

SERIES SUMMARY

We began the series by learning what Antinomianism is.

Webster's 1828 Dictionary defines antinomian as:

n. One of a sect who maintain, that, under the gospel dispensation, the law is of no use or obligation; or who hold doctrines which supersede the necessity of good works and a virtuous life.

We saw that there are various antinomian teachings, which are:

Dualistic antinomianism, a view which sees salvation as for the soul only, and bodily behavior as irrelevant both to God's interest and to the soul's health, so one may behave riotously and it will not matter.

Spirit-centered antinomianism puts such trust in the Holy Spirit's inward prompting as to deny any need to be taught by the law how to live. Freedom from the law as a way of salvation is assumed to bring with it freedom from the law as a guide to conduct.

Christ-centered antinomianism argues that God sees no sin in believers, because they are in Christ, who kept the law for them, and therefore what they actually do makes no difference, provided that they keep believing.

Dispensational antinomianism holds that keeping the moral law is at no stage necessary for Christians, since we live under a dispensation of grace, not of law.

Situationist antinomianism says that a motive and intention of love is all that God now requires of Christians, and the commands of the Decalogue and other ethical parts of Scripture, for all that they are ascribed to God directly, are mere rules of thumb for loving, rules that love may at any time disregard.

These are doctrines of devils, and they are contrary to the doctrine of Scripture. They separate that which Yahweh God has joined. Love and law go together.

The problem is that most 'church-goers' believe that the OT is about Jews, the Old Covenant was for the Jews, and the NT is about the 'church' and is an entirely new and separate covenant with the 'church', and God did away with the law, and all you are required to do is 'just believe'.

But Scripture is not about Jews and Gentiles, and it's not about personal salvation. Scripture is Covenant and Kingdom theology.

It is about the generations of Adam, and that Yahweh God selected Abraham and his seed through Jacob Israel to be His chosen people that would be the light of the world, to build the Kingdom and conduct ourselves according to His commandments, statutes, and judgments, which He instructed our ancestors.

"Observe and hear all these words which I command you, that it may go well with you and with your children after you for ever."

We were not born into this world to 'just believe', and wait around idle, and passive, for a 'rapture' to take us out of this world.

All the parables of Jesus Christ are about the Kingdom, working in His vineyard, sowing the seeds of His Word, doing something with our talents, filling our lamps, and the whole duty of man is to revere God and keep His commandments.

We learned that the whole Bible is Torah, as Torah means 'teaching' and 'instruction'.

The Hebrew word for "Law" in the O.T., Torah, is like being taken to your father's house, for a family gathering with your brothers and sisters, to hear your father teach you how to reach the heavenly city and gain eternal life. This definition resembles preventative measures or training to help you avoid breaking a law in the first place.

The Greek word "Law" in the N.T., nomos, is like being taken to the courthouse, to appear before a judge and jury, to hear your sentence, and pay restitution, or find out which prison you will be sent to for the crimes you have committed. This definition resembles punishment after a law has been broken.

The purpose of law (Torah), which in itself is just and good, is to prevent the wrongdoer from harming others or himself. The law reveals condemnation, not salvation, it neither justifies the sinner, nor sanctifies the believer.

Yahweh God is the author of the moral law, it is a copy of His nature; and is a declaration of His will, and is stamped with His authority.

The Torah is our inheritance, as we see in Deuteronomy 33:4.

The 'churches' do not know who the children of Jacob are, which is why they don't care about the law, the OT, or their heritage. They think the children of Israel are Jews, and the Old Testament is about Jews.

But we've shown that we White Anglo-Saxon Caucasian peoples are the sons of Jacob.

These laws were given to our ancestors and they were commanded to keep the law, which was to be valued, not only as a peculiar treasure, but to be considered a possession, an estate, an inheritance, to be continued among them, and to be transmitted to their posterity, unto a thousand generations.

This is repeated throughout Scripture.

The problem the 'churches' have is that they don't understand which laws are the context when they see the word 'law'. They don't differentiate between the commandments, statutes, judgments, and the 'added' ordinances. So they did away with the whole law.

Without the law, you would not be convinced that you sin, and you would not be filled with the sense of divine wrath on account of it, and therefore you would not repent, and so then you could not be saved from the penalty of sin, which is eternal death.

Repentance brings acquittal. Continuance in The Way is the justification of the Christian.

Grace in conversion is glorified by putting a stop to the reign of sin. Grace teaches men not to live in sin, but to abstain from it. Grace is not to be used as a 'get out of jail free' card, and in doing so, you put the Son of God to an open shame.

The Torah is to regulate the whole of the outward conduct, and to regulate the heart.

The plan of the law is to develop the secret feelings of the heart. The sinner should be induced to take a remedy. That remedy would be to acknowledge you are a sinner, repent, and change your ways and your thinking. If you say you have no sin, then you are deceiving yourself, and the truth is not in you.

The Spirit's work reveals the law in the heart, and it is the work of saints, under divine influence, to copy them over in life, and to show them by conduct and behaviour.

The Father repeatedly pleaded with our ancestors to do righteousness. Jesus and the Apostles repeatedly advised us to do, and to practice, righteousness.

I want to make it clear, and remind you that this study is not teaching that you are justified by depending on obedience to the law, or that your salvation comes from works or following the letter of the law.

Salvation is a free gift. There is nothing we do to earn salvation.

Redemption was promised to our race back in Genesis 3:15, which was a prophecy of our Kinsman Redeemer Jesus Yahshua Christ. Jesus paid the ultimate price when He gave Himself as a sacrifice to free us from the bondage of the rituals and the curse of the penalty for breaking the law. The picture, or shadow of Jesus' sacrifice is in Genesis 3:21, where Yahweh God sacrificed an animal and made coats of skins to 'cover' them, which was a figure of propitiation. From Adam to the sacrifice of Christ, propitiation for sin was made by sacrifice of animals. This mode of atonement was 'added' because of transgressions. This is why the ceremonial ordinances and rituals were divinely instituted until The Christ came and replaced ritual

performance for justification with Christian performance for justification. Your Christian righteousness comes in walking in the Ways God instructed us. Those instructions are in the spoken Word, and the written Word which was given in the law and the prophets. The Torah. The whole Bible is Torah, as Torah means 'teaching' and 'instructions'. The NT teaches all the same precepts, minus the ceremonial ordinances, which were nailed to the Cross. Sacrifices are not how we please God, but by obeying all the Words that proceedeth out of His mouth. We are considered righteous, not when we simply 'just believe' in Jesus, but when we believe and practice in the faith of Jesus. Jesus was righteous, because He lived according to the Torah. The love of God is perfected when we keep His commandments.

Moses wrote what makes us righteous.

Deuteronomy 6:25 And it shall be our righteousness, if we observe to do all these commandments before Yahweh our God, as He hath commanded us.

Paul quoted these words of Moses in Romans 10:5.

What is righteousness? Psalm 119:172 **"All Thy commandments are righteousness."**

Righteousness is defined in the Hebrew as H6666 *tsedaqah* (tsed-aw-kaw'), and means justice, vindicated, morally (virtue).

It's related word H6663 *tsadaq* (tsaw-dak'), and means to make right (in a moral sense): -cleanse, clear self, to be just, to turn to righteousness.

The word 'righteousness' is of a general character. This is something you demonstrate by living and walking as Jesus Christ walked.

Character in **Webster's Dictionary** is one of the attributes or features that make up and distinguish an individual.

A Christian is not a hearer only of the Word, but a doer of the Word.

We covered the spoken Torah given to our ancestors beginning with Adam and on through to Abraham. Since the Torah is our inheritance, it was passed on generation to generation, as we saw throughout the Scriptures.

The Bible defines "righteousness" as simply doing that which is right, as we saw in the definition of righteousness, *tsedaqah*. We saw this demonstrated by our ancient ancestors. They showed us examples of righteousness.

Abel obtained witness that he was righteous. Abel looked through his sacrifices to the sacrifice of Christ.

Enoch, Noah, and all the way to Abraham, our ancient patriarchs demonstrated their faith by their works.

These righteous patriarchs knew and obeyed the instructions Yahweh God spoke unto them.

We learned that the very first two laws God gave to Adam became a rule of action and law of life unto all men. Physical health and well-being upon obeying the first law, and keeping the second law assured life unending and a continuous spiritual communion with God. Of course these laws are talking about taking from the tree of life, and refraining from taking from the tree of evil.

The choice is ours, and in choosing obedience, a blessing; and in choosing disobedience, a curse.

We covered 34 laws seen in force in the first 5 books of the Bible that were confirmed in the law of Moses thousands of years later when they were codified at Sinai.

The Scriptures show that the standard of righteousness is the Law of Yahweh.

We saw examples in **Genesis** and **Job**, of how these laws were known, and followed, by the ancient patriarchs thousands of years before they were codified onto the tables of stone at Sinai.

We saw in **Exodus** that when the children of Israel were brought out of Egypt, they were covenanted with and given the law at Sinai.

This was the first time the written law was given.

There were four categories of the law.

The commandments, statutes, judgments, and ordinances.

The **commandments** were simply the instructions and moral precepts that are eternal.

The **statutes** were general rules of conduct for the government of the nation as a whole. According to the statutes, the nation would demonstrate what prosperity and peace and good order would look like living under the statutes of God. They covered agricultural, dietary, social and financial laws.

The **judgments** were the rules by which a court decides a case between man and his fellow man. Judgments have to do with justice.

The **ordinances** were rules which governed the Levitical rituals and ceremonies. The ordinances were 'added' after the commandments, statutes, and judgments were given, because the ordinances were how to atone to God for breaking His laws.

God says in Amos that we are the only family, of all the families of the earth, He has known, and will punish us for all our iniquities. This is because He gave His Torah to our ancestors as an heritage for us to keep, observe, and to follow.

We covered the giving of the 10 Commandments, which means the Ten Words.

The first four are our duty to God.

We are to have no other gods before Him. We shall not make, or bow down, to any idols. We shall not take Yahweh's name in vain. And remember the Sabbath.

The last six commandments are our duty to our kinsmen.

Honor father and mother. We shall not murder, commit adultery, steal, bear false witness, or covet anything.

Jesus taught every one of these 10 commandments.

