

Research by non-Church of God theologians & researchers supporting Church of God positions

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Of course there are many others that we share similar views or positions such as on abortion; natural male-female roles; capital punishment etc etc.

NB: the below does not necessarily include works by Messianics supporting the Law or Baptists and others proving baptism by water etc. Rather, the list concerns mainstream theologians and researchers on a variety of doctrines that demonstrate they have – through honest research – have come to very similar conclusions on certain doctrines as the Church of God and HWA did – but utilizing indepth research and technical analysis and skills.

Doctrine	Non-Church of God researchers	Comment
Born again in the resurrection	<i>Born Again. A Biblical and Theological Study of Regeneration</i> by Peter Toon	
Clean & Unclean meats; health laws	<i>The Bible Cure</i> by Reginald Cherry; <i>Living Divine Health</i> by D Colbert; <i>Can Eating Pork and Shellfish destroy your health?</i> at NewsWithViews.com by Greg Ciola; <i>Jewish Food Laws in Early Christian Community Discourse</i> by Peter J Tomson	
Col 2:17	<i>But let everyone discern the Body of Christ</i> by Troy Martin	
Early Church 's beliefs (eg Sabbath, Feast Days, Mortality of soul etc)		
Economics	See below for a list.****	
Eternal annihilation & mortality of the soul	<i>The Fire That Consumes: A Biblical and Historical Study of the Doctrine of Final Punishment</i> by Edward Fudge; N. T. Wright's <i>Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church</i> ; <i>Rethinking Hell: Readings in Evangelical Conditionalism</i> , Christopher M Date (ed); Kim Papaioannou's <i>The Geography of Hell in the Teaching of Jesus: Gehena, Hades, the Abyss, the Outer Darkness Where There Is Weeping and Gnashing of Teeth.</i>	
Family of God		
Gal 4:10	<i>Pagan and Judeo-Christian time-keeping schemes in Gal 4.10 and Col 2.16</i> by Troy Martin	

Doctrine	Non-Church of God researchers	Comment
Godhead	Grudem, W (2012 "Biblical Evidence for the Eternal Submission of the Son to the Father", in <i>The New Evangelical Subordinationism? Perspectives on the Equality of God the Father and God the Son</i> (DW Jowers & HW House eds). Pickwick Publications, Eugene, Oregon.	
Heaven and Paradise	<i>The Meaning of "Paradise" in the Bible</i> internet article by Mason Slater J. Richard Middleton's <i>A New Heaven and a New Earth</i>	
Holy Days	See below for a list.**	
Israel's mission	<i>The Mission of God. Unlocking the Bible's Grand Narrative</i> . Inter-Varsity Press, Nottingham by CJH Wright (2006); <i>Mission in the Old Testament. Israel as a Light to the Nations</i> by Walter Kaiser, Baker Books, Grand Rapids, Michigan	
Jubilee, Year of Release, Land Sabbath etc		
Law of God (in general)	<i>Toward Old Testament Ethics</i> by Walter Kaiser; <i>The Law in Romans 2</i> by NT Wright; <i>Paul within Judaism</i> by Mark Nanos and Magns Zetterholm See below for a longer list.*	
Millennium on Earth	<i>What's so important about pre-Millennialism?</i> By Walter Kaiser; Rob Bell's bestseller <i>Love Wins</i> ""Heaven" was never part of God's purposes for humanity in the beginning of the story and has no intrinsic role as the final destiny of human salvation. Indeed, that there is not one single reference in the entire biblical canon (Old or New Testament) to "heaven" as the eternal destiny of the believer." (Middleton 2006: 86 quoted from "A New Heaven and a New Earth: The case for a holistic reading of the Biblical Story of Redemption," <i>Journal for Christian Theological Research</i> , vol 11: 73-97.)	
New Testament based on the Old	See below for a list.***	
Resurrection of the dead	<i>Surprised by Hope</i> by NT Wright; Howard Snyder and Joel Scandrett, <i>Salvation Means Creation Healed</i>	
Sabbath		
True Gospel of the Kingdom of God	<i>Jesus' Gospel. Searching for the Core of Jesus' Message</i> by Joshua Tilton	
Water baptism		
Wed Crucifixion & Sunday Resurrection	<i>Notes on the Chronology of the Passion Week</i> by Rodney Decker, ThD	

Select Statements about God's Law

John H. Sailhamer, *Genesis, The Expositor's Bible Commentary*:

"The view of faith and law reflected in this narrative is the same as that in Deuteronomy 30:11-14, where Moses said, "What I am commanding you [*hammiswah hazzot*, lit., 'this command'] is not too difficult for you or beyond your reach ... it is in your mouth and in your heart so you may obey it [*ubilbababeka la'asoto*]" . It is all so in keeping with the apostle Paul's understanding of Deuteronomy in Romans 10, where he writes that the "word" that Moses says is "in your heart" is "the word of faith we are proclaiming" (Rom 10:8)" (pp 186-87).

