

## Does the Old Testament Law Apply to Me?

**Galatians 3:10: (NASB) *For as many as are of the works of the Law are under a curse.***



The New Testament gives us a clear picture of Jesus replacing the Old Testament Law as our path to life. As Christians, we all agree with this, and yet so many of us still follow parts of that old Law. Why? Are certain aspects of it supposed to be carried over? Are we required to keep the Sabbath or tithe? What about “honor your father and mother”? Shouldn’t we always do that? With these particular questions on the table, one might be drawn to conclude that Jesus did not really override the Law, he just made some major adjustments. Can that be true? Fortunately, the New Testament makes this all clear. It all comes down to what Jesus did and did not do...and the answer is powerful.

**Let’s first establish exactly what Jesus did on the most basic level:**

**Hebrews 10:4-7,9: (NASB) *For it is impossible for the blood of bulls and goats to take away sins.***

With this fact in place, the basis for Jesus’ coming is obvious - sin needs to be eradicated.

<sup>5</sup>Therefore, when he comes into the world, he says, *Sacrifice and offering you have not desired, but a body you have prepared for me (God prepared a perfect human body for Jesus) <sup>6</sup>In whole burnt offerings and sacrifices for sin you have taken no pleasure. <sup>7</sup>Then I said, Behold, I have come (in the scroll of the book it is written of me) to do your will, O God... <sup>9</sup>He takes away the first in order to establish the second.*

The sacrifices of bulls and goats could not take away sin but were a picture of something greater that would. The bullock pictured Jesus who sacrificed his life and paid the ransom price.

The clarity of this statement is our foundation. Jesus’ sacrifice REPLACES all of the previous sacrifices. With this foundation we need to ask, what about the moral part of the Law that set the Jews apart?



**When it comes to murder, Jesus equates the sinfulness of murder to slanderous mistreatment of others during the Sermon on the Mount:**

**Matthew 5:21-22: (NASB) <sup>21</sup>You have heard that the ancients were told, you shall not commit murder and whoever commits murder shall be liable to the court. <sup>22</sup>But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, you good-for-nothing, shall be guilty before the supreme court; and whoever says, You fool, shall be guilty enough to go into the fiery hell. (Gehenna)**

Jesus raised the bar of morality to a higher standard.

**When it comes to adultery, Jesus exposes the absolute danger of the path (your own thinking) that brings you to adultery:**

**Matthew 5:27-28: (NASB) <sup>27</sup>You have heard that it was said, You shall not commit adultery <sup>28</sup>but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart.**

We must exercise our thoughts to be pure and moral.

**When it comes to divorce and remarriage, Jesus makes such decisions much more specific and difficult:**

**Matthew 5:31-32:** (NASB) <sup>31</sup>*It was said, whoever sends his wife away, let him give her a certificate of divorce* <sup>32</sup>*but I say to you that everyone who divorces his wife, except for the reason of unchastity (fornication), makes her commit adultery; and whoever marries a divorced woman commits adultery.*

The Jewish Law allowed for divorce due to uncleanness. This was a very general statement. Jesus said that was not strong enough for his followers. Because marriage is a covenant of God, fornication is the only "authorized" reason for divorce.

**Deuteronomy 24:1:** (KJV) *When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.*

Jesus was not only supporting the morality of the Law, which never changes, but he elevated it, enhanced it and made it stronger. He states fornication is the *only legitimate reason* for divorce.

We need to learn to love the Law and also leave the Law.



**When we look at any aspect of the moral Law we always see the same thing - Jesus upholds and enhances all of it.**

Jesus made the moral law more specific and more difficult for his followers.

**Is it really as cut and dry as no more sacrifices but just keep being good?**

There is much more to this, as the Old Testament Law was deep and complex. We see Jesus personally dealing with it in broad strokes. The amazing part is that he himself kept the Law perfectly. What we need to do is look at the result of his perfect life and what it changed for us.



