

## Six Eternal Qualities of God's Law

By Gray Clark

*“The law is holy, and the commandment holy, and just, and good” (Romans 7:12)*

With the Law being holy, just, and good, how can Christians say that it was nailed to the Cross? This study is one of many proofs that can be used to prove that the Law was not nailed to the Cross.

My certitude for this study is indelible. Though elucidation to present this study may fail me, remember this: God's Law, being inseparable from God, is fully in force; otherwise the “God-is-Dead” believers would have a case. God is all six of the eternal qualities to be studied: holy (Luke 1:35); just (Isaiah 45:21); good (Psalm 135:3); truth (Psalm 31:5); perfect (Matthew 5:48); and light (1 John 1:5). The six truths of God's Law are that it likewise is good, holy, just, truth, perfect, and light. Christianity has not lost the values of good, holy, just, truth, perfect, and light, but when it comes to God's Law, their meaning as applied to the Law is lost. This helps put the Law, erroneously, on the Cross. When one takes the position that God's Law was nailed to the Cross (the predominant Christian view of the past century), these six words actually offer one of many proofs that the Law actually continues in force.

The words *truth* and *perfect* are inseparable from God's Law. *Good, holy, just, and light* aptly describe God's Law. A study of these six will prove to an open-minded Christian that the oft-held belief that the Law of God was nailed to the cross is erroneous.

Thomas Aquinas, a teacher of theology from the 13<sup>th</sup> century, said this about law in general: *“every law aims at being obeyed by those who are subject to it. Consequently it is evident that the proper effect of law is to lead its subjects to their proper virtue; and since virtue is ‘that which makes its subject good,’ it follows that the proper effect of law is to make those to whom it is given, good, either absolutely or in some particular respect. For if the intention of the lawgiver is fixed on true good, which is the common good regulated according to Divine justice, it follows that the effect of the law is to make me good absolutely”* (p. 214 *Summa Theologiae*). The position about the effect of law is to *“lead its subjects to their proper virtue; and since virtue is ‘that which makes its subject good,’ it follows that the proper effect of law is to make those to whom it is given, good.”* This pertains to God's Law, too. Its Divine effect is to make Christians good, not evil. Nailing the Law to the Cross, a teaching based upon ersatz Scriptures, implies that the Law was not good, not holy. Good, holy, just, truth, perfect, and light must be miss translations, then, when applied to the Law; therefore, we should get rid of it. Scripture does not affirm this; rather, it proves that the Law of God is good, holy, just, truth, perfect, and light, not evil; thus, the Law should continue right on into the Kingdom of God.

A quick review of biblical history will set the stage for this study. The constitutional-marriage covenant of God's Law was made with Israel in Exodus 19:5-8,

wherein she agreed to obey the Commandments of God, while He would be their God. Does this reveal the Law has intended good? When God moved His Law that He had given Israel (OT) from stone into the hearts of Israel (NT) in Hebrews 8:8-10, was the intended effect of this Law not just as good as in the Old Testament? After all, the New Covenant, as well as the Old Covenant, is made with Israel: ***“I make a new covenant with the house of Israel and with the house of Judah . . . will put my laws into their mind, and write them in their hearts”*** (Hebrews 8:8,10). When the Old Covenant and New Covenant are both law covenants with Israel, it is impossible for the New Covenant Law to not have the same purposes as the Old Testament Law, because they are the same Law. Law simply changed location from being external in the Old Covenant to being internal in the New Covenant, always intended for good.