Paul Copan, *Is God a Moral Monster? Making Sense of the Old Testament God*, Baker Books, Grand Rapids, Michigan, 2011:

"It's significant that Abraham trusted God—and was declared righteous—before the law of Moses came. Even without the law, Abraham kept the intention or purport of the law because he lived by faith: "Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws" (Gen. 26:5). Notice the words used: these are post-Sinai law terms used in Deuteronomy ("obeyed," "charge," "commandments, statutes," "laws"), yet they apply to Abraham before the law was given. The point is to show how Abraham essentially kept the law and pleased God because he lived by faith (Gen. 15:6). This connection wasn't lost on Paul in the New Testament (Rom. 4; Gal. 3—4). As he reread the Scriptures in light of his encounter with Christ, he discovered that Abraham lived by faith and was declared righteous by God. That's Genesis 15. In Genesis 17 came the covenant of circumcision, and over four hundred years later the law was given at Sinai. In other words, Abraham didn't need circumcision or the law to be right with God" (p44).

"Holiness cannot be regarded as an optional luxury of a believer's life-style. If Lev 19:2 sets the mark high at "be holy because I, the LORD your God, am holy," the NT sets it just as high: "Be perfect, therefore, as your heavenly Father is perfect" (Matt 5:48, NIV). The standard is not abstract or philosophical but personal and concrete; it represents the very character and nature of the Lord. When Jesus urged Christians to be perfect, he was making the same demands of holiness as those found here in Leviticus 19" (Walter C. Kaiser, Jr., *the Book of Leviticus*, NIB, Vol.1, p.1136).

"This significant verse [Lev 19:2] shows that the OT law did not concern itself only with outward obedience. Jesus in the Sermon on the Mount was not giving a new spiritual meaning to the law as is often supposed. It already had the spiritual meaning. He was protesting against the Pharisaic interpretation of the law that limited it to externals" (R. Laird Harris, *Leviticus*, EBC, Vol.2. p.605).

"... in the Sermon on the Mount, Jesus' identifies one's enemies, i.e., those who curse, hate, patronize, and persecute a believer, as the object of love (Matt 5:43-48). Jesus was both challenging the interpretation of "acquaintance" by the scribes and rabbis and also bringing out the full intent of the Levitical law" (John E. Hartley, *Leviticus*, WBC, p.325).

"Moreover, the law of love sums up and brings to perfection all the commandments of the Mosaic law (Rom 13:8-10; Gal 5:14)" (F.F. Bruce, *Romans*, TNTC, p.55).

"The law remains for Paul, as it did for the Jewish traditions of his day, the holy, just and good expression of God's covenantal will (Rom 7:12). Indeed, Paul characterizes the law itself as "spiritual" (7:14). As the expression of God's abiding will, it is not the law per se that kills, or any aspect or perversion of it, but the law *without the Spirit*, that is, the law as "letter." Devoid of God's Spirit, the law remains to those who encounter it merely a rejected declaration of God's saving purposes and promises, including its corresponding calls for repentance and obedience of faith. Although the law declares God's will, it is powerless to enable people to keep it. Only the Spirit "gives life" by changing the human heart" (Scott J. Hafemann, *2 Corinthians*, The NIV Application Commentary, Terry Muck, General Editor, (Grand Rapids: Zondervan, 2000), pp.132).

Considerable debate has centered on the interpretation of v.4, especially on the intended meaning of the word translated "end" (Everett F. Harrison, *Romans*, EBC, Vol.10, p.110).

"On the meaning of Christ is the end of the law. Gerhard Delling lists four possible meanings of the Greek *telos*: goal, exit, end, and cessation ("*telos*," TDNT, vol.8, pp.54-56)" (James R. Edwards, *Romans*, NIBC, p.251).

