

Life Line

Workbook 4

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Workbook 4

The Workbook is designed to help you come to a solid understanding of the exciting and essential subject of God's Covenants of love. To successfully complete this workbook you will need to:

1. Complete all the questions in a Section.
2. Score all questions before taking the related Review. Underline the answers in the text for any questions you got wrong.
3. Take the Review.
4. Score the Review. Underline the answers in the text for any questions you got wrong.
5. Go on to the next section and repeat.
6. Memorize selected Scriptures.
7. Before taking the Pre-Test make sure all questions in the Sections and Reviews are correctly answered.
8. Take the Pre-Test.
9. Score the Pre-Test. Underline the answers in the text for any questions you got wrong.
10. Take the Final Test.

Note 1: All Final Tests except the first one will include some random questions from previous workbooks to test how well the student is remembering the material.

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THE LIFE LINE SERIES

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LESSON 4

THE LAW AND JUDGMENT

There is almost as much misunderstanding about judgment as there is about Law itself. In this lesson we are going to be looking at the subject of judgment as it relates to the Law. Ignoring or rejecting God's lifeline of Biblical Law will have very dangerous results.

Rejection Of The Law Brings Judgment

If not for the broken Law there could be no judgment. If Adam had not rejected the Law [God's rules vs. his desires] as the representative of mankind, there would be no universal judgment. It is the breaking or rejecting of the Law of God which brings judgment. As we saw in the beginning lessons, we are all guilty.

"Therefore, as the fire devours the stubble, and the flame consumes the chaff, so their root will be rottenness, and their blossom will ascend like the dust; because they have rejected the law of the Lord of hosts, and despised the word of the Holy One of Israel. Therefore the anger of the Lord is aroused against His people; He has stretched out His hand against them, and the hills trembled. Their carcasses were as refuse in the midst of the streets. For all this His anger is not turned away, but His hand is stretched out still." [Is. 2:24-25, NKJV]

Why is the anger of God aroused? What is it that has brought out His wrath? It was when His Law was rejected and His Word dishonoured by people bent on living their own way. This brings us to the next question: Who was God angry at? His OWN people. His people?!? Yes, His people had rejected His Law and they were about to suffer the consequences. There are always consequences.

Write out and memorize Gal. 6:7-8: _____

Read the blessings and cursings of Deut. 28. God is specific with both rewards and punishments. He is the same God who rules today. He will not tolerate rebellion in the ranks. If we reject the Law, we reject the God who gave it. Jesus will be Lord of all or not at all.

1. If not for the broken Law there could be no _____.
2. We are all _____.
3. Who was God angry at in Is. 2:24-25? _____
4. God is _____ with both rewards and punishments.
5. If we reject the Law, we reject the _____ who gave it.
6. Jesus will be _____ of all or not at all.

Can Christians Come Under Judgment?

Let's begin our discussion of this section by examining a couple of Scripture passages which are used by some to teach that Christians cannot come under judgment at all. Then we will go on to study judgment and how it applies to both Christians and non-Christians.

"Do not think that I shall accuse you to the Father, there is one who accuses you - Moses, in whom you trust. For if you believed Moses, you would believe Me; for he wrote about Me. But you do not believe his writings, how will you believe My words?" [John 5:45-47, NKJV]

Is Jesus teaching in these verses that He will never accuse us before the Father? Is He teaching that we will never come under judgment? What is He saying?

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Context. Context. Context. What is the context? Who is Jesus talking to and why? If we are unaware of context, we will never properly understand Scripture [but we will have a good chance of believing and teaching error].

In this case we have to go all the way back to verse 18 to discover Jesus is talking to the Pharisees and Jewish leaders. They were accusing Him of breaking the Sabbath and blasphemy. Jesus replied to them in several different ways, the last of which is quoted above. Here we have the context. In light of that, what did Jesus mean by what He said?

"He answered and said to them, "Well did Isaiah prophecy of you hypocrites, as it is written: 'This people honors me with their lips, but their heart is far from Me. And in vain they worship Me, teaching as doctrines the commandments of men,' for laying aside the commandment of God, you hold the tradition of men - the washing of pitchers and cups, and many other such things you do." And He said to them, "All too well you reject the commandment of God, that you may keep your tradition." [Mark 7:6-9, NKJV]

We must begin by realizing who the Pharisees were. They knew the Law inside out and placed full confidence in it. The problem was, as Jesus pointed out in Mark, they had taken the Law and perverted it into their own law with their own traditions. In so doing, the law they ended up with was opposed to God's Law, although they claimed it was God's Law. Jesus often harshly brought them to task for this perversion of the Law. He also broke their laws but never the Law of God.

In John 5 Jesus was, in effect, calling them liars for claiming to believe Moses while rejecting Him. A proper understanding of the Law of Moses [God's Law through Moses] points to Christ and is a revelation of Him. The Pharisees never saw [or, at least, would never publicly admit] that Christ is center and the object of the Law.

Jesus didn't have to accuse them. The very Law which they trusted for their salvation would accuse them before the Father. Moses would stand in the courts of heaven and lay charges for their hard-hearted refusal to accept the real Law and so believe in Jesus Christ.

A point which is forgotten is that the Pharisees, although religious

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rulers, were not redeemed people. Jesus was not talking to the redeemed but the unredeemed. The whole context of the verse not referring to Christians and so cannot be used to say whether or not Jesus can/will bring us into judgment.

