

## Chapter 1 : What the Bible Teaches About Lawlessness

*The universe and the world operate by God's law. Man in his lawlessness has despised that law. In the end the law of God will prevail.*

A lawless person is one who breaks, violates, disobeys or transgresses the law. This can be done ignorantly or deliberately. For example, a driver may not see a red light and may go right through the intersection without stopping. Another driver may see the red light but then deliberately act as if it were not there. Even though both drivers broke the law, the first driver did it unknowingly, whereas the second driver did it willfully. In the New Testament the term "lawless" is used to describe those who knowingly, deliberately and willfully rebel against the laws of God and man. These are people who despise and defy the law. They want to make their own laws and be their own king and follow their own way. In the New Testament King James Version this word is translated in different ways "lawless," "unlawful," "wicked," "transgressor" but it always conveys the basic meaning of lawless. The noun anomia is also translated in various ways "unrighteousness," "iniquity," "transgression of the law" but each time it carries the basic meaning of lawlessness. We will look at some of the New Testament verses where these words are found. It was a time of great lawlessness and wickedness. The reason those days were so terrible is given in Judges Did these lawless people do what was right? Each man wanted to be his own king! Answer true or false: Those Who Practice Lawlessness Throughout history men have been characterized by lawlessness! Long ago Lot lived among the citizens of Sodom. Were these God-fearing, law-abiding people who loved righteousness and hated sin 2 Peter 2: Did God allow their lawlessness to go unpunished Genesis Those who do no wrong need no laws. If nobody ever threw their trash along the roads and countryside, then there would never be a need to have "no littering" signs! If everyone drove their cars slowly and safely, there would not be a need for speed limit signs! Laws are for the lawless and for the speeders and for the litterbugs! Religious people can be very lawless! How did these Jews appear outwardly? These outwardly righteous people were the same ones who later committed the most unlawful deed history has ever known. Peter, speaking to the Jews in Acts 2: They murdered the Messiah Acts 3: Another group of religious but lawless people are described in Matthew 7: How do you know these people were religious Matthew 7: How do you know these people were lawless? Whose will did they do? The will of God or the will of self? Lawlessness Today and Tomorrow The period of the judges was a time of great lawlessness. Consider the following passage found in 2 Thessalonians 2: In other words, Paul is saying that the forces of lawlessness are already at work, but there is something holding back or restraining lawlessness. Someday the Restrainer will be "taken out of the way" and then lawlessness will increase as never before. If you think these are lawless days, wait until then! The Lord Jesus described this future period of unprecedented lawlessness in Matthew The dam holds back restrains the water. Some water is allowed to pass the dam through the spillway or through pipes at the base of the dam , but not too much. The water represents lawlessness. The dam represents the Restrainer God the Holy Spirit who lives in believers. Today there is a certain amount of lawlessness, but it is controlled and kept in check. Someday perhaps soon the dam will be "taken out of the way" and the forces of lawlessness will pour forth like a flood! This will happen when the true believers are taken to heaven to be with the Lord 1 Thessalonians 4: A similar illustration is that of a vicious dog representing the forces of lawlessness on a leash representing the Restrainer. When the leash is on the dog, people passing nearby are safe because the dog can only go so far. When the leash is "taken out of the way" watch out! If the dog is unrestrained, then he can bite people and cause harm. How does God restrain lawlessness today and what part do Christians play in this Matthew 5: Salt in Bible times was very important. Not only was it used to make foods taste better, but it had another purpose. In Bible times salt was used to keep food items from becoming corrupt and spoiled. The salt did not prevent them from spoiling, but it would slow the process. In this corrupt world, how are believers like salt? Today we have the benefits of refrigeration to keep foods from spoiling, and we also have freezers which can keep foods in a frozen condition for a long time. In your classroom in school or at your place of work, how can you be salty? When a believer has a godly walk, the unsaved people around him will sometimes watch their language and be careful about the kind of

