

Chapter 1 : The Laws of the Spirit - Watchman Nee

The law of the Spirit is the authority and power of the Spirit; the law of sin is the authority and power of sin. We can see more clearly what Paul means if we look back at Romans So I find it to be a law that even when I want to do right, evil lies close at hand.

Sin is the transgression of the law. Though this might better be translated "sin is lawlessness", law is still unavoidable if we are to define sin or righteousness. The inescapable truth of any definition of sin is: By the law is the knowledge of sin

Two Covenants Having scriptural definitions of sin and righteousness, we are now in a position to evaluate the inspired teachings of the apostle Paul on this subject of the law. Central to this discussion is remembering that there are two covenants mentioned in scripture. Paul is referring to the two covenants mentioned in Jer Did you catch verse Not according to the covenant that I made with their fathers? There is something different about this covenant. It is not according to the "letter but of the spirit" 2Co 3: The only writing involved in the new covenant is I will put my law in their inward parts, and write it in their hearts The "inward man" is the "mind and heart" Heb The "letter" of the law, while being "abolished" for those "in Christ," is established as the "schoolmaster" to bring us all to Christ. Now we need to ask, exactly what is the Old Covenant that has been replaced by the new covenant? Does the Old Covenant include the ten commandments? It is only the ten commandments that are called the "tables of the covenant". It seems today that many in the body of Christ are so afraid that they will be accused of turning grace into lasciviousness, that they cannot agree with Paul that the "tables of stone" 2Co 3: It was the ten commandments written on two "tables of stone" that Moses had in his hands when he came down from the mount. It was the ten commandments of which Paul says "if the ministration of death, written and engraven in stones was glorious What was glorious is "that which was written and engraven in stones". The King James bible has Now verse eleven agrees with verse seven: For if that which is done away was glorious, much more that which remaineth is glorious. Until we see and agree with this statement by Paul, we will never fully see the "glory of that which remaineth. Speaking of the law, the first covenant, we are told " He taketh away the first that he might establish the second" Heb There have always been those who will turn the grace of God into lasciviousness Jud 4 , but we must not let this keep us from using a "form [Greek: Modern Arguments About The Law Many today, perhaps afraid of appearing too liberal in their theology, do not believe that the ten commandments should ever be considered a part of the old covenant. Christ has died for us so we no longer need those laws because Christ is the fulfillment of all those typical sacrifices. But the death of Christ did not abolish or fulfill the laws regarding the Sabbaths or the laws regarding clean and unclean meats or any of the laws of restitution or tithing, etc. Oh, yes, Paul specifically states that circumcision is now of the heart in the spirit and not in the letter flesh. For example, some believe we should observe the seventh day Sabbath. Others have replaced the seventh day with the first day of the week. The "Sunday keepers" feel they are not "under the law" because they keep the first day of the week. Both schools of thought seem to agree that you still need to tithe. Some are more dogmatic about that than others. Many, but not all, of the Sabbath keepers maintain that the Sabbath and the holy days and the laws of clean and unclean meats were given to Adam and kept by Noah, Job and Abraham; and therefore are eternal and are not typical so are not fulfilled, or at least not yet fulfilled in Christ. Volumes could be written on the differences in doctrines concerning the law. Many if not all, denominations have been established based on slightly different or sometimes big differences of opinions concerning the law. Is there any truth to any of their arguments? We Cannot Pick And Choose For Ourselves There is one truth in these arguments to which we should all agree, and that is that we cannot pick for ourselves what is and what is not "fulfilled" or "done away" in Christ Deu 4: These scriptures make it clear that God does not take lightly our adding to or taking away from His Word. This is about the only truth I can see in any of these arguments. With this stern warning in mind, we think it best to agree with the Lord, the prophet Jer It is all "done away" or "abolished" Greek - katargeo for those "in Christ. In Tables Of Stone"? In the Old Testament 2Co 3: The phrase "tables of stone" appears twelve times in the Hebrew. Every time it appears, it refers to the ten commandments Exo And He [God] declared unto you His covenant which He commanded you to perform,

even the ten commandments; and He wrote them upon two tables of stone Deu 4: When I was gone up into the mount to receive the tables of stone even the tables of the covenant which the Lord made with you Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart 2Co 3: It is used 24 times in the new testament in direct reference to the new covenant. The ten commandments are the heart and soul of the old covenant. All of the other statutes and judgments are based upon and rest upon them. Without the ten commandments there would be no old covenant. If we want to be careful not to add to or take away from the word of God, we need to simply believe "In that he saith, a new covenant, he has made the first old. Now that which decayeth and waxeth old is ready to vanish away" Heb 8: The ten commandments are the tables of stone of the first covenant Deu 4: It was always intended to be our "schoolmaster to bring us to Christ, that we may be justified by faith. But after that faith is come we are no longer under a schoolmaster" Gal 3: Because "the scripture hath concluded [is also katakleio - to lock up or imprison] all under sin, that the promise by faith of Jesus Christ might be given to them that believe" Gal 3: The Law is not for a righteous man! So who are those who are "under the law"? As far as God is concerned it is "all the world" and they are "all Animal sacrifices were typical of the sacrifice of Christ Heb Physical circumcision was typical of spiritual circumcision Rom 2: It is the words of Christ not the law of Moses that will judge us. None of these verses is referring to the law of Moses. If they were, the sermon on the mount would never have needed to be delivered. Notice again, no parsing taking apart and analyzing of "the law". In Matthew 5, Christ is showing what the 10 commandments foreshadowed. Six times he says "You have heard it said of old time", then he quotes either the ten commandments or the law of Moses. It was all the same to Christ. The first two "you have heard that it was said by them of old time" concerned the sixth and seventh commandments. The last four concerned statutes and judgments. All had already "waxed old and were ready to vanish away" Heb 8: In Romans 2, Paul is calling the Jewish believers to task for judging the Gentile believers who "have not the law, but do by nature [the "divine nature" of 2Pe 1: Paul is not talking about the old covenant law because that law required circumcision. Circumcision, among many other laws, is NOT by nature. The Jews thought that because they had the law of Moses, they had the truth. The old covenant, which includes the ten commandments Deu 4: The only other appearance is in 2Ti 3: In verse one, Paul is telling us what it will be like "in the last days" vs. Then in verse 5, he says "having a form of godliness, but denying the power thereof: Now Paul was circumcised and goes on to tell the Corinthians that "circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of God [is everything] 1Co 7: But neither should you be deceived into believing that "commandments of God" here in 1Co 7: Circumcision is as much a part of the Old Covenant as the ten commandments. And the ten commandments are the old covenant Deu 4: But the "whole law" and "the book of the law" is a mere "form of the knowledge and of the truth". It is "a yoke What Paul is saying is that if we mistake the outward ritual of circumcision for the spiritual reality that "Christ will profit you nothing. The weekly Sabbath and all the holy days are mere forms of Christ, just as surely as animal sacrifices were mere forms, shadows and types. Surely no Christian would sacrifice animals and expect animal blood to cover and hide their sins. Because "Christ is our Passover". Paul did not physically keep the feast once a year with physical bread. Paul put sin out of his life every day all year. He kept the feast with the unleavened bread of sincerity and truth 1Co 5:

Chapter 2 : Spirit of the Law Law and Legal Definition | USLegal, Inc.