7. If we are unaware of _____, we will never properly understand Scripture.
8. The Pharisees knew the _____ inside out and placed full confidence in it.
9. Jesus often harshly brought the Pharisees to task for this _____ of the Law.
10. A proper understanding of the Law of _____ [God's Law through Moses] points to Christ and is a revelation of Him.
11. The Pharisees, although religious rulers, were not _____ people.

Two other Scripture passages which are sometimes used to teach the judgment of God can never pass on Christians are:

"For this is like the waters of Noah to Me; for as I have sworn that the waters of Noah would no longer cover the earth, so I have sworn that I would not be angry with you nor rebuke you. For the mountains shall depart and the hill be removed,' says the Lord, who has mercy on you." [Is. 54:9-10, NKJV]

"And I will not hide My face from them anymore; for I shall have poured out My Spirit on the house of Israel.' says the Lord God." [Eze. 39:29, NKJV]

[It is interesting how some people chop up the Old Testament. They take the verses they like and apply them to today and ignore the verses they don't like as applying to only the Old Testament era. The Word of God is a Unit not to be divided according to our personal preferences - see The Covenants course.]

Are these verses teaching we can do what we want and still escape

the judgment of God? Is God a naive or permissive parent? Is He promising to turn a blind eye when we walk in sin? Does sin really matter any more?

What did Noah's flood do? The flood cleansed the world of evil people [possibly several billion]. That's how fierce the anger of God was. Noah and his immediate family were the only ones saved. The judgment of God fell upon the world with great force.

So what does this comparison with the flood have to do with us? At the cross the mighty anger of God fell upon one Person - Jesus Christ - with horrifying effectiveness. Jesus experienced the full anger of a righteous God. What was the result? Sin and wickedness are washed away from everyone who accepts Christ's work. We stand perfect and blameless before God. That is why we can come instantly into the presence of God. If God saw any sin in us, we would be instantly sentenced to the eternal fires of hell.

"Seeing that we have a great High Priest who has passed through the heavens, Jesus the Son of God...Let us therefore approach the throne of grace with fullest confidence, that we may receive mercy for our failures and grace to help in the hour of need." [Heb. 4:14-16, Phillips]

Now as soon as we begin talking about being perfect and sinless we know we are working with justification [salvation, relationship with God] not sanctification [Christian maturity, obedience]. We have certainly escaped one kind of judgment - the judgment which sends people to the fiery pit of hell - but does that mean we escape all judgment? We have returned to the question: Now that I'm saved, can I do whatever I want and get away with it? Has God tied His own hands in judging me?

Let's state the case plainly and then go on to prove it from Scripture. The judgment of God to death is upon all humanity. If we die in an unsaved condition then the judgment takes us straight to hell - no appeals - end of story. If we accept the work of Christ and yield to His Lordship then the judgment of God to death/hell will never fall on us. Christ was judged for our guilt and we are rewarded for His innocence. Certainly not a fair trade, but if not for the love of Christ in accepting our guilt we would be in the hopeless unsaved position.

Now that I am genuinely saved [i.e. heart change not just an

emotional or intellectual experience] I can never be sentenced to hell [or the Lake of Fire]. There are; however, consequences for what I do and God will judge my actions. If I act in disobedience the judgment of God will be very unpleasant [to put it mildly].

"And that servant who knew his master's will, and did not prepare himself or do according to his will, shall be beaten with many stripes. But he who did not know, yet committed things worthy of stripes, shall be beaten with few..." [Luke 12:47-48, NKJV]

This comes at the end of the Parable of the Faithful Servant. Jesus is talking about judgment and His servants. The servant who walked in disobedience did come under judgment [and it was the master of the servant, Jesus, Who brought the charges]. It is a fearful thing to be judged by God.

12. The Word of God is a _____ not to be divided according to our personal preferences.
13. The _____ of God fell on Noah's world with great force.
14. At the cross the mighty _____ of God fell upon one Person - Jesus Christ.
15. Sin and wickedness are _____ away from everyone who accepts Christ's work.
16. We, as _____, stand perfect and blameless before God.
17. As soon as we begin talking about being perfect and sinless we know we are working with _____ [salvation, relationship with God] not sanctification [Christian maturity, obedience].
18. The judgment of God to death is upon all _____.
19. If we accept the work of Christ and yield to His _____ then the judgment of God to death/hell will never fall on us.

20. Christ was _____ for our guilt and we are rewarded for His innocence.
21. The servant who walked in _____ did come under judgment [and it was the master of the servant, Jesus, Who brought the charges].
22. It is a _____ thing to be judged by God.

Luke 12:47-48 also brings out another important point. Ignorance of the Law is never an excuse in God's court. Sins committed in ignorance will receive a lighter punishment than sins of deliberate rebellion or laziness but they will be punished nevertheless.

"If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire. Do you not know that you are the temple of God and that the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are." [1 Cor. 3:14-17, NKJV]

Again, the Scripture teaches we will be judged. As Christians, it will not be a judgment to hell, but it will still be a judgment. Will we suffer loss or will we be rewarded? Either way the results will last for eternity.

As we said before, one of the functions of the Law is to be God's standard of righteousness. It is the standard by which we will all be judged. In our unsaved condition we can never meet the perfect requirements of the Law. When we are in Christ [saved] we - through Him - have met the perfect requirements of the Law. That's how we can stand perfect [justification] in the sight of God. Our lives are then to progressively reflect the perfection of our position. We are to grow in maturity and our lives are to become more like Christ's [i.e. Law keeping].

