

# The Law of the Christ

Caring for Members of the Body

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In the book of Galatians<sup>1</sup> Paul states that the bearing of another person's weight<sup>2</sup> is filling up again the law of the Christ; yet, in Romans he writes that a Christian is not under any quality of law<sup>3</sup>. How do we reconcile passages of Scripture that seem to contradict each other? What does Scripture mean when it states a Christian is not under any quality of law, yet then indicates there is a law of the Christ and a law of the Spirit? Is a Christian under law or not? Ultimately this leads to the underlying question, "As a Christian, what are the guidelines for my life?" To better understand the rules of our household<sup>4</sup>, that is to say God's expectation for how the saved are to live their life today, we can examine how the word "law" is used in Scripture along with its normal meaning and use in everyday life so we know the difference between being under the Mosaic Law or any quality of law and filling up again the Law of the Christ by loving another saint while fulfilling the law the Spirit of life by our walk.

Since we are in the Dispensation of Grace, not the Dispensation of Law, the standard for our household is different. Scripture is very clear on the fact that a Christian is not under the Mosaic Law or any quality of law<sup>5</sup>; however, there is still a standard by which those who are a part of the Church are to live. Living apart from any quality of law is not freedom to sin; rather, living under grace makes it possible to live righteously<sup>6</sup>. Also, grace does not give us the right to modify the Mosaic law and miss apply it to how we live, that would be living under law. Although the Church is a very unique work of God in that it is made up of both Jew and Gentile<sup>7</sup>, it is not the first group of

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<sup>1</sup> You all bear the weight of one another and thus fulfill the law of The Christ, Galatians 6:2 . Weight is referencing their difficulties, that which weight them down.

<sup>2</sup> Burden or weight upon them, Matthew 20:12 burden of the day; Acts 15:28 Law is not to be laid upon the Gentiles; 1 Thessalonians Paul refused to burden the saints with supporting him.

<sup>3</sup> For your sin will not rule, for you all are not under law but under grace, Romans 6:14

<sup>4</sup> The dispensation of grace. Ephesians 3:2

<sup>5</sup> But since you are led by the Spirit you are not under any quality of law, Galatians 5:18

<sup>6</sup> Do not you intuitively know that to whom you present yourselves a slave unto obedience, a slave you are to whom you obey, either sin unto death or obedience unto righteousness, Romans 6:16

<sup>7</sup> But you are a chosen race, kingly priests, a set a part nation, a people unto a possession, thus you announce the virtue of the One calling you out from darkness into His marvelous light, 1 Peter 2:9

people to be without law. Between the Dispensation<sup>8</sup> of Innocence<sup>9</sup> to the Dispensation of Law, no law was placed upon mankind<sup>10</sup>. Mankind still had a responsibility to do what was good and seek God<sup>11</sup>, but God was not dealing specifically with any group of people or individual sins until the Dispensation of Promise when He chose one man to build a nation from that would belong to Him<sup>12</sup>. Even then, Abraham and his descendants were given a promise to guard, not law to keep<sup>13</sup>. After Adam transgressed the law of the garden, which resulted in his immediate spiritual death and soon coming physical death, we enter the Dispensation of Conscience during which time mankind was not under law yet was still responsible for doing what is good and ruling over sin<sup>i</sup>. As a direct result of man's failure to do what is good, the entire earth was flooded in judgment, destroying the unrighteous men<sup>14</sup>. When the Mosaic law was introduced, it was not for the purpose of men being righteous before God, but to show men that through law they cannot be righteous before Him<sup>15</sup>. The law was given because Israel rejected the promise, refused to guard the covenant by faith, and

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<sup>8</sup> A Dispensation is a period of time in which God shows mankind something about himself through His dealings with either specific groups or the entire human race by setting standards for those in the household. It is a combination of two words, "Law" and "House". There are seven dispensations revealed in Scripture, three are addressed by name: The Dispensation of Grace (Ephesians 3:2), the Dispensation of Law, and the Dispensations of the fullness of times.

<sup>9</sup> Adam was instructed not to eat from the fruit of the tree of the knowledge of good and evil or dying he would die. "But from the tree of the knowledge of good and evil you will not eat from it, because in the day you eat from it, dying you will die", Genesis 2:17

<sup>10</sup> For until law, sin was in the world, but sin is not imputed, being no law. Romans 5:13

<sup>11</sup> Cain is instructed to rule over the sin nature. "If you do good will you not be lifted up? But if you do not good the sin at the door lies and unto you it is longing and you are to rule over it", Genesis 4:7; But apart from faith it is impossible to please for to believe is necessary for the one coming to God, that He is and He came to be a rewarder of the one seeking Him, Hebrews 11:6; Then the Lord saw that there was great evil from mankind upon the earth and every intent of the devices of his heart was evil all day long, Genesis 6:5

<sup>12</sup> And the Lord spoke unto Abram, "Go from your land and from your kindred and from your father's house to the land which I will show you", Genesis 12:1-3

<sup>13</sup> And now if to hear, you will hear My voice and guard My covenant and you will become to Me a possession from all the people because for Me is all the earth, Exodus 19:5

<sup>14</sup> And Jehovah saw that there was great evil of men upon the land and every formation of thought of his heart was only evil all day long, Genesis 6:5

<sup>15</sup> Galatians 3:11 But that by law no one is justified alongside God is evident because the righteous out from faith live.

chose to please God through their actions<sup>16</sup> rather than guarding His covenant. Giving Israel the law was not God's intent when He brought them out of Egypt, it was given because they wanted to show God how righteous they could be through their own self effort. Although the Law is logical<sup>17</sup>, through it mankind learns of his sin nature and his inability to please God through his own works<sup>18</sup>; therefore, before God no one can be justified out from the law, rather, through the law comes the full experientially knowledge of sin<sup>19</sup>.

Since the Church is not under law, what is the standard for Christians to live by today? The word "law" in the Greek language is used of multiple types of rules that apply to life and the world we live in. The Mosaic Law was a law that governed the everyday life of those under it stating specifically what they were not to do, along with requirements to perform religious duties at pre-appointed times. It is described by Scripture as a tutor and govern that imprisoned those under it, forcing them to obey or die<sup>20</sup>. However, every time the word "law" is used in Scripture it is not necessarily referring to this type of law because there are other uses in the Greek language of the word "law", just as there are in the English language. "Law" is used to refer to the laws of the land, which govern our lives, and the laws of nature, which describe the results of an action and reaction, along with the concepts of principles<sup>21</sup> and standards<sup>22</sup>. In the English language, there are multiple words to describe these different aspects of law; however, the Greek language primarily uses one.

