

# NO LONGER UNDER THE LAW?

## TWO IMPORTANT PHRASES

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Most Christian theologians and scholars interpret two phrases the Apostle Paul uses in Romans and Galatians as negating Mosaic Law for Christians. The two phrases are:

1. Christians are no longer “under the Law”<sup>1</sup> and
2. the “works of the Law.”<sup>2</sup>

The Apostle though, is not negating Mosaic Law for Christian lifestyle. Paul uses the phrases to present his theological understanding of Mosaic Law<sup>3</sup> being wrongly used in conjunction with or for salvation (i.e. justification; eternal life). The first phrase speaks of a Christian not being *under* the condemning jurisdiction or authority of Mosaic Law and second phrase speaks of not using God’s righteous commandments and statutes, etc. (the good works) of Mosaic Law for justification along with faith in Christ Jesus.

## NO LONGER UNDER THE LAW?

When a Christian is Born Again, dies to self, is cleansed from sin, given a new nature and the promise of eternal life, symbolized in water baptism (Rom. 6:1-7),<sup>4</sup> Mosaic Law has no legal jurisdiction *to condemn* him for breaking Mosaic Law (i.e. sinning) because Yeshua (Hebrew for Jesus) took not only his sins upon Himself, but also his just punishment for breaking the Law. In other words, he is no longer *under* the Law’s righteous condemnation because he has died (to self) and become a new creature in Messiah Yeshua;<sup>5</sup> just like Yeshua (2nd Cor. 5:17; 1st Jn. 4:17c). By faith Messiah Yeshua has experienced and taken the Law’s just punishment (death) for the Christian, and the believer has the perfect righteousness of Messiah, and so the Law cannot condemn him for breaking it.

The Law’s *jurisdiction* or authority to condemn and punish ceases at a person’s death. The Law cannot

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<sup>1</sup> The phrase, that we are no longer “under the Law,” is found in Rom. 2:12; 3:19; 6:14-15; 1st Cor. 9:20; Gal. 3:23; 4:4-5, 21; 5:18.

<sup>2</sup> The phrase, “the works of the Law,” is found in Rom. 3:20, 28; Gal. 2:16; 3:2, 5, 10.

<sup>3</sup> When Paul or anyone else speaks of the Law it means Mosaic Law, unless there’s a specific reference to the Ten Commandments. That’s because the Ten are rarely called the Law. The following are some Scriptures where the term *Law* speaks of more than just the Ten Commandments: Ex. 13:9-10; 16:4, 28; 34:32; Lev. 4:2; 26:14; 27:34; Num. 15:22-23; 36:13; Dt. 1:3-5f.; 4:44-45; 5:1f.; 11:22, 27-28; 19:9; 26:13; 27:1; 28:1; 28:13; 30:8; Lk. 24:44. Also, the term *commandments* occurs 127 times in the Old Testament and only four times does it refer to the Ten (Ex. 24:12; 34:28; Dt. 4:13; 10:4). The other times it refers to either a specific law of Moses (not of the Ten), or the entirety of Mosaic Law. For more on this see [Mosaic Law and the Ten](#).

<sup>4</sup> For how water baptism speaks of a believer’s new nature, see [Gentile Circumcision?](#), p. 9f., in the section, *Yeshua’s Water Baptism and Gentile Circumcision*.

<sup>5</sup> Yeshua is the Hebrew name for Jesus. Messiah is another term for Christ or literally, the Anointed One.

punish a dead man. It has no jurisdiction or authority to go beyond death. A secular example of no longer being *under* the Law reveals what the Apostle is speaking of. If a man commits a crime, for which the penalty is life in prison, and he's caught by the police and brought to trial and convicted; he is justly condemned to life in prison. If though, after the judge has read his sentence of life in prison, as he's being led outside the courtroom, he has a heart attack, the state *cannot do anything* to carry out its just punishment of him. The law's just or righteous condemnation and punishment of his crime stops at death. The law has no jurisdiction over him now, to punish him. He is no longer "**under**" the law or its jurisdiction to condemn him.

Also, when that man was first caught, for say robbing a bank or murdering someone, etc., the officer said to him, "You're UNDER arrest." The person had broken the Law. The person faced the penalty for breaking the Law, with its just punishment and condemnation, but with Christians dying to self and being alive anew "in Christ," they are no longer UNDER the Law's ability to punish and condemn them, just as that dead bank robber. It doesn't mean that the Law is no more, anymore then that dead bank robber meant that the law of robbing banks evaporated and was no more.

Being "*under* Mosaic Law" means that one is "under the guilt, under the condemnation, and under the sentence of (eternal) death"<sup>6</sup> (cf. John 3:18). The phrase is a legal term and means that Mosaic Law has "jurisdiction and authority over a person to judge and condemn" and punish the law breaker (i.e. the sinner)<sup>7</sup> as long as the person is alive.

Paul speaks of being no longer "under the Law" as a theological-legal phrase that means that sinning against Mosaic Law cannot condemn a Christian, either today or on the Day of Judgment. This is what Romans 8:1-2 explains, following Romans six and seven with its baptism in water, death to self and being alive unto Messiah, for in Romans seven Paul speaks of God's holy Mosaic Law as the *Standard* of God for Christian lifestyle that determines what is sin and right living (cf. Rom. 9:20c which speaks of only knowing what sin is by the Law).

In Romans 7:1-8:2 the Apostle to the Gentiles speaks of a woman who is married and marries another man. Mosaic Law condemns her as an adulteress if her husband is alive, but if her husband is *dead*, she is free to marry and *there is no condemnation*. In the case of every human being, the first husband is their carnal, Adamic nature, which everyone "is wedded to." When the person is Born Again, he is now married to another; Yeshua and is given a new nature—Messiah's nature; divine and perfectly human (i.e. sinless). Now the believer can walk out his faith in Messiah not only without the condemnation of Mosaic Law, for Yeshua took his just punishment, but with Yeshua's nature and Spirit the believer can walk *the same way* that Messiah Yeshua did; *keeping all Mosaic Law that applied to Him* because it is God's rules for righteous living. The Apostle John, 60 years *after* the resurrection, wrote:

"He who says he abides in Him ought *himself also to walk just as He walked.*" (1st John 2:6 NKJV, cf. 1st Cor. 4:16-17; 11:1)

Reading the Gospels we see that Yeshua kept the 7th day Sabbath holy, the Feasts of Israel, the Mosaic deity laws, the law of *tzit'ziot* (tassels),<sup>8</sup> and the law of a full, untrimmed beard,<sup>9</sup> etc. If Yeshua ate ham

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<sup>6</sup> See [Are We Still Under the Law?](#)

<sup>7</sup> See [Matt Slick](#).

<sup>8</sup> Generally speaking, as a Jew, Yeshua would keep all Mosaic Law that applied to Him, and the law of *tzit'ziot* certainly applied to every male Jew. *Tzit'ziot* are the tassels that would have been part of Yeshua's robe. We know that He had them because the woman who had been hemorrhaging for 12 years actually touched them (Mt. 9:20), as well as many others (Mt. 14:36; Mk. 6:56; Lk. 8:44; cf. Mt. 23:5 which speaks of the long tassels ["border; NKJV; NIV tassels] of the Pharisees). The Gospels record that they touched the *hem* of His garment. The Greek word for "hem" is *κράσπεδον* (*kras'pedon*) and refers to the *tzit'ziot* "hanging down from the edge of the mantle or cloak, made of twisted wool; a tassel, tuft;" Joseph Thayer, *Thayer's Greek-English Lexicon of the*

once or if He didn't keep Passover, or if He didn't wear the *tzit'ziot* He would have sinned because *God*, through Mosaic Law, requires these things. One reason why "Law" refers to Mosaic Law<sup>10</sup> is because Mosaic Law reveals the *full* extent and description of what sin is and also, what is right in God's eyes (i.e. how God wants the believer to live once they have been Born Again),

"Therefore by the deeds of the Law no flesh will be justified in His sight, for by the Law is the (full) *knowledge* of sin." (Romans 3:20; see also Rom. 7:7; 12, 14; 1st Cor. 7:19)

It was Mosaic Law that judged Yeshua sinless and it is Mosaic Law that reveals to the Christian when he is sinning so he can correct it, and when he is walking rightly (e.g. keeping the Feasts of Israel). Paul wrote Romans about 23 years *after* the resurrection and he refers to Mosaic Law as the Standard of God for what is sin and consequently, what is righteousness for Christians (e.g. keeping the 7th day Sabbath holy and celebrating the Feasts of Israel, etc.).