"Therefore we make it our aim, whether present or absent, to be well pleasing to Him. For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done,

whether good or bad." [2 Cor. 5:9-10, NKJV]

"For we know Him who said, 'Vengeance is Mine; I will repay, says the Lord.' And again, 'The Lord will judge His people.' It is a fearful thing to fall into the hands of the living God." [Heb. 12:30-31, NKJV]

Earth is not a playground. God did not place us here just so we could do our own thing [or sit around praying for His return to rescue us from our problems]. Earth is a testing ground, developing and preparing us for eternity [let's not flunk out!]. As a part of the testing we have been placed in a deadly battlefield and given the responsibility - through the power of the Holy Spirit - to not only restore what we - through Adam - allowed Satan to destroy but also to further develop this planet [Gen. 1:28]. Whether we end up a victor or a casualty depends on whether we follow Christ in obedience or try to do it on our own. Either way we will give an account of our actions and be judged for them.

"For the time has come for judgment to begin at the house of God..." [1 Peter 4:17, NKJV]

Does God judge His people? Yes, in fact, judgment starts with us. God will have a pure and holy people before He brings judgment on the ungodly.

23. _____ of the Law is never an excuse in God's court.
24. As Christians, it will not be a judgment to _____, but it will still be a judgment.
25. In our unsaved condition we can never meet the _____ requirements of the Law.
26. When we are in Christ [saved] we - through Him - have _____ the perfect requirements of the Law.
27. We are to grow in _____ and our lives are to become more like Christ's [i.e. Law keeping].
28. Earth is a _____ ground, developing and preparing

us for eternity.

29. Whether we end up a victor or a causality depends on whether we follow Christ in _____ or try to do it on our own.
30. Does God judge His people? _____
31. God will have a pure and holy _____ before He brings judgment on the ungodly.

What If Christians Have A Careless Attitude Toward Sin?

We saw that Christians can come under judgment but they cannot be sentenced to hell. Someone, I'm sure, will have missed the main point. I can hear it now, "I may come under judgment but I can never come under the sentence of hell so why not go out and live how I want to live. I will still make heaven and that's the important thing!"

Paul faced the same problem: *"Now what is our response to be? Shall we sin to our heart's content and see how far we can exploit the grace of God? What a terrible thought! We, who have died to sin - how could we live in sin a moment longer? ...Now, what shall we do? Shall we go on sinning because we have no Law to condemn us anymore, but are living under grace? Never! Just think what it would mean. You belong to the power which you choose to obey, whether you choose sin, whose reward is death, or God, obedience to whom means the reward of righteousness."* [Rom. 6:1-2, 15-16, Phillips]

Read through these verses a few times and meditate on them. It sounds scary, doesn't it? What is Paul saying here? After I'm saved can I still become a slave of sin to death? Yes. Sin cannot lead to eternal death but it can lead us to physical and moral death. Even as a Christian we can be a slave to sin, if we choose to be - and the results are terrible.

"For He who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason many are

weak and sick among you, and many sleep. For if we would judge ourselves, we would not be judged." [1 Cor. 11:29-31, NKJV]

In relation to communion, Paul states the judgment of God had even led to the physical death of some Christians. God has put us on the earth for a purpose. If we steadfastly refused to fulfill our mission and walk in rebellious sin, He may just say, "You're not doing any good down there. You may as well come home early." That is a disgrace, not a reward.

To put it simply, if Christians choose to live as the ungodly they will reap the same disastrous results in this life [but not in eternity] as the ungodly do. The other side of coin is that if the unsaved order their lives to live up with the external commands of God, they will reap in this life [but not in eternity] the same external benefits as Christians. That is one reason why some unsaved people appear to have more blessings than a lot of Christians!

Lot is a good Biblical example of a righteous man [according to 2 Peter 2:8] who chose to turn his heart toward sin. *"...and if God reduced the entire cities of Sodom and Gomorrah to ashes, when He sentenced them to destruction as a fearful example to those who wanted to live in defiance of His laws, and yet saved Lot the righteous man, in acute mental distress at the filthy lives of the godless - Lot, remember, was a good man suffering spiritual agonies day after day at what he saw and heard of their lawlessness - that you may be absolutely certain that the Lord knows how to rescue good men surrounded by temptation, and how to reserve His punishment for the wicked until their day comes."* [2 Peter 2:6-9, Phillips]

Lot was a righteous man who fooled around with sin and sinners. Even in the midst of the 'pleasure' he suffered spiritually. How did this righteous man end up?

"Then Lot went up out of Zoar and dwelt in the mountains...for he was afraid to dwell in Zoar. And he and his two daughters dwelt in a cave...so they made their father drink wine that night. And the firstborn went in and lay with

her father, and he did not know when she lay down or when she arose..." [Gen. 19:30, 33, NKJV]

What an end for a once very wealthy man who walked with Abraham. He finished his race hiding in fear in a cave and having his daughters get him drunk so they could commit incest with him. The results of sin are never pretty. If we, as Christians, flirt with sin [I didn't say struggle, we all struggle with sin in different areas] we are playing a dangerous game. We will be burned.

"As for my attitude, though I am absent [from you] in body, I am present in spirit, and I have already decided and passed judgment, as if actually present, in the name of the Lord Jesus Christ, on the man who has committed such a deed. When you and my own spirit are met together with the power of our Lord Jesus, you are to deliver this man over to Satan for physical discipline - to destroy carnal lusts [which prompted him to incest] - that [his] spirit may [yet] be saved in the day of our Lord Jesus." [1 Cor. 5:3-5, Amp.]

What is Paul teaching us concerning Christians who chose to live in deliberate sin? We are not to protect people from the consequences of their actions. They make their decisions and they must stand by the results. For example, a father who is always getting his teen-age son out of self-inflicted troubles is not doing him any favours.