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<sup>16</sup> Exodus 19:8 Then all the people answered together and they said every word which Jehovah speaks we will continually do... . Although difficult to see in the English due to the state of the action in the verbs, the Israelites are not stating they will keep the promise; rather, they are saying that whatever God continues to tell us what to do we will continue to do.

<sup>17</sup> For we intuitively know that the law is logical, but I, on my part, am fleshly, having been sold under the sin [nature], Romans 7:14

<sup>18</sup> And what great nation is there which has its statutes and judgment righteous as all the law, this which I set before you today? Deuteronomy 4:8

<sup>19</sup> Wherefore, out from law no flesh will be justified before Him, for through law is full experiential knowledge of sin, Romans 3:20

<sup>20</sup> For as many as are out from the works of the law, they are under a curse. For it is written, "Fully cursed is everyone who does not remain in all the writings in the book of the law to do them." Galatians 3:10

<sup>21</sup> Distinct from a law in the sense of a more general type that comes from observing conditions that good laws satisfy. E.g. Principle of Relativity requires that the equations describing the law of physics have the same form in all admissible frames of reference. (when an equation is submitted it cannot be modified but must be the same every time it is referenced).

<sup>22</sup> The expected level or quality for what is acceptable as normal.

Therefore, the context will govern which meaning of “law” is being used. Israel is under the Mosaic law; the Church is to fill up again the law of the Christ while walking by the Spirit and therefore fulfilling the law of the Spirit of life. These are not the same types of laws, even though they affect everyday life. Just as the Law of the Spirit of Life is different from the Law of the Sin Nature and the Death<sup>23</sup>; walking by the Spirit naturally produces righteousness, where as walking by the flesh can only produce death.

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<sup>23</sup> Romans 8:2 For the law of the Spirit of the Life in Christ Jesus has set us free from the law of the sin and the death.

## The Mosaic Law

The Mosaic law was given to Israel at Mount Sinai when they rejected guarding the covenant of Promise God gave Abraham<sup>24</sup>. They wanted to show God how righteous they could be through their own actions rather than to guard His covenant as He stated<sup>25</sup>. As a result of their request, rather than become a nation of Priests, they were given a Priesthood and the Mosaic Law<sup>26</sup>. Under the Mosaic Law there were very specific divisions between Jews and Gentiles along with males and females. Since the Jewish nation was the only nation God was dealing with at that time, they had a place of privilege which no other member of another nation had access to, even if they became a proselyte<sup>27</sup>. In addition, only males were allowed to enter into the inner temple and serve as priests, communicating with God and offering sacrifices on behalf of the people.

The Ten Commandments are a portion of the law referred to as the ten words in Hebrew<sup>28</sup>. They basically summed up the entire law and are by far the best-known portion of the 613+ laws making up the Mosaic Law. Israel is not to have any other gods before Jehovah. Having come out of Egypt, many of the Israelites were serving the false gods of the Egyptians. Some of these gods were no doubt a result of influences from fallen spirit beings, who are referred to as gods compared to humans<sup>29</sup>, others were just sticks and stones that they worshiped rather than the one true God.<sup>30</sup> Israel is instructed that they are not to put any of these gods, or any other gods, above the God. They are not to make any idols in the likeness of anything that is in the heavens or upon the earth,

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<sup>24</sup> Then all the people answered together every word which the Lord says we will do, Exodus 19:8. Although difficult to identify in the English, they are not saying they will guard His covenant, but that He is to keep on telling them what to do, and they will keep on doing it – both verbs express an action that is incomplete, yet God did not say keep on doing, He said guard My promise.

<sup>25</sup> All the people were answering together and saying, all which Jehovah says we will do... Exodus 19:8

<sup>26</sup> Now, if hearing you will listen to My voice and guard My covenant and you will be for Me a possession from all the peoples because all the earth is Mine. And You will be to Me a kingdom of Priest and a holy nation, Exodus 19:5, 6

<sup>27</sup> Who in the past generations permitted all the nations to go their own way, Acts 14:16

<sup>28</sup> Then God spoke all these words to the people, Exodus 20:1

<sup>29</sup> I said you are gods and sons of the Most High, Psalm 82:6; 1 Corinthians 10:20 But that which the nations sacrifice, to demons they sacrifice, and not to God...

<sup>30</sup> We can see the influence of fallen spirit beings with the false prophets of Pharaoh. They were able to mimic the first three signs Moses performed. Exodus 7:10-12; 22; 8:7.

in the waters or under the earth. After the Noachic flood, it only took a few generations for mankind to again reject God and begin worshiping the creation rather than the Creator<sup>31</sup>. They changed the image of God into the likeness of man, beasts, and even crawling things<sup>32</sup>. However, since they knew that God would punish them for their actions, rather than following Him, they built a tower to worship the heavens and protect themselves against another flood<sup>33</sup>. From those days on man has continued to make idols for himself of the things he sees in the heavens, upon the earth, in the waters, and even under the earth. In Egypt, many idols were created of their false gods to bow down to and serve. Israel is specifically prohibited from making such images.

Under the law, Israel is also not to take the Lord's name in vain. This is the reason why in the Hebrew language, when the language was being preserved and a system of vowel pointing was added to retain the knowledge of how to pronounce words, the name for God was modified so that it could not be spoken properly. To ensure they did not take God's name in vain, rather than being honest when using His name, they modified the pronunciation, so they could say since they did not use His real name they did not use His name in vain<sup>34</sup>. This has come across today to some as if they did this because God's name is holy. So even in English "God" will be written as G-d in a misguided attempt to set God's name apart. When God took Israel out of Egypt, the way in which He did it was to announce His name to all the earth, not hide it. In the Hebrew language, when properly pronounced, God's name, which is often transliterated as Jehovah (Yahweh) actually means "The self-existing one" (Yihweh). If any of the Jews were to take God's name in vain they would be

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<sup>31</sup> Genesis 11:4 And they say, "Let us give to build a city for us and a tower and a top with reference to the heavens and let us make for us a name lest we are scattered upon the face of all the earth."

<sup>32</sup> and exchanged the proper opinion of the incorruptible God with the likeness of an image of man and birds and four-footed animals, and crawling things. Romans 1:23

<sup>33</sup> Whoever fully experientially knew the ordinance of God; that the ones practicing such things are worthy of death, not only those who are practicing these things, but also the ones approving towards the ones practicing. Romans 1:32

<sup>34</sup> Matthew 23:16-20 Woe to you, blind guides, the ones saying whosoever swears by the holy of holies, it is nothing, but the ones swearing by the gold of the holy of holies, he is obligated. You fools and blind [men]! For what is greater, the gold or the holy of holies, which sanctifies the gold? And the ones swearing by the altar, it is nothing, but the ones swearing by the gift upon it, he is obligated. You fools and blind [men]! For what is greater, the gift or the altar which sanctifies the gift?



punished. Vain has the idea of using something in a worthless manner; e.g. making a promise by God's name when that person does not intend to keep that promise.