The fourth law, the law of the Spirit of life, is in our spirit. This corresponds to the three parts—body, soul, and spirit—of our created, fallen, and regenerated person. In each part of our being there is a law.

Shylock and Portia by Thomas Sully William Shakespeare wrote numerous plays dealing with the letter versus spirit antithesis, almost always coming down on the side of "spirit", often forcing villains who always sided with the letter to make concessions and remedy. In one of the best known examples, *The Merchant of Venice*, he introduces the quibble as a plot device to save both the spirit and the letter of the law. The moneylender Shylock has made an agreement with Antonio that if he cannot repay a loan, he will have a pound of flesh from him. When the debt is not repaid in time Portia at first pleads for mercy in a famous speech: It is twice blest: It blesseth him that gives and him that takes. Constitutional law[edit] Interpretations of the U. Constitution have historically divided on the "Letter versus Spirit" debate. The Federalists would have represented the "spirit" aspect. In contrast, the Democratic-Republicans, who favored a limited federal government, argued for the strict interpretation of the Constitution, arguing that the federal government was granted only those powers enumerated in the Constitution, and nothing not explicitly stated; they represented the "letter" interpretation. Modern Constitutional interpretation also divides on these lines. Currently, Living Constitution scholars advocate a "spirit"-esque interpretative strategy, although one grounded in a spirit that reflects broad powers. Originalist or Textualist scholars advocate a more "letter"-based approach, arguing that the Amendment process of the Constitution necessarily forecloses broader interpretations that can be accomplished by passing an amendment. Though it is not quoted directly, the principle is applied using the words "spirit" and "letter" in context with the legalistic view of the Hebrew Bible. This is the first recorded use of the phrase. In the New Testament, Pharisees are seen as people who place the letter of the law above the spirit Mark 2: Thus, "Pharisee" has entered the language as a pejorative for one who does so; the Oxford English Dictionary defines Pharisee with one of the meanings as A person of the spirit or character commonly attributed to the Pharisees in the New Testament; a legalist or formalist. Pharisees are also depicted as being lawless or corrupt Matthew However, the Hebrew word "Perushim" from which "Pharisee" is derived, actually means "separatists", referencing their focus on spiritual needs versus worldly pleasures. In the Gospels, Jesus is often shown as being critical of Pharisees. He is more like the Essenes than the other Jewish groups of the time Sadducees, Pharisees, Zealots [citation needed]; however, the Pharisees, like Jesus, believed in the resurrection of the dead, and in divine judgment. They advocated prayer, almsgiving and fasting as spiritual practices. The Pharisees were those who were trying to be faithful to the law given to them by God. Not all Pharisees, nor all Jews of that time, were legalistic. Though modern language has used the word Pharisee in the pejorative to describe someone who is legalistic and rigid, it is not an accurate description of all Pharisees. The argument over the "Spirit of the Law" vs. The passage concerns a dialogue between Jesus and an "expert in the law" or "lawyer". As described in verse 25 "a certain lawyer stood up and tested Him saying, Teacher what must I do to inherit eternal life? Jesus responds by posing the question back to the lawyer, as already having knowledge of the law, "What is written in the law? The question "Who is my neighbor? It is then that Jesus responds with the story of a man beaten by robbers who is ignored by a Priest and a Levite, but then rescued and compassionately cared for by a Samaritan. Priests and Levites were Israelites whose qualifications and duties were very meticulously set forth in Mosaic law, Leviticus 10, and Numbers while Samaritans were descended from Israelites who had intermarried with their Babylonian captives and had been forced to establish a sect with an alternative interpretation of the Law. In the story, both the Priest and Levite follow their prescribed regulations dutifully, yet do not help the injured traveler, even crossing to the other side of the road to avoid possible rule violations. The Samaritan, whose very existence is based on a refutation of Jewish law, specifically those post-Pentateuchal biblical books that identify Mount Moriah as the proper place of worship specified in Deuteronomy 12; the Samaritans considered only the Pentateuch canon, and worshipped Yahweh in their temple on Mount Gerizim goes above and beyond simply tending to the injured man. Jesus concludes by asking the lawyer which of the men was a "neighbor" to the

beaten traveller, to which the reply was "the one who showed compassion". According to Jeremiah, "the qualities of the new covenant expounded upon the old are: His purpose was to encourage people to look beyond the "letter of the law" to the "spirit of the law" Jesus quotes the book of Deuteronomy and Leviticus: Gaming the system[edit] This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. August See also: Legal loophole Gaming the system , also called " rules lawyering ", is a pejorative phrase applied to someone who follows the letter of the law to obtain an outcome the speaker finds immoral or contrary to the spirit of the law. There are two reasons why this can be possible. For example, an offshore bank account can be used to reduce domestic tax obligations in some countries.

Chapter 3 : The Law of the Spirit of Life

The law of the Spirit of life is the eternal moral law of God, brought to us by the Holy Spirit, written in our mind and heart by the Holy Spirit. Our conscience reflects the eternal moral law of God.