How does a Christian correct his sinning for say, desecrating the 7th day Sabbath or eating bacon? The exact same way that he would if he lied or didn't love his neighbor—by asking the Father for forgiveness in Yeshua's name (and going to the person offended and asking him for forgiveness, too). Asking forgiveness for sinning for a Christian relies on the sacrificial blood of Yeshua. This is the parallel between forgiveness in the New Covenant and forgiveness in the Old, which relied on the sacrificial blood of an animal.

The Father knew that Israel would not be able to keep His ways/rules without sinning, and that's the reason for the Mosaic sacrificial system. When the ancient Jew sinned by breaking Mosaic Law, he could bring a sacrifice and be forgiven (Lev. 4–6). The Father also knew that Christians would not be able to keep His ways/rules without sinning, and that's the reason for the sacrificial blood of Messiah Yeshua; to be able to call upon it whenever we need it.

## ***Fulfilling Mosaic Law Does Not Negate It***

Many Christians think that because Jesus kept Mosaic Law perfectly, without sinning, they don't have to keep Mosaic Law because He *fulfilled* it, but this is very strange reasoning and not the way Jesus defined "fulfill." Following that logic one could also say that Jesus kept the laws not to lie, steal or murder, but does that mean that it's alright with Jesus if a Christian lies, steals and murders? Of course not, and so it defies reason and common sense for Christians to say they don't have to keep Mosaic Law because Jesus fulfilled it. Let's take a look at what the word *fulfill*, in its biblical context, actually means.

The primary way that Yeshua fulfilled the Law was by coming and dying a sacrificial, atoning death as the Messiah—the Lamb of God. Mosaic Law speaks of both the need for the Messiah and His death as the Passover Lamb (Gen. 3:15; Ex. 12:1ff.; Dt. 18:18-19) so that Israel could be atoned for and set free from her carnal nature to worship God in Spirit and Truth. Yeshua teaches that the Messiah had to suffer and

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*New Testament*, paragraph 5,769 (Accordance Bible Software). The tassels were commanded by God for Israel to wear on the four corners of their cloaks or garments so that seeing them they would be reminded of Mosaic Law and put it into practice (Num. 15:37-41; Dt. 22:12).

<sup>9</sup> Every Israeli male was commanded to not trim, cut or mar his beard (Lev. 19:27), which means they would have full, untrimmed beards. This was one of a number of "signs" that God had given to Israel (e.g. the 7th day Sabbath; Ex. 31:12-17), and the words of God on the doorpost (Dt. 6:9) to distinguish His people Israel from all other peoples. For more on why the Lord wants men to have full, untrimmed beards see [The Biblical Beard](#).

<sup>10</sup> See [Mosaic Law and the Ten](#) for why "law" in Scripture most always means Mosaic Law and not just the Ten Commandments.

die, to two of His disciples, Cleopas (Luke 24:18) and Simon (Luke 24:34), on the road to Emmaus *after* His death and resurrection, and what *fulfill* meant:

“Then Yeshua said to them, “Oh foolish ones! Slow of heart to believe in all that the Prophets have spoken!<sup>11</sup> Ought not the Messiah to have suffered these things and to enter into His glory?!” And ***beginning at Moses*** (i.e. Mosaic Law) and all the Prophets, He expounded to them *in all the Scriptures the things concerning Himself.*” (Luke 24:25-27)

“Then Yeshua said to them, “These are the words *which I spoke to you* while I was still with you, *that all things must be fulfilled which were written in the Law of Moses* and the Prophets and the Psalms ***concerning Me.***” And He opened their understanding that they might *comprehend the Scriptures.*” (Luke 24:44-45)

There’s nothing in Yeshua’s words that can be taken as a negation of Mosaic Law for Christians because He *fulfilled* Mosaic Law. What Yeshua *fulfilled* by His life, death and resurrection had been prophesied about centuries before in Mosaic Law, the Prophets and the Psalms. Also, nowhere does Yeshua speak of Mosaic Law being negated for His followers by His death and neither does any writer of the New Testament, including Paul.

Negation of Mosaic Law because “Jesus fulfilled it,” is a Roman Catholic concept that came into Christianity about 120 AD. It has no truth or Scripture to support it because it’s a tradition of the Roman Church that actually defies Scripture, but all Christians have grown up with it and defend it, using Scriptures like they are no longer “under the Law.” In this they are just like the Pharisees who confronted and accused Yeshua of sinning. The Pharisees too, could point to Scripture to substantiate their position, at least in their own eyes. We know though, what Yeshua thought of them when he called them hypocrites.

Yeshua clearly states in Matthew that Mosaic Law would continue to govern His followers until there are no Heavens and Earth:

<sup>17</sup>“***Do not think*** that I came ***to destroy the Law*** or the Prophets. *I did not come to destroy but to fulfill.*

<sup>18</sup>For assuredly, I say to you, until Heaven and Earth *pass away*, one jot or one tittle *will by no means* pass from the Law until ***all*** is fulfilled.

<sup>19</sup>***Whoever***, therefore, *breaks one of the least of these commandments*, and teaches men so, shall be called ***least*** in the Kingdom of Heaven, but *whoever* does and teaches them, he shall be called ***great*** in the Kingdom of Heaven.” (Matthew 5:17-19; cf. Luke 16:17)

Yeshua expressly declares that He ***didn’t*** come to destroy (negate or make void) Mosaic Law, and *until* there are no Heavens and Earth as we know them, Mosaic Law will continue to be God’s guideline for His followers, according to the Lord Yeshua, who obviously is the authority on this matter. Yeshua speaks of those who break the ***least*** of the commandments being called ***least in His Kingdom***, *which didn’t officially begin until Acts Two*. Therefore, even though He is speaking to only Jews and that, before His death and resurrection, His words about Mosaic Law still being valid *specifically* apply to Christians *after* His resurrection.

*Fulfill* means that Yeshua fulfilled the prophecies within Mosaic Law (and the prophecies of the Prophets and the Psalms) about a coming Messiah who would be sacrificed for the redemption of Israel.<sup>12</sup> Gentiles

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<sup>11</sup> Moses was a prophet too, and actually, the greatest prophet because only he spoke face to face with God (Ex. 33:11; Num. 12:8; Dt. 34:10). All the other prophets saw God in either dreams or visions (Num. 12:6-7). From the very next sentence in Luke 24:25-27, Yeshua speaks of Mosaic Law, “beginning at Moses,” so we know that Yeshua is revealing that He was written of in Mosaic Law (“concerning Himself”), as well as the traditional prophets (e.g. Isaiah).

are invited into this New Covenant (Is. 49:6), but not to disregard God's Mosaic laws and bring in pagan days and ways instead, for that is what Sunday, Easter, Xmas and the non observance of the dietary laws of Moses are, but to keep God's rules by the power of Messiah's blood and the Spirit within.

The *only* place in all of the Old Testament where God specifically speaks of the *New Covenant* reveals that it is *not* God's will for Christians to reject Mosaic Law, which He had given as a divine gift to His people Israel at Mt. Sinai. Through the prophet Jeremiah, the Lord Yahveh speaks of His New Covenant with Israel:

“Behold! The days are coming,” says Yahveh!, “when I will make a New Covenant with the House of Israel and with the House of Judah—<sup>32</sup>not according to the Covenant that I made with their Fathers in the day that I took them by the hand to lead them out of the land of Egypt, My Covenant which they broke, though I was a Husband to them,” says Yahveh. <sup>33</sup>“*But this is the Covenant that I will make with the House of Israel after those days,*” says Yahveh: “***I will put My Law in their minds, and write it on their hearts,*** and I will be their God, and they shall be My people! <sup>34</sup>No more shall every man teach his neighbor, and every man his brother, saying, “Know Yahveh!,” for they all shall know Me, from the least of them to the greatest of them,” says Yahveh. “*For I will forgive their iniquity, and their sin I will remember no more.*”” (Jeremiah 31:31-34; see also Hebrews 8:10; 10:16, where the author of Hebrews literally quotes Jer. 31:33 twice; of God putting His Law into a Christian's heart and mind. The Book of Hebrews was written 37 years *after* the resurrection.)

Some Christians try to spiritualize Jer. 31:33 away, suggesting that it's only “the *Law* of Love” that the Lord is speaking about, or the Ten Commandments. “It cannot be Mosaic Law,” they say, but the Hebrew word for Law in Jer. 31:33 is Torah, which means Mosaic Law. Torah never means the Ten Commandments, nor the two great commandments of love, but Mosaic Law. It's obvious from this passage, the only passage in all the Old Testament that literally speaks of the *New Covenant*, that God never intended for Mosaic Law to be “negated” by His Son's death. On the contrary, the Holy Spirit wants to place Mosaic Law upon the heart and in the mind of *every Christian*, so their lifestyle will reflect Him and His Ways.

