



The Law, Mosaic Law

The Mosaic Law was addressed to the nation of Israel in 1440 BC and was a way of life for the nation for both believers and unbelievers. The Mosaic Law is the single conditional covenant given by God to Israel. The four unconditional covenants to Israel are the Abrahamic, Palestinian, Davidic, and New Covenants to Israel. See category on [Covenants to Israel](#).

The Mosaic Law indicated policy applicable to all aspects of life in the nation, including freedom, the functions of the laws of divine establishment, and spiritual functions. The Mosaic Law has three parts – Codex One, Codex Two, and Codex Three. Lev. 26:46; Exodus 19:3; Rom. 3:19.

“These are the statutes and ordinances and laws which the LORD established between Himself and the sons of Israel through Moses at Mount Sinai.” (Leviticus 26:46, NASB)

“Moses went up to God, and the LORD called to him from the mountain, saying, “Thus you shall say to the house of Jacob and tell the sons of Israel:” (Exodus 19:3, NASB)

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

Codex One

Codex One is the Ten Commandments or the Decalogue. This defines human freedom in terms of morality, privacy, property, life, and authority. The Ten Commandments also define human freedom in terms of relationship with God and relationships with people. Freedom is the basic heritage of a nation to God and is critical for the function of evangelism, spiritual growth, and missionary outreach. The Ten Commandments mention a few sins that were violations of privacy, property, and human freedom, but its purpose was not to provide a definition for sin. Exodus 20:1-17; Matt. 22:36-40.

““Teacher, which is the great commandment in the Law?” And He said to him, “ ‘YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.’ “This is the great and foremost commandment. “The second is like it, ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.’ “On these two commandments depend the whole Law and the Prophets.”” (Matthew 22:36-40, NASB)

Societal or establishment authorities are set up to guard human freedom. For example, the authority of the policeman over those who live within the responsibility of that policeman such as a city or a portion of a city. This is also true for the husband’s leadership over the wife in marriage and the parent’s authority over their own children.

Everyone in a society is responsible to follow established rules of law. When these societal rules are violated, it’s called crime. Punishment for crime is described in the Mosaic Law. People in that society use their own free will to either adhere to those laws or violate those laws.

Codex Two

Codex Two contains the ordinances or the spiritual code for Israel. The spiritual code includes the will and plan of God through ritual and oral communication. This involved details of the sacred furniture, the structure of the tabernacle and temple, the holy days, the function of the Levitical priesthood, and the Levitical offerings. Oral communication came through Moses and Aaron followed with the ritual teachings.



Codex Two ritual communication included the tabernacle structure and arrangement of its furniture (Exodus 25 - Exodus 27), the holy days (Lev. 23), the functions of the Levitical priesthood (Exodus 28 - Exodus 29), and the significance of the Levitical offerings (Lev. 1 - Lev. 3). All of these things spoke of the person and work of our Lord Jesus Christ. This code presents Jesus Christ as the only Savior for mankind. Exodus 25 through Exodus 41.

Codex Three

Codex Three is called the Judgments, the establishment code, or the national heritage of Israel. It is a compilation of the laws of divine establishment or the code for civilization. It was for both believers and unbelievers in Israel. It includes the divine institutions, such as freedom of self-determination (volition), marriage, family, and nationalism. Exodus 21-23.

Codex Three teaches the sanctity of life and property, freedom through military victory, separation of the state from business, the profit motive, and a system of tax laws (tithing). The Judgments provided details regarding diet, health, sanitation, military training, criminal and civil law, and capital punishment. It also included a justice system for handling of civil disputes, crimes, law enforcement, court trials with laws of evidence and punishment.

Codex Three included the function of free enterprise and profit motivation but rejected socialism, the welfare state, or any implication that men are born equal. Equal opportunity does not imply equality. Destruction of personal wealth in a nation results in destruction of employment in a nation. Charitable contributions has always been a valid part of the spiritual life, both in the Old Testament and the New Testament. Codex Three also rejects civil disobedience, revolution in any form, the use of violence against establishment authority, and anti-Semitism.

