

The UNION

Get Ready to Meet the King!

God Calls His Church to
Truth, Faith and Holiness

2019

Joan H. Richardson

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CHAPTER 9

Grace Works

“I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me. (John 5:30 NASB)

The flesh works by the mortal mind, but the spiritual mind, in our inner man, is controlled by the Holy Spirit as God enlightens the spiritual mind; this first occurs when a soul receives the Lord. Faith, a gift of God by grace, redeems a man and frees him to make choices.

There is a carnal heart of flesh; and there is a spiritual heart of the Spirit. By relying on the emotions of a carnal heart, we suffer, but the spiritual man remains at peace with his mind on spiritual things. His mind is focused on the eternal. What matters most is abiding in the Holy Spirit, living by the faith we profess. The Spirit draws believers into relationship. As we persevere to be like Jesus, He empowers us to obey and leads us into His love for others, which cares for the well-being of their souls.

Messiah is our Lord in the place of peace and rest from all carnal efforts to earn heaven. His righteousness is our delight. We follow after Him by faith as He works wonders within us. What relationship on earth is as intimate as this? He’s a constant Friend and Companion.

Grace works when we recognize our sin and bring it to light: *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us of all unrighteousness. (1 Jn. 1:9)* Then we’re free to continue walking in the Spirit with Christ as our role model. Living in Him, we are pleasing to God and are no longer in bondage to sin or to works of the law. When God made the seventh day holy, He did it to give us His rest. The Lord said the Sabbath was made for man, not man for the sabbath. Sharing the day, Jews and gentiles are united in love.

If we were to live by the desires of our flesh and not the Spirit, we’d die an eternal death; but because we walk after the Spirit, putting to death the deeds of the flesh, that won’t happen. We’ll live forever because those who are led by His Spirit are the

Protestant Teachings

true sons of God. (from Rom 8:13-14) That's the next page of the gospel.

His sabbath—the end of work on the last day—is metaphoric of life in the Spirit. Yeshua never performed His own works but lived as the Way to eternal life by resting in the Father's power:

Therefore Jesus answered and was saying to them, "Truly, truly, I say to you, the Son can do nothing of Himself, unless *it is* something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner. (John 5:19 NASB)

Paul and Barnabas witnessed the conversion of the gentiles who had repented and believed in Yeshua. They disputed the teaching that gentiles were under the Law of Moses as the Jews were, which purportedly completed their righteousness:

And certain men came down from Judea and taught the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." (Acts 15:1)

The brothers determined that Paul and Barnabas should go up to Jerusalem and present the challenge to the apostles. Among the Jews were Pharisees who believed in Yeshua but insisted that gentiles keep the Law of Moses as Jews must. The apostles and elders thought otherwise; when the question of regulations and laws came before the counsel in Jerusalem, they agreed on a few adaptations to the law for gentile practices. The decision in its entirety would renew all of our minds if we could hear its words. Let's have ears to hear:

⁷ And when there had been much dispute, Peter rose up *and* said to them: "Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe. ⁸ So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as He did to us, ⁹ and made no distinction between us and them, purifying their hearts by faith. ¹⁰ Now therefore, why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear? ¹¹ But we believe that through the grace of our Lord Jesus Christ

Grace Works

we shall be saved in the same manner as they.”

(Acts 15:7-11 NKJV) [Jews are saved the same way as gentiles.]

The multitude listened silently as Paul and Barnabas spoke of the miracles God had done among the gentiles who believed. They became quiet again when Jacob, i.e., James, spoke:

¹⁴ “Simon has declared how God at the first visited the Gentiles to take out of them a people for His name.

¹⁵ And with this the words of the prophets agree, just as it is written:

¹⁶ ‘After this I will return
And will rebuild the tabernacle of David, which
has fallen down;

I will rebuild its ruins,

Amos 9:11-12

And I will set it up;

¹⁷ So that the rest of mankind may seek the LORD,
Even all the Gentiles who are called by My name,
Say the LORD who does all these things.’

¹⁸ “Known to God from eternity are all His works.

¹⁹ Therefore I judge that we should not trouble those
from among the gentiles who are turning to God, ²⁰ but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood. ²¹ For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath.” (Acts 15:14-21 NKJV)

The question, “must the gentiles keep the Law of Moses to be saved?” was presented to the apostles and elders in Jerusalem. First, Peter addressed the Jews there, saying that God had given gentiles the Holy Spirit just as He had the Jews; moreover, that He was purifying their hearts by faith; that there’s no distinction between Jew and gentile; and that the Jews are saved just as the gentiles are—by the grace of our Lord and Savior Jesus Christ.