Although Israel was not given the Sabbath in connection with the Law, it was given prior when the Lord was feeding them in the wilderness on the way to Sinai<sup>35</sup>, it is reiterated in the Ten Commandments that they are to remember it and keep it separate (holy) from the other days of the week. In explaining why the seventh day is to be kept holy, God uses the renovation of the earth as an example. He renovated the earth in six days to allow biological life to reside upon the earth. On the seventh day, He rested from His work, that is, He stop working on the renovation. There is great significance in the fact that the word "made" is used to describe what God was doing during those six days. In the Hebrew language, there are multiple words to describe how something is done. In Genesis 1:1<sup>36</sup> the word "create out of nothing" is used. This is when God created the universe, after creating the spirit beings<sup>37</sup>. The rest of the account in Genesis is of God renovating the earth for mankind since it was destroyed in judgment of Satan, who once reigned from the earth, which at that time was a rock garden<sup>38</sup>. He made the sun and the moon<sup>39</sup>, caused the earth to sprout vegetation<sup>40</sup>, created (out of nothing) all manner of sea creatures and birds<sup>41</sup>, made the beasts of the

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<sup>35</sup> Exodus 16:23 And he said unto them, this is that which Jehovah spoke, a Sabbath observance, a holy Sabbath unto Jehovah is tomorrow. That which you bake, bake, and that which you boil, boil, and that which remains lay out for yourselves to keep until the morning.

<sup>36</sup> In a beginning God created (out of nothing) the heavens and the earth, Genesis 1:1. It is worth nothing that in the original language there is no article ("the"). This is not referring to the very first beginning, but the beginning of the universe. God had already been at work creating the spirit beings, who were allowed to see Him create the universe. (See Job 38:7).

<sup>37</sup> Job 38:7 When the morning stars sang together, and all the sons of God shouted. The spirit beings saw the creation of the universe.

<sup>38</sup> Ezekiel 28:13 You were in Eden, the garden of God. Every precious stone was your covering.

<sup>39</sup> Genesis 1:16 and God made two great lights, the greater to rule the day and the lesser to rule the night with the stars – It does not say He made the stars, but that the moon would rule the night with the stars, which were already created.

<sup>40</sup> Genesis 1:12 And the land brought forth grass herb yielding seed according to its kind and fruit bearing tree whose seed is in itself according to its kind and Elohim saw that it was good.

<sup>41</sup> Genesis 1:21 And God created out of nothing the great whale and all living souls, the ones creeping, which swarm the waters according to their kind and all flying fowl according to their kind and Elohim saw that it was good.

fields from the earth<sup>42</sup>, and ended with making mankind, who was both created out of nothing and made from the earth<sup>43</sup>.

Honoring your mother and father is the first commandment with promise<sup>44</sup>. By doing so they would be given a longer life. In obeying this commandment, they would care for their parents when they were older. In the time of Christ, the Jews would claim it is a gift for their parents to profit from them, but never honor them by suppling for their parents in their old age<sup>45</sup>. The punishment for dishonoring your parents was death<sup>46</sup>.

You will not murder<sup>47</sup>. They were instructed not to take the life of an innocent person. If an accidental death occurred, under law, they had specific cities within Israel that they could flee to for protection<sup>48</sup>. This did not mean justice would not still happen; rather, it was to protect the person from a family member seeking to avenge the death until he could stand before the congregation to be judged<sup>49</sup>. If he was found guilty of killing with hate he would be put to death by the authorities.

You will not commit adultery<sup>50</sup>. The punishment for committing adultery is death<sup>51</sup>. Although adultery is typically referring to as sex with someone other than a person's spouse it can

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<sup>42</sup> Genesis 1:23-25 And it was evening, and it was morning, day five. And Elohim said, "Let the earth bring forth living soul according to its kind: beast of the field and creeping things and living of the earth according to its kind." And it was thus. And Elohim made living of the earth according to its kind and the cattle according to its kind, and every creeping thing according to its kind and Elohim saw that it was good.

<sup>43</sup> Genesis 1:27. Man is a tri-part being; body, soul, and spirit, 1 Thessalonians 5:23. The body was made from the earth, the soul and spirit were created out of nothing.

<sup>44</sup> Exodus 20:12 Honor your father and your mother in order that your days are long upon the earth which Yahweh your Elohim gave to you; Ephesians 6:2 Honor your father and mother which is the first commandment with promise.

<sup>45</sup> But you, on your part, say, whoever says to the father or the mother, a gift, which if perhaps out from me you should profit and never honors his father or his mother and revokes the commandment from God because of your tradition, Matthew 15:5, 6

<sup>46</sup> For the God commanded saying, "Honor the father and the mother and the one speaking wrong of father or mother let him be put to death, Matthew 15:4

<sup>47</sup> Exodus 20:13 Do not murder

<sup>48</sup> Numbers 35:6, 11

<sup>49</sup> Numbers 35:12; Deuteronomy 19:3-7

<sup>50</sup> Exodus 20:14

<sup>51</sup> Leviticus 20:10

also have a meaning of serving another god<sup>52</sup>; however, the law is specifically referring to the inappropriate sexual behavior. It is an act done in secret and by one who lacks sense because he is destroying himself<sup>53</sup>.

You will not steal<sup>54</sup>. Taking what does not belong to or has not been earned by the individual is prohibited. This is used of both physical possessions and people and will result in the death of the one who steals a person<sup>55</sup>. If someone does steal possessions, such as ox or sheep, they will be required to pay five times the value of the animal to the owner<sup>56</sup>. When caught in the act of stealing if the thief is killed the owner has no guilt for the death<sup>57</sup>.

You will not bear false witness against your neighbor<sup>58</sup>. Answering falsely against your neighbor is not permitted under the Mosaic Law. One who is involved with giving a false witness will be put to death for doing so if the testimony results in the death of his neighbor<sup>59</sup>; otherwise, he will receive the same penalty he was attempting to bring upon the one he gave a false testimony against<sup>60</sup>.

You will not covet<sup>61</sup>. Coveting is clearly defined in the New Testament as idolatry<sup>62</sup>. By seeking to possess what another person has, they are rejecting what God has given them. Israel was strictly prohibited from coveting their neighbors house, wife, servants, or other possessions.

