

The Law is Good

Our Master Yahshua proved His righteousness, His *perfect* righteousness, by keeping the Law of Moses perfectly in order to be a perfect example and a sacrifice for us, His precious, special followers (Tit 2:14), those who would follow Him according to the dictates of the Gospels' requirements — authoritatively specified requirements prescribed specifically in the Gospels.

Our Master kept the Law perfectly in order to be able to redeem us who could not have kept the Law in order to be saved. He fulfilled it for us and instructs us now (Tit 2:11-14) so we can follow and be worthy of Him.

Being Gentiles as we were, we had no business reading the Law of Moses in the first place (recorded in the book called the Bible), since it was not written to Gentiles but to Israelites. We did not know the Law of Moses, so how could we even hope to keep it? But we did have the natural law, as Rom 2:6-16 says.

No one who is not a disciple should read the New Testament, for it is not written to anyone else except disciples of Messiah, those with the grace to be instructed as Tit 2:11-12 says, who have the Holy Spirit to guide them, but then only in the Body (1 Jn 2:27; Acts 2:42). Otherwise, when read, such misunderstanding would occur that would cause great divisions and hatred, and would cause strife between groups of its readers, calling one another heretics, and seeking favor from the government to execute dissenters and heretics.

So no Christian should ever read the Bible, for it is only for disciples. Christians are "believers," but they believe in another savior, through another (different) gospel, and receive another spirit (2 Pet 2:20). Only disciples who are instructed by grace as they read the Bible will be one as Jn 13:35 and 17:23, which is not the case between Christians who read the Bible and write books according to their understanding.

Disciples were not required to keep the Law of Moses in order to be saved, but when they *were* saved. Salvation is not according to works before or after, but all who are saved will do the works prepared for them to do (Eph 2:8-10; 4:16), and as Paul said in Rom 8:4, will keep the requirements of the Law as inspired by the grace of the Holy Spirit (1 Pet 4:10-11).

All Christians misunderstand Paul, according to Peter (2 Pet 3:16), since they all misunderstand Rom 6:14, being actually under law themselves, not under grace. So they cast the Law away as “works salvation,” and say they are saved by grace so they are not under law, but that love fulfills the Law. Love does fulfill the Law, but they do not have that kind of love (Rom 5:5) or grace (Rom 5:2), due to the fact of 1 Jn 2:15 and 3:17. They claim Jn 5:24, but the litmus test is 1 Jn 3:14,16,23, as expressed in Jn 13:34-35, and verse 35 is the undivided, undenominated (1 Cor 1:10-13)) Body of Messiah, which is the witness for all the world to see and observe (Jn 17:23; Mt 24:14).

The reason Christians cannot love as 1 Jn 3:16 is because not only has Rom 5:5 not happened to them, but also because they do not live in community (the witness [*edah*] of the Kingdom) where they could express that love if they had it. This love is the Holy Spirit given at baptism (1 Cor 12:12-13), baptism into the Body of Messiah, which is a community of disciples (wise virgins) who love as He loved and are in oneness as the Father and the Son (Jn 13:34-35; 1 Jn 3:16).

I do not know one Christian who is not involved in civilian pursuits (2 Tim 2:4), so I do not then know one Christian who has the love of God in him (1 Jn 2:15). 1 Jn 3:17 takes a community. Acts 2:40-47; 4:32-37 is the only way the witness (*edah*) of Messiah’s Body can be on earth (1 Ths 2:14) according to Paul.

Actually, the Law is what can tell us who is and who isn’t under grace, for without the Law we would not know what sin is (Rom 3:20; 7:7). So the Law continues to inform us what sin is. Jms 4:17 — Knowing the right thing to do and not doing it is sin

(Jms 2:8-11). Being under grace we can do Rom 8:4, and when we fail we have our Advocate (1 Jn 2:1-6).

So who among Christianity walks or lives as He walked and lived? This is the only way the community is formed, and only there can anyone serve Him (Jn 12:26). Christians would think that John here is putting them under the Law by giving this commandment to keep His commandments (Jn 14:15,21), and by this they prove they do not love Him. How many Christians would own up to being a liar and not of the truth? (Jn 18:37; 1 Jn 2:4). Jn 15:1-8 — Who then bears much fruit?

1 Jn 2:15 is a command — “Do not!” Christians cannot ever judge themselves right on this since 1 Cor 11:27-32 is not for them to do in the first place, but because they say they know Him, then they are condemned by 1 Jn 2:4 and Jn 9:41. So they are among “all liars” in Rev 21:8, where their sin remains eternally — *still* (Rev 22:11), never changing. They have set their course in the present life by the choices they made, and by claiming salvation but by another spirit than the Holy Spirit, when the Word of God recorded in the Scriptures condemned them. They ignored the litmus test of 1 Jn 5:13, for which they made themselves accountable, even though the letter was addressed only to the Body of Messiah in different places (localities) where 1 Cor 1:2,10 and 1 Tim 2:8, etc., are a reality. But Jn 13:34-35 and 17:21-23 should alert them to their folly.

Folly for Christians is when they go down front to ask Jesus into their heart not realizing they could be taking on an excessively costly undertaking (Jn 9:41; 1 Jn 2:4; 2 Pet 2:20). They put themselves in a precarious place, left to themselves and their hired shepherds (Jn 10:13).

So Christians can come up with a lot of strange notions about what love is, being left to their own devices to feel their way along while making their trek back and forth to church once or twice a week. They have no way to put into practice what they don't have in the first place — love, as 1 Jn 3:16, since verse 23 was impossible without knowing Him who gave the command to those He loved (Jn 14:21).