Sin, which is breaking the Law, cannot be a light thing. We all have struggles and fail. With genuine sorrow and repentance we can [and should immediately] return to Jesus. He freely forgives and cleanses us [1 John 1:9]. But anyone with a careless, callus attitude toward sin will fit into one of three categories:

1. He/she is a new Christian or else a very immature person who has not fully had their eyes open yet.
2. He/she has not yet seen a true picture of hell or of the horror of the cross. They have failed to see the price Christ paid for us on Calvary.
3. He/she is not really saved. They may have had an emotional experience or given mental consent to the facts but they have not had a

heart change. They have not been re-created [born again].

Christianity is not a smorgasbord. We cannot pick and choose what we want. We have to take it all - which includes the Law - or take nothing at all.

32. Christians can come under _____ but they cannot be sentenced to hell.
33. Sin cannot lead to _____ for the Christian, but it can lead us to physical and moral death.
34. If Christians choose to live as the _____ they will reap the same disastrous results in this life [but not in eternity] as the ungodly do.
35. _____ was a righteous man who fooled around with sin and sinners.
36. We are not to protect people from the _____ of their actions.
37. _____ is not a smorgasbord.

Review 1

1. Write out from memory Gal. 6:7-8: _____

2. If not for the broken _____ there could be no judgment.
3. Who was God angry at in Is. 2:24-25? _____
4. If we reject the _____, we reject the God who gave it.
5. _____ will be Lord of all or not at all.
6. If we are unaware of context, we will never properly understand

- _____.
7. Jesus often harshly brought the _____ to task for this perversion of the Law.
 8. A _____ understanding of the Law of Moses [God's Law through Moses] points to Christ and is a revelation of Him.
 9. The Word of God is a Unit not to be _____ according to our personal preferences.
 10. At the _____ the mighty anger of God fell upon one Person - Jesus Christ.
 11. Sin and wickedness are washed away from everyone who accepts _____ work.
 12. We, as Christians, stand perfect and _____ before God.
 13. As soon as we begin talking about being perfect and sinless we know we are working with justification [salvation, relationship with God] not _____ [Christian maturity, obedience].
 14. The judgment of God to _____ is upon all humanity.
 15. If we _____ the work of Christ and yield to His Lordship then the judgment of God to death/hell will never fall on us.
 16. Christ was judged for our _____ and we are rewarded for His innocence.
 17. It is a fearful thing to be _____ by God.
 18. Ignorance of the Law is never an _____ in God's court.
 19. As Christians, it will not be a _____ to hell, but it will still be a judgment.
 20. In our _____ condition we can never meet the perfect requirements of the Law.

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21. When we are _____ Christ [saved] we - through Him - have met the perfect requirements of the Law.
22. We are to _____ in maturity and our lives are to become more like Christ's [i.e. Law keeping].
23. _____ is a testing ground, developing and preparing us for eternity.
24. Whether we end up a _____ or a causality depends on whether we follow Christ in obedience or try to do it on our own.
25. Does God judge His people? _____
26. God will have a pure and holy people before He brings _____ on the ungodly.
27. Christians can come under judgment but they cannot be sentenced to _____.
28. Sin cannot lead to eternal death for the Christian, but it can lead us to physical and moral _____.
29. If Christians choose to live as the ungodly they will reap the same disastrous results in this _____ [but not in eternity] as the ungodly do.
30. Lot was a _____ man who fooled around with sin and sinners.
- 31./32. We are not to _____ people from the consequences of their _____.
33. Christianity is not a _____.

Score : _____

THE TEACHINGS OF JESUS ON THE LAW

Jesus And The Law

In this Life Line Series we have seen much of what the Bible teaches on the subject of Law. We have seen the nature of Law and we have compared it with love, grace, and judgment. Now we turn to another vital aspect of the Law and we ask, "What did Jesus teach about the Law?" After all, that is the foundational point. If Jesus rejected the law for New Testament times, then we also must do the same. If; however, He accepted the Law for New Testament times, then again, we must do the same. We cannot afford to go against the teaching of Jesus either way.

"He who is not with Me is against Me, and he who does not gather with Me scatters." [Luke 11:23, NKJV]

Every Jot And Tittle

"Do not think that I came to destroy the Law or the prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or tittle will by no means pass from the law till all is fulfilled. Whoever therefore breaks one of the least of the commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven." [Matt. 5:17-19, NKJV]

We are beginning with this Scripture because it is often said that Jesus fulfilled the Law and therefore abolished it. If He fulfilled it, then, some believe, it is no longer binding on us. Is this a correct interpretation?

Let's ignore the word "fulfill" for a moment. We will begin with the plain words of Christ in verse 17 as quoted from several different versions of the Bible:

"Do not think that I am come to destroy the Law or the prophets. I did not come to destroy..." [NKJV]

"Do not think that I came to abolish the Law or the Prophets; I did not come to abolish..." [NAS]

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy..." [KJV]

"Do not think that I have come to do away with or undo the Law and the prophets; I have not come to do away with or undo..." [Amp.]

Could Jesus have made His meaning any more clear? If we say "fulfill" means abolish then we have missed the plain teaching of Scripture. In fact, in the last part of these verses Jesus gives a stern warning about relaxing even the smallest commandment.

