

Law

Laws in general are neutral. They were never intended to destroy sin or cause someone to commit sin or to keep anyone from sinning. A stop sign doesn't prevent anyone from running it. It is there for our protection (*thus it is good*) but if we are caught disregarding it and a police officer gives us a ticket (*or if we are t-boned because of running it*), it wasn't the stop sign's fault. Knowing the stop sign was there and its purpose will keep us safe unless we disregard it.

Law in Heaven

Heaven is not a 'lawless' place in the sense that we think of a place in this physical realm that is lawless (*such as in the old west*). There will be no need for a restrictive precept there in order to refrain us from lawlessness since the final decision is being made here, via free agency, in this realm during our 'probationary period' before we cross over. Our decision is finalized at death. (*Rev 22:11 refers to the fall of Jerusalem and the final end of the Jewish age but also describes the end of time where "he that is unjust, let him be unjust still... he that is righteous, let him be righteous still"*.) God will not make us repeat this probationary period in Heaven with the possibility of failing to meet the test.

Probation: a period during which somebody's suitability for a job or other role is being tested.

Man's probationary period began when he learned good and evil. It ends at death, the final results of which will determine which realm he is 'suitable' for.

Rom 9:22 *What if God, willing to shew His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23 And that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, 24 Even us, whom He hath called, not of the Jews only, but also of the Gentiles?*

2Pe 3:9 *The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.*

Rom 7:14 *For we know that the Law (Mosaic) is spiritual: but I am carnal, sold under sin.*

Hebrews 13:20 speaks of the "blood of the everlasting covenant". Since a covenant is an agreement between at least two parties there must by nature of the pact be laws that govern the agreement. Again, law is neutral. In this case it only defines the terms of the agreement. In Heaven there will be no opportunity to disobey that agreement since our choices are made in this life while under this period of probation. But since the covenant is perpetual (*see below*) so also by nature would be the law that governs it.

Can all laws be broken?

Thought: If we accept the idea that where there is no law there is no sin, must we also accept the reverse; where there is no sin there is no law? The presence of law (*which is neutral*) does not mean there must also be a tendency to break it. For instance: The law of gravity does not conclude that there is also a tendency to break it. (*Try walking off a tall building thinking you can defy the law of gravity.*) It is a natural law set by God and only He can break it by performing what is not natural, i.e., supernatural. Law existing in Heaven then does not necessarily conclude that there will also exist the tendency to break it.

Rom 7:12 Wherefore the (*definite article*) Law is holy, and the commandment holy, and just, and **good**. 13 Was then that which is good made death unto me? God forbid. (*Let it never be!*) But sin, **that it might appear** (*Gk.5316- show*) **sin** (*the Law' defined' sin*), **working death in me by that which is good**; that sin by the commandment might become (*Gk.1096- be showed*) exceeding sinful (“so that through the orders of the law sin might seem much more evil”- *BBE*). 14 For we know that the Law (*Mosaic*) is spiritual: but I am carnal, sold under sin. (*Emp. added*)

1Ti 1:5 Now the end (*Gk.5056- goal*) of the commandment is charity out of a pure heart (*1 Cor 13:13*), and of a good conscience (*1 Pet 3:21- baptism is the calling, a 'good conscience' is the 'answer'*), and of faith unfeigned:

Rom 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. 2 For I bear them record that they have a zeal of God, but **not according to knowledge**. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4 For **Christ is the end** (*Gk.5056- goal*) **of the** (*Mosaic*) **Law** for righteousness to everyone that believeth. (*Emp. added*)

1Ti 1:8 But we know that **the law is good, if** a man use it lawfully (*concluding that it is neutral; can it be used for evil purposes? Think 'politics'!*); 9 Knowing this, that **the law is not made for a righteous man** (*the law will not convict a righteous man for his righteousness*) but for the **lawless** and **disobedient**, for the **ungodly** and for **sinners**, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be **any other thing that is contrary to sound doctrine**; 11 According to the glorious Gospel of the blessed God, which was committed to my trust. (*Emp. added*)

Not being “made for a righteous man” shows that no matter how neutral laws are they still define right and wrong. God gave us law in order to protect us and separate us from the sinful environment we live in.

1Co 15:56 The sting of death is sin; and **the strength of sin is the law**. 57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ. (*Emp. added*)

- Law was never intended to destroy sin but to define it. Satan uses law (*again, which is neutral*) to tempt us to rebel against it through pride, etc. and thus gives sin its strength in putting us at enmity with God. In Heaven there will be no opportunity to be tempted to disobey law since the tempter won't be there; noting also the fact that our probationary period will define where we stand in our obedience to God.

Gal 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: **against such there is no law**. (*Satan doesn't tempt us with love, joy, peace, etc. since there are no laws against them.*) (*Emp. added*)

1Co 15:50 Now this I say, brethren, that flesh (*Gk.4561*) and blood cannot inherit the kingdom of God (*here referring to Heaven*); neither doth corruption inherit incorruption. 51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and

this mortal *must* put on immortality.

1Jn 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like (*Gk.3664- similar [in appearance or character]*) Him; for we shall see Him as He is.

Rule in Heaven

Rom 4:15 ...for **where no law is, there is no transgression.** (*Emp. added*)

Rule necessitates order which evidences law.

Rev 11:15 And the seventh angel sounded; and there were great voices in Heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of His Christ; and He shall **reign** (*Gk.936- rule*) for ever **and** ever (*Gk.1519- to or into/Gk.165- perpetuity*). (*Emp. added*)(*See also Ex 15:18 as it compares to Ex 12:14, etc. Context defines usage by the "associated term".*)

Exo 15:18 The LORD shall reign for ever (*Heb.5769- eternity*) **and** ever (*Heb.5703- perpetuity [associated term]*).

Exo 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD **throughout your generations** (*associated term*); ye shall keep it a feast by an ordinance **forever**.

1Co 15:24 Then *cometh* the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all (*here both that which is earthly along with that which is spiritually evil concerning "the prince of the power of the air"- Eph 2:2*) rule and all authority and power. 25 For He must reign, till He hath put all enemies under His feet. 26 The last enemy *that* shall be destroyed *is* death. 27 For He hath put all things under His feet. But when He saith all things are put under *Him*, *it is* manifest that He is excepted, which did put all things under Him. 28 And when all things shall be subdued unto Him, then shall the Son also Himself **be subject unto Him** that put all things under Him, that God may be all in all. (*Emp. added*)

1Pe 3:22 Who (*Jesus*) is gone into Heaven, and is on the right hand of God; angels and authorities and powers **being made subject unto Him.** (*Emp. added*)

Rev 3:21 To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.

Rev 22:3 And there shall be no more curse: but the **throne** of God and of the Lamb shall be in it (*Holy City New Jerusalem in Heaven*); and **His servants shall serve Him**: 4 And they shall see His face; and His name *shall be* in their foreheads. 5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and **they shall reign for ever and ever.** (*...via "the blood of the everlasting covenant"- Heb 13:20.*) (*Emp. added*)

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Charli Yana

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