

Chapter 1
The Law of Love

Romans 1:16

For I am not ashamed of the **gospel* of Christ**: for **it is** the power of God **unto salvation** to every one that believeth; to the Jew first, and also to the Greek.

The *Gospel of Jesus Christ* will salvage you unto life eternal. But just what is the Gospel of Christ? Is it the *death, burial and resurrection* of Jesus, who was on this earth 2,000 years ago? Is *that* the good news? Yea, verily, that is good news. However, as I will point out in this writing, *to love one another as He loves us*, is the *true* Gospel of Jesus Christ. For it is *love* that *kills* our outward man's ways; *buries* him in baptism; and causes our inward-man (named Jesus) to *resurrect on the inside of us*. And, as this writing progresses, we will see together how this message has been overlooked by many of the brethren (being composed of both men and women – **Galatians 3:28***) over the passing years. Also, in this writing, I give no new revelation amongst God's chosen, but merely a reminder to those in need, and of a truth that does not hurt being repeated.

Matthew 22:36-40

Master, which is the great **commandment*** in the [Mosaic] **law***? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is **like unto it** [practically the same thing], Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

A commandment is the same as a law – as we can see from the Greek meanings from Strong's Dictionaries [see *End Notes* at the back of this book]; and we know that the law that was spoken of here, in our quoted scripture above, was from the "*Mosaic law*" – the law that was set up in the Old Testament and given to Moses, the great man of God. However, the old Mosaic Law [i.e. The Law given to the people by Moses] *has actually changed* . . . Did it?

Hebrews 7:12

For the priesthood being changed*, there is made of necessity a **change* also of the law.**

The law was then *replaced* with a NEW LAW. So, instead of observing a law after Moses, we now observe (and has been so for the past two thousands years) a *law after Christ*:

Galatians 6:2

Bear ye one another's burdens, and so fulfil the **law of Christ.**

This law of Christ is *not* a law for a fleshly creature, but is rather a law for a *spiritual* creature; instead of being a law for a *son of man*, it is a law for a *son of God*; instead of being a law for an *outward man*, it is a law for an *inward man*:

Romans 7:22

For I delight in the law of God **after the inward man***.

And the law after the inward man *is the law of Christ*. And this *new law* says only to *love one another*:

Romans 13:8b

... for he that loveth another **hath fulfilled the law.**

But which law has been fulfilled by those who love one another? Well, it could apply, actually, to both the old and the new law. Though, as we shall see, when we progress in this writing, Paul (in verse 8b) is specifically referring to the new law after the inward man. However, by 'changing' from one law to another, are we completely *destroying* the old law by the bringing in of the new? Almost as if the old law meant nothing at all?

Matthew 5:17

Think **not** that I am come to **destroy** the law, or the prophets: I am not come to destroy, but to fulfil*.

Romans 3:31

Do we then make void the [Mosaic] law through faith? God forbid: yea, we establish* the law.

And how do we *establish* the old law, while making it new?

Hebrews 8:10

For this *is* the covenant* that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind*, and write them in their hearts*: and I will be to them a God, and they shall be to me a people.

By having the law *develop* in our hearts [i.e. our minds], we do establish it . . . However, and it must be pointed out, that only the '**truest essence**' of the Mosaic Law is written into our hearts – without all the *baggage* of the *carnal ordinances*, which were nothing more than outward rituals that *merely represented* true worship, that were also adhered to during the Old Testament period. But once the *truest essence* of the Mosaic law develops within (that is, this *spiritual* law, which is now called the Law of Christ), it is comprehended as only "*One Word*" for our *Inward Man* . . . *One word*? Yes, the law changed into only *One Word*.

Galatians 5:14a

For all the law is fulfilled in **one word***...

What does that mean, *into one word*? The most important part of this writing will be the explanation of what *one word* really means...

St. John 13:34

A **new commandment** [a new LAW] I give unto you, That ye love one another; as I have loved you, that ye also love one another.