Along with these Ten Commandments there are another 600+ given that govern every aspect of the life of an Israelite under the Mosaic Law. Including the requirement to love your neighbor as yourself<sup>63</sup>. Although the law could never bring a person to be righteous before God, there was a

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<sup>52</sup> Jeremiah 3:8, 9

<sup>53</sup> Job 24:15; Proverbs 6:32

<sup>54</sup> Exodus 20:15

<sup>55</sup> Exodus 21:16

<sup>56</sup> Exodus 22:1

<sup>57</sup> Exodus 22:2

<sup>58</sup> Exodus 20:16

<sup>59</sup> Exodus 23:7

<sup>60</sup> Deuteronomy 19:19

<sup>61</sup> Exodus 20:17

<sup>62</sup> Colossians 3:5

<sup>63</sup> Leviticus 19:18

righteousness that came out from the law; therefore, it can appear to a Christian as a good “moral” standard to live by; however, due to the law, the ones under it could not mature in their relationship with God. They would always be controlled by the regulations upon them. Christians are to have a full experientially knowledge of the Son of God, maturing to the same measure as Christ<sup>64</sup>.

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<sup>64</sup> Ephesians 4:13

## The Mosaic Law and Christians

In Romans chapter seven Paul writes about how the Mosaic law's affects the life of a Christian. He was alive once without the law, but when the commandment came the sin nature used it against him and put him to death<sup>65</sup>. Paul is not referring to physical death, but a separation; he was not able to live out resurrected life in Christ through law. Even though the law is logical<sup>66</sup>, living by it gives the sin nature power<sup>67</sup> rather than overcoming it<sup>68</sup>. There are other parts of Scripture that use the law in comparison and reference to Christians, which can make it appear at first glance as though the Mosaic law is part of the law of the Christ; however, upon closer examination we find that there can be nothing further from the truth.

Christ stated for the Israelite that the law was hung on two of the commandments, love God with all your heart, soul, and mind and love your neighbor as yourself<sup>69</sup>. When it comes to actions, Paul clearly shows that the whole law is summed up in one statement, love your neighbor as yourself<sup>70</sup>. In Romans 13:8-10 while encouraging the saints' obedience to the authorities that God has allowed to rule in this world, Paul writes that loving another of a different kind is a fulfilment of law. And further explains by quoting sections of the Mosaic law showing that the love for a neighbor would prevent the breaking of the portions of the law that would do harm to another person. Yet, his actual command to the Christians is to love one another of the same kind and how the love of a Christian supersedes the love expressed under the law. If the Israelites simply loved their neighbor as themselves, they would do no harm to another because this type of love does not work out wrong towards one's neighbor; whether saved or unsaved. Therefore, the fullness of any quality of law is love. Paul is referring to obeying authorities and doing good, not the Mosaic law, even though he

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<sup>65</sup> And I was living apart from the law but when the commandment came, the sin [nature] lived again and I died, Romans 7:9

<sup>66</sup> For we intuitively know that the law is spiritual (logical) but I am carnal, having been sold under the sin, Romans 7:14

<sup>67</sup> And the sting of death is the sin and the inherent ability of the sin is the law, 1 Corinthians 15:56

<sup>68</sup> But the sin *nature* taking the occasion through the commandment, worked out in me all covetousness, for apart from law sin is dead. Romans 7:8

<sup>69</sup> Matthew 22:37-40

<sup>70</sup> Romans 13:9 For the *saying*, you will not commit adultery, you will not murder, you will not steal, you will not covet, and if, assuming it is true, any other kind of commandment in this word is brought together by the *saying*, "You love your neighbor as yourself."

uses part of the law to show that simply expressing love will exceed any law and therefore you would be obeying those God has allowed to be in authority and doing good.

In the book of James, the author describes two laws; the royal law and the law of liberty. James, who was a leader in the Church in Jerusalem, wrote the book of James early on in the history of the Church after the council in Acts chapter fifteen that determined the Gentiles were not under the Mosaic law and after Paul was thrown into prison and sent to Rome for entering the temple to make a sacrifice under James' encouragement in Acts chapter twenty-two. In Acts 21:20 we are informed of the condition of the church in Jerusalem when James and the elders brag to Paul about how many saints they have that are zealous for the law. The majority of the Christians in Jerusalem at that time had rejected grace and went back under the Mosaic Law<sup>71</sup>. Paul later writes the book of Hebrews to address this issue with the saints in Jerusalem<sup>72</sup>. The book of James is written from this mentality, James knows of grace and that it has a different standard than the Law. We further see his understanding between grace and law in his writing when he makes a distinction between the Royal law (the Mosaic Law) and the law of Liberty (grace). Many of the truths that are revealed in James are universal – that is, they apply both to those who were under the Mosaic law and those under grace. Such as if your faith does not have works then it is dead or has no value to it<sup>73</sup>; the tongue is full of malignant evil and needs to be tamed; the process of a temptation which leads to sin; the value of being put to the test. Therefore, it has doctrine for the Christian life; however, that does not mean that because he mentions the Mosaic law that it somehow becomes part of the standard for a Christian. In James 2:8 and 9 he writes “If, assuming it is true, however you fulfill a Royal Law, according to the Scripture, ‘Love your neighbor as yourself’, you are doing that which is proper. But if you show partiality you work out sin, while being convicted under the law as a transgressor.” Christians cannot transgress the law, because they are under no law - For the Law works out wrath, for where there is no law, neither [is there] transgression. Romans 4:15. As we follow James' argument, in verse 12 he sums it up with stating “thus you speak and thus you do”, not as one under the Mosaic law, but as one who is about to be judged by the law of liberty. James is using the

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<sup>71</sup> And after hearing they were glorifying the Lord, saying to him, “Watch, brother, how many thousands there are of the believing Jews and all existing zealous of the law”, Acts 21:20

<sup>72</sup> Hebrews 5:12-14

<sup>73</sup> Thus also the faith, if perhaps it does not have works, it is dead according to itself, James 2:17

Mosaic law as an example because this is what he knows. You cannot say you believe in God as an Israelite, yet not keep the law. You cannot seek to enforce part of the law while you are breaking another part. Christians are not under the Mosaic Law in form or morality, but they still cannot say they have faith in God and His promises to the Church and yet have partiality towards men and produce no works showing that they are taking God at His word. What kind of faith is that? Is it even faith at all?

During the council in Jerusalem when the issue of circumcision was being discussed the decision also shows that even the apostle understood the Gentiles are not under law<sup>74</sup>. The majority of Scripture was written during the time that Israel was under the law; from Exodus 19:8 through John 12:50. The things that Israel did under that law are for the Christian's admonition<sup>75</sup>. The law was not given as a way for man to prove through works that he could be righteous before God. It was given to fully expose the sin nature and therefore show that through law it is impossible for man to please God.