So what does it mean when it states that Jesus came to "fulfill" the Law? If He didn't abolish it, then what did He do? Although the word "fulfill" in verse 17 and "fulfilled" in verse 18 are the same word in English, they are different words in Greek. The first time it is used the Greek word is "pleroo" [platroo]. It means: to cram [a net, as in getting every last fish stuffed into it], to satisfy, to execute [an office - as in completely performing the job], or to finish [a period or task]. As you can see the word "abolish" is NOT a synonym for this "fulfill" [i.e. when fishermen fulfill their nets, do they abolish them?].

One way of checking out what a word means is to see how it is used in other Scriptures. The following Scriptures all use the word "fulfill" [pleroo] but I have substituted the word "abolish" to see if it makes sense:

"for it is fitting for us to [abolish] all righteousness." [Matt. 3:15, NKJV]

"[Abolish] my joy, be being like-minded." [Phil. 2:2, NKJV]

"...while I was with them in the world, I kept them in Your name. Those who You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be [abolished]. But now I come to You, and these things I speak in the world, that they may have My joy [abolished] in themselves."

[John 17:12-13, NKJV]

Does the word "abolish" make sense in any of these verses? No, in fact, it makes the verse say exactly the opposite of what is intended! Then why, when we come to Matt. 5, do we insist that Jesus came to abolish the Law? It doesn't make sense from context, from Greek definitions, or from other usage. The only way we can make it say "abolish" in Matt. 5 is by reading it with our own preconceived ideas. We

are not listening to the plain testimony of Scripture.

So what does it mean when Christ fulfilled the Law and the prophets? He completed them. He filled them up to the brim. The plan of God is now complete, now it is a matter of working it out in history. Nothing will ever be added after Christ: He fulfilled [completed] the Law. Now we discover how the law applies to our lives and our world but there will be no new laws. Jesus is God's final Word.

Keeping all of this in mind, what was Jesus saying in Matt. 5:17-19? Jesus was teaching that He did not come to destroy the Law. In fact, heaven and earth would pass away before the Law would pass away [as far as I can tell heaven and earth are still here;]. Jesus came to complete the law, to fill it up, and to enforce it. Not even the smallest part of the law was to be done away with. At least until the return of Jesus, we will have to obey every jot and tittle of the Law. [Now don't have a heart attack on me. We'll explain this in more detail in our final lessons on How The Law Applies Today.]

1. We cannot afford to go against the _____ of Jesus.
2. If we say "fulfill" means _____ then we have missed the plain teaching of Scripture.
3. So what does it mean when Christ fulfilled the Law and the prophets? _____
4. _____ will ever be added after Christ: He fulfilled [completed] the Law.
5. Now we discover how the law applies to our lives and our world but there will be no _____ laws.
6. Jesus came to complete the law, to fill it up, and to _____ it.

Until John

"The law and the Prophets were until John. Since that time the kingdom of God has been preached, and everyone is pressing into it. And it is easier for heaven and earth to pass away than for one tittle of the law to fail." [Luke 16:16-

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17, NKJV]

Here is another teaching of Jesus on the law which is often misunderstood. Lets go back to my favorite rule: CONTEXT. Read verse 17. Jesus plainly emphasizes that the law is not going to pass away, at least not before the Second Coming. If you look up and read verse 18 you will discover Jesus went on to enforce the law on adultery and divorce - a law the Pharisees were notorious for breaking. The entire context of these verses is Jesus teaching the Pharisees that their perversions of the Law did not annul the Law in God's eyes. God did not accept their amendments [and He won't accept ours either!]. The Word of God stands.

According to the clear teaching of the surrounding verses, verse 16 cannot mean the Law ended with John. If that is what Jesus meant then He contradicted Himself - something He never did. Also it would mean that Jesus died in vain for if the Law went out with John then there was no reason for Jesus to die. Think about the implications of that! So it must mean something else, but what? Read it over again.

The Amplified Bible makes it clearer when it says: "Until John came, there were the law and prophets..." Christ was the center of the Law and the Prophets but in the Old Testament many things were veiled - they were hard to understand. But until John came, followed closely by Jesus, the Law and the Prophets were all the people had. Not only that but it was a limited witness, limited to the people of Israel. Now the multinational Kingdom of God is preached and everyone is pressing into it. With Christ the full light has dawned. The veil has been ripped away. We are no longer dealing with types and shadows, the glorious reality is here!

Christ did not end the Law and the Prophets but He completed them [as we saw in Matt. 5]. Jesus brought out the fullest and deepest meaning of the Law and the Prophets. He and His apostles have given us the principles of how the apply them in the New Covenant.

7. The entire _____ of Luke 16 is Jesus teaching the Pharisees that their perversions of the Law did not annul the Law in God's eyes.
8. If the Law went out with John then there was no reason for Jesus to _____.

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9. But until John came, followed closely by Jesus, the _____ and the Prophets were all the people had.
10. Now the _____ Kingdom of God is preached and everyone is pressing into it.
11. Jesus brought out the fullest and deepest _____ of the Law and the Prophets.

Jesus And The Woman Taken In Adultery

This is an important incident in the life of Christ concerning the law. It would appear from a casual reading that Jesus subverted the Law when He released the woman from the just penalty of the Law. Let's take a deeper look at the story.

Please take a moment and read John 8:1-11. Go over it a few times to familiarize yourself with the context and details of the story.

"This they said, testing Him, that they might have something of which to accuse Him." [John 8:6, NKJV]

To begin with the Pharisees set this situation up to trick Jesus. They were not seriously looking for the Truth. It was deliberately designed to destroy the ministry of Jesus. As far as the Pharisees knew, there was no right answer. If Jesus answered, "Yes, stone her" then He would have been unjust and unpopular for enforcing a law which had not been used for a long time. Also, it would not have been just to the woman to strictly enforce a Law in only one instance - the Law must apply to everyone. On the other hand, if He said, "No, don't stone her" He would be guilty of breaking God's Law and condoning people who break the Law. If that was the case then He could no longer be God's Representative for He would have joined the side of the Law breakers.

