the Spirit, and follow the conditions of the covenant you are in so the atonement is applied to you for sins committed. This is the only way you can have a relationship with the Father!

Ro 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.....13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, they are the sons of God.

2Co 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 And will be a Father unto you, and ye shall be my sons

and daughters, saith the Lord Almighty. 7:1 *Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*

What is Legalism?

Legalism is a form of salvation by works. Legalism is the Judaizer's attempt to bring Gentile believers under the Ceremonial Law and circumcision - basically undoing what God and the Apostles established through Cornelius and the decision in Acts 15. Here are the Legalists:

Ac 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.....***5 *But there rose up certain of the sect of the Pharisees which believed, saying, **That it was needful to circumcise them, and to command them to keep the law of Moses.***

The Legalists are **not** ones who say we must obey Jesus or the moral laws of God; but those who say that the atonement of Jesus and following the faith of Christ (the faith once delivered...) is not enough **by itself**. They would declare that circumcision and the Ceremonial Law is still necessary for justification to Gentile converts. What these legalists were demanding had been the proper mode of operation in the churches for the first twelve years after Pentecost, but God opened the doors to receive Gentiles without Judaism through Peter in the case of Cornelius (Acts 10); and thus changed the program. Some Jews did not want to accept this, and kept preaching Judaism to the Gentile Christians. They implied that the non-Jew converts were incomplete in their salvation unless they came under Judaism. Paul refuted this and declared that they were complete in following Christ Jesus.

Col 2:8 *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. 9 For in him dwelleth all the fulness of the Godhead bodily. 10 And **ye are complete in him**, which is the head of all principality and power: 11 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:*

It is very important to understand which epistles are refuting Judaizers/legalists, and which are refuting Gnostics. Paul was refuting Judaizers in most of his epistles. The Gnostics used Paul's epistles, which speak of salvation by grace without the ceremonial law, to say that our **performance** doesn't affect our **position** in Christ. How did they get this from Paul's epistles? Well, like many today, when Paul said "law" they assumed it meant all laws or rules of conduct. They failed to see that "law" is determined by context; and that Paul only declared the Gentiles to be free from the covenant obligations in the ceremonial laws, **not** from obedience to God's Moral Laws of holiness and **not** from obedience to Christ or His Apostles. The epistles of James and John countered these heretical misconceptions to declare plainly that our performance/obedience **does** affect our position with God.

When Paul told Timothy to get the church in order by laying down certain rules, he was not being a legalist.

1 Tim 2:9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

For Timothy to enforce these principles by deliberate "do's and don'ts", church standards, and rules of conduct, **was not legalism** either. Our obedience to Christ and his Apostles **is** necessary for our salvation; because we will not be eligible for Christ's atonement if we are rebellious. However, thinking that asceticism, circumcision, ceremonies and rituals are **means of atoning for our own sins** or **helping Jesus atone for our sins** is a form of salvation by works or "legalism". Atoning for my sins or helping Jesus atone for my sins is **impossible** and **wrong thinking**; but repenting and obeying Jesus, so He will apply His atonement to me, and be my High Priest/Savior **is true and right thinking**. Jesus is the "author of eternal salvation to **all them that obey Him**" (Heb. 5:9). Where does that leave those who don't?

He 5:9 And being made perfect, he (Jesus) became the author of eternal salvation unto all them that obey him;

What about Polygamy?

Some believe that God allowing polygamy in the OT, but not approving of it in the NT is a sure sign that Jesus spoke contrary to the Law; but they are building on false assumptions and condemning God to justify their own brain. What does the **Law** teach us about polygamy?

First, it teaches us that God took only one rib and made only one woman for Adam. Then God made the declaration that they **two** should become **one** flesh. This should be all that needs to be said to show God's will. The Law also tells us where polygamy started.

Ge 4:19 And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

Polygamy came from the corrupt line of Cain. The first time we see this in the godly line is when Sarah initiated it between her maid, Hagar, and Abraham since she was childless. It was not in faith, but in unbelief; and has caused innumerable problems. It is the source of the conflict between the Jews and Arabs to this day. The next time is when Laban cheats Jacob and this ends with Jacob marrying two sisters – something the Law of Moses later forbid (Lev. 18:18). Notice how God allowed man to make mistakes and reap the consequences. God is not making man's decisions for him; but is judging what we do and why. God's grace blesses us as we strive to do what is right from where we are; but this is not necessarily an endorsement of where we are.

When God brought the people out of Egypt, they had been affected by the pagan environment they were in. God chose wisely not to abruptly stop this situation, but to regulate it. The Law gave regulations for those who chose this route; but it never commended it as God's standard for marriage. God patiently chose to allow it under the circumstances; but the Law in Genesis makes it clear that it was not the original intent of God. Obviously God did not have as big a problem with it as many today; but He knew the downside, and patiently demonstrated that His way was best.

God knew that multiple wives would cause much unrest and trouble in the home, as well as hinder the husband from being led by God. God commanded kings not to multiply wives, lest they turn the king's heart from God; which multiple wives always seemed to do in one way or another. Men have a hard time following God without catering to the whims of the wife, and multiple wives multiply the problem. Consider the failures of men in this area, including Adam, Abraham, Jacob, Sampson, Gilead, David, Solomon, Ahab, etc. Consider the family strife caused by polygamy in these examples.

God commanded for kings not to multiply wives and gold (Deut. 17:17); but then He patiently tolerated it while they learned the hard way that attention to detail in God's Law was the best route. God allowed them to walk in their carnal stupidity and reap the natural consequences in order to prove the wisdom of His instructions. God is not micro-managing the planet; but will judge us for what we did with what we knew of His Word.

*Pr 5:15 Drink waters out of thine own cistern, and running waters out of thine own well. 16 Let thy fountains be dispersed abroad, and rivers of waters in the streets. 17 Let them be only thine own, and not strangers' with thee. 18 Let thy fountain be blessed: and rejoice with **the wife of thy youth**. 19 Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. 20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? 21 For the ways of man are before the eyes of the LORD, and he pondereth all his goings.*

Why did God patiently tolerate it when He did not tolerate other things? Because it is not on the same level as the other things God did not tolerate; and God is the only one to judge such matters.

Israel was already well into the practice when God gave the Law; and God saw fit to allow it to continue under certain regulations. Only those rich enough to care for more than one wife had more; and as long as they were justly taken care of, they were possibly better off than if desolate. Ruth was happy to "find rest" in Boaz's household; and would have rather been the

second wife than left desolate. These wives helped populate and build the nation of Israel, which cause was worthy of consideration while God's "church" was a nation. The heathen were multiplying quickly and God's people needed to keep up to some degree.

Sometimes a man took two wives because his first was barren, and he wanted an heir to preserve his name and inheritance in Israel – similar to Abraham. Sarah obviously wanted a child enough to even promote the idea. Jacob's wives wanted children enough to push the idea as well. The issue of preserving the inheritance validated the Levirate marriage as well (Deut. 25:5); which was actually a command of God to preserve family inheritance in Israel. After the fall came death, war, and hardship; and women were better off protected in marriage than not; multiple children were needed; and there was a race for survival with the ungodly nations. These dynamics made it expedient for God to allow the arrangement and regulate it.

Many of these issues ceased to be as important once the Messiah came and God's "church" ceased to be a nation and became assemblies of believers among all nations with grafted Gentiles. The overall testimony of polygamous marriages in the Bible, with their complex dynamics, reveals that God's original plan was far superior for peace in the home. If God allowed it, that is His business, and we have no right to squawk. God didn't have to check in with us first. We can also know that God still feels the same way and Jesus agreed with God 100% and still does. Jesus was not embarrassed by what Moses allowed, because it was Jesus who commanded and inspired Moses. **The Apostles did not separate polygamous marriages as modern Anabaptists do.** Some modern Anabaptists call lawful divorce and remarriage "adultery" and then try to re-establish the first marriage after remarriage i.e. doing what God forbid and called an abomination (Deut 24:1-4). How absurd! Here are God's wise regulations.

Ex 21:10 *If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish. 11 And if he do not these three unto her, then shall she go out free without money.*

The wife had recourse to the authorities and could divorce if the man took another wife and diminished her care. Jesus preached against the abuse of such a precept; but didn't change the precept.

De 21:15 *If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated: 16 Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: 17 But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.*

In the New Covenant God calls us back to HIS LAW; which always gave directives **in the light of the original intent and not contrary to it.** Jesus always referred back to God's Law when dealing with issues; but pointed out the difference between "original intent before the fall" and "remedial directives for particular needs among fallen people". **All God's Laws were to be interpreted in the light of God's original intentions**, and the needs created by the fall. God's Law of LOVE speaks into these matters, and we need to take heed.

When a man came to Christ or the Apostles with two wives, he was accepted into the church, **not told to divorce**. This man could not, however, be a church leader because God did not want polygamy to be set up as an **example** of His intentions for marriage.

1 Ti 3:2 *A bishop then must be blameless, the husband of **one wife**, vigilant, sober, of good behaviour, given to hospitality, apt to teach;*

1 Ti 3:12 *Let the deacons be the husbands of **one wife**, ruling their children and their own houses well.*

Tit 1:6 *If any be blameless, the husband of **one wife**, having faithful children not accused of riot or unruly.*

With these wise and patient steps, monogamy was restored and polygamy ceased in the faithful Christian churches. We are not responsible to build the nation of Israel and preserve our name or our brother's name for an inheritance in the land. God obviously NEVER saw polygamy in the same light as He sees immorality of many other sorts. Polygamy is never called adultery in the Bible, which proves that Jesus was not calling remarriage adultery; but was referring to the unjust divorce in the overall transaction. If the man had kept both wives, it would not have been called adultery.

God has not changed His moral compass concerning polygamy. If we go to the mission field into a culture where polygamy is the common and accepted practice, we are not to demand divorce and monogamy; but are to follow the loving example of the Apostles in applying God's Law in its proper and original intent. When the same situations present themselves, God's Laws are always the wisest, most appropriate, and most loving thing to do; because they are GOD'S INFINITE WISDOM AND LOVE APPLIED TO THAT SCENARIO – and NO MAN can improve on that.

What about Musical Instruments?

Here is an issue where some would declare that God has changed his mind; but a careful study reveals that God has been very gracious in accepting man's show of affection. To sing praises to God with musical instruments is still pleasing to God when it accompanies a sincere heart of reverence rather than a cloaked *show off session* and gratification of the flesh. There has been much abuse in the use of musical instruments, and it is easy for the flesh to lead the show.

The spiritual climate and order where God chose to establish the church of Jesus Christ was one that did not employ the ancient instrumental worship of the Jews; but we are told that the synagogues just had prayer, reading, a sermon, and singing. The worship with musical instruments seems to be confined to Temple worship or personal use, and was not a part of the

synagogue service. The Psalms which recommend this type of worship are speaking of Temple worship.

Jesus and His Apostles set up the churches after the pattern of the synagogue and the Temple was destroyed. This seems to indicate that since the Temple is gone, and we are following the pattern of the synagogue, we should continue the church's worship after the way the Apostles started it. The order of the synagogue was a God ordained arrangement which Jesus used and endorsed. When Christian Jews were kicked out of the Jewish synagogues they started Christian synagogues, which we call churches – both words refer to an *assembly*.

Jas 2:2 *For if there come unto your **assembly** a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; {assembly: Gr. synagogue}*

Did Jesus imply that worship would change? Obviously things were different under a heavenly priesthood than under the earthly priesthood. The Temple was a type of the throne room/courtroom of heaven. God always wanted people to worship in spirit and truth, but God's presence would now not be "confined" to the holy of holies behind the veil; but Christ would walk among His faithful congregations in every nation. They would not need to pray towards the temple in Jerusalem, but simply pray toward God's throne in heaven.

Jn 4:20 *Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 23 **But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.** 24 God is a Spirit: and they that worship him must worship him in spirit and in truth. 25 The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. 26 Jesus saith unto her, I that speak unto thee am he.*

The woman of Samaria knew that when the Messiah came, He would explain hard issues and answer hard questions. In the

matter of worship Jesus clearly says there is going to be a change from a more ceremonial worship in a certain place to a more spiritual worship without a specific location. This was facilitated in the preaching of the gospel in the synagogues spread all over the civilized world. This was God's fertile field intended for the rapid spread of the Gospel.