In the Gospel of Matthew, Christ specifically states at the beginning of the Sermon on the Mount that He was not coming to destroy the Law and the Prophets. Those who are under the Law are required to keep the whole law, for if they fail in even one part of the law they have violated the entire Law<sup>76</sup>. The entire law includes the punishments associated with failing to abide by the law – the one doing the Law will live by it<sup>77</sup>. So often in Christian circles the Ten Commandments are posted or brought up as good guidelines to live by, yet where is the remaining parts of the law? Christ made it very clear that He did not come to destroy that law and not one part of it would pass away until it was fulfilled<sup>78</sup>. “Destroy” expresses a losing or releasing of something. He stated very

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<sup>74</sup> Acts 15:28, 29

<sup>75</sup> And all these things came together to those as an example. And it is written facing our admonition, unto whom the end of the age has come, 1 Corinthians 10:11

<sup>76</sup> Galatians 5:3 And I testify again to all circumcised men that they are a debtor to do the whole law. James 2:10 For whoever guards the whole law and stumbles in one point has become liable of the whole.

<sup>77</sup> And the law is not out from faith, but the one doing this will live by it, Galatians 3:12

<sup>78</sup> Do not think that I came to loose the Law or the prophets. I did not come to loose, but to fulfill. For truly I say to you, until the heaven and the earth should pass away, one iota or one stroke will not pass away from the law until all becomes, Matthew 5:17, 18

clearly that not one part would be released; therefore, it is not Scripturally supported to say that part of the Mosaic Law is part of the Law of the Christ. Rather than seeing what the Law was for, Israel used the law to seek out their own righteousness, rejecting their Messiah<sup>79</sup>. Will the Church do the same by rejecting grace?

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<sup>79</sup> For while being ignorant of the righteousness from God and while seeking to establish their own, they did not subject themselves to the righteousness from God, Romans 10:3



# The Necessity for the Law to Change Because of the Covenant

The Priesthood of the Church also shows that it cannot be under any part of the Mosaic Law. If the Church was under any part of the Mosaic Law, then Christ would be a High Priest according to the Law after the Levitical order. There would be no need to change the priesthood unless the law was also changed. In the book of Hebrews, Paul explains this when he discusses the fact that maturity could not come through the Levitical priesthood therefore another priest arose according to a different order, the order of Melchizedek<sup>80</sup>. If the law was going to stay the same, the order of the priesthood would not change, but since it did, then it is necessary for the law to also change with it.

The Church is under a covenant of grace. It is a covenant that is built upon better promises<sup>81</sup>. Once a covenant is made it cannot be modified by nullifying, taking away, adding to, or changing it<sup>82</sup>. Grace and law do not mix. You cannot live by grace and use the law as a guide. These two are completely contrary to each other. It is either by grace or by law. Grace is God's attitude in which He gives a benefit without consideration of merit and is lived out through faith. Law is completely merit based and is not out from faith. The Mosaic Law is a logical law. God did not just make up rules to frustrate Israel or make them different than other nations. You will not senselessly slaughter, you will not steal, you will not commit adultery. All of these are logical. However, that does not mean that in each dispensation these laws are part of the standards. In the dispensation of Grace, murder, stealing, committing adultery, are all acts that are contrary to the position of a saint in Christ, but that does not mean they are part of the Law of the Christ.

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<sup>80</sup> Therefore, indeed if, assuming it is true, maturity was through the Levitical priesthood, for the people received legislation upon it, why yet a need according to the order of Melchizedek a different priesthood to rise and not to be said according to the order of Aaron? For after transferring of the priesthood out from necessity also the law has become transferred, Hebrews 7:11, 12

<sup>81</sup> But now obtained of a different religious service as much as also He is a mediator from a better covenant, which is legislated upon better promises, Hebrews 8:6

<sup>82</sup> Brethren, according as a man I speak, yet from a man a covenant after having been confirmed, nothing set aside or added to, Galatians 3:15

## The Kingdom Law and the Mosaic Law

During the beginning of Christ ministry here on earth He spoke to Israel about the coming kingdom. In Matthew chapters 5 through 7 we get one of the more detailed occurrences of His statements concerning the new standard for the Israelites who would be in the Kingdom. At the beginning of the fifth chapter Jesus speaks of a time just before the Millennial Kingdom, which is known as the Tribulation period. It was revealed to Israel that the Messiah would be cut off and the beast would rise for a period of seven years<sup>83</sup>. Jesus describes the result of an Israelite's actions during this time. He also refers to Israel as the salt of the earth because Israel is the one nation that is preserving the earth. God made a covenant with Abraham to give a specific area of land to his seed<sup>84</sup>. That promise ensures that the earth will not be destroyed. During His declaration to Israel of the Kingdom Law, Jesus clearly states that He is not here to loose the Mosaic Law, and anyone who does will be the least in the Kingdom. However, if their righteousness does not surpass that of the Pharisees, they will not even be allowed to enter into the Kingdom. In chapter 5 verse 21 Jesus begins giving the Law of the Kingdom and compares it to the Mosaic Law. You have heard that it has been said of old, "You will not senselessly slaughter", and the one senselessly slaughtering will be liable to judgment. But I, on My part, am saying to you that everyone wrathful with his brother without a cause is liable for judgment and the one who should speak to his brother, "Empty headed<sup>85</sup>", is liable to the council, but the one saying, "Fool", he will be liable unto the lake of fire. Christ uses the Mosaic Law as a reference, but then clearly shows a difference in the standards by which one who is in the Kingdom will be required to live by compared to one who is under the Mosaic Law.

In the Millennial Kingdom, righteousness will be the rule, not the exception. God will send out His angels to collect and dispose of all things that scandalize and any that are doing lawlessness<sup>86</sup>.

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<sup>83</sup> And after the sixty-two weeks Messiah will be cut off and nothing for Him and the city and the sanctuary will be ruined by a people of the coming ruler. And with a flood will be its end and there will be war until the end, desolations were decided, Daniel 9:26

<sup>84</sup> Genesis 15:18

<sup>85</sup> This is a term of contempt. A mild family insult.

<sup>86</sup> The Son of Man will send out His angels and they will gather out from His Kingdom all the things scandalizing and all the ones doing lawlessness, Matthew 13:41

All of Israel will intuitively know God's law because it will be written upon their heart<sup>87</sup>. The heart of a person is the area in which all three parts come together<sup>88</sup> and where the person and determinate will reside. Out from the heart is where actions come from<sup>89</sup>. Unlike under the Mosaic Law, where all have to learn the law of God, in the Kingdom all will intuitively know it already and therefore to even consider doing something that is contrary to it will take a direct act of the determinate will. This does not mean they will only have good thoughts. Thoughts are not sin. You have heard it was said, "Do not commit adultery", but I, on My part, am saying to you that everyone looking upon a woman towards the desire of her already has committed adultery with her in his heart. Sin is still exterior to the body, yet, a man is liable if he looks upon a woman with the intent of lusting after her. The sin is not in that he committed adultery with her, but that he chose to look upon her in that way. This type of action would be in direct contrast to the Kingdom Law that he is fully aware of and would take an act of his determinate will to violate that law before he would even look at her with this type of desire.