We learned that the kingdom, both here and now, and the coming kingdom, is predicated upon the administration of the commandments, statutes, and judgments of Yahweh God. Even the angels in heaven keep God's laws. Nature obeys God's laws.

We learned that no man or nation is set free from keeping the commandments, statutes, and judgments of Yahweh. **Only the 'churches' are not under God's laws.**

We saw that there can be no justice apart from the law, and so, there can be no righteousness without justice, for righteousness is the justice of the law.

When we covered **Leviticus** and **Numbers**, we learned that Leviticus was the training manual for the priesthood. The Old Covenant contained ordinances of divine service, and a worldly sanctuary. These were 'added' because of transgressions. There were about 232 ceremonial ordinances of divine service which the priesthood performed, which were a shadow of things to come.

Sins were appeased through the atonements of the rituals of the law, performed by the priests, but when our Saviour offered Himself as the final sacrifice for sin, the rituals became dead works. Which is why the only thing 'done away with' were those 232 ceremonial ordinances. Now atonement and forgiveness came through repentance in the form of knee mail, and offering spiritual sacrifices by living as a lively stone, and returning to the moral precepts of the Torah, which justifies the Christian as a hearer and doer of the Word, resulting in a healthy blessed life now, and our white garments of Shekinah Glory in the next life.

Deuteronomy contained the blessings for obeying the commandments, and the curses that would come upon us for disobeying the commandments.

Deuteronomy is a repetition of the law. It was repeated to the next generation of our ancestors before they entered into the Promised Land. Showing that these laws were to be passed on to our children, for a thousand generations. Moses taught our ancestors that these laws of God are to be demonstrated in the works of our hands, and in our thoughts. This is called the righteousness of God revealed from 'faith to faith'. Our inward faith shown by our outward faith.

The blessings and curses of Deuteronomy chapter 28 are still in operation today.

Deuteronomy 8:2 reminds us that Yahweh's laws are to humble us, and to prove us, whether we could keep His commandments, or not.

“But they said, 'We will not walk therein'.”

Deuteronomy 30:15 Moses said that he has 'set before you this day life and good, and death and evil; that we are instructed to walk in Yahweh's ways, and keep His commandments, statutes, and judgments, that you may live.'

Moses passed the torch to Joshua, and commanded him to continue teaching these laws and instructions to the people after his death. And that they should teach them to their children and so on, for a thousand generations, as they are our heritage.

And Joshua said unto the people, Ye *are* witnesses against yourselves that ye have chosen you Yahweh, to serve Him. And they said, *We are* witnesses.

We saw in **Joshua**, **Judges**, **Samuel** and the **Kings** what happened when our ancestors did not follow the commandments. The sins of Achan and those with him affected the success of the whole nation. In Judges, within a generation, our ancestors quickly returned to idolatry and wickedness, and as a result were constantly oppressed and held tributaries to the surrounding cursed seed nations. In Samuel, we saw that Saul was removed from being king, because he disobeyed the commandments and instructions of Yahweh. We saw in the books of the Kings that there were several good kings of Judah that did right in the sight of Yahweh God. And there were no kings of Israel that were good, which is why the house of Israel were the first to be taken captive and removed from their land.

A Kingdom must have a King, the King's laws, a territory and an administration. The laws which Israel were instructed to administer were: (1) The Commandments, (2) The Statutes and (3) The Judgements. To these laws God added [because of transgressions], (4) The Ordinances, having to do with sacrifice and worship, which were given after the first three were established but disobeyed.

- The Commandments deal with the relationship of the individual to God and to his fellow men.
- The Statutes embrace the laws covering the requirements of national administration- [National civil and criminal law].
- The Judgments are the decisions rendered for the purpose of clarifying the application of laws contained in both commandments and statutes.

Somehow, the 'churches' believe that these were 'done away with'. This country was founded upon God's laws. This country has abandoned God's laws for man's laws. Are man's ways equal? Yet, they say, The way of Yahweh is not equal. So they did away with His laws.

David caused all Israel to hear the law and they confirmed the covenant. By the time of the end of the reign of Solomon, all Israel had fallen into idolatry and iniquity, so they were removed from the land by the Assyrians, and after their captivity in Assyria, they migrated into new lands forgetting who they were and Whose they were.

In **Ezra** and **Nehemiah**, we saw that race-mixing is an abomination to God. God instructed our ancestors to not make covenants with the other races, or to make marriages with them, and not to give our daughters to their sons and take their daughters for our sons. God never changed His mind about mingling the holy seed with aliens. Most people don't even remember that we had laws against interracial marriages in our country.

We saw that the Latin words in Exodus and Romans for intermingling of the races is *moechari* and *adultero*, and that they mean the intermingling of animals, and of men with different races.

In the **Psalms** we saw true love for God's laws. David and the other Psalmists knew that the blessed man is one that delights in the law of Yahweh, and he meditates in it day and night. That the Torah of Yahweh restores and perfects the soul. Psalm 119 was all about Torah, as every verse was about keeping, following, and loving the law of Yahweh God. Verse after verse in these Psalms were praises of Yahweh God's laws, testimonies, precepts, commandments, statutes and judgments, His Word, and

The Way in which we are to walk. Only the fool with none understanding would believe that the law was done away with.

The Psalmist wrote how he loved God's Torah 25 times, and how he preserves it, observes it, remembers it, teaches it, delights in it, and meditates on it.

The Psalmist also wrote, that God says to these wicked antinomian people that 'they have no right to declare His statutes or speak of His covenant, seeing they hate instruction and cast His Words behind them'.

Moreover by the law is Thy servant warned: and in keeping them there is great reward. Psalm 19:11.

The righteous have the law of God in his heart. Psalm 37:30-31.

To do God's will, His Torah must be in your heart. Psalm 40:8.

David and Paul delighted in the Torah according to the inward man. Psalm 119:16/Rom 7:22.

The more we understand and walk in His precepts the more we secure our salvation. Psalm 119:27/1Pet 1:9,14.

Great peace have they which love Your law *in this world*; and nothing shall offend them *in the world to come*. Psalm 119:165

David understood the law of liberty is connected to the precepts of the Torah.

Psalm 119:45 And I will walk at liberty: for I seek Your **precepts**.

Not using liberty in a licentious way, using 'grace' as a 'get out of jail free card', but rather walk at large, or in a broad way. Not in the broad road that leads to destruction, but in the law of God, which is exceedingly broad, as we have seen in Psalm 119:96, in the 'breadth of the law'. A man who walks in all the commandments and instructions of Yahweh; and who also may be said to walk at large when delivered out of straits and difficulties; and his steps are enlarged under him.

Psalm 18:36 You have enlarged my steps under me; And my feet shall not slip. (Also in 2Sam 22:37)

The books of **Proverbs, Ecclesiastes, Wisdom, Sirach, Baruch**, and **II Esdras** are filled with wisdom for the moral guidance of Yahweh's people in their daily affairs and duties of this life.

We saw that the law is passed down from father to son, and it is an ornament of grace unto your head.

That God's laws should be taught by parents to direct their children in the path of duty, and to know what to shun. The commandments are a lamp which enlightens the eyes and directs the feet. The whole duty of man is to revere Yahweh God and keep His commandments, and when we break God's laws, we dig our own pit and we destroy the hedge of protection around ourselves. We saw the error of the wicked who despise the laws of God, and how their own wickedness blinds them. Wisdom comes when we keep the commandments, and that love is the keeping of God's laws and is the assurance of incorruption. That those who love His laws are a sure seed and an honourable plant. Solomon wrote of keeping, preserving, and loving the Torah 13 times in Proverbs.

Those who despise the word of Yahweh will be destroyed: but he that feareth the commandment shall be rewarded. The law of the wise is a fountain of life, to depart from the snares of death. Proverbs 13:13-14

Forsaking the law praises the wicked. Proverbs 28:4

What is the great reason for life and living? Fear God, keep His commandments, this is the whole duty of man. Ecc 12:13.

We covered the prophets, which foresaw the areas of Grace, and the atonement of The Christ. That they foresaw the pattern of the law when they saw the ordinances for the sacrifices. They knew the sacrificial ordinances did not please Yahweh, but they understood that the sacrifices had to be made until that day when Jesus made that atonement Himself, fulfilling the types and shadows which were a satisfactory substitute for the offering which was to come in Himself at the Cross.

The substance of the law is love; and the writings of the prophets, as to the preceptive part of them, are an explanation of the law.

The law and the prophets are like the first and last links of a chain, all the intermediate ones depend on them.

In **Isaiah**, we saw the result of the nation straying from the laws of Yahweh God. After the prophets warned the people of their iniquities, and they didn't listen but continued in them, Yahweh divorced our ancestors, He sent the Assyrians to punish them and carry them off into captivity. Before this divorce, our Israelite ancestors had become idolatrous and wicked, and they abused the ceremonial rituals, though they performed them, they did them without sincerity and true repentance. They put their faith in the performance of these rituals, rather than in obedience and faith in the Father. Yahweh God could not accept their sacrifices and oblations any more. **"To what purpose is the multitude of your sacrifices unto Me? I am full of burnt offerings; and I delight not in the blood of animals. Bring no more vain oblations; I cannot allow it; it is iniquity."** They became works of iniquity, which is why He cast them off, and left them to wander among the nations for a time, until the time of the Gospel, which was the Good News that they were not forgotten.

The Targum renders Isaiah 1:3 "Israel does not learn to know My fear, My people do not understand to turn to My law."

Even in Isaiah's day, the people drew near God with their mouths, but their hearts were far from Him, and their fear toward Him was taught by the precepts of men.

Not much has changed because today the 'churches' honor Him with their mouths, but their hearts are far from Him, and their fear toward Him is taught by the precepts of denominational churchianity, which has taught His people to turn away from His law.

In **Jeremiah** and **Lamentations**, we saw the result of the southern kingdom of Judah straying from the laws of God. Yahweh sent the Babylonians to punish them and carry them off into captivity. The priests were supposed to teach knowledge and the law. They would perform the ceremonial ordinances, but would mix in Baal worship into it. Our ancestors committed two evils against Yahweh. Forsaking Him the fountains of living waters, and creating broken cisterns that cannot hold water. These are references of race-mixing. When an Israelite mixes with one from another race, the holy seed is destroyed. Yahweh planted us into this earth as a noble vine, but the degenerate plant of a strange vine is the result of fornication with the other races.