stories they tell. If the believer had not been there, they would not have been so restrained. The believer is also compared to light Matt. Where do we get our light from John 8: As we are in a very dark and wicked world, what are we to do Phil. We are like the moon whose light is not its own, but is reflected from a bright sun. Our light is reflected from another kind of Sun Malachi 4: Believers need to learn to love the things God loves and hate the things God hates! In 1 John 3: This wicked rebellion is sin. This is what God hates! The Doom of the Lawless Ones What terrible words will lawless people someday hear? God destroyed their entire city Genesis God Can Save the Lawless! When the Lord Jesus was crucified, He was numbered with the transgressors the lawless ones! A lawless criminal died on each side of the Lord. Both of these men were guilty of having committed lawless deeds that were worthy of death. Both were being justly punished for their unlawful crimes! What happened to one of these lawless men Luke What do you suppose happened to the other? If you are a believer in Christ, think about your unsaved days. Were you lawless and disobedient Titus 3: Did you direct your own life or did you let God direct your life? The word "iniquities" in all these verses means "lawlessness" or "lawless deeds. We were once lawless, but now we can be on fire for the Lord to do good works those things that are right in his sight! We once yielded our bodily members as servants to iniquity or lawlessness Romans 6: Now that we are saved, what can we do instead Romans 6:

## Chapter 2 : What does the Bible say about lawlessness?

*The rule of law and risk of lawlessness. In public law and politics, the core meaning of the rule of law is this: that the executive branch of the government, in control of the violent agencies of state power and the tools of punishment, shall not use them lawlessly.<sup>1</sup> It shall not imprison, execute, or otherwise punish except in accordance with prospective, promulgated law and trial conducted.*

Everyone who practices sin also practices lawlessness; and sin is lawlessness. And you know that He appeared in order to take away sins; and in Him there is no sin. The problem to which it refers is sin. Sin mars the image of God in us and sin keeps us from being more like Jesus. The essence of sin is lawlessness verse 4. In this issue we will discuss how getting to the root of lawlessness is the key to sanctification. We will also expose some common stumbling blocks of misunderstanding in the process. The irony of modern America is that while we are being inundated with an ever deepening sea of burdensome laws, our society is increasingly lawless. Laws and lawlessness are multiplying simultaneously. How can this be? The answer is found through understanding the nature of lawlessness. Lawlessness is not the absence of law, but the absence of the fear of God. It is the failure to acknowledge God as the only supreme Lawgiver and Judge. Laws and Lawlessness We probably have more lawyers than any society in the history of mankind. If we consider federal, state, county, and city laws, we doubtless have the world record in numbers of laws also. The sorry story is that the types of crimes that harm society the most are on the rise. They are not all bad, but it seems to me that "new law" ought to be an oxymoron. The more time honored and stable law is, the better it serves its purpose of giving reasonable boundaries within which to live without chaos. The Law given at Sinai provided Israel with restraint to sinful tendencies, a stable national identity, a secure environment in which people could conduct their lives, and a timeless testimony to the intervention of God in their history. Law needs consistency for it to function usefully. Joseph Sobran commented on this: Listing many absurdities of modern law, the article states, "Our regulatory system has become an instruction manual, telling us exactly what to do and how to do it. The laws have expanded like floodwaters breaking through a dike - drowning the society we intended to protect. When God is not honored and His Word is not heeded, the result is not a society with a lack of laws, but just the opposite. The former communist Soviet Union was officially atheist, yet had an extremely strict system of law. They had the death penalty for dozens of offenses and strictly regulated the lives of their citizens. In their case, lawlessness and legalism comfortably co-existed. Lawlessness and legalism seem to go together. The antichrist is called, "the lawless one" 2Thessalonians 2: Does this mean that under his system, there will be no laws? Lawless autocrats throughout history, from the pagan Roman Emperors to Adolf Hitler, have introduced strict laws regulating their subjects. The first law was the one given to Adam and Eve in the Garden. It did not regulate how they went about doing the legitimate things they had to do. They "freely" ate of the other trees, named the animals, communed with God and one another, and tilled and kept the garden. The command not to eat of the tree of the knowledge of good and evil forbade them to cross the line between the lawgiver and law abiders. They were not to decide for themselves what is permitted or forbidden. Rebellion against that law challenged the Word of God Genesis 3: The Serpent said, "no. The spirit of lawlessness that characterizes the end of the age Matthew It is setting up the creature in the place of the Creator. The creature as the ultimate "king" turns out to be a more prolific lawgiver than God Himself. God gave only one law to the first humans. The rabbis found laws in the Torah. While the love of God and neighbor is clearly becoming less prevalent in our modern society, the Federal Register of new and proposed regulations, is now over 68, pages. The 55 mile per hour speed limit tells us that it is right to drive 55 and wrong to drive Behind this law is the idea that human lives can be saved and suffering can be lessened if people obey the speed limit. This clearly has a moral connotation. A commonly seen bumper sticker reads, "keep your laws off of my body. As long as abortion, homosexuality, adultery, etc. The Biblical idea of law is thereby turned on its head. But we know that the Law is good, if one uses it lawfully, realizing the fact that law is not made for a righteous man, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and

homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, according to the glorious gospel of the blessed God, with which I have been entrusted. Laws against the behavior Paul mentions as requiring restraint through law, are either being liberated, or failing to be strictly enforced in our modern society. Laws about cracks in sidewalks are strictly enforced. According to Romans 1: God allowed Adam and Eve liberty to conduct their lives using reasonable discretion; but He did not allow them to cross the line between the Creator and the created. Now that the line has been crossed and the whole creation subjected to sin and futility, the opposite condition exists. Lawlessness and legalism are the unhappy results. Peter rebukes the false teachers for liberating immorality and calling it "freedom. True freedom begins when the Son sets us free John 8: We are either free to serve God in love or "free" to pursue slavery to moral corruption. Sanctification does not happen until we resolve this matter. Christian Citizens in a Lawless Society The question then is how a Christian is to relate to a society that has run amuck. How do we live in relationship to rulers and rules that sometimes are at counter purposes to those of God? The Bible has answers for us since much of it was written under similar circumstances. Paul wrote Romans while living in a pagan Roman society rife with corruption and immorality. He wrote, Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. Therefore he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good, and you will have praise from the same; for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath upon the one who practices evil. God established these authorities, even if they refuse to acknowledge God in their own lives. God is not limited to using only godly authorities, but sovereignly uses even pagans for His purposes and the welfare of His people. Cyrus who was raised up to liberate the Jews from Babylonian captivity serves as an example see Isaiah Those who flee lawlessness and put their hope and trust in God can live as obedient citizens because they fear God. We are instructed to pray for those in authority 1Timothy 2: The early church father, Justin, writes in his defense of the faith to the pagan rulers about this: Whence to God alone we render worship, but in other things we gladly serve you, acknowledging you as kings and rulers of men, and praying that with your kingly power you be found to possess also sound judgment. In Daniel 6, the king planned to appoint Daniel over the entire kingdom because of his "extraordinary spirit" Daniel 6: This caused others to seek his undoing: Daniel, the Jewish person of faith in a pagan kingdom that held his people captive, had been a model citizen. His enemies had to trick the king into outlawing prayer to get Daniel in trouble. When they succeeded in their evil scheme, Daniel disobeyed the government and prayed see Daniel 6: This pattern is repeated in the New Testament. Civil rulers were honored and obeyed unless what they commanded contradicted the purpose of God. When the apostles were told that they could not teach in the name of Jesus, they disobeyed: Many died as martyrs. Throughout history, when pagan, megalomaniac rulers demanded to be worshipped and obeyed as gods, Christians refused and worshipped God alone. The same principle applies to us. We should pray for the governing authorities, righteous or unrighteous. We should submit to civil laws. Like Daniel, we should be found to be good citizens should any accusation rise against us. We should pay our taxes. However, we must always worship only the triune God of the Bible and we must disobey when commanded to do what God clearly forbids or commanded not to do what God clearly commands. Thankfully, that situation has not arisen often for Christians in America; but we are not immune to persecution. Paul did not go on a crusade to overthrow the government of his time, neither should we. Paul exercised the rights that went with Roman citizenship see Acts 22 , so may we in the countries in which we live, only doing so with wisdom and discretion from God. The lawlessness surrounding the Christian should make him uncomfortable.