The Letter of the Law vs. However, it is a scriptural truth that if one is truly keeping the spirit of the law, then one will not break the letter of the law. In order to understand what this phrase means, let us study these three passages carefully. As will be seen, this phrase refers to the ceremonial laws that waxed old and passed away, not to the written law of God that gives us a knowledge of sin. What shall we say then? Is the law sin? Nay, I had not known sin, but by the law: Here are a few of them: That we should serve in newness of spirit; serve God not in external form merely, or from slavish fear, but in spirit and in truth, from love to God and his laws. The worship required under the gospel is uniformly described as that of the spirit and the heart, rather than that of form and ceremony. To understand this, it is necessary to remember that the law which prescribed the forms of worship among the Jews, was regarded by the apostle as destitute of that efficacy and power in renewing the heart which he attributed to the gospel. It was a service consisting in external forms and ceremonies; in the offering of sacrifices and of incense, according to the literal requirement of the law, rather than the sincere offering of the heart. It is not to be denied that there were many holy persons under the law, and that there were many spiritual offerings presented; but it is at the same time true that the great mass of the people rested in the mere form; and that the service offered was the mere service of the letter, and not of the heart. The main idea is, that the services under the gospel are purely and entirely spiritual, the offering of the heart, and not the service rendered by external forms and rites. It is important to notice that the laws that required external forms, ceremonies, and sacrifices did not give a knowledge of what sin was. Those laws did not tell us what was good or evil. These were temporary laws that were to last for a pre-determined length of time. What was a sin in the Old Testament is still a sin in the New Testament. These Laws have not passed away. The apostle does not mean here, as some have imagined, that he states himself to be a minister of the New Testament, in opposition to the Old; and that it is the Old Testament that kills, and the New that gives life; but that the New Testament gives the proper meaning of the Old; for the old covenant had its letter and its spirit, its literal and its spiritual meaning. The law was founded on the very supposition of the Gospel; and all its sacrifices, types, and ceremonies refer to the Gospel. The Jews rested in the letter, which not only afforded no means of life, but killed, by condemning every transgressor to death. They did not look at the spirit; did not endeavor to find out the spiritual meaning; and therefore they rejected Christ, who was the end of the law for justification; and so for redemption from death to every one that believes. The new covenant set all these spiritual things at once before their eyes, and showed them the end, object, and design of the law; and thus the apostles who preached it were ministers of that Spirit which gives life. Jamieson, Fausset and Brown Commentary: Still the moral law of the ten commandments, being written by the finger of God, is as obligatory now as ever. When we keep the letter of the law, we must also keep the spirit of the law. To keep the letter of the law, but ignore the spirit, is death. Likewise, to keep the spirit of the law, but ignore the letter, is death. For those who believe it is possible to disregard the letter of the law, yet keep the spirit of the law, at the same time, please explain how it is possible to disregard the "letter of the law" forbidding physical adultery, yet keep the spirit of the law while committing physical adultery. Or to disregard the "letter of the law" forbidding stealing, yet keep the spirit of the law while committing theft. This is said, doubtless, in opposition to the Jews and Jewish teachers. They insisted much on the letter of the law, but entered little into its real meaning. They did not seek out the true spiritual sense of the Old Testament; and hence they rested on the mere literal observance of the rites and ceremonies of religion, without understanding their true nature and design. Their service, though in many respects conformed to the letter of the law, yet became cold, formal, and hypocritical; abounding in mere ceremonies, and where the heart had little to do. Hence there was little pure spiritual worship offered to God; and hence also they rejected the Messiah whom the old covenant prefigured, and was designed to set forth. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the

letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. Remember, women cannot be circumcised, does that mean they cannot be a Jew? No, but they were circumcised of heart in both old and new covenants. He who has not genuine faith is not a partaker of the Jewish circumcision; but he who has genuine faith is a Jew, although not circumcised. If thou do not observe the conditions of the covenant, the outward sign is both without meaning and without effect. If the Gentile be found to act according to the spirit and design of the law, his acting thus uprightly, according to the light which God has afforded him, will be reckoned to him as if he were circumcised and walked agreeably to the law. Where this is realized, the signs are full of significance; but where it is not, they are worse than useless. One cannot say that he who breaks the letter of the law of adultery, will be reckoned to him as if he did not commit adultery, as long as he kept the spirit of adultery while committing physical adultery. Peoples New Testament Commentary: His answer to Paul is, Are we not the circumcised? Are not the circumcised the people of the covenant? He replied, "I admit that circumcision availeth, if one keeps law. The outward observance profits if one be a law-doer; that is, complies with its moral commandments. But if he fails to do this, his circumcision is as worthless as though he was uncircumcised. He supposes the possible case of a Gentile who might render such an obedience to the moral precepts of the law as a pious Jew could render, and argues that his uncircumcision would not make his obedience less acceptable. Circumcision is not, then, the thing that the Gentile needs, but righteousness. The disobedient Jew virtually becomes a Gentile, and the obedient Gentile virtually becomes a Jew. Who by the letter, etc. The evident meaning of the original is, "Shall not a heathen man who has none of your external privileges, if he keeps the law, condemn you who are Jews; who, although you have the letter and circumcision, are nevertheless transgressors of the law? Neither does it meet the full design of the rite of circumcision, that it is externally performed. Who has the true spirit, and fulfills the design of their being separated as a peculiar people. This passage proves that the design of separating them was not merely to perform certain external rites, or to conform to external observances, but to be a people holy in heart and in life. It cannot be denied that this design was not generally understood in the time of the apostles; but it was abundantly declared in the Old Testament, De 6: The design of circumcision was to be a sign of separation from the heathen world, and of consecration to the holy God. And this design implied the renunciation and forsaking of all sins; or the cutting off of everything that was offensive to God. This was a work peculiarly of the heart. This design was often stated and enforced in the writings of the Old Testament. It does not mean by the Holy Spirit, but that the work was to take place in the soul, and not in the body only. It was to be an internal, spiritual work, and not merely an external service. Our apostle, therefore, in the words before us, assures the Jews, that circumcision without holiness of conversation, would never free them from condemnation: That a circumcised Jew, who walks not in obedience to the law of God, is in as bad, or worse condition, than any uncircumcised Heathen; yea, the uncircumcision, that is, the uncircumcised person that keeps the law, shall be accepted of God, as well as if he had been circumcised; and be preferred by God before the circumcised Jew that transgresses the law. The sum is, that the obedient Gentile shall condemn the disobedient Jew, and be sooner accepted by God, with whom there is no respect of persons, but with respect to their qualifications: That no church-privileges, no external prerogatives, nor the highest profession of piety and holiness, without an humble, uniform, and sincere obedience, will be anything available to salvation. It was the hardest saying that could sound in a Jewish ear, to affirm, that circumcision which is outward in the flesh, profiteth nothing; for they so gloried in it, that they accounted it equal to the keeping of all the commandments of God: Learn hence, That although men are very prone to rest upon church-privileges and external performances, as evidences of divine favour, yet they are no testimonies nor signs of the truth of grace. And as the Jews rested in those externals, without eyeing Christ in them, without desiring to drive holiness and sanctification from them: In like manner, multitudes of professors set up their rest in outward duties, and repose a fleshly carnal confidence in ordinances, without either desiring of, or endeavoring after, any lively communion with Father, Son and Holy Spirit, in the exercise of faith and love, without any regard to spiritual warmth in religious duties, and being by ordinances rendered more like to the God of the