Characteristics of the Mosaic Law

The Mosaic Law authorized the required activities of the Levitical priesthood. It authorized the Tabernacle and temple as sacred buildings for worship and a means of communicating the problem of sin and the solution in Jesus Christ. Heb. 7:11-12; Heb. 9:1-6.

"Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need was there for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron? For when the priesthood is changed, of necessity there takes place a change of law also." (Hebrews 7:11-12, NASB)

"Now even the first covenant had regulations of divine worship and the earthly sanctuary. For there was a tabernacle prepared, the outer one, in which were the lampstand and the table and the sacred bread; this is called the holy place. Behind the second veil there was a tabernacle which is called the Holy of Holies, having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant; and above it were the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail. Now when these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship," (Hebrews 9:1-6, NASB)

The Mosaic Law authorized the Levitical animal sacrifices as training aids intended to communicate salvation based on the future work of Jesus Christ on the Cross. Heb. 9:12-13; Heb. 9:18-22. This is called a "shadow of the good things to come" in Hebrews 10:1.

"and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption. For if the blood of goats and bulls and the ashes of a



heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh," (Hebrews 9:12-13, NASB)

"Therefore even the first covenant was not inaugurated without blood. For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, "THIS IS THE BLOOD OF THE COVENANT WHICH GOD COMMANDED YOU." And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood. And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness." (Hebrews 9:18-22, NASB)

"For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near." (Hebrews 10:1, NASB)

The Mosaic Law teaches that we are all sinners. Rom. 3:20; Rom. 5:20; Gal. 3:24; 1 Tim. 1:9-10.

"because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin." (Romans 3:20, NASB)

"The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more," (Romans 5:20, NASB)

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

"realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching," (1 Timothy 1:9-10, NASB)

Violating the Mosaic Law could put you in jail. Gal. 3:23; Rom. 3:19.

"But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed." (Galatians 3:23, NASB)

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

For nations which adopt the Mosaic Law or portions of it, it provides a pattern of blessing and prosperity for God under the laws of divine establishment. Deut. 6:5.

"You shall love the LORD your God with all your heart and with all your soul and with all your might." (Deuteronomy 6:5, NASB)

Jesus Christ was the only human being to completely fulfill the Mosaic Law; Codex 1- He lived a perfect life, Codex 2 – He lived under the Jewish economy, and Codex 3- He died spiritually on the Cross for our sins. The Mosaic Law teaches us the divine perfection of the person of Jesus Christ and reflects His perfection in some measure. He kept the Law perfectly. Therefore, He was qualified to be our Savior, Mediator, High Priest, and King. Matt. 5:17.

"Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill." (Matthew 5:17, NASB)



The Mosaic Law Was Limited

The Mosaic Law was given to Israel only. Exodus 19:3; Lev. 26:46; Rom. 3:19; Rom. 9:4.

“Moses went up to God, and the LORD called to him from the mountain, saying, “Thus you shall say to the house of Jacob and tell the sons of Israel:” (Exodus 19:3, NASB)

“These are the statutes and ordinances and laws which the LORD established between Himself and the sons of Israel through Moses at Mount Sinai.” (Leviticus 26:46, NASB)

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

“who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises,” (Romans 9:4, NASB)

The Mosaic Law was never given to the Gentile nations. Deut. 4:8; Rom. 2:12-14.

““Or what great nation is there that has statutes and judgments as righteous as this whole law which I am setting before you today?” (Deuteronomy 4:8, NASB)

“For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law; for it is not the hearers of the Law who are just before God, but the doers of the Law will be justified. For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves,” (Romans 2:12-14, NASB)

The Mosaic Law was never given to the Church. The Christian is not under the Mosaic Law. We have the spiritual life which is a much higher way of life than the Mosaic Law. In the Church Age, there are no bona fide animal sacrifices, specialized priesthoods, etc. Acts 15:5; Acts 15:24; Rom. 6:14; Gal. 2:19.

