

Under the Law

*compiled by Rachel Cory-Kuehl, October, 2019
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Scripture is from the NKJV unless otherwise noted.*

Galatians 5:18 “But if you are led by the Spirit, you are not under the law.”

Those who belong to Christ Jesus are not “under the Law.”

What is the meaning of Paul’s statement? What does it mean, to be “under the law?” How is the practice of our faith effected? Does it mean that believers are not expected to keep the Ten Commandments of Mount Sinai? Does it mean that believers are not obligated to keep any of the other commands written down by Moses and preserved for us? What about the Feasts of the LORD (*Lev 23:4, 37,44*)? What about foods designated “unclean” (*Lev Cpt 11*)? What about the sacrifices, and the priesthood, and the Temple? Peter said that Paul wrote some “things hard to understand” (*2Pet 3:16*). Let’s see if we can make sense of Paul’s statement, in a New Covenant context.

UNDER THE LAW

Which law am I no longer under?

Let’s run through some of the “laws” mentioned in the Bible. Gravity is still working. “Harvest time” follows “seed time.” Plants and animals still need water. Touching a hot stove can still produce a burn. It appears we humans are still subject to **natural law** - the laws of biology and the laws of our physical universe.

2Kings 10:31 mentions “**the law of the Lord God of Israel,**” also called “**the Law of Moses**” or “**the Torah**” (*Josh 8:31-32, Mal 4:4, 1Cor 9:9, Acts 13:39*). The first five books of the Bible - Genesis through Deuteronomy (*believed to have been authored by Moses under the inspiration of God*) are called the “**Torah,**” a word which also means the “Law.”

Question: Are believers today, to regard themselves free from the constraints of the Sinai Covenant?

The Covenant of Mount Sinai was written by Yehovah Himself, on two stone tablets. It contained ten commands (*Exodus 34:28, Hebrews 9:1*). Does our God want us to keep those **Ten Commandments**? Are believers today, “under” that covenant?

The sacrificial system was provided as **the remedy**, for violations of the “First Covenant.” Perhaps we may regard **the commands concerning animal sacrifices** (*Leviticus 7:37*) as somehow separate from the Ten Commandments. Only the Ten Commands were written in stone. Perhaps we may set aside other portions of “the Law of Moses,” that do not specifically address moral issues. Especially now that the one “true sacrifice” has been offered (that being Yeshua Messiah). May we also set aside portions dealing with health laws, or food laws, or penalty laws, or restitution laws, or “clean and unclean” laws, or laws governing quarantine for disease?

Can the Law of Moses be divided? Have portions been rendered “obsolete,” while other portions are retained, in the judgment of God? Is this confirmed in the New Covenant writings?

See our studies: “[A Change of the Law](#)” and “[The End of Sacrifices](#).”

I believe the entire “first covenant” was rendered “obsolete” by the death of Christ (*Heb 8:13*). He was, after all, the “betrothed husband” of Israel, and the Sinai Covenant *was* a covenant of marriage, to the Son of God. The death of “the husband,” necessitated a “new covenant” of marriage. What then, is covered by the “new covenant?” Where is this covenant found?

Exactly which laws were repeated in the “new covenant,” is a question open to much debate. Though one would assume that the Bridegroom, being the same, would desire the same “love” prescribed in the “first covenant” (*Deut 6:5, 10:12*).

See our study: “[Two Covenants](#).”

What was **the “law of commandments contained in ordinances”** (*Ephesians 2:15*)? Answer: These were commands having to do with the separation of the Israelites, from uncircumcised non-Hebrews (*Exo 12:43-49, Exo 23:31-32, 34:12-14, Deut 7:2*). This portion at least, *was* “abolished in His flesh,” according to the Apostle Paul (*Eph 2:11-13*). This allowed believers of Jewish descent, to worship with physically uncircumcised believers of Gentile descent.

See our studies: “[What Law was Abolished?](#)”

and “[Circumcision - Under the New Covenant](#).”

Here are a few other laws mentioned in the Bible:

The law of your mother and father (*Exo 20:12, Prov 6:20*)

The law of the husband as “head of” the wife (*Num 5:29, Deut Chpt 24, Romans 7:2, Eph 5:23*), was used by Paul to illustrate Christ as “head of the church” and to illustrate the New Covenant as a “new” Covenant of Marriage with Israel.

