

Numbers 15 – The law is for the Lawless

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Introduction

I contend that Numbers 13 and 14 is YHVH throwing the wicked generation in debtors prison as a result their ~~bad~~ evil report ^A. Various people got various judgments^B. At pre-sentencing, these people spoke prophecy about the plight of their wives and their children^C. To view it another way they are stringing together words that come out of their mouth and this is what we call a sentence. They, through their own words were the proximate cause of their own injury and by agreement of the parties sent themselves to prison i.e. they sentenced themselves to prison.

Warning: The commentary of this document relies heavily on the understanding of Commercial Redemption, or what I am far more interested in **Biblical Commercial Redemption** (BCR)

Read, and more importantly, implement **at your own risk**

The law is for the lawless

I have a theory I want to explore. There is a Maxim that states “the law is for the lawless”.^D The previous two chapters (Num 13 & 14) are the final straw for YHVH regarding the wicked generation entering into the land flowing with milk and honey. I am suggesting that because of their failures these extra laws were added? ^E

^A Num 14:37 see also Num 14:28-36

^B **ToDo** enumerate the levels of punishment given to the different groups of people

^C Num 14:3

^D See rule #8 Marsings-Rules-and-Key-Definitions, article #[501](#).

“If you reject the law form of Torah, you are without that law and are Torah-less. YHVH, mercifully, does not allow mankind to live in a state of anarchy, so a law form (the default law form) will be imposed on you called public policy giving you a public legal status.”

public: ... “That vast multitude, which includes the ignorant, the unthinking, and the credulous, who, in making purchases, do not stop to analyze, but are governed by appearance and general impressions.” J.W. Collins Co. v. F.M. Paist Co. (DC Pa) 14 F2d 614; Ballentine’s

^E **ToDo:** As the highlighted note below states, this document needs some review. I need to find those commandments in chapter 15 that are new

Would have this laws come to be if the aforementioned generation was successful and made it into the land instead of the giving us another episode of paradise lost? ^F

When I initially wrote this (three years ago I presume) I didn't have any research to back up "the law is for the lawless". What I found recently was [1Ti 1:9](#), so I decided to check out what Paul said in a greater context.

ToDo: Is Num 15:32-36 (compare to Exo 35:3) and Num 15:37-41 (first time used see Deu 22:12) an example of the extra law being applied to this wicked generation?

1st Timothy Chapter 1

1Ti 1:1-5

¹ Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope; ² Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord. ³ As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge ^{G3853} some that they teach no other doctrine, ⁴ Neither give heed to fables and endless genealogies, ^G which minister questions, rather than godly edifying which is in faith: *so do*. ⁵ Now the end ^H of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned: ^I

1Ti 1:6 ⁶ From which some having swerved have turned aside unto vain jangling; ^J

If I'm arguing in "this" public court (which is always a court of bankruptcy) I'm participating in vain jangling because the "facts are on the moon". Instead in the aforementioned court we should be acting as the accommodating party i.e. and accomplishing what was said in 1Ti 1:5

jangling (the NIV says "meaningless talk") because the "facts are on the moon". To argue in said court means I'm not acting as the accommodating party i.e. I'm not accomplishing 1Ti 1:5 which says the ~~end~~ goal of the commandments (aka charge as in charging document)

"Now the ~~end~~ goal of the commandments ^K (aka charge as in charging document) is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned."

^F Extending my theory, the next chapter (Num 16) is the rebellion of Korath, Dathan & Abiram. Was part of the cause for this rebellion resentment of the extra laws that were being imposed on them? If were the modern day priest who are the accommodating party, Num 17 & 18 is about Aharon and the Levites and 19 & 20 is about the red heifer...something we should be studying to do our job. This could also apply to the Shabbath breaker see Num 15:32-36.

^G G1076 genealogia, see Do-not-give-heed-to-fables-and-endless-genealogies, article #[571](#). Fables G3454 *moothos*, myths

^H **ToDo:** I need a word study on this. **G5056 teleos** It seems clear to me that the use of the word end does not mean "do away with" like which antinomian Christian types would argue it to mean. It's not the end of the law, but the goal of the law. Torah is likened unto a archer trying to hit the mark.

^I Did Jesus do away with the commandments of Torah so that we are not bound by being charitable, have a pure heart and good conscience? No, of course not. Related Mat-5-17-19-Fulfil-G4137-Kalah-H3617-Kallah-H3618, article #[265](#).

^J the NIV says "meaningless talk". **G3150 mataiologiah** KJC 1, only used here in 1Ti 1:6. From G3151; random talk, that is, babble. G3151: From G3152 and G3004; an idle (that is, senseless or mischievous) talker, that is, a wrangler: - vain talker. KJC: only Tit 1:10

Tit 1:10 For there are many unruly and **vain talkers** ^{G3151} and deceivers, specially they of the circumcision:

Sure sounds like those who adopt a conspiracy theory mindset to me.