If Jesus ever broke the Law, subverted the Law, or in any way taught or condoned the breaking of the Law then our salvation flies out the window. [How many people who try to do away with the Law in the New Testament realize that if they are right, there is no salvation either?] If Jesus did not perfectly keep and teach the keeping of the Law, then He was not perfect. If He was not perfect He could not die for our sins. If He could not die for our sins then we are hopelessly doomed to hell. This is not simply a minor technicality but a foundational Truth. If the Law does not stand, then neither do we.

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Let's look at the legal basis for the problem the Pharisees presented to Jesus. The Old Testament Law was blunt.

"The man who commits adultery with another man's wife, he who commits adultery with his neighbour's wife, the adulterer and the adulteress, shall surely be put to death." [Lev. 20:10, NKJV]

Something is wrong here. John 8:3-4 says: "...then the scribes and Pharisees brought to Him a woman caught in adultery...they said to Him, 'Teacher, this woman was caught in adultery, in the very act...'" If logic serves me correctly, in order to be caught in the act of adultery there must be two people present. The Law is not discriminatory. Both the guilty parties are to be put to death. Why did the Pharisees leave the man and only bring the woman? Again, this points to the fact the Pharisees had no interest in justice or the Law, only in their attempt to destroy Jesus.

What was the response of Jesus?

"But Jesus stooped down and wrote on the ground with His finger, as though He did not hear." [John 8:6]

Jesus began by ignoring them. He was declining the role of judge and giving them an opportunity to withdraw before things came to a head. Jesus was not a legally appointed civil judge. As a teacher He did not have the right to preside over a civil/criminal case. The Pharisees, in bringing Him a concrete case instead of a legal question, were trying to force Jesus into a position which was not His.

Now it may be argued that as God, Jesus is a Judge and has the right of judgment. That is true, but the Pharisees did not recognize Him as God and at His First Coming Jesus laid aside His divinity. He came to save the world, not to judge it.

"God did not send His Son into the world to condemn the world, but that the world through Him might be saved." [John 3:17, NKJV]

We recognize that at the Second Coming Jesus is returning as the Judge. However, in His earthly ministry Jesus came to extend the loving

forgiveness of God to those who would accept it.

The Pharisees were not going to accept this gracious offer to retreat. They thought they had Jesus in the ultimate no-win situation and they fully intended on pressing it to a conclusion.

Jesus responded in vs. 7 with the famous sentence: "He that is without sin among you, let him throw the first stone." Instantly all the anti-law Christians jump up and shout, "Hallelujah! We are not to judge each other. Jesus did away with the Law."

As I said above, if that is the case then we are in deep trouble. If Jesus was saying that we have to be perfect before we can press charges against a law-breaker then He was teaching total anarchy [this is where humanism's positive law will always lead but not God's negative Law system]. We cannot judge or press charges against murderers, thieves, rapists, etc., if we must be totally perfect first. As you can see this would lead to the total breakdown of society. No judgment and no Law can only lead to total wickedness in society.

Read the reply of Jesus once more. What Jesus was saying was just the opposite of what the anti-law people/humanists would have us believe. Look at the last phrase: "Let him throw the first stone". With that phrase Jesus confirmed both the Law and the penalty. In effect, Jesus was saying, "Yes, the Law is correct and this woman deserves death for its violation." According to Jesus the Law and the penalty were just and to be enforced.

If what I have just said is true, why wasn't the penalty carried out? Jesus insisted the whole Law be followed. To only pick and choose the Laws we want is not justice. We must apply the entire Law.

"The hands of the witnesses shall be the first against him to put him to death, and afterward the hands of all the people. So you shall put away the evil person from among you." [Deut. 17:7, NKJV]

The witnesses of a capital case, in this instance the Pharisees, had to lead the people in the execution. Being a witness was a serious thing and carried grave responsibilities. If Jesus returned the obvious guilty verdict then the Pharisees would be the first to throw the stones. I'm sure the Pharisees wouldn't have minded a bit.

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With the first phrase [He that is without sin among you] Jesus, as the ultimate King and Law-giver, states a principle which is implied in the Old Testament but not explicitly taught. The sin Jesus referred to is NOT sin in general but the SAME sin as was being judged. Jesus was saying that in order to be a witness [and therefore, in this case, an executioner] the person had to be innocent of the same sin as the accused. A murderer cannot press charges against a murderer. A thief cannot file a criminal case against another thief. And an adulterer cannot demand another adulterer be punished while escaping punishment himself. To condemn someone for a crime of which the accuser is himself guilty is the ultimate in hypocrisy.

Jesus demanded that the Pharisees, in order to condemn the woman, must themselves be innocent of adultery. Every single one of those Pharisees was guilty of the same sin as the woman - and now they knew Jesus knew it! They were not in a legal position to press charges unless they wanted the same charges pressed against them. With red faces [I'm sure;], they all left.

Now what was Jesus to do? He was still left with a guilty woman but no one to press charges or lead in carrying out the sentence. Again we find He returned to the Law.

"Whoever is worthy of death shall be put to death on the testimony of two or three witnesses, but he shall not be put to death on the testimony of one witness." [Deut. 17:6, NKJV]

In short, without the witnesses there was no possible civil/criminal case. Case dismissed for lack of evidence. Without the presence of two or more innocent and reliable witnesses no conviction [at least in a capital case] is possible.