The “law of the Jews” (*Acts 25:8*)

included a lot of rules enforced by the Pharisees, who claimed that God had spoken those laws to Moses, but Moses did not then write them down, so they were passed down orally. This **Oral Torah** was finally codified and written down between 200-220AD. It is today called “**The Mishnah**.” Orthodox Jews today, still hold the Mishnah to be above the written Torah in authority.

The “law of a fleshly commandment” (*Hebrews 7:16*),

referred to the law of physical (*fleshly*) descent from Aaron, to qualify for the priesthood (*Exo 29:9, Exo 40:15*). See the NIV translation of this verse. This law was specifically “changed” under the “new covenant” according to Hebrews 7:12, allowing Yeshua Messiah to become High Priest over the House of Israel.

See our study: “[The Change of the Priesthood](#).”

The “law of works” (*Romans 3:27*)

was a teaching embraced by Orthodox Judaism, after the Temple (with its sacrifices) was destroyed. One could earn salvation credits with God by doing “good works,” as outlined in the Torah and the Oral Torah. Isaiah shot this idea down decisively, when he wrote that all our “good works” are contaminated with our own selfishness (*Isaiah 64:6*). They cannot earn salvation points with God. Paul agreed (*Rom 3:10, Phil 3:9*).

The “law of my mind” (*Romans 7:23*)

Paul despaired that he could not attain to his lofty goal of keeping “the Law,” because “**the law of the flesh**” (fleshly lusts and desires) worked against him. He rejoiced that the Spirit of Christ within, is stronger than our “carnal nature.”

The “perfect law of liberty” (*James 1:25, 2:12*)

Paul said it best. “**The Law of the spirit of life in Jesus Christ, has set me free from the Law of sin and death**” (*Romans 8:2*).

The “law of Christ” (*Galatians 6:2*).

According to Christ, the “greatest commandment,” is to love God supremely. The “second” is to love ones neighbor equally with ones self (*Matthew 22:27-29*). Jesus said, “I give you a new commandment– to love one another. Just as I have loved you, you also are to love one another” (*John 13:34 NET*). This command to love all others, and to love them as He loved us, goes beyond the commands of the Torah, especially as understood by First Century Jews.

The “law of faith” (*Romans 3:27*).

“Therefore we conclude that a man is justified by faith apart from the deeds of the law”
(*Romans 3:28*).

Paul was quick to add: “Do we then make void the law through faith? Certainly not! On the contrary, **we establish the law**” (*Romans 3:31*).

This was a very short list and review. Let’s go into more detail.

FREE FROM THE LAW - of SIN AND DEATH

Romans 8:2 “For the law of the Spirit of life in Christ Jesus, has **made me free from** the law of sin and death.”

Spirit filled believers are definitely NOT “under” - “the curse of the law” which decreed eternal death for every sinner. When did mankind come “under” this law that demands death?

Answer: This law is as old as Yehovah. For mankind, this law began with the tree in the Garden of Eden - the “Tree of the Knowledge of Good and Evil,” and the Serpent speaking lies. God explained this law to Adam and Eve. “**If you sin, you will die.**” Adam, his wife and every descendant, must obey God - or death would be the sure result.

Genesis 3:3 “God said, ‘You shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.’” (NRS)

NOTE: A more accurate translation of the Hebrew would be “dying you shall die.” They would not die instantly, on the spot. They would begin to die. Eve and Adam rebelled against the Creator by taking what He had forbidden, and they died. We sin, and we die.

Paul says “all have sinned” (*Rom 3:23*). “There is no one righteous” (*Rom 3:10*). Therefore all are condemned, and will die both the first death (physical death) and “the second death” (spirit death) unless pardoned by God the Father, and rescued by Jesus Christ.

The “**law of the Spirit of life in Christ Jesus**,” says that God through Christ will impart to you His Spirit, and that Spirit will reverse the dying process. God will heal you, and will give you new life from Him. “The gift of God is eternal life” (*Romans 6:23*).

When we become “partakers of the divine nature” (*2Peter 1:4*) **we are enabled** to “walk in newness of life” (*Rom 6:4*). The “law of Christ” is slowly “written on our hearts.” We are changed - to become like Him in character. At His glorious return, those who belong to Christ will receive new immortal spiritual bodies (*1Cor 15:44*).

