

The Law's Graduate Course

(03/29/17)

- I. **Rom 3:5-8**- The Antinomian idea (“nothing new under the sun”)
 - A) **Rom 3:31**-Make void the Law through faith?
 - B) **Rom 6:1**- The same question
 - C) **Rom 6:15**- Again
 - 1) Paul’s answer to all these type questions:
 - i. **Gal 5:13**- Use not liberty for an occasion to the flesh
 - ii. **1 Cor 8:9**- Be careful to not let liberty become a stumblingblock to the weak
 - iii. **1 Cor 9:19**- Though free, Paul was servant to all
 - iv. **Rom 14:15-16**- Let not then your good be evil spoken of
 - v. **1 Thess 4:7**- we are not called unto uncleanness
 - 2) **1 Pet 2:16**- Peter agrees
 - i. **2 Pet 2:19**- From liberty to corruption
 - 3) **Jude 4**- Turning grace into lasciviousness (“loosened, license”)
- II. **Romans chapter 7** and it’s affect on man’s theology has been much like a pendulum; swinging either to Arminianism or Antinomianism, but rarely stopping in the center
 - A) Arminianism
 - 1) **ARMIN'IAN**, *adjective* Pertaining to Arminius, or designating his principles.
ARMIN'IAN, *noun* One of a sect or party of Christians, so called from Arminius or Harmansen, of Holland, who flourished at the close of the 16th century, and beginning of the 17th. The *arminian* doctrines are,
 - i. conditional election and reprobation, in opposition to absolute predestination.
 - ii. Universal redemption, or that the atonement was made by Christ for all mankind, though none but believers can be partakers of the benefit.
 - iii. That man, in order to exercise true faith, must be regenerated and renewed by the operation of the Holy Spirit, which is the gift of God; but that this grace is not irresistible and may be lost; so that men may relapse from a state of grace and die in their sins.
 - 2) Arminianism takes its name from Jacobus Arminius (1560-1609), but this type teaching goes back centuries. (the Galatians)

- i. The Five Points of Calvinism was actually written to oppose The Five Articles of Remonstrance written by Arminius' followers the year after his death
 - a) The Five Articles of Remonstrance contrast with the Five Points of Calvinism on most points. Article I disagrees that election into Christ is unconditional. Rather, in this article the Remonstrants assert that election is conditional upon faith in Christ, and that God elects to salvation those He knows beforehand will have faith in Him. Article II espouses unlimited atonement, the concept that Christ died for all. This stands in contrast to the limited atonement of Calvinism, which asserts that Christ only died for those God chooses to be saved. Article III affirms the total depravity of man, that man cannot save himself. Article IV repudiates the Calvinistic concept of irresistible grace, contending that mankind has the free will to resist God's grace. Article V, rather than outright rejecting the notion of perseverance of the saints, argues that it may be conditional upon the believer remaining in Christ. The writers explicitly stated that they were not sure on this point, and that further study was needed. The text of the publicly published articles is not copyright and public domain and provided below:
 - b) **Article I** — That God, by an eternal, unchangeable purpose in Jesus Christ, his Son, before the foundation of the world, hath determined, out of the fallen, sinful race of men, to save in Christ, for Christ's sake, and through Christ, those who, through the grace of the Holy Ghost, shall believe on this his Son Jesus, and shall persevere in this faith and obedience of faith, through this grace, even to the end; and, on the other hand, to leave the incorrigible and unbelieving in sin and under wrath, and to condemn them as alienate from Christ, according to the word of the Gospel in John iii. 36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him," and according to other passages of Scripture also.
 - c) **Article II** — That, agreeably thereto, Jesus Christ, the Savior of the world, died for all men and for every man, so that he has obtained for them all, by his death on the cross, redemption, and the forgiveness of sins; yet that no one actually enjoys this forgiveness of sins, except the believer, according to the word of the Gospel of John iii. 16: "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; and in the First Epistle of John ii. 2: "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."
 - d) **Article III** — That man has not saving grace of himself, nor of the energy of his free will, inasmuch as he, in the state of apostasy and sin, can of and by himself neither think, will, nor do anything that is truly good (such as having faith eminently is); but that it is needful that he be born again of God in Christ,

through his Holy Spirit, and renewed in understanding, inclination, or will, and all his powers, in order that he may rightly understand, think, will, and effect what is truly good, according to the word of Christ, John xv. 5: "Without me ye can do nothing."