Jesus preached in the synagogues and His churches were established after the order of the synagogue; so we probably should keep the same basic pattern. In heaven we do see harps being used for worship, so if we use instruments, we should follow that pattern and use only the type of music you would play on a harp in the throne-room of God. Here are the positive commands in the New Covenant:

Heb 13:15 *By him therefore let us offer the **sacrifice of praise** to God continually, that is, the **fruit of our lips** giving thanks to his name.*

Eph 5:19 *Speaking to yourselves in psalms and hymns and spiritual songs, **singing** and making **melody in your heart** to the Lord;*

Col 3:16 *Let the word of Christ dwell in you richly in all wisdom; **teaching and admonishing** one another in psalms and hymns and spiritual songs, **singing** with grace in your hearts to the Lord.*

Jas 5:13 *Is any among you afflicted? let him pray. Is any merry? let him **sing** psalms.*

I have nothing personal against musical instruments; but simply believe the church is wiser to continue with the pattern Jesus set. There may be reasons for this pattern which we do not know. It is not a moral change in God, as nothing has been forbidden in this area which was previously commanded in the Law; and only those who really *tune in* and care will even catch what I am saying and follow it. God is gracious, but reveals His will to those who *tune in* and care.

There are some cautions concerning musical instruments; and we can see how they have been and are being abused for the gratification of the flesh. Children who are taught to play instruments are in great danger of becoming "performers" rather than "worshippers". They practice and practice for the

eyes and ears of men. Most people won't even bother with the hard work and time involved in learning an instrument if they cannot perform for someone. If I let my little girl labor and toil and learn to play the piano, then every time the grandparents or others visit there will be the temptation to say, "Show them what you've learned". Then the little girl's labor is rewarded by what? By performing and hearing the "O that is so nice" response of the audience. And how is it that you show your skill on an instrument? By playing slow and reverent? No, but usually by playing fast. I've seen the fruit of all this first hand, and believe that acapella worship is pleasing to God and attended with less danger.

The churches were patterned after the synagogues where they had no musical instruments; and the early Christian churches rejected musical instruments in group worship. I found an interesting article from Thy Word is Truth website, and felt it was worthy of posting here:

"Acapella means "as in the chapel." The music of the church was acapella for centuries. The first organ was introduced in worship by Pope Vitalian I some 670 years after Christ. When it threatened the division of the Catholic church it was removed. However some 130 years later it was again introduced, this time successfully though there was still some opposition. The Greek Catholic Church refused it and still refuses it. Martin Luther rejected the organ as an "ensign of Baal." John Calvin said of the organ in worship (things had not yet reached the orchestra stage), "It is no more suitable than the burning of incense, the lighting of tapers or revival of the other shadows of the law. The Roman Catholics borrowed it from the Jews." John Wesley, when asked about the use of the organ in worship, brusquely replied, "I have no objection to the organ in our chapels provided it is neither seen nor heard." Adam Clarke, a great Methodist commentator and a contemporary of John Wesley, said, "I am an old man and an old minister, and I here declare that I have never known instrumental music to be productive of any good in the worship

of God, and have reason to believe that it has been productive of much evil. Music, as a science, I esteem and admire, but instruments of music in the house of God I abominate and abhor. This is the abuse of music, and I here register my protest against all such corruptions in the worship of that Infinite Spirit who requires His followers to worship Him in spirit and in truth.” Charles Spurgeon was perhaps the greatest Baptist preacher who ever lived. He preached for twenty years in the Metropolitan Baptist Tabernacle of London, England to 10,000 people every Sunday. The mechanical instrument never entered the tabernacle of Spurgeon. When asked why he did not use the organ in worship, he cited 1 Cor. 14:15: “I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit and I will sing with the understanding also.” He added, “I would as soon pray to God with machinery as to sing to God with machinery.”

Bob Williams in a scholarly article, *Origins of Christian Worship*, shares the following:

“A significant difference is seen between the dramatic worship exhibited in the temple (both the first and the second) and the restrained and subdued gatherings in the synagogues. While the focus in the temple seemed to be mainly upon exuberant worship and praise through sacrifice and music (both vocal and instrumental), it seems that the main focus in the synagogues was not so much upon public worship, but rather upon instruction in the Law. The worship of the synagogues was apparently limited to recitation of prayer, chanting of the Psalms, and Bible reading and instruction... While it has been suggested by a few that the early Christians may have reintroduced a form of melodious singing similar to that found previously in the temple, the vast majority of scholars state that the music of Christian worship was limited to the same plain chant as had been used in synagogue worship, and that it would be several centuries before the introduction of choral melody and/or four-part harmony (or reintroduction, if indeed temple singing was similar to modern day church singing)...**It appears that the**

manner of worship seen in the early church was originally just a continuation of what the Jews had been doing for the previous 500 years (adding only the agape feast and Lord's Supper on the first day of the week). This was followed by further gradual changes and variations, but the basic fundamental aspects of historical worship (singing, prayer, instruction, Lord's Supper) remained constant. Perhaps this is close to what Jesus had in mind when He stated that worship would not remain confined to specific places, but should always be done in spirit and in truth (John 4:21-24).”

In Heaven – God’s Temple – we see musical instruments in group worship being used. It is worthy of note that only harps (very mild instruments) are seen in this heavenly worship. Harp music would certainly be more fitting for Heaven than what people usually play on other instruments. Contemporary Christian bands would really feel cramped if all they had were harps!

***Re 5:8** And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.*

***Re 14:2** And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:*

***Re 15:2** And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.*

Did God Change His Mind About Dress, Jewelry and Riches?

Do you believe that God’s holiness is evolving? Then the answer is obviously, *No*. God has always resisted the proud and given grace to the humble. God has always hated a haughty proud look and attitude. God has never wanted man to find his identity in material belongings. The church is to be a remnant of people with God’s Law on their hearts, and this should produce a

purser assembly than a whole nation of converted and unconverted people. The disciples of Jesus have a commission to preach the Gospel to the world, not seek the “good life”.

Jesus taught us to not lay up treasure upon earth, but to lay up treasure in Heaven. He said it was easier for a camel to go through the eye of a needle, than for those who trust in riches to enter heaven. As disciples of our self sacrificing Savior, we ought to avoid anything that does not honor our calling.

Some Jewelry is used for official business, identification, display of rank or even ownership, rather than just decoration. Jesus spoke of this in the parable of the prodigal son. It is the use of jewelry for selfish decoration and pride that God rebukes and forbids among his commissioned ambassadors who are to be preaching reconciliation to the world.

Saints in the Old Covenant understood these basic concepts as well. Consider what Jonadab taught his children – Jer 35. Read Paul’s commentary on the saints in Hebrews 11; and also consider the lives of the prophets like Elisha with his rebuke of Gehazi:

2Ki 5:26 *And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?*

Spiritual Israelites understood that though God promised prosperity to the nation when they obeyed His laws, the prosperity in itself could be dangerous to their spiritual life, and could cause them to trust in their riches rather than God – “*Jeshurun waxed fat and kicked*”. Trusting in riches or compromising righteousness for riches is condemned in all of God’s Word – *Consider Balaam*. God still blesses nations and communities with prosperity when they obey His Word; but the emphasis in Christ’s assemblies is on our stewardship as messengers of the Gospel and ambassadors of Christ to the world, not the success of the nation of Israel. The churches carry on the mission of the prophets more than of kings.

When Jacob needed God's help and wanted his family to get right with God, he commanded them to get rid of their strange gods; and they also took off their ear rings and buried them all under a tree. This is very revealing. They knew that if they needed grace, they should get clean and humble themselves. Followers of Jesus with God's law in their hearts should always live clean and humble.

Ge 35:1 *And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. 2 Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: 3 And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. 4 And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.*

When God was angry with Israel, He commanded them to put off their Jewelry and humble themselves while He decided what to do with them. This same God made a new covenant with only those who received his Law in their heart and followed His Son. To whom much is given, much is required.

Ex 33:4 *And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. 5 For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. 6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.*

It is clear from the "whole counsel of God" that He has tolerated many things; but those who love Him and seek to please Him can see that there is another way that He has always preferred. I want to walk this way. God's Law of love would always desire us to prosper; but then use that prosperity in a wise and charitable manner for the furtherance of the truth. God has always hated selfish pride.

The New Covenant does not contradict the morality of God's Law, but calls us to a clearer view of God's preferences lived out in His own Son. What God desired from man from the beginning should be more and more fulfilled as we grow in grace and walk in the same Spirit that inspired the Scriptures from Genesis to Revelation.

The greater the light and understanding one has been given, the more God expects of them. When God shines more light, He expects a greater spirituality in us; but this doesn't mean God has changed His view or moral constitution. ***This does not equal the charge that God commanded one thing in the OT and then said it was evil in the NT. God's patience in discipling and growing people cannot be construed as a change in His moral constitution and judgment – don't confuse the two. We don't expect new converts to have full understanding and mature living immediately; but that doesn't reflect a change in our church's moral teaching or standards.***

God tolerated carnal practices among the Jews in these matters; but these were not His ultimate goals for them; and spiritual Jews avoided such frivolities as they understood God's mind on it. He was dealing with a ***nation*** of people who were not all mature and Spirit filled. Many were not even converted. His promises to them as a ***nation*** were earthly temporal types of the spiritual riches and possessions promised to ***faithful individuals***. The Israelites were promised earthly inheritance and riches if they obeyed God's Law; and if ***any nation*** obeys God's Laws today it will cause them to prosper as well. God is not opposed to prosperity or riches; but is opposed to selfish and proud usage of such. The spiritual Israelites understood this was only a type of something heavenly in the future; and confessed themselves strangers and pilgrims on the earth – **Read Hebrews 11**. Jesus will indeed reign on this earth; and when He does the earth will prosper as never before and all will be rich. God has no problem with riches; but doesn't want us to trust in them, be selfish with them, decorate ourselves with them, become proud through them, or be poor stewards of them. He knows our tendencies.

In the new covenant assemblies of Spirit filled saints in all nations, we seek eternal riches, spiritual blessings, humble pursuits, and a counter culture of spirituality and holiness; not the building of Israel. We are still supposed to be diligent and prosper through obeying God's wise laws. We are to teach whatever nation we are in the principles of God's Laws so that nation can prosper; but in these last days, we are to be proclaiming a coming kingdom, not just building an earthly one, like Israel. We have much greater light and understanding, so more spirituality is expected of us. ***We have a commission to preach the Gospel around the world, and that is to be our focus in stewardship.*** Are we living up to the light we have received, or seeking to live on a lower level?

1Ti 2:8 *I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. 9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;*

The Apostles clearly forbid Christians wearing that which exalts and focuses on the temporal, sensual, carnal, and prideful appetites of this world. This is also contrary to our focus of stewardship in spreading the Gospel – ***that money could be better used!***

1Pe 3:1 *Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; 2 While they behold your chaste conversation coupled with fear. 3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; 4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.*

God does not want our “adorning” or “decorating” of ourselves to be with jewels, clothes, ribbons, bows, etc.; but he wants our “adorning” to be spiritual attitudes and actions. God expects more from those who have the Holy Spirit indwelling them along with the example and teachings of Christ, than those who didn't have that. But this is no change of God's moral

constitution at all; and we are not taking something the Law taught and making it sin as Marcionites do. Paul and Peter who gave these exhortations did not see any conflict between this and the *righteousness of God's Law* being fulfilled in believers.

1Ti 6:6 *But godliness with contentment is great gain. 7 For we brought nothing into this world, and it is certain we can carry nothing out. 8 And having food and raiment let us be therewith content. 9 But they that **will be rich** fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 10 For the **love of money is the root of all evil**: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 11 But thou, **O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. 12 Fight the good fight of faith, lay hold on eternal life,***

Some will think we are not being consistent. They will say that God's dealing with divorce/remarriage is the same as God's dealing with polygamy, jewelry and the other issues we've shown are somewhat different now from the OT allowances. Many aspects ARE the same; **however there is also a big difference.**

Deut. 24:1-4 was God's own instructions for what to do when immoral conduct violated the marriage covenant. *What God commanded as the best thing to do; and what God tolerated or allowed* are two very different things. God's forbearance and God's instructions are fundamentally different: One is God's statement of what is appropriate in this situation; and the other is God's tolerance of man's innovations. One originates in God's mind and the other is due to man's fallen nature. One is God's remedy and the other is God's patience and forbearance with man. God never gave positive commandments where the solution to a problem was polygamy, wearing jewelry, fancy clothes, and pursuing riches. The only time polygamy was given as a solution was in the levirate marriage which only applied to Israel as a nation until Messiah came; and even this was not compulsory as we see in the book of Ruth and Deut 25:5-10.