**Someone you highly respect tells you that you are being horribly deceived. Will you listen?**

One of the early church's greatest and most confusing challenges was the influence of the Jewish Law relating to Christian faith. Remember, Christianity began with Jews and spread to Gentiles.



**The third chapter of Galatians (which cleared the issue up) begins with a sound and defining question:**

**Galatians 3:1-2:** (NASB) *<sup>1</sup>You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? <sup>2</sup>This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith?*

We received a response to our question about the Old Testament Law on Quora.com from a respectful Jewish Christian gentleman. He and the group he is with hold a very specific perspective:

**Quora**

We believe the whole unchanging word of God is for all in the faith and applicable today. We believe we are to teach all nations to obey the Torah - the Law of God. We believe we are saved by grace through faith in the word (Jesus). We believe our Messiah, Yeshua, taught the Torah and obeyed it perfectly. We believe our Messiah died on the cross for our sins.

They are saying they believe the Jewish Law should be part of all of us. While this is a different perspective from ours, we wanted to thank him for giving his viewpoint so we could share it with our listeners.

**The works of the Law and the hearing of faith are presented as two sides of a spectrum:**

**Romans 1:16-17:** (NASB) *<sup>16</sup>For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. <sup>17</sup>For in it the righteousness of God is revealed from faith to faith; as it is written, but the righteous man shall live by faith.*

**Galatians 3:3-5:** (NASB) *<sup>3</sup>Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? <sup>4</sup>Did you suffer so many things in vain—if indeed it was in vain? <sup>5</sup>So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?*

Are the works of the Law important in the Christian life of faith?

**Paul next shows a dramatic example of faith being the foundation of God-pleasing actions:**

**Galatians 3:6-7:** (NASB) *<sup>6</sup>Even so Abraham believed God, and it was reckoned to him as righteousness. <sup>7</sup>Therefore, be sure that it is those who are of faith who are sons of Abraham.*

*Those who are of faith* are the real sons of Abraham. Abraham established how to please God long before the Law was given.

This statement was a pointed rebuttal to Christians who were preaching that the Law needed to be kept. God was drawing people to Him long before the Law was in effect.

**John the Baptist preached to a Jewish audience, preparing them for the coming of their Messiah:**

**Luke 3:8:** (NASB) *Therefore bear fruits in keeping with repentance, and do not begin to say to yourselves (do not make excuses), we have Abraham for our father, for I say to you that from these stones God is able to raise up children to Abraham.*

Even before Jesus preaches one word of his gospel message, John said, "Don't tell me you are special because you are children of Abraham. God, if He needs to, can take these stones and make them into the true sons of Abraham." The



Jews were not doing what they were supposed to do. John told them to repent so they could be in the right heart attitude to receive Jesus. He prepared the Jewish audience to step above the Law.

Galatians 3:8-9: (NASB) *<sup>8</sup>The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, all the nations will be blessed in you. <sup>9</sup>So then those who are of faith are blessed with Abraham, the believer.*

When arguing with Jesus, the Jews of that time would indignantly claim to be *sons of Abraham* because of the promise to Abraham in Genesis:

Genesis 22:18: (NASB) *In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.*

Jesus helped them understand they needed to live up to what being a *son of Abraham* meant.

*The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham - long before the Law was given, the gospel message of all the nations of the earth being blessed was proclaimed. Abraham's faith made him worthy to receive this promise.*

We see these words of Paul clearly reflecting the conclusions of the great Jerusalem Council.

#### **What was the Jerusalem Council? (Source: excerpted from Encyclopedia Britannica)**

Around 50CE, a conference of the Christian apostles in Jerusalem decreed Gentile Christians did not have to observe the Mosaic Law of the Jews. It was occasioned by the insistence of certain Judaic Christians from Jerusalem that Gentile Christians from Antioch in Syria obey the Mosaic custom of circumcision. A delegation, led by the Apostle Paul and his companion Barnabas, was appointed to confer with the elders of the church in Jerusalem.