"The word "end" (*telos*) might in itself mean

(1) *termination*,

(2) *fulfilment*,

(3) *aim or purpose*,

which is the evident meaning of the word in 1Ti 1:5 and 1Pe 1:9. This last seems best to suit the line of thought in this place. The Jews evinced *ignorance*, *i.e.* of the real meaning and purpose of Law, in resting on it for justification. This is St. Paul's constant position in speaking of the office of Law—that it could not and was never meant to justify, but rather to convince of sin; to establish the need of, and excite a craving for, redemption; and so prepare men to appreciate and accept the righteousness of God in Christ which was its *telos* (see especially ch. 7.; and cf. Gal 3:24, [Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith]. *Nomos* being here anarthrous, we translate it according to the rule observed in this Commentary. The apostle has, indeed, in view the Mosaic Law; but it is the principle of law, as such, that he is speaking of. He next proceeds, as elsewhere throughout the Epistle, to quote from the Old Testament in illustration of the contrast between the two principles of justification, and this with the intention of showing that even in the Pentateuch that of justification by faith was intimated, and thus that it was all along the real *telos* of the Law." (Pulpit Commentary).

"For "Christ is the culmination of the law, so that righteousness might be available to everyone who believes" (pers. trans). This, at least, is how I understand this controversial verse..." (Douglas Moo, *Romans*, NIVAC, p.330).

"Interpreters who translate "goal" divide over just how it should be taken here. A few think Paul is referring to Christ as the "inner meaning" of the law, the goal to which all the law points. But most think he is looking at the matter from a salvation-historical perspective. With the coming of Christ, the goal towards which the law was pointing has been reached. I think this latter idea is close to Paul's point. But if we think for a minute, we will see that the idea of "end" is bound up with this meaning also..."

"As a result of Christ's coming and bringing the law to its culmination, righteousness is now available for everyone who believes. Christ opens a new phrase in salvation history, in which God extends his offer of a right relationship with himself to Gentiles as well as to Jews. Faith, apart from ethnic origins or works, is the sole basis for experiencing this gift he offers to the world" (Douglas Moo, *Romans*, NIVAC, pp.330-31).

"Does one wish to understand the goal, the meaning and substance, of the Old Testament law? Then study Christ. Is not the very purpose of the law the establishment of *love*? See Deut 6:5; Lev 19:18 (in *that* order); cf. Matt 22:37-39).

"Is not Christ the very embodiment of that love, both in his life and in his death? And is it not true that because of this love which caused him to suffer and die in people's stead, there now is right standing with God for everyone who reposes his trust in the Savior? Is not this the very theme of Romans?" (William Hendriksen, *Romans*, NTC, p.342).

"Instead of "For Christ is the *goal* of the law," many prefer, "For Christ is the *end* of the law." As a *translation* this can stand. The further question is, "What is meant by the Greek word *telos* [transliteration instead of the Greek] and the English word *end*? In addition to other meanings, both of these words can mean: (a) termination, finish; or (b) goal, intention, purpose, meaning and substance. However meaning (a) does not apply in the present case, for the notion that because of the work of Christ the Old Testament law has in every respect lost its usefulness, and is therefore "finished," is contrary to Paul's teaching, as is clear from Rom 3:31; 7:7. See especially on 5:20, Vol.1 p.184).

"Accordingly, to avoid ambiguity and misunderstanding, it is probably better, even in the translation, to substitute *goal* for *end*" (William Hendriksen, *Romans*, NTC, p.342).

"... in view of so much misunderstanding of Paul's theology of the law, we should stress that Paul neither says that the law as such has been brought to an end in Christ - how could he in light of such assertions as 3:31; 8:4 and 9:31? (James D. G. Dunn, *Romans 9-16*, WBC, p.587).

"8:4 *righteous requirements of the law*. The law still plays a role in the life of a believer - not, however, as a means of salvation but as a moral and ethical guide, obeyed out of love for God and by the power that the Spirit provides. This is the fulfillment of Jer 31:33-34 (a prophecy of the new covenant). *fully met*. Lit. "fulfilled." God's aim in sending his Son was that believers might be enabled to embody the true and full intentions of the law. *according to the Spirit*. How the law's righteous requirements can be fully met - by no longer letting the sinful nature hold sway but by yielding to the directing and empowering ministry of the Holy Spirit.

"9:31 *law of righteousness*. The law that prescribed the way to righteousness. Paul does not reject obedience to the law but righteousness by works, the attempt to use the law to put God in one's debt" (NIVSB).

"Since the apostle often makes mention of God's law, as also in the present passage, it may be useful to give a brief summary of the functions of this law, as indicated in Paul's epistles and elsewhere in Scripture. Undoubtedly one or more references can easily be added to each of the following:

"a. to serve as a source of man's knowledge of sin and to sharpen his consciousness of sin (Rom 3:20, etc...).