**Chapter 3 : lawlessness - definition and meaning**

*Abstract. I develop a metaphysical position that is both lawless and anti-Humean. The position is called realist lawlessness and contrasts with both Humean lawlessness and nomological realism - the claim that there are laws in nature.*

I develop a metaphysical position that is both lawless and anti-Humean. The position is called realist lawlessness and contrasts with both Humean lawlessness and nomological realism – the claim that there are laws in nature. While the Humean view also allows no laws, realist lawlessness is not Humean because it accepts some necessary connections in nature between distinct properties. Realism about laws, on the other hand, faces a central dilemma. Either laws govern the behaviour of properties from the outside or from the inside. If the former, an unacceptable quidditist view of properties follows. But no plausible account of laws within properties can be developed that permits a governing role specifically for laws. I conclude in favour of eliminativism about laws. At the conceptual core, the notion of a law in nature is misleading. It is suggestive of an otherwise static world in need of animation. In this paper, I challenge that assumption. The question with which I began can be recast in ways that puts emphasis on the issue of eliminability. Do laws of nature deliver some feature to the world that would otherwise be lacking? Did God have to create laws once he had created all the other things, such as particulars and universals? I aim to show that a metaphysics that lacks laws may nevertheless be a metaphysics fit for our world. It might even be a metaphysics fit for all worlds as, if my analysis of laws is correct, they may be so deeply problematic that they are fit for no world. I would not be the first to deny a need for laws. Humean metaphysics contains exactly such a claim, as it is commonly understood. But a number of compelling reasons have been advanced for the inadequacies of Humean accounts of law, causation, and the whole metaphysic in general. This has led to the development of various metaphysics that could be described as broadly realist. I, too, have anti-Humean sympathies but, as I argue in this Synthese I intend to show the space for a metaphysical position that is both lawless and anti-Humean. Accordingly, I will call this position realist lawlessness and contrast it with both Humean lawlessness and nomological realism – the claim that there are laws in nature. Realist lawlessness might, then, be called a mid-way position between the two main attitudes taken hitherto regarding the existence of laws. In order to make room for this position, it might help by beginning with three general stances that could be taken about the existence of laws. These are primitivism, reductionism and eliminativism. Primitivism would be the position that laws are a distinct, irreducible and non-empty category of thing in our world. Reductionism is the position in which there are laws but that they can be accounted for entirely by other things that are not laws. They can be reduced to those other things, without remainder. Eliminativism is a rejection of both primitivism and reductionism. Laws are neither reducible to other categories and nor are they a distinct category in their own right. Realist lawlessness is to be classed as an eliminativist position. I will be offering reasons, therefore, why a distinctly eliminativist verdict, rather than reductionist, is preferred for the version of lawlessness being commended. HISTORY Given that the existence of laws in nature has been denied before, I have a duty to explain how realist lawlessness differs from other lawless philosophies. It differs in both substance and motivation. It can be noted that previous lawless philosophies have had one of three primary motivations: Realist lawlessness is not an acceptance of the metaphysical or epistemological motivations as outlined by their advocates. The motivation I will advance is metaphysical but radically different from the pre-existing metaphysical argument against laws. I will describe the three pre-existing motivations in more detail. The existing metaphysical motivation for a lawless metaphysic is advanced by Hume and the neo-Humeans. Although this interpretation of Hume remains controversial, it might nevertheless be safest to attribute this lawless view to the Humeans who have followed the previously standard interpretation. Lewis, a, offers the best known such account. The metaphysical motivation can be summed up as a denial that there are necessary connections in nature. Lewis, a, ix certainly thinks this commitment is attributable to Hume. However, it is no part of my realist lawless view. Lewis has famously developed an account in which there are modal truths but no modal properties. Briefly, the truth or falsehood of claims about what is possible or necessary is fixed by

