

THE RELATION TO THE LAW

BY W. J. FRANKLIN

PREFACE

REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names, such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest:** Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινή) scholar of the mid-20th century...produced his own English translation of the New Testament (the Wuest Expanded Translation—abbreviated WET) based on Nestle's critical text.

Note: Definitions of references pulled from Wikipedia, The Free Encyclopedia, January 2013.

DISCLAIMER

This document has been formatted, proofed, and its verbiage modernized so as to save it into an easily read and/or printed electronic format.

WHAT WENT TO THE CROSS?

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days." [Col.2:14, 16]

First, we view our sins as having been completely borne by Christ. Next, consider the fact that our sicknesses and diseases were laid on Christ. Now, by the help of God, we shall look at the manner in which God disposed of the Law of Moses as a religious economy.

HOW DID PAUL REGARD THE LAW?

"THE LETTER KILLETH" [2Co.3:6]

Two means of righteousness are described in the book of Romans:

1. *"He that doeth these things shall live by them"* [Rom.10:5].
2. *"The righteousness which is by faith"* [Rom.10:6].

The trouble with the righteousness of the law is that no one could do those things, hence, no one ever obtained righteousness by the law of Moses, so could not live by it.

"If righteousness came by the law, then Christ is dead in vain." [Gal.2:21]

If The Law of Moses had been given its place in the national life of Israel and observed to the letter, David would have been killed before either Solomon or Nathan were born, the 2 men from whom respectively Joseph and Mary sprang. David *"coveted"* Bathsheba which broke the 10th Commandment. Covetousness is idolatry [Eph.5:5, Col.3:5]. This in turn broke the 1st Commandment. This crime was punishable by death [Deu.13:6-9]. When David took Bathsheba he broke the 7th Commandment which also had the death penalty [Lev.20:10]. He stole her, which also broke the 8th Commandment. Later, he planned and had the plan put into operation which consummated in the murder of Uriah. This crime had capital punishment as its penalty [Num.35:32-33]. No marvel that Paul said, *"The letter killeth"*!

Later Solomon, David's son, became an idolater [1Ki.11:1-8]. If Moses' Law had been observed, he also should have been put to death.

"THE MINISTRATION OF DEATH" [2Co.3:7]

Paul clearly called The Commandments *"the ministration of death."* Ye that desire The Law, hear The Law flashing out in fire from Sinai as it thunders death on its violators. Note the words, *"put to death"*, along with the crimes mentioned in the following citations:

"He that smiteth a man, so that he die, shall be surely PUT TO DEATH." [Exo.21:12]

"And he that smiteth his father, or his mother, shall be surely PUT TO DEATH. And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be PUT TO DEATH." [Exo.21:15-16]

"Whosoever lieth with a beast shall surely be PUT TO DEATH." [Exo.22:19]

"Six days may work be done; but in the seventh is the Sabbath of rest, holy to the LORD: whosoever doeth any work in the Sabbath day, he shall surely be PUT TO DEATH. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." [Exo.31:15-16]

Note that men were to be put to death:

- One **was** put to death for not properly observing a day (see Num.15:33-36).
- A man was put to death for blasphemy [Lev.24:10-14].
- Still another was put to death for stealing [Jos.7].

Thirty-four times in The Law of Moses we read the words, "*put to death*". This could be multiplied many times by adding the phrases, "*lest he die*", "*shall surely die*," "*shall be cut off*", etc. "*Cursing father or mother*", which would be considered a small crime, even a popular one among youth of our day, caused those who practiced it to be put to death [Exo.21:15, 17].

You will have noted in your Bible that under the Law of Moses there were many sins that had the death penalty and that there were no sacrifices provided for these sins. Hear the children of Israel say, "*Behold we die, we perish, we all perish...shall we be consumed with dying?*" [Num.17:12-13]! Hear the death sentence passed on over 600,000 men, nay, on a **whole** nation [Num.14:27-29]. This for the sin of unbelief! Ye who desire to be under The Law, take a good, long look at such men as Moses and Aaron who died for their sins and who were shut out of the promised land [Num.20:12, 24; Num.32:49-51]. These all died under The Law. No marvel that Paul called it "*the ministration of death*". It could minister neither life nor righteousness to man. It could only minister a just sentence to sinners. If you feel that you are under it, you must not kindle a fire on the Sabbath which would involve pushing a button on your stove, turning a key in your car, striking a match, etc. There is no such thing as a mitigated form of The Law. Either we are under it in all its rigidity, or we are not under it at all.