Even though this commandment is *not really new* (as we can see from **Matthew 22:36-40**, our second quoted scripture in this writing), the *changing* and the *fulfilling* of the

entire Mosaic law made it new. And how it changed, again, was going from *natural* to *spiritual* – it is now for a *spiritual creature* rather than for a *natural creature*. As Jesus was setting up the New Kingdom, He was also setting up the New Law.

St. John 15:12

This is my commandment, That ye love one another, as I have loved you.

Now, by having this *one commandment* for a *new law*, to *love one another*, does this lessen the aspect of the foremost commandment in the Mosaic Law to love God first? Nay; but by loving one another we complete the first part . . . Observe what John says:

1 John 4:19-21

We love him [God], because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, **That he who loveth God love his brother also.**

Like Jesus emphasized in **Matthew 22:36-40** (again, our second quoted scripture), loving God and loving your brother are practically the same thing. And as I myself have emphasized before, *this brotherly love is the very gospel of Jesus Christ*. How and Why? Well, this *love*, as Paul had pointed out in Galatians, is summed up in *one word*. Remember him saying that? Even though, in all actuality, it's expressed in a "*phrase*", it is:

one *word*,
one *commandment*,
one *LAW*.

Galatians 5:14

For all the law is fulfilled in **one word**, *even* in this; Thou shalt love thy neighbour* as thyself.

The word "*even*" in **Galatians 5:14** is italicized, so it does not dictate that we should understand that word to mean "*also*" – as if Paul meant to say: "For all the law is fulfilled in one word, and it *also* means that you must love your neighbour as yourself." By the word "*even*" being stuck into the text by the translators at that point (which [as I point out at the bottom of the *Table of Contents* page] italicized words in the King James Bible* aren't emphasized words from the original *autographs*, but were merely stuck in by the translators for ease of sentence flow), then it's very possible that some unknowing person could allow their thoughts to stray from what Paul actually meant in the text. It really should have read, thus: "For all the law is fulfilled in one word, in this: You shall love your neighbour as yourself." Simple enough, just leave out the italicized word in this instance, and you can get a clearer thought on what the original *autograph* wished to convey to its readers – which is: "*loving one another is 'one word.'*" . . . However, and at the same time, I wish to express my belief that we shouldn't be too harsh on *all* italicized (added) words in the King James text, for most of the time the added words really do help us grasp the true meanings easier; but, with the knowledge of their true purpose, and of why they are even there to begin with, we can realize that we shouldn't rely on them as *original Autograph words*, and that we should be wise in our decisions to either respect or to ignore them in different instances throughout the text . . . Again, the many italicized words in the KJV can really help us to understand the original meanings of the scriptures; but as times change, the literary differences of today's phraseology is apparently different from that of hundreds of years ago, so that by the translators adding the word '*even*' within the sentence, we cannot come to the conclusion that this didn't actually help the readers of that day and time to fully understand the essence of the original intended thought. Therefore, by modern understandings, it's useful for us to comprehend why these men decided to add the italicized words in to begin with (and, even more importantly, to know that they were smart enough to let us know when they did), and to even respect the help that they intended to give the reader, but also to be wise enough to *not* see this endeavor as an ignorant mistake on the part of the old translators.

But, moving along, it is curious of why Paul phrased it that way: *one word*. And I declare that it is no coincidence that he did! Let's observe further:

Proverbs 13:13-14

Whoso despiseth **the word** [prophesying about the approaching *new* law – which, in all actuality, always was in existence, but man wasn't ready for it yet] shall be destroyed: but he that feareth the **commandment** [again, this new law] shall be rewarded. The **law** of the wise [of Christ] is a **fountain of life** [when was the Mosaic Law life giving? as Paul points out in Romans Chapter 7, it actually brings death], to depart from the snares of death [which, again, the snares of death being the Mosaic Law].

During the course of that scriptural quote, I made some pretty outrageous statements about the snares of death being the Mosaic Law. But let us quickly see what Paul said:

Romans 7:9-10

For I was alive without the [Mosaic] law once: but when the commandment came [you shall not covet: see verse 7], sin* revived, **and I died**. And the commandment, which *was ordained* to life, I found *to be* **unto death**.

So, by Paul saying this, we can see that the law that is a fountain of life, as is pointed out in Proverbs, is the NEW law and not the old . . . But let us continue about the ONE WORD...