Jesus ended His dealings with the woman with the famous words: "Go and sin no more". First, Jesus acknowledged her guilt [just because a civil/criminal conviction wasn't possible didn't mean she was innocent]. Then He extended the forgiveness of God to her, as He does to each of us who will accept it, and commanded her not to commit adultery anymore.

Far from this story being against the Law, it shows that Jesus kept, insisted on, and enforced the Law at every point. Jesus was a Champion of the Law and all the Satanic tricks of the Pharisees could not more Him

from that position.

12. If Jesus did not _____ keep and teach the keeping of the Law, then He was not perfect.
13. If the Law does not _____, then neither do we.
14. Jesus was _____ the role of judge.
15. At the _____ Jesus is returning as the Judge.
16. In His earthly ministry Jesus came to extend the _____ forgiveness of God to those who would accept it.
17. No judgment and no Law can only lead to total _____ in society.
18. According to Jesus the Law and the penalty were _____ and to be enforced.
19. To only pick and choose the Laws we want is not _____.
20. Being a _____ was a serious thing and carried grave responsibilities.
21. Jesus was saying that in order to be a witness [and therefore, in this case, an executioner] the person had to be innocent of the _____ sin as the accused.
22. To _____ someone for a crime of which the accuser is himself guilty is the ultimate in hypocrisy.
23. Without the presence of two or more _____ and reliable witnesses no conviction [at least in a capital case] is possible.
24. Jesus was a Champion of the _____ and all the Satanic tricks of the Pharisees could not more Him from that position.

Going The Extra Mile

"You have heard it was said, 'An eye for an eye and a tooth for a tooth'.

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But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also. If anyone wants to sue you and take away your tunic, let him have your cloak also. And whoever compels you to go one mile, go with him two. Give to him who asks you, and from him who wants to borrow from you do not turn away." [Matt. 5:38-42, NKJV]

Did Jesus contradict the Law with this teaching in Matt. 5? After all the Law did say: *"Your eyes shall not pity; but life shall be for life, eye for eye, tooth for tooth, hand for hand, foot for foot." [Deut. 19:21, NKJV]*

"Do not answer a fool according to folly, lest you also be like him. Answer a fool according to his folly, lest he be wise in his own eyes." [Pr. 26:4-5, NKJV]

What does Pr. 26 have to do with Matt. 5? Absolutely nothing except to illustrate an important point in Scripture interpretation. What are we supposed to do? Are we to answer the fool or not? How can the Scripture give contradictory instructions? Simple. Not every situation requires the same action. In some cases we must answer the fool or else he will deceive others and do much damage. In other cases we only make ourselves appear foolish in answering him. We need the wisdom of God to know which principle applies in which situation.

Now coming back to Matt. 5... We need to see the difference between when and to whom Jesus was speaking in the gospels and when and to whom He was speaking to and through Moses in the original Law. Moses was giving the principles of justice which must underscore Godly civil government. When people lose faith in the fairness of the earthly justice system [as is happening today], they begin to doubt whether God Himself is just.

Jesus did not set aside the Mosaic legal principle of "let the punishment fit the crime". His audience was not civil government leaders nor was it a people living under a Godly system of law and order. His listeners were an oppressed people living under Satanic Roman law. To resist an evil person would not only have been useless but would likely have brought greater problems.

If a Roman soldier forced you to carry his luggage for a mile [as they had the right to do] and you refused all you were likely to get was a sword through the stomach. On the other hand, to voluntarily offer to carry his bags an extra mile was to attempt to win his favour. It would certainly be a witness and perhaps get him thinking about this "new" God. In other cases, by taking this soft approach to win favour, a person might be brought into a place of influence in an ungodly system and be able to slowly work to bring about God's ways in the situation.

The instructions of Jesus in Matt. 5 were on how to react when ungodly, oppressive men have the rule over us. It is not an excuse for us to allow wickedness to run rampant when we have the power to stop it. Jesus was making a specific statement under and for specific circumstances.

With this teaching Jesus forbade all vigilante action. We are not to take private revenge. It must go through the proper courts or, if we cannot get Godly justice there, it must be left in the hands of God and He will repay. Again, this is in perfect accord with the Law.

"You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbour as yourself." [Lev. 19:18, NKJV]

Now for those who may still insist that the statement of Jesus [I tell you not to resist an evil person] must apply in every situation, please consider the following Scriptures:

"Resist the devil and he will flee from you." [James 4:7, NKJV]

Do we resist evil or not? James commands us to resist the devil and who is more evil than that? All evil people are expressers of Satan whether they realize it or not.

"But Elymas the sorcerer [for so his name is translated] withstood them, seeking to turn the proconsul away from the faith. Then Saul, who is also called Paul, filled with the Holy Spirit, looked intently at him and said, 'O full of all deceit and all fraud, you son of the devil, you enemy of all righteousness, will you not cease perverting the straight ways of the Lord? And now, indeed, the hand of

the Lord is upon you, and you shall be blind, not seeing the sun for a time'. And immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand. Then the proconsul believed, when he saw what had been done, being astonished at the teaching of the Lord." [Acts 13:8-12, NKJV]

Did Paul turn the other cheek to Elymas? Was Paul acting in the flesh when he resisted Elymas? No, he was filled with the Holy Spirit. There is a time and a place to turn the other cheek and these is also a time and a place to take a stand and resist evil. We need the wisdom of God flowing through our lives to give was the discernment to know when each principle is in operation.