MINISTRATION OF CONDEMNATION" [2Co.3:9]

In 2 Corinthians 3:9, it is plainly stated that The Law is a "*ministration of condemnation*". Since all who were under The Law failed, The Law could do naught but condemn. What The Law had to say it said to those who were under it:

"That every mouth may be stopped, and all the world become guilty before God."
[Rom.3:19]

None could escape it. It was an unbearable yoke [Act.15:10]. It could not bless because, with the exception of Jesus, all under it broke it.

WHAT PART OF THE LAW WAS THIS?

Paul clearly shows that it was the 10 Commandments, inasmuch as they are the only part of The Law written and engraven in stone. In a vain effort to cling to The Law, many have endeavored to prove that this has reference to Deuteronomy 27:2-4. But that order given by Moses to Joshua had to do with a plaster **put on** the stones and The Law written on it, not **engraven in** the stones. Any unbiased reader of 2 Corinthians 3:6-12 will agree that it has reference to the Commandments which were really the covenant from which all else stemmed.

Let us see if we can find from the Scriptures just what God considered the covenant and what it was that condemned, was outdated, and passed away as a basis of God's dealings with man. In Hebrews 8:13, the Apostle Paul states that God made the first covenant old by speaking of a new covenant and that the old was ready to vanish away. What we wish to see is, what was that old covenant?

"And He declared unto you His covenant which He commanded you to perform, even ten commandments." [Deu.4:13]

Note also Deuteronomy 4:23. Then we read in Deuteronomy 9:9, "*Even the tables of the covenant*" (see also Deu.9:11, 15).

"He wrote upon the tables, the words of the covenant, the ten commandments." [Exo.34:28]

1 Kings 8:9, 21 clearly calls the 2 tables the "*covenant of the Lord*". No one can quarrel with such positive and clear statements as to what God calls the covenant which He made with Israel. What condemned, ministered death, as well as strengthened sin [1Co.15:56] was The Law as engraven in stone, and that part of The Law is clearly the 10 Commandments to which men so vainly hold as a manner and means of life.

WHAT HAPPENED TO THE LAW AS A RELIGIOUS ECONOMY?

1. When Israel came out of Egypt, God spake to them through Moses regarding obedience to His Law. They answered, "*All that the Lord hath spoken we will do*" [Exo.19:8]. God gave them the Decalogue orally, and the Dispensation of Law, or the Mosaic Dispensation, or the Age of Law came into being. It was for one people, Israel; for one land, Palestine; it was a time covenant lasting from Sinai to Calvary. It had definite and positive boundaries and limits, as "*The law was given by Moses, but grace and truth came by Jesus Christ*" [Joh.1:17]. Furthermore, "*Christ is the end of the law for righteousness to everyone that believeth*" [Rom.10:4]. Under The Law, righteousness was by works...he "*that doeth these things shall live by them*" [Rom.10:5]. Christ ended all that. Now The Law has no place with the

believer, even though many people cringe before it and feel that it is an inspector general to say whether we are righteous, or it is a help to keep us righteous, or it is a correction to keep us righteous. God, however, ascribes to it none of these offices. It has fulfilled its purpose and has no place today, officially. The mouth of The Law has been forever stopped regarding the new creation.

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." [Rom.3:21-22]

There is now a righteousness provided "*without* (apart from) *the law*". That is, a righteousness without the accessory aid of The Law. So, where is there any further need of The Law?

2. In the text quoted previously, from Colossians 2:14, it is stated that the "*handwriting of ordinances*" was blotted out. The word translated "*blotting*" is the same word used regarding the blotting out of sin in Acts 3:19. We can easily see why God would have to blot out our sins in order to help us. However, we are so slow, or unwilling, to believe that He would blot out a good and Holy Law. We feel that we could so well use it. But, we shall see presently that a just law is exactly what we did not need. Reader, **Believe God** that as far as you are concerned, The Law, along with your sins, was blotted out. Sin is no longer our master, though at one time it reigned over us. But why claim The Law as our master when by the same authoritative word that states our sins were blotted out, we learn that The Law was likewise blotted out? By the same act, at the same time, in the same place, and by the same Divine Person, The Law ceased to be a religious economy which thundered out our judgment, even as sin ceased to reign over us. Reader, **Be Willing** to believe what God says.