We must infer from his words that Jews who believe are also saved by grace through faith in Christ alone, apart from the Law of Moses. His statements do not disregard holiness, morality, or purity of heart. Are we under the commandments? No, but we have a far higher law: to live by faith through the power of the Holy Spirit who purifies our hearts and is not a lawbreaker. Do

Protestant Teachings

we commit murder? We must not even hate. Do we steal? We must give generously. Do we commit adultery? We must not even engage our eyes to lust. Do we keep the Sabbath? We must rest in His Spirit in all we do. Do we discard the Ten Commandments? No, but we are saved to fulfill them.

Jacob, pastor of the congregation in Jerusalem, implied that since Moses was read throughout the world, the moral laws were well known among the gentiles. In addition to the other moral commands, gentiles (and Jews) must abstain from things offered to idols, from meat that was strangled, and from meat with its blood in it; furthermore—abstain from all sexual immorality, not just adultery. Sexual sins are against the body, the sanctuary of the Holy Spirit; not all sins are equal in magnitude. (See p. 201)

Amos, the prophet James quotes, (p. 143) described a booth, or tent, a temporal sanctuary; the fallen *tabernacle of David*. [*sukkah*, Hebrew for “tent,” is a tabernacle (12 X) in the Scriptures.] The literal translations agree: Facing the religious leaders of the temple, Jesus referred to His mortal body as a sanctuary but not as a temple. The temple was also a sanctuary, but the sanctuary was before the temple. The tabernacle in the wilderness was a tent as a *sanctuary* where God met with man. David’s tabernacle was such a *sukkah*, a tent as a sanctuary, like Immanuel—God with us.

After He chased the money-changers and sacrifice salesmen from the temple, His disciples recalled the scripture, *the zeal of thine house hath eaten me up*. (Ps. 69:9; Jn. 2:17) The religious leaders and the translators assumed He referred to the *temple* where they argued, but He said, *this sanctuary*, not *this temple*:

¹⁸ So the Jews replied to him, “What sign of authority will You show us for doing these things?”

¹⁹ Jesus answered, “Destroy this sanctuary, and I will raise it up in three days.”

²⁰ Therefore the Jews said, “This sanctuary took forty-six years to build, and will You raise it up in three days?”

²¹ But He was speaking about the sanctuary of His body. (John 2:18-21 HCSB) [Grk: *naos*, “sanctuary.” We recall the tabernacle of David’s sanctuary was a tent. Yeshua knew His body was a tent as a temporal sanctuary, not a permanent place like a temple. Heb: *sukkah*.]

Grace Works

Yeshua was alluding to Amos' words: His body was *David's fallen tabernacle*, the tent God would raise up by His Spirit when Yeshua was raised from hell, opening the way for gentiles to call on His name. James [i.e., Jacob] clarifies this by quoting from Amos' prophecy (p. 143) The ruins of David's tabernacle were figuratively the broken body of Christ. What had happened to David's tabernacle took place in Jesus' body. God in Christ raised it up, restoring it for the nations to perhaps seek the LORD.

8 Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, ² a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

(Hebrews 8:1-2 NKJV)

His Righteousness

Jesus replied, "I have shown you many good works from the Father. Which of these works are you stoning Me for?" (John 10:32 HCSB)

¹⁰ Don't you believe that I am in the Father and the Father is in Me? The words I speak to you I do not speak on My own. The Father who lives in Me does His works. ¹¹ Believe Me that I am in the Father and the Father is in Me. Otherwise, believe because of the works themselves." (John 14:10-11 HCSB) [The Father is Spirit.]

God considers all His moral laws vitally important, and He commands men to obey them; however, no one left to himself can keep them. By breaking just one, we have broken them all. As Messiah did not do the works, but the Father in Him did His works, so we must not work except to yield by our faith in the Spirit of Christ, sent by the Father to indwell us who believe.

Jesus said we should not swear at all; if we swear on anything, we will be judged. He said we must not retaliate when someone injures us; instead, we must pray for our enemies without vengeance. We must forgive before we hear an apology. By the strength of the Holy Spirit, we can reflect the love and forgiveness of God in Messiah, resting from our own work. This is the crucified will of a believer, and his soul remains at rest.