25. Moses was giving the principles of _____ which must underscore Godly civil government.
26. When people lose _____ in the fairness of the earthly justice system, they begin to doubt whether God Himself is just.
27. By taking this soft approach to win _____, a person might be brought into a place of influence in an ungodly system and be able to slowly work to bring about God's ways in the situation.
28. The instructions of Jesus in Matt. 5 were on how to react when ungodly, oppressive men have the _____ over us.
29. With this teaching Jesus forbade all _____ action.
30. There is a time and a place to turn the other _____ and these is also a time and a place to take a stand and resist evil.

Jesus In Support Of The Law

Everything we have studied so far has shown Jesus kept and supported the Law. As we end this section, let's look at one more Scripture.

Write out and memorize Matt. 23:23: _____

Jesus criticized the Pharisees because they were only keeping part of the Law [the parts they liked!]. Jesus wanted them to keep the whole Law including justice, mercy, and faith. Jesus will not allow us to pick and choose. We cannot say part of the Law is for Old Testament times and part is for New Testament times. Jesus requires that we submit to the entirety of His Law given through Moses [this is explained when we get to How The Law Applies Today].

31. Jesus _____ the Pharisees because they were only keeping part of the Law.
32. Jesus requires that we _____ to the entirety of His Law given through Moses.

Review 2

1. Write out from memory Matt. 23:23: _____

2. We cannot afford to go against the teaching of _____.
3. So what does it mean when Christ fulfilled the Law and the prophets? _____

4. Nothing will ever be added after _____: He fulfilled [completed] the Law.
5. Now we discover how the law _____ to our lives and our world but there will be no new laws.
6. Jesus came to _____ the law, to fill it up, and to enforce it.
7. If the Law went out with _____ then there was no reason for Jesus to die.
8. Now the multinational _____ of God is preached and everyone is pressing into it.
9. Jesus brought out the fullest and deepest meaning of the Law and the _____.
10. If Jesus did not perfectly keep and teach the _____ of the Law, then He was not perfect.
11. If the Law does not stand, then neither do _____.
12. At the Second Coming Jesus is returning as the _____.
13. In His earthly ministry Jesus came to extend the loving _____ of God to those who would accept it.
14. No judgment and no Law can only lead to total _____ in society.
15. To only pick and choose the _____ we want is not justice.
16. Being a witness was a _____ thing and carried grave responsibilities.
17. Jesus was saying that in order to be a _____ the person had to be innocent of the same sin as the accused.
18. To condemn someone for a crime of which the accuser is himself guilty is the ultimate in _____.

- 19. Without the presence of two or more innocent and _____ witnesses no conviction [at least in a capital case] is possible.
- 20. Jesus was a Champion of the Law and all the _____ tricks of the Pharisees could not move Him from that position.
- 21. _____ was giving the principles of justice which must underscore Godly civil government.
- 22. When people lose faith in the _____ of the earthly justice system, they begin to doubt whether God Himself is just.
- 23. With this teaching Jesus _____ all vigilante action.
- 24. There is a time and a place to turn the other cheek and there is also a time and a place to take a stand and resist _____.
- 25. Jesus _____ that we submit to the entirety of His Law given through Moses.

Score: _____

Pre-Test

1. Write out from memory Gal. 6:7-8: _____

2. Write out from memory Matt. 23:23: _____

3. If not for the _____ Law there could be no judgment.
4. If we _____ the Law, we reject the God who gave it.
5. Jesus will be _____ of all or not at all.
6. If we are unaware of _____, we will never properly understand Scripture.
7. A proper understanding of the Law of Moses [God's Law through Moses] points to Christ and is a _____ of Him.
8. The Word of God is a _____ not to be divided according to our personal preferences.
9. At the cross the mighty _____ of God fell upon one Person - Jesus Christ.
10. We, as _____, stand perfect and blameless before God.
11. If we accept the work of Christ and yield to His _____ then the judgment of God to death/hell will never fall on us.
12. _____ of the Law is never an excuse in God's court.
13. In our unsaved _____ we can never meet the perfect requirements of the Law.
14. When we are in Christ [saved] we - through Him - have met the _____ requirements of the Law.
15. We are to grow in _____ and our lives are to become more like Christ's [i.e. Law keeping].
16. Does God judge His people? _____
17. Sin cannot lead to eternal _____ for the Christian, but it can lead us to physical and moral death.

18. So what does it mean when Christ fulfilled the Law and the prophets? _____
19. Nothing will ever be _____ after Christ: He fulfilled [completed] the Law.
20. _____ came to complete the law, to fill it up, and to enforce it.
21. If the Law went out with John then there was no _____ for Jesus to die.
22. Now the multinational Kingdom of God is preached and everyone is _____ into it.
23. If Jesus did not perfectly keep and teach the keeping of the Law, then He was not _____.
24. If the _____ does not stand, then neither do we.
25. In His _____ ministry Jesus came to extend the loving forgiveness of God to those who would accept it.
26. No _____ and no Law can only lead to total wickedness in society.
27. To only pick and choose the _____ we want is not justice.
28. Jesus was saying that in order to be a witness the person had to be innocent of the _____ sin as the accused.
29. Without the _____ of two or more innocent and reliable witnesses no conviction [at least in a capital case] is possible.
30. Moses was giving the principles of justice which must _____ Godly civil government.

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31. When people lose faith in the fairness of the earthly justice system, they begin to _____ whether God Himself is just.

32. There is a time and a place to turn the other cheek and these is also a time and a place to take a stand and resist evil.

33. Jesus requires that we submit to the entirety of His Law given through Moses.

Score: _____