

What suppose ye?

In the day of the judgment will the Son of God judge?

To the body of Christ, the church of Yehusha, and the congregation of the saints: May the perfect peace of Yahweh, good health, and happiness fill your houses and all your homes! Aw'mane; and Aw'mane: Hallelu-YAH: Hosanna to the King of kings! Aw'mane.

Many times, from time to time, and over and over again, in these end times we continue to hear disputations, debates, disagreements, and controversies regarding the Law in Galatians: Whether it be the: 'New Testament Law'; the 'Old Testament Law'; the 'Ceremonial Law'; the 'Law of Moses'; the 'Moral Law'; the 'Ten Commandment Law'; the 'Law Nailed to the Cross'; the 'Sanctuary Service and Levitical Priesthood'; something else, or some various combination/s of these things. Why do these controversies exist? To what purpose do these discussions serve? Do they serve the congregation of Yahweh well? Consider it!

What suppose ye: Will the God of all heaven and earth judge? In the day of judgment when the Son of God considers the cases of those who have diligently sought after excuses; vain philosophies; 'science/s falsely so called'; and human reasoning/s that they might find an exclusion or exemption for themselves, and an escape from - if not all, at least partially - the requirements of their Creator and Maker – How will He judge?

Are these the ones who have taken the name of Christ upon themselves and have a form of godliness – but deny the power of their Creator? Have they nig-gled away at the Creator's law; and have they weaseled [here follows an Internet definition for '*to weasle*' – to achieve something by deceit or cunning] away at the requirements of YAH purposely and intentionally: Or have they done it in ignorance, having followed their teachers' and their leaders' examples? How well have they heeded the prophets that יהוה, rising early, has sent unto them? Have they hearkened to the messengers that have come to them in the name of His Righteousness? What were the thoughts and intentions of their hearts when they heard the words of life spoken unto them?

Then consider these: When the Son of man comes to and judges the cases of those who have with the joyfulness of heart, and with the greatest appreciation of and for their atonement; with abundant gladness and with overflowing happy hearts; and through the most diligent search have uncovered and found many good reasons and sound rationale/s why that they might keep *all* the law,

and *all* the requirements of their Creator: How, suppose ye, will He judge between these two classes of the peoples presented before Him? They, both classes, have called themselves by His name!

My friend/s, how would you rather to be judged in that great day? Will you be content, and feel secure to be among those in the first group who have found exclusion and exemption from His requirements? Or does it seem better to you to be found in that exceedingly tiny, very small and little, and miniscule number of those in the latter group?

'May an over-abundance of knowledge of the Lord יהוה come unto His people, the flock and sheep of His pasture. יהוה is a God of knowledge: And, so it is: Through knowledge that the just shall be saved. When ye seek Me with all your heart, I will be found of you! Aw'mane, and Aw'mane.'

The discussion in the book of Galatians does not concern itself with 'Which Law', or 'What Is the Law' that it is that is to be honoured and cherished and kept. And, we probably should not concern ourselves, overmuch, as to that matter either - for in my mind, it is a deceitful question, and a subterfuge to divert our attention from the real issue which is simply put here: Will we, the people of His pasture, Keep all the law of our God, and all His requirements - *or* not? And, if we so will to keep it/them: then the real questions of Galatians are: Does a man keep the law by works of his own strength and power? Or, is the law kept by the power of Christ through trusting in the promises of Yahuah, and by believing in the verity and real and actual fulfillment of those promises of and by YAH? These are the pertinent questions discussed in Galatians.

The Creator's law is the Alpha and the Omega of His word. It is found, in its entirety, from the front cover - to the back cover in the book of the Holy Scriptures. The very many discussions of whether Galatians speaks of the moral law; or the ceremonial law; or even a combination of them; or another law are, to me, mostly moot; and they are not, in general, profitable unto the edification of the body of Christ because they serve to cause divisions and fragmentation of the church which is the body of Christ, and the congregation of the saints of יהוה .