The Law of God has values or intended purposes that are eternal, not singularly limited to the Old Covenant. The first eternal quality of study is good. Without Law, how will the adjective good be measured? For example, Paul said, ***“I have lived in all good conscience before God”*** (Acts 23:1) and ***“there is none that doeth good, no, not one”*** (Romans 3:12). By what value system is good known? The value system by which we can measure good is the Law of God, which is exactly Paul’s view: ***“I consent unto the law that it is good”*** (Romans 7:16). Paul wrote in support of the Law to Timothy, minister in training, saying, ***“We know that the law is good”*** (1 Timothy 1:8). Law is jointly good rules and the measure of that good. Also, Law being good means that it is not evil. There is descriptive equality in their relationship. Thus, when Paul wrote the Romans telling them to ***“to cleave to that which is good”*** (Romans 12:9), he could just as easily have said, ***“go cleave to that which is Law.”***

***“The law is holy”*** (Romans 7:12). This is the second quality of Law. Peter reminds his Israelite readers to be holy, like God: ***“Be ye holy; for I am holy”*** (1 Peter 1:16; Leviticus 19:2). The adjective *holy* applies to God. When Israel agreed to accept God’s Law in Exodus 19:8, notice how this Law is couched in terms of Israel being holy to God. ***“And ye shall be unto me . . . an holy nation”*** (Exodus 19:6). How were they to be a holy nation outside of obedience to the Law? It was not possible. The Law and holiness are indelibly linked. Without the covenant of Law, Israel could not be a holy nation. Holiness comes by obedience to God’s Law. Holy is another description of Law.

***“The law is . . . just”*** (Romans 7:12). This is the third quality. Since just may not be as well understood as the other five words under this study, let me elaborate. Its first use was in Middle English; its origins would be about the middle of the 15<sup>th</sup> century in England. Using *The Oxford Universal Dictionary* as a source dictionary, we find under Middle English these meanings for the adjective just: “equitable, faithful, lawful.” Keeping this definition in mind as a few verses are submitted for edification, the picture of the irrevocable value God puts upon His Law when He calls it just should be clear.

Jehovah is called ***“a just God”*** (Isaiah 45:21) or ***“LORD”*** (Zephaniah 3:5). Jesus is called ***“the Holy One and the Just”*** (Acts 3:14). With the appellation of “just” used to describe their character, there can be no less value of just when the Law is called “just” without a terrible inconsistency in thinking. In John 5:30, Jesus spoke to His justice

when He said: ***“I judge: and my judgment is just.”*** That is, His judgment is “equitable, faithful, lawful.” Paul writes who the justified in Christ will be, saying, ***“For not the hearers of the law are just before God, but the doers of the law shall be justified”*** (Romans 2:13). This teaching is most clear about the Law being obeyed. Paul also taught that the ***“just shall live by faith”*** (Romans 1:17). Who is to live by faith for their salvation? The just are. They are the lawful. In Philippians 4:8, Paul tells Christians to think upon eight qualities. *Just* is one of those qualities. Paul said: ***“Whatsoever things are just . . . , think on these things.”*** With Jehovah, Christ, and the Law being just and Jehovah and Christ being eternal, as Scripture teaches, the “just Law” cannot be anything less than alive today, regardless of what others may teach. Further, to be just is to be lawful by definition.

***“Thy law is the truth”*** (Psalm 119:142). This is the fourth quality of Law under study. Is this not a powerful statement that the Law of God is “the truth”? Jesus said, ***“I am . . . the truth”*** (John 14:6). These two verses connect the Law and Jesus. If both Law and Jesus are the truth, the Law and Jesus are inseparable. Since Law and truth are both nouns, a noun analogy can be formed: A (Jesus) = B (the truth), and B (the truth) = C (Law). Then A (Jesus) = C (Law). Thus, wherever Jesus is, there is God’s Law. Further, we learn this from John 17:17: ***“thy word is truth.”*** That the Word and the Law are inseparable implies that all of Scripture is God’s Law, or rules of instruction. In John 4:23, Jesus told Christians how to worship the Father: ***“true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.”*** Law would certainly be a big part of ***“in truth.”*** For example, to worship on Sunday would be to worship God in spirit of worship. To worship God on the Biblical Sabbath Day (commanded by Law) would be to worship God ***“in spirit and in truth.”*** To celebrate the Biblical Festivals (commanded by Law) would be to worship God ***“in spirit and in truth.”*** To celebrate Christmas for Tabernacles and Easter for Passover would be worshipping in spirit, but not in truth (Law). Obedience to God’s Law is the equation God requires of worship complete ***“in spirit and in truth.”***