During the Mosaic Law, and even today, God is not counting trespasses against men<sup>90</sup>, but in the Millennial Kingdom they will be liable for them. As Christ lays down the law of the Kingdom to Israel He clearly shows that it is not the same as the Mosaic Law. Since what Christ is saying is to the Jews and for the Kingdom, it cannot be applied to the Church.

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<sup>87</sup> Hebrews 8:10

<sup>88</sup> 1 Thessalonians 5:23 – Body, Soul, Spirit

<sup>89</sup> Matthew 15:18

<sup>90</sup> as that the God was in Christ reconciling the world to Himself, not counting to them their trespasses and having placed in you the word of reconciliation. 2 Corinthians 5:19

## The Law of the Spirit of Life

The law of the Spirit of life in Christ Jesus is a type of law that describes that natural result of a state of being. One who walks by the Spirit will naturally fulfill the law of the Spirit of life. This law is in contrast to the law of the sin nature<sup>91</sup>. The law of the sin nature is at war with the law of God in the inner man and will bring a person into captivity if they seek to live by any quality of law, for law gives it strength<sup>92</sup>. However, the law of the Spirit of Life sets us free from the law of the sin nature and its resulting separation from the benefits we have in Christ<sup>93</sup>. As we govern our lives by the Spirit we are able to overcome the sin nature's desires and never bring them to completion<sup>94</sup>. How we govern our lives (our walk) begins in the mind. It is not just about what we allow into your mind, but also how we frame our mind. What boundaries do we put on our perception or opinion of how we are? How we frame our mind directly affects our actions<sup>95</sup>. This is true in every aspect of life. If we have a negative focus we will produce negativity and often failure. When we are positive, we look at things differently, we react differently. When we frame our mind on the things above where Christ is seated at the right hand of God we will begin to govern our lives properly which will result in naturally producing righteousness; however, if we are focused on the things of the flesh we can only produce sin. The righteousness of the law of the Spirit is fulfilled in those who walk according to the Spirit, not the flesh. Walking by the Spirit always starts with a mind when we frame it on who we are in Christ. This is our boundaries - who we are in Christ; our possessions and position. Are you saved? Do you belong to God? Have you been taken out of Adam and placed into the Christ where you are no longer condemned? A mind framed on the flesh results in a quality of death – the soulish mind will not accept the things of the Spirit because they are spiritually

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<sup>91</sup> But I see a different principle in my members making war against the standard of my mind and leading me into captivity to the principle of the sin *nature*, the one being in my members, Romans 7:23

<sup>92</sup> And the sting of the death is the sin, and the inherent ability of the sin nature is the law, 1 Corinthians 15:56

<sup>93</sup> For the principle of the Spirit of Life in Christ Jesus has set me free from the principle of the sin *nature* and the death Romans 8:2

<sup>94</sup> And I say, you all walk by the Spirit and you will never bring to completion the desires of the flesh, Galatians 5:16

<sup>95</sup> For the ones that are *walking* according to flesh, set their minds of the things of the flesh, but the ones *walking* according to Spirit, the things of the Spirit, Romans 8:5

discerned<sup>96</sup>. A mind framed on the flesh only focuses on the soul; our emotional center, which is not yet saved; therefore, when we frame our mind on the flesh we are acting as if we are separated (dead) to God. However, when we put to death the practices of the flesh in our body by living out who we are in Christ, we live unto God producing righteousness and fulfilling the law of the Spirit of Life<sup>97</sup> by being who we are in Christ, not by doing any quality of law.

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<sup>96</sup> For the mind set on the flesh *is* death, but the mind set on the Spirit *is* life, Romans 8:6; But a soulish man does not receive the things of the Spirit of God for they are foolishness to him and he is not able to know them because they are Spiritually discerned. 1 Corinthians 2:14

<sup>97</sup> for if, assuming it is true, you are living according to flesh, you are about to die. But if, assuming it is true, you put to death the practices of the body by *the* Spirit, you will live. Romans 8:13

## The Law of the Christ

When Christ was about to be crucified He gave to the disciples a new commandment. Now, rather than loving their neighbors as themselves, they are to love fellow Christians as Christ has loved them<sup>98</sup>. This type of love seeks the best for the one loved. It holds its anger against unreasonable people (longsuffering), makes others feel at ease (kind) while not being jealous. It will not speak of itself in a bragging or arrogant way and it cannot be puffed up – make itself look bigger than it really is (not prideful). It will not act in an unbecoming manner and is not seeking its own. It is not provoked, will not attribute something bad to others<sup>99</sup>, never rejoices in unrighteousness; rather, it rejoices when things are expressed for what they truly are (truth). It protects all things (keeps secrets secret), will not speak out even when it has the right, will give a person the shadow of the doubt, will remain under hardship and suffering because it never fails<sup>100</sup>. This is the standard for the Christian life.

In Galatians 6:1, 2 we are instructed – we being those who are spiritual – to assist another saint who is overtaken in a trespass. **Brethren, if perhaps also a man is taken beforehand in some trespass, you, the ones Spiritual, mend this one in a spirit of objectivity of mind, scoping out yourselves lest you also are tempted. You bear another's weight and thus fill again the law of the Christ.** By mending<sup>101</sup> someone who is caught in a trespass we are again filling up the law of the Christ because we are loving another saint by bearing their weight. A trespass happens within the mind when a person determines to do something they know is against God's expectations or standards of them. It is distinct from sin, which is an action<sup>102</sup>. The only way we can know that

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<sup>98</sup> A new commandment I give to you in order that you should love one another just as I have loved you in order that also you love one another, John 13:34

<sup>99</sup> Does not count to a person something that is wrong. Such as a false statement about that person.

<sup>100</sup> The love is longsuffering. The love is kind not jealous. The love does not speak arrogantly, is not puffed up, does not acting unbecoming, does not seek its own, does not provoke, does not reckon that which lacks in character, does not rejoice upon the unrighteousness, but rejoices together with the truth. It protects all. It believes all. It hopes all. It bears up under all, 1 Corinthians 13:4-7.