END NOTES for Chapter 1: The Law of Love

***Gospel:** *Euaggelion* (yoo-ang-ghel'-ee-on); Word Origin: Greek, **Strong's Greek Dictionary #2098**. 1. a reward for good tidings. 2. good tidings.

People's New Testament Commentary:

*Romans 1:16: God's plan of salvation in Christ. **Its three great facts are the death, burial, and the resurrection of Christ.** It is the power of God unto salvation. The gospel is God's only appointed means of salvation. The name of Jesus Christ "is the only name whereby we must be saved [Acts 4:12]." All God's saving power is manifested*

through the gospel.

Easton's Bible Dictionary:

A word of Anglo-Saxon origin, and meaning "God's spell", i.e., **word of God**, or rather, according to others, "good spell", i.e., good news. It is the rendering of the Greek evangelion, i.e.: "good message." **It denotes "the welcome intelligence of salvation to man as preached by our Lord and his followers.** It was **afterwards** transitively applied to each of the four histories of our Lord's life, published by those who are therefore called 'Evangelists', writers of the history of the gospel (the evangelion). The term is often used to express collectively the gospel doctrines."

Vine's Dictionary of NT words:

(Noun and Verb: to preach) (A-1, Noun, 2098, euangelion) Originally denoted a reward for good tidings; later, the idea of reward dropped, and the word stood for "the good news" itself. The Eng. word "gospel NTB," i.e. "good message," is the equivalent of euangelion (Eng., "evangel"). In the NT it denotes the "good tidings" of the Kingdom of God.

***Galatians 3:28**

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

***Commandment:** Entole (en-tol-ay'); Word Origin: Greek, **Strong's Greek Dictionary #1785:** 1. **an order, command**, charge, precept, injunction. that which is prescribed to one by reason of his office. 2. a prescribed rule in accordance with which a thing is done. a precept relating to lineage, of the Mosaic precept concerning the priesthood ethically used of **the commandments in the Mosaic LAW** or Jewish tradition.

***Law:** Nomos (nom'-os); **Strong's Greek Dictionary #3551.** 1. anything established, anything received by usage, a custom, a law, **A COMMAND of any law whatsoever.** a law or rule producing a state approved of God. by the observance of which is approved of God a precept or injunction the rule of action prescribed by reason of the Mosaic law, and referring, acc. to the context. either to the volume of the law or to

its contents the Christian religion: the law demanding faith, the moral instruction given by Christ, esp. the precept concerning love the name of the more important part (the Pentateuch), is put for the entire collection of the sacred books of the OT.

***Changed / translated:** Metatithemi (met-at-ith'-ay-mee); Word Origin: Greek, Verb, **Strong's Greek Dictionary #3346.** to transpose (two things, one of which is put in place of the other). to transfer. to change. to transfer one's self or suffer one's self to be transferred. **to go or pass over.** **to fall away** or desert from one person or thing to another.

***Change / translated:** Metathesis (met-ath'-es-is); Word Origin: Greek, Noun. **Strong's Greek Dictionary #3331.** transfer: from one place to another. to change. of things instituted or established.

***Inward / inner:** Eso (es'-o); Word Origin: Greek, Adverb, **Strong's Greek Dictionary #2080.** to within, into within. the **internal inner man.** the soul, conscience.

***Fulfil:** Pleroo (play-ro'-o); Word Origin: Greek, Verb, **Strong's Greek Dictionary #4137.** to make full, to fill up, i.e. to fill to the full. to render full, i.e. **to complete.** to fill to the top: **so that nothing shall be wanting** to full measure, fill to the brim. **to make complete in every particular,** to render perfect. to carry through to the end, to accomplish, carry out, (some undertaking). to bring to pass, ratify, accomplish. to fulfill.

***Establish / Maintain:** Histemi (his'-tay-mee); Verb, **Strong's Greek Dictionary #2476.** to cause or make to stand, to place, put, set to bid to stand by, [set up]. to place, **to make firm,** fix establish. **to uphold or sustain the authority or force of anything.** to set or place in a balance. **to stand immovable, stand firm.** to be of a steadfast mind of quality, one who does not hesitate, does not waiver.