- e) **Article IV** — That this grace of God is the beginning, continuance, and accomplishment of a good, even to this extent, that the regenerate man himself, without that prevenient or assisting, awakening, following, and co-operative grace, can neither think, will, nor do good, nor withstand any temptations to evil; so that all good deeds or movements, that can be conceived, must be ascribed to the grace of God in Christ. But, as respects the mode of the operation of this grace, it is not irresistible, in as much as it is written concerning many that they have resisted the Holy Ghost,—Acts vii, and elsewhere in many places.
- f) **Article V** — That those who are incorporated into Christ by a true faith, and have thereby become partakers of his life-giving Spirit, have thereby full power to strive against Satan, sin, the world, and their own flesh, and to win the victory, it being well understood that it is ever through the assisting grace of the Holy Ghost; and that Jesus Christ assists them through his Spirit in all temptations, extends to them his hand, and if only they are ready for the conflict, and desire his help, and are not inactive, keeps them from falling, so that they, by no craft or power of Satan, can be misled, nor plucked out of Christ's hands, according to the word of Christ, John x. 28: "Neither shall any man pluck them out of my hand." But whether they are capable, through negligence, of forsaking again the first beginnings of their life in Christ, of again returning to this present evil world, of turning away from the holy doctrine which was delivered them, of losing a good conscience, of becoming devoid of grace, that must be more particularly determined out of the Holy Scriptures before they can teach it with the full persuasion of their minds.

B) Antinomianism

- 1) **ANTINO'MIAN**, *adjective* [Gr. against, and law.] Against law; pertaining to the Antinomians.

ANTINO'MIAN, *noun* One of a sect who maintain, that, under the gospel dispensation, the law is of no use or obligation; or who hold doctrines which supersede the necessity of good works and a virtuous life. This sect originated with John Agricola about the year 1538.

- 2) "Antinomianism" is a phrase coined by Martin Luther, but the teaching dates to the 1st century

- 3) Antinomianism is basically the teaching that since we are not under or “bound” to the Law Contract as Israel was, we are not in any way obligated to adhere to any regulation of conduct, by self or others. The very idea of “works” is so abhorred, that even the mention of “works” after salvation is viewed as reason to doubt the salvation of the individual desiring to perform “good works.”
 - i. This teaching caused John Calvin to write: **“It is therefore faith alone which justifies, and yet the faith which justifies is not alone:** just as it is the heat alone of the sun which warms the earth, and yet in the sun it is not alone, because it is constantly conjoined with light.
 - a) The grace of God is certainly not a “binding under” the Law contract, but rather the implanting of a new desire in the vessel of the saved
 1. **Rom 13:8-14-** Thus Paul says love is the fulfilling of the Law, and we are certainly commanded to love one another
 2. **Rom 8:4-** Righteousness of the Law fulfilled in us
 3. **Gal 5:6-** Faith which worketh by love
 4. **Gal 5:14-** All the Law fulfilled in loving neighbor
 5. **Luke 10:25-28-** Law fulfilled in loving neighbor
 6. **Mark 12:28-34-** The greatest commandments: love
 7. **1 John 3:14 & 4:20-** He that loveth not brother abideth in death
- 4) The 1st century Gnostics (“having knowledge”) were Antinomian, and they taught that sin was simply a result of the bodily disease and therefore did not need to be resisted, but only acknowledged as wrong. Their views were mixed with Platonic teaching and spread quickly in the Western world.
 - i. For example, the Manichaeans (followers of Mani of Persia-216-276) held that their spiritual being was unaffected by the action of matter and regarded carnal sins as being, at worst, forms of bodily disease.
 - ii. Chisholm, Hugh (1910). "Gnosticism". *Encyclopaedia Britannica: A Dictionary of Arts, Sciences, Literature and General Information*. 12. *Encyclopaedia Britannica*.

p. 157. The Old Testament was absolutely rejected by most of the Gnostics. Even the so-called Judaeo-Christian Gnostics (Cerinthus), the Ebionite (Essenian) sect of the Pseudo-Clementine writings (the Elkesaites), take up an inconsistent attitude towards Jewish antiquity and the Old Testament. In this respect the opposition to Gnosticism led to a reactionary movement. If the growing Christian Church, in quite a different fashion from Paul, laid stress on the literal authority of the Old Testament, interpreted, it is true, allegorically; if it took up a much more friendly and definite attitude towards the Old Testament, and gave wider scope to the legal conception of religion, this must be in part ascribed to the involuntary reaction upon it of Gnosticism.

iii. Gnostics were opposed to Jewish teachings as a result of their antinomianism, and often rejected “overly Jewish passages” and many times the “Jewish books” completely (Sound familiar???)

a) Marcion of Sinope (85-160) was the founder of Marcionism which rejected the Hebrew Bible in its entirety

b) Paul and Gnosticism

1. Tertullian calls Paul "the apostle of the heretics", because Paul's writings were attractive to gnostics, and interpreted in a gnostic way, while Jewish Christians found him to stray from the Jewish roots of Christianity. Paul wrote to the Corinthian church members as "having knowledge" (Greek: τοις ἐχόντις γνώσιν, *ton echonta gnosin*). In some cases Paul affirmed views which were closer to the gnostics than to proto-orthodox Christianity.
2. According to Clement of Alexandria, the disciples of Valentinus said that Valentinus was a student of Paul, and Elaine Pagels notes that Paul's epistles were interpreted by Valentinus in a gnostic way, and Paul could be considered a proto-gnostic as well as a proto-Catholic. Many Nag Hammadi texts consider Paul to be "the great apostle", for example the *Prayer of Paul* and the *Coptic Apocalypse of Paul*. The fact that he claimed to have received his gospel directly by revelation from God appealed to the gnostics, who claimed *gnosis* from the risen Christ. The Naasenes, Cainites and Valentinians referred to Paul's epistles. Authors like Timothy Freke and Peter Gandy have expanded upon this idea of Paul as a gnostic teacher, but nevertheless Paul does not claim to be a gnostic, and his revelation was different from the gnostic revelations.

