

## ESTABLISHING THE LAW (On Judaizing and Antinomianism)

### ~Other Speakers S-Z: Robert Wurtz II:

One of the hardest things it seemed for many of the circumcision to understand during the first century is how that a Gentile could "establish" the law without being UNDER the law. It is a understanding of the TRUE gospel that frees us from the Old Covenant and all of its carnal ordinances that were imposed on the people until the time of reformation. The goal with the Old Covenant was not to bring about righteousness or help the righteous; it was to expose sins in the unrighteous. That would include all of us.

Upon seeing our sin we would then turn to the New Covenant which saves us from the wrath of the Old Covenant or the general wrath of God that is revealed against all who hold the truth in unrighteousness (Romans 1:18); and in turn establish in us a new nature after the very nature of God (John 3:3).

#### His Seed Remaineth In Him

I John 3:3-10 tells us plainly that those who are born of God are manifest by the fact that they live righteous lives that are characterized by purification of our hearts- which extends outward; and in turn perfects our love for God and one another. To those things scripture tells us; there is no law against. As it is written... "But the Fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance, against such there is no law" (Galatians 5:22, 23). This requires that we walk in the Spirit- which is the topic of our next study.

#### Judaizer

A "Judaizer" can be defined as a person who insisted that Gentiles keep the Law of Moses in order to maintain fellowship with Jewish believers. This belief was not uncommon among the early Church as the Jews who accepted Christ continued to keep the law and many were in fact zealous of the law (Acts 21:20). They followed the teaching of Christ who stated... "Do not suppose that I am come to destroy the Law, or the prophets. I am not come to destroy, but to fulfill. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. But, whoever shall do them and teach them, the same shall be called great in the kingdom of heaven" (Matthew 5:17, 19). As time went on and a clear understanding and balance came to the Church- it was not long until many began to believe they were under no law at all. Paul address this in Romans 6:1 & 15, etc..

#### Antinomian

The belief that Christians are under no requirements before God concerning law is called ANTINOMINIANISM. Antinomianism is the heretical doctrine that Christians are exempt from all the obligations of moral law. The term first came into use at the, when it was employed by Martin Luther to designate the teachings of Johannes Agricola and his secretaries, who, pushing a mistaken and perverted interpretation of the Reformer's doctrine of justification by faith alone (sola-feday) to a far-reaching but logical conclusion, asserted that, as good works do not promote salvation, so neither do evil works hinder it; and, as all Christians are necessarily sanctified by their very vocation and profession, so as justified Christians, they are incapable of losing their spiritual holiness, justification, and final salvation by any act of disobedience to, or even by any direct violation of the law of God.

The concept of antinomianism is not new as Paul battled it with the notorious question in scripture "Shall we sin that grace may abound? And like questions" Paul continued in discussing what Christ taught saying... "Do we then make the Law void through faith? May it never be! Rather, we establish the Law" (Romans 3:31). The fact is, it is impossible to establish the law under the Old Covenant as it was helpless to anything more than cause a person's sin nature to rise up. It contained many carnal ordinances imposed upon the people until the time of reformation (Hebrews 9:10). The New covenant was brought about to accomplish the goals of the Old Covenant in establishing God's personality in our hearts that we might be Pure from the heart.

Some additional notes and Scriptures from various sources:

Johannes Agricola (1494-1566) was a Protestant theologian and friend of Luther who fell into the latter's

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disfavor for developing a version of antinomianism. He saw insistence on the Law -- for example the Ten Commandments (aka the "Decalog") -- as a case of the Catholic emphasis on good works. "The Decalog belongs in the courthouse, not the pulpit.... To the gallows with Moses!" he once declared. Following Luther's treatise "Against the Antinomians" (1536), Agricola eventually recanted, but the position he gave up has repeatedly been taken up by minority voices

**Titus 1:14** Not giving heed to Jewish fables, and commandments of men, that turn from the truth. **I Timothy 1:4** Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.