

“Under The Law”

This old fence still stands high. Each side lobs slogans and accusations over the fence like hand grenades. This “Law versus Grace” war will probably never end until the Messiah comes.

Until then, it should be obvious that the first problem is that neither side of the fence has properly defined their terms and slogans. What does “Under the Law” really mean? What does “Sin is the Transgression of the Law” really mean? The obvious problem is that each side hears a different definition than does the other side. Neither side has provided an itemized list of exactly which Laws these slogans refer.

One side lobs “we are not under the Law” over the fence, and concludes things like “we no longer have to keep the Laws in the Old Covenant”. While the receiving side gets the lobbed slogan, and concludes that the other side wants to allow people to steal and murder and spit on their parents.

Then the receiving side lobs back slogans like “the Law is Righteous and Eternal”, and concludes things like “of course we have to keep the Laws in the Old Covenant”. But the receiving side gets this lobbed slogan, and concludes that the “Keep the Law” side wants to force people to burn sacrifices and snub unclean gentiles and stone sinners and wear “Jewish” robes. It is obvious that both sides are “missing each other”. Can it be that both sides are right, and are wrong, both at the same time?

Think this through. Put yourself back in time, say about 1900 years. You walk into a little village in the Alps or in Persia, and you are going to tell these people the good news, and try to convert some of them into the new faith. And then, you do! Now, think this “Law versus Grace” issue through.

What do you tell these new converts to do next? Are you really going to tell the men that it is okay now to steal from their neighbors, and to have sex with whomever they want? You will not because there is a list of Laws which define what sin is in the first place. Worship and obedience to the Father includes not sinning. To practice righteousness you will need to obey this list of Laws.

And at the same time there is a list of Laws which tell people how to be ritually “clean”, and how to get back into the congregation again when they become “unclean”. To become in right-standing again, after missing the mark, you will need to obey this list of Laws.

But are you really going to tell the women that they cannot come to worship services during their monthly cycle? When a believer messes up and wrongs a neighbor, are you really going to tell them to find a Levitical priest somewhere, and pay them to sacrifice a goat or a couple of turtle doves? If while traveling to worship services they touch something unclean, are you really going to stop them at the door, and tell them they must stay outside the camp until evening, and to wash up in a certain manner, before they can reenter the congregation? You will not because there is a change with the New Covenant, which supersedes the list of Laws which define how men become “unclean”, and how to become “clean” again.

The point being made is that both sides of the fence are right at the same time. The problem is that no one bothers to make a list of the Laws they are talking about when they lob their slogans. When you do make these lists, then it is discovered that it actually makes sense. In order to include the gentiles, and to have righteous congregations outside of Judea (without priests, sacrifices, and

a Temple), those Laws dealing with staying “clean” and purification have to be administered differently. Essentially, a change in Law had to occur.

This is exactly what Hebrews 7:11-17 says. **Yahoshua (Jesus) is our High Priest in a different priesthood, the Melchizedek Priesthood.** The list of Laws dealing with purification and getting back into right-standing with Yahowah (YHWH) has been superseded by the provisions of the Melchizedek Priesthood. That is, different rules for “being clean” now apply. This path to being “clean” is why the Holy Spirit can dwell inside of us.

We enter the congregation; we engage in direct communication (prayer) with the Father, and stand “clean”, because of our belief in the exalted Yahoshua (Jesus) the Messiah, through the provisions of the Melchizedek Priesthood. And at the same time, we practice righteousness by obeying the list of Laws which define what sin is in the first place, as itemized in the Hebrew Text. “Little children, let no one deceive you: The one **who practices righteousness** [verb] is righteous [noun]”, (1-John 3:6-7).

Thus, we are no longer justified (stand “clean” again) by the works of the Law, that list of Laws dealing with ritual purification. We are now justified through the provisions of a better priesthood, the Melchizedek Priesthood. **But this “grace” has nothing to do with tossing out the list of Laws telling us what sin is in the first place.** “What shall we say then? Shall we continue in sin, that grace may abound? **God forbid.**” (Romans 6:1, Hebrews 10:26). Grace is not a license to sin.

The New Covenant is a refreshing of the previous Covenant. **The New Covenant is what was there before, plus some new administrations, gifts, promises, and cleanliness through the Melchizedek Priesthood.** The previous Covenant is not tossed, it is enhanced. **The Hebrew Text does not “go away”!** Ezekiel 40 through 48 describes that when the Temple is rebuilt, and when there are priests doing their duties again, than those same Hebrew Text instructions (Torah) will be back into practice by them once more.

The list of Laws which tell us what to do to live holy lives, are now written into our minds and hearts (Jeremiah 31:31 and Galatians 5:16-26). Now we want to obey the Laws (teachings) of Yahowah (YHWH), **so that we do not practice sin.** And at the same time we cannot call any man “unclean” nor “defiled” (Acts 10:28, 11:9) when the Father has given him His Holy Spirit. Access to the Father, including how to be “clean”, is now through a better priesthood, in which our Lord Yahoshua (Jesus) is the High Priest.

In Service To The Brethren,
Wayne L. Atchison, an Elder in the Body of the Messiah - [Credentials](#)

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