After the Babylonians had taken the house of Judah in Jerusalem captive, Yahweh sent many fishers, and after the fishers, many hunters will be sent to regather His people.

The fishers represented His disciples in the Gospel age. The hunters represents His disciples in the end of the Gospel age, searching for particular prey, Israelites who did not know who they are or Whose they are.

We saw the prophecy of the new covenant which clearly states in plain English that Yahweh God would 'make a renewed covenant with the house of Israel and Judah after those days', in which Yahweh would write His Torah in their hearts, and this was fulfilled at the Last Supper. Hebrews chapter 8 repeats this prophecy.

Jeremiah also shows us how the sheep are scattered and destroyed by the pastors that have not upheld and taught the law. We also saw how Yahweh used the example of the loyal and faithful Rechabites to show the people of Judah what obedience is.

In **Ezekiel** we saw how wicked Jerusalem had become. The priests violated God's laws, there was idol worship in the Temple, the sacrificing of unclean animals, oppression of the poor, and all kinds of fornication going on.

We saw that Yahweh wanted His people to accept their punishment from the coming invasion and that they would be preserved during their captivity, and then regathered and given a new heart so that they would return to The Way, and a new spirit that the people would walk in the Torah of their God.

We saw that if the wicked turns from his wickedness, and do that which is right according to the moral

precepts of the Torah, and execute true judgment between man and man, and walk in God's ways, he shall live.

We also saw that if the righteous turns from his righteousness, and does iniquity, he shall die. His past righteousnesses will not count because he turned from the Torah of life, which if a man follow he will find life. There is no such thing as OSAS.

We saw the vision of dry bones and the prophecy of the two sticks. The dry bones being Israelites devoid of God's Word, and the two sticks are a reference to house of Judah and the house of Joseph, which represents the 10 tribed house of Israel. Ephesians chapter 2 details the fulfilling of the two sticks prophecy, because these scattered pagan Israelites that were far off, and alienated from the life of God and the commonwealth of Israel, were now reconciled with those Israelites in Judaea, and with The Christ through the Gospel message. It was a family reunion and unification back into the Olive Garden, where you are a' treated like a' family.

In **Daniel**, we saw in Daniel's 70 weeks prophecy that the 'sacrifices and oblations shall cease'. The angel Gabriel revealed six things that would happen in this vision.

That Jesus Christ would 'finish the transgression of Israel'.

When Jesus said 'It is finished', this meant that sin offerings for sin would come to an end. No more ceremonial rituals, sacrifices and oblations to atone for sin. A new mode for repentance and forgiveness would replace the blood sacrifices. Now the individual would have to make spiritual sacrifices by putting away the old man of sin, repent, and put on the new man renewed in the faith of Jesus Christ, and walk in the righteousness of His laws which is Christian justification, because righteousness is all God's commandments, which if a man do, it shall be his righteousness, and he shall find life.

The second part of the vision states that Jesus would make an end of the penalty of sins under the Old covenant. This means that the ordinances and rituals for the sin offerings were sealed up. This ended the slaughter offerings for sin. Even the Gospel of the Ebionites reads "**I am come to do away with sacrifices, and if you cease not sacrificing, the wrath of God will not cease from you.**"

The third part of the vision was that Jesus Christ made reconciliation for iniquity under the Old Covenant and made the atonement. He paid the ultimate price. So when we sin, we must repent, and He, being our High priest, cleanses us from all unrighteousness.

The fourth part of the vision, Jesus would bring in everlasting righteousness. The everlasting part will not happen until the 2nd Advent, so in the meantime, instead of a temporary atonement made by priests and the blood of animals, we would be personally accounted to behave righteously, and be that Christian who is in the state of being as we ought to be, the condition acceptable to God. This can only happen when we demonstrate integrity and virtue according to the moral precepts of the Torah. This is how we glorify God.

The fifth part of the vision, Jesus would "seal up the vision and the prophecy". This means the OT prophecies concerning the 1st Advent would be sealed up, which means ratified, a law term. The trainer of the rituals of the law, which were the foreshadow of what Jesus Christ did, expired.

The sixth and final part of the vision states that the Most Holy would be anointed. Jesus was anointed twice during Holy week, the last week of the 70 weeks prophecy. Six days before Passover His feet were anointed, as the passover lamb is chosen six days in advance and their feet were anointed with oil. And He was again anointed 2 days before Passover, this time His head was anointed, as the passover lambs were anointed on their heads to announce they were free from blemish.

The angel Gabriel said also, that Jesus Christ would "confirm the covenant with many for one week". This occurred at the Last Supper, which was also the fulfilling of Jeremiah chapter 31, where Yahweh God said He would make a new covenant with the whole house of Israel. The 'churches' teach that the new covenant is with the 'church', but they like to ignore name drops, context, prophecy, and the Word of God.

The angel goes on to say that in the midst of the week, Jesus 'shall cause the sacrifice and oblation to cease'. This was not referring to the laws and commandments, statutes, and judgments. The sacrifices and oblation were the ordinances contained in commandments. They were the rituals of the law which

were 'added' because of transgression, and they were the method of divine service our ancestors were instructed to perform to appease the wrath of God for their sins. These ceremonial ordinances were what was 'done away with', as it clearly states, and as this entire presentation has been showing. The whole institution of the Levitical office and its ordinances were 'done away with'. Ritual performance was replaced with Christian performance.

In **Hosea**, we saw that Hosea's wife and children represented signs. Gomer, his wife, her name meaning 'completion', represented the completion of the kingdom of Israel, which would come to an end because of their sins, and they would be cast off and sent into captivity. Hosea's first son Jezreel, which means 'God will sow' represented the scattering of His people among the nations for breaking the covenant. This is what the parable of the sower is about. Hosea's daughter, Loruhamah, which means 'no mercy' represented the house of Israel who would be taken away by the Assyrians for their apostasy. Hosea's second son, Loammi, which means 'not My people' represented the disappearance of the name which His people had been known. This is because in their captivity and migrations, our ancestors forgot who they were and Whose they were. The Gospel message reminded our people of these things. Since the 'churches' have 'done away with' the law and the prophets, they don't know these things, which is why they identify as transGentiles.

We saw in **Amos** that our Adamic Israelite family is the only family Yahweh God has known, of all the families of the earth. This is because we are His literal children born from above, whom He gave the law to, charged to build His kingdom and establish His laws in the earth, but since our ancestors broke His laws and violated His covenant, He sent the Assyrians to punish the houses of Israel and Judah.

We saw in **Nahum**, which is the sequel to Jonah, that the Assyrian city of Ninevah, although they did repent and change their ways, did not maintain them, and so they were destroyed by the Babylonians. The same theme continues throughout history. When our people violate the divine laws, we are punished.

In **Micah**, we saw much of the same. Judgment upon the nation for their iniquities. But we also see prophecies of the Messiah, and reconciliation and regathering. For Yahweh will not forsake His people utterly, and He always remembers His covenant He made with Abraham, Isaac, and Jacob, and so He always provides a path back to Him. **“And I will whistle for them, and gather them; for I have redeemed them.”**

We also saw in Micah that the mountain of the house of Yahweh will be established and exalted above the hills, and all people shall flow unto it.

So who fits these marks of prophecy? America. For the United States of America is the top of the mountains, and is exalted above the hills, and it is our Anglo-Saxon Israelite people who teach God's ways, and walk in His paths, and the law and Word went forth from our people. And it was our people who spread the Gospel. Our people fit every prophetic mark found in Scripture which identifies who Israel is.

In **Habakkuk** we saw that, because the law was slacked, and justice did not go forth, our people became crooked, and perverted justice, so judgment came. But the righteous were preserved through it. The righteous always remain in the examples in Scripture. The rapture is for the wicked.

In **Zephaniah**, we saw more of the same. The land, nation, and people, were polluted and the people were practicing all kinds of iniquity. Their worship was mixed with paganism. Destruction was coming, but the message of the prophet was to seek Yahweh, to do His laws, and seek righteousness, and they would be hid in the day of Yahweh's anger.

In **Haggai**, we saw the sacrifices and oblations were abused. The people thought that their sacrifices made them holy. They put their faith in the ceremonial ordinances, but they would not put away their

iniquities. So Yahweh could not accept them because their offerings were religiously foul and unclean, because their hearts were not right. It's no different than claiming you are 'saved', 'just believing', and using 'grace' as a 'get out of jail free' card.

In **Zechariah** we saw Yahweh's words that His prophets declared were accomplished. Many people died by the sword, famine, and in captivity for their iniquities, which means lawlessness. We saw in the example and analogy of the high priest Joshua, the son of Josedech, that the condition of the priesthood was corrupt and imperfect, and the ordinances were abused. All this was showing that men, ritual sacrifice, and the priesthood cannot remove their iniquities alone. That man is not going to be the victor by himself. Which is why these priestly ordinances and ceremonial rituals were just a trainer and a foreshadow of what our Saviour Jesus Christ would fulfill and become. This is why these 'ordinances contained in commandments' were 'done away with'. A better way would replace these ordinances, and that better way was the Renewed Covenant. The sacrifices and oblations would cease, men as priests would come to an end, and the performance of ceremonial rituals of the law would be 'done away with' and replaced with Jesus Christ as High priest, and the individual would then be justified by his moral virtue, integrity, rightness and correctness of thinking, feeling and acting. Our righteousness would be accounted to us by observing the divine laws and moral precepts of the Torah with the grace and power of the Holy Spirit, which ultimately becomes our Christian justification. For we should walk as Jesus Christ walked, which is in the Torah, which simply means 'teachings' and 'instructions', which if a man do, he shall find life.

Righteousness in the NT Greek is **G1343** *dikaiosune*, and means the state of him who is as he ought to be, the condition acceptable to God, the way in which a man may attain a state approved of God. Integrity, virtue, purity of life, correctness of thinking, feeling, and acting. Justice or the virtue which gives each his due. Equity (of character or act); specifically Christian justification.