***Covenant / testament:** Diatheke (dee-ath-ay'-kay); Word Origin: Greek, Noun. **Strong's Greek Dictionary #1242.** a disposition, arrangement, of any sort, which

one wishes to be valid, a testament or will, a compact, a covenant, a testament.

***Mind:** *Dianoia* (dee-an'-oy-ah); Word Origin: Greek, Noun, **Strong's Greek Dictionary #1271.** the mind as **a faculty of understanding**, feeling, desiring understanding mind, i.e. spirit, **way of thinking and feeling thoughts**, either good or bad.

***Hearts:** *Kardia* (kar-dee'-ah); Word Origin: Greek, Noun, **Strong's Greek Dictionary #2588.** the heart. that organ in the animal body which is the centre of the circulation of the blood, and hence was regarded as the seat of physical life. **the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavours of the understanding, the faculty and seat of the intelligence of the will and character of the soul so far as it is affected and stirred in a bad way or good, or of the soul as the seat of the sensibilities, affections, emotions, desires, appetites, passions of the middle or central or inmost part of anything, even though inanimate.**

***Word:** *Logos* (log'-os); Word Origin: Greek, Noun, **Strong's Greek Dictionary #3056.** of speech. a word, uttered by a living voice, embodies a conception or idea what someone has said. the sayings of God. **decree**, mandate or **order of the moral precepts given by God.** Old Testament prophecy given by the prophets what is declared, a thought, declaration, aphorism, a weighty saying, a dictum, a maxim. discourse. instruction. **doctrine, teaching.** its use as respect to the MIND alone. reason, the mental faculty of thinking, meditating, reasoning, calculating. account, i.e. regard, consideration. In John, denotes the essential Word of God, Jesus Christ, the personal wisdom and power in union with God, his minister in creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah, the second person in the Godhead, and shone forth conspicuously from His words and deeds. A Greek philosopher named Heraclitus first used the term Logos around 600 B.C. to designate the divine reason or plan which coordinates a changing universe. This word was well suited to John's purpose in John 1.

***Neighbour:** *Plesion (play-see'-on); Adverb, Strong's Greek Dictionary #4139. a neighbour. a friend. any other person, and where two are concerned, the other (thy fellow man, thy neighbour). according to the Jews, any member of the Hebrew nation and commonwealth. according to Christ, any other man irrespective of nation or religion with whom we live or whom we chance to meet.*

***The King James Bible...**

I know that there will be some who will object to my usage of the King James Version (or, also called the Authorized Version) for my scriptural quotes herein, which was first published in 1611 A.D. I am fully aware of the controversy over Bible translations, and especially over the Hebrew and Greek source texts that are either feared, rejected, or accepted. My personal study choices are three English versions, namely the original William Tyndale Version of the early 1500's A.D., the King James Version of the early 1600's A.D. (which was updated with more modern spellings in the mid 1700's A.D.), and the more recent J.P. Green literal Version (of the mid 1900's A.D.: which is found in the Hebrew, Greek, and Aramaic Interlinear Bible – which also has the *very helpful* Strong's Hebrew and Greek Dictionary numbering system, which allows anybody to become familiar with the original languages). These three English versions, *for the most part* (except for some minor details – as outlined meticulously in J.P. Green's introductions), share the same Greek source texts of the New Testament with each other, and the same Hebrew and Aramaic texts of the Old Testament. And for that reason, it becomes helpful to compare these three English renderings with each other . . . I will give my full reasons of my biblical choices in my upcoming writing, entitled: *'The Bible is Not a Buffet.'*

***Sin:** *Hamartia (ham-ar-tee'-ah); Word Origin: Greek, Noun Feminine, Strong's Greek Dictionary #266. equivalent to 264. to be without a share in. to miss the mark. to err, be mistaken. to miss or wander from the path of uprightness and honour, to do or go wrong. to wander from the law of God, violate God's law, sin that which is done wrong, sin, an offence, a violation of the divine law in thought or in act collectively, the complex or aggregate of sins committed either by a single person or by many.*