ordinances, which are the most desirable things, next to heaven itself. So that I shall conclude the chapter with the same application to Christians now, as the apostle did to the Jews then: Circumcision, saith the apostle, verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision: In like manner, say I, "Baptism verily profiteth, if we perform the conditions of that covenant, which we entered into by baptism; but if we do not, our baptism is no baptism: For he is not a Christian, who is one outwardly; nor is that baptism, which is outward in the flesh; but he is a Christian, which is one inwardly, and baptism is that of the heart, in the spirit, and not in water only; and such shall have praise, if not of men, yet God. In 1 Corinthians 9, Paul shows us the spirit of this same law. The spiritual meaning of "thou shalt not muzzle an ox" is "thou shalt not prevent a worker from eating, etc. Now, is it possible to break the letter of this law, yet keep the spirit of the law, at the same time? No, it is not. If we had an ox that treadeth out the corn, and we muzzled that ox, yet we give food to those in the ministry, while preventing the ox from eating food, we would be violating the spirit of the law by refusing to give food to the ox. The spirit of the law is derived from that letter. It applies to both animals and people. To deny giving food to anyone when they work is to break the spirit of the law. If we deny giving food to the ox, we are breaking the spirit, and the letter, of the law. It is not possible to break the letter, yet keep the spirit, at the same time. Some may object by saying, "Well, one can muzzle an ox to avoid it throwing up on the corn. This is not breaking the spirit of the law. It means an inconvenience to the husbandman, because he has to wash the corn off. Are we justified in breaking the Law to avoid inconvenience? God does not approve of sinning in one area to keep from sinning in another area. God provides a way out so we need not make the choice of sinning to avoid sinning. Would God approve of us committing the sin of adultery to avoid the sin of blasphemy? Would God approve of us committing the sin of murder to avoid the sin of making graven images? Would God approve of us committing the sin of dishonoring our parents to avoid the sin of stealing?"

Chapter 4 : Apologetics Press - The Spirit and Letter of the Law

The letter of the law versus the spirit of the law is an idiomatic calendrierdelascience.com one obeys the letter of the law but not the spirit, one is obeying the literal interpretation of the words (the "letter") of the law, but not necessarily the intent of those who wrote the law.

The law of the Spirit of life. It begins by imparting to him the Spirit of Christ; this Spirit creates within him a law; and the result of that law is life--that perfect spiritual vitality which includes within itself the pledge of immortality. From the law of sin and death. Not here the law of Moses, but the power of sin, the corrupt element in our nature, acting upon the soul, and itself erecting a kind of law, saying, "Thou shalt," where the law of God says "Thou shalt not;" and "Thou shalt not," where the law of God says "Thou shalt. Pulpit Commentary Verse 2. Here is a distinct contrast to the state described in vers. In virtue of this new law, introduced into my being, I am now free to give my entire allegiance to the law of God. The Spirit is, in fact, the Divine Spirit, taking possession of what is spiritual now at length brought into view in the inward man, making him partaker in the Divine life, and able to serve God freely. The expressions used bring out strikingly one essential distinction between Law and Gospel, viz. Coercion is the principle of the one; inspiration of the other. An illustration may be found in the treatment of disease - on the one hand by attempted repression of specific ailments, and on the other by imparting a new vitality to the system, which may of itself dispel disease. It is shown next how this new state of freedom has been brought about. First, by what God in Christ has done for us apart from ourselves; the subjective condition in ourselves being introduced at the end of ver. Matthew Henry Commentary 8: By their union with Christ through faith, they are thus secured. What is the principle of their walk; the flesh or the Spirit, the old or the new nature, corruption or grace? For which of these do we make provision, by which are we governed? The unrenewed will is unable to keep any commandment fully. And the law, besides outward duties, requires inward obedience. Thus satisfaction was made to Divine justice, and the way of salvation opened for the sinner. By the Spirit the law of love is written upon the heart, and though the righteousness of the law is not fulfilled by us, yet, blessed be God, it is fulfilled in us; there is that in all true believers, which answers the intention of the law. The favour of God, the welfare of the soul, the concerns of eternity, are the things of the Spirit, which those that are after the Spirit do mind. Which way do our thoughts move with most pleasure? Which way go our plans and contrivances? Are we most wise for the world, or for our souls? Those that live in pleasure are dead, 1Ti 5: A sanctified soul is a living soul; and that life is peace. The carnal mind is not only an enemy to God, but enmity itself. The carnal man may, by the power of Divine grace, be made subject to the law of God, but the carnal mind never can; that must be broken and driven out. We may know our real state and character by inquiring whether we have the Spirit of God and Christ, or not, ver. Ye are not in the flesh, but in the Spirit. Having the Spirit of Christ, means having a turn of mind in some degree like the mind that was in Christ Jesus, and is to be shown by a life and conversation suitable to his precepts and example.

Chapter 5 : The Spirit of the Laws - Wikipedia

The Sinai law, which was indeed God's law, has been transcended and superseded by Christ's law, which is also God's law. The Sinai law, the law of Moses, was God's law for Israel until Christ came (Galatians).