Mosaic Law is God's guideline as to how He sees what is right and wrong,<sup>13</sup> and *Yeshua Himself* teaches that all the rules of Moses come from, or have *their reason for being* in explaining and defining how to walk out the two great commandments of love. When Yeshua was asked which was the greatest commandment, He replied:

“You must love the Lord your God with all your heart, with all your soul, and with all your strength. This is the first and great commandment, and the second is like it: You must love your neighbor as yourself. *On these two commandments hang all the Law and the Prophets.*” (Matthew 22:37-40)

In other words, the *reason* for all the laws after the two great commandments of love is to reveal God's way of *how* to love Him and our neighbor. Therefore, to say that Mosaic Law is negated for a Christian removes God's understanding, explanations and definitions that He set in place for how to love Him and our neighbor. The theology of Mosaic Law not applying to the Christian is not of God, but of Satan.

God gave His rules and commandments so His people would know *divine* wisdom and instruction in how to live. The Word of God records Moses saying:

“Surely I have taught you statutes and judgments, *just as Yahveh my God commanded me,*

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<sup>12</sup> Isaiah 52:13–53:12; Ps. 130:6-8; Rom. 11:11f.; Gal. 4:4-5.

<sup>13</sup> Exodus 15:26; Deut. 4:2; 6:18; 12:8, 25, 28, etc.

that *you should act according to them* in the land which you go to possess. Therefore, *be careful to observe them! For this is your wisdom and your understanding* in the sight of the peoples who will hear of all these statutes and say, “Surely this great nation is a wise and understanding people!” For what great nation is there that has God so near to it, as Yahveh our God is to us, for whatever reason we may call upon Him? And what great nation is there that has such statutes *and righteous judgments* as are in *all this Law*, which I set before you this day?” (Deuteronomy 4:5-8)

The Hebrew word for Law in the last verse (“all this Law”) is also Torah (Mosaic Law). The Gentiles have been invited into the New Covenant (e.g. Isaiah 49:6) that God gave to Israel, not to do their own thing or “whatever is in their heart,” but to become *one* with His people Israel who love Messiah and follow God’s ways. Gentiles should realize that God is still in covenant with “Israel after the flesh,” but that soon He will cause them to proclaim Yeshua and be Born Again (Isaiah 49:6; Zech. 12:10; Rom. 11:11f.; Eph. 2:11f.).

Great is Satan’s ability to deceive. Christian theology that negates God’s holy Mosaic Law did not take God by surprise. In Daniel 7:25 it states:

“He (the Pope) will speak against the Most High God *and oppress His saints* (i.e. Christians) and seek to change the set times (of the Sabbath and Feasts of Israel) and the laws (of Moses). The *saints* (Christians) *will be handed over to him for a time, times and half a time.*” (Daniel 7:25)

In 120 AD the Bishop of Rome, now known as the Pope, threw out Mosaic Law. It has prevailed until today, even among Protestants, who took that theology from the Roman Catholic Church. God’s saints have been deceived in this area of Christian lifestyle. Thomas Aquinas, a revered pillar of the Roman Catholic Church and a priest of the Dominican order (1225-1274) wrote,

“In the *New Law* the observance of the Lord’s day (Sunday) took the place of the observance of the Sabbath (Saturday), *not by virtue of the precept* (of God), *but by the institution of the Roman Church.*”<sup>14</sup>

The Scriptures are our authority for what God desires of us. In other words, the will of God for His people is found in His Word. As Aquinas noted, God did not sanction or give the Church Sunday. It was the Roman Catholic Church who changed Sabbath to Sunday. Also, there are many Christians who equate Sunday with “the Lord’s day,” but this too is a Catholic teaching that has no foundation in Scripture.<sup>15</sup> In other words, nowhere in Scripture is “the Lord’s day” ever equated with Sunday. The 7th day Sabbath is literally the *Lord’s day*,<sup>16</sup> but the term also has the eschatological connotations as “the Day of the Lord,” meaning Judgment Day.<sup>17</sup>

Cardinal Gibbons, a famous 19th century Roman Catholic archbishop in the USA said,

“you may read the Bible from Genesis to Revelation and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.”<sup>18</sup>

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<sup>14</sup> Thomas Aquinas, *Summa Theological* SS Q[122] A[4] R.O., paragraph four.

<sup>15</sup> For why Sunday isn’t “the Lord’s Day,” see my article, [The Lord’s Day–Sunday?](#)

<sup>16</sup> Exodus 16:23, 25, 29; 20:10; 35:2; Lev. 23:3; Dt. 5:12-14; Is. 58:13; Mt. 12:8; Mk. 2:28; Luke 6:5.

<sup>17</sup> Isaiah 2:12; 13:6, 9; Jer. 46:10; Joel 1:15; 2:1, 11, 31; 3:14; Amos 5:18; Obadiah 1:15; Zephaniah 1:7, 14; Malachi 4:5; Acts 2:20; 1st Cor. 5:5; 2nd Cor. 1:14; 1st Thess. 5:2; 2nd Peter 3:10.

<sup>18</sup> James Cardinal Gibbons, Archbishop of Baltimore, *The Faith of Our Fathers*, originally published in 1876, pp. 111-112 (63rd edition); p. 86 (76th edition); republished and copyright 1980 by TAN Books and Publishers, Inc.,

Lest some think that the Roman Catholic Church replaced the 7th day Sabbath with Sunday because of the resurrection, there is nothing in Scripture that speaks of Sunday replacing the Sabbath because of the resurrection, or for any other reason. In other words, even though Yeshua rose on Sunday, Scripture does not speak of changing the Sabbath to Sunday because of that, meaning that it's not God's will to replace the Sabbath, even because of the Sunday resurrection.<sup>19</sup> Sunday came into Christianity not by God's will, but against God's will by the decree of Pope Sixtus. It's a tradition of man that nullifies God's Word and His will, and of which no Christian should be keeping. The same is also true of Easter, Xmas, the eating of biblically unclean meats, and the teaching against Mosaic Law.<sup>20</sup>

One of the mottos of the Reformation was "Sola Scriptural." This means that *Only Scripture* is *authoritative* for what a Christian should believe and therefore practice. Catholicism doesn't follow that rule and that's how *illicit SEX*, an acronym for Sunday, Easter and Xmas, and the negation of Mosaic Law came into the Christianity. Catholics mock Christians because Christians have no Scripture to support Sunday or Easter, etc. The Roman Catholic Church has *fulfilled* what Daniel spoke of—the *saints* have been given into the hands of the Pope because the saints follow Catholic traditions that *nullify God's Word*.<sup>21</sup>

The logic and reasoning of Christianity toward Mosaic Law is not only shallow, unbiblical and sinful; it's also diabolical. Satan, moving through the Bishop of Rome, threw out Mosaic Law and brought in those (pagan) days and ways. Christians are not following Christ when they keep Sunday, Easter and Xmas, and eat biblically unclean meats, all of which would have been sin for Jesus, but they are following Satan's directives. If *illicit SEX* were of God they would be authorized in the New Testament, but obviously they aren't (as Easter<sup>22</sup> and Xmas aren't even found in the New Testament, let alone authorized by God), and even though Sunday is mentioned twice after the resurrection, it isn't spoken of as a "new day" that has replaced the 7th day Sabbath. Also, although there seem to be places in the New Testament where one can eat pig and shrimp, etc., the clear meaning of the Vision that Peter received has nothing to do with eating

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pages 72-73.

<sup>19</sup> God already made a day to recognize the resurrection. It's called First Sheaf or First Fruits and it's found on the Sunday of Passover Week. For more on this see p. 16f., *Why a Sunday Resurrection* in [The Lord's Day-Sunday?](#) Also,

1. [First Sheaf](#)
2. [Passover](#)
3. [The Feast of Unleavened Bread](#)

<sup>20</sup> For more understanding on this vital matter, of how Mosaic Law is valid for all Christians, see:

1. [Take the Quiz! Five Quick Questions about the New Testament](#)
2. [Law and Grace](#)
3. [The Feasts of Israel as Time Markers After the Resurrection](#)
4. [Hebrews and the Change of the Law](#)
5. [Grace, Holiness and the Pharisaic Church](#)

6. The words of Yeshua and Mosaic Law are positive: Mt. 5:17-19; 7:12; 19:17; 22:34-40; 24:20; Lk. 10:26 (in vv. 25-28 it's clear that the term Law equals Mosaic Law because the scribe speaks of obtaining eternal life by keeping the two great commandments of love, which aren't found in the Ten, but in Mosaic Law at Dt. 6:4-5 and Lev. 19:18 respectively); 16:17, 29. Also, see [Mosaic Law and the Ten](#) to understanding why most references to the Law in both the Old and the New Testaments speak of Mosaic Law.

<sup>21</sup> For more on when and why Sunday came into being among Christians and why Sunday isn't what God wants His people to honor, see [Sabbath Denigration](#).