It should be obvious that when our ancestors observed God's laws, they were blessed, healthy, and prospered. When they didn't, they were cursed, sickly, and vulnerable to the enemy. God's laws are given as a standard for society and government to obey and live by. The result of the 'churches' teaching our people antinomianism is the society and world we live in today. If you can't see the sign of the times, that we are in the same situation our ancestors were in before they were dealt with, then you truly are blind. Please see the study on the main menu of 'God Blessed America' and see why America is no longer a Christian nation and that we are being judged.

We saw that the New Testament is a Renewed Covenant, which was prophesied of in Jeremiah 31:31. That the Renewed covenant is a Better Covenant, because it 'done away with' the burdensome rituals of the law. The sacrifices and oblations of the Old Covenant, which were a trainer and foreshadow of things to come expired, and Jesus Christ is now our High priest and Advocate to the Father for when we sin, repent, and ask for forgiveness. The laws of God were given before the covenant, which we saw in Genesis and Job. The moral laws and precepts of the Torah continue and are still to be observed, because they are how the Christian is approved, as we have seen in the definitions of righteousness, and in the behaviour of those who demonstrated their inward faith by their outward faith. A Christian is not a 'just believer'. A Christian is one who is a disciple. A disciple is one who believes the teachings of their Master, understands, and practices them, and helps others to understand. The average 'church-goer', by definition is not a Christian.

We saw that Jesus came preaching repentance, Kingdom theology and principles, and quoted from the OT many times.

In the private teaching to His disciples on the Sermon on the Mount, Jesus taught that He did not come to destroy the law, or the prophets, but to fulfil. We saw that fulfil, which is **G4137** *pleroo* (play-ro'-o) means to teach, which means to furnish, verify, fully preach, perform, of matters of duty, cause to be made known.

Over 100 OT prophecies of Jesus Christ were fulfilled in the life, death, burial, and resurrection of The Christ. Those prophecies were in the OT. Jesus did not come to do away with or destroy the authority of the Old Testament. The Jesus of the 'churches' is not the Jesus of the OT.

He said, 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' And that 'whosoever breaks the least of the commandments, and teach others to do the same', are in big trouble.

Jesus explained the difference between the letter of the law and the spirit of the law. The letter, being a matter of outward action. Anyone can follow the letter of the law. But the spirit of the law involves the attitude of the mind. This principle applies to all of God's laws. It comes down to willfulness and zeal. We saw Jesus recite the letter of the law, and then proceeded to show the spirit of the law.

Such as with murder. To refrain from murder is the letter of the law, but the spirit of the law forbade even the inner intentions and feelings of murder, or even having anger toward your people without a cause. With adultery, the letter is to refrain from adultery, but the spirit of the law would teach you to refrain from lusting and coveting in the heart.

Jesus taught the Golden Rule. That 'whatever you wish men to do to you, do also to them, for this is the Torah and the Prophets'. **So is the Golden Rule not so golden or a rule anymore?**

We saw Jesus warn concerning self-deception. That '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.' And that these people profess they know Him, and do works in His name, but He bids them to depart from Him, and calls them antinomians, which is what iniquity is. Lawlessness. He's speaking to denominational churchianity. But they don't believe God when He said in Jeremiah, and twice by the Psalmist, and in Proverbs, and by Jesus Himself, that you are cursed when you err from the commandments.

We saw Jesus state that 'all the prophets and the law prophesied until John'. Meaning that all those things concerning the types and ceremonies of the ritual ordinances of the law were now about to be fully and finally accomplished, which is why they were 'done away with'.

Law and love are two things that God has joined. They are inseparable. The 'churches' wave the word love around like a banner of virtue, but they never connect it to God's law. They falsley believe that law and love are conflicting and opposing ideas.

How can you love God and not keep His commandments? Scripture states in both Old and New Testaments, many times, that the love of God is keeping His commandments. How can you love your neighbour, your wife, one another, truth, and Jesus Christ, if you don't love God's laws? Love has no direction apart from God's commands. Love is a motive for and expresses itself in obedient action. Love does no harm to your kinsmen, therefore love is the fulfilment of the law.

No, your salvation does not come by following laws. But you can lose your salvation by not following His laws. We covered many verses that clearly show that salvation is conditional, which is why we must be careful to maintain good works. They are also what determines our reward. The Psalms and Peter taught that we secure our salvation when we keep God's commandments.

We also covered the Eternal law of God, and that He has a government, and it is to be ruled with a rod of iron in order to keep us walking in His way of life.

There cannot be any government without law, in this life, and the next. God's laws are the foundation of Adamic society. The principles of the laws of God's government are justice and judgment. His commandments are holy, just, and good.

We saw that the law was for man, from Adam to Moses, Moses to Christ, and from Christ's time to God's remnant people of the last days. God's laws are eternal.

The law of Christ, the golden rule, the royal law, all contain all the same precepts that are found in the Torah. The whole Bible is Torah. The only scriptures at the time were the Law and the prophets.

We saw Jesus constantly rebuking the Jewish Pharisees for transgressing the commandments of God by their *takanot* traditions of men. Why would He have gone through all the trouble magnifying the law and making it honorable, and exposing the dogmas of men, if He were going to 'do away with' the law? Jesus is not the *Lawdoawaywith*er, He is the Lawgiver and Judge.

We saw a teacher of the Torah who asked Jesus 'which is the great commandment in the Torah'. He replied 'Love Yahweh God and love your neighbour'.

“On these two commandments hang all the law and the prophets” (Matthew 22:26-40). Just as a door hangs on two hinges, so a righteous life hangs on these two commandments. **“But if you will enter into life, keep the commandments.”** First, the person seeking a righteous life must put God and the things of God first in his life. Second, he must love and serve his fellow man by seeking the spiritual and physical welfare of God’s children.

Jesus did not go around telling people who He was and to believe Him. He told them to believe the law and the prophets which testify of Him. This is how you will know who He is.

Jesus said **“O fools, and slow of heart to believe all that the prophets have spoken”**. Jesus said we must believe the law and the prophets.

We saw in **Luke** that Jesus said **‘The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail.’** (Eze 22:26; Zep 3:4)

John was greater than any of the prophets; because all the prophets, who were before him, prophesied of the Messiah as to come; and could only speak of Him in obscure terms, or representations of shadows and figures: whereas John spake of Him as already come, and in plain terms, and directed to His very person.

And now every man, was eagerly pressing into the law and prophets, not “discerning the signs of the time”, meaning Christ is now here, and the law of the rituals were not longer needed.

The people had not yet understood that the sacrifices were to cease, because the last sacrifice was walking among them, just as the law and the prophets foretold.

The references of Ezekiel 22:26 and Zephaniah 3:4 tells how the ancient Levitical priests, the current Jewish Pharisees, and the preachers today have violated God's laws, profaned His set-apart things, and have blurred the lines between the holy and the profane, and the clean and the unclean, and hid the peoples eyes from the truth.

We see Jesus again preaching from the law and the prophets and the Psalms, after He was resurrected. Didn't He just 'do away with' the law when He was on the Cross? No.

Then He said unto them, **O fools, and slow of heart to believe all that the prophets have spoken:**

The 'churches' do not believe the law, the prophets, or Jesus. They believe their preacher and their 'church's' denominational beliefs. There are now over 33,000 denominations.

So much for One Lord, one faith, and one baptism.

In **John** we saw that 'out of Jesus' fulness have all we received, and grace for grace'.

This is signifying a substitution of the office of the Levitical priesthood to Jesus Christ as High Priest.

The grace of the present dispensation, instead of the grace of the former dispensation.

Dispensation is the management of a household and its affairs.

In the former dispensation, the Levitical priesthood was charged to handle the ordinances of sacrifices and atonement for the people, which was only a temporary propitiation of sins.

In the present dispensation, Jesus Christ would take over as High Priest to handle the propitiation of the people.

The former dispensation of the Levitical priesthood could no longer justify and pardon the people. So this is all signifying the end of the ordinances contained in commandments. The priesthood, sacrifices, rituals, and ceremonial oblations were 'done away with'. The 'sacrifices and oblations were to cease' and this was prophesied of in Daniel 9:27, and in other places such as Jeremiah chapter 19, and Jesus explained this in Luke 16:16.

Though the law was given through Moses, grace and truth came through Jesus Christ.

The ceremonial law pointed out the guilt and punishment of sin; and was a type and shadow of deliverance by Jesus Christ, but it could not give the grace it shadowed.

When the people did not believe Jesus, He again referred to the writings of Moses.

Jesus said in John 14:15 **'If you love Me, keep My commandments'**. The 'churches' don't think that His commandments are all the moral precepts, commandments, statutes, and judgments of the Torah.

Even though we see verses all over Scripture that loving God's laws is loving God.

Wisdom 6:18 And love is the keeping of her (wisdom's) laws; and the giving heed unto her

laws is the assurance of incorruption;

Exodus 20:6 And shewing mercy unto thousands of them that love Me, and keep My commandments.

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

The rest of John repeats over and over that 'if we love God, we must keep His Words and His laws'.

The **Book of Acts** records the transition from ritual service and faith in the ceremonial ordinances of the ritual laws to a faith in the Word of God and Jesus Christ. From ritual performance according to the ritual ordinances of the law of the Old Covenant to Christian performance according to the moral precepts of the law.

Acts is a record of how Jesus Yahshua Christ affected men, and through the Holy Spirit, redirected their thinking and their loyalties. Because of Jesus Christ's powerful influence, men's spirits changed from seeking idols and performing rituals to seeking truth and walking in His moral precepts.

When Jesus Christ and the message of the Gospel arrived, the Israelites in Judaea had to learn that the sacrifices and oblations were to cease. They needed to stop depending on rituals, and put their faith in Jesus Christ. The 'lost' Israelites had to learn to put away their pagan ways, and put their faith in Jesus Christ. But many of the Judaeans did not understand what had occurred when Jesus made the sacrifice, and so they were trying to bring the 'lost' Israelites under the bondage of the rituals of the Old Covenant ordinances and compel them to get circumcised in order to be justified. Paul was teaching that these yokes and burdens of the ceremonial rituals were 'done away with' and nailed to the Cross. The Jewish Pharisees were teaching that justification came through ritual performance, and they did not accept the Messiah.

We saw in Acts chapter 2 the outpouring of the Holy Spirit, which was prophesied of in Joel chapter 2. When all those Israelites that were together realized that they participated in the crucifixion of Christ, they were pricked in the heart and asked "what shall we do?" Peter said "repent".