I hereby make no condemnation of those in whose hearts it is defend all of our God's law, and all of His requirements; and/or those in whose hearts it is to teach the truth of Yahweh to the people, and correct their errors and the errors of their leaders and teachers.

Truly there is so very, very, little difference between the Old Covenant, and the New Covenant, so as to seem insignificant. But those tiny little differences that do exist are *so* profound in their aspect as to be of the magnitude of the difference between the size of the smallest nanoparticle found within a tiny atom; compared to the size of the whole and entire universe! Truly, such a magnitude of difference and comparison is more than difficult to imagine, it is nearly impossible to imagine!

And here it is: These are the differences between the Covenants: 1. The Old Covenant was based on the promises of the people which promises were almost immediately broken - The New Covenant is based on promises which cannot fail, the promises of God 2. The Old Covenant was written on tables of sapphire stone (at least the original ones that Moses cast out of his hands) - The New Covenant is written on the fleshy tablets of our hearts and minds: 3. The Old Covenant was ratified by the blood of bulls and goats which could never make the supplicant perfect - The New Covenant is ratified by the blood of the Son of Yahuah, and it is efficacious unto the perfecting of the all believers who come to Christ: 4. The Old Testament was kept in a box (an Ark) of acacia wood (box tree), or also known as shittim wood covered with gold and housed in the tabernacle made with the hands of men - The New Covenant is kept in the temple of YAH whose designer and builder is Yahuah and Yehusha – *‘Know ye not, that ye are the temple of YAH?’* His law is written on the fleshy tablets of our hearts and minds; and they are kept in the vessels that He has designed and made, you and me!

The issue is not what is the law? The issue is by whose power is it kept? The first question diverts our attention from the second, which question is the real issue - Will we keep the Creator's whole and entire law or not? And the next question is: If we will to keep it, then by whose power can we keep it?

Eventually, we come to learn that of a certainty we cannot keep it of our own strength, wisdom, or power. All such attempts are as filthy rags (and, at the very best, they are works of self righteousness). The only way that the law can be kept is by the power of Yahuah's Spirit residing within the hearts and minds of those who worship in spirit and in truth. When we walk in the Spirit of Yahuah, we walk in the perfect law of liberty. We are freed from the bondage of disobedience to the law – ‘real bondage’ is the bondage of disobedience to our Creator and Maker, YAH! Please look closely at this study prepared and written in 1898 by Ellet J. Waggoner. Now this is 'Old Time Religion'. Aw'mane, and Aw'mane.

The Two Covenants

by

Ellet J. Waggoner

“These are the two covenants.” (Galatians 4:24). What are the two covenants?—The two women, Hagar and Sarah; for we read that Hagar is Mount Sinai, “which gendereth to bondage.” That is, just as Hagar could not bring forth any other kind of children than slaves, so the law, even the law that God spoke from Sinai, can not beget free men. It can do nothing but hold them in bondage. “For by the law is the knowledge of sin.” The same is true of the covenant from Sinai, for it consisted merely of the promise of the people to keep that law, and had, therefore, no more power to make them free than the law itself had. Nay, rather, it gendered to bondage, since their making it was simply a promise to make themselves righteous by their own works, and man in himself is “without strength.” (Romans 5:6).

“Then did not God himself lead them into bondage?”—Not by any means; since he did not induce them to make that covenant at Sinai. Four hundred and thirty years before that time he had made a covenant with Abraham, which was sufficient for all purposes. That covenant was confirmed in Christ, and, therefore, was a covenant from above. (See John 8:23). It promised righteousness as a free gift of God through faith, and it included all nations. All the miracles that God had wrought in delivering the children of Israel from Egyptian bondage were but demonstrations of his power to deliver them and us from the bondage of sin. Yes, the deliverance from Egypt was itself a demonstration not only of God’s power, but also of his desire to lead them from the bondage of sin,—that bondage in which the covenant from Sinai holds men,—because Hagar, who is the covenant from Sinai, was an Egyptian.