***“The law of the LORD is perfect converting the soul”*** (Psalm 19:7). The perfectness of God’s Law is our fifth quality of study. Since both Law and perfect are nouns, it can be said that perfect is the Law. That is, they are of full equality rather than descriptive equality, as would it would be if perfect were an adjective like good, holy, just and light are. This verse gives the purpose of God’s Law: ***“converting the soul.”*** This means that the Law brings the knowledge of sin to the mind and heart, for ***“by law is the knowledge of sin”*** (Romans 3:20). The Law serves as ***“our schoolmaster to bring us unto Christ, that we might be justified by faith”*** (Galatians 3:24). For example, Timothy wrote that ***“the law is for the lawless and disobedient, the the ungodly and for sinners, for unholy and profane, for murderers...”*** (1 Timothy 1:9). The Law lets everyone know of sin; it points to a need for justification, which Christ provides by faith.

Jesus’ instruction to those gathered at the Sermon on the Mount was replete of Law instruction, such as ***“I am not come to destroy the law”*** (Matthew 5:17). Then He said: ***“be ye therefore perfect”*** (Matthew 5:48), which provides a further witness that the

Law and perfect are connected. The only way to be perfect is to be Lawful. That Sermon on the Mount is all about the magnification (Isaiah 42:21) of Law, not its reduction.

**“Law is light”** (*Proverbs 6*”23). This is the sixth and final quality of Law under study. Light as an adjective describes Law, thus giving it a descriptive equality. Christ taught the multitudes and disciples that **“ye are the light of the world . . . let your light so shine before men”** (*Matthew 5:14, 16*). That is, let the Law of God that I am teaching you shine before men. With Law being described as light, Law cannot be struck from this passage and still retain its full meaning. Scripture teaches in Romans 13:12 that Christians are to **“put on the armour of light.”** Then, the next verse discusses various sins that are **“works of darkness”** (*Romans 13:11*). **“Works of darkness”** are violations of God’s Law, such as dishonesty, rioting, drunkenness, and chambering (cohabiting) named in verse 12. Paul closes chapter 13 with verse 14, saying, **“. . . make not provision for the flesh, to fulfil the lusts thereof.”** Now it is clear to me that these closing verses of Romans 13 teach that **“the armour of light”** remains unknown without the Law of God being active, for without Law, the sins named would not be known. **“The armour of light”** must include God’s Law to be a complete armour. Ephesians 6:14 supports this understanding, for included within the **“whole armour of God”** (v. 13) is Law. Verse 14 is the Law portion of armour, where it is recorded, **“having your loins gird about with truth.”** The testimony of truth has already been presented: it is God’s Law, the Word.

Scripture teaches, further, that Christians are **“the children of light”** (*1 Thessalonians 5:5*). Any meaning put upon this phrase without including “Law” would be an affront to God and Scripture. As I see it, the teaching is plain: Christians are children of Law. They are described in terms of Law. Christians who do not sin out of habit are light and lawful. Christians receive the Law by its presence in their hearts and bear it. 1 John 1:5 is another witness to light and Law: **“God is light, and in him is no darkness at all.”** God is Law, meaning, He is described as having within Himself no violation (darkness) of it (Law).

Let us return to where we began. This study began by stating that God’s Law has six eternal truths or qualities: good, holy, just, truth, perfect, and light. These qualities strike against the popular teaching that the law was nailed to the Cross because these qualities individually work to bring virtue or good. Were these qualities evil, God would turn His back on such. What biblical witness can be brought forth to support that God has rejected these six qualities? He did not, as has been shown. Much of the support for the study here is from the New Covenant, the very Covenant used erroneously to teach that the Law was nailed to the Cross. Also, the study began with the truth that both the Old and New Covenants are covenants of the same Law. If the Law were nailed to the Cross, that which is good, holy, just, truth, perfect, and light were nailed too. So, Christians must decide. Does God have rules by which we should live, rules that include that which is good, holy, truth, perfect, and light, or do we have no rules from God, which in effect destroys these six qualities? Is your choice to live in the light of Law, or in the darkness of violations of that Law?