The Holy Spirit is given to them that obey Him. So, is the Holy Spirit in the 'churches'? Well, not if their 'church' teaches that the law was 'done away with'.

Paul reminded our Israelite ancestors of our ancient ancestors and how they were not justified by the rituals of the law, but by the faith of Christ. Faith means allegiance and loyalty. It's more of a behaviour than a belief. Your inward faith is shown in your outward faith, which are your works and behaviour, your thoughts and your actions. A Christian example is not demonstrated by 'just believing'.

In **Romans**, we saw Paul explaining to the Israelites that knew the Torah wrongly judged those who didn't know the Torah. Many Israelites boasted in their performance of the ceremonial rituals of the Torah, and thought their righteousness came from following the letter of the rituals of the law. Sort of like how today's 'church-goers' boast in their self-righteous declaration that they are 'saved' and under grace and not the law. So Paul was telling them that those 'lost' Israelites that did not know the Torah or perform rituals would judge them because they were more righteous than them because those 'lost' Israelites that lived according to the law written on their hearts were following the spirit of the law naturally. The Torah abiding Israelites were also trying to bring the converted 'lost' Israelites under the old covenant rituals, not discerning that those ceremonial ordinances contained in commandments were 'done away with'. As we saw in Acts, Paul was teaching that the sacrifice of Christ ended the priesthood and its ritual requirements. Acts was a record of the transition from the dead works of the rituals to the renewed Christian character and good works and faith in Jesus Christ. To continue in the rituals of the law was to deny the sacrifice of Messiah. Romans was written 25 years after Jesus ascended, and Torah is still being taught, because Torah simply means 'instructions' and 'teachings'. The whole Bible is Torah, for these are the Words that proceedeth out of the mouth of God. Paul was teaching those 'lost' Israelites that though they sinned without having knowledge of the Torah shall be cleansed without Torah, meaning cleansed without having to perform sacrificial rituals. They were now cleansed by the blood of Messiah, and not by the blood of animals.

He said that if the uncircumcised 'lost' Israelites keep the righteousness of the Torah, they will be counted as circumcised. Showing that 'All God's commandments are still righteousness'. Being 'not under the law', but 'under grace' does not mean the law was 'done away with', or that we are under no obligation to keep the law, but rather, it means that we are no longer under the rituals of the law. We are under the design of mercy and the tendency of which is to subdue sin. We must not be servants of sin, but servants of righteousness. Servants of righteousness obey from the heart. The same heart which our Father has written His laws upon.

Paul gave an analogy from marriage regarding the law. That Jesus Christ fulfilled the judgment of divorce, which was the handwriting of ordinances that were against our BC ancestors. The laws of marriage and divorce are found in the books of Moses. The law of marriage has dominion over a man as long as he lives, and the woman is bound to him by the law. Until the husband dies, she is not loosed from the law. Our Israelite ancestors were married to Yahweh God at Sinai. This was a marriage covenant, and our ancestors broke the covenant through their idolatry and fornication. Yahweh had no choice but to divorce His unfaithful wife. He put them away, as the law requires, and this began in 745 BC when He sent the Assyrians to punish them. In their migrations after their punishment and captivity they forgot who they were and Whose they were, and became pagan 'lost' sheep wandering in ignorance among the nations. The reason Jesus had to die was to release Himself as Yahweh from the old marriage covenant, so He may marry His people as another man, as the Son of God. This did not 'do away with' the Torah, or any laws and commandments. It only did away with the ordinances of the rituals of the law, and the marriage contract which was contrary to us, figuratively nailing them to His cross.

Paul was explaining that now that we are betrothed to Christ, that we should bring forth fruit unto God. 'Just believing' is not fruit. The fruit is brought forth by good works, righteous acts, and obedience, which are done under the influence of the Spirit and grace of God, wilfully.

Paul explains that our ancestors were delivered from the yoke of the rituals of the law, which were a burden our fathers and the apostles could not bear. So instead of serving in the oldness of the letter of the ordinances of the law, performing rituals, we should serve in the newness of the spirit which gives life. Serving in the Spirit is the wilfully obeying, from the heart, which Paul refers to as 'circumcision of the heart'. The rituals or their ordinances could never absolve sin and give us life. In keeping the moral commandments through the faith of Jesus Christ is life. As we see in Revelation 'Blessed are they that do His commandments, that they may have right to the tree of life and may enter into the gates of the city'.

Paul further explains that the rituals of the law had no strength to free from sin and condemnation. Nor pardon, nor sanctify. Only through the faith of Jesus could we be counted as righteous. When we are righteous, it's because we are following God's moral commandments, and so the Torah is fulfilled in we who walk after the Spirit, and not after rituals or some other way to be justified.

Paul spoke of the Judaeen Israelite's unbelief. Even though they followed after the law, they had not attained its righteousness, because they believed that their righteousness came from keeping the rituals of the law, which were a stumblingstone, as Isaiah 8:14 prophesied. Paul explained that the Israelites in Judaea had a zeal of God, but not according to knowledge. They went about establishing their own righteousness through ritual performance and circumcision.

We see how the 'churches' fail to understand the difference between the Commandments, Statutes, Judgments and ordinances, so they ignorantly and foolishly teach our people that all the law was done away with.

But only what was 'added' was 'done away with'.

What was 'added'? The ordinances of sacrifices and ceremonial oblations. Basically, the things from the book of Leviticus, which was the training manual for the priesthood. The ordinances were 'added' after Israel had been organized into a Kingdom people and they had received the commandments, statutes, and judgements.

We see in Deuteronomy 31:9 that Moses wrote this law, meaning the ordinances, and delivered it unto the priests the sons of Levi.

We can see a difference between the moral and ceremonial law in the separation made by the word '**and**' in verses like 2Kings 21:8 where we read Yahweh promising Israel security in their land which

He gave them, if they observe and do His commandments, **AND** according to the law Moses' instructed them.

The ceremonial ordinances were the schoolmaster, or trainer, and they were the 'shadow of things to come'. They were added to the already existing moral commandments, and were to be observed until the sacrifice of Christ.

The laws contained in these ceremonial ordinances regulated and governed the rituals and sacrifices of national worship.

The 'churches' do not differentiate between the moral law and the rituals of the law. They don't understand the context of what was 'added', and why.

The commandments, statutes and judgments already existed before this 'addition', which was to be observed for the next 1600 years and then cease upon the sacrifice of The Christ.

The commandments deal with the relationship of the individual to God and to his fellow kindred people.

The statutes embrace the laws covering the requirements of national administration, namely civil and criminal law.

The judgements are the decisions rendered for the application of laws contained in both commandments and statutes.

The ordinances, which were 'added' regulated and governed the rituals and sacrifices of national worship. These are what were 'done away with', because now that Jesus Christ fulfilled them and because He was the last sacrifice, these 'added' ordinances expired, and faith was to come through Jesus Christ, and not through rituals and blood sacrifices.

It is very important to understand which laws are in context everywhere you see the mention of 'law'. The moral law being 'done away with' or nailed to His cross, is not the law in context. It is the 'added' ordinances of the ritual laws that were 'done away with'.

God's moral commandments and precepts are eternal. They are a copy of His nature, and by living by them, and by loving them, He makes Himself manifest to you.

The 'love only' doctrine of the 'churches' is devoid of the faith of Abraham, and this lawlessness is not Christ-like. There are at least 40 verses in both the OT and NT that clearly show that love and the law are inseparable.

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

Paul explained that by one man, Adam, sin entered into the world, and death by sin, and so death passed upon all men. But through one man, Yahshua Christ, came the gift of grace.

The 'law entered', is referring to the ceremonial law, which came in over and above the moral law; it entered but for a time; by which sin abounded, and appeared very sinful; and through it the grace of God much more abounded, in the sacrifice of Jesus Christ prefigured by the ceremonial law: but the moral law, as it came by Moses, is here intended in the second clause of Romans 5:20; which intervened, by the grace of God, coming into the conscience of a sinner, and influencing the affections with love to divine things, such as are contained in the moral precepts of the Torah.

The moral laws were written on our hearts. When we follow them we show the glory of God.

In **Galatians**, we saw Paul correct Peter when he saw him teaching the 'lost' uncircumcised Israelites to do after the manner of the Old Judah kingdom. It took even Peter and James many years to fully understand what had occurred at the Cross, and that all the old covenant rituals expired. We saw in Jeremiah chapter 19 the analogy of the broken bottle nation which foretold that an end would come to the Old Judah kingdom and the practices of the ceremonial ordinances because The Christ made the final atonement, bringing all Israel back into the Olive Tree.

The works of the law, which were the rituals, never justified anyone, which is why they were 'done away with'. Justification came through the blood of Messiah, not through the blood of animals.

Paul explained the function of the law. The context is not the moral laws or the 10 commandments, or

the statutes and judgments. The context is the works of the law, which are also called the deeds of the law, which are the rituals of the law. The Levitical ordinances of the law governing national sacrifice and worship. The silly 'churches' teach this is speaking of all God's laws.

The law has many different functions.

The 10 commandments are the laws dealing with the relationship of the individual to God and to his fellow kinsmen. The Statutes are the requirements of national administration for civil and criminal law and the laws for the society and community. The Judgments are the decisions, or verdict, rendered for the laws that are broken.

None of these laws; the commandments, statutes and judgments were 'done away with', for they were given to our race to administer as we build the Kingdom while our Master is away, and so that when He returns, He will find order, obedience, justice, righteousness, and faith.

So what was done away with then? The ordinances contained in the commandments. The ordinances were what was 'added' to the commandments, statutes, and judgments after they were given and established by God. The ordinances were given by Moses to the priests. The ordinances were the schoolmaster and trainer to lead the nation to Christ. The ceremonial ordinances were to be observed until the time of Christ. They were a foreshadow of the ultimate propitiation which came through the blood of our Messiah. A propitiation for sin which the blood of animals could never cover. The rituals of these ordinances could never justify anyone, and they were against us, contrary to us, and they were taken out of the way and nailed to the Cross.

The 'churches' cannot differentiate between the sacrificial law versus the moral law. The commandments of men versus the commandments of God. National laws versus personal laws. And law as a principle. All those years sitting in their own pew, ever learning, yet never coming to the knowledge of the truth.

