

He Came to Save Us from All Lawlessness, Part 1

Do not say, "Because of the Lord I left the right way"; for he will not do what he hates. Do not say, "It was he who led me astray"; for he had no need of a sinful man. The Lord hates all abominations, and they are not loved by those who fear him. It was he who created man in the beginning, and he left him in the power of his own inclination. If you will, you can keep the commandments, and to act faithfully is a matter of your own choice. He has placed before you fire and water: stretch out your hand for whichever you wish. Before a man are life and death, and whichever he chooses will be given to him. For great is the wisdom of the Lord; he is mighty in power and sees everything; his eyes are on those who fear him, and he knows every deed of man. (Ecc'cus 15:11-19)

Titus 2:14 – He came to redeem us, to save us, from all lawlessness, all kinds, all the types of lawlessness (Mt 1:21; Ex 20:5-6). All the different kinds of lawlessness are defined in the concordance in different Hebrew words. Sin, trespass, iniquity — there are many synonymous words to represent the outworking of man's fallen nature (Ex 20:5-6) by those who hate Him. 1 Cor 11:27-32 – These kinds of lawlessness or iniquities in us must be judged so that we will not sin in these ways – but be purified instead (Titus 2:14; 3:14, 1 Jn 3:1-3; Rev 19:7-8; Eph 2:10; Mal 3:3-4). So now we need to start judging ourselves by seeing these kinds of lawlessness in us so we will be pure as He is pure (Rev 19:7-8).

All (#3956) means *every one* that is included in *lawlessness* or *iniquity* (#458) — every kind in its family group. It means *all manner* of iniquity and sin (Mt 1:21), the *totality* of iniquity, the whole fallen man due to sins, every evil thing and every evil way in us, so that we are actually being *transformed* (2 Cor 3:18; 5:15,17).

In Titus 2:14, the word *redeem* means to bring forward and ransom, to free us from the bondage of our sins (Mt 1:21) — not just to *forgive* us, but to *free* us from these bent ways in us. These sins or iniquities are actually oppression, keeping us from being zealous for the good works we were saved to do (Titus 2:14; 3:14; Eph 2:10) in order to be prepared as a bride (Rev 19:7-8; 1 Jn 3:1-3, *purification*).

The word *redeem* in Titus 2:14 is not what one expects, thinking it should say that He *forgave us from every lawless deed*, as Christians excuse themselves by saying, "I'm not perfect,

just forgiven.” But this redemption means these things in us that cause us to stumble along the way, things that we still need to be *saved* from (Mt 1:21). #3085 is the act of freeing us from the devastation of these iniquities in us that oppress us and keep us from doing His will (Mt 1:21; Rom 12:1-2), releasing or delivering us from the devastating results of these lawless deeds.

He came to *free us* or *save us* from every form of iniquity, which manifests itself by lawless action (1 Jn 3:4; Mt 1:21; 7:21-23). *All lawlessness* is the plural manifestation of Ex 20:5-6 from which He came to *purify* us so that we can present offerings in righteousness (Mal 3:3-4; Heb 10:19-25; 13:15; 1 Tim 2:1-8; Rom 12:1). For we are *His very own possession* — a people who are *zealous* for the *good deeds* that He prepared beforehand for us to walk in (Titus 3:14; Eph 2:10; 4:12-16; Rev 19:7-8; Lk 1:17).

There are about fifteen forms of lawlessness which Titus 2:14 takes into consideration. They must be judged right (1 Cor 11:27-31). If these forms of lawlessness are in us and not judged, we will fall into a sin unto death, or accumulate a dull conscience, a stained garment (Rev 3:4). As a result, we will do deeds that are not recognized as *good* (2 Cor 5:10), or deeds that did not *build up* the Body, but actually *hindered* its growth and caused confusion, not as Col 2:19 or Col 2:10-11 (Rom 12:4; 1 Cor 12:4; 1 Pet 4:10-11).

1 Cor 11:26 — Our *preparation* for the Breaking of Bread proclaims our hope in Him — proclaims His death until He comes, our hope of His return, until all things are fulfilled in His kingdom (Lk 22:16-20). We encourage one another and build one another up with these words (1 Ths 4:18; 5:11) — edify with the fruit of our lips (Eph 4:15). So 1 Cor 11:27 says *therefore*, and verse 28 says let each one of you carry out a thorough examination upon himself before eating the bread and drinking the cup. And verse 29 says *otherwise* he eats and drinks his own condemnation in not recognizing the Body, and verse 30 says that this is the reason so many of you are sick and weak and several have died.¹

¹ How does the French government, being Roman, enforce sending our sick people to hospitals, considering what Paul said here? Is not the Pope enraged at this interference with divine decree? What would be considered interference on our part?

It seems that before one gets sick or weak or dies, he will be no longer giving praise and thanksgiving (as noticeable by the leaders, Heb 13:17), as those who have gone down to silence, since the dead can't praise (Ps 115:17). But verse 18 says, "But it is *we*, the living, who bless and praise Yahweh from now on and forever and ever."

Ps 116:16-19 — Verse 12 asks the question, verse 13 answers the question, and verse 14 shows the covenant vows — to praise and glorify Him in the Body as a bodily part, a member gathered together under the head, in His presence in heaven (Heb 10:19).

So in 1 Cor 11:30 — Ps 116:15 is the death of His faithful ones, and Ps 118:13-21. Verse 13 says, "I was pushed hard and was about to fall, but Yahweh came to my help." So Ps 118:22-29 is our testimony.