

# Questions and Answers on the Law of God

Study Guide

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**Published by:**

**Fourth Angel's Learning Center**

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This is a Q/A study on the Torah, or Law, of our heavenly Father. There are many ideas, questions, and opinions on the Law of God. We will see if we can answer most of these questions in this study. Some believe that the Law was given to restrain sinners from themselves; others believe the Law was removed at the death of the Messiah. Let's begin by taking a look at what scripture actually says about the Law, and let's see if we can answer some confusing questions about the Law.

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**3:19**

    *is*

Scripture reveals that the Law is to instruct us and define sin for us. It reveals what our Father thinks of righteousness and unrighteousness. The Law reveals truth in order to help mankind distinguish between the holy and the profane.



 *is*

This is extremely important in the conversion process. Without a knowledge of truth and a recognition of our own sinfulness, there cannot be a change and removal of sin. It is by the Law that we see our need and move towards change.

There are many things that Father's Law reveals to man. It also reveals love toward Father and man.

## **D**

This is the core understanding of the Law. Messiah also revealed this when a scribe questioned Him about the first, or chief, command in the Law.

**he first  
of all the commandments is, Hear, O  
Israel; he Lord oŪr God is one Lord:**

**Mar 12:30 And thou shalt love the Lord  
thy God with all thy heart, and with all  
thy soul, and with all thy mind, and with  
all thy strength: this is the first  
commandment.**

a e

**for**

***there is one God; and there is none other but he:***

***Mar 12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.***

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We see that the scribe already understood this great command which sums up all the Law, was to love Father and your Neighbor. Love your neighbor is also a teaching revealed in the Law.

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22:40**

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The phrase



There are many people in the world who still do not know what Father desires of them. These same people do not know the law—which should be written in their hearts and minds—because they make void the Law. For this reason many experience struggles that would be removed if they stayed in the light of the Torah.

**C                    /L                    G                    ?**

This question is very important, and the answer is quite clear. The



Though the Law is our righteousness, we can only receive it by the Ruach, or Spirit, of the Messiah in us.

*your* , *that*

**D**

*mayest live* *that thou*

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The Law points us to life and to the Life Giver. It is our instruction on how to submit ourselves to the guidance of the Father.

**3:21** I

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are :

Although the Law instructs us as to what is the way of life, it cannot give righteousness nor can it give life. The Messiah is the one who will give life to whom He will.

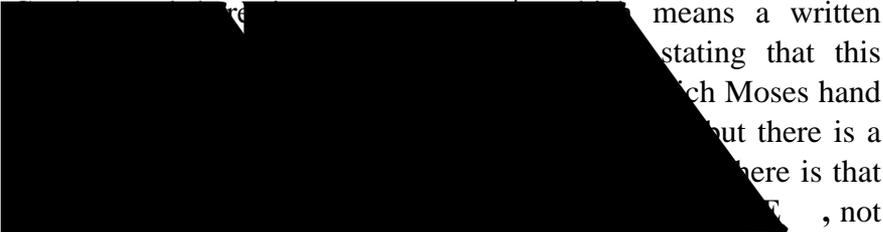
**1C 15:45**

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Messiah gives us life and gives us His word to instruct us as the Spirit transforms us.

***sanctify them***

The handwriting of ordinances may look like it's referring to something written by hand, but in actuality, it is referring to a debt that many at this time would have written by hand. The original



means a written statement stating that this was written by the hand of Moses, but there is a difference here is that it is not written by hand, not by blotting out the law. It is because of the law that the penalty and debt of breaking the law had to be satisfied.

**C** *is* \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**C**  
\_\_\_\_\_

What was taken to the cross was the penalty, or debt, for our transgression. Messiah made a way to remove our declaration of debt. It was the *wages of sin* that was nailed to the cross.

\_\_\_\_\_ *is* \_\_\_\_\_

\_\_\_\_\_ *to be* \_\_\_\_\_

\_\_\_\_\_



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\_\_\_\_\_ **D** \_\_\_\_\_

We can clearly see that the only reason the Law is against or opposed to us is if we are against our Heavenly Father. It is interesting that our present era of time is extremely corrupt because of the neglect of the Father's Law. Moses was very clear and said that evil will happen in the latter days. The Law clearly points us in the direction where Life is, and it gives us \_\_\_\_\_ from lawlessness, which is the reason why many wicked things are occurring in the world today.

\_\_\_\_\_ \_\_\_\_\_

We can see that the Law enables us to receive life from the Father. Scripture has a few definitions of sin, and breaking the Law is one of them.

\_\_\_\_\_ : \_\_\_\_\_  
\_\_\_\_\_ .

To do the opposite of the Law is to transgress and rebel against our Heavenly Father.

**D** \_\_\_\_\_  
\_\_\_\_\_ ? \_\_\_\_\_



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To be under the Law is to be guilty of breaking it. To be under the law is to be in a condition of not being able to obey His Law. Scripture tells us that we are kept under the condemnation of the Law      faith is received.

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**D**

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Interestingly, the book of James reveals the use of the Law, and emphasizes keeping the whole Law and not breaking one part. Let's take a look at the book of James chapter 2.

**2:1**

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James first shows that our Father in Heaven is not partial, but many times man tends to be partial toward others due to status or outward appearance. This teaching on perspectives is first introduced in the Torah.



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*b*

We can see how James mentions the \_\_\_\_\_, and then mentions a verse from the Torah.

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Everything was taught from the Law and the prophets. All scripture was referred to the books of Moses and the prophets. They were used to preach the gospel.

\_\_\_\_\_

\_\_\_\_\_ *point,*

James uses these verses from the Law to emphasize on the law in its entirety, and says that if we break it in one point we are guilty of breaking it in all points. This was written and James was teaching this after Messiah died. Interestingly, James then shows how honoring the commandment regarding being a respecter of persons is just as important as the 10 commandments.

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Now we see James showing how the very nature of the law is to be freedom to us. Freedom from lawlessness, which we were slave to being before Messiah died for us.

We, as Paul and all the other followers of Messiah, are free from the captivity of lawlessness. Through the blood of our Messiah and His sacrifice, and by our heavenly Father's grace and strength we can walk and live in the Law, just as our Messiah did when He was on this earth. This is why not only James, but the also the prophet David says we are free when we walk in the Torah.