The conference (Acts 15:2–35) was led by Peter and James. They decided the issue in favor of Paul and the Gentile Christians. From this time onward, Gentile Christians were not bound by the Levitical ceremonial regulations of the Jews, except for abstention "from what has been sacrificed to idols and from blood and from what is strangled and from fornication" (Acts 15:29).

Acts 15:13-19: (NASB) *<sup>13</sup>After they had stopped speaking, James answered, saying, Brethren, listen to me. <sup>14</sup>Simeon (Peter) has related how God first concerned Himself about taking from among the Gentiles a people for His name. <sup>15</sup>With this the words of the Prophets agree, just as it is written, <sup>16</sup>after these things I will return, and I will rebuild the tabernacle of David which has fallen, and I will rebuild its ruins and I will restore it <sup>17</sup>so that the rest of mankind may seek the Lord and all the Gentiles who are called by my name <sup>18</sup>says the LORD who makes these things known from long ago. <sup>19</sup>Therefore it is my judgment that we do not trouble those who are turning to God from among the Gentiles.*

In the early church there was a lot of discussion about the role of the Law for Christians going forward.





We have a very special guest with us today. Howie is a Christian Questions listener from New Zealand who came to the United States to visit with us.

Howie came from a church that brought parts of the Old Testament Law into their teachings.



**Howie:** I have been a Christian for 25 years. I have been in a few churches during that time and all of them taught the law of tithing. They talked about the curse of Malachi, that we are "robbing from God" if we withhold our tithes. They talked about being blessed if we "sowed a seed" (money) into the kingdom. I got confused, because that was the old Law, and I didn't see how it applied to us today.

Listening to Christian Questions opened my eyes. I didn't know what I didn't know. You just sit there and believe everything you are taught from the pulpit. I guess I was a little lazy that way. It was great to hear your perspective. You always back everything up by Scripture, and it made so much sense.

For more on the topic of tithing, please search our archives for Episode #1040 "Do Tithes and Offerings Belong in Christianity?"

If the Scriptures teach it, we have to follow it. Up to this point, the Apostle Paul is making strong statements about leaving the Law behind. The Law itself was of incredible value and necessity to set up Christianity. Therefore, we must love its sacredness. However, we are being instructed to leave its rituals and sacrifices behind, as that is not what Christianity is about. We need to love the Law - what it stands for and what it has done, and for the morality it teaches.



**The early church fathers clearly proclaimed Christian faith is built squarely upon the pre-Law faith exhibited by Abraham.**

The apostles and disciples made things very clear - leave tradition behind, no matter how significant it is.

## If Christianity is built upon Abraham and his faith, did the Law play any role in its development?

God's plan works in stages and over long periods of time. When we remember His purpose is to eternally bring humanity back to Him, we can begin to understand that the steps required to get there must be purposeful and methodical. The Law was one of those major steps.



### What if God directed you to do something that was literally impossible? Would that even be fair?



Think of parents who tell their child, "As you grow up, I want you to always be honest, have great integrity, always work hard and be kind and generous to everyone you see." Aren't those parents asking the impossible? Yes, because no one is perfect. But we put that standard in front of them anyway, to show them the best. That is how they can live up to pieces of it. If they do not see the highest standard, they do not know how to get there. God's parenting is not less than ours.

The Law came as a result of God's dealing with a nation rather than individuals. Abraham, the *father of the faithful*, had a son named Isaac. Isaac had a son named Jacob who had 12 sons, who in time became the nation of Israel. God rescued the nation from captivity and gave them the Law. Instead of dealing with just one family, there were now many favored people as a nation.