<sup>22</sup> Easter is mentioned in Acts 12:4 in the King James Version, but every other Bible correctly has Passover, as the Greek word *πάσχα* (*Paska*), means Passover in English, not Easter.

unclean meats, but of accepting “unclean” Gentiles into the Kingdom (Acts 10). The other passages are similar.<sup>23</sup>

If Yeshua is our Example, and He should be, shouldn't we try to follow Him in all things? He is the Head of the Body of Christ and He is our King. Are we to think that the Head lived His life one way, but that it's alright with Him if Christians live diametrically opposed to the way He lived 2,000 years ago? The Word of God states, “Jesus Christ is the *same yesterday, today, and forever*” (Hebrews 13:8 NKJV).

Yeshua's lifestyle hasn't changed in 2,000 years and as our Head He obviously is not wanting us to keep *illicit SEX*. He never kept those days or ways *and He* has not changed nor authorized it for Christians.

Christianity's understanding of what it meant for Jesus to *fulfill* the Law is false and sinful because it teaches Christians to disregard Mosaic Law as God's holy Standard for Christian lifestyle (Romans 7:12, 14; 1st John 2:6; Rev. 12:17). This causes them to continually sin (e.g. Sunday, Easter, Xmas and bacon).

Not being able to keep Mosaic Law perfectly, without ever sinning, is another faulty reason to disregard Mosaic Law. Couldn't we also say that about loving God and neighbor with all our heart? It's impossible to keep them perfectly, so why even try? Underlying this Christian assertion of not being able to keep Mosaic Law without sinning is the false theological teaching that Christ did away with the Law. Yet, Jesus did keep all Mosaic Law that applied to Him perfectly, and isn't He every Christian's Example of how to live out their lives?

As Yeshua Himself explained, Mosaic Law is God's very definition of love for God and love for man. Whether a Christian acknowledges the validity of the Law of Moses for himself or not, what Christian can honestly say that he has *always* kept the commandment to love his neighbor without sinning? So, the argument that, “No one can keep the Law of Moses” perfectly or sinlessly is superficial because it fails to understand our walk with Yeshua in that we all fail in many ways, and also the basic reason for the Law, which gives us God's perspective on how to love and what is right and wrong and therefore, how to live out our lives by faith in Him, just as Jesus did. Christians are to keep Mosaic Law as a sign of their love for God.

Mosaic Law is designed to inform, educate and convict the Christian, showing him what sin is so he can order his life around God and His Way of living, by the Lord's Spirit and blood. When he sins he is able to ask for forgiveness in Yeshua's name. That no one can keep Mosaic Law without sinning is correct, but that does not mean that a Christian has authority from the Lord to disregard it.

That Yeshua *fulfilled* the Law is also correct, but it does not negate Mosaic Law. It means that the Law pointed to the Redeemer, and that Yeshua, in coming and dying, *fulfilled* what was written about Him in the Law concerning the redemption of Israel.

If a Christian feels condemnation from sins committed, it's not from the Spirit of Yeshua using Mosaic Law against him, but from his own carnal self condemning him. To avoid that carnal trap he should look at himself, by faith, pierced to the tree with Yeshua, *dead* (Rom 6:3-7). The just judgment and condemnation of the Law has been met. Condemnation has no power over a dead person. The Christian is set free from condemnation—he is no long *under* the Law, but Mosaic Law is still God's holy Standard for the Christian that reveals what is sin and what is pleasing to God. This tension between sinning and not sinning is what the Christian walks out in his spiritual life as he battles his Adamic nature. He must know what sin is in God's eyes in order for him to understand how God wants him to walk out his faith in His

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<sup>23</sup> For more understanding of the texts that the Church uses to prove that the Mosaic dietary laws don't apply to Christians, see:

1. [Law 102](#)
2. [Romans 14 and the Dietary Laws](#)

Son. Paul uses the phrase that the Christian is no longer “under the Law” to mean that Mosaic Law can no longer condemn and punish a Christian, not that it’s wrong or negated for Christians. Paul never says that Christians don’t have to keep the laws of Moses. He says that Christians are no longer *under* the Law. They can’t be arrested by the Law. The Holy One has paid the price for their Freedom, but it’s not a license to sin.

## THE WORKS OF THE LAW

When the Apostle Paul comes against of the “works of the Law,”<sup>24</sup> which are the good deeds or observance of the Law, he means those who try and keep Mosaic Law for justification (salvation; eternal life) along with faith in Messiah Yeshua. This is known as *works righteousness or adding one’s works or merits to faith in Jesus for salvation*. Paul soundly condemns it because nothing can, should or needs to be added to the finished work of redemption accomplished by Messiah Yeshua with His sacrificial, atoning death (John 19:30).

In Galatians the “works of the Law” that Paul addresses is *the ultimate* “work of the Law;” physical, covenantal circumcision because it is the fountainhead or symbol for all Mosaic Law, being the “first work” or sign of entry into the Abrahamic/Mosaic Covenant (Gen. 17:10-14; Ex. 12:43-49). Note well however, that it’s not that the actual works of Mosaic Law that are wrong, in and of themselves, but it’s the using or rather abusing of these works (commandments, statutes and rules symbolized in physical, covenantal circumcision) as *a means of attaining salvation* (justification) along with faith in Christ. In Paul’s day the non-believing in Yeshua Pharisees, the religious elite of their day, said that just the keeping of Mosaic Law would earn a Jew a place in the after-life. This false teaching of the Pharisees still exists in Judaism today.

In summing up his admonition to the Galatians, which began in Gal. 2, whom Paul called bewitched (Gal. 3:1) because they were being led to be physically, covenantally circumcised, the Apostle to the Gentiles (Rom. 11:13) tells them:

“You have become *estranged from Christ*, you who attempt to be *justified by (Mosaic) Law*; you have *fallen from grace*.” (Galatians 5:4)

This is the conclusion of all that he has said in Galatians 2–4 (e.g. Hagar being the Jerusalem of Paul’s time vs the Jerusalem Above, and the Law being the Tutor to bring us to Christ, etc.). A number of Galatian Christian Gentiles had been led astray into thinking that they needed to be physically covenantally circumcised *in order to be saved* and/or be a part of God’s *chosen* people Israel. Before Messiah Yeshua died, this would have been the way that God welcomed the male Gentile in the Old Testament to become one with His people Israel (Ex. 12:43-49), but *after* Messiah’s death, the New Covenant came and the sign changed. The circumcision made without hands replaced physical covenantal circumcision for the Gentile in the New Covenant because God had ordained for both the circumcised Jew and the uncircumcised Gentile a different sign for *entry* into Messiah’s Israel—the circumcision made without hands, which God had previously promised Israel (the circumcision of the heart).<sup>25</sup> That’s why Paul could say that Jew’s circumcision and Gentile’s uncircumcision didn’t matter, *in relation to eternal life*, but he also said that what did matter was the keeping of *God’s commandments* (1st Cor. 7:19), which obviously means Mosaic Law (as interpreted by the Lord Yeshua, not the Pharisees, Sadducees nor the Orthodox, or

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<sup>24</sup> Rom. 3:20, 28; Gal. 2:16; 3:2, 5, 10.

<sup>25</sup> Dt. 10:16; 30:6; 1st Cor. 7:19; Gal. 5:6; 6:15; Phil. 3:3; Col. 2:11.

Messianic Rabbis).<sup>26</sup> There are more than ten commandments in Mosaic Law (e.g. Num. 15:23; Dt. 8:1; 9:23; 11:18; 30:11, etc.).

*Good works* is a Jewish term for “doing” the commandments and rules of Mosaic Law, with its care for the poor (Ex. 22:25; 23:6, 11) and respect for the elderly (Lev. 19:32), and the three loves (God, neighbor and the stranger; Dt. 10:19), as well as many other divine rules and regulations for interacting with God and man, the first of which is physical covenantal circumcision which brings the person into the Old Covenant. God never says though, that the keeping of His commandments and ordinances, etc., will earn eternal life, but that those who live by them will be blessed (Dt. 28:3-6). Keeping Mosaic Law for eternal life, symbolized in the male Gentile being physically covenantally circumcised, was the false teaching that Paul was combating among the Galatian Gentiles.

Anyone thinking that he can earn salvation by keeping Mosaic Law, or even the Ten Commandments, or the two laws of love to justify him will be sorely disappointed on Judgment Day because the Law can only condemn him for not keeping it perfectly—without sinning. It doesn’t matter, as James says, if he keeps all the rules, but breaks only one, one time, he is still a sinner *condemned* as if he had broken them all (Jam. 2:10). If a person sins, he is a sinner and the punishment for sin is death (Dt. 27:6; Ezk. 18:4; Jn. 8:24). In this case, eternal death, if the person is looking to the Law to justify him instead of having faith in Yeshua’s atoning death. That’s why it’s important to understand that it’s by faith in Messiah’s atoning sacrifice that one is brought into His Kingdom and remains in it; not by any works of the Law.