the relations between our world and other causally isolated worlds that are similar to our world in varying degrees. There are, however, no de re modal features in the world itself, hence no necessary connections between distinct existences. A defining feature of realist lawlessness is that it accepts a number of things that Humeans deny. It allows that there are powers, dispositions, capacities and affordances – things that can collectively be called modal properties – and these can do much of the work that formerly it was thought laws must do. It is modal properties, properties whose existence is confined wholly to this world, that are the truthmakers of de re modal truths in this metaphysic. The epistemological motivation of lawlessness is developed by van Fraassen. To look for them in the world is to misunderstand the intent and ambition of theorizing in science. Science looks for models of the world that are empirically adequate rather than true. Laws are statements within such models that are central and important. But laws are not the most basic features of models. Symmetry principles are more basic. We know of nothing which justifies the ascent from empirical adequacy to a metaphysical fact of the existence of laws. For one thing, some serious shortcomings of constructive empiricism have been identified Ladyman. As stated earlier, the motivation of realist lawlessness is primarily metaphysical and follows an understanding of metaphysics as First Philosophy, which descends from Aristotle. While this meta-philosophical point cannot be defended in depth, it depends in some degree on the point that all disciplines, epistemology included, have a metaphysical basis or underpinning. Lowe puts this point thus: I have indicated that realist lawlessness is at least consistent with a scientific-historical motivation. As the scientific-historical argument has been advanced thus far, however, notably by Giere, it has not been adequate to motivate the kind of realist lawless position I am developing. Ruby documents how philosophy and science seemed to manage perfectly well before the modern concept of a law of nature was employed. To a degree, this argument is purely empirical as it professes to be an accurate description of the practice of current science. But for the same reason, it is not accepted as sufficient to determine the philosophical position realist lawlessness is intended to be. If the case for lawlessness rested just on the practice of science, then it would be open to empirical refutation. Nor, given that we seem not to have yet arrived at a final science, does it seem that we should assume that science has fully settled the place and role of laws. What goes for the lesson of current science applies even more so to the history of science. Many things were formerly thought not to be the case, by science, but now are. So while a follower of realist lawlessness might draw some comfort from history showing that science without laws is conceivable, and may even have been practiced at other times, such empirical claims cannot be accepted as conclusive. This latter point illustrates the need for a philosophical theory of laws, or of there being no laws. Much of this debate is essentially metaphysical. Roberts this volume provides a compelling account of how laws are regarded by science and philosophy of science. There is an attempt to refrain from metaphysics as far as possible, in his meta-theoretic account. For this reason, it cannot be deemed at odds with realist lawlessness or other purely metaphysical accounts. The latter are searching for the metaphysical truthmakers, if any, for the law statements employed in science. The following is also a metaphysical account. In this section, those metaphysical principles will be considered in more depth. I will not offer any major argument against the Humean position as there has been so much discussion of it elsewhere. The more limited aims of this section are to show explicitly that Humeanism is a lawless theory, contrary to the language of some of its proponents, and what the features and commitments are of this version of lawlessness. Readers will then see clearly the choice on offer between the Humean and anti-Humean versions of lawlessness. The Ramsey–Lewis theory some say Mill–Ramsey–Lewis, also called the best systems theory, is the most sophisticated Humean theory of laws. However, some supporters of the Ramsey–Lewis theory speak as if it is a theory of laws, which is something I deny. John Earman, for example, argues against van Fraassen that there must be laws if science is to be made any sense of. But, remarkably, he then goes on to say that his own preferred theory of laws is the Ramsey–Lewis account p. A reminder of the key features of Humean supervenience should demonstrate the difficulty of combining these two claims. There are no laws in nature in the Ramsey–Lewis theory. Now according to the development of this theory by Lewis and his followers, this need not make laws mind-dependent in any way, as we may be able to construe the strength and simplicity of a system as objective features: So laws might be objective, supervenient, features of the Ramsey–Lewis view. But further

consideration of some of the features of the metaphysic show that these are not proper laws. That there are laws in nature is a strong claim and Humeans can claim there are laws in nature only if they considerably weaken their sense of law. Real laws must have some regulating, determining or necessitating role, if they are to do any work at all. Humean laws cannot have such a role. Though they are construed either as patterns of regularities or axioms of systematisations, they have no role at all in determining any event. They supervene on such events and there are no connections at all between any of the subvenient events. The vast mosaic can be compared to the output of a random number generator or the indeterministic scattering of coloured dots. Patterns may be perceivable.

