Error of Lawless

STUDY GUIDE | ERROR OF LAWLESS

Finding the Ancient Path | https://www.youtube.com/watch?v=w9EYTGyNsPI

Teaching Purpose

This Teaching examines the speaker's claim that certain early Christian movements, modern approaches to grace, and some English translation choices can obscure the New Testament's warnings against lawlessness. The goal is to study those warnings carefully, connect grace with obedience and holiness, and use Scripture in context when discussing difficult questions with others.

Quick Answer

The "error of the lawless" refers here to the danger of treating grace as permission to continue in sin or to dismiss God's instruction. The speaker takes 2 Peter 3:17-18, Romans 6 and 1 John 3:4 as central passages and urges believers to look closely at biblical language about lawlessness, impurity and holiness. His claims about historical influences and translators' intentions are arguments made in the Teaching, not conclusions established by these biblical passages alone.

Core Distinction

Grace rescues and transforms; it is not a license to remain in sin (Romans 6:1-4; Titus 2:11-14). English renderings may emphasize different aspects of a source-language term, but differences in translation alone do not prove deception. The Teaching calls for serious attention to the Torah and to holiness while inviting students to test interpretive and historical claims against their supporting evidence.

Teaching Outline and Key Takeaways

Introduction to the lesson

The speaker introduces a source-focused Teaching on what he sees as the origins of lawless approaches to faith. He presents the material as a resource for conversations about obedience and asks listeners to consider the history behind their assumptions.

Early lawless origins

The speaker defines antinomianism and anomia, discusses early Christian and Gnostic movements, and reads Romans 6 against the idea that grace permits continuing in sin. He emphasizes the difference between grace and license.

Ophite and Nicolaitan beliefs

Ophite, Marcionite and Nicolaitan ideas are compared, particularly competing pictures of God, secret knowledge, idolatry and ethical conduct. The speaker draws parallels with positions he sees in present-day churches.

Comparison of belief systems

A chart compares historical groups with contemporary Christian patterns. The speaker asks whether believers are resisting correction or selecting which commandments to keep and uses Revelation 2 to frame the concern.

Translation and the law

The Teaching turns to English Bible translations, dispensational theology and 2 Peter 3:17-18. The speaker argues that a rendering such as “lawless” can make the warning more immediately relevant to questions about obedience.

Scriptural examples of errors

The speaker considers Matthew 7, Matthew 13, Matthew 23, Romans 6, 2 Corinthians 6 and Titus 2. He compares English words such as “evildoers” or “wickedness” with underlying language about lawlessness.

Redefining holiness and sin

The focus shifts to uncleanness, purity, sanctification and Leviticus. The speaker compares passages in Galatians, Romans, Ephesians, Colossians, 1 Thessalonians and 1 Peter, emphasizing continuity between holiness and obedient living.

Translator biases and influence

The speaker explores the theological backgrounds of Bible translation committees and argues that interpretive commitments can affect word choices. He urges listeners to compare renderings and consult Greek/Hebrew tools.

Discussion and personal study

The Teaching portion closes as Part 1. A fellowship discussion begins about translation differences, the meaning of “law of the Jews,” Bible study tools and ways to avoid relying only on a single English rendering.

Q&A and closing remarks

Participants share personal experiences of studying Scripture, comparing translations and approaching disagreement with humility. The speaker mentions a planned continuation and closes with ministry updates and farewell.

Key Scriptures — Contextual Notes

- 2 Peter 3:17-18 - Peter warns readers not to be carried away by the error of lawless or unprincipled people but to grow in grace and knowledge.
- Romans 6:1-4 - Paul rejects the suggestion that believers should continue in sin so grace may increase and connects baptism with new life.
- 1 John 3:4 - John identifies the practice of sin with lawlessness; the passage is a central term-definition in the Teaching.

- Matthew 7:21-23 - Yeshua warns that words and impressive works do not substitute for doing the Father's will; He rejects workers of lawlessness.
- Matthew 13:40-42 - In the wheat-and-tares explanation, the Son of Man sends angels to remove causes of sin and those practicing lawlessness.
- Matthew 23:27-28 - Yeshua contrasts outward religious appearance with inward hypocrisy and lawlessness.
- Romans 6:19 - Paul contrasts slavery to impurity and lawlessness with offering oneself to righteousness leading toward holiness.
- 2 Corinthians 6:14 - Paul contrasts righteousness and lawlessness when warning about incompatible partnerships.
- Titus 2:11-14 - Grace trains believers to reject ungodliness, and the Messiah redeems a people eager for good works and free from lawlessness.
- Galatians 5:19-23 - Paul contrasts works of the flesh, including impurity, with the Spirit's fruit.
- Romans 1:24-25 - Paul describes people being given over to impurity amid the exchange of truth for a lie.
- Ephesians 5:3-5 - Paul warns against sexual immorality, impurity and greed among the saints.
- Colossians 3:5-10 - Believers are urged to put away sexual immorality, impurity, evil desire and greed and put on a renewed life.
- 1 Thessalonians 4:3-7 - Paul calls believers to sanctification rather than impurity.
- 1 Peter 1:14-16 - Peter calls believers to holiness in all conduct, echoing the holiness command in the Torah.
- Leviticus 19:1-18 - Israel is called to holiness and commanded to act justly and love a neighbor; the chapter connects holiness to daily conduct.
- Revelation 2:6 - Yeshua commends the rejection of the deeds of the Nicolaitans.
- Revelation 2:14-15 - The messages to the churches condemn teachings associated with Balaam and the Nicolaitans.
- Acts 25:7-8 - Paul denies violating the Jewish law, the temple or Caesar when defending himself against accusations.
- 1 Peter 1:13-16 - Believers are called to sober hope, obedient conduct and holiness because God is holy.

Reflection and Discussion Questions

1. How does the Teaching define antinomianism, and what evidence does it offer for its historical discussion?

2. How do Romans 6:1-4 and Titus 2:11-14 distinguish grace from permission to continue in sin?

3. What question does 2 Peter 3:17-18 raise when "error of the lawless" is used as a translation?

4. Why does the speaker compare the language of Matthew 7:23 and Matthew 23:28?

5. How should readers distinguish a Greek word's possible meanings from the interpretation of an entire passage?

6. What kinds of historical sources would help evaluate a claim about the beliefs of the Ophites, Marcionites or Nicolaitans?

7. How does 1 John 3:4 contribute to the speaker's understanding of sin?

8. What is the relationship between holiness and conduct in 1 Peter 1:14-16 and Leviticus 19?

9. What steps can prevent a student from assuming that every translation difference reflects an improper motive?

10. How can believers study and disagree in humility while taking the commands of God seriously?

Practical Study Applications

- Read 2 Peter 3:14-18 in context, then compare several English translations of verse 17; record what each rendering clarifies or leaves ambiguous.
- Study Romans 6:1-4, 6:15-19 and Titus 2:11-14 together; identify what grace does and what response Paul expects.
- Compare Matthew 7:21-23, Matthew 13:40-42 and 1 John 3:4; make a two-column list of the text's statements and your own conclusions.
- Read Leviticus 19 alongside 1 Peter 1:14-16; note the concrete commands connected to holiness and the places where further interpretation is needed.
- When a translation differs, consult a trustworthy interlinear or lexicon and check the surrounding sentence before reaching a conclusion about the translator.
- Discuss one question from this Teaching with another believer, emphasizing patient listening, Scripture in context and practical obedience.