The fact that the children of Israel, in their self-sufficiency rashly took the whole responsibility upon themselves, does not prove that God led them into making that covenant, but the contrary. He was leading them out of bondage, not into it, and the apostle plainly tells us that covenant from Sinai was nothing but bondage.

Note the statement which the apostle makes when speaking of the two women, Hagar and Sarah: “These are the two covenants.” So then the two covenants existed in every essential particular in the days of Abraham. Even so they do to-day; for the Scripture says now as well as then, “Cast out the bondwoman and her son.” (Galatians 4:30). We see then

that the two covenants are not matters of time, but of condition. Let no one flatter himself that he can not be under the old covenant, because the time for that is passed. The time for that is passed only in the sense that “the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries.” (1 Peter 4:3).

The difference between the two covenants is just the difference between a freewoman and a slave. Hagar’s children, no matter how many she might have had, would have been slaves, while those of Sarah would necessarily be free. So the covenant from Sinai holds all who adhere to it in bondage “under the law;” while the covenant from above gives freedom, not freedom from obedience to the law, but freedom from disobedience to it. The freedom is not found away from the law, but in the law. Christ redeems from the curse, which is the transgression of the law. He redeems us from the curse, that the blessing may come on us; and the blessing is obedience to the law. “Blessed are the undefiled in the way, who walk in the law of the Lord.” (Psalms 119:1). This blessedness is freedom. “I will walk at liberty; for I seek Thy precepts.” (Verse 45).

The difference between the two covenants may be put briefly thus: In the covenant from Sinai we ourselves have to do with the law alone, while in the covenant from above, we have the law in Christ. In the first instance it is death to us, since the law is sharper than any two-edged sword, and we are not able to handle it without fatal results; but in the second instance we have the law “in the hand of a mediator.” In the one case it is what we can do; in the other case it is what the Spirit of God can do. Bear in mind that there is not the slightest question in the whole epistle to the Galatians as to whether or not the law should be kept. The only question is, How shall it be done? Is it to be our own doing, so that the reward shall not be of grace but of debt? (Romans 4:4), or is it to be God working in us both to will and to do of His good pleasure? (Philippians 2:13).

Sarah answers to the covenant which is from above, because she is free. But the freedom which that covenant gives is the freedom of the Spirit, for Isaac was born of the Spirit. (See Galatians 4:29). “Where the Spirit of the Lord is, there is liberty.” (2 Corinthians 3:17). “If ye be led by the Spirit, ye are not under the law.” (Galatians 5:18). But this does not mean that the Spirit gives one license to break the law; for “the law is spiritual.” (Romans 7:14). There is no liberty in sin, and “sin is the transgression of the law.” (1 John 3:4). So the liberty of the covenant from

above is that perfect liberty that belongs alone to those who are law-abiding. We become law-abiding only by having the law written in our hearts by the Spirit.

“Stand fast therefore.” Stand where?—“In the liberty wherewith Christ hath made us free.” (Galatians 5:1). And what freedom is that?—It is the freedom of Christ himself, whose delight was in the law of the Lord, because it was in His heart. (Psalms 40:8). “The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” (Romans 8:2). We stand only by faith.

Let it not be imagined that there is any trace of bondage in this freedom. It is liberty of soul, liberty of thought, as well as liberty of action. It is not that we are simply given the ability to keep the law, but we are given the mind that finds delight in doing it. It is not that we comply with the law because we see no other way of escape from punishment; that would be galling bondage. It is from such bondage that God’s covenant releases us. No; the promise of God, when accepted, puts the mind of the Spirit into us, so that we find the highest pleasure in obedience to all the precepts of God’s word. The soul is as free as a bird soaring above the mountain-tops. It is the glorious liberty of the children of God, who have the full range of “the breadth, and length, and depth, and height” of God’s universe. It is the liberty of those who do not have to be watched, but who can be trusted anywhere, since their every step is but the movement of God’s own holy law. Why be content with bondage, when such limitless freedom is yours? The prison doors are open; walk out into God’s freedom.