^K **G3852 paraggelia**; **KJC**: 4; **charge**, **2 Act 16:24**, **1Ti 1:18**; **commandment**, **1 1Ti 1:5**; **commandments**, **1 1Th 4:2**

1Ti 1:7 ⁷ Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

It's my goal to not only make it into heaven but to be called great when I get there. I contend that this can be defended by the words of Y'shua in Mat 5:19 where he is referring to Moreh Torah i.e. Teachers of Torah. A Teachers of Torah is a good thing but Paul is pointing out here that this is what they desire but are ignorant of the subject matter.

1Ti 1:8 ⁸ But we know that the law *is* good, if a man use it lawfully;

Torah is Tov. Isn't Paul saying that the law is good if you're a creditor using the set of law that applies to them.^L In your pursuit of the law (pursuit of happiness?) one must pursue it justly^M

1Ti 1:9-10

⁹ Knowing this, that the law is not made for a righteous man, 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;

This makes sense if Paul is referring to "the law" as to mean those sets of laws that apply to debtors. The righteous man is a creditor and debtor laws don't apply to him. I would suggest that to be skilled at acquiring "sound doctrine" you should diligently study the Torah.^N

Righteousness is not talking about one's morality, ethic or virtuousness as these are, I contend, abstract concepts and subjective to mans interpretation. The law form of Torah brings great clarity because a determination of righteousness is simple...are you honoring the commandments, statutes, ordinances and judgments given to Israel at Mt. Sinai. I.e. are you embracing the Torah and it's terms and conditions? Are you a pronomian Christian? Do you *Shomer Habrit* (article #[1](#))?

Conclusion

He have a problem. "the law is for the lawless" sounds like typical antinomian Churchianity dogma i.e. the Torah has been done away with. I certainly don't believe this to be true, so a more accurate way of stating this maxim should be "The debtor laws are for the debtors". If you're not acting like a debtor then obviously laws specific to them don't apply, but that doesn't mean that the rest of the laws that existed prior to Numbers 15 suddenly vanish. To put it another way there are a set of laws that govern those in private and there is a separate set of laws governing those in the public.

1Ti 1:18-20 KJV ¹⁸ This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; ¹⁹ Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:^O ²⁰ Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

the word is not *nomos* so it's not talking about the Torah it's i.e. Paul is not saying the Torah ended rather he is saying if you act like the wicked generation in the desert, these extra law will be applied to you.

^L See Deu-16-18-to-17-13-Shoftim-Judges-num-50-1, article #[1395](#). "...judge the people with just judgment... follow/pursue"

^M See Jacobs-Trouble-1-Gen-27-Jacob-is-the-proximate-Cause-of-his-own-injury, article #[141](#).

^N **2Ti 2:15** "Study to shew thyself approved..." This is the open verse for "Marsings-Hermeneutical-Methods", article #[1361](#).

^O **1Ti 1:19 NIV** "holding on to faith and a good conscience. Some have rejected these and so have shipwrecked their faith."

With the use of this word **shipwreck**, I'm curious if maybe Paul is making an illusion to the law of admiralty/maritime? As ambassadors and bond servants of Messiah, we need to be very cognizant of our mission and walk rightly dividing the jurisdiction of

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Num 14:2-3 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! ³ And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

murmured^{H3885 lun} RO (Richard Ottens) says this word murmur is like prophecy. JKM: I agree with the conclusion but I don't see this etymologically. The two words have two (seemingly) distinctive means i.e. (A meaning to lodge, to tarry. It means to rest, to tarry, to stay, often overnight. A verb meaning to murmur, to grumble, to howl.)

Num 14:31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

MJ: MJ hypothesis's in this verse Num 14:3, Num 14:31 and Num 14:33) and that it wasn't the men of Yisrael that had fear of death for themselves, it was the death of their woman and children that they feared. One lesson is that, like the bondmen of YHVH/Y'shua, your woman and children aren't really yours, as you have possession over them (equitable title) not legal title. You have stewardship responsibilities or trustee responsibilities over them, the men are the physical fathers whose job it is to point them to their heavenly father and it is ultimately His responsibilities to look after them. This can't be accomplished if men don't have faith in Him to "ultimately" look after them. Therefore man has a balancing act of control he has to perform.

MJ continues by showing in this verse how YHVH is using irony in that the fears that Israel was having was unjustified, and how this fear in the end showed a lack of faith.

YHVH is teaching Israel a faith lesson. If Yisrael was bold in their faith, their children would have learned this faith lesson.

In a sense the lesson is like the willingness to commit child sacrifice to YHVH similar to Avraham.

Israel is out of Egypt but Egypt is not out of them. This reminds me of RO's maxim...what does a slave want? to be free? no, it's to have slave for themselves. Is this generation (who thinks like slaves) concerned that their "slaves" i.e. woman and children will die.

Num 14:39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

Moshe reads the sentence of which there are three types and when its read (the next verse) they ignore the sentence and run away.

ToDo: Research...

1Ti 1:9

the law: [Rom 4:13](#), [Rom 5:20](#), [Rom 6:14](#); [Gal 3:10-14](#), [Gal 3:19](#), [Gal 5:23](#)

the lawless: [2Th 2:8](#) *Gr.

the two realms of law that an ambassador must "wade" through. A good ambassador navigates the troubled waters of this world why staying above it as the good ambassador is not of this world / jurisdiction and therefore does not find is faith in the sacred contract with YHVH shipwrecked.

