

Evidently

Evidently Dt 15:4 is not required for Christians, who are free from the Law of God. It is obviously not a requirement (Rom 8:4-5) for anyone who does not live according to the Spirit, but according to their own flesh. The evidence is overwhelming that no Christian has been saved. Rom 8:1-17 proves this without doubt, as verse 3 says, which condemns Christians, since they have not received the Spirit so that verse 4 could be done.

Certainly, if anyone has received the Spirit, he will be in the Body of Messiah (1 Cor 12:13) and will be able to keep the righteous requirements of the Law. And certainly Dt 15:4 is included, as those who believed in the first church lived together as Acts 2:44-45 and 4:32-35 says. Therefore, Acts 4:32-35 is done by Rom 8:5, setting their minds on the things of the Spirit, and Dt 15:4 is one of those things, wouldn't you say?

See the big IF in Dt 15:5?

"...if only you listen obediently to the voice of the LORD your God, to observe carefully all this commandment which I am commanding you today."

"No poor among you" is kept in a new way under the Spirit of Love, since love fulfills the Law (Acts 4:34; 1 Jn 2:4; Rom 13:8; 12:9-13).

Rom 8:6; 1 Jn 5:12-13 — "Life and peace" is for those who have the Son, but all Christians are enemies of God, as Paul said in Rom 8:7, being carnally minded and not subject to the Law of God — obviously not.

Rom 2:14-15 — But even the Gentiles who seek first for themselves have the natural law (Mt 6:31-33) and will face judgment (Rom 2:16), as all Christians (Jn 9:41). Obviously, the Christian churches are condemned according to Acts 4:34 and Dt 15:5-8, not meeting the "IF" condition in verse 5 (Jn 14:15,21; 1 Jn 2:4).

Rom 8:4 speaks of fulfilling the requirements of the Law by grace, which Christians obviously do not know anything about. If there is any religion under the sun

that is the antithesis of Dt 15:4 and Acts 4:34, it is Christianity. The polarization in her is immense; even Jms 1:26-27 condemns the Christian religion as worthless. What could “no one lacking” or “no needy among them” possibly mean?

First of all, Jn 3:16 is to *believe*, and Acts 2:44 is what *all* who believe *do*, excluding not one believer. If you are a believer, this is what you do — “all who believed” then and now. If you don’t do it, you are not a believer, but are merely a Christian.

1 Jn 3:14,16,23; Jn 13:34-35; 17:21-23 — Sound like Christians? 1 Jn 5:12-13 tells the tale. 1 Jn 4:20 — *Hating* here is *not loving* your brothers (1 Jn 3:14-17). What about it? And what about Jn 8:31,32 and 51? Ever thought of it?

But how many “believers” are like the one in Jn 2:23?

Could He entrust Himself to you? Is the word *believe* a matter of the heart or of the mind only? To be a believer one must not be like the one in Mk 10:17-22 but like the one in verses 28-30. This is eternal life (1 Jn 5:13). Do you have the life of the first church? (Acts 5:20; 1 Jn 5:12)

In light of 1 Jn 3:14,16,23 and Dt 15:4-5 and Acts 2:45; 4:34-35, how then can the love of God be in anyone who sees his brother in need and doesn’t give him what he needs? Do you think that is possible? 1 Jn 3:17 obviously brings Dt 15:7-8 into the New Covenant. If you are a Christian and do not do this, how does the love of God abide in you? Rom 5:5 — If the love of God is absent, so too is the Holy Spirit. And more than likely, you love what is not of the Father as well (1 Jn 2:16), which proves that the love of the Father is not in you (verse 15).

Love is shown not so much in the heroic action of doing something great, but in our daily life in the Body of Messiah, meeting the pressing need, loving your brother, etc. (1 Jn 3:17). Of course, you can remove yourself so that you don’t *see* your brother in need. Then from the comfort of your own mansion you’re able to make a tax-deductible contribution to the starving children in Africa...

1 Jn 3:21,20 — God is greater, therefore He knows why your heart condemns you, because He sees how you are not loving your brother. Christians take false hope in 1 Jn 3:20, as if God overrides the conviction of their conscience, but instead they should take hope if their heart *does* condemn them, showing that they aren't *totally* dull and therefore there is hope for them to be convicted of their selfishness.

Sin is selfishness — living for yourself, insensitive to the needs of others.