Protestant Teachings

¹⁸ And to whom did He swear that they would not enter His rest, but to those who did not obey? ¹⁹ So we see that they could not enter in because of unbelief.

¹ Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. ² For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it.

³ For we who have believed do enter that rest, as He has said:

*“So I swore in My wrath,
‘They shall not enter My rest,’*

although the works were finished from the foundation of the world. ⁴ For He has spoken in a certain place of the seventh day in this way: *“And God rested on the seventh day from all His works”* ... ⁹ There remains therefore a rest for the people of God. (Hebrews 3:18-4:4, 9 NKJV)

Yeshua lived each day at rest in the Father. He commanded us to do as He did, following Him as He followed His Father:

¹⁰ For he who has entered His rest has himself also ceased from his works as God *did* from His.

¹¹ Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience. ¹² For the word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.

¹³ And there is no creature hidden from His sight, but all things *are* naked and open to the eyes of Him to whom we *must give* account. (Hebrews 4:10-13 NKJV)

The righteousness of Jesus exceeds the Law of Moses by yielding to the heart of the Law, satisfying its intentions by the Holy Spirit. The moral Law requires a pure heart, proving our love for God and man; beyond it, Yeshua commanded us to love our enemies as ourselves—as David loved Saul. Resting in His Holy Spirit, we can obey Him. He is a shield to us who fear Him and believe His warnings to shun sin, finding shelter in the sanctuary of our obedience to the Lord.

Grace Works

⁵ Now the purpose of the commandment is love *from* a pure heart, *from* a good conscience, and *from* sincere faith, ⁶ from which some, having strayed, have turned aside to idle talk, ⁷ desiring to be teachers of the law, understanding neither what they say nor the things which they affirm. (1 Timothy 1:5-7 NKJV)

¹⁴ For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, ¹⁵ having abolished in his flesh the enmity, *that is*, the law of commandments *contained* in ordinances, so as to create in himself one new man *from* the two, *thus* making peace, ¹⁶ and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. (Ephesians 2:14-16 NKJV)

Yeshua destroyed the carnal ordinances but never nullified the moral laws of God; to the contrary, He endorsed them. As we walk after the Spirit, they become second nature to us. The first four lay the groundwork of loving God—we don't bow or pray to statues, but worship Him only, not taking His name in vain.

¹⁴ For by one offering He has perfected forever those who are sanctified. ¹⁵ The Holy Spirit also testifies to us about this. For after He says:

¹⁶ **This is the covenant I will make with them
after those days, says the Lord:
I will put My laws on their hearts,
and I will write them on their minds,** Jer 31:33

¹⁷ He adds:

**I will never again remember
their sins and their lawless acts.** Jer 31:34

¹⁸ Now where there is forgiveness of these, there is no longer an offering for sin. (Hebrews 10:14-18 HCSB)

He is the Lord of the Sabbath day, which God made holy from the beginning. Jews who live under the Mosaic covenant are obligated to obey all six-hundred thirteen laws and offer the sacrifices to cover their sins. If a Jew trusts in the blood of the Savior, he is freed from the flesh, sanctified by the Spirit.

Protestant Teachings

Though Israel had broken the Torah, God faithfully kept His Word, making a new covenant they'd be able to keep by writing His laws in their hearts. Messiah circumcises our hearts as we accept the removal of our carnal nature. When a Jew's faith in Yeshua draws him into the Holy Spirit, he has the Witness of God in himself. The difference is an entirely new life with a completely new covenant:

And above all things have fervent love for one another,
for "*love will cover a multitude of sins.*"

(1 Peter 4:8 NKJV; ref. Proverbs 10:2)

When a Jew turns to Yeshua, He sets him free with a better covenant than the former, just as Messiah supersedes Moses:

7 Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives? ² For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband. ³ So then, if while her husband is living she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man.

⁴ Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God.

(Romans 7:1-4 NASB)

The former covenant has passed away; the Jew is free to be joined to the new covenant. As sinners, our flesh ruled over us; we were wed to its nature. When we turned to Jesus Christ, that nature died. By His resurrection, we are wed to His Spirit, no longer bound to sin and therefore not condemned by the law. Set free from the fear of death, we live as sacrifices, yielded to the Author of life. Now the sacred new covenant has united us with God by His Son *Immanuel, God with us.* (See Is. 7:14)

The nature that prevailed over us was judged in the body of Christ, which died. Now we can unite with the living Christ as our Husband who prevails, washing us by His Word and making

Grace Works

us righteous by His grace because we live by faith in His ability, His Spirit in us. Together we live with Jesus as a new mankind, getting to know Him by walking with Him. *For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.* (Rom. 6:5-6)

Though our sins appeared in us through the light of the Law, now His righteousness appears in us through the light of His Holy Spirit as He writes His moral laws in our hearts. His kingdom is in us now, and His Son is its King, lighting the way:

¹⁰ And the commandment, which was to *bring* life, I found to *bring* death. ¹¹ For sin, taking occasion by the commandment, deceived me, and by it killed *me*. ¹² Therefore the law is holy, and the commandment holy and just and good.

