



Torah Laws If God truly is love – and...
If Love is the fulfilling of the law – then...

Every law from God must be an expression of absolute love

God has never given any law we would be better off without

The idea of being set free from any of God's laws is unthinkable
Because it means being set free from love

Any "Thou shalt not..." is simply God saying "That's not love"

Living love IS obedience – not motivation to obey – because...

If we are truly loving ¹God and ²others with our whole being

We will be automatically fulfilling every law of God –
– in the Bible – in the universe

God's laws = Intrinsic reality – Not imposed restrictions
They simply describe how life works – sustainably

Bottom Line = Do we trust God with LIFE – here & now?
Do we accept God's definition of LOVE?

Or Will we find the fullest life and love living out God's ways?
Will we find more life and love living out our own feelings?

“God-dimension” of Torah

Romans 14:23

...whatever is not from faith is sin.

1 John 3:4

...sin is lawlessness.

“God-dimension” of Torah

Deuteronomy 4:5-8

- 5. See, I have taught you statutes and judgments, just as Yehovah my God commanded me, that you should do thus in the land where you are entering to possess it.**
- 6. So keep and do them, for this is your wisdom and your understanding in the sight of the peoples who will hear all these statutes, and say, “Surely this great nation is a wise and understanding people.”**
- 7. For what great nation is there that has god so near to it, as is Yehovah our God whenever we call on Him?**
- 8. And what great nation is there that has statutes and judgments as righteous as this whole Torah which I am setting before you this day?**

Principles found in Torah

Innocent till proven guilty

Due process for everyone

Prevention of revenge

Two or more witnesses required for any conviction

Punishment must fit the crime –

Not more – Not cruel or excessive

Not less – Devalues life, property and justice

“God-dimension” of Torah

Divine appeal of difficult matters – Deuteronomy 17:8-9

- 8. If a matter arises which is too hard for you to judge, between degrees of guilt for bloodshed, between one judgment or another, or between one punishment or another, matters of controversy within your gates, then you shall arise and go up to the place which Yehovah your God chooses.**
- 9. And you shall come to the priests, the Levites, and to the judge there in those days, and inquire of them; they shall pronounce upon you the sentence of judgment.**

“God-dimension” of Torah

Divine appeal of difficult matters – Deuteronomy 17:8-9

Urim & Thummim – Exodus 28:30

And you shall put in the brestplate of judgment the Urim and the Thummim, and they shall be over Aaron’s heart when he goes in before Yehovah. So Aaron shall bear the judgment of the children of Israel over his heart before Yehovah continually.

“God-dimension” of Torah

Divine appeal of difficult matters – Deuteronomy 17:8-9

Urim & Thummim – Exodus 28:30; **Numbers 27:21**

[Joshua] shall stand before Eleazar the priest, who shall inquire before Yehovah for him by the judgment of the Urim.

“God-dimension” of Torah

Divine appeal of difficult matters – Deuteronomy 17:8-9

Urim & Thummim – Exodus 28:30; Numbers 27:21

Adultery Test – Numbers 5:11-31

Questions of character – Possible outcomes...

- 1. Not enough evidence to prosecute**
- 2. Not enough evidence to convict**
- 3. Never proof of innocence – Cloud of doubt remains**

Principles found in Torah

Innocent till proven guilty

Due process for everyone

Prevention of revenge – Two+ witnesses for conviction

Punishment must fit the crime – Not more or less

“God-dimension” of Torah

Proven innocent – Not just “not guilty”

Innocent never found guilty – or punished

Guilty never found innocent – can't hide or manipulate

2 Corinthians 5:18-21

- 18. Now all things are from God, who has reconciled us to Himself through Christ, and has given to us the ministry of reconciliation.**
- 19. that is, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and entrusting to us the word of reconciliation.**
- 20. Therefore, on behalf of Christ we are as ambassadors of God, who is appealing through us. We implore you on behalf of Christ, be reconciled to God.**
- 21. For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him**