God deals differently with a nation than with individuals. In Israel God worked through the nation; but also maintained a

remnant who were truly spiritual seekers of truth. In the church, we ONLY have the remnant of regenerated seekers of truth; and so God expects the church to walk more spiritual than the nation.

Some things were tolerated with restrictions placed on them to keep them from becoming too harmful; but they were never positively commanded as a righteous way to solve a problem like Deut. 24:1-4. We can do without polygamy, jewelry, fancy clothes, etc; but when sin violates the marriage covenant, we still need to know what to do. The instructions given in the New Covenant are consistent with the Law, not contrary to it, because they are based on the Law. Jesus was answering questions about the Law when He rebuked their abuse of God's Law. Paul based his instructions on the Law (Romans 7 and I Cor. 7).

Our book, "What The Bible Really Teaches About Divorce And Remarriage" deals more fully with the details. You can order your copy by contacting us.

Whatever issue arises where there seems to be a difference between the New Covenant and the Old; we need to keep in mind that God never changes His morality, and Jesus is the "Word" of God from Genesis to Revelation. Jesus inspired the Scriptures from Genesis to Revelation; and He is the same yesterday, today and forever. Erroneous dispensationalism, easy believism, unconditional eternal security (once saved, always saved), and many other heretical teachings, would be cleared up if people could only understand God's consistent flow of light from Genesis to Revelation. Extreme teachings that pit the New Covenant Scriptures against the Old; and pit the teachings of Jesus against Moses' Law are not only dangerous and sinful, but also misrepresent God's grace, justice, and wisdom.

2Ti 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Chapter Twenty Five

Let God Be True, But Every Man A Liar

Ro 3:3 *For what if some did not believe (were unfaithful)? Shall their [unfaithfulness] make the [fidelity] of God [to fail]? 4 **God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.***

The apostle was telling us that whenever it seems to our finite mind that God has failed to be consistent, just, or keep a promise, we must fall back on the reality that God is infinitely more faithful and knowledgeable in these areas than we are. Thus, we are to allow God's words, opinions, and judgments to stand as true, holy, and just; and all the gainsayers to stand as liars. This is the only sensible approach when dealing with someone so much higher than we are. If we set up our opinion contrary to God's Word, this is what we are likely to hear:

Job 40:8 *Wilt thou also disannul my judgment? Wilt thou condemn me, that thou mayest be righteous?*

Sadly, this is the sin of the Marcionite Anabaptists when they demean Moses' Law to exalt their interpretations of Jesus as though He is correctly Moses' Law.

Nu 23:19 *God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?*

I Sa 15:29 *And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.*

Ps 119:89 *For ever, O LORD, thy word is settled in heaven.*

Isa 40:8 *The grass withereth, the flower fadeth: but the word of our God shall stand for ever.*

Mal 3:6 *For I am the LORD, I change not;*

John 8:58 *Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.*

Ro 11:29 *For the gifts and calling of God are without repentance.*

Heb 1:12 *And as a vesture shalt thou fold them up, and **they shall be changed:** but **thou art the same,** and thy years shall not fail.*

Heb 13:8 *Jesus Christ the same yesterday, and to day, and for ever.*

Jas 1:17 *Every **good gift** and every **perfect gift** is from above, and cometh down from the Father of lights, **with whom is no variableness, neither shadow of turning.***

1 Pe 1:25 *But the word of the Lord endureth for ever. And **this is the word which by the gospel is preached unto you.** (Quoting Isaiah 40 above)*

The immutability of God and of Christ are so clearly stated in the Scriptures that it is unthinkable that any would challenge the concept; yet some insist on trying to make God a liar. Marcion and other Gnostic sects thought he solved this fanciful dilemma by saying there was really *two gods (dualism)*; but this also makes God a liar; for God said He was the only one. God never repents in the sense of changing His purpose due to a better way or a higher course to follow. His ways do not evolve or improve.

Marcionite defenders like Ste. Marie argue that *O, yes, God is unchanging; but His moral judgments change from one covenant to another*; which only reveals the shallowness of his thinking organ. The Bible clearly shows there to be ONE unchanging GOD; and God himself declares this in no uncertain terms. The reason Marcion and friends are bent on making God a liar in one case or the other is because they do not want their pet doctrines found to be error.

There needs to be discernment about the difference between patient discipleship and the change of moral ethic. We should be

patient when discipling new converts; but this can never be a changing of ethic, which would cause untold confusion. If God and Christ are immutable in their moral constitution as the Bible teaches, then **Jesus was not teaching anything contrary to the Law of Moses**. God's moral compass is not evolving. Let's look at a prominent passage where Marcionite confusion labors to make God a liar.

Leviticus 18

In Leviticus eighteen God gives commands forbidding many types of improper marriage practices, fornication, incest, and other lewd activity. In the list God says that one cannot marry a sister. At the end God says

*Lev 18:24 Defile not ye yourselves in any of these things: **for in all these the nations are defiled which I cast out before you:** 25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. 26 Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: 27 (For all these abominations have the men of the land done, which were before you, and the land is defiled;) 28 That the land spue not you out also, when ye defile it, as it spued out the nations that were before you. 29 For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people. 30 Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the LORD your God.*

Upon first glance one may assume that God saw the marriage of a sister as a vile abomination. Now, in light of this it would seem that God changed His opinion on this matter; because when creating mankind He made it necessary for men to marry their sisters and said it was "very good". The Marcionites jump for glee when they find this; for it is just what they were looking for to prove that Jesus also taught contrary to God's previous moral judgments. There are, however, some fundamental flaws in this Marcionite exuberance.

How can we let God be true and every Marcionite a liar when the facts seem to testify against us? First, we follow the Apostle's admonition for interpretation of the Scriptures; we believe God's testimony of His own unchanging nature; and we look closer for an explanation that is true and consistent with God's way of doing things. Are we sure we know what the other nations were doing in this area that made it abominable? No, we really do not know all the details of the abuse; but there are some things we can know.

First, we need to understand that when something is said to be "good" *while it is also safe and productive*; but later said to be "bad" *when it becomes dangerous and unproductive*, this is **not** a change in the moral constitution of God; but a necessary change in judgment due to ***a change in the nature of the situation***. This might be the simple explanation or there may have been some other abuse which the pagan's were practicing.

God's law of love was obviously not violated when men married their sisters and were fruitful and replenished the earth as God commanded; but 2500 years later when men's genetics had sufficiently broke down so that marrying sisters became a dangerous and unproductive enterprise, God's Love would rightly forbid it. When it became dangerous, due to the possible corruption of the offspring, it would then indeed violate God's law of love. It is very unloving to deliberately produce a retarded or handicapped child by acting irresponsible. **God knew about genetics and DNA even when others did not.**

Now, what is the context for what God said in Leviticus eighteen? Do you understand that Moses' Law consisted of Genesis, Exodus, Leviticus, Deuteronomy, and Numbers? **So any Israelite who read Leviticus also had the history of Genesis in their mind as a contextual backdrop.** They could see that Abraham married a sister and was the friend of God, while Sodom practiced other matters listed in Leviticus eighteen and were destroyed. They could clearly see that not everything in the Levitical list was equally obnoxious to God. Marrying sisters was not so much a moral issue, but a civil ordinance which prohibited

that which was now dangerous and unproductive to society; but in and of itself, apart from genetic danger or some other abuse we are not aware of, it was not abominable to God. This is common sense to anyone who is willing to believe God's Word. God never cast a shadow upon the morality of those early men who married sisters like He did upon Cain's murder, Reuben's immorality, Sodom's "exceeding" sinfulness, the ungodly marriages before the flood, or even the disrespect paid to Noah by Ham. Did God send the flood because they were marrying sisters? Did God overthrow Sodom for marrying sisters? No, but He did for the other matters in the list. Listen to how Leviticus eighteen begins:

Lev 18:1 *And the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, I am the LORD your God. 3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. 4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God. 5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.*

Now, listen to the ending again:

Lev 18:24 *Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: 25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. 26 Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: 27 (For all these abominations have the men of the land done, which were before you, and the land is defiled;) 28 That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.*

Obviously God has in view some practices of the heathen nations which we don't even know all the particulars of; but was not saying that "**now He feels this same way about Abel, Seth, and Abraham too**". That is nonsense! God did not change His moral compass, but forbade something that had become

dangerous along with other matters which were NEVER good, and could NEVER be good in **any** circumstance.

The reason modern (post 1850) Anabaptists want to prove God changed His mind is because in the Law of Moses God allowed divorce and remarriage under certain circumstances as a remedial ordinance to keep peace and holiness in society; but they interpret Jesus as forbidding ALL remarriage and calling it adultery. They so love their pet doctrine that they wish to make God a liar over it. This is idolatry, not Christianity. Jesus and the Apostles are in perfect harmonious agreement with God's inspired directives in Deuteronomy concerning marriage, divorce, and remarriage – and to the Marcionite's dismay, my books prove it. ***“Let God be true, but every [marcionite] a liar”***

Chapter Twenty Six

On The Proper Use Of “Early Church” Writings

Php 3:17 *Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. 18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: 19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)*

Even in St. Paul’s day there were **many walking** as false teachers who caused confusion concerning the terms of reconciliation with God; which literally made them **enemies** of the cross of Christ. The purpose of Christ’s sacrifice on the cross was to reconcile man with God; and all who hinder this sacred work are enemies of His cause. Paul warned of grievous wolves and false apostles who will masquerade as ministers of righteousness; but are actually ministers of Satan. All the Apostles warned numerous times about false prophets and false teachers, so is it any wonder that many of the prominent voices of the 2nd century and onward were teaching and practicing contrary to the Apostles of Christ? We must judge every writer and teacher by the **teaching** and **example** of the Apostles of Christ or we are **sure** to err. We can **never** use some “early church” writer as our *basis to understand* the Apostles.

I hope you understand that the “early church” writings from the first century are the Scriptures themselves (except for possibly Clement of Rome). The other “early church” writings are from men who were usually removed from Christ and the Apostles by over 100 years, and were not endorsed by any of the Apostles. Ignatius, Polycarp, and Clement of Rome, are the ones

who probably knew the Apostles, and they didn't write much on the controversial topics we are discussing.

When I was a young pastor frustrated with the inconsistent and erroneous Baptist doctrine that I had been taught growing up and in college, I was excited to read the "Apostolic Fathers". Why? Because they are pretty consistent in one area – true repentance and obedient faith as necessary for salvation. They did not believe in Calvinistic or Antinomian "Eternal Security"; and so they helped undergird my conclusions against those errors. However, over many years of study leading to greater familiarity with the Scriptures, history, and all the patristic writings; I have come to realize these men are not safe guides, especially the later ones. Not because they don't agree with my conclusions; but because they are inconsistent with themselves, the Apostles, history, and the Hebrew roots of the gospel.

A prime indicator of pagan corruption and superstition in these early times can be seen in their baptism practices. This is one way we can know the Didache is not as early as some would like to imagine, as it requires fasting before baptism – something the apostles didn't practice or teach. Just as you can look at the "Youth Group" in churches today as a prime indicator of how worldly the congregation is, you can look at baptism practices in these early churches to know how corrupt they had become. Even as early as Tertullian (160-220AD) you have much superstitious ceremonialism and shocking error added to the simple rite of baptism.