Our ancestors, before The Christ, were under the schoolmaster of the works of the law. When our Christ was lifted up on the Cross, the justification through ritual works expired and justification then came through the faith of Jesus Christ, and not through rituals anymore. But the 'churches' teach that this means you are not justified by any law, only when you accept Jesus and 'just believe' is when you are justified. But we've shown that Scripture teaches that it is our righteousness when we observe to do God's laws, which we willingly practice with the Spirit's help and with the grace of God, and which our willful obedience and love for His laws is then our Christian justification. This is what it means to be approved of God.

We saw that the Spirit is not received by the works of the rituals of the law, but by faith and the truth itself. Righteousness is accounted through the right belief and behaviour, and not through ritual performance or declaring you are 'saved'.

Paul was teaching that those who continued in the rituals of the law are under the curse. Christ freed us from the ritual obligations and burdens.

We saw Paul speak of liberty in Christ. The 'churches' take this as liberty from the law. But Scripture teaches this was liberty from the bondage and burden of the rituals of the law.

Paul explained in an allegory of Hagar and Sarah the effect of being under the bondage of the ceremonial law. Hagar the bondswoman and her son Ishmael representing Jerusalem as it was in the time of Paul, still observing the ceremonial laws and clinging to the rituals for their justification. Isaac was regarded as a son, not a servant, representing those made free by the Gospel. Ishmael represented the ceremonial ordinances, being without any special promise. Isaac represented the moral law through the Gospel, with a special promise, liberty and life.

Showing that the Old Covenant of rituals were only a temporary justification and the binding condition of bondage. And the Renewed Covenant of the moral law written on our hearts and the condition of freedom.

When the 'churches' read that we 'Stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage', they think it means they are freed from all of God's laws. But this liberty is freedom from the rituals. The liberty is grace; the freedom from sin and guilt, and the damning power of it. Liberty from the ceremonial law, and the handwriting of the Levitical ordinances *and* the decrees of the Jewish Pharisees. Paul was teaching that the people shouldn't use the freedom from the rituals as an excuse to go sin, just as the 'churches' shouldn't use grace as a 'get

out of jail free' card.

Peter said 'For so is the will of God, *(which we saw is to keep His commandments), that with well doing you may put to silence the ignorance of foolish men. As free, and not using *your* liberty (from the rituals) for a cloke of maliciousness, but as the servants of God.'

If you are led of the Spirit, you are not under the law. This means 'in debt to the law', meaning having unpaid sentences from past judgements. Rather, we are under [in debt to] grace, for it was grace - not law - that forgave and redeemed us. If we live in the Spirit, let us also walk in the Spirit. How can you walk in the Spirit if you don't walk in the moral precepts of the Torah? The Holy Spirit is given to them that obey Him.

In **Ephesians**, we learned what the mystery of God's Will is. We saw that God's will is made known throughout the Bible. We saw that the will of God is to live according to His laws. The commandments, statutes and judgments that existed before the ceremonial ordinances were 'added'. These moral laws direct us to the pattern to be followed in life. They apply to the individual as well as the nation, and they govern the way we are to live, behave, and treat each other, and they include the laws for farming, marriage, warfare, criminal law and justice, business practices, property rights, and everything else a Christian society needs to follow in order to establish righteousness according to God's instructions. We saw what the will of God is in Deuteronomy, the Psalms and Proverbs, in Isaiah, Jeremiah and Ezekiel, and we read what Jesus said in Matthew, Mark, Luke and John, so we can see that His will is to obey the moral precepts of the Torah.

Ephesians teaches us that we are God's workmanship, created in Christ Jesus unto good works, which God ordained that we should walk in them. Good works can only be done by a regenerate Christian who has received the Holy Spirit, which is given to those who obey.

We learned that in the sacrifice of Jesus, He abolished the law of commandments contained in ordinances. This was the fulfillment of Daniel 9:27 in which sacrifices and oblations ceased. Jesus also reconciled both houses of Israel and Judah back into one body, slaying the hostility between the Torah abiding Judaeans of the house of Judah with their kinsmen of the 'lost' uncircumcised tribes of Israel that forgot who they were.

The ignorant 'churches' believe this is about Jews and Gentiles becoming one in Messiah.

We saw that the whole armor of God has 6 parts, and if one is missing, then the armor falls apart.

The loins girt with truth. What is truth? The Word of God, which is every word that proceedeth from His mouth. Which would be the whole Bible. The truth is also the law of God. The truth and the laws of God were given to Adam and passed on through our ancient patriarchs.

The breastplate of righteousness. What is righteousness? All God's commandments. The way in which a man should walk to attain a state approved of God. Integrity, virtue, and rightness in thinking and acting. Blessed is the man that delights in the law of Yahweh. His law was put in our hearts.

The feet shod with the Gospel. If you don't understand the law and the prophets, and the prophecies, then you can't understand the Gospel, for it was foretold in Genesis, the prophets, and the Holy Feast days. The Gospel is about Jesus, but it's also about repentance, the history and heritage of our race, and the plan and promises of redemption and deliverance from the rituals of the law and the curses of disobedience.

The shield of faith. Faith is allegiance, and has to do more with character and behaviour. The shield represents a door. The door to the kingdom, and there are conditions which must be complied with in order to be received into it. Your faith must be the right belief. The same faith of Abraham. The shield is Yahweh, and if you have faith and good works, then you have the same shield as Abraham.

The helmet of salvation. This of course represents Jesus Christ, who is our salvation. Our salvation does not come through law-keeping. Salvation is already ours, but in law-keeping we secure our salvation, of course, with the help and grace of God. Jesus Christ said that we are cursed if we err from the commandments. The witness to this is in the Torah of Moses in chapter 28 of Deuteronomy, God Himself stating it in Jeremiah chapter 26, the Psalmist stated it twice, and it's also in Proverbs and the Apocryphal literature.

And the sword of the Spirit, which is the Word of God.

We saw that almost 30 years after Jesus Christ ascended, the Torah is still being taught, which is why Paul encourages the Philippians to continue in brotherly love, and to work out their own deliverance with fear and trembling. This means that it is up to us, individually, to secure our salvation by being careful to maintain good works according to the instructions in the Torah. The Spirit leads the way, we just have to follow it with a perfect and willing heart, which has the Torah written on it.

We covered what the perfect heart is, according to scripture.

We saw that there is an ordinary heart, and there is a perfect heart. And God delights in the perfect heart, because it is loyal to Him. It is thoroughly given over to His instructions, irrespective of outside consequences. It is perfect in its obedience, because it chooses to keep God's commandments. The perfect heart is also perfect in trust. Abraham demonstrated a perfect heart, for he walked in God's ways in perfect trust, belief, and faith.

We saw that Job was considered to be perfect because he feared God and eschewed evil.

We saw that a perfect heart can also become imperfect, as was the case with Solomon.

We saw that there were some other kings that did not have a perfect heart, such as Abijam, and some that did have a perfect heart, such as David, Jehoshaphat, Amaziah, and Hezekiah.

We saw that a perfect heart goes with a willing mind. This is how following the 'spirit' of the law works.

We covered a few Psalms that showed the example of having a perfect heart and a willing mind, and they all have one thing in common. They had the Torah in their heart.

Faith and practice are whereby the man of God is made perfect.

The spirit of regeneration, conversion, and sanctification, is the divine influence that activates the law which was written in the heart. The design of the Torah is to regulate the heart. The plan of the law is to develop the secret feelings of the heart. The sinner should be induced to take a remedy because of its conviction. That remedy would be to acknowledge you are a sinner, repent, and change your ways.

We saw that God's laws enlighten the eyes and rejoices the heart. That a clean heart produces clean hands, meaning that you have good conversation and conduct.

The willingness of the mind, the sincerity of the heart, and the outward actions and behaviour, all according to the moral law is the justification from all sin. A clean heart is a repentant one.

The Word of God is the most powerful antidote against sin, when it has a place in the heart; not only the moral precepts of the law which forbids sin, but the promise of following them which influences and engages one to the purity of heart and life.

If the heart is quickened and sanctified by the grace of God, one will live a life of faith and reverence here in this life, and enjoy everlasting life hereafter.

If the heart is right, so will the actions of men be. This is our righteousness. This is Christian justification, not from our own power, but with the power of the Holy Spirit and grace of God.

We saw in Ezekiel that a heart of flesh is a heart sensible of sin and danger; a penitent one, soft and tender; submissive to the will of God; where the laws of God are written. The stony heart was one our ancestors had. It was not penitent, soft and tender, because it relied on the rituals of the law and following the letter of it, which is why God said He would give them a new heart and spirit. This happened in the Renewed covenant, where His divine influence affected the minds and hearts of our people to seek justification through Jesus Christ and living according to the moral precepts of the law, instead of seeking justification through rituals and blood sacrifices.

We saw 6 verses where Jesus taught what a perfect heart is. Pure, one that willingly, cheerfully, and sincerely loves God's laws, which shall result in seeing Him. Perfect, one that is merciful, as our Father in heaven is merciful. Forgiving, and storing up treasure in heaven. Keeps the commandments. By following God's laws and instructions, the heart can avoid the sins of evil thoughts, murders, adulteries, fornications, thefts, false witness, and blasphemies.

We saw Paul explain the difference between the 'dead work' ritual sacrifices of the old covenant and the living sacrifices of the renewed covenant. The ritual sacrifices were not to have spots or blemishes in them. The same idea is applied to the living sacrifices we present ourselves as.

That when we are transformed by the renewing of our mind, we must go beyond our conversion and

carry on the work of renovation through studying, prayer, meditation, eschewing the evil, loving our kinsmen, and walking in God's moral precepts.

We saw Paul teach that perfection is in seeking knowledge, grace, holiness, and good works by doing the will of God.

In **Colossians**, and the 2 letters to the **Thessalonians** we saw that we should walk worthy of Jesus Christ, being fruitful in every good work, and increasing in the knowledge of God. This means walking as Jesus walked, which was in the righteousness of the Torah, which results in being fruitful in every good work, because the 'good' part can only come when you have the correct knowledge of God and His will, which is to follow His laws, which are holy, just, and good. Continuing in the faith grounded and settled, which means grounded in the OT and settled in the Gospel, which we have heard. The Scriptures which were preached to every creation at that time were the law and the prophets.