¹³ Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful.

¹⁴ For we know that the law is spiritual, but I am carnal, sold under sin. (Romans 7:10-14 NKJV)

Either we trust the love of our new Husband, or we don't. Either we enjoy the freedom His love brings us for the rest of our lives, growing in relationship with Him, or we return to the works of the law and the sinful nature, making ourselves adulterers and coming under the condemnation of the law again. Either we have committed our hearts to this new life with Christ, or we return to the battered existence of the past and reject the privilege of marriage to the glorious King. We cannot have it both ways. Adultery justifies divorce.

The Spirit of life in Jesus has not freed us from moral laws but from the law of *sin* at work in our flesh. Opposing sin that works death, the Commandments sketch the righteousness that guides our moral course. As we obey God, we discover that, in His holiness, He never annuls His moral laws, but through them He shows a framework of righteousness, basic to holiness.

Shall we sin that grace may abound? God forbid! (See Rom.

Protestant Teachings

7:15) If we think the Ten Commandments have disappeared, we incorrectly interpret the Scriptures. The laws of God did not die—our old man died! The cross is history, and so should our former nature be to us since we were crucified with Christ.

²⁴ O wretched man that I am! Who will deliver me from this body of death? ²⁵ I thank God—through Jesus Christ our Lord!

So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

8 *There is* therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. ² For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. (Romans 7:24-8:2 NKJV)

The Spirit leads us into obedience, and the commandments are holy, just, and good. Nothing can stand against the perfect laws of God, which are written in our hearts to set us free from sin. Knowing what is good, we die to our own willful rebellion.

The new covenant *flourishes* with moral commands, ours to obey by yielding to the Spirit. As we develop in righteousness, our sins leave us by His grace as we live by faith.

⁷ The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.

⁸ The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

⁹ The fear of the LORD *is* clean, enduring forever: the judgments of the LORD *are* true *and* righteous altogether.

¹⁰ More to be desired *are* *they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

¹¹ Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward.

¹² Who can understand *his* errors? cleanse me from secret *faults*.

¹³ Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Grace Works

¹⁴ Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer. (Psalm 19:7-14)

Loving Him in the freedom of the Spirit, we are free to love His commandments and share His joy in them. Our confidence in our Savior is strong enough to know He does not condemn us by His moral laws.

The righteousness of God fulfills His laws, and the Spirit that raised Jesus from the dead lives in us. Jesus overcame sin, and His victory is ours: that's holiness. By our faith in His life, He changes us: that's holiness. He is invisible, yet manifests Messiah in us: that's holiness! (See Hab. 2:4; also Eph. 2:8)

But believing Jews were still keeping "carnal ordinances" and provoked Paul who knew that regulations could not make men holy. They had only served to separate Jews from the nations and were nailed to the cross in the body of Christ. When the temple curtain was torn from top to bottom, the Savior's flesh was torn, and the Father opened up to us. Now He calls us to circumcise our own hearts by opening up to Him—entering into unity with God!

The Royal Law

⁸ If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you do well;⁹ but if you show partiality, you commit sin, and are convicted by the law as transgressors.¹⁰ For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all. ¹¹ For He who said, "Do not commit adultery," also said, "Do not commit murder." Now if you do not commit adultery, but you do murder, you have become a transgressor of the law.

(James 2:8-11 NKJV)

³ Now by this we know that we know Him, if we keep His commandments. ⁴ He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him. ⁵ But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him. ⁶ He who says he abides in Him ought himself also to walk just as He walked. (1 John 2:3-6 NKJV)

Protestant Teachings

Often Christians say, “His commandment is that we love one another,” which is true; even so, Yeshua gave us moral commands that equip us to love others as ourselves. He also tells us to love God with all our being. When He referred to The Ten that embrace these two, Yeshua broached their surface to reveal the roots of righteousness in His perfect moral law, love.