When we are going to enter the water, but a little before, in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the devil, and his pomp, and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the Gospel. Then when we are taken up (as new-born children), we taste first of all a mixture of milk and honey, and from that day we refrain from the daily bath for a whole week. We take also, in congregations before daybreak, and from the hand of none but the presidents, the sacrament of the Eucharist, which the Lord both commanded to be eaten at meal-times, and enjoined to be taken by all alike. As often as the anniversary comes round, we make offerings for the dead as birthday honours. We count fasting or kneeling in worship on

the Lord's day to be unlawful. We rejoice in the same privilege also from Easter to Whitsunday. We feel pained should any wine or bread, even though our own, be cast upon the ground. At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the sign. (De Corona Militis Chap 3)

Hippolytus of Rome (AD 215)

At the hour in which the cock crows, they shall first pray over the water. When they come to the water, the water shall be pure and flowing, that is, the water of a spring or a flowing body of water. Then they shall take off all their clothes. The children shall be baptized first. All of the children who can answer for themselves, let them answer. If there are any children who cannot answer for themselves, let their parents answer for them, or someone else from their family. After this, the men will be baptized. Finally, the women, after they have unbound their hair, and removed their jewelry. No one shall take any foreign object with themselves down into the water. At the time determined for baptism, the bishop shall give thanks over some oil, which he puts in a vessel. It is called the Oil of Thanksgiving. He shall take some more oil and exorcise it. It is called the Oil of Exorcism. A deacon shall hold the Oil of Exorcism and stand on the left. Another deacon shall hold the Oil of Thanksgiving and stand on the right. When the elder takes hold of each of them who are to receive baptism, he shall tell each of them to renounce, saying, "I renounce you Satan, all your service, and all your works." After he has said this, he shall anoint each with the Oil of Exorcism, saying, "Let every evil spirit depart from you." Then, after these things, the bishop passes each of them on nude to the elder who stands at the water. They shall stand in the water naked. A deacon, likewise (naked), will go down with them into the water. When each of them to be baptized has gone down into the water, the one baptizing shall lay hands on each of them, asking, "Do you believe in God the Father Almighty?" And the one being baptized shall answer, "I believe." He shall then baptize each of them once, laying his hand upon each of their heads. Then he shall ask, "Do you believe in Jesus Christ, the Son of God, who was born of the Holy Spirit and the Virgin Mary, who was crucified under Pontius Pilate, and died, and rose on the third day living from the dead, and ascended into heaven, and sat down at the right hand of the Father, the one coming to judge the living and the dead?" When each has answered, "I believe," he shall baptize a second time. Then he shall ask, "Do you believe in the Holy Spirit and the Holy Church and the resurrection of the flesh?" Then

each being baptized shall answer, "I believe." And thus let him baptize the third time. Afterward, when they have come up out of the water, they shall be anointed by the elder with the Oil of Thanksgiving, saying, "I anoint you with holy oil in the name of Jesus Christ." Then, drying themselves, they shall dress and afterwards gather in the church.

W.A. Mackay, in his book, *Water Baptism - The Doctrine Of The Mode*, speaks of the sad decay in mainline churches under the leadership of these "Ante-Nicene Fathers." What is said below applied to Tertullian's baptisms as well.

"Even in the Apostle's days there was a disposition on the part of many to depart from the simplicity of the Gospel. And this was particularly the case with regard to the sacraments of the Church (See I Cor. ch. 11:19-34, and Ch. 1:14). But in the second and third centuries we find the state of things deplorable indeed. The disposition to ascribe peculiar virtue to external forms had gone on constantly increasing, until by-and-by, nude immersions, accompanied with exorcism (magical powers), anointing, and every species of superstitions, fairly ran riot in unseemingly and scandalous practice. It was thought that there was a saving virtue in the very water of baptism. Just as it was believed that the bread and wine, after consecration, became the real body and blood of Christ, so it was believed that the water of baptism, after the invocation, possessed the real presence of the Spirit. The natural conclusion from this was that the more water the better, and that the water should be applied to the whole body so that the regeneration might be complete. We, therefore, now find trine or three-fold immersions in a nude state, accompanied with exorcism, unction, the giving of salt and milk to the candidate, clothing him in snow-white robes, and crowning him with evergreens"

The Ante-Nicene writers at this period were Gentiles who came from paganism and viewed the Scriptures from their world view rather than from the Jewish viewpoint of Christ and the Apostles. Their erroneous presuppositions led to Roman Catholicism's pseudo priesthood steeped in pagan overtones, Mariolatry, and prayers to the dead. This is an undeniable historic fact; and those who quote the patristic writers to defend their positions, rather than building solely on the Scripture, are strangely quiet about this or are ignorant of it. My use of the patristic writers keeps these facts in view; but many who use them do not. All heresy comes from ripping the Scriptures from

their proper historical Jewish context and original intent; and the Ante-Nicene writers are notorious for this.

Patristic writers prove they are unworthy of trust and leadership in doctrine by the gross errors they endorsed and practiced in their day in their own congregations and lives. This fact sadly doesn't faze modern Marcionites who use the patristic writings as long as they can find a quote or statement to defend their errors. I've shown numerous times, and in many instances, that the quote does, in fact, **not** defend their point or that the one quoted was grossly in error and not worthy of joining hands with. This doesn't stop them from assuming that, just because a patristic writer says something, it is therefore the "official church position" and worthy of trust. This assuming is a glaring revelation of stubborn ignorance as to the true nature of these men they quote.

I use quotes of Tertullian and Irenaeus to show that these men knew better than to interpret Jesus as correcting Moses and understood that Moses' Words were Jesus' Words. I also declare that even though they knew this, they still contradicted themselves and spoke things contrary to not only Moses, but the Apostles of Christ. They interpreted Scripture from their Gentile perspective and missed the context and Hebrew roots of the teachings of Jesus. NO modern Anabaptist who uses these men to try and support their error would follow these men on most of their *other* interpretations, beliefs, and practices! They would not attend their churches! But why not? If these men indeed represent the "*official church position*", and thus reveal to us *the proper understanding of Jesus' teachings and the Apostles' instructions*, as Anabaptists conveniently claim in the realms they agree with; then why not follow them on every aspect? Why? Because they don't agree with each other and they have blatant and obvious pagan overtones and errors -that's why. So why put so much weight on *their* interpretations of Scripture in **any** area? Modern Anabaptists use them when it is convenient; and at the same time conveniently overlook the gross errors and bad

practices of the same men they hold up as authorities. My use of them is different and I will explain how.

I use Tertullian to prove that the Corinthians practiced women's head veil and understood Paul that way, as opposed to "long hair" being the veil; and also that they didn't cover their faces. This is **historic fact** gleaned from Tertullian arguing a completely different issue and referring to the Corinthian's own practice. That Tertullian lived during the time when Corinth was still a practicing Christian Congregation; and knew what their long standing practice and belief was on this topic is valuable historic information. I also use Tertullian's words to prove that the exception clause in Matt 19:9 was not "invented" by Erasmus as foolish people have asserted; because it was in Tertullian's Bible. Using these men to establish **historic data** of this sort is **appropriate**. What is **not appropriate** is when men twist the Scriptures so as to fit the beliefs found in some of the patristic writers. What is **not appropriate** is to imply that the beliefs of the Ante-Nicene writers are the "official church position" from the Apostles on a subject; when in reality that is far from the truth in many areas. What is **not appropriate** is to build doctrine on what the patristic writers said while ignoring the Hebrew context of the Scriptures.

When Tertullian writes his apology to the authorities he declares publicly to them that Christians filled their ranks including government and military – even reminding them of some historic facts **before their time** to demonstrate his point; but later gives his opinion that Christians really should not be in the military. Now, which is the "official church position"? Which one shows what Christians in general had believed and practiced even before Tertullian's time? Obviously whether or not Tertullian believed it was right, there were enough Christians in the government and military as to clear him from lying to the authorities. He couldn't have written such a thing to the public leaders if the majority of Christians were pacifists and it was the "official church position" to be so. We can use his statement to the authorities because it was a *historic fact* reported in *public*

view and not just a *personal opinion*; whereas his personal interpretation only shows what he personally believed on that subject on that day. The patristic writers are full of opinions; but these are certainly not “official church positions” as any study of history and Scripture will reveal. Isolated cases of pacifism prove nothing more than cases of Marcionism, Gnosticism, false gospels, pagan influences or mistakes on historic facts like Irenaeus’ error on the age of Jesus. What if the “popular” Christian writers of **today** all wrote their beliefs? Would people 1000 years later know what the true faithful Christians believed? Consider the state of the first century churches of Asia in Revelation chapters 2 and 3 if you think things were just rosy in the late second, third, and fourth centuries when these Ante-Nicene writers lived.

So, there is a **correct usage** of **historic uninspired writings** and there is an **incorrect usage**. The same usage is proper today with men’s writings. If you look at the overall fruit and beliefs of an individual, you can tell whether to even read their interpretations or not; and some of those whom Anabaptists seem to prefer are not worthy of following – *like Hermas*. We should only build doctrine on clear statements of Scripture in their historical Jewish usage and context; but we can gain historical insights through other writings including those of Jewish Rabbis and even pagan Gentiles. No Christian writings outside the Scriptures are inspired and worthy as foundations for doctrine. Christian writings ancient or modern are merely heretical doctrines of ignorant men unless they are properly representing the teachings of Scripture. How ironic and sad that the Apostles said, “*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness*”; but Marcion-sympathizers prefer uninspired writers OVER the Old Testament!

Those whom I have debated on these issues are continuously revealing an ignorance or bias concerning the true nature of the “early church” and the proper use of “early church writings”. I hope this short article will help the sincere seeker of truth to

understand the difference in *their* usage and *my* usage – as they are not the same.

Let me give you an example of how the Ante-Nicene writings are not even understood properly many times. In the Caneyville Letters and in Ste. Marie's attempted refutation you will hear them quoting from the Ante-Nicene writings thinking they are refuting my position. First, when I have annihilated their error from the Scriptures, I need not worry about some writer later on. Second, those who attempt to refute my stand don't even understand much of the "early church writings" which they quote. When they read the word "law", they obviously can't tell whether we are speaking of Moses' Law as "the Old Covenant", the "Ceremonial Law" or the "Moral Law". In the Scriptures the word "law" is used in all three of these ways; and you must understand the context to know what is being said – NOT ASSUME. Irenaeus used the term *Law* to refer to the *Old Covenant* as Paul does in Galatians, which was indeed replaced with something better; and wasn't referring to the Moral Law of God, which was not replaced, because there is nothing better.

If we can believe Irenaeus' own words, and if he is free from contradicting himself; then he can **never** support their case. If he actually does later on, then he is obviously confused, because the statement below leaves no room for the other side of the controversy. If Irenaeus believes the quote below, then he is on my side. He is probably the earliest writer to address these issues (130-202AD).

Irenaeus against Marcionism

"CHAP.XII.--It Clearly Appears That There Was But One Author Of Both The Old And The New Law, From The Fact That Christ Condemned Traditions And Customs Repugnant To The Former, While He Confirmed Its Most Important Precepts, And Taught That He Was Himself The End (Fulfillment) Of The Mosaic Law.

"1. For the tradition of the elders themselves, which they pretended to observe from the law, was contrary to the law given by Moses. Wherefore also Esaias declares: "Thy dealers mix the wine with water,"(6) showing that the elders were in the habit of mingling a watered tradition with the simple command of God; that is, they set up

a spurious law, and one contrary to the [true] law; as also the Lord made plain, when He said to them, "Why do ye transgress the commandment of God, for the sake of your tradition?"(7) For not only by actual transgression did they set the law of God at nought, mingling the wine with water; but they also set up their own law in opposition to it, which is termed, even to the present day, the pharisaical. In this [law] they suppress certain things, add others, and interpret others, again, as they think proper, which their teachers use, each one in particular; and desiring to uphold these traditions, they were unwilling to be subject to the law of God, which prepares them for the coming of Christ. But they did even blame the Lord for healing on the Sabbath-days, which, as I have already observed, the law did not prohibit. For they did themselves, in one sense, perform acts of healing upon the Sabbath-day, when they circumcised a man [on that day]; but they did not blame themselves for transgressing the command of God through tradition and the aforesaid pharisaical law, and for not keeping **the commandment of the law, which is the love of God.**"

"2. But that this is the first and greatest commandment, and that the next [has respect to love] towards our neighbour, **the Lord has taught, when He says that the entire law and the prophets hang upon these two commandments.** Moreover, **He did not Himself bring down [from heaven] any other commandment greater than this one,** but renewed this very same one to His disciples, when He enjoined them to love God with all their heart, and others as themselves. **But if He had descended from another Father, He never would have made use of the first and greatest commandment of the law; but He would undoubtedly have endeavored by all means to bring down a greater one than this from the perfect Father, so as not to make use of that which had been given by the God of the law. And Paul in like manner declares, "Love is the fulfilling of the law:"**(1) and [he declares] that when all other things have been destroyed, there shall remain "faith, hope, and love; **but the greatest of all is love;**"(2) and that apart from the love of God, neither knowledge avails anything,(3) nor the understanding of mysteries, nor faith, nor prophecy, but that without love all are hollow and vain; **moreover, that love makes man perfect; and that he who loves God is perfect, both in this world and in that which is to come.** For we do never cease from loving God; but in proportion as we continue to contemplate Him, so much the more do we love Him."

"3. **As in the law, therefore, and in the Gospel [likewise], the first and greatest commandment is, to love the Lord God with the whole**

heart, and then there follows a commandment like to it, to love one's neighbour as one's self; the author of the law and the Gospel is shown to be one and the same. For the precepts of an absolutely perfect life, since they are the same in each Covenant, have pointed out [to us] the same God, who certainly has promulgated particular laws adapted for each; but the more prominent and the greatest [commandments], without which salvation cannot [be attained], He has exhorted [us to observe] the same in both."