iv. A biblical example of such criticism can be found in **Rev 2:6–15**, which criticizes the Nicolaitans, possibly an early Gnostic sect.

a) **Rev 2:6-15**- Nicolaitans- “to conquer people”- Irenaeus, Hippolytus, Clement and others seem to confirm that this group was antinomian

1. Irenaeus of Smyrna (130ad – 202ad)- Said that these men were followers of Nicolaus of Antioch, a proselyte who was among the 7 men chosen to serve the Jerusalem assembly (Acts 6:5), who had forsaken true Christian doctrine and lived in unrestrained indulgence. Irenaeus said Nicolaus had been misunderstood when he said “the flesh must be abused,” which he meant to indicate it must be buffeted under control. The Nicolaitans took this to mean flesh was of no concern and a man could live in any fashion he wished.
2. Hippolytus of Rome (170ad- 235ad)- Said this man forsook good doctrine and lived in complete indifference as to what a man ate or in how he lived in the sight of others.
3. Clement of Alexandria (150ad – 215ad)- Defended Nicolaus of Antioch saying that his followers had misunderstood him. He said the Nicolaitans had abandoned themselves “like goats in a life of shameless self-indulgence.”

b) **Rev 2:14-15**- The close association with Balaam is probably a play on words, as Balaam, as *bela* in Hebrew is “conquer” and *ha’am* is “people.”

III. **Rom 7:15-24**- “Good” and “evil” in this passage is distinct

A) Clearly we have been saved and can do “good works” otherwise why would be instructed to do so if it were not possible?

- 1) **Eph 2:10**- Clearly states we are to perform “good works”
- 2) **Matt 5:16**- Jesus said “good works” were to be seen of men
- 3) **1 Tim 6:18**- Be rich in “good works”
- 4) **Tit 2:7**- In all things a pattern of “good works”
- 5) **Tit 2:14**- A peculiar people zealous of “good works”
- 6) **Tit 3:8**- Maintain good works

- 7) **Heb 10:24**- Provoke one another to “good works”
- 8) **James 2:17-18**- Show faith by “good works”
- 9) **1 Pet 2:12**- “Good works” a testimony to the lost
- B) Then the “good” that Paul sought to do was perfection; complete outward righteousness, which can never be the case as long as we are dwelling in the vessel of flesh.

IV. **Luke 13:20-21**-The “leavening” of the KOG

- A) **1 Cor 5:6-9**- Purge out the old leaven
- B) Leaven expressly forbidden with sacrifices and offerings
 - 1) **Gen 19:3**- Abraham fed his visitors (the Lord) unleavened bread
 - 2) **Ex 12:8**- Passover to be kept with unleavened bread
 - 3) **Ex 29:1-2**- The shewbread to be unleavened bread with oil
 - 4) **Lev 2:1-5**- The Meat Offering to be of unleavened bread with oil and frankincense
 - 5) **Lev 7:12**- Peace Offering of thanksgiving with unleavened bread anointed with oil
 - 6) **Lev 8:1-2**- Priests meal at consecration is unleavened bread with oil
 - 7) **Num 6:15**- Nazarites meal to be unleavened bread with oil
 - 8) **Ex 34:25**- Leaven not to be with sacrifice
 - 9) **Lev 2:11**- No leaven with offerings
 - 10) **Lev 6:17**- No leaven
- C) **Lev 23:15-21**- The Wave Loaves at Pentecost expressly commanded to contain leaven
 - 1) Pentecost is the feast day that prefigured the birth of the Church, and the 2 Wave Loaves picture the joining together of the members (Ultimately Jew and Gentile) and must contain leaven as the works of the Church are to be

performed by the Holy Spirit through the members dwelling in flesh, thus contaminated, yet still accepted by God.

- i. **1 Cor 5:7-8**- The unleavened bread of sincerity and truth
 - a) Our “good works” are to be done in sincerity and truth, acceptable to God, even though our own desires and motives sneak in and contaminate every single work in which we are connected.
- ii. **Phil 3:10-16**- It was the perfectly righteous works, untainted by human desire that Paul longed for, and yet knew he could not attain. This is what he spoke of in Rom 7, not of hopelessness and forfeit, both which lead to lawlessness.
 - a) **1 Cor 9:24**- Run the race!
 - b) **Heb 12:1**- Run the race!
- 2) Our “works” are to be judged
 - i. **1 Cor 3:10-15**- Judgment seat of Christ
 - a) **Rom 14:10**
 - b) **2 Cor 5:10**
 - c) **John 5:29**
 - d) **Matt 25:14-30**
 - e) **Luke 19:11-27**