**Galatians 3:10:** (NASB) *For as many as are of the works of the Law are under a curse; for it is written (in Deuteronomy 27:26), cursed is everyone who does not abide by all things written in the book of the law to perform them.*

**This was quoted from the time when Moses prepared the people to enter Canaan:**

**Deuteronomy 27:1-3:** (NASB) *<sup>1</sup>Then Moses and the elders of Israel charged the people, saying, Keep all the commandments which I command you today. <sup>2</sup>So it shall be on the day when you cross the Jordan to the land which the LORD your God gives you, that you shall set up for yourself large stones and coat them with lime <sup>3</sup>and write on them all the words of this law, when you cross over, so that you may enter the land which the LORD your God gives you, a land flowing with milk and honey, as the LORD, the God of your fathers, promised you.*

Their entrance into the land would be dramatic! The Law would be written at the doorway of their land.

**This chapter lists many "DOs and DON'Ts" and then ends:**

**Deuteronomy 27:26:** (NASB) *Cursed is he who does not confirm the words of this law by doing them. And all the people shall say, Amen.*



## **That nation was never able to keep the Law, because sin and pride were too powerful:**

Amos 3:1-2: (NASB) *<sup>1</sup>Hear this word which the LORD has spoken against you, sons of Israel, against the entire family which He brought up from the land of Egypt. <sup>2</sup>You only have I chosen among all the families of the earth; therefore I will punish you for all your iniquities.*

They were blessed when they kept the Law, but did they ever keep it perfectly? No, they could not. But God made allowance for their imperfect efforts based on their heart's attempt to keep the Law.

While God imposed a law that was not able to be kept by imperfect humanity, He also made provisions so when they were really trying, He would bless them. When they stopped trying, the trials and tribulations came and the prophets showed up to get them back on track.

A sinful world does not work well with a perfect God. For us to rise to the occasion of being acceptable to Him, we have to work hard and do things differently from others.

## **We all know that Israel's history was checkered with obedience and lots of disobedience:**

Galatians 3:11-12: (NASB) *<sup>11</sup>Now that no one is justified by the Law before God is evident; for the righteous man shall live by faith (quoting from Habakkuk 2:4). <sup>12</sup>However, the Law is not of faith; on the contrary, he who practices them shall live by them (quoting from Leviticus 18:5).*

Paul makes this distinction: The Law was not about faith; it was about works.

Habakkuk 2:4: (NASB) *Behold, as for the proud one, his soul is not right within him; but the righteous will live by his faith.*

This is to a Jewish audience, telling them, "You need to put faith first."

Leviticus 18:4-5: (NASB) *<sup>4</sup>You are to perform My judgments and keep My statutes, to live in accord with them; I am the LORD your God. <sup>5</sup>So you shall keep My statutes and My judgments, by which a man may live if he does them; I am the LORD.*

God was telling them to live by (be acceptable by) their works. Does this contradict with living by faith? Isaiah 58 is a wonderful chapter about Israel being yelled at by God through Isaiah because they were repenting but God was not hearing them. They were doing the actions but it was not in their heart. They needed to do the actions in Leviticus, but it came down to loving the Lord with all of their heart. They kept missing that point, keeping the actions but not the heart.

## **If we were to try and live by the Law, we would therefore enter into the judgment of the Law:**

Galatians 3:13-15: (NASB) *<sup>13</sup>Christ redeemed us from the curse of the Law, having become a curse for us - for it is written, cursed is everyone who hangs on a tree.*

*Christ redeemed us from the curse of the Law - In other words, speaking to the Jewish Christians, Paul says, "We (because I am one of you) were taken out of the Law because we could not live up to it."*

### Jesus' sacrifice was THE way out of that curse:

*<sup>14</sup>in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.*

### Again, proof that we MUST live apart from the rituals and sacrifices of the Law and under Jesus:

*<sup>15</sup>Brethren, I speak in terms of human relations: even though it is only a man's covenant, (meaning "testament," as in a Last Will and Testament) yet when it has been ratified, (been made authoritative) no one sets it aside or adds conditions to it.*

### How is it ratified? How is a Last Will and Testament made authoritative?

Hebrews 9:17: (NASB) *For a covenant is valid only when men are dead, for it is never in force while the one who made it lives.*

When a man writes his Last Will and Testament, it can be changed until he dies. The promise to Abraham is set in stone and cannot be changed. Death makes the covenant with Abraham a testament and therefore unchangeable.