No Jew (or Gentile) can honestly say that he has *always* kept the commandment to love God, which the Jewish Apostle John says is actually revealed when we don’t love our neighbor (1st John 4:20; cf. 1:8). Mosaic Law was designed to reveal our carnal nature, and therefore, our need for the Savior Messiah. This is how Paul speaks of Mosaic Law being our Tutor to lead us to Messiah, again and again and again as we continue to sin and have a need for our Savior. More on this in the next section.

Salvation for the Hebrew slaves in Egypt came via the *death* of the *lamb*. Only *after* Israel’s deliverance or salvation from Egypt did Mosaic Law come (at Mt. Sinai) as *God’s way for His “already saved” people to live their lives*. This is paralleled by what Paul says, that Christians were created so they could do *the good works* of Mosaic Law:

“For we are His workmanship, created in Christ Jesus for *good works, which God prepared beforehand that we should walk in them.*” (Ephesians 2:10 NKJV)

Mosaic Law is God’s holy Standard for the life of every Christian, but as divine as it is, and it is God’s very words, it cannot give a person eternal life, as Paul states (Rom. 8:3-4). Therefore, *it was never intended* to be used as such, and those who try to use it that way will not earn eternal life because all have sinned and fall short of the glory of God.<sup>27</sup> The Galatians had been bewitched.

“Works of the Law,” as the Apostle uses it in Galatians and Romans, is a phrase that means that one is basing their salvation on performance of the rules of the Law, symbolized in physical, covenantal circumcision, along with “faith in Christ.” Therefore, he is not trusting in Yeshua alone. It’s a perverse understanding that overflowed into Christianity (Galatians) because the Pharisees and Rabbis *believed* that the works of the Law gave one eternal life, and some Christians, uncertain as to the efficacy of Messiah’s sacrificial death, believed the lie about needing the works of the Law to supplement their faith in Christ. Nowhere in Scripture though, does God equate eternal life with the keeping of His commandments and

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<sup>26</sup> Messianic Judaism is a movement led by Jewish Christians who have taken the Church’s theology on Mosaic Law being invalid for them. A “Messianic congregation” or Messianic synagogue is a Christian church disguised with a Jewish facade. They meet on the 7th day Sabbath, but they don’t keep it holy (buying and selling, etc.), and they eat pig and keep Xmas, etc., because, as they say, they’re under Grace; not Law.

<sup>27</sup> 1st Kings 8:46; Romans 3:23.

rules for how to live out their life on Earth.

Claude Montefiore (1858-1938), a Jewish scholar, writes that even though the Rabbis can stress the “joy of the commandment”<sup>28</sup> and that “the Law must be fulfilled for its own sake and for the love of God, and *not* for reward,”<sup>29</sup> states that when it comes right down to it the Jew must keep the Law *in order to be saved*. In summing up Judaism’s concept of righteousness and the *reward* of eternal life, Montefiore says,

“There is no rigid or worked-out doctrine about Works and Faith. On the whole, the theory of *justification by works* is *strongly pressed*.<sup>30</sup>

Judaism is a works based religion that teaches the keeping of the works or good deeds of Mosaic Law as the basis for justification before God on Judgment Day and therefore, eternal life in Paradise. This false understanding of God and His Word bled over into the Galatian Christians.

The two phrases, no longer “*under the Law*” and “the works of the Law” overlap one another. A person who walks in one will also walk in the other. If someone is using the performance of the commandments to try and obtain salvation (“works of the Law”) he will necessarily be placing himself “*under the Law*” and is condemned by God’s Law. He is not fully relying on what God has done for him in Messiah Yeshua, for he is relying on himself—his performance of the commandments and statutes, etc., of the Law. No flesh though, will be justified before God by the keeping of the Law. It doesn’t mean though, that we shouldn’t keep Mosaic Law, as the Church teaches.

We keep Mosaic Law because we love Yeshua and want to obey Him and His ways and so, to walk as He and all His Apostles walked (1st John 2:6; 3:4; Rev. 14:12). We love to do the Law’s works *of* righteousness because this is one reason why we were created anew in Messiah (Eph. 2:10). We entered Yeshua’s Kingdom, not by the doing of any commandments, but by faith in Him and His atoning death. Now, in His Kingdom, He wants us to keep the commandments and the ordinances, etc., the works *of* righteousness because they are all part of His wisdom, blessing and protection for us (Dt. 4:5-8). We are not involved in works righteous, but in works *of* righteousness. We keep the Law because this is the will of God for all His people, both Jew and Gentile who love Messiah Yeshua (Mt. 5:17-19; Rom. 3:31). We keep the Law because it is God’s very definition of how to keep the first two commandments—*how* to love Him and *how* to love our neighbor.

Paul comes against *works righteousness* in Galatians (and Romans) when he asks who bewitched the Galatians to rely on the Law *for justification*, as symbolized in the Law’s premier “work” of physical covenantal circumcision (Gal. 3:1; 5:4). Paul comes against works righteousness, but when he’s not juxtaposing works righteousness and faith in Messiah, when he’s speaking of the purpose of Mosaic Law, it’s obvious that the Apostle to the Gentiles wanted Christians to keep Mosaic Law out of a heart of obedience and gratitude (Rom. 3:31; 7:7, 12, 14; 1st Cor. 7:19, cf. 1st John 2:6; Rev. 12:17). He states in Romans, his greatest theological Letter, and First Corinthians:

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

“What shall we say then? *Is the law sin*? **Certainly not!** On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, “You shall not covet.”” (Romans 7:7 NKJV)

“Therefore, the Law is holy, and the commandment holy, righteous and good.” (Romans

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<sup>28</sup> Claude G. Montefiore and H. Loewe, *A Rabbinic Anthology* (New York: Schocken Books, 1974), p. 202.

<sup>29</sup> *Ibid.*, p. xxxvi. *Italics* are Montefiore’s.

<sup>30</sup> *Ibid.*, p. xxxv.

7:12)

“Circumcision is nothing and uncircumcision is nothing, but *keeping the commandments of God* is what matters.” (1st Corinthians 7:19 NKJV)

“For we know that *the law is spiritual*, but I am carnal, sold under sin.” (Romans 7:14 NKJV; see also 1st John 2:6; Rev. 12:17)

Paul has Two Streams of thought on Mosaic Law. These last verses reveal the Second Stream; once saved Mosaic Law acts as God’s Guideline for how Christians are to live out their faith in the Son. The Church only see the First Stream, where Paul condemns those who see to use Mosaic Law as a crutch to help them be justified.

Using Mosaic Law for justification is a false premise because no law could make man holy or like Jesus (Rom. 8:3-4; Gal. 2:16). No law can transform sinful, carnal man to become like Messiah Yeshua. That is a Gift from Above that must be accepted by faith; to believe on the Lord Yeshua. It has nothing to do with keeping any commandments, even the commandment to love God with all our heart. Once Born Again though, God wants us to see Mosaic Law as His Standard for what is sin and what is righteousness; what pleases Him and what grieves Him.

## THOSE FOOLISH GALATIANS

Many well meaning Christians bring up the Letter to the Galatians, specifically chapters two, three and four, thinking that this negates Mosaic Law for them. Having already explained the two important phrases of no longer being *under the Law* and the *works of the Law* not justifying anyone, let’s move on to some other salient points of misunderstanding.

As a general overview, Paul is presenting a picture of what Mosaic Law and the Old Covenant could not do, in order to contrast and to present the New Covenant and what it can do. The Apostle uses terms and illustrations to draw those distinctions out (e.g. Hagar is the Jerusalem below). Beginning in Galatians Two the Apostle confronts Peter over his leaving the Gentile Christians and seeking to fellowship with only the Jewish Christians (Gal. 2:11f.).

### Why Compel the Gentiles to Live Like the Jews?

In Galatians 2:14 the Apostle Paul remonstrates the Apostle Peter by rhetorically asking him why he’s wanting the Gentiles to live like the Jews when Peter himself doesn’t do so. The Church interprets this to justify its position that (Gentile) Christians are not to live like the Jews; that is to say that Christians can eat “formerly” unclean meats, and in general, Christians are not to walk out their faith in Christ through the laws of Moses, except if the New Testament states such (e.g. homosexuality is still a sin; Lev. 20:13; Rom. 1:27). Looking at two translations of Galatians 2:11-14 we’ll find out what Paul meant:

Galatians 2:11: “But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.” (KJV)

“Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed.” (Galatians 2:11 NKJV)

It’s true that Peter acted wrongly in this matter, but what exactly did he do? Was it because Mosaic Law was “no more,” and/or Peter wasn’t a Jew any longer? Had Peter been eating unclean meat with the Gen-

tile believers, as many in the Church teach, and only stopped when some Jewish Christians came?