<sup>101</sup> Same concept as mending a fishing net, Matthew 4:21; mending of the minds in the same knowledge, 1 Corinthians 1:10

<sup>102</sup> And you being dead by the trespasses and by the sins, Ephesians 2:1 Sin and a trespass are shown here to be distinct from each other as we are both dead in trespass and in sin; Everyone doing the sin also does the lawlessness. And the sin is the lawlessness, 1 John 3:4; Flee fornication! Every sin which

another saint has been overcome by a trespass is for that saint to share this information with us, since once the desire that has caused the trespass becomes visible, that is once it is acted out, it is sin. Temptation begins with one of our enemies soliciting us with something that lacks in character<sup>103</sup>. This happens within the mind when a desire is presented to do something that is contrary to who we are in Christ from the sin nature, Satan, or the world system. If we accept it as our own desire and then determine to fulfill the desire, we have trespassed against God. We can still take the way of escape<sup>104</sup> and stop the process before the bad desire becomes sin; however, if we chose to fulfill the desire it will become sin<sup>105</sup>. In our care for one another we may have an opportunity to prevent someone from sinning; however, it is very important to keep your mind focused on the goal so that you are not also tempted. Temptation is not unique to any of us. Yes, there are things people do that we cannot ever see, or even imagine, ourselves doing; however, that does not make us invulnerable to those same temptations. Therefore, it is important that we are first spiritual and second keep an objectivity of mind (meekness) when assisting another saint with this type of issue. Being spiritual requires that our mind is set on the things above and we are emanating the things of the Spirit; therefore, our life is governed by the Spirit – we are walking by the Spirit. How do you know if you are Spiritual? A good litmus test is to check if you are thankful. We are told to be thankful in all things, for all things, and for all people. Being thankful does not make you Spiritual, but it does indicate if you are Spiritual.

How is bearing another's weight filling again the law of the Christ? "The Christ" is God's new creation<sup>106</sup> He made when He resurrected Christ out from the dead. It is a term used to describe the resurrected glorified Jesus as the head and the Church as His body<sup>107</sup>. When a person believes

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perhaps a man does is exterior from the body, but the one fornicating sins against his own body, 1 Corinthians 6:18.

<sup>103</sup> James 1:14

<sup>104</sup> 1 Corinthians 10:13 A temptation does not take you, except a man's, but God is faithful Who will not allow you to be tempted above that which you are able but with doing the temptation also the way out, so that you are able to bear up.

<sup>105</sup> But each one is tempted by the own desire, being drawn out and baited. Then the desire having conceived it births sin and the sin, after having completed birth death, James 1:14, 15

<sup>106</sup> So that since someone is in Christ, a new creation, the archaic things have passed away, look with discernment, all things have become new, 2 Corinthians 5:17

<sup>107</sup> Ephesians 1:22, 23 And put all under His feet, and gave Him to be *the* head concerning all the Church, which is His body, the fullness of the One filling the all things in all things.

that Christ died for their sins, was buried, and rose again on the third day according to the Scriptures<sup>108</sup> they are immersed into the body of the Christ by the Holy Spirit<sup>109</sup>. This immersion takes us out of Adam and places us into the Christ, forever changing our relationship with God. The saint is no longer seen as condemned before God, rather as righteous<sup>110</sup>. God uses an example of how our own bodies work to describe how we relate to each other in the body in 1 Corinthians 12. Although there are many members of the body, they are all one; there is only one body. When one member rejoices all rejoice, when one mourns all mourn. When we bear each other's weight, we fill again the law of the Christ. This is treating others in the body of the Christ as fellow members of the same body and therefore expressing love to them. Not just any love, but a love that is likened to that of Christ for the Church.

Filling again is not the same as fulfilling. "Fulfilling" means to bring something to its end or intended purpose. "Fill again" occurs six times in Scripture and is a combination of the preposition  $\alpha\upsilon\alpha$  "up, again" and "to fill up where something is lacking". When joined with another word,  $\alpha\upsilon\alpha$

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<sup>108</sup> 1 Corinthians 15:3,4 For I delivered unto you at first that which also I welcomed, that Christ died concerning your sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures.

<sup>109</sup> For by one Spirit we are all immersed into one body, whether Jew or Greek, whether slave or free, and all drink one Spirit, 1 Corinthians 12:13

<sup>110</sup> Romans 5:12-21 Because of this, just as through one man the sin entered the world and through the sin the death, also thus unto all men the death passed, on the basis that all sinned. For until law, sin was in the world, but sin is not imputed, being no law. But the death reigned from Adam until Moses even over those not sinning upon the likeness of Adam's transgression, who is a type of the one about to come. But not as the trespass, thus also is the gracious gift. For since by the trespass of the one *man* the many died, how much more the grace from God and the gift by grace by the one man Jesus Christ abounds unto the many. And the gift is not as through one having sinned. For on the one hand judgment out from one *having sinned* unto condemnation, on the other hand the gracious gift out from many trespasses unto justification. For since by the one *man's* trespass the death reigned through the one *man*, how much more the ones having received the abundance of the grace and the gift of righteousness in life will reign through the one Jesus Christ. Therefore then, as through one trespass unto all men into condemnation, thus also through one act of righteousness unto all men into justification of life. For just as through the disobedience of the one man the many were constituted sinners, thus also through the obedience of the one *man*, the many are constituted righteous. And law, having entered, in order that the trespass should abound; moreover, where the sin *nature* abounded, the grace super abounded in order that just as the sin *nature* reigned by the death, thus also the grace should reign through righteousness because of eternal life through Jesus Christ our Lord.



takes the meaning of “again”, such as “reading” (Ephesians 3:4) – literally “to know again”. When we express love to another saint we are not fulfilling the law of the Christ, rather we are filling it up again, like a crowd again fills up a room<sup>111</sup>. We are doing what should be done as a normal way of life, not bringing something to its intended end or completion. Three of the six times this word is used are about someone filling up where others are lacking in their support of Paul and the ministry; 1 Corinthians 16:16; Philippians 2:30; 1 Thessalonians 2:16.

When we live according to who we are in Christ, taking each step by the Spirit, we will do nothing that will harm or scandalize another saint<sup>112</sup>. Therefore, we do not need any quality of law; whether that is to live by or to use as guidelines. The character that comes out of us through using the fruit of the Spirit is not against any quality of law<sup>113</sup>. Who would steal from their own? Who would do harm to themselves? In the same way when we are acting according to who we are in Christ we will not steal from others, commit adultery, lie, cause division, seek to take advantage of others, or anything else that will cause harm. Paul even modified his behavior when he was around Jews and Gentiles to ensure he did not offend them. He was not seeking to present himself in a false manner or try to please them by his actions; rather, he would not do anything that would cause them to be scandalized<sup>114</sup>. He did this still maintaining who he was in Christ because he was not without a standard<sup>115</sup>. We are instructed not to use our freedom to harm another saint. This has to do with how that person perceives his or her relationship with God. Under the Mosaic Law dietary restrictions were implemented that would cause a person to become unclean if they violated them. Under grace we have no restrictions on food – only to receive all things with thanksgiving and

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<sup>111</sup> 1 Corinthians 14:16 If perhaps when a blessing with the spirit, the one filling again the place of the private person, how will he say Amen upon your giving of faith since he does not know what you say?