We need to be focused on faith and not the works of the Law.



**Though the Law seemed to be a dead end, it actually provided the method for Jesus to take away sin as he absorbed its curse and opened the door to blessing.**

No matter which way we turn, the curse of sin is there - the difference is Jesus took it for us and owned it.

**Christianity is built on faith, but the Law did not produce that result. Was the Law a waste of time?**

We cannot overstress the necessity of God's plan developing over time. When we think about the task of providing an experience with sin that will result in a bulletproof obedience on the part of all humanity, we realize ALL pathways of life must be allowed to be experienced and observed.

No matter what we try on our own, it will fail. Allowing the Law to play its part revealed how sinful sin really is.

What would be the logic and plan behind putting an impossible task in front of those you love?

We need to recognize God's plan is comprehensive and complex. It works over thousands of years, so we need to consider the big picture.



## With the foundation of the Law's inability to bring faith, Paul zeroes in on his main point:

**Galatians 3:16-18:** (NASB) *<sup>16</sup>Now the promises were spoken to Abraham and to his seed. He does not say, and to seeds, as referring to many, but rather to one, and to your seed, that is, Christ.*

With the seed pinpointed as Christ, Paul firmly verifies the centerpiece of God's plan as Jesus and NOT the Law. Some Christians quote the Law when it fits their personal agenda rather than the agenda of self-sacrifice and of following Jesus' footsteps.

## He next reasons that the Law cannot undo what the original testament put in place:

*<sup>17</sup>What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant (testament - as in a last will and testament) previously ratified (been made authoritative) by God, so as to nullify the promise. <sup>18</sup>For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise.*

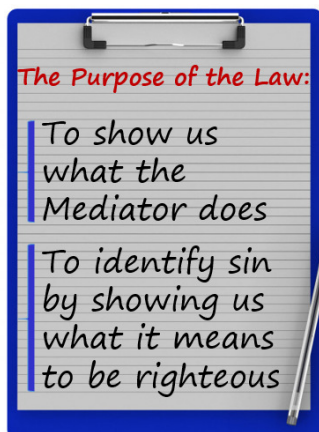
God gave grace through faith. This would not change. Again, the Law has NO PLACE overriding the promise. Paul is repeating himself to make a clear point - salvation does not and cannot come to humanity by the Law.

Christianity retained the Law's high level of morality. It involves being a footstep follower of Christ and self-sacrifice.

Some Christian churches ignore this and use pieces of the Law. The so-called "Prosperity Gospel" that teaches abundance has this problem. They take the promises of the Old Testament about physical prosperity and say it applies to Christianity. This is wrong. The Christian is supposed to sacrifice and receive spiritual abundance, not earthly abundance.

## God was dealing with mankind through faith, and faith is the only way to please God. Why then did God bring the Law - a law of works? To identify sin:

**Galatians 3:20-23:** (NASB) *<sup>19</sup>Why the Law then? It was added because of transgressions, (Paul next verifies the godliness of the Law by identifying it as being set up through angels) having been ordained (instituted) through angels (When God was dealing with Moses, there was angelic intervention). (He next verifies the Law by identifying how it was delivered) by the agency of a mediator, (he then shows us the limits of its purpose in developing the plan) until the seed would come to whom the promise had been made.*



A mediator (the Law) was put in place until the seed, Jesus, would come. *In thee and thy seed shall all the families of the earth be blessed* - the ratified, unbreakable promise had been made.

We have great respect for the Law for its sacredness in guiding us.