## Chapter 4 : What does Lawlessness mean?

*lawlessness noun actions in defiance of the law, criminal anarchy, disreputable conduct, felonious conduct, havoc, illegal conduct, insidious behavior, insubordination to the rule of law, irresponsible conduct, lawbreaking activity, mutinous conduct, outlawed conduct, rebellious conduct, recalcitrant conduct, revolutionary conduct, riotous behavior, seditious activity, subversive actions.*

Curfews can be imposed as the need arises. A state of lawless violence was once declared in by then President Gloria Macapagal-Arroyo , but this was limited to Davao City. President Duterte on early Saturday, September 3, said it was a nationwide declaration. His presidential spokesman said the limit is such that "he can only call out the armed forces to suppress the lawless violence. The Executive Secretary will be issuing a "definitive statement" on the matter on Saturday, they said. An explosion hit the Roxas night market in Davao City Friday night, killing at least What it simply means, he said, is that more soldiers and policemen will now be deployed, government will set up more checkpoints, and impose, if needed, curfews in certain areas. The Constitution allows the President to call on the armed forces "to prevent or suppress lawless violence. The second and stronger power is the power to suspend the privilege of the writ of habeas corpus, which allows the state to arrest and jail anyone without trial. The 3rd and strongest power is to declare martial law. Lawyers said that Duterte should be specific and formalize his declaration so that law enforcers are given strict parameters for its implementation. You will see them operating outside the barracks. Curfews will be imposed when and where necessary, Acosta said. Duterte himself already announced a lockdown in Davao City, allowing soldiers to search vehicles and people as government pursues the perpetrators of the explosion. PNP chief Director General Ronald dela Rosa said he took the order to mean that the police should help in "suppressing any form of lawlessness such as terror attacks. He also stressed that authorities cannot simply arrest anyone. Policemen in the mega capital were ordered to "set up checkpoints where deemed necessary and maximize security and presence in all vital installations, malls, churches, MRT and LRT stations, and all places of convergence," according to PNP Metro Manila chief Chief Superintendent Oscar Albayalde. AFP on heightened alert in Metro Manila "The continuing directive by the AFP chief of staff General Ricardo Visaya has been for our personnel to be vigilant and ready for any eventuality," the statement added. But Dela Rosa and Visaya also appealed for calm. Arroyo also declared a nationwide state of emergency 3 years later, in February " for a limited period of 7 days. Arroyo lifted it on March 3, This was an offshoot of a failed coup attempt against her. The state of emergency had led, among others, to the revocation of all permits to hold demonstrations and protests. After the December coup that came close to toppling her, the late president Corazon Aquino also declared a national emergency, the PCIJ added. The September 2, explosion at the Roxas night market in Davao City followed a series of gun battles in Sulu that have claimed the lives of 15 Army troops. The President has pledged to wipe out the Abu Sayyaf, which is behind the spate of kidnappings in Western Mindanao and which has claimed responsibility for the Davao explosion. The military has already deployed about 8, troops in Sulu alone, the biggest provincial armed deployment by the state in years.