(This article was taken from an article written by Ellet J. Waggoner and published in the October 11, 1898 issue of *The Advent Review and Sabbath Herald*.)

The previous article by Ellet J. Waggoner was recently reprinted in the July 2013 issue of *Present Truth* by the editor, Lynford Beachy. It was here that I first read “The Two Covenants” by E. J. Waggoner. Here is the Web-site for Lynford Beachy’s *Present Truth* monthly periodical and magazine:
<http://www.presenttruth.info>

The Levitical Priesthood?

In order that some, having searched every nook and cranny, that they might find a loophole in the law and the requirements of יהוה they may exempt themselves from such requirements making the claim that - The law (or some portion of it) which pertained to the Levitical priesthood and the Sanctuary service has been fulfilled and has passed away. They argue that since the sacrificial and bloody death of the Son of God (as our Passover Lamb) that the substitutionary sacrificial system whereby atonement was made for sins with the shed blood of sheep, bulls, and goats in the place of the sinners' blood has been fulfilled and is no longer with us, or in effect. They say, 'That system has since become obsolete (type has met anti-type) and, therefore, having passed away, along with the passing away of the service of the Levitical priesthood', henceforth, the law that governed that system, now, is no longer in effect.

Would you please consider my thoughts that follow the quoted portion of Scripture of Revelations 1:3-6 from *The Scriptures 1998+*?

- 3 Blessed is he who reads and those who hear the words of this prophecy, and guard what is written in it, for the time is near.
- 4 Yoḥanan, to the seven assemblies that are in Asia: Favour to you and peace from Him who is and who was and who is coming, and from the seven Spirits that are before His throne,
- 5 and from יהושע Messiah, the trustworthy witness, the first-born from the dead, and the ruler of the sovereigns of the earth. To Him who loved us and washed us from our sins in His own blood,
- 6 and has made us sovereigns and priests to His Elohim and Father, to Him be esteem and rule forever and ever. Amēn.

Revelations 1:3-6, is speaking of the blessing that is to be received from the reading, the hearing, and the keeping of the words of this prophecy; and in speaking of those promised blessings YAHWEH clearly tells the reader that Yehusha haMashiyach *hath made* us kings and priests unto our God, and His Father! Note that this is not spoken of in the future tense, but it is an event that has already occurred, was carried out, and has taken place. We who follow after יהוה in spirit and in truth *have been made* priests and kings!

Now, what do you suppose the nature of that priesthood to be? I would venture to say that we are become spiritual priests. But beyond that: What do you suppose the nature of that priesthood to be? Are we priests after the order of Levy? Or, are we priests after the order of Melchizedek? I will venture, once

more to say: Not after the order of Melchizedek; but after the order of the Levites and the Levitical priesthood!

If it so be: Then, cannot the law pertaining to the Levitical priesthood yet be in effect? Think about our high calling, my brothers! Are we not supposed to be priests standing high on the walls of Zion pointing out the way to life, evermore; and YAH's eternal salvation unto all who will to do His bidding; or are we teaching the congregation to niggling away at the requirements of YAH in a vain attempt to avoid them, and weasel out of them? What shall it be?

Where is your heart today? Do you search every nook and cranny that you might uncover a solid, rational, and logical reason wherein you may joyfully and gladly guard, defend, and keep all the requirements, and all the law of our Creator? Or do you search every nook and cranny that you might find an excuse to exempt and exclude yourself from the law of יהוה and His requirements?

Shalom and Yehovah's peace be yours now, and also in that great day of judgment. In the holy name of Yehoshuah! Aw'mane, and Aw'mane.

Yours in the love of Yehusha and Yehovah!

[Angels 3 Bible.com HealthPage](http://Angels3Bible.com/HealthPage)

Thomas Jeffery Forney