

# **A JEW AND THE LAW.**

## **What is the Legal Position BEFORE GOD of an Observant Jew?**

**T**HE Feast of Pentecost (שבועות) is said by many of Israel to be kept in memory of *the giving of the law*. Certainly it was in the 3rd month that Israel came to Sinai (Ex. 19. 1), and God's words are the true corn (Deut. 8. 3). But there is a reason for everything in God's Holy Book, and He does NOT say that the giving of the law was *the* foundation of the feast. It is remarkable that the climax words of Exodus 31, reaching another "50" days from the arrival at Sinai, concern THE SABBATH. And, apparently, as Adam sinned on the sabbath, so Israel made the golden calf on that day, YET Pentecost is the ONE FEAST without A SABBATH! *Why is this?*

Leviticus 23 shows how the Feast of Weeks was dated from the day AFTER the sabbath, and *could not* rightly be held at any other time. *The sabbath must be passed first!*

Hence, though Pentecost (שבועות) reminds of law, it rather emphasizes

### **LAW SATISFIED,**

and *then* the acceptance of "a NEW meal offering" (Lev. 23. 16). This leads up, dear reader, to the very important question which we would earnestly bring before you:—

**What is a Pious Jew's Relation to the Law?**

Have you read or heard the history of Saul of Tarsus? He was learned and religious, beyond many, but one day the commandment "*came*" to him as it had NEVER come before, and he felt himself a dead man. Why? Because the law is SPIRITUAL, and judges the very WISHES of the heart, and ONE sin shuts out from God's presence. Nor can a man do MORE than he *ought*, and therefore he has NO SURPLUS to make up for even ONE past sin!

Thus a Jewish rabbi, however wise and earnest he is, stands, before God, on exactly the same level as a Gentile sinner, that is to say,

### **GUILTY BEFORE GOD.**

Now we can partly see why God arranged this feast with its NEW meal offering. The corn of wheat that falls into the ground, and DIES, brings forth the harvest in resurrection. And THIS

was connected with Pentecost. And thus the first day of the week speaks of resurrection! Messiah, the TRUE Corn of Wheat, is needed to fulfil the law, and die and rise again, if the prophecies of the Hebrew Scriptures are to stand, and it is "in Him," and only "in Him" that a Jew or Gentile can be

### **ACCEPTED BEFORE GOD.**

Any other thought is pride, bringing down the Holy Law of God. Not *one sin* can be allowed or overlooked before God. "As MANY as are of the works of the law are under a curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3. 10).

Pentecost, therefore, reminds us that the only way we can reach God's law SAFELY is by

### **THE FINISHED WORK OF ANOTHER.**

The people who gathered at Beth-shemesh learnt this lesson bitterly. They looked into the Ark, and over 50,000 were slain (1 Sam. 6. 19). It is NOT SAFE to approach God in our own way (Isa. 53. 6); a flaming sword wounds mortally. Yet, as this "keeps" "the way of the tree of life" we cannot reach that tree except by the flaming sword. Hence the ONLY HOPE is Sacrifice! *Between* Noah's family and the flood there was the Ark; *between* Israel's families and the angel of death, there was the Blood: it is *always*

### **THE SAME LESSON.**

Pentecost tells of a real resting place, not by our "merits" but by LAW SATISFIED. Therefore the observant Jew is

### **ATTEMPTING THE IMPOSSIBLE;**

and the very attempt DENIES the just claims of God against him. The ONLY HOPE for one who has once sinned is the work of Another. We would repeat that all forgetfulness of this is pride. The law can ONLY condemn, unless there is ABSOLUTE righteousness. Religiousness cannot blot out past sins. Atonement by our own efforts is not atonement at all.

**THE ONLY ONE WHO CAN MAKE ATONEMENT, IS ONE WHO CAN SHOW A SPOT-LESS RIGHTEOUSNESS, i.e. ONE WHO DOES NOT NEED AN ATONEMENT FOR HIMSELF. THE HEBREW SCRIPTURES SPEAK OF ONLY ONE SUCH: AND HE DELIVERS OTHERS FROM DEATH.**