## The whole idea of salvation being apart from the Law is a common New Testament theme:

**Romans 4:13-15:** (NASB) <sup>13</sup>For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith. <sup>14</sup>For if those who are of the Law are heirs, faith is made void and the promise is nullified; <sup>15</sup>for the Law brings about wrath, but where there is no law, there also is no violation.

Paul is being legalistic in his explanation. As a prior Pharisee, he was taught to take things apart in order to argue through them. The Jewish mind at that point was very clear on how to perform rituals. He took that specific thinking and applied it to Christianity. He again reminds us the descendants of Abraham would be those of faith.

## Now comes the plain statement of fact regarding how God's plan was to work:

<sup>20</sup>Now a mediator is not for one party only; whereas God is only one. <sup>21</sup>Is the Law then contrary to the promises of God? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law.

## No Law could have redeemed man from sin. All the Law could do was to identify the problem and grant temporary atonement until the final solution was made ready:

<sup>22</sup>But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe. <sup>23</sup>But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.



**The Old Testament Law served a vital purpose as a bridge between the faith of Abraham and his family and the coming of the promised seed who fulfilled that faith.**

God's plan is amazing - even when things look like failures, they serve a mighty purpose.

### What is the bottom line?

### What are we supposed to do with the Law now that we have Christ?

The Apostle Paul has been meticulous in building his argument regarding the Law's place within Christianity. He is now ready to finish his reasoning with perhaps the most dramatic revelations of the whole chapter. This shows the deep value and importance he sees in the proper understanding of this issue.

Many times we take even one verse of the Bible and build a teaching around it. Here the Apostle Paul spent an entire chapter explaining how Christians are not under the Law. Do we have a right to bring the rituals of the Law - tithing included - into Christianity? No. We cannot ignore complete chapters of the New Testament.



## Couldn't God have just skipped all of the complicated rituals of the Law and just sent Jesus?

### The Law's purposes are now fully revealed:

Galatians 3:24: (NASB) *Therefore the Law has become our **tutor <3807>** to lead us to Christ, so that we may be justified by faith.*

**Tutor/Schoolmaster**: Strong's #3807 *paidagogos*, a boy leader, i.e. a servant whose office it was to take the children to school

#### **Tutor/Schoolmaster**

The Greek word used here does not mean "teacher," but rather a guardian who was trusted with taking the children to and from school, responsible for their safety. Thayer's Bible Dictionary says: "Among the Greeks and 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."

God's Law given to Moses for the Israelites defined sin, and showed it was impossible for imperfect humans to not sin. Their inability to keep a perfect standard showed the need for a Redeemer. It proved that the one who COULD keep the Law would be the Messiah for whom they were waiting.

### The only other use of **<3807>**:

1 Corinthians 4:14-16: (NASB) <sup>14</sup>*I do not write these things to shame you, but to admonish you as my beloved children.* <sup>15</sup>*For if you were to have countless **tutors <3807>** in Christ, yet you would not have many fathers, for in Christ Jesus I became your father through the gospel.* <sup>16</sup>*Therefore I exhort you, be imitators of me.*

The Law served to identify sin and to give God's chosen (the Jewish nation) a way to draw near to Him until the appropriate time. It also served as a leader to bring the Jewish nation to Christ.

John the Baptist preached repentance because the people were not following the Law. His purpose was to focus them on how they were breaking the Law, showing them how Christ was needed. "Repent because the Master is coming. Be ready by working on the Law God gave you so you can follow the one who is greater than the Law."

Galatians 3:25: (NASB) *But now that faith has come, we are no longer under a tutor.*

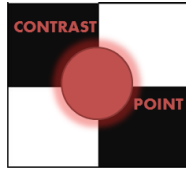
**Once you arrive, the tutor's job is over. Now you can be taught by the teacher:**

Galatians 3:26: (NASB) *For you are all sons of God through faith in Christ Jesus.*

We go from being called *servants* to *sons*.