“But some of the sect of the Pharisees who had believed stood up, saying, “It is necessary to circumcise them and to direct them to observe the Law of Moses.”” (Acts 15:5, NASB)

““Since we have heard that some of our number to whom we gave no instruction have disturbed you with their words, unsettling your souls,” (Acts 15:24, NASB)

“For sin shall not be master over you, for you are not under law but under grace.” (Romans 6:14, NASB)

““For through the Law I died to the Law, so that I might live to God.” (Galatians 2:19, NASB)

The Mosaic Law was never intended by God to provide a means of salvation by good works. It was intended to confirm man’s inability to keep its detailed requirements perfectly, thus pointing to the need for a relationship with God by something beyond themselves – salvation based on the saving work of the Messiah.

The Mosaic Law could never provide salvation through justification before God nor could it provide a means of attaining the perfect righteousness of God through good works. The only possible solution was the perfect Lamb of God – Jesus Christ. Rom. 3:20; Rom. 3:28; Gal. 2:16; Phil. 3:9; Gal. 3:21; Rom. 8:3-4.

“because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.” (Romans 3:20, NASB)

“For we maintain that a man is justified by faith apart from works of the Law.” (Romans 3:28, NASB)



"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." (Galatians 2:16, NASB)

"and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith," (Philippians 3:9, NASB)

"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." (Galatians 3:21, NASB)

"For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, so that the 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, NASB)

The Mosaic Law did not remove the old sin nature nor did it solve the problem of spiritual death at birth. Rom. 8:2-3.

"For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh," (Romans 8:2-3, NASB)

The Mosaic Law cannot provide a spiritual life through the filling of the Holy Spirit, necessary for the execution of the Christian way of life and fulfilling the plan of God. Gal. 5:22-23; Rom. 8:4; Rom. 5:20; Gal. 5:18; Gal. 3:24-26; Gal. 3:2.

"But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law." (Galatians 5:22-23, NASB)

"so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit." (Romans 8:4, NASB)

"The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more," (Romans 5:20, NASB)

"But if you are led by the Spirit, you are not under the Law." (Galatians 5:18, NASB)

"Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith. But now that faith has come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus." (Galatians 3:24-26, NASB)

"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?" (Galatians 3:2, NASB)

The Mosaic Law in the Church Age

The Mosaic Law was revealed to Old Testament writers. God had not revealed the Church Age as a dispensation to them (the mystery doctrines), therefore, the Mosaic Law cannot apply directly to the Church. Bible doctrine directly applicable to the Church Age comes from the New Testament epistles which are called "mystery" doctrine. Eph. 3:2-6; Col. 1:25-27.

"if indeed you have heard of the stewardship of God's grace which was given to me for you; that by



revelation there was made known to me the mystery, as I wrote before in brief. By referring to this, when you read you can understand my insight into the mystery of Christ, which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel,” (Ephesians 3:2-6, NASB)

“Of this church I was made a minister according to the stewardship from God bestowed on me for your benefit, so that I might fully carry out the preaching of the word of God, that is, the mystery which has been hidden from the past ages and generations, but has now been manifested to His saints, to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.” (Colossians 1:25-27, NASB)

Although the Mosaic Law does not apply directly for the Church Age, it still defines legitimate governmental functions. It defines morality for believers and unbelievers alike. The Mosaic Law also provides a pattern of function for Gentile nations for taxation, military policy, economics, a nation's judicial system, public health guidelines, etc. It defines what is sinfulness and what is not, what is criminality, and what constitutes rebellion. Rom. 13; 1 Tim. 1:8-11.

“Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves.” (Romans 13:1-2, NASB)

“Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.” (Romans 13:7, NASB)

"But we know that the Law is good, if one uses it lawfully, realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, according to the glorious gospel of the blessed God, with which I have been entrusted." (1 Timothy 1:8-11, NASB)

The Mosaic Law is not the Christian way of life. It is for all people in the human race. The application of the Mosaic Law is to help the unbeliever to recognize their need for a Savior. The Mosaic Law teaches about freedoms within a nation gained and maintained through a strong military. It differentiates between government taxation and confiscation. It states how governments should function within a nation to keep the freedom earned through the military operate in a client nation.