He says in Chapter II of this same document:

"3. But since the **writings (litera) of Moses are the words of Christ**, He does Himself declare to the Jews, as John has recorded in the Gospel: "If ye had believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, neither will ye believe My words."(3) **He thus indicates in the clearest manner that the writings of Moses are His words.** If, then, [this be the case with regard] to Moses, so also, beyond a doubt, the **words of the other prophets are His [words], as I have pointed out.** And again, the Lord Himself exhibits Abraham as having said to the rich man, with reference to all those who were still alive: "If they do not obey Moses and the prophets, neither, if any one were to rise from the dead and go to them, will they believe him."(4)" **(Emphasis is added)**

Irenaeus could not believe that **love** fulfilled both covenants and then believe what modern Anabaptists believe! If you can't understand this, then I cannot help you. **If** love allowed divorce and remarriage among Israelites when immorality marred that marriage; **but** Jesus said that to obey Moses' Law **now** is committing adultery; **then LOVE CANNOT FULFILL BOTH**; and Irenaeus' statement, "...the precepts of an absolutely perfect life, since they are the same in each Covenant", simply cannot be true. **If** love taught men to defend the damsel in distress, the weak, and the innocent blood in the OT; **but** Jesus taught that we must be pacifists and allow the damsel to be raped while we pray; **then** how does LOVE fulfill both Jesus and the Law? **If** love taught men to swear by God in calling upon God to be witness of earthly transactions; **but** Jesus taught that this very precept "cometh of evil"; **then** how does love fulfill both the Law and Jesus?

Jesus did **not** teach a higher moral ethic; but taught the **same** ethic that JESUS also taught in the OT through Moses - As Irenaeus just stated: *"...the Lord has taught, when He says that the entire law and the prophets hang upon these two commandments. Moreover, He did not Himself bring down [from heaven] any other commandment greater than this one, but renewed this very same one to His disciples, when He enjoined them to love God with all their heart, and others as themselves. But if He had descended from another Father, He never would have made use of the first and greatest commandment of the law; but He would undoubtedly have endeavored by all means to bring down a greater one than this from the perfect Father, so as not to make use of that which had been given by the God of the law."*

You will find good solid teaching, like we just quoted, in the Patristic writings, but they are still not BIBLE, and you must only build doctrine on statements that perfectly align with "every word that proceedeth out of the mouth of God" (Mt 4)

If there were deceivers propagating false doctrine within the very apostolic churches themselves even while the Apostles were alive; can you build doctrine on some uninspired opinion 100 plus years removed from the Apostles? Where did the early church end up? Which direction did these men lead those mainline churches? It ended up in Catholicism – eastern and western. If a doctrine is not clearly and consistently taught in the Scriptures, then quoting some uninspired man 100+ years removed from the Apostles certainly doesn't validate it! There is a proper and improper way to use historic writings. Look and see all that these men practiced and believed before building your doctrine on a singular opinion that you liked.

Acts 20:25 *And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. 26 Wherefore I take you to record this day, that I am pure from the blood of all men. 27 For I have not shunned to declare unto you all the counsel of God. 28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 29 For I know this, that **after my departing shall grievous wolves enter in among you, not sparing the flock. 30 Also of your own selves shall men arise, speaking***

perverse things, to draw away disciples after them. 31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

If you wish to see a demonstration of the misuse and false assumptions when using the Ante-Nicene writers, then read the debates that I've had with these people where I expose the false conclusions they jump to with the Ante-Nicene writers. Paste this address into your browser and read their letter with my response:

http://www.thefaithoncedelivered.info/web-living_faith_00087.htm

Chapter Twenty Seven

The *Two Kingdom Mis-Conception*

Modern Anabaptists are continually touting their “Two Kingdom Concept” which they think explains and justifies their false teaching. Their whole foundation is a misconception based on reading their own presuppositions into the text of Scripture. They like to use the following verse, but usually only quote the first half and not the part I have emboldened. They somehow think this proves their pacifism.

John 18:36 *Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, **that I should not be delivered to the Jews: but now is my kingdom not from hence.***

Jesus *will* reign with heavenly authority and omnipotent control; but first He had to conquer Satan, taking away the keys of death and hell; redeem mankind from the sentence of death; and fulfill all the legal transactions to claim His position as the second Adam regaining what Adam lost to Satan at the fall. This whole process is certainly above and beyond this world’s means and methods of obtaining a kingdom. Jesus wasn’t an insurrectionist who desired to overthrow the earthly governments and reign as another one of them. He told Pilate that if this were the goal, then obviously His disciples would have fought off those who arrested Him. This is why Peter was rebuked for his inappropriate use of the sword. Jesus had told him to have and carry a sword in the context of self defense against criminal action; but not against the government.

The word *kingdom* simply means *realm, property, dominion, or rule*. There are many kingdoms spoken of in the Bible. Everywhere you had a king, you had a kingdom over which he ruled and had jurisdiction. When the Bible speaks of a kingdom in opposition to God’s kingdom, it is speaking of the kingdom of

Satan who sometimes uses earthly kingdoms by deceiving them. The kingdoms of men are ordained under God's kingdom, and He is the King of kings who rules over all kingdoms of human government. The earthly kingdoms can either serve God's interests or Satan's depending on the heart of the king. Earthly kingdoms are not of necessity the "kingdoms of Satan".

Da 4:30** The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? 31 While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. 32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, **until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will....** 4:34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, **whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

***1Ch 6:15** And Jehozadak went into captivity, when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.*

***2Ch 36:22** Now in the first year of Cyrus king of Persia, that the word of the LORD spoken by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, 23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The LORD his God be with him, and let him go up.*

God is the ultimate ruler and judge of this world; but He has not obligated Himself to micro-manage the world. He is rightly allowing men to "sleep in the bed they made" so they can experience the results of their rebellion to Him and see that their way was not so smart. God is allowing men to make choices and reap the consequences as God's Spirit continues to convict and sift men's hearts for the final judgment. The Almighty has

ordained human government as an extension of His own government; but when the men in office do not honor this fact, and thus do their own business, they receive God's judgment. Human government is delegated by God to men.

Ro 13:1 *Let every soul be subject unto the higher powers. For there is no power but of God: **the powers that be are ordained of God.** 2 **Whosoever therefore resisteth the power, resisteth the ordinance of God:** and they that resist shall receive to themselves damnation. 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 **For he is the minister of God to thee for good.** But if thou do that which is evil, be afraid; for he beareth not the sword in vain: **for he is the minister of God, a revenger to execute wrath upon him that doeth evil.** 5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. 6 For for this cause pay ye tribute also: **for they are God's ministers,** attending continually upon this very thing. 7 Render **therefore** to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.*

We are to view all earthly authority as an extension of God's kingdom and government even if they don't realize or recognize the fact. We are to honor and respect them in that manner.

1Ti 2:1 *I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 **For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.** 3 **For this is good and acceptable in the sight of God our Saviour;** 4 Who will have all men to be saved, and to come unto the knowledge of the truth.*

Tit 3:1 *Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,*

1Pe 2:13 *Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. 15 **For so is the will of God,***

If they are ignorant of this reality and tell us to transgress God's Law, then we appeal to the higher power and respectfully

disobey the lower power. The same is true with **every** authority position: Husband and wife, parent and child, school teacher and student, bishop and congregation, etc. All of those under authority must ultimately obey God over their earthly authority; but still see the earthly authority as an extension of God's government to be obeyed when it is in line with God's Law. If the local police officer commands me to violate the law of the state, then I appeal to the higher authority; but the police are still part of the state government and not an opposing kingdom.

The two kingdoms calling to the souls of men are Satan's and Christ's; and Judgment Day will reveal what kingdom we served. We are in one kingdom or the other by **what we believe and practice**; not where we live, what language we speak, or what office we fill. Every career, office, or lawful activity can serve one or the other. This is the only **Biblical two kingdom concept**; and it runs through the entire Bible.

Gen 3:15 *And I will put enmity between thee and the woman, and between **thy seed and her seed**; it shall bruise thy head, and thou shalt bruise his heel.*

Ac 26:18 *To open their eyes, and to turn them **from darkness to light**, and from the **power of Satan unto God**, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*

He 2:14 *Forasmuch then as the children are partakers of flesh and blood, [Christ] also himself likewise took part of the same; **that through death he might destroy him that had the power of death, that is, the devil**;*

2Th 2:8 *And then shall that Wicked be revealed, **whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming**: 9 Even him, whose coming is after the **working of Satan** with all power and signs and lying wonders,*

1 Jo 3:8 *He that committeth sin is of the devil; for the devil sinneth from the beginning. **For this purpose the Son of God was manifested, that he might destroy the works of the devil.***

Re 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; **neither was their place found any more in heaven.** 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, **which deceiveth the whole world:** he was cast out into the earth, and his angels were cast out with him.

Re 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, **that old serpent, which is the Devil, and Satan, and bound him a thousand years,**...10 And the **devil that deceived them** was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

Modern Anabaptists, due to their Marcionite thinking, believe the *church* is Christ's present Kingdom and the peace spoken of in Christ's Kingdom is due to Christians being *pacifists*. They teach that the world's governments are one kingdom, and Christ's Church is the opposing kingdom – hence their “two kingdom concept”. They say if you participate in the government as a soldier, magistrate, police officer, governor, etc. then you are opposing and betraying Christ and His Kingdom. Therefore they conclude that Christians must be pacifists who cannot participate in the government at all. They wish to believe that all the glories of Christ's prophesied kingdom are now happening in *their pacifist church*. Wow, that's a stretch.

Can you believe they get this from reading the Bible? Well, actually they don't. They get it by reading their own ideas into the Bible as they rip it out of its historical Hebrew context. They terribly confuse the separation of church *government* and state *government* with the separation of *Christians* and government *offices*. Christians can fill any God ordained office where they can serve Christ's ends and be salt and light – like Daniel and Mordecai. The Apostles all believed and taught this. They baptized public officials and received them into communion while they were still holding office; and never said one word even close to the doctrine of these pacifists.

The local sheriff, police, mayor, judge, governor, soldier, president or *even your bishop* can all serve either Satan's kingdom or Christ's Kingdom from their position of authority. They can serve either kingdom just the same as the local mechanic, grocer, merchant, electrician, carpenter, or farmer. Actually those in public office are called the *ministers of God*; but the others are never given this title for farming, building, or dealing in merchandise. As John the Baptist was proclaiming the coming Messiah and preparing men for the kingdom of God he baptized soldiers and told them to be content with their wages. Jesus said the centurion who had great faith would be the type that would make it to heaven; the Apostles all baptized public officials, soldiers, jailers, governors, etc. and never taught that they were serving in some kingdom opposed to Jesus Christ. Our book "Resist Not Evil?" deals with all this more in depth.

Jesus was telling Pilate the *nature* of His kingdom, not that it was an opposing kingdom to the earthly governments or would never be on earth. Jesus will someday come to claim His rightful place on David's throne and reign over all the earth as the prophets have foretold. This has not happened yet.

What did Jesus plainly say about His Kingdom?

Lu 19:11 *And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because **they thought that the kingdom of God should immediately appear.** 12 He said therefore, A certain nobleman went into a **far country to receive for himself a kingdom, and to return.** 13 And he called his ten servants, and delivered them ten pounds, and said unto them, **Occupy till I come.** 14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. 15 And it came to pass, that **when he was returned, having received the kingdom,** then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. 16 Then came the first, saying, Lord, thy pound hath gained ten pounds. 17 And he said unto him, **Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.** 18 And the second came, saying, Lord, thy pound hath gained five pounds. 19 And he said likewise to him, **Be thou also over five cities...**27 **But those mine***

enemies, which would not that I should reign over them, bring hither, and slay them before me.

Who is going to fulfill the command of verse 27? Obviously, it will be the same ones who were “occupying” in anticipation of His return. So, you’ve been preaching pacifism all these years, and then Jesus arrives and tells you to execute those who opposed Him? *How is that going to work?*

I try not to be too dogmatic on my interpretations or conclusions concerning “end-time” prophecies; but it seems that many Scriptures cannot be fulfilled without Jesus reigning with His saints on planet earth over mortal nations (Rev 20, Zech 14). How will we who are saved reign with Christ (Rev 5:10)? Over whom will we reign? Why would Jesus rule the nations with a rod of iron, if they were all converted people (Ps 2:9; Re 2:27; Re 12:5; Re 19:15)? Likely He will bring everything into order with the rod of iron, and then the only people in the Kingdom who would not be believers would be those born during that time to the mortals over which Christ reigns. In Revelation 2:27 it says those who overcome in this life will also reign with a rod of iron over the nations and consequently “as the vessels of a potter shall they be broken to shivers:” – the meaning is all too clear, is it not?