**Chapter 5 : Lawless | Definition of Lawless by Merriam-Webster**

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

Lawlessness Study I was raised with the teaching that the Word of God is the foundation of my life and its principles are what I must live by. It is my desire to know what God wants of me and to live in accordance with His Word; a desire that has brought me to where I am today. I only want to obey the will of my heavenly Father, as did my Savior and Redeemer. That will be the criteria in this paper: Scripture will interpret Scripture. I have interjected a few footnotes from my Bible as well and marked as so since I found them thought provoking. The individual letters and histories of the New Testament were not compiled into a formal collection until approximately A. Purpose of this Study Therefore, it was important that I know what these passages meant. The only way I could prove or disprove this to myself was to study each entry myself. This is the record of that study. I began in 1 John 3: From this I could see that sin IS lawlessness. So whatever it means, it is sin. I continued reading through 1 John 3: Everyone sinning has neither seen Him nor known Him. My Bible referred me from 1 John 3: And by this we know that we know Him, if we guard His commandments. I wanted to know exactly what these highlighted words meant because I want to know that I know Him. So I looked them up. Understanding just what commandments John was talking about became imperative to me. What are the Commandments in the New Testament? I also saw that commandment and commandments were often the same number, I did not come to destroy but to complete. And it is easier for the heaven and the earth to pass away than for one tittle of the Law to fall. The next reference was in Matthew No one is good except one- God. The answer became clear to me shortly. Next was Matthew Now we move to the book of Mark. And many things of this kind you are doing. This is quoting the same passage as we found in Matthew This is the first command Since Zachariah was a priest, serving in the Temple when he got word by the angel that Elizabeth would have a son he was to name John, we can see from context and what the Gospels tell us about him that this reference to must mean that they kept the Torah of God. One was the northern kingdom of Israel and the other was the southern kingdom of Judah. In Scripture we are told that Yahweh divorced Israel, she was taken captive by the Assyrians and dispersed among the nations; she would forget her new moons and Sabbaths and not even know who she is. Whenever something is repeated, we KNOW it is important! Eye Opening Scripture These verses were then cross referenced to an amazing scripture, which I checked in three different versions. One of them had to be misleading. They are not the same word!! Actually, the Amplified version also has it correctly translated: And he who believes in has faith in, clings to, relies on the Son has now possesses eternal life. But whoever disobeys is unbelieving toward, refuses to trust in, disregards, is not subject to the Son will never see experience life, but [instead] the wrath of God abides on him. Commandment Study Continued Next in the study of command was John We are also His disciples! And My Father shall love him, and we shall come to him and make Our stay with him. This is again a recapping of the Torah command to love God first and then to love your neighbor. Therefore, love is a completion of the Law. I will postpone a commentary on this verse until the end as it was another study. If you choose to read through to the end, then you can find out about this verse. The New American Standard version of this passage helps us to more clearly understand just what the enmity that was done away with is: Paul again puts the Torah in context with command in these two verses. So Paul commands us to keep the commandments of Torah spotlessly, blamelessly! When does always come to an end? By this we know that we are in Him. No wonder 1 John makes people nervous!! Next comes 1 John 3: There are some interesting pictures in these verses. Now for the first verse in this section. Is the Torah sin? Let it not be! However, I did not know sin except through the Torah€!. For apart from Torah sin is dead. It means with evil intentions or desire. It is amazing to see that this instruction of James cycles back to the Torah, a cycle that repeats over and over again in both parts of the Bible. Is this what the traditional teaching of the church has been? This is the command that as you have heard from the beginning, you should walk in it. So, this was not something new! It

was consistently stated throughout the teachings of the apostles; keep the commands of Yahweh, the Torah for it is love. This is the story of the end-time remnant. They will be those who do both: The next verse gives the same picture. This next verse actually made the hair stand out all over me and made me sit up straight in the chair when I was digging all this out. It is a pretty solemn warning to those who do not keep the Torah. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. You can read these for yourself. Notice what He says to them. They had broken the Torah by adding to it and subtracting from it. To what law is this referring? The root word tells us: Even though they are doing mighty works in His Name!

### Chapter 6 : Lawlessness | Prophecy and Promises

*Lawlessness and legalism are often misunderstood because lawlessness is seen as a lack of laws and legalism as the presence of too many laws. Neither term has to do with how many rules people live under.*

### Chapter 7 : Lawlessness - Baker's Evangelical Dictionary of Biblical Theology Online

*Law, legal fictions and lawlessness By Marc A. Jones At the heart of the controversy surrounding the court-ordered death of Terri Schiavo is a legal issue that the courts and the media have.*

### Chapter 8 : Laws and Lawlessness | Stephen Mumford - calendrierdelascience.com

*Question: "What does the Bible say about lawlessness?" Answer: To be lawless is to be contrary to the law or to act without regard to the law. Laws are necessary in a sinful world (1 Timothy), and those who choose to act lawlessly further sin in the world. The word for "lawlessness" in the.*

### Chapter 9 : Lawlessness | Define Lawlessness at calendrierdelascience.com

*Lawlessness is a lack of law, in any of the various senses of that calendrierdelascience.com'sness may describe various conditions.*