The pardon, and the healing, will not come to everyone. It will come to those who believe that God sent His own Son to this earth, to live and die for humanity. It will come to those who ask forgiveness of the Father, in the name of His Son. Jesus said, “**No one comes to the Father, but through Me**” (*Jn 14:6*). It will come to those who allow the Spirit of Christ to transform their lives. *See our study: “[The Only Way](#).”*

SET FREE FROM ONE LAW - BY ANOTHER LAW

Romans 8:2 “For [the law](#) of the Spirit of life in Christ Jesus [has made me free from the law](#) of sin and death.”

One law brings death. Paul called the Ten Commandments a “ministry of death written on stones” (*2Cor 3:7*). Why? Because we cannot keep that law. Our carnal nature carries us like a strong current, to death. We are condemned because we have sinned against God.. The other law builds up and heals - like an outboard motor that powers upstream. Both are laws of God. Free will choice decides which law will ultimately rule in the life. All must choose. **We must confess that we are helpless and lost. We must give HIM permission to change us.**

Do you see that the “law of life” and the “law of death” are really two aspects of the SAME LAW? Like opposite ends of a battery. Both are laws of God. This law works for us, or against us, depending upon our attitude toward God, and our relationship with His Son.

THE LAW OF THE FLESH

Human nature is “carnal” (meaning self serving). Paul called it “the flesh.” He said that without the Spirit of God, “the law of the flesh” rules. It is natural - yes. *It was designed by our Creator. But it was designed to be united with the Spirit of the Creator.*

The carnal mind (the mind controlled by the flesh alone) is like a boat without oars or rudder - just swept along by the current of desires. It is easily overpowered by dark forces - human beings or evil angels under Satan’s command. It is then blinded to the good, and used for evil.

Romans 7:22-24 [Paul wrote] “In my inmost self I dearly love God's law, but I see that acting in my body there is a different law which battles against the law in my mind. So I am brought to be a prisoner of that law of sin which lives inside my body. What a wretched man I am! Who will rescue me from this body doomed to death?” (NJB)

“Thanks be to God, who delivers me through Jesus Christ our Lord!” (NIV)

Romans 8:7 "The mind governed by the flesh is hostile to God; it does not submit to God's law, nor can it do so." (NIV)

Paul's "law of sin which lives inside my body," is "the law of sin and death." The Father's "law of the spirit of life," delivers us FROM that "law of sin and death." His spirit dwells within us, to override the "law of sin and death." Paul called it "Christ in you, the hope of glory" (*Col 1:27*), because Christ is stronger than our carnal nature, as God is stronger than Satan. We only have to ask for that indwelling. We must open the door, for Him (*Rev 3:20*).

1John 4:4 "You are of God, little children, and have overcome them, because He who is in you **is greater** than he who is in the world."

THOSE WHO ARE UNDER THE LAW

Romans 3:19 "Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God." (NAU)

Here Paul is writing about "the Jews" - his "kinsmen according to the flesh." They *had* the Torah, but they had rejected the only means through Whom they could be forgiven for breaking that Covenant, and the only means through Whom they could actually live the true spirit of that Law. The Son of God made that quite plain, and His teaching was confirmed by the Father, who raised His Son from death (*Gal 1:1*). Yeshua said, "no one comes to the Father, except through me" (*John 14:6*).

"Sin" - by definition - "is the transgression of the law" (*1John 3:4*). The Torah defines sin. Without the Law, no "sin" could be identified. Paul says "all have sinned" (*Rom 3:23*). Everyone - every human being, has sinned. We have all transgressed the Law of God - whether we did so with understanding, or ignorantly. Sin is sin - whether large or small. To break one commandment, is to break them all - so far as the consequence goes (*James 2:10*). Which means that "all the world" was condemned to death, including the "righteous" Jews, who tried so hard to get it right, and thought they were more righteous than the Gentiles.

I was a lawbreaker. Am I now condemned to eternal death? No! Why? Because God has applied the death of His Son, to my account. He has pardoned me, and has begun the healing process in me. He has promised me eternal life.

Those who accept the pardon, receive "the Spirit of life." The healing Spirit of God, given to us through Yeshua Messiah, reverses the power of death.