We don’t know how this Kingdom will occur exactly; but we do know a few things about it. Just looking at this parable we can see that the Kingdom of God **was not to immediately appear**; that **Jesus would be gone for a long time** (Mt 25:19) **to receive for himself a kingdom and return**; that **his servants were to be occupied doing his business while he was gone** (*That’s US!*); and that **when he returned, having received the kingdom, he would both reward his faithful servants with positions of authority and judge those who opposed him or were unfaithful.**

We, the Christians, are in the category of “**occupying**” **till he comes**. He is coming to reign; and his faithful servants will reign with Him over “cities” of people. Who exactly will they be? Will it be on this earth? Will believers be immortal, while those over whom they reign are still mortal? We can be confident on some

points; but cannot be dogmatic on all the details. Below are some observations about Christ's Kingdom that are quite certain:

#1 It is not here now in the sense that we are to expect it in the future. Were those servants who were commanded to "occupy" already in the kingdom? Yes and No. They were already under their king and serving him; but not yet in the kingdom that was coming. The disciples were with Jesus when he told the Pharisees, "The Kingdom of God is [among] you" and they knew what that meant; but they still asked Jesus in Acts 1:6, "Wilt thou at this time restore again the kingdom to Israel?" We are now to be waiting for a coming kingdom, striving to be worthy to inherit it, and being tested to see if we are faithful in little so we can then be trusted with much (five or ten cities, etc.). Notice in the following Scriptures the difference between *NOW* and *LATER* when Jesus returns. I will insert an N for *NOW*, and an L for *LATER*.

Mt 5:5 *Blessed are the meek (N): for they shall inherit the earth. (L)*

Mt 5:10 *Blessed are they which are persecuted for righteousness' sake (N): for theirs is the kingdom of heaven. (L)*

Mt 5:19 *Whosoever therefore shall break one of these least commandments, and shall teach men so (N), he shall be called the least in the kingdom of heaven (L): but whosoever shall do and teach them (N), the same shall be called great in the kingdom of heaven. (L)*

Mt 5:20 *For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees (N), ye shall in no case enter into the kingdom of heaven.(L)*

Mt 6:10 *Thy kingdom come. Thy will be done in earth, as it is in heaven.*

Mt 7:21 *Not every one that saith unto me, Lord, Lord, (N) shall enter into the kingdom of heaven (L); but he that doeth the will of my Father which is in heaven. (N)*

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

Ac 1:6 *When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?*

Ac 3:21 *Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*

This time of restitution relates to “the regeneration” spoken of in Mt 19:27 below in #2

Ac 14:22 *Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation (N) enter into the kingdom of God. (L)*

1Co 6:9 *Know ye not that the unrighteous (N) shall not inherit the kingdom of God? (L)*

2Th 1:5 *Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God (L), for which ye also suffer (N)*

2Ti 4:1 *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;*

2Ti 4:18 *And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.*

He 12:28 *Wherefore we receiving a kingdom which cannot be moved,(L) let us have grace, whereby we may serve God acceptably with reverence and godly fear: (N)*

Jas 2:5 *Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?*

2Pe 1:11 *For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.*

#2 We who have suffered with Christ here and faithfully finished our course will reign with Him over other people. Zechariah 14 seems to say it will be those left after Christ conquers the world.

Zech 14:16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. 17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

Mt 19:27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Lu 22:28 Ye are they which have continued with me in my temptations. 29 And I appoint unto you a kingdom, as my Father hath appointed unto me; 30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

1Co 6:2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

2 Tim 2:11 It is a faithful saying: For if we be dead with him, we shall also live with him: 12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

Re 2:26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: 27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Re 5:10 And hast made us unto our God kings and priests: and we shall reign on the earth. (compare Zech 14:16)

#3 Christ's Throne is called the Throne of his father David. Christ is called the "Son of David". This Kingdom is future.

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

Lu 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

Ac 2:30 *Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;*

#4 We are now to spread the glad tidings of this coming kingdom and call men to the hope and preparation for it. We are now in the highways and hedges compelling people to come to the wedding.

Mt 22:9 *Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.*

Lu 8:1 *And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him,*

Ac 8:12 *But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.*

Ac 14:22 *Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.*

Ac 19:8 *And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.*

Ac 20:25 *And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.*

Ac 28:23 *And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.*

Ac 28:31 *Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.*

Now, with these definite principles in mind, let us consider a few things. If there is coming a kingdom where the “Just One” will reign with a Rod of Iron; will enforce righteousness on the earth; will reign on the throne of his father David; will have His saints reigning with him; etc....And, If we are now to be

proclaiming the glories and hopes of this King and Kingdom, so men will repent and prepare their hearts for the coming King....And, If we are seen now as ambassadors for this coming kingdom of righteousness....where does pacifism come in??? It simply doesn't fit; and the church of Jesus Christ on earth now is not THE kingdom; but is waiting and preparing for, and preaching the **coming kingdom**. The church is betrothed as the King's Bride; but the marriage has not taken place. We are therefore in some degree in His realm or "kingdom"; but not in the fullest sense. IF what we have now is a taste and foreshadowing of the coming kingdom, THEN THERE SHOULD BE NO MATERIAL DIFFERENCE IN THE FOUNDATIONAL PRINCIPLES, DOCTRINES, OR ETHICS.

Those who continually tout their "two kingdom concept" are teaching that this world and its governments are one kingdom and the church is Christ's Kingdom; but this is a stretch and abuse of the Scriptures, especially with how they apply it in pacifism, non-participation in government, etc. The Bible presents the Kingdom of Satan in war with the Kingdom of God; but not the *Two Kingdom Concept* fabricated by pacifists.

We will not be pacifists in Christ's Kingdom - that is sure. The peace that comes on the earth will not be due to pacifism, but a rod of iron (Ps 2:9; Re 2:27; Re 12:5; Re 19:15). It is prophesied that the peace Jesus brings on the earth with His sword and rod will cause the nations to cease fearing the threat of danger, so they will beat their swords into plowshares and their spears into pruning hooks, and will learn war no more – **but not because they are pacifists, but because they are SAFE under Christ's Sword.**

Isa 2:4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Isa 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of his government and peace there

shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Mic 4:1 But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. 2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. 3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. 4 But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.

We know this is not speaking of the church age – while we are occupying till He comes, because Jesus said the following concerning the church age, which we are presently experiencing:

Mt. 24:4 And Jesus answered and said unto them, Take heed that no man deceive you. 5 For many shall come in my name, saying, I am Christ; and shall deceive many. 6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. 8 All these are the beginning of sorrows. 9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. 10 And then shall many be offended, and shall betray one another, and shall hate one another. 11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall wax cold. 13 But he that shall endure unto the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

We are in this age of turmoil waiting for the **coming** Kingdom of Christ. We are to be preaching the glad tidings of this Kingdom, not some present pacifist kingdom of our imagination.

We are ambassadors for the **coming** Kingdom of Christ. In Revelation we see this scenario laid out for us:

The “Israel of God” brings forth the Messiah, who is caught up to heaven: (Acts 3:21)

Re 12:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

The “Church” flees to the wilderness and Christians are persecuted by Satan who knows he has a short time left.

Re 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. 12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The gospel is preached around the world:

Re 14:6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Jesus (the child brought forth by the woman) returns to judge, conquer, and reign with the rod of iron (see also Zech 14)

Re 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

Jesus is called the *Word of God* – Would that be the Word of God through Moses or the Word of God through Jesus? If Marcionites are correct, then we have a real problem; but if Jesus is not correcting Moses, then the *problems* vanish.

Believers who have died or were caught up come with Him to judge and reign (Jude 14,15; 1Th 4:17)

Re 19:14 *And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. 15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.*

In Revelation 20 we see Satan bound for 1000 years while Jesus and His saints reign on the earth over mortals. We see that these people are mortals who can still be deceived and rebel against Christ when Satan is loosed.

Re 20:1 *And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a **thousand years**, 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the **thousand years** should be fulfilled: and after that he must be loosed a little season. 4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a **thousand years**. 5 But the rest of the dead lived not again until the **thousand years** were finished. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a **thousand years**. 7 And when the **thousand years** are expired, Satan shall be loosed out of his prison, 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. 10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.*

What Laws will Jesus enforce while reigning over mortals on the throne of David? Well, listen to Jesus, the King:

Mt 5:17 *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 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. 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**.*

Will Jesus enforce the “golden rule” in His Kingdom? What is that? It is the Law and the prophets, remember? Will the two greatest commandments be the rule of Christ’s Kingdom – what is that? It is what the Law and the prophets all *hung from* i.e. were teaching and communicating. Is there any question then?

After the 1000 year reign we see the final judgment:

Re 20:11 *And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.*

So, we are supposed to be representing this coming King and Kingdom by proclaiming the glories and virtues of both. We are to proclaim the justice and righteousness of this coming kingdom as a standard and pattern for present men and governments. We are to represent to men the rightness of our King’s ways (God’s Law of Love), and His claim upon men and the earth. We are to call men to **now** repent and **accept** Christ as their coming King, or face His wrath for their rebellion. This applies to the common civilian, the soldiers, the magistrates...*Cornelius, Sergius Paulus, Felix, Agrippa, Festus, Lysias, the Ethiopian Eunuch, the Phillipian Jailor, and Caesar*. This opportunity to repent and reconcile is the Gospel message we are to preach along with the glad tidings of the coming Kingdom of righteousness. All men in whatever

office they hold should profess Jesus as the coming King and strive to serve Him with whatever authority they hold. We should all want **God's Kingdom to come on earth as it is in heaven** and try to uphold this in our jurisdiction with whatever influence we have – Just like all the godly leaders presented in the Bible record.

HOW CAN MEN DO THIS AND PREACH PACIFISM? They Cannot! Pacifism is not the answer, and is not used or promoted to set up or maintain Christ's Kingdom. We need to now preach what the Bible says about righteousness in all of life including government, so men know what Jesus' reign will be like. This is what Paul preached to those in government:

Ac 24:24 *And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. 25 And as he **reasoned of righteousness, temperance, and judgment to come**, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.*

We need to preach all the realms of holiness that will be active and operating in Christ's future kingdom while we pray, *"Thy kingdom come, thy will be done on earth as it is in heaven"*. Would pacifism be appropriate to teach if we were now reigning on the earth with Christ in a millennial type reign that the Bible seems to predict? Would pacifism fit anywhere? No, we would then have to teach the type of non-resistance we are presenting in our books, which is consistent with righteous government action; and not some pacifism that Jesus never intended, nor will be promoting in His future kingdom.

Do pacifists pray for God's Kingdom to come and God's will to be done in earth as it is in heaven? Are God's servants pacifists in Heaven?

Re 12:7 *And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,*

In order for God's will to be done **in earth as it is in heaven** there must be war to subdue Satan and all who side with him. His is the opposing Kingdom! This is what Jesus will do when He

returns and we must be doing this where we have jurisdiction now.

Would a pacifist speak in the manner Jesus does in the parables about himself or His Father coming back to slay those who refuse to submit to him? We've already seen what He said in Luke 19 about Himself when He returns. In Mt 21 after Jesus cleanses the temple, the next day he is confronted by the religious leaders asking Him by what authority He is claiming to act as He is. Jesus gives a parable about a husbandman seeking to receive the fruit of his vineyard. He sends servants (prophets) to these people (Jewish leaders); but they kill and mistreat them; but then finally he sends his son (Christ).

Mt 21:37 *But last of all he sent unto them his son, saying, They will reverence my son. 38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. 39 And they caught him, and cast him out of the vineyard, and slew him. 40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. 42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. 45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. 46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.*

Is Jesus teaching pacifism? The definition of pacifism is: *"The belief that **any** violence, including war, is **unjustifiable under any circumstances**, and that **all** disputes should be settled by peaceful means."* One pacifist who has corresponded much with us said, *"Nonresistant people never find themselves involved in violence at any level."* So, is Jesus teaching pacifism? The prophets that Jesus speaks of were martyrs, but they were not

pacifists. Why would Jesus line Himself up with these other non-pacifist martyrs as though they all were of the same stripe?

Jas 5:10 *Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.*

Should we do this? Should we suffer as they did? They were not pacifists. So, we are to follow their example of suffering affliction – there must not be a conflict of principle. Here is another example of His teaching.