The blotting out of the handwriting of ordinances is not speaking of the commandments and laws of God. These ordinances that were against us are referring to a few things. As this series has been revealing, the ordinances were what was 'added' after the commandments, statutes, and judgments were given by God to Moses. These were laws that governed the individual and the nation. The ordinances were the ceremonial laws for the sacrifices and rituals of the law.

We must also understand that the old covenant marriage contract was also contrary to our BC ancestors, because they broke that covenant, were divorced by Yahweh and scattered among the nations, being alienated from God until the time of the Gospel when He would regather them through the Good News. If you understand the law of marriage and divorce, then you might understand why Jesus had to die. Paul explains this in Romans chapter 7. Now, another thing that was contrary to us were the dogmas of the Jewish priesthood. Their [takanot](#) rabbinical traditions of men. These were the decrees that the Jews lorded over the people with, such as teaching the people it was a violation of the sabbath by helping an ox out of a ditch, or the washing of hands before eating, and that it was better to bring your offering to their priesthood before providing for your parents. And they were also teaching that you must be circumcised in order to be justified or to fellowship with each other. Jesus constantly rebuked these Edomite Jew priests for their [takanot](#) traditions. This is why it says that by the Cross, Jesus 'spoiled principalities and powers, making a shew of them openly, triumphing over them in it'. So we see that Jesus' sacrifice nullified the law of divorce between God and our BC ancestors, clearing the way for Jesus to be married unto us. Jesus' sacrifice caused the sacrifices and ritual oblations to cease. And Jesus' sacrifice also stripped the Jewish Pharisees of their sovereignty and authority through their [takanot](#) traditions and decrees of men. Jesus made us completely free, from ritual observance for justification and from the traditions of men. Not free from moral Christian behaviour which is detailed in the Torah.

We saw that Paul taught the Christian way of life, which is according to the moral precepts of the Torah. And that in doing so, we shall recover the return of our inheritance. The more we understand God's moral precepts, the more we secure our salvation.

The main theme of Paul's letter to **Timothy** concerned the character and behaviour of ministers and assembly organization, and to make sure that no other preachers teach no other doctrine. False preachers and false doctrine have always been a problem, but we see that today it's out of control, as we now have over 33K denominations teaching false doctrine, giving heed to fables, and turning aside unto vain jangling. There were those desiring to be teachers of the law, but because they are not called by God to do so, they understand neither what they say, nor whereof they confirm. Back then, these teachers of the law did not understand that the rituals and oblations of the ceremonial ordinances of the law expired at the Cross, so they continued teaching the people to live under the old covenant Levitical ordinances of animal sacrifices, and compelling the new converts to get circumcised, in order to be justified. On top of continuing in the ceremonial rituals of the law, these teachers also taught the commandments of men, the [takanot](#) traditions of the Jewish Pharisees, which are not the commandments of God, such as it being unlawful to do good on the Sabbath, or giving the

priesthood an offering before providing for your parents, and the washing of hands, pots, and cups, and many other such like things they decreed, omitting the weightier matters of the law, judgment, mercy, and faith.

Today, it's no different in the 'churches'. All those preachers desiring to preach the Word, but they are not sent by God, because they understand neither what they say, nor wherof they confirm. Instead of teaching the commandments of God, they teach they were 'done away with', that all you have to do is make an altar call, accept Jesus, 'just believe' and claim you are 'saved' and wait for the rapture. You have no obligations to maintain good works.

We saw that the law is good, if a man use it lawfully. A lawful use of the law is to obey it. If you be led by the Spirit, you are not under the law. This simply means that you don't allow sin to have dominion over you. The law is for the unrighteous, for correction, reproof, and instruction in righteousness.

The Torah contains great wisdom, as it is good doctrine. Paul wrote in Timothy 4:6 that 'If you put the brethren in remembrance of these things, you shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto you hast attained.'

These things were taught out of the OT law and prophets.

The 'churches' just do not teach Scripture.

Hebrews details the purpose of the priesthood, the difference between the old and new covenants, and the difference between men priests, and Jesus Christ assuming the eternal office of the Order of the Melchisedec Priesthood.

The Levitical priests were just men of a carnal mind, and the sacrifices they made for the people were of the blood of animals. They never could justify anyone, but they were the ordinances that God added and prescribed to the priesthood that by performing them, the wrath of God would be appeased. This would be the method of temporary justification and sanctification for the next 1600 years, until The Christ would come and make the final sacrifice and assume the office of the priesthood Himself. Jesus Christ was God come in the flesh of Adamic man, tempted like as we are, yet He was without sin, which is why He was able to die for ours. Because He was perfect.

The Levitical priesthood was not perfect. If it were, then there would have been no need for the new covenant. But the priesthood of men was weak and unprofitable, for what the ordinances of the carnal priesthood could not do, Jesus fulfilled and accomplished. Therefore His priesthood disannuled the commandment. Not all the laws of God, as the 'churches' teach, but the 232 'added' ceremonial ordinances of the ritual laws. For the rituals of the law made nothing perfect, but were a foreshadow of the bringing in of a better hope, which was justification through Jesus Christ. So instead of performing sacrifices and rituals for justification, belief in Jesus Christ, along with obedience to the moral precepts of the law were now the justification of the Christian. It is our righteousness when we observe and do the instructions and commandments of God, not when we perform rituals.

The Old Covenant had ordinances of divine service and an earthly sanctuary.

The Renewed Covenant does not have rituals or earthly temples.

The Old Covenant had conditions which were a shadow of the good things to come. Those conditions were the rituals and ceremonial ordinances.

The Renewed Covenant does not have those conditions, because Jesus Christ fulfilled them.

So now that Jesus fulfilled the ordinances of the rituals of the law, He became the Mediator of a Better Covenant. It's the same covenant principles as the Od, minus the 'added' ordinances of sacrifice and rituals. The commandments, statutes, and judgments still stand. The new covenant is still with the children of Israel, for it was prophesied of in Jeremiah chapter 31 to them and fulfilled at the Last Supper in Matthew chapter 26.

The first covenant had ordinances of divine service and an earthly sanctuary. The priesthood of men, sacrificial offerings and gifts, and the Temple. They were a figure of what would come. The second covenant did not have a priesthood of men, sacrificial rituals, or a Temple. The second covenant had Jesus Christ as our High Priest and Mediator, offerings of spiritual sacrifices, and our bodies are His temple. Redemption and salvation could never come through the first covenant rituals, which were now 'dead works'. Redemption and salvation comes through Jesus Yahshua Christ and service to Him

through moral behaviour according to the righteousness of following God's laws. The promise of eternal inheritance comes through Jesus and the grace of God, not through ritual performance. We have liberty from the rituals of the law, not from the moral guidelines of God's law. We must endure this test called life, so that, after we have done the will of God, we might recover the promise. Following the spirit of the law involves outward action along with the attitude of the mind. This is what circumcision of the heart is. This is what a perfect heart is. Walking in the Spirit means choosing to live by the commandments of God. Not being under the law means not being in debt to the law, which means not having unpaid sentences from past judgments. Christ paid that price. We are under, or in debt to, grace, for it was grace, not law, that forgave and redeemed us. Grace in conversion is glorified by putting a stop to the reign of sin. Grace teaches men not to live in sin, but to abstain from it. Being transformed by the renewing of your mind means to go beyond your conversion and carry on the work of renovation.

James taught that we must be doers of the Word and not hearers only. To show our faith by our works. Not by ritual performance according to the ceremonial ordinances, or claiming we are 'saved' and that we 'believe', but by Christian performance according to the moral precepts. James taught that this life is a test, a trial of our faith, that if we endure to the end, and we have not deceived ourselves into being antinomian 'just believers' only, but doers of the Word and keepers of His commandments, we shall receive the crown of life, which Jesus Christ has promised to them that love Him. James taught the royal law according to the Scripture. What Scripture, there was no NT at that time? The royal law is found in Leviticus. Jesus taught this same law throughout His whole ministry.

Peter also taught that this life is the trial of our faith. That we are called forth when we are willing to be obedient. Those who are 'called' are the 'ekklesia'. The 'church' is not the ekklesia. We Israelites with knowledge, understanding, and do the Word are the 'ekklesia'. It's a condition of being, not a building with people in it marinating in their pew who claim they love God but despise His laws. Peter warns us of false prophets and destructive systems of philosophy and church doctrines. **These have deceived the hearts of the simple, creating doctrines of damnable heresies that sound great but are just not in Scripture.**

We covered what it means to eschew evil. That departing from evil, and eschewing it, keeps us from the snares of death. **We are to shun the wicked, not tolerate them.**

The 'churches' do not eschew the evil, they tolerate it, and make friends with it. They don't want to offend the sinner. So they don't warn them to repent and return to God's laws. So the sinner will not only will die in their lawlessness, but the sinner's blood will God require at the 'church-goer's' hand. "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

In the **Epistles of John** we learned that we know God 'if' we keep His commandments. That in order to please God, and to have Him dwell in us, we must keep and do His commandments.

That if we say we have not sinned, we make Him a liar, and His word is not in us. And that when we do sin, we have an Advocate with the Father, Jesus Christ. That in keeping His commandments is the love for God perfected. So we ought to walk as Jesus walked, which was in the instructions of the Torah. That the new commandment is not new, it is made fresh, renewed, because we should have known and should have been following it all along.

John taught what Moses taught, that everyone that doeth righteousness is born of God.

What is righteousness? David wrote in Psalm 119:172 "All Thy commandments are righteousness."

John also explained why our hearts condemn us.

Why would our heart condemn us? Because it has the Torah written on it.

The heart is also the conscience; it is the accuser, witness and judge; it accuses of the evil of sin, it is as good as a thousand witnesses; and upon its own testimony pronounces guilty, and condemns.

If our heart condemns us not, then we know we are not practicing sin, and our blameless heart gives us boldness and confidence to the throne of grace. We can draw near to God and stand before Him with humble confidence, and be approved.

We saw in **Revelation** that the state of the latter day 'churches' is apostasy and they are lukewarm, causing our Saviour to vomit.

They've fallen away from the Word as Paul prophesied. They are in the Great Stupor as Baruch wrote. We saw that Jesus counsels us to anoint our eyes with eyesalve, that we may see.