The fortunate ones were rescued and placed in refugee camps where they received food and good care. But many of these children who had lost so much could not sleep at night. They feared waking up to find themselves once again homeless and without food. Nothing seemed to reassure them. Finally, someone hit upon the idea of giving each child a piece of bread to hold at bedtime. Holding their bread, these children could finally sleep in peace. In essence, when one follows this spiritual discipline, that person is sleeping with bread—truly holding on to what gives him or her life. Most of us have asked the questions: This theophany, or call narrative—the appearance of God or a representative of God in sound, vision, or through our other senses—also happens to Abraham, Moses, Gideon, Isaiah, and Mary, just to name a few. They have a purpose given by God, but it may not have been what they were hoping for in their lives. Instead, the call is something they could not have asked for or even imagined, and it transforms the world. To those of us today who are used to being the gods of our own lives, this may sound terrifying. After all, when we are focused on living from a place of love and not fear, it does change us. The simple questions that the Linns propose in their book bring us slowly and gently closer to where God is beckoning. We need a variety of ways to help us discern whether the voice we are hearing in our lives is from God or our own desire. The Spiritual Examen is an excellent framework for this task. Additionally, the Linns suggest talking with others about the answers to the two questions, in order to get a communal perspective. It is useful in our own faith journeys to talk with a person or small group of people who are faithful and trusted about where we hear God calling. Receiving an outside perspective can help us see things that we cannot see ourselves. This is life-giving and aids us in sleeping with bread, each in our own way. Eating bread to sustain life is seen as a teachable moment in our Gospel story today. The high priest gave David the consecrated bread that was reserved for priests in order to sustain the lives of David and his companions. The reason for the Sabbath was and is to promote life and praise God as our creator and liberator. The Pharisees knew this, but were focused on the letter of the law and not the spirit in which Jesus applies it. Jesus is directly stating that he is the Son of Man and Lord of the Sabbath, which affirms his authority and puts him in conflict with the Pharisees. Jesus takes this life-giving stance even further in the synagogue when he cures the man with the withered hand, restoring him to wholeness and to his community, while at the same time knowing that the Pharisees were watching and hoping to gather more evidence against he who was scandalously claiming to be more than a mere mortal teacher. Human nature has not changed much in the intervening centuries. How often do we go to a worship service with a preconceived idea of what we should see or get or feel from it? We mount our own evidence against who is there and what they are doing. These stories of Jesus bringing life and truth on the Sabbath are instructive to us today. How is the Sabbath life-giving for us? Do we keep the Sabbath with the same spirit as Jesus in these stories? Think about it this way: That choice of powerful language explicitly implies annihilation of another person. Herein lie the answers to understanding what the spirit of consolation and spirit of desolation are. How are we paying attention to the life-giving spirit of God in our own lives, and how can we support others in doing the same? When we find the spirit of desolation hovering within us, how do we return to following Jesus? Reflecting on those places of life-giving energy—where we light up and the world lights up with us—can refocus our eyes on the new thing that God is doing in our lives. Sometimes others have to hold the Christ light for us when we do not know the path, and sometimes others must share their bread with us, so we may sleep through the night, like the refugee children during the war. In turn, it is our commission to do the same for others, as Jesus did. Discernment is a never-ending process that is part of our lifelong Christian faith. As we engage the questions of what gives us life and what does not in this season of our lives, God will beckon us to another path, another way to the heart of the Sabbath at another time. Where we find our grateful moments today may be different in ten or twenty years. The most important thing is that we continue to seek and follow Jesus wherever he leads us with truth and love. She is serving part-time as the

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Associate Rector at St. Her favorite pastimes include hiking with her husband and beloved dog Alvie Anne , reading, traveling, visiting with family and friends, dancing with wild abandon to Celtic music, and serious karaoke. Download the sermon for Pentecost 2 B.

Chapter 6 : The Spirit Of The Law | Definition of The Spirit Of The Law by Merriam-Webster

By this web site I hope to generate some interest in the unique theory of the crucifixion contained in my book, The Law and the Spirit. A graduate of Harvard Law School and a practicing attorney, I developed the theory following a year as a Research Fellow at Yale Divinity School () and many additional years of independent research.

God passed through the process of incarnation, human living, death, and resurrection, and in resurrection He became a life-giving Spirit to be received by man and become in man a law – the law of the Spirit of life – that frees man from the law of sin and of death. This is why we say that the only way for us to be released and have real freedom is only by enjoying Christ as the life-giving Spirit, for when we exercise our spirit to enjoy Christ as the life-giving Spirit, we do not commit sin but are really free. The way to live a life of liberty, release, and freedom from bondage is to enjoy God. But there are many things that are necessary to us and yet they enslave us; many things, matters, relationships, and situations can be used by the enemy to enslave us and usurp us, so that we may not spend time with God and with the saints. We thank the Lord that He is faithful; He has called us into the fellowship of Christ, and He is faithful to remove from us anything that stands in the way of this fellowship, this enjoyment, this communion. The Lord is jealously loving us, and He gives Himself to us to be our inheritance and possession; through our enjoyment of Christ we are delivered from the law of sin and of death in our members. We need to continually come to the Lord and enjoy Him sufficiently. We may think we need to do things for God or fulfill His law and keep His commandments, but the secret to all these is NOT our effort or struggle, but for us to simply enjoy the Lord and let Him do in us what He requires us to do. It is the Lord Jesus in us who can live the Christian life; it is the Lord Jesus in us as the real jubilee who can deliver us from any bondage, slavery, or usurpation, and it is only by enjoying Him can we be really free. Christ as the jubilee frees us from our poverty; He releases us from our captivity, He heals us from our blindness, and He sets us free from any oppression. Oh, may we all come to Him again and again and enjoy Him! What is this law of the Spirit of life, what is the law of sin, and how do we experience these laws? Paul made a great discovery in receiving the revelation of the Triune God being processed through incarnation, human living, crucifixion, resurrection, and ascension to become the law of the Spirit of life installed in our spirit see Rom. We all have experienced that, whenever we want to do the good, evil is present with us, and evil is stronger than us and defeats us. The law of sin is Satan, who dwells in the members of our fallen body Rom. However, Christ has also come into us as the life-giving Spirit, and He is in our spirit; the divine life in our spirit also has a law, which is the law of the Spirit of life, and this law is stronger than the law of sin and of death. Life is the content and issue of the Spirit, and the Spirit is the ultimate and consummate manifestation of the Triune God after His being processed through incarnation, crucifixion, and resurrection and becoming the indwelling, life-giving Spirit, who is life to all the believers in Christ. The law of the Spirit of life is the automatic principle and spontaneous power of the divine life; it is the natural characteristic and the innate, automatic function of the divine life. We can liken the law of sin and of death to the law of gravity, which works to pull us down; no matter how high we jump physically, we will be pulled back down to the earth by the law of gravity. In our Christian life we need to realize that God was processed to become not just the life-giving Spirit but the law of the Spirit of life to deliver us from the law of sin and of death! Therefore, we should NOT live by the power of our will, deciding and making up our mind to do this or that for God or according to the Bible; rather, we should simply switch on the law of the Spirit of life day by day and moment by moment, and we will spontaneously be delivered from the law of sin and of death. We should live not by the power of our will but by the power of the inner law of the Spirit of resurrection life in our spirit, for this law possesses the greatest power – it overcomes death, it transcends death, and it is not bound by death Rom. Thank You Lord for being processed through incarnation, human living, crucifixion, resurrection, and ascension to become the law of the Spirit of life installed in our spirit! Lord, we want to live not by the power of our will but by the power of the inner law of the Spirit of resurrection life in our spirit! We want to learn to activate the law of the Spirit of life so that we may be delivered from the law of sin and of death! We all need to realize that the power of sin is strong – and our own power is weak. The power of sin