Gal. 2:12: “For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.” (KJV)

“for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and *separated* himself, fearing those who were of the circumcision.” (Galatians 2:12 NKJV)

Who were these Jewish Christians who caused Peter to stop eating with the Gentile Christians? Most likely they were Pharisaic Jewish Christians who wanted the Gentile Christians to keep their version of Mosaic Law, which meant *separation* from Gentiles. Whether this incident in Antioch came before or after Acts 15, where Peter declares that faith in Yeshua is the only Way to go, is debated by theologians today, but in one sense it doesn't matter. Two things are clear though:

1. It happened after Acts 10, where God used Peter to extend the hand of salvation and fellowship to the first Gentiles; Cornelius, his family and friends and,
2. Peter was wrong for *separating* himself from those Gentile Christians in Antioch.

Also, it seems with Paul confronting Peter over this matter, *and Peter eating with the Gentiles* in Antioch (cf. Acts 10:28, 34-35), this incident recorded in Galatians Two took place after Acts 15. In other words, Peter was railroaded by the Jewish Christians from Jerusalem into separating from the Gentile Christians in Antioch *and he knew better*. That's most likely why we don't see Paul relating anything that Peter answered back to Paul in the confrontation. Peter knew he was wrong.

Gal. 2:13: “And the other Jews (Jewish Christians) dissembled likewise with him; inso-much that Barnabas also *was carried away* with their dissimulation.” (KJV)

“And the rest of the Jews (Jewish Christians) also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy.” (Galatians 2:13 NKJV)

Those Jewish believers who wrongly influenced Peter were Pharisees who had come to believe in Yeshua, but had not understood (nor wanted to understand?) Acts 10 nor Acts 15. The Jewish Christians of the Pharisaic persuasion wanted to teach and enforce *separation* from Gentiles, even the Gentile believers, which was wrong. The essence of the passage reads:

Gal. 2:14: “But when I saw that they walked not uprightly according to the *truth of the gospel*, I said unto Peter before them all, If thou, *being a Jew*, livest after the manner of Gentiles, *and not as do the Jews*, why compellest thou the Gentiles to live as do the Jews?” (KJV)

“But when I saw that they were not straightforward about the *truth of the gospel*, I said to Peter before them all, “If you, *being a Jew*, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?” (Galatians 2:14 NKJV)

On a side note, one thing this passage brings out is that more than 20 years *after* the resurrection, Paul was calling Peter a Jew; in other words, even though Peter believed in Jesus and he was a Christian, Peter was still a Jew. Many Christians think that because Peter was a Christian he was no longer a Jew, but these words from Paul challenge and overturn that false understanding. After all, are we to think that Peter became a Gentile because he believed in the *Jewish* Messiah?

Paul's use of the singular and plural for “Jew” seems to be a specific Jew among the Jewish people:

“livest after the manner of Gentiles, and not as do the Jews,”

“live in the manner of Gentiles and not as the Jews.”

It seems that Paul is speaking of the *Pharisaic* Jews, whom these Christian Pharisaic Jews were emulating. To them Peter and Barnabas were considered “Gentiles” and “unclean” *because they ate with the Gentile believers*, not because Peter and Barnabas were eating bacon and ham. This is what Paul is addressing. Peter didn’t *live* like a Pharisee, so why should he begin now when he knew that Yeshua died to make Jew and Gentile “one.” Why should Peter revert back to being something he never was; a Pharisee? Why should he present that separation of Jew and Gentile to the Gentile Christians, since Messiah had already shown him otherwise? (Acts 10:28, 34-35)

Peter had *separated* himself from the Gentile Christians, which is a distinct Pharisaic way of living. The Pharisees even separated themselves from *their own Jewish brethren* because they thought that the average Jew didn’t follow Mosaic Law properly and so, was ceremonially unclean.<sup>31</sup> That is what Paul is speaking about when he says to Peter that Peter didn’t live “like a Jew,” and so why does he want the Gentiles to live like the Jewish Pharisees?

Galatians 2:14 has nothing to do with the Mosaic dietary laws being no longer applicable, but with Jewish and Gentile fellowship, as should be obvious from the context. No one is said to have been eating (biblically) unclean meats (e.g. animals found in Lev. 11 and Dt. 14 that God calls unclean and not fit for Israel to eat). The Truth of the Gospel (v. 14), in this instance, is that Messiah Yeshua’s death had made the Jewish and Gentile believers equal—they were both chosen of God and stood on equal footing before Him. How then, could Peter separate himself from them?

Peter’s conduct negated this central reality of the Gospel—there was to be no separation due to race between Jewish and Gentile believers. Paul “restored” the purity of the Gospel in calling Peter to accountability. The passage has nothing to do with justifying the eating of food that is biblically unclean, especially as unclean animals or meats aren’t even mentioned.

## The Tutor

When Paul speaks of Mosaic Law being our Tutor to bring us to Messiah (Gal. 3:24), it means that when Israel looked into the Law she saw her sinful, rebellious nature and hopefully, this Divine Tutor would lead her to ask God for forgiveness and cause her to cry out to God for the promised Savior of their souls. Paul, saying that we’re no longer *under* that Tutor (Gal. 3:25) clearly identifies it with Mosaic Law and hence, the concept for not being *under* the Law applies to the Tutor passage.

Not being *under the Tutor* means that we cannot be *condemned* by the Tutor, but that as the godly Tutor

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<sup>31</sup> See Matthew 15:1-20, which speaks of some Pharisees confronting Messiah Yeshua because His disciples didn’t wash their hands after the Pharisaic tradition. Most Christians use this passage, and its sister passage in Mark 7:1f., to justify Messiah breaking Mosaic Law and allowing the eating of unclean meats, but Yeshua Himself reveals what the confrontation and his teaching was about in the last verse of Matthew’s passage, where He states, “These are the things which defile a man, *but to eat with unwashed hands* does not defile a man” (Mt. 15:20 NKJV). It has nothing to do with eating unclean meats. The Pharisaic tradition, which is still followed today in rabbinic Judaism, insists that one wash their hands *in the prescribed manner* while saying *the prescribed prayers*, and if they *don’t* then their hands are considered unclean *and any food they touch becomes unclean*, even if it’s lettuce or a banana, which can be old and rotten, but never biblically *unclean*. The Pharisees had made something sin *that God had not made sin*, and that’s why Yeshua didn’t wash His hands after the manner of the Pharisees (cf. Luke 11:37-38f.). In this instance with Peter, he was following Pharisaic tradition in separating himself from his Gentile believing brothers. For more understanding of what Yeshua was speaking about in Matthew and Mark, see [Law 102](#), p. 7f., *Jesus and the Pig*.

that it is, it continues to show us again and again what is sin and what is love and righteousness from God's perspective (Mt. 5:18-19; 22:35-40). We now have power to walk in God's days and ways—the way that the Apostle speaks of in the Tutor:

“Therefore, *the Law* was our Tutor to bring us to Messiah, that we might be justified by faith, but after faith has come, we are no longer *under* a Tutor.” (Galatians 3:24–25)

The Tutor still continues to tutor us, but it cannot condemn us who have died to self and been born anew in Messiah Yeshua (cf. John 3:3, 5).

## No More Jews?

In Galatians 3:28 it speaks of there being “neither Jew nor Greek...slave nor free...male nor female.” Some Christians interpret this to mean that there are no more Jews, but only Gentiles like themselves : )

Is the Apostle advocating homosexual marriage (neither male nor female)? Is the Apostle fermenting revolution by the insurrection of all the slaves in the Roman Empire (neither slave nor free)? Of course not. It's obvious that Paul still accepts slavery because he speaks of the slave *obeying* his master (1st Cor. 7:21-22; Eph. 6:8). It's also obvious that he doesn't condone homosexual relations because he speaks of both the woman submitting to her husband, and homosexuality being a perverse sin (Rom. 1:27; 1st Cor. 11:3f.; 1st Tim. 2:11-12). Therefore, when Paul speaks of there being “neither Jew nor Greek,” he is not saying that these two racial distinctions are “no more,” but that “in Christ” the Gentile (Greek) *is just as honored* as the Jew, and the woman is just as honored as the man, and the slave is just as honored before God as the master. This was a revolutionary idea in Paul's day because men were counted better than women and of course, the master was better than his slave, and the Jew was chosen by God, but not the Gentile.

These six positions mentioned, all of them being “in Christ,” is that they all stand on the same level theological ground before God the Father. Now today, that might not be news to anyone, but 2,000 years ago, when more than half of the Roman Empire was made up of slaves, and women had little or no legal rights, it was a revolutionary idea. Did it mean that there weren't anymore Jews? Of course not, but a free, male Jew “in Messiah” wasn't anymore righteous than a Gentile woman slave who loved the Lord. We are all equal and part of the Seed that Father Abraham was promised.