Further, it is stated that "*He took it out of the way*". The Law was certainly in the way, and to most believers it is still in the way. But God says He took it out of the way. **Believe Him!** According to Colossians 2:14 it was against us and contrary to us. It was an adversary to us. Jesus, by one fell stroke, swept away everything that could stand between us and the full outflowing of the great heart of God which was manifested at Calvary. Sickness, sin, and The Law were all taken out of the way at one time. He bore the "*curse of the law*" [Gal.3:13]; so why should the believer have to bear it? God will not demand our penalty twice—once of my bleeding Sacrifice, and then at my hand. He nailed "*it to His cross*." It is so easy for us to see our sins nailed there.

By nature, however, we cling to The Law. It was spiritual; it was good; it was just. Why rid the world of such a fine code of ethics? It was perfect, as coming from the hand of God. However, it came to those who were carnal, sold under sin. No Commandment is stronger than the one to whom it is addressed. No normal man can truly say, "I never coveted." This is just one of the 10 Commandments. James said, "*For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all*" [Jam.2:10]. Perhaps we never murdered, but then which one who has

faced life with all the injustices, indignities, irregularities, and oppressions can say, “I never hated”? Yet, “*He that hateth his brother is a murderer*” [1Jo.3:15]. Man cannot abide The Law of God. It is plainly stated that Israel “*could not endure that which was commanded*” [Heb.12:20].

People are wont to say, “That was the ceremonial law or The Law of Moses. The moral law was The Law of the Lord.” May Jesus help us not to be so absurd. There was only one Law given from Sinai—not two, three, or four. Luke clearly calls the ordinance of sacrifice “*the law of the Lord*” [Luk.2:23-24].

Again, many people believe that just because The Law is in the Bible, God expects them to practice it. This belief comes from **not** “*rightly dividing the word of truth*” [2Ti.2:15]. There is a right way and a wrong way to divide the truth. Part of the sacred text belongs to Israel. The Church has a part in the Word of God which belongs exclusively to her. Each dispensation, past, present, and future, has Scriptures belonging to it. Let us simply realize and believe that we are in the age when God has brought the Mosaic dispensation to an end.

The word translated “*ordinances*” in Colossians 2:14 means “*a law, civil, ceremonial or ecclesiastical*” (*STRONG’S GREEK DICTIONARY*). Inasmuch as it is referred to as “*the handwriting that was against us*,” I believe that it refers to the 10 Commandments as well as to the other parts of The Law. It does not indicate a special part of The Law.

3. Paul states that Christ “*abolished in His flesh the enmity even the law of commandments contained in ordinances*” [Eph.2:15]. Then, further, “*having slain the enmity thereby*” [Eph.2:16]. This is plain and very strong language. I can just hear people say, “Let’s turn to another part of the Bible.” Let us be willing to examine and believe. Something was abolished. Something was slain, and it was done by Christ. Reader, what was it that was slain? What was abolished? Let us be free to believe what God says even if it contradicts all the so-called established religions, church dogmas, codes, creeds, or catechisms. Better be with the Word of God if we have to stand absolutely alone than to be with the crowd and leave God’s inspired Word behind. As a dispensation, The Law has waxed old, been nailed to the cross, been abolished, slain, and become obsolete and outdated.

When the Lord first saved me, and for a time afterward, even though I read in the Word that “*Gentiles had not the law*” [Rom.2:14] and I read, “*Ye are not under the law*” [Rom.6:14]; I could not understand. I could find no fault with The Law (however, God does) and I still can’t, as a code of ethics. It is holy, just and good and I could not see why God insisted that man should not be under it. However, when I ceased to look at The Law and turned my eyes upon myself (“*finding fault with them*” [Heb.8:8]), I saw clearly that, being unjust, I had no business with that which would minister justice; that, being a criminal, a court of justice was no place for me if I wished to live. Eventually I learned that I was carnal, sold under sin [Rom.7:12, 14]. I was in sore need, and felt it deeply, but one of the things I didn’t need was a code of morals that it was impossible for me to

observe. Now, I am fully content to bask in His infinite mercy and be a direct object of His precious grace, Hallelujah!

4. It was "*done away*" [2Co.3:11]. It is strange indeed that the believer who has been brought into the glorious liberty of Christ will cling to a cold-hearted schoolmaster when school is out. Read Galatians 3:24. Let us have done with The Law once for all and sing with the poet,

"A DEBTOR TO MERCY ALONE,
OF COVENANT MERCY I SING.
NOR FEAR WITH GOD'S RIGHTEOUSNESS ON,
MY PERSON AN OFFERING TO BRING.
THE TERRORS OF LAW AND OF GOD,
WITH ME CAN HAVE NOTHING TO DO.
MY SAVIOUR'S OBEDIENCE TO BLOOD
HIDES ALL MY TRANSGRESSIONS FROM VIEW."