always prevails, and our own will fails, our methods do not work, and our determination is useless. When we realize this, we will give up – we will give up trying, and we will just turn to the Lord. We need to make the same discovery that Paul made, which is that in ourselves we can do nothing, for our will is so weak, but in our spirit we have the law of the Spirit of life, which can spontaneously and automatically deliver us from the law of sin and of death. When we have the knowledge of Romans 7 we can have the experience of chapter 8. Chapter 8 in Romans is not to be understood mentally but to be experienced by us. Many are still trying to deal with sin in their will, but one day they will realize that in their will they cannot overcome this law – all their willing and struggling is in vain. When we realize that the Spirit with our spirit has a law called the law of the Spirit of life, we make a great discovery. When we switch on the law of the Spirit of life, we are spontaneously delivered from the law of sin and of death, and we spontaneously are free – without us doing anything about it. When we switch on the law of the Spirit of life, in an inexplicable way we are victorious over sin, and we are free from any bondage. In this realm, the realm of the Spirit of life, all victories are spontaneous, unconscious, and effortless, because it is the law of the Spirit of life who is upholding us, and not our own will. We have the law of the Spirit of life indwelling our spirit as the presence of God, the speaking of God, the meeting with God, and the dispensing of God see Heb. Hallelujah, in our mingled spirit all victories are spontaneous, automatic, unconscious, and effortless because the law of the Spirit of life is upholding us, and not our own will! Lord, we want to switch on the law of the Spirit of life by setting our mind on the spirit through the exercise of our spirit, and we want to live one spirit with You all the time! References and Hymns on this Topic Inspiration: Hymns on this topic: Hymns Made free! Made free in Jesus: Crystallization-Study of Leviticus , Ed Marks , enjoy the jubilee , freed from the law of sin , holy word for morning revival , realm of the divine life , switch on the law of life , the law of sin and death , the law of the Spirit of life , turn to our spirit , victory over sin , Watchman Nee , Witness Lee About aGodMan Hi there, I am Stefan Misaras, and I live and work in London UK , meeting with the church in London. I love the Lord Jesus, His Word, the ministry of the age, and the saints. My personal website is StefanMisaras.

Chapter 7 : The Law of the Spirit of Life in our Spirit Delivers us from the Law of Sin

Is, Was and Will Be The true spirit of the law had been lost through the traditions of the elders" (Divorce and Remarriage is NOT Adultery by S. Jones, pg. 10).

Used by permission of Zondervan Bible Publishers. The law of sin and death consists of our sinful nature interacting with the Law of Moses such that we live in condemnation continually. There is another law, as Paul told the Jewish believers, that sets us free from the law of sin and death. Paul terms that law the law of the Spirit of life. Precisely what is the law of the Spirit of life, and how does it set us free from the law of sin and death? Paul terms that law "the law of the Spirit of life. What is the law of the Spirit of life? The law of the Spirit of life is the guidance of the Holy Spirit as He gives us the desire to live a holy life, wisdom concerning how to overcome the world, bodily passions and self-will, and the power to choose holiness in place of spiritual uncleanness. The sins that bind us produce a passion to perform the sinful acts. When we say the Spirit furnishes us with the power to choose holiness in place of spiritual uncleanness we mean the Spirit overpowers the passion produced by our spiritual bondages. The Spirit provides us with the desire, the wisdom, and the power that enable us to gain perfect victory over every sin that binds us. It often is claimed that as long as we are in the world we have to sin. This is not scriptural. This does not mean we instantly are sinless. It means the Spirit will lead us one step at a time so we have more victory each day. Our sinful nature consists of two main components. The first component we will term alien sin. The second component we will term original sin. Alien sin is that collection of nasty behaviors we were born with, although some we acquired during our life. Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it. It is alien to our desires, especially if we are seeking to be righteous, as was the Apostle Paul. It is extremely important for the believer to understand clearly that he or she has only a finite number of such alien behaviors. They can be dealt with one at a time and overcome, through the Lord Jesus Christ. It is perfectly and scripturally possible for each such behavior to be addressed and its power over us killed. Alien sin is not an integral part of us. We were born with it and we do not approve of it. Original sin, on the other hand, has to do with our will. Such sin is not alien to us, it is what we choose to do, how we choose to behave. And in every sort of evil that deceives those who are perishing. They perish because they refused to love the truth and so be saved. Let us say we are following the Holy Spirit and the Spirit points out to us that we tell lies from time to time. We know from the Scripture that we are to confess to the Lord our sin of lying. We are to denounce it as sinful and thoroughly renounce it, determining to have nothing more to do with it. Then we are to draw near to God and resist the temptation to lie. The Bible tells us that if we will confess our sin, God is faithful and just to forgive our sin and cleanse us from all unrighteousness. This He always will do, for it is written in the eternal Word. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. However, we may choose to not cooperate with the Holy Spirit in the program of redemption from lying. In this case we have committed an original sin. God will not condemn us for our lying if, when it is brought to our attention, we confess and forsake the practice of lying. Jesus Christ died to make an atonement for the sins of the world, and so we have been forgiven in advance. But if we do not confess and forsake our lying, when it is pointed out to us, then we are under condemnation. Then we are in clear danger of being condemned as a lazy disobedient servant. As long as we are following the Spirit of God in the program of redemption, confessing and forsaking our sins as they are pointed out to us, we are without condemnation in the sight of God, even though there is much in our personality that is sinful. But in order to remain without condemnation we absolutely have to be following the Spirit of God in the program of redemption. If we are not following the Spirit of God in the program of redemption, we are under Divine condemnation and will be judged and chastened by the Lord. Does the Scripture teach that our freedom from condemnation depends on our forsaking our sinful nature and obeying the law of the Spirit of life? In order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit. The law of the Spirit of life is the eternal moral law of God, brought to us by the Holy Spirit, written in our mind and heart by the Holy Spirit. Our conscience reflects the eternal moral law