### Here is why things are now different:

Hebrews 3:4-6: (NASB) <sup>4</sup>*For every house is built by someone, but the builder of all things is God.* <sup>5</sup>*Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later* <sup>6</sup>*but Christ was faithful as a son over His house whose house we are, if we hold fast our confidence and the boast of our hope firm until the end.*



*Moses was faithful in all His house as a servant - Moses was faithful as a servant. Those who followed Moses were of this "house of servants." They had sacrifices to keep them on track, but those sacrifices could not actually atone for their sins. God temporarily accepted them, but they had to be repeated over and over.*

*Christ was faithful as a son over His house whose house we are - he took the servitude, gave his life and cancelled all of the necessity of repeating the sacrifice.*

### **New house, new instruction and new rules:**

Galatians 3:27: (NASB) *For all of you who were baptized into Christ have clothed yourselves with Christ.*

Clothing yourself with Christ means sacrificial living, living in such a way to be willing to deny yourself, take up your cross and follow him.

Romans 13:14: (NASB) *But put on the Lord Jesus Christ and make no provision for the flesh in regard to its lusts.*

We should not allow what we feel to be the overriding concept we follow. We should not follow feelings. Christianity is a "come as you are" religion, but do not "stay as you are." Come up higher. We must all radically change to fit into the mold of a footstep follower of Jesus. This does not come naturally.

### **We have new fellowship with any who would come to Christ:**

Galatians 3:28: (NASB) *There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.*

Ephesians 2:13-15: (NASB) <sup>13</sup>*But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. <sup>14</sup>For he himself is our peace, who made both groups into one and broke down the barrier of the dividing wall,*

There was a wall between Jewish and Gentile Christians. They clashed over what Christianity was supposed to look like. Jesus breaks down that wall...

<sup>15</sup>*by abolishing in his flesh the enmity, which is the Law of commandments contained in ordinances, so that in himself he might make the two into one new man, thus establishing peace...*

One of the big parts of the burden of the division was the Law. It played a sacred role in the establishment of the gospel. Jesus was proven faithful by obeying every aspect of the Law. This showed his perfection. He could have lived forever but chose to give up his life for the sin of Adam. All who die in Adam will be raised in Christ.

Following the rituals of the Law is not applicable to the Christian; rather, we follow the law of Christ - love and sacrifice.

Galatians 3:29: (NASB) *And if you belong to Christ, then you are Abraham's descendants, heirs according to promise ("...In thee and thy seed shall all the families of the earth be blessed").*

The rituals of the Law were important but were not the end result of Christianity.





**The mighty purpose of the Old Testament Law was to hold God's favor through works and sacrifices until the promised seed came and opened God's favor to all men.**

As God's plan unfolds and the future New Covenant is made with Israel, it will be based on the same principles of the Law Covenant so the world of mankind can follow after God. For more about the New Covenant, please search our archives for Episode #874 "God's Three Great Promises - Which One is For You?"

*Does the Old Testament Law apply to me?  
For Jonathan and Rick and Christian Questions...  
Think about it...!*



Join us next week for our podcast on August 5, 2019:  
Ep. #1085: Am I a Jealous Christian?

### **Bonus Material!**

*The truth is incontrovertible. Malice may attack it, ignorance may deride it, but in the end, there it is. — Winston Churchill*

### **First, a few comments regarding the 613 commandments of the Old Testament Law:**

(Source: [https://en.m.wikipedia.org/wiki/613\\_commandments](https://en.m.wikipedia.org/wiki/613_commandments)) The Talmud notes that the Hebrew numerical value (gematria) of the word "Torah" is 611, and combining Moses's 611 commandments with the first two of the Ten Commandments which were the only ones heard directly from God, adds up to 613. The Talmud attributes the number 613 to Rabbi Simlai, but other classical sages who hold this view include Rabbi Simeon ben Azzai (Sifre, Deuteronomy 76) and Rabbi Eleazar ben Yose the Galilean (Midrash Aggadah to Genesis 15:1). It is quoted in Midrash Shemot Rabbah 33:7, Bamidbar Rabbah 13:15-16; 18:21 and Talmud Yevamot 47b.