The Law came in by Moses, but grace and truth were given to us by Jesus Christ [Joh.1:17]. We are not under The Law [Rom.6:14]. It could not justify despite its pompous priesthood, its elaborate sacrificial system and its religious ceremony [Act.13:39]. We were and are without it before God [Eph.2:12, Rom.2:14]. That is, as a people we never made a covenant with God. It was the strength of sin [1Co.15:56]. That is, instead of coming to the aid of the sinner, it stood on the side of sin, aggravated it, and made it a direct violation of the revealed righteous demands of God. Actually, it only made sin more sinful. The word translated "*because*" in Galatians 3:19 means "*through the favor of, on account of.*" It is a form of the word GRACE. The Law of Moses strengthened sin, and never at any time stood on the side of the sinner. God's righteousness for us is apart from law [Rom.3:21].

Christ is the end of The Law for righteousness [Rom.10:4], so why cling to The Law? What can it add to us? The Spirit of God refuses to operate under law, as it sets Him aside and would dictate to us in His stead [Gal.5:18]. Do we wish to be under a cold, rigid form which is constituted in a series of "*thou shalt's*" and "*thou shalt not's*", or under a warm-hearted, generous personality, even Christ? Jesus said,

"Ye shall know the truth and the truth shall make you free." [Joh.8:32]

Satan does not wish us to know the truth. Jesus said,

"When He the Spirit of truth shall come, He will guide you into all truth."
[Joh.16:13]

Nothing can be known beyond all truth, simply because there is nothing more to know. We can and should know the truth that makes us free in the most absolute sense. Satan would keep us in bondage by suggesting, "Now don't be too sure." Thus we are tormented with little fears, little doubts, with questions such as,

- "Have I prayed enough?"
- "Have I read enough?"

- “Have I given enough?”

Satan would keep us in darkness regarding the fact that God never intended the believer's works to be the ground of his assurance. He would have us approach God in a spirit of the beggar, a spirit of uncertainty and fear. He would have us continually taking an introspective view of ourselves. In this we will never find comfort or peace. God would have us shout, “Hallelujah, I am *accepted in the beloved*” [Eph.1:6]! Satan would have us try to earn our blessings. God would have us joyfully exclaiming, “*Blessed with all spiritual blessings in Christ!*” [Eph.1:3]! Satan would have us condemn ourselves and be occupied with our many failures. God would have us testify. “We can do all things through Christ which strengthened us” [Phi.4:13 Transliteration].

Even misguided ministers will advise, “Don't be too confident, don't believe too much,” when God speaks of the...

- “*full assurance of understanding*” [Col.2:2];
- “*full assurance of hope*” [Heb.6:11]; or
- “*full assurance of faith*” [Heb.10:22].

This all speaks of a God-given, Divine Certainty. A positive and full assurance that things are settled. With this kind of God-given conviction, we do not pray with an attitude that we are increasing or gaining God's favor. We come with a heart full of the truth that Jesus procured **All** for us. That we rest in full favor with God. All sin questions are forever settled. We no longer think of ourselves, as I have heard God's dear but misguided saints speak, “Poor, hell-deserving sinner”. We were that, but not so anymore. We know that we are complete in Him:

“And ye are complete in him, which is the head of all principality and power.” [Col.2:10]

Nothing can be added to this our standing and position in Christ. Christ is made unto us righteousness:

“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” [1Co.1:30]

This is not an abstract quality apart from Christ, but is Christ Himself. God promised to write His will or law in our hearts and minds [Heb.8:10]. This has to do with the intellect and the emotions. It is no longer an outward thing. I no longer need to read The Law of Moses to learn the will of God, though I read all parts of the Bible. His righteousness is fulfilled in us, not by us:

“That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” [Rom.8:4]

We are assured of a God-inwrought desire, a very life principle, to desire and to do the will of God. Read carefully Hebrews 8.

We do not need The Law of Moses, were never under it, nor can we keep it. So why try to put ourselves in an impossible position which dishonors Christ and is an effort to take the Grace Age backward into the Old Testament

Dispensation, into a religion that is outdated, set aside, and has become obsolete? Rather, let us happily and joyfully sing,

“FREE FROM THE LAW, O HAPPY CONDITION,
JESUS HAS BLED AND THERE IS REMISSION.
CURSED BY THE LAW AND BRUISED BY THE FALL,
CHRIST HAS REDEEMED US ONCE FOR ALL.”

-- ♦ --