"b. to fix the sinner's attention on the far greater power of God's grace in Jesus Christ, and to lead him to the Savior (Rom 5:20; Gal 3:24).

"c. To serve as guide for the expression of the believer's life of gratitude to God's honor (Ps 19:7, 8; 119:105; Rom 7:22).

"d. to function as a bridle, restraining sin (1 Tim 1:9-11).

"There is, of course, a very close connection between these various functions" (William Hendriksen, *Romans*, NTC, p.184).

"I conclude that in 10:4 Paul does not intend to declare the law's abrogation in favor of a different "system," but rather to announce that the Messiah is himself the climax of the long story of God and Israel... God's purposes in Torah, purposes both negative and positive, have reached their goal in the Messiah...

"This means, too, that there is an end, a termination, to the period of time from Moses to the Messiah... every "goal" implies a "termination of sorts..." (N. T. Wright, *Romans*, NIB, Vol.10, p.658).

"As the context makes clear, it is not the law as such which ceased with the new epoch brought in by Christ. But the law seen as a way of proving righteousness..." (James D. G. Dunn, *Romans 9-16*, WBC, p.587).

***Books and articles promoting the Law of God**

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|-----------------------|---|
| Bahnsen, G L (1977) | <i>Theonomy in Christian Ethics</i> . Presbyterian and Reformed Publishing Co, Phillipsburg |
| Baker, D L (1991) | <i>Two Testaments. One Bible</i> . Apollos, Leicester, England. |
| Bivin, D (1995) | <i>Understanding the Difficult Words of Jesus</i> . Center for Judaic-Christian Studies, Dayton, Ohio. |
| Blizzard, Jr., R B | |
| Boccaccini, G (2016) | <i>Paul the Jew. Rereading the Apostle as a figure of Second Temple Judaism</i> . Fortress Press, Minneapolis, MI. |
| Segovia, CA (eds) | |
| DeYoung, K (2018) | <i>The 10 Commandments. What they mean, Why they matter, and Why we should obey them</i> . |
| Eisenman, R (1997) | <i>James the Brother of Jesus. Recovering the True History of Early Christianity</i> . Faber & Faber, London. |
| Falk, H (1985) | <i>Jesus the Pharisee: a new look at the Jewishness of Jesus</i> . Paulist Press, Mahwah. |
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| Friedlander, G (1981) | <i>The Jewish sources of the Sermon on the Mount</i> . KTAV Publishing House |
| Friedman, D (2001) | <i>They Loved the Torah</i> . |
| Gane, R (2017) | <i>Old Testament Law for Christians</i> . |
| Garr, J D (1989) | <i>Restoring our Lost Legacy. Christianity's Hebrew Heritage</i> . Golden Key Books, Atlanta, Georgia. |
| Ingram, T R (1962) | <i>The World Under God's Law</i> . St Thomas Press, Houston. |
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| Jodar, E (2020) | "Leviticus 18:5 and the Law's Call to Faith: A Positive Reassessment of the Paul's View of the Law", <i>Themelios</i> , Vol 45, no 1, pp 43-57. |
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****Books Promoting the Holy Days (not necessarily their observance)**

- Conner, K J (1980) *The Feasts of Israel.*
Rosen, C T M (1978) *Christ in the Passover.*
Schauss, H (1938) *The Jewish Festivals.*
Thompson, R (1975) *The Feast of the Lord.*

*****Books Promoting the Old Testament Underpinnings of the New**

- Beale, G. K. (ed) (2007) *Commentary on the New Testament Use of the Old Testament*
Beale, G. K. (2012) *Handbook on the New Testament Use of the Old Testament.*
Moseley, R (1996) *Yeshua. A Guide to the Real Jesus and the Original Church*
Lindsey, R (1990) *Jesus Rabbi and Lord*
Stern, D (1989) *The Jewish New Testament*
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Wright, N. T. (2020)
Young, B H (1995)

Interpreting Scripture.
Jesus the Jewish Theologian

******Books Promoting Biblical Economics**

Astle, D (1975)
Clouse, G (1986)
DeMar, G (1986)
Landsell, H (1908)
Rand, H (1943)
Snook, T (1977)
Thompson, P. W (1946)

The Babylonian Woe
Wealth and Poverty - Four Christian Views of Economics
God and Government (Vol. 2)
The Tithe In Scripture
Digest of the Divine Law
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