Love is the fulfillment of the Law, including all that the Law gives instruction to do and not to do (Jms 4:17; Rom 13:8-10). So no longer can anyone think that since Jesus fulfilled the Law he does not have to obey it, or can pick and choose what he thinks, such as tithes (Mt 5:17-48; 15:3-6). This is all recorded in the Gospels.

So we are receiving the law of liberty in our hearts now, under grace, and with the power to keep the requirements of the Law (Rom 8:4). Tit 2:11-14 — Are there no longer any requirements or moral obligations to the Torah? Torah is the law of instruction to those who are willing to obey Him, and it reveals the rebellion in those who are unwilling (Mt 15:8-20). Even natural law teaches us, as Rom 2:12-15 says, which makes all men accountable to Rev 20:12-15.

Tit 2:11 — Grace is the instruction; grace instructs us; the Torah is instruction — teaching and training us to walk circumspectly, befitting to Him (Eph 2:10; 1 Jn 2:3-6). 1 Jn 2:6 is a stipulation, like a legal clause. A *clause* is a distinct article in a formal document, indicating what one is required to do; an injunction,¹ as 1 Pet 4:17 (2 Ths 1:8-9; Acts 5:32; Jn 3:36). It presumes compliance with what our Master admonishes His people to do to prove their faith and love (Mk 10:17-21,28-30; Lk 14:33; Mt 10:37).

Christians and theologians, since they “believe” the scriptures but can’t understand them, think that since circumcision, the Sabbath, dietary regulations (what is and what isn’t *food*) have been abrogated² (or so they assume), then all other laws are no longer valid (except tithing). Since the sacrificial system is done away with, many other things are done away with as well, refuting the words of the incarnate Word of God (Mt 5:17-20). But our righteousness must surpass that of the Pharisees and scribes.

Actually, since they claim to see, more strenuous obligations are put on the Christians who are not under grace and don’t have love or the Spirit (Mt 5:27-48).

¹ Injunction — a judicial order compelling a person to carry out a certain act.

² Abrogate — to abolish by authoritative action; nullify; annul; do away with.

Dt 22:8 is to be obeyed by the holy people because the Law is good (Rom 7:12,16; 8:4).

Christians presume that since “love fulfills the Law” they can break the law as long as they love one another, showing themselves to be as Peter said in 2 Pet 3:16, by how they misunderstand Paul, as if Rom 4:9-12 said that circumcision itself were revoked. But in actuality, baptism replaced it for the Gentile’s entry into the Body of Messiah, but did not replace the circumcision of the faith of Abraham 430 years before the Law of Moses. That circumcision was the pattern before what Gal 3:19 describes. But as Gal 3:13-18 explains, the Law does not annul the prior covenant of circumcision.

Verse 13 — The Law was a curse to the unwilling in Israel, but not for those who were willing to do God’s will as was Abraham (Jn 8:39). But for the rest it was a curse, as it was for the Pharisees, just as it is to the “believer” who produces the fruit of Gal 5:19-21 instead of verses 22-23. As is clear from verses 24-25 and Gal 3:26-29, the true seed of Abraham are those who belong to Messiah, who have obtained the goal of the Law (Gal 3:19-29). Verses 24-25 — Having been justified by faith, yet they do not despise the “schoolmaster” (KJV), as if the Law were not to be regarded now. But we by the Spirit can fulfill the righteous requirement of the Law (Rom 8:4).

Gal 3:23 — Yes, it’s true for Israelites and for the Gentiles under natural law, and both, if obeyed with a willing heart and spirit, would at least have prevented the second death of Rev 21:8, but not the first death due to Rom 3:23 and 6:23, from which only Gal 3:24 can deliver them. So the Law of Moses was the Guardian for the old Israelite, and for the Gentiles it is the natural law as Rom 2:12-15, leading to verse 16 (Rev 20:12-15).

Rom 2:14-15 — Do you think for one moment that those who wanted to live by the natural law, or by the Law of Moses, and did what they could do to rectify their shortcomings, will inherit the same destiny as those who threw off the law and suppressed the truth? (Rom 1:18-20)

So since the Sabbath is no longer the sign of who God's people are (Ex 31:13-14), and since circumcision is no longer the sign of Abraham's offspring (Gal 3:29; Jn 8:39), and since now you can eat what you choose, even a pig or a dog or a buzzard, then the Law is no longer valid as the Torah or instruction of God's holy people. They are free from the Law of God and completely lawless, and all that's important now is "love" — you can do anything you want to your neighbor as long as you love him. But they don't read the rest of the commandment (Rom 13:8-14).

The Simple Truth of the Matter

Christians and Gentiles are both in one category, but in separate classifications — separate by name only. For both there is no greater or higher preoccupation than self-interest (Mt 6:31-32). But the Redeemed man lives by verse 33, to seek first for what he was created to seek for. Fallen man can only seek first for self, for he is self-centered. They cannot love one another as the Redeemed are commanded to in Jn 13:34, since Christians prove they are not His disciples by verse 35. The proof is in the pudding, and neither can Jn 17:23 be as He prayed, since all you have to do is observe it (Mt 21:43). Jn 15:8 is the conclusive evidence against Christianity. The witness of the kingdom (Mt 24:14; Eph 2:10; 4:16) is a mystery to them, but to the Redeemed it is the simple truth even a child understands.