## Old Testament verification of Israel embracing the Law:

**Exodus 19:7-9:** (NASB) <sup>7</sup>So Moses came and called the elders of the people, and set before them all these words which the LORD had commanded him. <sup>8</sup>All the people answered together and said, All that the LORD has spoken we will do. And Moses brought back the words of the people to the LORD. <sup>9</sup>The LORD said to Moses, Behold, I will come to you in a thick cloud, so that the people may hear when I speak with you and may also believe in you forever. Then Moses told the words of the people to the LORD.

## A few other texts that show us where the works of the Law fit - or do NOT fit in the Christian's life:

**Romans 3:23-31:** (ASV) <sup>23</sup>For all have sinned, and fall short of the glory of God; <sup>24</sup>being justified freely by his grace through the redemption that is in Christ Jesus: <sup>25</sup>whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; <sup>26</sup>for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus. <sup>27</sup>Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith. <sup>28</sup>We reckon therefore that a man is justified by faith apart from the works of the law. <sup>29</sup>Or is God the God of Jews only? Is he not the God of Gentiles also? Yea, of Gentiles also: <sup>30</sup>if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith. <sup>31</sup>Do we then make the law of none effect through faith? God forbid: nay, we establish the law.

**Galatians 2:15-21:** (NASB) <sup>15</sup>We are Jews by nature and not sinners from among the Gentiles; <sup>16</sup>nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified. <sup>17</sup>But if, while seeking to be justified in Christ, we ourselves have also been found sinners, is Christ then a minister of sin? May it never be! <sup>18</sup>For if I rebuild what I have once destroyed, I prove myself to be a transgressor. <sup>19</sup>For through the Law I died to the Law, so that I might live to God. <sup>20</sup>I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. <sup>21</sup>I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly.

**Hebrews 10:38:** (ASV) *But my righteous one shall live by faith: and if he shrink back, my soul hath no pleasure in him.*

**Galatians 5:13:** (NRSV) *For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another.*

## More information on Galatians 3:15 and what it really means:

**Galatians 3:15:** (NASB) *Brethren, I speak in terms of human relations: even though it is only a man's covenant, yet when it has been ratified, no one sets it aside or adds conditions to it.*

(Source: Matthew Poole Commentary on Galatians 3:15) Verse 15: Though it be but a man's covenant: the word here translated covenant, διαθηκη, is ordinarily translated testament; see Matthew 26:28. It signifies in general, an ordering or disposing of things; more specially, a testament; which is the disposition of the testator's goods after his death. Now, (saith the apostle), I here argue according to the ordinary methods and doings of men, who have such a respect for a man's testament, as that, if it be once confirmed, according to the methods of law and civil sanctions of men, or rather by the death of the testator (for a testament is of no force while the testator liveth, Hebrews 9:17); nor will men alter the will or last testament of a deceased person, though it be not as yet confirmed according to the methods of human laws.

No man disannulleth, or addeth thereto; no man, that is, no just man, will go about to disannul it, or add to it, nor will any just government endure any such violation of it. Hence the apostle argueth both the certainty and unalterableness for the covenant of grace with Abraham, and until the death of Christ it was but a covenant, or a testament not fully confirmed, but yet



unalterable, because the covenant of that God who cannot lie, nor repent; but by the death of Christ it became a testament, and a testament ratified and confirmed by the death of the person that was the testator; therefore never to be disannulled, never capable of any additions. Those words, or addeth thereto, are fitly added, because these false teachers, though they might pretend not to disannul God's covenant, holding still justification by Christ; yet they added thereto, making circumcision, and other legal observances, necessary to justification; whereas by God's covenant, or testament, confirmed now by the death of Christ, faith in Christ only was necessary.

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