of God. The material creation reflects the eternal moral law of God. The Law of Moses is an abridged, covenantal, largely negative form of the eternal moral law of God. The eternal moral law of God is what God Is. It never changes from eternity to eternity. Jesus summed up the eternal moral law of God as loving God with all of our strength and loving our neighbor as ourselves. An ant could master algebra quicker than our sinful nature could ever love God with all its strength or its neighbor as itself. God begins the program of redemption by planting the Divine Seed in our heart. If we spend our life nurturing that which has been born within us, Christ will be formed in us. God also, through the Holy Spirit, begins the long program of unwrapping the graveclothes of sin from us. As I understand the program, it operates whether or not we are alive on the earth. It is a continuing process. The removal of every vestige of Satan from us is a finite program. Soon it will be complete. Redemption from the hand of the enemy has a definite point of completion. But it is my point of view that the transformation of every saved person into the image of God will continue for eternity. This is not to say we do not have in our personality a number of alien sins. Because by one sacrifice he has made perfect forever those who are being made holy. However, there is an additional clause to consider: We are bound with a number of alien sins. These God will deal with cheerfully and effectively. But God cannot deal in the same manner with our original sin. He can chasten us. Then, if we do not repent, we are guilty of willful sin. There is no sacrifice in either the Old Testament or the New Testament for willful sin. We have become an enemy of God and are facing eternal fire. But anyone who sins defiantly, whether native-born or alien, blasphemes the LORD, and that person must be cut off from his people. The same is true of the atoning blood of Christ. It does not forgive defiant, willful sin. If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, But only a fearful expectation of judgment and of raging fire that will consume the enemies of God. There is an excuse for alien sin. Alien sin is a bondage that provokes us to sin when we do not wish to do so. But Christ provides deliverance when we go to Him in prayer. Original sin is not like that. Original sin is present when we are in full possession of our faculties, not driven by the passions of our flesh, and yet choose to disobey God. Let me give you an example. Some years ago a young lady, a professing Christian, approached me. She said, "My boyfriend and I are going out in a car tonight and we are going to do things we should not do. But tomorrow I will ask the Lord to forgive me and everything will be fine. It is willful sin and the Lord will not accept her request for forgiveness. She was well able to refuse to go in the car but chose instead to sin. She will not be forgiven. Perhaps after she has gone through many fires later in life, and repents wholeheartedly, she will be forgiven her presumption. The New Testament is filled with various commandments. We are to study the Word continually, thinking about what the Holy Spirit has stated through the Apostles of the Lamb. From time to time we will notice an exhortation that applies to us. Then we are to go to the Throne of Grace to obtain the necessary wisdom and strength to obey the Scripture. As we do this the Spirit leads us from victory to victory. But if we do not read the New Testament with the thought in mind of doing what it says, believing God does not expect us to do what the Spirit stated through Christ and His Apostles, we will not participate in the program of redemption from sin. It is fashionable to say, "We are not worthy; only He is worthy."

Chapter 8 : The Law and the Spirit

In Matthew , Christ showed that obeying the "letter of the Law" is a matter of physical action, whereas obeying the "spirit of the Law" requires more than just outward actions—it also involves an attitude of the mind—referred to by the Apostle Paul as "circumcision of the heart" (Rom.).

If he does not discern what is the sense of the spirit and additionally the sense of the soul, he invariably shall fail to do what the spirit requires of him. For instance, when we feel hungry we know we should eat; when we feel cold we know we should be clothed. Our senses express needs and requirements. We must therefore know what our physical senses mean before we can know how to satisfy them with material supplies. Only after an individual comprehends his spirit with its movements can he walk by the spirit. There are a few laws of the spirit with which every Christian ought to be acquainted. If he does not understand these laws or fails to see the significance of recognizing the sensations of the spirit, he will miss many of its movements. His failure to discern its senses undermines the proper place of the spirit in his daily walk. Hence once we have known the various functions of the inner man, such as intuition, communion and conscience, we need to identify their movements which can then enable us to walk by the spirit. Being filled with the Holy Spirit, our spirit will be operating actively. But we shall incur loss if we disregard these operations. It is thus imperative that we observe the way the spirit habitually moves. A Christian should know more about the operation of his spirit than about the activity of his mind. It should always be light, as though floating in the air; only so may life grow and work be done. A Christian ought to realize what the weights laid on his spirit are. Often he feels it is under oppression, as if a thousand pound load were pressing upon his heart. He can unearth no reason for this weight, which usually steals in upon one quite suddenly. It is employed by the enemy to harass the spiritual, to deprive him of joy and lightness, as well as to disable his spirit from working together with the Holy Spirit. If he does not recognize the source of this heaviness and the meaning of the oppression in the spirit, he cannot instantly deal with it and thereby restore his spirit immediately to normalcy. The believer may be puzzled by such a sensation, interpreting it to be something natural or something occasional. He consequently may disregard it and allow his spirit to come under suppression. How often he continues to work without paying due attention to the weight, and frequently giving the enemy ground to play his trick at will upon him. The consciousness of his spirit grows very dull beneath such oppression. Alas for the child of God; for he often is unaware that the source of the weight is satanic; and even if he is aware, he may not resist. With this load upon his spirit the Christian is bound to suffer defeat. If he encounters it in the morning and does not deal with it at once, he experiences defeat the whole day long. A free spirit is the basis for victory. Whenever the spirit suffers oppression the mind cannot function properly. Everything comes to a halt or else everything goes awry. It is of utmost consequence to deal with the heavy weight or oppression of the spirit immediately. Never adopt an attitude of indifference, for if you do you will suffer for it. The weight will grow heavier and heavier. And should it not be dealt away with, it will become a part of your life. Whereupon you will view all spiritual affairs as bitter and acrid, retarding your spiritual advance. In case you do not treat the weight the first time it will come upon you more easily the next. The way to handle it is to stop the work at hand at once, set your will against this weight, and exercise your spirit to oppose it. Occasionally you may have to utter words audibly against it; at other times with the power of your spirit you should resist in prayer. It is also indispensable to deal with the cause of such heaviness because the oppressive load shall remain as long as the cause goes unresolved. And if successful, you will thereby regain the place you previously had yielded to the enemy. If you have the power of discernment you will come to see it was because of your failure to cooperate with God at a particular time with regard to a particular matter that the enemy gained ground to crush you with such a heavy weight. The lost ground must be regained. If we resist the enemy by discovering the cause of his working, he shall flee. It is like a mistress who must have a steward and a servant working for her to accomplish her wish. It can also be likened to an electric current which requires wire to show forth light. Should the soul and body lose their normality under the attack of the enemy, the spirit shall be shut in and denied any means of outlet. When these parts cease to function properly the spirit is stripped of its means of