BORN UNDER THE LAW

Galatians 4:4-5 "But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law to redeem those under the law, that we might receive adoption to sonship."

According to Paul, Jesus was "born under the law." Does this mean that He was born under the Law of Sinai? Does it mean that He was born under the law of the Pharisees - the Oral Torah? Does it mean that Jesus was "born under" "the law of sin and death," as all other men? Answer: Yes. Yes. And Yes.

Yeshua the Messiah, was born into a culture of people who were governed by the Law as revealed through Moses. As an Israelite and a citizen of Judea, He was governed by the Covenant of Sinai. He *also* lived under the rule of the Pharisees, though as an adult, He tried to correct the distortions of that Oral Torah, especially the laws that forbade healing on the Sabbath.

But Jesus was not simply born into a culture that tried to keep the Torah of Yehovah as revealed through Moses. He was **born under** "the law of sin and death" just like every other human being since the sin of Adam. That law says, "you sin - you die." **If Yeshua had sinned - He would have died forever, right along with the rest of mankind.** He would not have been resurrected by His Father, and we could not receive eternal life through Him.

NOTE: Some believe that Jesus could not sin. "God cannot sin," they say, "therefore Jesus could not sin, because He was God." In that case, how was it that He died? They answer that only part of Him died - the physical part. And Rachel replies, "If only part of Him died, then the sacrifice was incomplete. It was divided. It was not whole. I believe that God's Son "emptied Himself" of divine powers, when He was incarnated. He lived and died with only human powers. How then did He obey the Law perfectly? Answer: He was indwelt by His Father. Jesus said, "the Father who dwells in me, does the works" (John 14:10). Paul says that God the Father made His son, "to be sin" for us. He treated His own son as a sinner. He turned away. He withdrew His spirit, and Jesus died.

2Corinthians 5:21 "For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him."

Jesus was a descendant of Adam. The "law" pronouncing death upon every sinner, covered Adam and all his descendants. The Covenant Law of Sinai pronounced a "curse" of death upon all offenders. Jesus was an Israelite, descended from Jacob and Judah. He was "born under" the Law of Sinai, therefore **He lived "under" the threat of eternal death, should He sin.**

Isaiah 53:6 ". . . the LORD has laid on Him the iniquity of us all."

If Jesus could not sin, then He was not “**made like unto His brethren in every respect**” (Hebrews 2:17). If He could not sin, then He did not live “under” the “law of sin and death.” If He could not sin, then He could not be tempted. We know that He was tempted.

Hebrews 4:15 “For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.”

Yet even God’s own Son, did not overcome without help. He said, “**The Father, who dwells in me, does the works**” (John 14:10). In this He is our example. We have been offered the same indwelling. He overcame by the Spirit of His Father. We overcome by the Spirit of Christ, within us. Paul said it best.

Colossians 1:27 “To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.” (NIV)

John 15:5 [Jesus speaking] “I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.”

Let’s look at other passages where Paul speaks of “the Law.”

PAUL - on “THE LAW”

Paul uses the term “law” or “Torah,” in several different ways. The context determines which law he is writing about in a particular passage. Sometimes the context is not absolutely clear. Because of this, differences have arisen between believers.

1. He uses “the law” to refer to “the law of sin and death,” which began in Eden for humans.
2. He uses “the law” to refer to the Covenant of Sinai, written by God on two stone tablets.
3. He uses “the law” to refer to The Books of Moses - the first five books of the Bible. Those books contain many *individual* laws and ordinances and regulations. Paul addresses some of them individually. Laws concerning marriage and divorce would be one example. Laws of inheritance another.
4. He uses “the law” to include the entire body of laws that the Jews lived “under,” including both the Written Torah and the Oral Torah.

*The Oral Torah - the law of the Pharisees, was/is believed to have been spoken by Moses but never written down. According to Jewish tradition, that law was passed down orally from generation to generation. The Oral Torah was finally organized and written down between 200-220CE by Rabbi Yehudah ha Nasi. It is today called The Mishna. **Jews today hold the Mishna to be above the written Torah in authority. It was the same in Christ's day.***

Jesus often railed against the traditions of the Oral Torah. "You make the law of no effect by your traditions!" (Matthew 15:6, Mark 7:13).