The Mosaic Law was also written for the believer's instruction and example. Although it does not apply to the Church Age believer directly, much of it does apply indirectly and serves to teach a great deal about life in general. Rom. 15:4; 1 Cor. 10:11-12.

"For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope." (Romans 15:4, NASB)

"Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come. Therefore let him who thinks he stands take heed that he does not fall." (1 Corinthians 10:11-12, NASB)

The Mosaic Law is used in the Church Age as a divine standard to confirm the sinful nature of mankind and the need for a Savior. It establishes the existence of man's old sin nature and the need for man's



orientation to divinely mandated systems of authority. Rejection of divinely mandated authority is sin that produces unhappiness and self-induced misery. The Mosaic Law teaches man's need to submit to human authority in order that the old sin nature does not destroy humanity. Rom. 3:20; Gal. 2.

"because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin." (Romans 3:20, NASB)

The Law ends for all who believe in Jesus Christ. Rom. 10:4; Gal. 5:18; Gal. 5:23.

"For Christ is the end of the law for righteousness to everyone who believes." (Romans 10:4, NASB)

"But if you are led by the Spirit, you are not under the Law." (Galatians 5:18, NASB)

"gentleness, self-control; against such things there is no law." (Galatians 5:23, NASB)

A new Law - the Law of Spirituality, has been substituted for the old Law. Rom. 8:2-4.

"For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit." (Romans 8:2-4, NASB)

Christians operate under a higher law. Rom. 10:4; Gal. 5:18-23.

"For Christ is the end of the law for righteousness to everyone who believes." (Romans 10:4, NASB)

"But if you are led by the Spirit, you are not under the Law. Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law." (Galatians 5:18-23, NASB)

The Galatian believers wanted to be under the Mosaic Law, but they did not understand the Mosaic Law. The particular phase of legalism involved here is a desire to use the Law as a merit system, in order to get the approbation of God. This is wrong. Gal. 4:21.

"Tell me, you who want to be under law, do you not listen to the law?" (Galatians 4:21, NASB)

Galatians put emphasis on the commandments. Believers have a higher morality the Mosaic Law cannot touch, for it is produced by the Holy Spirit. Gal. 5:23.

"But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed." (Galatians 3:23, NASB)

The present purpose of the Mosaic Law teaches we are sinners. The Holy Spirit only convicts of one sin - the sin of unbelief. This makes us all accountable before God. Rom. 3:19-20; Rom. 5:20; Gal. 3:24; 1 Tim. 1:9-10.

"Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God; because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin." (Romans 3:19-20, NASB)

"The Law came in so that the transgression would increase; but where sin increased, grace abounded



all the more,” (Romans 5:20, NASB)

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

“realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching,” (1 Timothy 1:9-10, NASB)

The present purpose of the Mosaic Law also teaches us the divine perfection of the person of Jesus Christ. Rom. 7:12.

“So then, the Law is holy, and the commandment is holy and righteous and good.” (Romans 7:12, NASB)

Harmony Between the Mosaic Law and Justification by Faith

There is a four-fold harmony between the Mosaic Law as it operated in the previous dispensation and justification by faith. Both exclude boasting. You can't look at the Mosaic Law and boast. You can't look at the Cross and boast. Both affirm the universal suffering of man. The Mosaic Law affirms, by Codex #1, the perfect standard. The Cross affirms the sinfulness of man. Christ bore our sins.

Both reveal character. The Mosaic Law reveals the true character of man, a sinner. Justification by faith reveals the true character of God (gracious). Both have the same source - God. It is impossible for God not to be coordinated at any point, so both the Law and justification by faith (having the same source) fulfill their proper yet different functions. The conclusion is that the Mosaic Law proves that man is a sinner. Justification by faith provides the solution.

The Jerusalem Church's Zeal for The Law

The decadence of the Jerusalem church can be observed from the fact that there were thousands of Jewish believers in the church depending on the Mosaic Law for spirituality. “Zealous” means they were devoted entirely to the Mosaic Law. Acts 21:20.