expression and so forfeits its victorious position. He must resist these symptoms at once or else his spirit will be blocked in and he be unfit either to engage the enemy livingly in battle or to retain his ground of victory. Shortly after his spirit is shut in, the believer loses his aliveness. He likes to withdraw to the back, not wanting to be seen. Perhaps he fancies he has discovered something of himself, not realizing his spirit actually is being blocked. He appears to have no interest in reading the Bible and to have no word in prayer. His past work and experience, whenever recalled, appear to be meaningless, sometimes even laughable, to him. He feels no power in preachingâ€”as though he were merely going through the motions. Should he allow this blockage of the spirit to be prolonged, he shall be attacked even more severely by the enemy. Were not God to intervene, due to his own prayer or that of others, the believer would be suffocated spiritually. For lack of knowledge, his reaction may simply be one of surprise and he may thus assume the all-too-common attitude of giving up. Actually though, because no spiritual experience or sense occurs without a cause, we should search it out carefully and not permit any weight to persist in us. Satan tries to imprison the spirit in a dark chamber so that the soul is without the guidance of the spirit. As soon as the blockage is lifted, however, the believer once again can breathe easily and be restored to his normal liveliness. Whenever a child of God is in such a hemmed-in situation, it is vital that he exercise his will towards audibly uttering words against the foe, lifting up his voice to proclaim the victory of the cross and the defeat of the enemy. He must wholeheartedly oppose the work of the adversary in both his soul and body. Following such a proclamation he must employ his will actively to resist the blockage. Prayer is one means of opening the spirit. But given the above-described situation, one needs to pray aloud. The best thing for the saint to do is to claim the victorious name of the Lord Jesus over every onslaught of the enemy. In addition to prayer he should exercise his spirit to run the blockade so as to reach the outside. This poison is the flaming dart of the enemy, aimed directly at our spirit. He has not yet examined the source nor put up any resistance. Let us remember to never accept any thought or feeling lightly. If we wish to walk after the spirit we must be watchful in all points, searching especially the source of every notion and sensation. Sometimes Satan provokes us to harden our spirit. It can become stiff, unyielding, narrow and selfish. Such a spirit cannot work with God nor can it do His will. And so a believer will abandon his love towards men; he will shed every delicate, sympathetic, tenderhearted feeling towards others. Since he has lost the generosity of the Lord and has drawn a circle around himself, how can the Holy Spirit ever use him mightily? Perhaps the fall of spiritual Christians can be traced chiefly to this very cause. Such bitterness and fault-finding and enmity inflict a severe blow upon spiritual life. If believers fail to see that such an attitude is distinctly from the enemy and not from themselves, they shall never be emancipated from the spirit of hatred. He seduces these Christians into separating themselves from others by drawing lines of demarcation. The spiritual person, however, does not consider the things of God as his own but loves the whole church in his heart. A spirit that is not large enough to embrace all the children of God has been poisoned already. Such a spirit constitutes one of the major reasons for the fall of believers: At first these are only poisons from Satan, but they can be transformed into sins of the flesh if the Christian accepts them, even unconsciously, rather than resists them. If the venom in the spirit is not dealt with it shall immediately become the sin of the spirit, a sin severer than any other. James and John thunderously asked: It is most essential that we know of what kind of spirit we are. We often do not perceive that our spirit is prey to the instigation of the enemy. Everything is wrong if it is wrong. From the experience of these two disciples we observe that an erring spirit can manifest itself easily through spoken words. Even so, the words uttered may not reveal nearly as much as the tone assumed. Sometimes the words are correct but the tone is wrong. To assure victory we need to watch even the sound of our speech. Immediately the evil spirit touches our spirit, our voice loses its softness. A harsh, hard, and shrill utterance does not spring from the Holy Spirit; it simply exhibits the fact that the one who speaks has been poisoned already by Satan. How do we usually speak? Are we able to refer to others without any tinge of condemnation? Our words may in fact be true but lurking behind those words of truth could be the spirit of criticism, condemnation, wrath, or jealousy. Whereas we should speak the truth in love. If our spirit is pure and gentle, then are we able to voice the truth.

Chapter 9 : THE LAW OF THE SPIRIT OF LIFE

There is a great confusion in the phrase "letter of the law." Many Christians believe this to mean that we are not under God's Law anymore, and that we are free to disregard God's Law (such as the Ten Commandments), as long as we keep the spirit of the law.

Constitutional theory[edit] In his classification of political systems, Montesquieu defines three main kinds: As he defines them, Republican political systems vary depending on how broadly they extend citizenship rights—those that extend citizenship relatively broadly are termed democratic republics, while those that restrict citizenship more narrowly are termed aristocratic republics. The distinction between monarchy and despotism hinges on whether or not a fixed set of laws exists that can restrain the authority of the ruler: Principles that motivate citizen behaviour according to Montesquieu[edit] Driving each classification of political system, according to Montesquieu, must be what he calls a "principle". This principle acts as a spring or motor to motivate behavior on the part of the citizens in ways that will tend to support that regime and make it function smoothly. For democratic republics and to a somewhat lesser extent for aristocratic republics , this spring is the love of virtue—the willingness to put the interests of the community ahead of private interests. For monarchies, the spring is the love of honor—the desire to attain greater rank and privilege. Finally, for despotisms, the spring is the fear of the ruler. A political system cannot last long if its appropriate principle is lacking. Montesquieu claims, for example, that the English failed to establish a republic after the Civil War — because the society lacked the requisite love of virtue. Liberty and the separation of powers[edit] A second major theme in *The Spirit of the Laws* concerns political liberty and the best means of preserving it. He distinguishes this view of liberty from two other misleading views of political liberty. The first is the view that liberty consists in collective self-government—i. The second is the view that liberty consists in being able to do whatever one wants without constraint. Not only are these latter two not genuine political liberty, he maintains, they can both be hostile to it. Political liberty is not possible in a despotic political system, but it is possible, though not guaranteed, in republics and monarchies. Generally speaking, establishing political liberty on a sound footing requires two things: The separation of the powers of government. Habeas Corpus is an example of a check that the Judiciary branch has on the Executive branch of government. In a lengthy discussion of the English political system, he tries to show how this might be achieved and liberty secured, even in a monarchy. He also notes that liberty cannot be secure where there is no separation of powers, even in a republic. The appropriate framing of civil and criminal laws so as to ensure personal security. Montesquieu intends what modern legal scholars might call the rights to "robust procedural due process", including the right to a fair trial , the presumption of innocence and the proportionality in the severity of punishment. Pursuant to this requirement to frame civil and criminal laws appropriately to ensure political liberty i. This book concerns explicit laws, not in unwritten cultural norms that may support the same goals. The bulk of the treatise, in fact, concerns how geography and climate interact with particular cultures to produce the spirit of a people. This spirit, in turn, inclines that people toward certain sorts of political and social institutions, and away from others. While the analysis in *The Spirit of the Laws* is much more subtle than these later writers perceive, many of his specific claims lack rigour to modern readers. Nevertheless, his approach to politics from a naturalistic or scientific point of view proved very influential, directly or indirectly inspiring modern fields of political science, sociology, and anthropology.