THE JEWS OF PAUL'S DAY?

1 Corinthians 9:20 "And to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law;"

Paul definitely described "the Jews" of his day, as "under the law." They were governed by "the Law of Moses," and they were condemned by that "Torah." They had broken that Covenant, repeatedly. And they had rejected the only means by which they could be reconciled with God. So yes, they remained under the Law's "curse" - eternal death. They went on with animal blood sacrifices, believing they could receive justification before God through that system. They could not. See our study: "[The Curse of the Law](#)."

Hebrews 10:4 "It is impossible for the blood of bulls and goats to take away sins." (NIV)

Galatians 2:16 "... know that a person is **not** justified by the works of the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and **not** by the works of the law, because by the works of the law **no one** will be justified." (NIV) *Could Paul have said it any plainer?*

Galatians 3:10 "For as many as are **of the works of the law** are under the curse; for it is written, 'Cursed is everyone who does not continue in all things which are written in the Book of the Law, to do them'" (Deut 27:26).

To be "of the works of the law" was to believe that doing "works of" the Law of Moses (without Jesus Christ) provided the way to eternal life. But it is impossible for a human being to obey the law of God, without the Spirit of Christ in his heart. And only those who believe, receive that spirit. Those who believed in "works" (without Yeshua Messiah) had rejected the only means by which they could actually do any "works" that might be pleasing to God. They had rejected the means, which God had provided. They were lost without knowing it.

Without the pardon of God through Christ, and without His spirit in the inner man, they could not do “the works” with true “love” (*Deut 6:5, Lev 19:18, Matt 22:37-39*). The end result is death. Because God regards the heart - the motivation, not just the actions taken.

WHAT ABOUT ALL THE GENTILES?

Romans 2:12 “For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law.”

What does it mean to “without law?” Answer: It means to sin ignorantly - without a knowledge of the law. Gentiles who did not know the Law of Sinai would still physically perish, because they had sinned, though they did not know it.

The “law of sin and death” covers all mankind - all descendants of Adam. **Gentiles would not however, be “judged by the law” (of Sinai). They would not be guilty of rebellion against God, a god they had never heard of.**

James for example, cautioned against the desire to become teachers, because teachers will be held to a higher standard at the judgment (*James 3:1*). Why? Because they have a greater knowledge of the Scriptures.

Romans 4:15 “Where there is no law there is no transgression.”

Satan sinned in heaven. That means there was a law in Heaven. God’s law is older than the creation of Heaven and angels. It is certainly older than Mount Sinai.

Yeshua said, “**If you were blind you would have no sin**” (*John 9:41*). He was speaking to the Pharisees, who obviously *knew* the Law. In Romans 4:15, Paul was writing about the Gentiles who were ignorant of the Torah. God would not judge them for Sabbath breaking (for instance) because they did not understand that He had declared that day holy.

Romans 3:19 “Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.”

This is Paul, saying that the Jews (who thought they were righteous because God had called them His “chosen people”) were just as guilty as the Gentiles (who were “without the law”). All are “guilty” in the eyes of God.

Paul wrote “all have sinned” (*Romans 3:23*). **Sin is sin - whether you “know” it or not**, and there are consequences. But where one is (innocently) ignorant of the law, there would be no penalty for premeditated rebellion against the revealed will of God. Gentiles - ignorant of the Torah, would die because they sinned. They would die because, without Christ, they could not overcome their carnal (*selfish*) nature. They would die because eternal life is found only through Jesus. They would *not* however, be held to answer for rebellion against God.

The KEY to understanding the statement of Christ, and that of Paul, is **the continual morning and evening sacrifice** (*Numbers Chpt 28*). This sacrifice “covered” sins committed in ignorance, until the sinner came to understand his sin. This sacrifice symbolized the death and mediation of Christ. The sin of the Gentiles who lived in ignorance of God’s Law, would be **covered until they could hear the Gospel**, and choose to either receive Christ, or reject Him.

I believe that every person who lived and died in ignorance of God and His law, will be raised to “live again” at the 8th millennium, as “the rest of the dead” (*Rev 20:5*). They will be resurrected to continue their physical lives. They will be governed by the redeemed from the “first resurrection,” until they can hear the word of God, and choose whom they will serve.