“And when they heard it they began glorifying God; and they said to him, “You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous for the Law;” (Acts 21:20, NASB)

These believers were legalistic and totally ignorant of Bible doctrine. Their desire was for Paul to cater to their legalism. Therefore, the Jerusalem pastors invited Paul to an act of legalism, but did not invite him to teach their congregations.

What they invited Paul to do was not a law of expedience or a law of love because it was a compromise of doctrine. When doctrine is compromised, you stay with the law of liberty always. These pastors had misunderstood and abused the doctrine of the Mosaic Law.

The Mosaic Law in the Book of Galatians

The Greek term νόμος (nomos) occurs no less than 28 times in the Book of Galatians. The meaning of *nomos* in the New Testament is a command and is also used in a general way of the law principle, of the Mosaic Law content and refers to the Law keeping principle. The Law comes into focus in the Book of Galatians as the focal point of troubleshooting the legalism problem of the Galatians. Their legalism was a distortion of the function of the Law.



The Law first comes into focus in dealing with Peter in his “separation” practice of legalism. The first expression of Law is directly attached to the “works” principle. You cannot disconnect the Law system from the works system if viewed as a means of salvation or spirituality. Salvation is not by “keeping the Law.”

In Galatians 2:19, we find the real function of the Law in the matter of salvation. All are first alive to the Law, then the Law kills you because you cannot keep it. Then, Christ comes along and picks you up in relationship and now you are dead to the Law. The Law makes you dead as to inability. Christ makes you dead as to responsibility.

“For through the Law I died to the Law, so that I might live to God.” (Galatians 2:19, NASB)

In Galatians 2:21, the Law is related to a specific feature of salvation, the matter of “righteousness.” Righteousness is the result of imputation, not service. If righteousness comes by carrying out the Law, then it is no longer by imputation. If no longer by imputation, then Christ’s substitutionary spiritual death and following imputation are unneeded.

“I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly.” (Galatians 2:21, NASB)

The concept “works of the Law” is a major issue in Galatians. Note that this is not the content of the Law, but the works or “keeping of the Law.” Nothing is wrong with the content and its purpose. The problem is with the “keeping of the Law” principle. The concept “works of the Law” principle is related to the receiving of the Spirit in Galatians 3:2, justification by faith in Galatians 2:16, spiritual gift production in the filling of the Spirit in Galatians 3:5, and being cursed in Galatians 3:10.

“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?” (Galatians 3:2, NASB)

“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.” (Galatians 2:16, NASB)

“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?” (Galatians 3:5, NASB)

“For as many as are of the works of the Law are under a curse; for it is written, “CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM.” (Galatians 3:10, NASB)

If you put yourself under the content of the Law, then you are responsible to obey it. If you put yourself under Bible doctrine, then you must obey it. The Law is weak and cannot enable you to keep it. Bible doctrine is powerful and will enable you to keep it through the enabling power of the Holy Spirit.

If you adopt the policy of “keeping the Law” then you are obligated to the content of it. If you go to a college, then you are obligated to the content of it. At least you are putting yourself under its content. If you go for content of Bible doctrine, see that you obey it. If you go for the principle of using the Bible to minister from, then go for the content of it.

Christ has “redeemed us” from the curse of the Law. The term “redeem” means to buy out of. There are other terms for redeem which mean to “buy” or “buy and release.” The term “curse” means liable for the penalty attached if the content is not obeyed.



Keeping the Law depends on human ability to obey the content and avoid the penalty. The function of Law was to bring a person to Christ. The function of Bible doctrine is to bring a person to spiritual maturity.

The content of the Law had no curse. In keeping the Law, you are cursed if it is not obeyed. The content of the Law contains no enabling power. The content of Bible doctrine also has no curse. In the application of Bible doctrine, you are also cursed if it is not obeyed. The content of Bible doctrine however, has full enabling power through the Holy Spirit.

The Principle of Promise: With the grace and faith concept, promise cannot be brought to nothing by the content of the Law and the keeping of the Law. Promise is not abolished by the content of the Law nor the keeping of the Law principle, nor the disobedience to the Law. Likewise, the faith system cannot be abolished by the content of Bible doctrine, nor failure to apply doctrine.