“In Christ” all are on the same footing. It has absolutely nothing to do with Paul eradicating the racial difference between the Jew and the Gentile, and as some falsely teach, that “there are no more Jews,” but ironically enough, only the Gentiles and the Gentile way of walking out their faith in Christ (i.e. Mosaic Law, the Law of the Jews, has been done away with). It never ceases to amaze me as to how heresies take root and are spread as Gospel.

## The Jerusalem Above

In the fourth chapter of Galatians Paul speaks of our inheritance through Messiah Yeshua, saying that their slavery was “under the *elements* of the *world*.” Many think it is Mosaic Law that the Apostle is referring to, but Paul never speaks of the Law of Moses as the “*elements of the world*.” He writes of Messiah redeeming us who were “under the Law,” so that we could rightfully take our place in His Kingdom.

Not being a slave (Gal. 4:7) means that we're not enslaved to our sins and carnal nature, Messiah having set us free from that by His death and giving us His divine-human nature. The “days and months and seasons and years” that the Apostle speaks of refer to Gentile Gnosticism, a form of pagan religion rather

than the holy days of Israel (Lev. 23) for there are no “seasons” that are observed in the Feasts and Sabbaths of Israel. Be that as it may, those Gentile Galatians had been deceived by their Gnostic Gentile believing friends into thinking that they had to keep them *in order to be saved*, which is heresy because nothing can be added to the *finished* work of redemption that Yeshua did at His death (cf. John 19:30).<sup>32</sup>

Paul then questions the Galatians and asks if they wanted to be “under the Law” (Gal 4:21), and then he presents his understanding of the two Covenants *in relation to eternal life*—the Mosaic relates to Hagar because it’s a covenant that speaks of the carnal man who is powerless against his carnality and cannot obtain perfect righteousness. In other words, he cannot transform himself into the Image of Messiah Yeshua and be set free from his own carnality.

Hagar’s son Ishmael was begotten by Father Abraham through *natural* means, and as Ishmael and his mother were thrown out of Abraham’s presence, Paul writes that we should die to self and throw out our carnality that we might become like Isaac (Gal. 4:29-31; Hebrews 12:1-29), the *promised* Seed. Isaac was supernaturally, miraculously conceived by Father Abraham through Sarah, and Paul likens Isaac unto the miraculous covenant that Yeshua brought, for Yeshua too, was miraculously conceived (Is. 7:14; Mt. 1:18f.). Paul likens the New Covenant to “Jerusalem Above” which “is free...the Mother of us all” (Gal. 4:26) because this is what the New Covenant promises us: the righteous nature of Messiah Yeshua and eternal life as His Bride.

Paul though, *isn’t* doing away with the Old Covenant, nor Mosaic Law, but revealing that trying to keep the Law for salvation along with faith in Messiah, is not only useless, it’s deadly because nothing can be added to the finished work of redemption in Messiah Yeshua, and doing so negates one’s salvation. In concluding these chapters in Galatians the Apostle ends by succinctly revealing his position on what he had been writing. It wasn’t against the Law, *per se*, but against using the Law, symbolized in physical covenantal circumcision, as a vehicle for salvation. Anyone doing so has “fallen from grace” (Gal. 5:4).

Justification and eternal life are what Paul has been speaking about in direct relation to the Gentile being physically covenantally circumcised (which is the only circumcision of the Bible; Gen. 17:10-14; Ex. 12:43f.). Those Galatians who had been circumcised like Father Abraham were adding to the finished work of Messiah’s death and hence, they were “estranged from Christ” because that circumcision symbolizes the keeping of Mosaic Law for eternal life, which is diametrically opposed to the free Gift that the Father offers to all those who believe what He has done through His Son. Belief is what made Father Abraham righteous in God’s eyes (Gen. 15:1-6f.), not Abraham’s physical covenantal circumcision, which came later and was (“just”) the sign of Abraham’s faith and trust in God’s promises about his descendants becoming as many as the stars of the Heavens and that they would inherit the Land of Canaan and that Yahveh would be the God of his descendants.

How could the Church have misunderstood that? As we saw, the Church has fulfilled what God spoke through Daniel, about Christians being taken captive by the Pope and Mosaic Law being thrown out (Dan. 7:25).

“Today,” as the Psalmist says, “*if you hear His Voice*, do not harden your heart as they did in the Wilderness when they rebelled against God, who had saved them from Egypt, but because of their unbelief, God wouldn’t bring them into the Land that He had promised to them through their Fathers.” (Heb. 4:1f.; cf. Num. 14:1f.)

The giants in the Land of Canaan that scared the ten spies into giving a “bad report” have their parallel with those who have spoken evil of God’s holy and righteous Mosaic Law. Please don’t listen any longer to those Christian “giants” who have kept you out of God’s Promised Land. The Church is wrong con-

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<sup>32</sup> For more on this passage see my article, [Slavery to the Law? Gal. 4:8-11](#).

cerning Mosaic Law as God's Christian lifestyle. The New Testament is right. Follow the Living God, not the Pope, Roman Catholicism nor any pastor who teaches *illicit SEX*.

## Conclusion

Having seen the Father and the Son's position on Mosaic Law (Jer. 31:33; Mt. 5:17-19; 22:35-40), as well as Paul's writing in Galatians, it's clear that the New Testament presents all the Apostles, including Paul, as having kept the laws of Moses all the days of their lives.<sup>33</sup> Therefore, to interpret Paul in Galatians Two through Four as saying that "the Law is no more" clashes against everything and everyone in the Old and New Testaments who have written about Mosaic Law, including Paul himself.<sup>34</sup>

Mosaic Law cannot earn anyone eternal life and God never intended it to be used as a vehicle for eternal life. Only if one could claim to have kept it perfectly would he have merit in God's eyes for earning eternal life. No one has ever been able to keep it perfectly (except Yeshua) and so in terms of eternal life the Law can only accuse, condemn and punish (with eternal death) those who are under it on Judgment Day. Does that mean that Mosaic Law is evil, bad or invalidated? The Apostle Paul, writing *after* Galatians, didn't think so:

"For what the Law could not do *in that it was weak through the flesh* (of man), God did by sending His own Son in the likeness of sinful flesh, *on account of sin*: He condemned sin in the flesh, *that the righteous requirement of the Law might be fulfilled in us* who do not walk according to the flesh, *but according to the Spirit*." (Romans 8:3-4)

In other words, only those who have faith in Messiah Yeshua are credited with the righteous, perfect, sinless life that Messiah Yeshua lived. Along with that comes His divine blood which is able to transform Christians into being like Messiah Yeshua. What the Apostle wrote of Mosaic Law in Romans 8:3-4 is similar to what he says in Galatians Three,

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

This is "the problem" with Mosaic Law: it cannot give eternal life, but it was never supposed to. Its purpose is the same as it was before Yeshua came—to unmask sins and the sinful nature of man. Therefore, its purpose has not been yet been "fulfilled in Christ." It is still needed. Mosaic Law still declares the holy and righteous ways of God and what is sin.

In Romans Three, Paul literally asks the question if a Christian's faith in Yeshua "makes void" (Mosaic) Law, and answers it:

"Do we then make void the Law through faith? *Certainly not!* On the contrary, we *establish* the Law!" (Romans 3:31)

What the Apostle means by the phrase, *establishing* the Law, is this: in his time Mosaic Law was said to be the vehicle which *earned* eternal life. Keep it and you'll be in Heaven, but if your breaking of it

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<sup>33</sup> Acts. 21:20-24; 24:14; 28:17; Rom. 3:31; 7:7, 12, 14; 1st Cor. 7:19; James 4:11; Rev. 12:17; 14:12. For more on the Law still being valid for all Christians, see p. 7, note 20.

<sup>34</sup> Acts 18:18, 21 (Paul takes a Nazarite Vow; the cutting off of his hair speaks of it [see Num. 6:18-19] and desires to keep "the coming [*Mosaic*] feast in Jerusalem"); Acts 21:20-24 (Paul takes his *second* Nazarite Vow, and James expressly says it was *to show everyone that he kept Mosaic Law!*, v. 24); see also Acts 22:12; 23:1-6; 24:10-18; 25:8; 26:6-8, 18, 20-23; 28:17-20; Rom. 3:31; 7:7, 12, 14; 1st Cor. 5:6-8; 7:17-19; 11:1; 2nd Cor. 12:16-18.

amounted to more than your keeping of it you'd earn Hell. This was, and still is, the concept in Judaism of how one earns eternal life. Paul is saying that we don't go by that, but by faith in Yeshua and *now*, with Messiah's sacrificial atoning death we know God's *place* for Mosaic Law—it's not as a vehicle for eternal life, but as God's divine guideline for how Christians are to live out their faith in the Jewish Messiah—the Law is now "established" or put in its proper role as God's way for believers to know what is right and what is wrong (sin), and how to love Him and their neighbor.