*See our studies on the 8th millennium, when Messiah will reign on the earth.
Go to [The 8th Day studies page](#).*

APART FROM THE LAW

Romans 3:21 “But now, quite apart from Torah, God’s way of making people righteous in his sight has been made clear- although the Torah and the Prophets give their witness to it as well.” (CJB)

This is one of those “hard to understand” passages from Paul. Why would Paul say that God’s way of righteousness is revealed “apart from” the Torah? Answer: Because it is different from - “apart from,” the law of Sinai. It is a different law. It is “the law of the spirit of life,” received only by those who believe in Yeshua as Savior, Messiah, Shepherd, Councilor, Mediator, Prince of Peace, coming King and Son of God.

The Law of Sinai could not “take away sins.” It could only identify sins. James said the Law is like a mirror (*Ja 1:23*). A mirror cannot wash your dirty face for you, any more than the Law can cleanse your heart. Only Christ and His Father can do that.

It was “impossible for the blood of sacrifices to take away sins” (*Hebrews 10:14*), **because the blood of goats and rams could not change the heart.** Only Christ - with His great message of God’s love, and His indwelling spirit, can do that. And *that* is a different way. It is “apart from” the Torah of Mount Sinai.

Galatians 3:21 "Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law."

The Law could only condemn. It could not save. It could not give life. It could not give righteousness. Only God through Christ, can cleanse the heart.

Psalms 51:2 "Wash me thoroughly from my iniquity, And cleanse me from my sin."

Psalms 51:7 "Purge me with hyssop, and I shall be clean; Wash me, and I shall be whiter than snow."

It is definitely impossible to keep the law perfectly, every moment. And all our "good works" are "like filthy rags," because they are always contaminated with our own selfishness (Isa. 64:6). We cannot undo bad works, with "good works." We cannot earn salvation points with God, by any of our "good works."

NOTE: Good works are not useless. God has promised blessings for obedience. They just don't earn salvation points.

GOOD WORKS

Romans 6:14-15 "For sin shall no longer be your master, because you are not under the law, but under grace. What then? Shall we sin because we are not under the law but under grace? By no means!"

So many Christian denominations regard the laws found in the Books of Moses, as obsolete - relics of a past age - something we no longer need. But let's think this through.

To sin is to transgress the law. The law defines what is sin. One cannot say what is sinful and what is not, except by reference to the law. Fornication, for instance, means "unlawful sex." The New Testament certainly admonishes believers to avoid fornication. How would we know what to avoid, if we threw out the law? So the law is still viable, as a guide to righteous behavior.

See our study: "[The Ten Commandments in the New Covenant](#)."

The Antichrist "**man of sin**" is called "**the man of law-LESS-ness**" (2Thess 2:3, 7-8). Those who serve this coming deceiver, will practice lawlessness. That should tell us that "the law" of God is still the standard for moral behavior. Those who stand against the Evil One will "keep the commandments of God." How? Through faith in Jesus (Rev 12:17, Rev 14:12), and with His indwelling spirit.

John saw in vision, “God’s temple in heaven was opened,” just before the last plagues of Revelation were poured out. “Within His temple was seen the Ark of His covenant” (*Revelation 11:19*). **The Ten Commandments contained in that Ark, will serve as the standard at the judgment.** Those without the covering of Christ, will be judged as “under the law.”

The Law is not set aside. Specific elements of the “first covenant” are “changed” under the New Covenant. The priesthood reverts BACK to the original - “the firstborn,” who now offer “spiritual sacrifices.” This is the Melchizedek priesthood. Yeshua Messiah, as “the firstborn over all creation,” is High Priest over the House of God (*Col 1:15*). Physical circumcision is no longer required for citizenship in the “commonwealth of Israel.” The “blood of Christ” replaces the “blood of goats and rams.” **The moral code remains:** Love God supremely. Love others as Christ has loved you.

See our studies: “[The Change of the Priesthood](#)” and “[A Change of the Law](#).”

We are NOT saved by law keeping - because we CANNOT keep it - not perfectly. We are saved by God the Father, through Jesus Christ, His Son. We are drawn to Him because of His love for us. His spirit then enables obedience to His law. **This is the New Covenant promise.**

Ezekiel 36:27 “I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.”