<sup>112</sup> Romans 14:15, But if, assuming it is true, because of food your brother is caused to grieve, you do not walk according to love. Stop destroying that one by your food, on behalf of whom Christ died.

<sup>113</sup> Galatians 5:22,23 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, objectivity of mind, self-control. Against such is no quality of law.

<sup>114</sup> Doing something so disrespectful and flagrantly against what is good that it causes another to become greatly offended.

<sup>115</sup> to the ones without law as without law, not as being lawless to God but in lawed to Christ in order that I should gain the ones without law, 1 Corinthians 9:21

supplication<sup>116</sup>. Yet, there are some who believe that eating something sacrificed to a false god makes them unclean. Yes, we know from Scripture that these false gods are nothing but sticks and stones; however, for the sake of the other saint's conscience we should abstain from eating such things in their presence. God forbid that we would cause them to eat while doubting and bring sin into their life over food.

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<sup>116</sup> Because all creatures from God are proper and nothing is to be cast out, receiving it with thanksgiving, 1 Timothy 4:4

## Living the Christian Life apart from Law

The standard for a Christian is the resurrected glorified Christ. When we directed faith at Christ through the Gospel for Salvation we were taken out of Adam and placed into the Christ, a new creation in which Christ is the head and the Church is His body. This is important to understand because it directly affects how God interacts with us. He sees the sacrifice and the completion of Christ's work as so thoroughly done that He already credits its outcome to those in the Christ, even though we have not received our full redemption yet<sup>117</sup>. When God took us out of Adam all that was attributed to Adam and his seed was removed from us. Adam was created in the image<sup>118</sup> and likeness<sup>119</sup> of God; however, Adam's seed received his image and likeness after his nature was bent by his trespass in the garden and his sin brought physical death upon all<sup>120</sup>. In Adam, all are condemned<sup>121</sup>. In Adam all are separated from God. In Adam the Law is used to control the sin nature by threat of death. In Adam man seeks to make God who he wants him to be rather than maintaining a proper option of the one true God. In Christ we are no longer condemned. In Christ we are seen as saints. In Christ we please the Father though fully experientially knowing Him. In Christ we are free from slavery to the sin nature to walk in newness of life.

We cannot use law to live the Christian life because it is not that type of life. It is a life of freedom that is a direct result of being who you are in Christ. How do we know if we are living out a good Christian life? The measurement we live by is the New Creation and stepping according to our level of maturity in Christ<sup>122</sup>. The moment we try to live by self-effort and put any quality of law on our life as a Christian we fail. Does this mean a Christian can do anything he or she wants? May it

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<sup>117</sup> 1 Peter 1:8, 9 Whom having not intuitively known you love, because now you do not see Him with discernment, but having believed you rejoice with an inexpressible joy and having been glorified, obtaining the end of our faith, salvation of souls.

<sup>118</sup> Having the same appearance – a garment of light

<sup>119</sup> We were created intelligent

<sup>120</sup> And Adam lived one hundred and thirty years, and bore in his likeness according to his image and he named him Seth, Genesis 5:3

<sup>121</sup> Because of this, just as through one man the sin entered the world and through the sin the death, also thus unto all men the death passed, on the basis that all sinned, Romans 5:12

<sup>122</sup> However, into that which we have arrived, by this rule step, having the same frame of mind, Philippians 3:16

never come to be! How can we live according to the flesh when we have died to the sin nature in Christ and are now alive unto God? We have freedom in Christ, but our freedom is not to be used a cloak to hide doing what is wrong, rather it is a freedom to live out the life of Christ and do that which is righteous and pleasing to God<sup>123</sup>. Loving one another is how we fill up again and again the law of the Christ. Simply by loving other saints.

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<sup>123</sup> For you upon the basis of freedom are called, brethren. Only the freedom is not unto an opportunity in the flesh, but through love to serve one another. Galatians 5:13

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<sup>i</sup> God instructed Cain in Genesis 4:7 that he is to rule over sin. He had just made an offering to God from the works of his hands that was intended to influence his brothers and sisters into following him. **1 John 3:12 not just as Cain who was out from the malignantly evil one and slew as a sacrifice his brother.** And for what favor did he slay as a sacrifice his brother? Because his works were malignantly evil, but his brothers were just. Because Cain offered the works of his hands, God did not even look at his offering, which made him very angry. **Genesis 4:5 And He did not look towards Cain, and his offering. And Cain's nostrils were very flared (angry). And his face fell (sad).** Cain is then instructed to rule over the sin that lies at the door and seeks to rule over him. **"Whether, if you cause good to lift up and if you do not cause good the sin is laying at the opening and its longing is towards you and you will continue to rule over it."** There are a few technical things to know about this verse. God is not saying that a sin offering is at the doorway of his tent. Although the same word for sin is used of a sin offering in Exodus, Leviticus, and Numbers, it is also used to describe sin, both in these books and through the rest of the Old Testament. Since the Mosaic Law does not exist at this time, and there is no implementation of a sin offering, it is an extreme stretch of the language to impose the meaning of the word under law to Cain's situation. So much so that it would actually be a violation of normal hermeneutics. Although an animal was slain in the garden to give clothing to Adam and Eve, nowhere in Scripture does it state or imply that this was a sin offering. We can actually understand from the book of Job that the offerings, even if they were for the possibility of sin, were done as a pleasing offering, not for a sin offering. There is a distinct difference between the two. In the Hebrew language verbal and adjectival clauses can be used to describe a noun in more detail. The word "sin" is feminine where the noun "desire" and the verb "rule" both have a masculine pronoun added to the end. Why is this important? Typically, verbs and nouns match the gender of the noun they are modifying. However, Hebrew does not have a neuter (it) gender and therefore often uses the masculine gender to express this. In addition, by using a verbal or adjectival clause it better describes the noun it is modifying and does not need to agree in gender. What does all this mean? The Hebrew language is explaining that the sin, the one whose desire is to you and you are to rule over it, is laying at the opening if you do not do good. Sin is singular and articulate (has the word "the" with it). It is not referring to sins, but to the sin, which is one of the first revelations of the bent nature of man after Adam fell, better revealed in the New Testament as our sin nature. Therefore, what God is instructing Cain to do is to rule over the sin and do good, so that its desires do not rule over him resulting in evil.