Eyesalve is speaking of the law, and the grace which comes from following it.

Psalm 19:8 The statutes of Yahweh *are* right, rejoicing the heart: the commandment of Yahweh *is* pure, enlightening the eyes.

Without the law, you would not be convinced that you sin, and you would not be filled with the sense of divine wrath on account of it, and therefore you would not repent, and so you could not be saved from the penalty of sin, which is eternal death.

We saw that the dragon makes war with the remnant of the seed of the woman, which keep the commandments of God and have the testimony of Christ. The 'church' is not the remnant. There are millions of 'churches', and millions of antinomians who go to 'church', and they reject the commandments and have the testimony of 'church' doctrine and a Jewish Jesus. They are drowning in all kinds of wrong.

A supposed "testimony of Jesus Christ" without the fruits of repentance through not applying "keep the commandments of God", that is, the moral law, is a false testimony. A false testimony is part of "another gospel" with its attendant curse and is what Paul calls a perversion of the gospel.

We saw that the book of Revelation shows what Paul meant when he said that 'the righteous shall live by faith', which he quoted from Habakkuk 2:4. That the righteousness of God is revealed from faith to faith. This means that invisible, or inward, faith, with visible, or outward, faith. The latter faith being the righteous acts which are the visible glory, thus the vestments of white robes in heaven.

Inward faith is receiving and hearing the Word, keeping it, and holding to the testimony of Jesus.

Outward faith is heeding to the things written in the law and the prophets, repenting, standing for the name of God, enduring and overcoming trials and tribulation, keeping the commandments, and being servants to your kinsmen. Ones inward faith drives ones outward faith, which becomes evident through "righteous acts" (which are rewarded as the white raiment worn in heaven and crowns of glory).

All the way to the last chapter of Revelation we see that 'Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.'

So from Genesis to Revelation we can plainly see that NONE of Yahweh God's Laws were 'done away with'. And that the moral precepts of the Torah have been taught by our forefathers, by the prophets, by Jesus Christ, and by His disciples and apostles.

It is written in the prophets, And they shall be all taught by God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me.

Jesus taught repentance during His ministry, and forgiveness, and 'to go, and sin no more lest a worse thing come unto you'.

Repentance involves a change of heart about keeping God's moral laws. Christian behaviour springs from love to God and our neighbour. If we loved them perfectly, our character and behaviour would be perfect because it would conform to God's will. Love is a motive for, and expresses itself in, obedient action. Such action fulfils the law.

If love does not constrain us to fulfil the moral law, it is not the love of which the Bible speaks. The apostle Paul made this very clear when he said that "the love of Christ constrains us". It is the love of God that puts the moral "commandments of God" into effect.

Until then, and from here on, and into life everlasting, rejoice in the laws of God, for they lead us to the gates of the city, where we will forever be in the presence of Jesus Christ and praising Him for loving us so much that He gave us all these righteous laws to guide our way back to Him. Don't ever let

anyone convince you that God's laws were done away with. They are holy, just, and good, for reproof, for correction, for instruction in righteousness, and in keeping them is your proof of your love for Him, and the condition for Him to manifest Himself unto you.

Grace is not the remedy for law, but for sin. Sin demands judgment. Judgment demands a penalty; a sentence. Grace takes away the sentence - not the law. We weren't saved from law, but from the 'curse' [sentence] of the law, which is death.

Being "free from the Law" is being free from the wages due from breaking the Law, not with the Law itself.

But if ye be led of the Spirit, ye are not under the law. The Holy Spirit leads us into all truth. He leads us through conviction to repentance. Thus, we are not 'under the law.'

'Under the law' means 'in debt to the law' -meaning, having unpaid sentences from past judgments. Rather, we are under [in debt to] grace, for it was grace - not law - that forgave and redeemed us.

So which laws are still in operation today and which ones do we need to continue to keep?

Well, all of them, minus the 232 ceremonial ordinances of the law.

Episode 21 covered all the 613 OT commandments. We showed the various categories of laws.

One law to repent when we miss the mark of duty.

One law to pray. To beware not to forget Yahweh our God, to bless Him, and keep His commandments.

One law to remember to hearken to the words of His prophets.

Two laws regarding signs. To post the 10 Commandments on our doorposts, and the circumcision of newborn males.

Three laws for clothing. Not to crossdress or mix fabrics with synthetics.

Three laws for criminals. Do not steal, do not withhold wages, do not kidnap.

Three laws for injuries. Common sense practices to avoid falling into holes, or off of roofs, or for protecting the accidental slayer.

Four laws for agriculture. Not to plant diverse seeds together, GMO's, and not to crossbreed animals.

Five laws regarding property rights.

Six land sabbath laws. The land needs rest too.

Six laws for Kings and rulers. Did you think they are not to rule by God's instructions?

Nine laws for keeping the Jubilee laws of release from debts and servitude. The 50th Jubilee year is the Acceptable Year of the Lord, in which we are to release our kinsmen from all debts and return their property and possessions to them.

Eleven laws for war and military rules.

Thirteen laws for the Feast Days. We should keep and remember the 7 Holy Feast days, just like we celebrate our national holidays. We just don't have to observe the ceremonial aspects of them anymore for the sacrifices and oblations were 'done away with'.

Fourteen laws for fair business practices.

Fourteen laws to protect and provide for the poor.

Fifteen laws regarding restitution and punishment.

Fifteen laws for servants that they be not oppressed or delayed wages.

Twenty laws for marriage.

Twenty five food laws. Unclean animals are still unclean, as God created them as nature's vacuum cleaners. No eating blood, or an animal that died of itself.

Forty two judicial laws. These are the statutes and judgments to follow when a crime has been committed.

And we have the 1st and 2nd Great Commandments, which all these laws fit into. Jesus summarized all God's laws into these 2 Great Commandments.

Without all these righteous laws, there would be chaos, oppression, no freedom, no peace, no justice, and society abounding in sin and abominations. And, here we are today, living in

Mystery Babylon and being judged, and my people love to have it so.

The laws on this list that are no longer in effect, are the 14 laws that don't apply because they were laws regarding what to do with the Canaanites, Amalekites, Ammon, and Moab. There were also 12 **takanot** traditions of the Jewish Rabbis which they turned into ordinances and handwritings that were against us, which Jesus exposed as 'traditions of the elders' which make void the commandments of God. These were separate and added decrees the Jewish Pharisees used to lorde over the people with. Jesus spoiled their principalities and powers when He made a show of them openly, triumphing over them in it. And the final category of laws that no longer apply are the 232 ceremonial ordinances of the Levitical priesthood. These were the 'added' ordinances that Moses gave to the priesthood. They were a foreshadow of the propitiation The Christ would do. If you look at the right hand picture of this series, you will see a sun in the background, shining on the Cross. A shadow is cast and within that shadow is a man and an animal sacrifice. I think this picture is worth a thousand words. It clearly shows the meaning of Colossians 2:17.

Jesus also taught the moral commandments of the Torah. He taught 68 of them. Isaiah prophesied that Jesus would magnify the law, and make it honorable. Not 'do away with' the law. Only the 'added' ceremonial ordinances were 'done away with'. Jesus and the Apostles did not teach the ceremonial laws. You can see the Commandments of Jesus in episode 23.

Now we must not forget that the NT has 1050 commandments for the Christian. But they are all re-enforcing and reiterating all the OT commandments.

Those instructions are in those verses that teach us to 'abstain from', 'avoid', 'be not's', 'believe not', 'beware', 'cast away', 'do not's', whom to fear, what not to fear, what to 'flee from', what to 'follow', what to 'lay aside', what to 'let' and what to 'let not', what to 'love', what 'not to love', what to 'put away', 'put off', what to 'rebuke' and how to 'rebuke', what to 'take heed of', what 'thou shalt not', what ways 'not to walk in'. As well as what to 'ask for', what to 'awake to', how to 'be', what to 'be', what to 'believe' and what 'not to believe', who to 'bless', what 'not to cast away', what and who to 'charge', to 'comfort', to 'consider', to 'continue in', what to 'do', what to 'endure', who and what to 'feed', how and what to 'give', where to 'go', what to 'have' and 'hold', who to 'honor', what to 'keep', how to 'live', who to 'love', how to 'love', who to 'pray to', what to 'pray for, how to 'pray', what to 'prove', what to 'put on', what to 'rejoice in', what to 'remember', what to 'seek', what to 'stand fast with' and 'in', what to 'think on', what to 'take', and what to 'walk in'. You can see all these in episode 27.

Jesus said **Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.**

Yoke is G2218 *zugos* (dzoo-gos') and means to join; a coupling, that is, (figuratively) servitude (a law or obligation); also (literally) the beam of the balance (as connecting the scales): - pair of balances.

In Daniel chapter 5:27 where it says 'You are weighed in the balances, and are found wanting', wanting is being deficient.

Wanting in what? Justice and truth, and knowledge and understanding in the holy righteous law of God, and to know the worth of His law.

The Scriptures of truth, the Word of God, contained in the books of the Old and Renewed Covenants, are the balances of the principles and practices of God's laws and instructions.

Jeremiah 6:16 Thus saith Yahweh, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*.

The yoke of Yahweh in the OT was strict, but fair.

The yoke of the Assyrians and Babylonians was harsh, cruel and severe.

The yoke under the **takanot** traditions of the Jewish Pharisees was harsh, overbearing, and oppressive, and without mercy.

The yoke of Jesus Christ is easy and light, because He simplified all the Fathers laws into 2 Great Commandments, which all the other commandments fit into, minus the ceremonial

ordinances, rituals and sacrifices. **“Do not My Words do good to him that walks uprightly?”** If our people knew their history, who they are and Whose they are, knew the OT, the law and the prophets, the will of God, the love of God, and the Word of God, then they would truly know what liberty is. Whoso looketh into the perfect law of liberty, and continues therein, being a doer of the work, this man shall be blessed.

Psalm 119:45 And I will walk at liberty: for I seek Your precepts.

John 14:15 If you love Me, keep My commandments.

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

Psalm 40:8 I delight to do Your will, O my God: yea, Your law is within my heart.

What's in your heart?

What was 'done away with'? can be found on the Main menu.

www.thinkoutsidethebeast.com

www.ageoflaodicea.com