When you read the Ten Commandments, read them as a promise of what Christ will do “in you.”

Philippians 1:6 “He who began a good work in you, will complete it” (*Phil 1:6*).

That’s a promise!

NO LONGER UNDER A GUARDIAN

This is the last section. I promise. I know this study covers a lot. But Paul wrote a LOT on the Law, and it is so very important that believers understand these things. We’ve come back to our first question. What did Paul mean, when he wrote, “**if you are led by the Spirit, you are not under the law**” (*Gal 5:18*)?

Galatians 3:24 “Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor.” (NKJ)

Custodian (CJB), **guardian** (ESV, NET, NIV), **schoolmaster** (KJV), **tutor** (NKJV) or **disciplinarian** (NRS), are five English words used in different versions, to translate the Greek word “paidagogos” (*Strong’s #3807*).

“Among the Greeks and the Romans the name was applied to trustworthy slaves who were charged with the duty of supervising the life and morals of boys belonging to the better class. The boys were not allowed so much as to step out of the house without them, before arriving at the age of manhood” (*Strong’s*).

For girls, we might use the English term “nanny.” Paul wrote that “the law” was “our paidagogos” to lead us to Christ. At which point, we would no longer need a nanny.

The application of Paul’s metaphor raises several questions. When do we reach spiritual “adulthood?” When do we no longer need the law? Do we throw off the Torah, on the very day that we come to believe in Yeshua Messiah? How does the Torah lead us to Christ?

The sacrificial, priesthood and Tabernacle laws were a great prophecy, pointing forward in symbols to Christ, “the lamb of God,” and our High Priest in Heaven - the “true tabernacle.” He was “sacrificed” on Passover, was resurrected on the Feast of Firstfruits, and was glorified and “made a life giving spirit” (*1 Cor 15:45*) on Pentecost. All of these things “lead us to Christ.” Yes! But beyond the symbolic prophecies, the prophet Jeremiah was told a day would come, when the Ark of the Covenant would not be visited or even come to mind. **This in context, is describing the coming Kingdom of Messiah.**

Jeremiah 3:16 “And when you have multiplied and increased in the land, in those days, says the LORD, they shall no longer say, ‘The ark of the covenant of the LORD.’ It shall not come to mind, or be remembered, or missed; nor shall another one be made.” (NRS)

Jeremiah 3:17-18 “At that time Jerusalem shall be called the throne of the LORD, and all nations shall gather to it, to the presence of the LORD in Jerusalem, and they shall no longer stubbornly follow their own evil will. In those days the house of Judah shall join the house of Israel, and together they shall come from the land of the north to the land that I gave your ancestors for a heritage.” (NRS)

Redeemed Israel has finally reached maturity! The people no longer need the Ten Commandments posted on courthouse walls, or read from scrolls. The law is now forever in their hearts.

Ezekiel 36:27 [Yehovah speaking] “I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.” (NKJ)

Why then, would we think that God’s Torah is no longer relevant, for our lives? Why would churches disregard the LORD’s “appointed times” (*Lev Cpt 23*), including the Sabbath of the 7th Day? Do students immediately disregard everything they learned, upon graduation? No! They incorporate those lessons into their work, their investments, and their lives.

When Paul writes that “we are no longer *under*” the law, he is saying that we no longer need to be controlled or coerced by the law, with threats of punishment or dire consequences. We are abiding by it’s principles because we agree with it. We now understand it. Our desire is to cooperate with it - with Him, the Lawgiver. We certainly don’t throw it out like last weeks moldy bread, or hardened pizza.

NOTE: Were there a few Ancient Middle Eastern customs in the Torah, adapted by the LORD for Israel, that are not practiced today? Yes. The custom of dead man’s brother, taking his widow as a wife (whether or not he already had a wife), to produce a son who could then inherit his dead father’s estate, would be one example. This was actually a great metaphor and prophecy of Messiah, who became our “near relative,” when He took on human nature and was born as an Israelite. The principle we would take from the original custom: brothers are responsible in the eyes of God, to provide for widow’s and orphans of their family. In modern times, the state has taken over this role, but I’m quite sure Yeshua’s principle is not set aside.

We long for that day, when His Law will be perfectly written on our new hearts.

*We pray this study will prove a blessing.
Prophecy Viewpoint*

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