Mt 22:2 *The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3 And sent forth his servants to call them that were bidden to the wedding: and they would not come. 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. 5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 6 And the remnant took his servants, and entreated them spitefully, and slew them. 7 **But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.***

His servants were slain (martyrs); but does that mean they were non-resistant? They were the servants of a king who was certainly not. We know the Old Testament prophets were not pacifist. Jesus is telling what is going to happen to Jerusalem because they rejected Him. Is He teaching pacifism? If He meant to, *He needed to convince His Father.*

The Pilgrims who founded Plymouth seem to have had a decent handle on this principle. They honored and obeyed their authorities in England and Holland to the best of their ability without denying the faith. Some of their people were burned at the stake and died as noble martyrs. They didn't take up arms against their rightful lords; but they did believe in defending themselves against criminals. When they set up Plymouth, they established government with military to protect the colony; but at the same time they made friends with all the neighboring Indians. They didn't make friends by being pacifists or they would have been killed. There was mutual respect developed because

the Pilgrims could defend themselves and would. They were not war-mongers; but peace-lovers. They knew, however, that peace comes from the strength of proper government and putting down evil, not from being pacifists. As much as possible, they lived peaceably with all men in England, Holland, and America; but they didn't do this to the point of not protecting those under their care.

How can we preach pacifism and at the same time preach the glories of the coming kingdom of Christ? They are not the same! They are built on completely different principles. We would actually be making Christ act the hypocrite by presenting Him as sending ambassadors to proclaim that saints cannot partake in government; that all use of force is unholy and unchristian; that self-defense and protecting the weak is not righteous; and that pacifism is Christ's way – WHEN THESE ARE NOT PRINCIPLES OF HIS OWN KINGDOM! That would be hypocritical of Christ's kingdom, would it not?

You say, "Well, we are not supposed to participate in *earthly* kingdoms, but only Christ's". Do you even know what this means? So, you believe it is OK for Jesus to be violent, but not man? Is this because He has authority and Jurisdiction? And what if Jesus delegates that authority to earthly governments ("ministers of God" Rom. 13)? And how is this any different than when we reign with Jesus? Why then is it wrong for Christians to serve in government now? Do you not know that God has ordained earthly positions of government and labels earthly governors as His ministers and commands us to obey, honor, and **pay them** to do their work? Earthly governments are not enemies of Christ's Kingdom unless they are misusing their God ordained authority. The only reason Jesus will have to conquer when He returns is because men have used the God ordained positions unlawfully – the same will be true in apostate churches. Godly men will be placed in these very positions when Jesus reigns on the earth. We are supposed to honor and relate to earthly governments in righteousness as a **testimony** to them of

what they **ought** to be. This is what Paul did when confronting those in authority.

If an earthly governor is also a Christian, can he not then serve Christ's Kingdom from that position by doing basically the same things he will do when he reigns with Christ? Of Course! Is this not Christ's will for earthly governments? Would it not be better if all government officials were Christians? Paul thought so; and Menno Simons thought so.

Pacifists are not just against "earthly governments", but are against "violence", which they mis-define, not as the abuse of power, but as the **use of force in any way**. If the use of force to uphold law and order is wrong, then Jesus will be doing wrong. If the use of force to subdue the wicked and protect the innocent is bad, then Jesus and His saints will be bad. What is the primary purpose of God ordained earthly government as revealed in Romans 13? *"...for he is the minister of God, a revenger to execute wrath upon him that doeth evil."* Does it not say we are to pay taxes to them for **this very purpose?**

Should we not, as ambassadors for Christ's Kingdom, be preaching the very righteous and holy principles that *actually operate* in Christ's Kingdom, and will be the law when His Kingdom comes i.e. *His Will is done in earth as it is in Heaven??* How can we claim to "seek first the kingdom of God and his righteousness" if we preach a different righteousness based on an effeminate aversion to "violence"; even when it is necessary to put down evil and protect the weak and innocent? The one schooled in pacifism must alter his thinking to see that holiness does not consist in an effeminate aversion to wrath, judgment, and the use of force; but rather God's holiness includes the appropriate masculine use of wrath, judgment and force to establish righteousness and put down evil. Pacifism is false piety, not LOVE.

Any time God is showing wrath or judgment He is simultaneously showing love and mercy. Wrath on evil men is simultaneously mercy on the victims and the innocent. This reality cannot be changed or altered; but is eternal. God is love in

all He does, even when pouring out wrath on those who deserve it. Jesus was showing love for God and truth while whipping the men out of the temple. God's holiness includes the appropriate use of wrath and force with the simultaneous exercise of love and mercy. You cannot rightly love anyone unless you are also proportionately angry towards injustice against them.

The two kingdoms that are opposing each other on the grand battlefield of time are the Kingdom of Christ – **the seed**; and the Kingdom of Satan – **the serpent**. In the beginning God said the serpent would bruise the Seed's heel and the Seed would bruise the serpent's head. This will be the final victory.

God has not ordained any necessary office that can only be filled by lost men and cannot rather be filled much better by converted men. We are a part of this colossal battle as we stand up for righteousness and proclaim the truth of God's Word against Satan's deceptions in **all walks of life**. The church is to be a witness for the truth; but pacifism is no part of that truth. The Christians are to be salt in any position or opportunity where they can be; and serve to establish truth in every area of life. God's principles of righteousness are consistent from Genesis to Revelation – *nay, rather from eternity to eternity!*

Chapter Twenty Eight

“The Son of David, The Son of Abraham”

Where do those words occur in the Bible? They are part of the first sentence in the New Covenant Scriptures. It is a vital truth that the Messiah would be the Son of David and the Son of Abraham. The Bible declares that the Messiah would be the promised “seed” of Abraham (Ga 3:16); and would also be of the lineage of David as rightful heir to the Throne of David. God chose two special men and made promises to them that through their family line the Savior would come into the World to redeem mankind and reign victorious over the earth. The Jewish people knew of God’s promises; were looking for such a Messiah; and many people called out to Jesus, “thou Son of David...” while He was ministering on earth. Everyone expected the Messiah to reign from Jerusalem on the throne of David, which is why Herod tried to kill the child. Gabriel confirmed this truth to Mary.

Lu 1:31 *And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.*

Zacharias prophesied so at the birth of John the Baptist:

Lu 1:67 *And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, 68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people, 69 And hath raised up an horn of salvation for us in the house of his servant David; 70 As he spake by the mouth of his holy prophets, which have been since the world began: 71 That we should be saved from our enemies, and from the hand of all that hate us; 72 To perform the mercy promised to our fathers, and to remember his holy covenant; 73 The oath which he sware to our father Abraham, 74 That he would grant unto us, that we being delivered out*

of the hand of our enemies might serve him without fear, 75 In holiness and righteousness before him, all the days of our life.

All this will indeed happen. The godly Jews understood correctly what the prophets had told them about the Messiah, but they missed the part about His suffering; rising from the dead; and being received up to heaven until the appropriate time to reign. This was the point the Apostles continually argued from the Scriptures in order to convince the Jews that Jesus was indeed the Messiah; and was still coming to reign.

Ac 17:2 *And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, 3 Opening and alleging, that Christ **must needs have suffered, and risen again from the dead;** and that this Jesus, whom I preach unto you, is Christ.*

Ac 3:20 *And he shall send Jesus Christ, which before was preached unto you: 21 **Whom the heaven must receive until the times of restitution of all things,** which God hath spoken by the mouth of all his holy prophets since the world began.*

Jesus was indeed the Messiah promised to Israel; and this is why the Disciples expected Him to set up His Kingdom immediately. Jesus had spoken with them many days between the resurrection and the ascension specifically about the Kingdom; and they knew what it was going to be. They did not, however, understand there would be a long span of time between the ascension and the second coming until after the Holy Ghost came upon them at Pentecost and taught them these things.

Ac 1:1 *The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, 2 Until the day in which he was taken up, **after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:** 3 To whom also he shewed himself alive after his passion by many infallible proofs, **being seen of them forty days, and speaking of the things pertaining to the kingdom of God:** 4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 6 When they therefore were come together, they*

asked of him, saying, **Lord, wilt thou at this time restore again the kingdom to Israel?** 7 And he said unto them, ***It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.***

Now, the point I wish to add to what we have already established is that the Jewish expectations of the Messiah coming to conquer and reign on the throne of David were **correct**; and are still valid. Jesus was, is, and will be what godly Jews expected Him to be: a righteous deliverer, conqueror, and King reigning on the throne of David - ***not a pacifist correcting Moses' Law.*** Consider the following

Jesus filled three very important roles that the schoolmaster of the Old Covenant foreshadowed: He was the **"SEED" of God's promise to Abraham** (Ga 3:16); He was a **Priest after the order of Melchisedec** (Heb 7); and He was the **Son of David who would reign forever on David's throne** (Lu 1:32,33).

These three offices are the manifestation of God's gracious will and design concerning Jesus the Messiah of Israel and Savior of the World. Now, there is a character; and there are values and principles attached to these people that cannot be ignored. David was the Heroic Warrior of Israel who delivered them from their enemies and gave them peace to serve God. He killed the ungodly giant and saved Israel from their enemies. This was a God ordained type of Jesus; and He will indeed fulfill it. He was called the *Son of David* numerous times during His ministry, and He never distanced himself from or rejected that title, though that title would definitely not fit a pacifist, and would greatly conflict with His teaching if He was teaching pacifism or changing Moses' Laws.

Next, He was the *seed of Abraham* and the *priest after the order of Melchisedec*. Consider the character and values of these men; as well as the circumstances in which God introduces them and manifests them.

Heb 6:13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself, 14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. 15 And so, after he had patiently endured, he obtained the promise. 16 For men verily swear by the greater: and an **oath for confirmation is to them an end of all strife.** 17 Wherein God, willing more abundantly to shew unto the heirs of promise **the immutability of his counsel, confirmed it by an oath:** 18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: 19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; 20 Whither the forerunner is for us entered, even **Jesus, made an high priest for ever after the order of Melchisedec.**

Heb 7:1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 2 To whom also Abraham gave a tenth part of all; first being by interpretation **King of righteousness,** and after that also King of Salem, which is, **King of peace;** 3 Without father, without mother, without descent, having neither beginning of days, nor end of life; **but made like unto the Son of God; abideth a priest continually.** 4 Now consider **how great this man was,** unto whom even the patriarch Abraham gave the **tenth of the spoils.**

Now, don't miss this glaring truth about the character and values of God's Messiah. Imagine...the Apostle states all this without even a cautionary explanation due to the *supposed "opposite ethics"*. Abraham, the *father of the faithful*, had made at least 319 weapons and had them on hand for self defense and for standing with the locals in warfare when a just cause arose. He not only had a store of 319 weapons, but had taken the time and effort to train himself and his 318 servants to efficiently use them. The story is in Genesis fourteen.

Ge 14:14 And when Abram heard that his brother was taken captive, he **armed his trained** servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. 15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. 16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

Was Abraham wrong to believe in “just cause” as a validation of war and killing? Was he “*trusting God*” in having weapons and training his servants to use them? He had developed a very efficient fighting force as we can see from the story! He did indeed trust God; and God gave him the victory; but God never does for us what we can and should do for ourselves. This was indeed a “just cause”; and... guess what? The only time we meet with Melchisedec in the Scriptures is to bless Abraham for this **slaughter of the Kings**; and to even **receive tithes of the spoils!!** HA! Abraham got to pay to God the tithes on all those wicked kings’ riches, including the kings of Sodom and Gomorrah.

So, Jesus is a priest **after the order** of this man? Paul presents this mysterious figure of the Old Covenant in such a way that we can know he was an actual appearance of the pre-incarnate Christ to Abraham!

Heb 7:1 *For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 2 To whom also Abraham gave a tenth part of all; first being by interpretation **King of righteousness**, and after that also King of Salem, which is, **King of peace**; 3 **Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.** 4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. ...8 And here **men that die** receive tithes; **but there he receiveth them, of whom it is witnessed that he liveth.***

****There can only be ONE eternal priest in an eternal priestly order.**

Yes, Abraham did indeed restore the peace with the help of God. This is the SAME way Jesus will bring PEACE to the earth. So, this is the Friend of God meeting on this occasion with the pre-incarnate Word - Christ in the Old Covenant – what was God saying to us?