In other words, it wasn't God's holy Law that was the problem, it was our carnal, sinful nature. Therefore, God the Father sent His Son to die for us that we might be Born Again, filled with His Spirit *and able to walk in all the Law's holy and righteous precepts by the power of the Holy Spirit...just as Yeshua and all His Apostles did*. The Law reveals God's will and ways for us in matters that it touches on. That hasn't changed—we've changed or rather been transformed. Glory to Messiah Yeshua! Now we want to obey God and not rebel against Him, and this is because of His Spirit within us, which is one reason why the New Covenant is greater than the Old.<sup>35</sup>

Dying to self, pictured in baptism in water (Rom. 6:1f.), means that we are set free from the Law's grip upon us because with our death, we come out from being "*under the Law*," which is a legal term. In other words, the Law's ability and jurisdiction over us, to condemn us, is based on being alive and sinning, but with faith in Messiah and death to self, the Law's *jurisdiction* and *authority* to condemn us to Hell ends; for the Law does not have jurisdiction over the dead; we are no longer "*under the Law*." Before Christ the Law arrested us and prescribed out eternal punishment, but Yeshua set us free from that arrest. We are no longer "under the Law."

Now, "in Messiah," being free from the Law's just condemnation we are able, by the power of the Holy Spirit and the Blood of Yeshua, to walk in the righteous ways of God's holy Law and overcome sin. When we fail, when we sin, we are not condemned by the Law because the Law's just sentence for our sins has been satisfied in Yeshua death. Paul writes,

"There is, therefore now, *no condemnation* to those who are in Messiah Yeshua, who do not walk according to the flesh (the carnal nature), but according to the Spirit. For the Law of the Spirit of life in Messiah Yeshua has made me free from the Law of sin and death." (Romans 8:1-2)

Paul is saying that Mosaic Law reveals sin and brings death in terms of eternal life. He's not saying that because of that Christians are freed from keeping it and using it as God's Blueprint to order their lives around. Nowhere in the Old Testament does God speak of Mosaic Law ending. On the contrary, He expressly says it continues in Jeremiah 31:33 and in Isaiah states:

"Now it shall come to pass in the latter days that the Mountain of Yahveh's House (i.e. the Temple), shall be established on the top of the mountains and shall be exalted above the hills! All nations will flow to it. Many people shall come and say, "Come! Let us go

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<sup>35</sup> Other reasons why the New Covenant is greater than the Old is because:

1. while the Old forgave many sins (Lev. 3f.), it Couldn't forgive murder or adultery, etc.
2. While the Old forgave sins, it Couldn't transform our carnal nature. The New, because of Messiah's Blood and Spirit, does.
3. While the Old promised a wonderful life, the New promises eternal life in Messiah.
4. While the Old has its High Priest who prayed for Israel, sinned and died, the New has an eternal High Priest who never sinned and is eternal, and who also prays for us.
5. While the Old had certain prophets, priests and kings who were anointed with the Holy Spirit, the New invites all who believe in Messiah Yeshua to be filled with His Spirit and know God intimately, just as God spoke of in Jeremiah 31:34.

up to the Mountain of Yahveh, to the House of the God of Jacob! *He will teach us His Ways and we shall walk in His Paths.*” For out of Zion ***shall go forth the Law*** and the Word of Yahveh from Jerusalem.” (Isaiah 2:2-3)

Once a person is Born Again he is to keep Mosaic Law, not to be saved, but *because he is saved* and he wants to walk in *obedience* to God’s will and avoid sin. Christians know that the will of God is by His Word, *both Old and New*. The Apostle Paul writes:

“*All Scripture* is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, *for instruction in righteousness*, that the man of God may be *complete, thoroughly equipped for every good work.*” (2nd Timothy 3:16-17)

How do we know that “All Scripture” means the Old Testament and specifically Mosaic Law? If a congregation back then had one or two of Paul’s letters, that would have been a lot. It was about this time that the Gospels and Acts would also have been written, and so no congregation had what we today call the New Testament. They did have the Old though, and they would read from it at their Sabbath meetings. They read from it so they could put into practice those laws of Moses that applied to them (cf. Acts 15:21, where James speaks of the Gentiles *going to the synagogues on the Sabbath to learn of Moses*; i.e. Mosaic Law).<sup>36</sup>

Being physically covenantally circumcised, for male Gentile Christians, is a form of *works* righteousness because God has given to both the Jew and the Gentile the circumcision made without hands (Col. 2:11) *as entry into the New Covenant*. Physical covenantal circumcision for the male Gentile places him back “*under the Law*,” and in union with Israel “*after the flesh*,” who is carnal and who does not know her Savior. The Gentile who does this is walking in the sin of presumption because the New Testament expressly prohibits him from this physical circumcision.<sup>37</sup> This is why the Apostle Paul was so upset with those Gentile Christians in Galatia. Paul speaks of the works of the Law, and of it being a curse if one doesn’t keep all of them (i.e. without sinning; Gal. 3:10), which obviously means that it’s impossible to keep the Law for salvation. In other words, they were adding to their salvation by faith in Messiah Yeshua by doing the “good work” of the Law’s physical covenantal circumcision.

The Messiah’s death was a substitute for us. He took our just punishment for breaking the Law so that we could approach God on level ground, having Messiah’s Blood and Righteousness, but not any *works* of our own, even works of love. In other words, good works or commandments, although required of one who is saved, cannot save anyone. *Nothing* can be added to the work done by Yeshua’s death. It is complete, and someone who thinks he needs to do more negates it, but does that mean we can throw out God’s righteous commandments? Can we just flagrantly sin? We have been bought with a price, the shed Blood of Messiah Yeshua, not to do our own thing, but to become His servants and emulate Him (1st Cor. 4:16-17; 6:20f., 7:23f.; 11:1). Paul again reveals that God’s answer is that we shouldn’t sin, but the real question is, what is sin?

“What then? Shall we sin because we are *not under Law*, but under Grace? Certainly not!” (Romans 6:15)

“What shall we say then? Is the Law sin? Certainly not! On the contrary, I would not have known sin except through the Law. For I would not have known covetousness unless the law had said, “You must not covet.”” (Romans 7:7)

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<sup>36</sup> See my book, [The Lifting of the Veil—Acts 15:20-21](#) to more fully understand the theological implications of those two verses for Christians today.

<sup>37</sup> For why male Gentile physical circumcision for religious/covenant/biblical reasons is forbidden by God in the New Testament see [Gentile Circumcision?](#)

“Therefore by the deeds of the Law no flesh will be justified in His sight, *for by the Law is the knowledge of sin.*” (Romans 3:20)

Without Mosaic Law Christians are handicapped into knowing the full extent of sin. Yes, Christians know not to lie, steal or murder, but they don't know to keep the Sabbath day holy; to observed Passover and to abstain from bacon and shrimp, and so they sin against Jesus and themselves. Sin is also spoken of by John as the breaking of the Law of Moses (cf. 1st John 5:3-4). Romans, Paul's greatest theological letter, was written *after* Galatians. If Paul was doing away with the Law in Galatians, written about two years earlier, he certainly doesn't speak of it in Romans, for in Romans he upholds Mosaic Law:

“Therefore the Law is holy, and the commandment holy and just and good.” (Romans 7:12)

“For we know that the Law is spiritual, *but I am carnal*, sold under sin.” (Romans 7:14)

Two Streams or themes emerge from the New Testament when the Apostle Paul speaks of Mosaic Law:

1. When Paul speaks of the Law in terms of salvation, he emphasizes that the Law, symbolized in physical covenantal circumcision, must not be used because the Law wasn't meant to save anyone. The Hebrew slaves weren't saved from their slavery to Pharaoh by Mosaic Law, but by the blood of the lamb (Ex. 12:1ff.), and so it is with Jew or Gentile today.
2. When Paul speaks of the Law as a Guideline for how Christians in Messiah should order their life (e.g. which holy days to celebrate and which foods mustn't be eaten), Paul exalts and magnifies the Law because Mosaic Law is God's Blueprint for righteous living on Earth. It was for Yeshua and it is for every Christian today. When Israel came out of Egyptian slavery Moses led them to Mt. Sinai. It was here at Sinai, *after* they were saved, that the Law came into the Camp as the way that God wanted each Hebrew *to live out his saved life*. It's still the Way the Father wants every Christian to live out his life, as displayed before us by Yeshua Himself.<sup>38</sup>

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<sup>38</sup> Revised on Saturday, January 7, 2023.