Not stopping there, He described the behavior of love: He explained it's not only an emotion but many deliberate decisions, resulting in words and actions that reveal our true concern for others. Loving words come out of the abundance of loving hearts. Jesus taught us that when we love others as ourselves, we fulfill the last six commandments, annulling none. Rather than discard the virtuous commandments, we keep and complete all of them, not by the law as those under condemnation, but by the Spirit of life in Messiah:

⁵ Those who live according to the flesh have their minds set on what the flesh desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. ⁶ The mind governed by the flesh is death, but the mind governed by the Spirit is life and peace. ⁷ The mind governed by the flesh is hostile to God; it does not submit to God's law, nor can it do so. ⁸ Those who are in the realm of the flesh cannot please God.

⁹ You, however, are not in the realm of the flesh but are in the realm of the Spirit, if indeed the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, they do not belong to Christ. (Romans 8:5-9 NIV)

Jesus answered and said to him, “If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make Our home with him.
(John 14:23 NKJV)

Yeshua ordered us to walk as He walked; the high calling of holiness is uncompromised. It just takes an opinion to affect our whole way of thinking, but God ordered Israel, *Be ye holy, for I am holy.* (See 1 Pet. 1:16; Lev. 11:44) He makes us holy by His Spirit, but we must not shrink back. YHWH finishes what He began in us if we press on, enduring to the end.

Grace Works

³⁵ Then one of them, a lawyer, asked *Him a question*, testing Him, and saying, ³⁶ “Teacher, which *is* the great commandment in the law?”

³⁷ Jesus said to him, “*You shall love the Lord your God with all your heart, with all your soul, and with all your mind.*” ³⁸ This is *the* first and great commandment. ³⁹ And *the* second *is* like it: ‘*You shall love your neighbor as yourself.*’ ⁴⁰ On these two commandments hang all the Law and the Prophets.” (Matthew 22:35-40 NKJV)

A Holy Calling

Moses’ face was veiled when the people were afraid to look at his radiance. The veil remains over their hearts when Moses is read because they fear the light; but the Lord lifts the veil from by His Spirit, which transforms us with ever-increasing glory as we search for the light of His Word, and its radiance does not disappear but brightens as we draw closer to Him. His Spirit is His Presence, growing in us as we nestle in the heart of His first-born Son, seated beside our Father in heaven.

But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord. (2 Corinthians 3:18 NKJV)

No longer lawbreakers, we do not hate or murder, steal or covet, commit adultery, practice idolatry, or bear false witness. We no longer use the name of God foolishly; we do not dishonor the reputation of our parents. The greatest in His kingdom will not neglect the least commandment but will abide in His words.

The moral laws are pure, requiring us to love and honor God because He is God. We want to be like our Father, having His nature; we long to be holy in all we do. His laws remind us to love and forgive others, esteeming them above ourselves since God in Christ loves and forgives us, not vaunting Himself, but laying down His life for sinners.

¹¹ For the grace of God that brings salvation has appeared to all men, ¹² teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, ¹³ looking for the

Protestant Teachings

blessed hope and glorious appearing of our great God and Savior Jesus Christ, ¹⁴ who gave Himself for us that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.

¹⁵ Speak these things, exhort, and rebuke with all authority. Let no one despise you. (Titus 2:11-15 NKJV)

Messiah is the Mentor of humility; if we believe, we walk in His steps like a young child following his father, guileless. No suspicions, uncertainties, or doubts clench the son's open heart:

¹³ And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

¹⁴ But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not.

¹⁵ Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. (Mark 10:13-15)

YHWH speaks in figures, symbols, patterns, and metaphors to provoke us to meditations, to seek His treasures of wisdom, the secrets of life, with our whole heart and soul. He provides examples, clarifications, and illustrations, as well as the simple truth. He waits for us to yield to His will, relinquishing ours by faith in His Word. If we ignore His commandments, consider how great is our loss:

⁸ Owe no one anything except to love one another, for he who loves another has fulfilled the law. ⁹ For the commandments, "*You shall not commit adultery,*" "*You shall not murder,*" "*You shall not steal,*" "*You shall not bear false witness,*" "*You shall not covet,*" and if *there is* any other commandment, are *all* summed up in this saying, namely, "*You shall love your neighbor as yourself.*"

¹⁰ Love does no harm to a neighbor; therefore love *is* the fulfillment of the law. (Romans 13:8-10 NKJV)