Ex 15:3 *The LORD is a man of war: the LORD is his name.*

Isa 42:13 *The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.*

Re 19:11 *And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and **in righteousness he doth judge and make war.***

“But didn’t Abraham love his enemies?” He loved them as God loves His enemies. He would have aided them and helped them also in a righteous cause; but when they became unrighteous, and captured one whom he loved more; then his love for Lot’s family superseded his love for them. God loved the people before the flood as well as the people of Sodom; but when they persisted in wickedness, God’s Love of righteousness and His own faithful people necessitated the destruction of the wicked. Jesus loved and died for mankind; but He also brought about the destruction of the Jewish nation in AD 70, and He will return to destroy all opposition when He brings PEACE to the earth. Hell is far worse than death itself; yet Jesus will send His enemies to hell for their unrepentant and persistent rebellion against righteousness. The love of enemies doesn’t trump every other concept in the Bible the way pacifists tend to imply. I should indeed try to help and convert my enemies; but protecting my family and standing for truth is priority. God’s love means that we act appropriately, not that we act the part of a pacifist paralyzed by false piety.

Notice also another interesting fact from our OT schoolmaster which is meant to lead us to Christ, and not away from Him. The priests under the law (Mosaic Covenant) were not made with an oath; **but Jesus was made with an oath**; and by *SO MUCH (the very oath of God)* He was declared to be a priest **forever** after the order of Melchisedec. He will never change this **priestly order – forever**. He is the priest of Almighty God with His own blood sacrifice; but He is also the King of Peace and Righteousness; and He will reign over the earth to bring peace just like Abraham brought peace when he was blessed by this King of Peace.

Heb 7:20 And inasmuch as not without an oath he was made priest: 21 (For those priests were made without an oath; but this with an oath by him that said unto him, *The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec*;) 22 By so much was Jesus made a surety of a better covenant. ...28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Even though the priests under Moses' Law were appointed without an oath of confirmation; God chose to confirm Jesus as the Priest of the New Covenant after the order of Melchisedec **with an oath – the very oath of God**. The Apostle brings this forth without even a blush of Marcionite embarrassment. Of course, Paul knew that Jesus wasn't condemning righteous and lawful oaths as commanded in Moses' Law, for Paul himself used them at least Nine times in his Holy Spirit inspired epistles. Jesus knew that His very office was filling the role of *THE SON OF DAVID, THE SEED OF ABRAHAM, and THE PRIEST AFTER THE ORDER OF MELCHISEDEC*; and He knew that unlike the priests in the OT, His appointment was by the **oath** of God. Do you really imagine that Jesus taught contrary to all this?? Never.

If the Jesus presented to you in your denomination is different from the characteristics of the Biblical Jewish Messiah presented to you in this study, then you have **another Jesus**.

2Co 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. 4 For if he that cometh preacheth **another Jesus, whom we have not preached**, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, **ye might well bear with him**.

This is what has happened to most of Christendom, including all those who teach the Marcionite concept that Jesus corrected Moses' Law and preached a different ethic from God's Word in the Old Testament. Will you follow it? Will you *bear with them*?

Chapter Twenty Nine

Bringing It All Together

IF you have understood the points which have been duly documented and proved from Scripture, then you realize we have totally annihilated the Marcionite position. There is no crack or crevice left for them to hide in. You will also realize that Satan's masterpiece deception has been revealed. The old Serpent has led zealous groups of people to embrace "another Jesus" and all the while believe they are "contending for the faith" of Jesus Christ. This is a serious situation that deserves all the attention we can give it while we pray that we can cause a great awakening among those who have been so long deceived.

IF God says He is immutable, then He cannot change His moral compass, opinion, outlook, judgment, or purpose.

IF Jesus is the same yesterday, today, and forever, then He can never change His morality or moral judgment.

IF Jesus is the WORD who inspired the Scriptures, then He cannot correct the morality of the Scriptures without having changed His own morality.

IF God is LOVE, and all His Law and prophets express His Love, as Jesus said they did; then nothing Jesus could teach would be a higher ethic; for God's love does not evolve or improve; and there is no higher ethic than divine love.

IF Jesus taught a higher ethic, He would be wrong to also teach the lower ethic at the same time; but Jesus said the love He taught was the same that fulfilled the Law, and which the law and prophets expressed.

IF the New Covenant was God's Law written on men's hearts in a new and living way through the indwelling Holy

Ghost, then everything Jesus and the Apostles taught was for this purpose.

IF the Law was our schoolmaster to bring us to Christ, then there could be no opposite ethic in the teachings of Jesus, for that would just testify that He was not the Messiah; and the law would lead us elsewhere.

IF Jesus taught a different ethic from God's Law, He would then be a false prophet; and the Jews were righteous for killing Him.

IF Jesus came changing and correcting Moses' Law, then John the Baptist, in the role of Elijah, was actually preparing people to reject Jesus, because John called them back to God's Ways as recorded in the Old Testament.

IF those who knew Moses' Law and also longed to have evidence to destroy Jesus, could not accuse Him at His trial of teaching contrary to Moses' Law; *then you can be sure that He never did!* They couldn't accuse Him of breaking Moses' Law or teaching contrary to it; but you know they would have loved to do so, if it had been the case.

IF the righteousness of God's Law must be fulfilled in all believers to justify God's justification; then the Moral Law of God is eternal and obligatory upon all mankind; which is why the worldwide conviction of God's Spirit on man is called the "work of the Law" in Romans 2.

IF Jesus told His disciples to obey them that sit in Moses' seat, then He could not be teaching an opposite ethic. In Mt 23 Jesus clearly upholds the religious leader's right and responsibility to make application of God's Laws in the form of observances; and tells everyone listening to obey them.

IF ALL the Apostles and Jewish believers were still fully practicing Moses' Law; and only baptizing those who came under Judaism for the first twelve years after Pentecost; **and** Paul never taught Jews to forsake Moses (Ac 21); then most modern theology needs to go in the trash can, including Anabaptist Marcionism.

IF there is but one Gospel for all time; and the true Grace of God commands us to live soberly, righteously, and godly; then most modern gospel preaching is also trash; and, again, God's morals have never and can never change.

IF we are to, *Be perfect even as Jesus' Father is perfect*, and, *Be holy even as God is holy*, then we can define Christ's teaching and terms by the example of the God of the Old Testament.

IF we are to follow the Apostles of Christ in order to properly understand and follow Christ, then we are to define Christ's teachings and terms by the Apostles example and teaching.

IF the Apostle John in AD 95 still believed that sin was the transgression of God's Law, then the Moral Law was still the standard to determine what was and was not sin.

IF Jesus was the pure Lamb of God, then He never transgressed or spoke contrary to God's Law; but had to keep it and teach it perfectly to be sinless.

IF Jesus died to pay for our transgressions of God's Law and make reconciliation between man and God on this basis; then He 100% agreed with God's Law; and could not be presenting any different ethic or morality.

IF Jesus was the SON OF DAVID, the SEED OF ABRAHAM, and the PRIEST AFTER THE ORDER OF MELCHISEDEC, then He could not fill the role that Marcionite Anabaptists try to put Him in teaching contrary to His calling. Every one of these connections would be contrary to His very purpose and message! He could not be condemning all oaths, when He was confirmed as Priest of the New Covenant with an oath – unlike the Old Covenant priests.

IF Jesus came to reconcile man to God and serve as our High Priest to intercede to God on our behalf; and our transgressions of God's Law was the problem; Then Jesus, again, fully agreed with God and His Law. Reconciliation with God is not a compromise where we meet in the middle. Mankind MUST

repent, submit again to God's Law, and strive to live out the righteousness of God's Law, or Jesus will not act as their High Priest applying His own blood or interceding on their behalf.

IF A = B; and C = A; then C = B! **IF LOVE** fulfills the Law **AND** the Law hangs from LOVE, which Jesus and the Apostles clearly taught; then Jesus and the Apostles preached the same ethic as Moses **OR** Jesus and the Apostles **DIDN'T PREACH LOVE**. IF Jesus taught God's Love **AND** said that ALL the Law of Moses taught LOVE, then **THEY TAUGHT THE SAME ETHIC**. IF God's Love is what Jesus taught **AND** it fulfills the Law, then Jesus taught the same ethic as the LAW.

IF Malachi specifically said that the Messiah would preach against FALSE SWEARERS and ADULTERERS **as defined and consistent with** Moses' Law; then **GOD HIMSELF has told us plainly that Jesus was preaching consistent with Moses' Law and not contrary to it**; so there need be no more question about it; and the debate is OVER! Just stop squirming and accept God's beautiful Word, or you will prove yourself a God hating rebel who just serves his own end and agenda. Every rock solid point that we have made in this book would have to be false in order for Marcionism of any sort to be true.

Don't rest on the fact that a large group of people would now be shown to be in error for this book to be accepted as truth. This excuse has been proven to be a *foundation of sand* too many times in history. If it is acceptable for a large group of people to preach much truth and do much good, but to also mix in heresy and error; then what is wrong with the JW's, Mormons, and Romanists after all? If it is OK for people to be doctrinally close; but reject the apostle's teaching on an important issue like this, then what was wrong with Diotrefes after all?

People have argued these sandy foundations against Jesus being the Messiah ("*Have any of the rulers or of the Pharisees believed on him?*"), against the Apostle's doctrine, against those who have left Judaism, Catholicism, Mormonism, Islam, etc.; and it has also been used against most major scientific

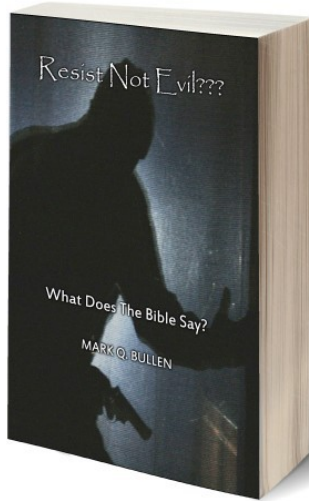
discoveries. On the text of Mt 13:57, where Jesus is rejected by his own countrymen because He was just the “carpenter’s son”; Albert Barnes shares the following: *“Columbus, a native of Genoa, had, by patient study, conceived the idea that there was a vast continent which might be reached by sailing to the west. Of this his countrymen had no belief. Learned men had long studied the science of geography, and they had never imagined that such a continent could exist; and they were indignant that he, an obscure man, should suppose that he ‘possessed wisdom superior to all the rest of mankind united.’ It is accordingly a fact, that outside his own country he was obliged to seek for patrons of his undertaking; that there he received his first honours; and that to other kingdoms the discoveries of the obscure Genoese gave their chief wealth and highest splendour.”* **Truth is truth is truth;** and it is just like God to use a “nobody” to teach the truth and correct error, so as to **resist the proud and give grace to the humble.**

Now...What are you going to do with what you know? Can you humbly receive the truth? It will not go away! You can throw the book away; but the issue has been put in your lap; and God will hold you accountable for what you have read. **Now that you have heard the truth your salvation depends upon you walking in this light also. You cannot run and hide or play ignorant; for your very soul is at stake. If you don’t speak God’s truth and strive to live it – regardless of the consequences – you will not be saved.**

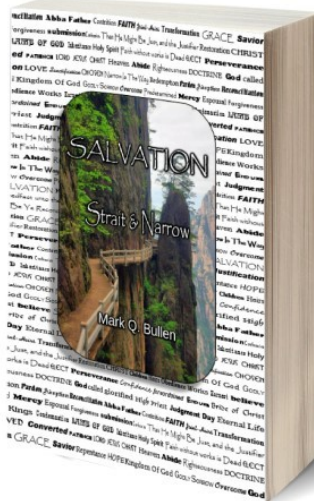
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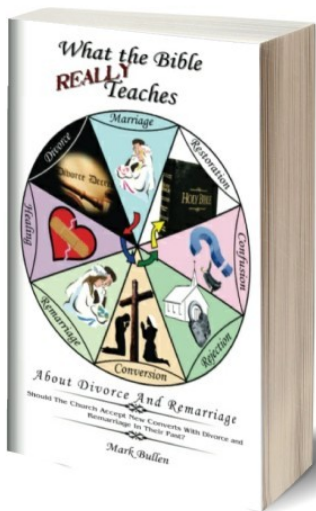
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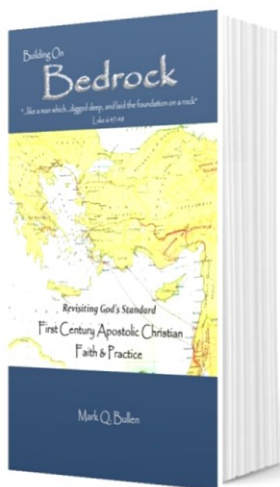
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