The content and principle of the Law and keeping of it are set as mutually exclusive to the content and principle of promise and faith in the matter of inheritance. Inheritance is always a matter of relationship, not obedience. It is a matter of position or favor by the testator, if you are included in the will. The true function of the Law begins to unfold in Galatians 3:19. It was added as a preventative.

“Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made.” (Galatians 3:19, NASB)

The content of the Law spelled out the person of Christ, the work of Christ, the moral law of God, and the regulatory principles for living the spiritual life (Old Testament type). The content of the Law related to humanity under the principle that you accept the content, then you accept the penalty (curse) for breaking obedience to the content.

The content of the Law was not able in itself to empower the person desiring to keep it to fulfill that desire and obligation. Thus, man ended up being condemned by it. In this way, the Law served to show man his true position of hopelessness to save himself by a human works system.

Galatians 3:21 says that the Law could not impart life. Romans 8:2-3 states that the weakness factor came in the human agent who was attempting to keep the Law. The strength of the content depended upon human ability to obey. The strength of Bible doctrine, on the other hand, does not depend on the ability of a person to obey, or apply it. Bible doctrine has the power of the Holy Spirit enabling the believer to keep it.

“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.” (Galatians 3:21, NASB)

“For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,” (Romans 8:2-3, NASB)

Therefore, as man perpetually found himself on the penalty end, Paul states that all have been concluded under sin. Gal. 3:22.

“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.” (Galatians 3:22, NASB)



Therefore, before faith is exercised by any person at salvation, the curse of the Law has him locked up under the death penalty. Gal. 3:23.

“But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.” (Galatians 3:23, NASB)

Therefore, when faith is expressed, it breaks the “curse” penalty of the Law. The “curse” upon Christ has removed the “curse” upon the unbeliever. The curse of the Law is only broken by faith alone in Christ alone. Gal. 3:25-26.

“But now that faith has come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus.” (Galatians 3:25-26, NASB)

In Galatians 4:5, Paul states that the purpose of the coming of Christ was to redeem those under the curse of the Law. In Galatians 4:4, Paul states that Christ was born of a woman, made under the Law. To take the penalty off of man who could not keep the Law, Christ had to assume the content of the Law and its responsibility of obedience. By Christ obeying the Law in all parts, the letter and spirit, He then was able to buy back mankind who in themselves could not.

“But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law, so that He might redeem those who were under the Law, that we might receive the adoption as sons.” (Galatians 4:4-5, NASB)

Paul relates the “keeping of the law” principle with the flesh concept in Galatians 4:21-31 and then on the “legalism” principle with the flesh concept in old sin nature production.

“Tell me, you who want to be under law, do you not listen to the law? For it is written that Abraham had two sons, one by the bondwoman and one by the free woman. But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise. This is allegorically speaking, for these women are two covenants: one proceeding from Mount Sinai bearing children who are to be slaves; she is Hagar. Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free; she is our mother. For it is written, “REJOICE, BARREN WOMAN WHO DOES NOT BEAR; BREAK FORTH AND SHOUT, YOU WHO ARE NOT IN LABOR; FOR MORE NUMEROUS ARE THE CHILDREN OF THE DESOLATE THAN OF THE ONE WHO HAS A HUSBAND.” And you brethren, like Isaac, are children of promise. But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now also. But what does the Scripture say? “CAST OUT THE BONDWOMAN AND HER SON, FOR THE SON OF THE BONDWOMAN SHALL NOT BE AN HEIR WITH THE SON OF THE FREE WOMAN.” So then, brethren, we are not children of a bondwoman, but of the free woman.” (Galatians 4:21-31, NASB)

In Galatians, we have a principle regarding the Law that is repeated in James 2. The one who buys one factor of the Law has to buy the whole thing, the one guilty of one thing is guilty of all. There is no picking and choosing.

The Law has no principle of control or penalty on the fruit of the Spirit. The believer under the filling of the Spirit producing the fruit of the Spirit is fulfilling the Law in the Christian life. The believer in their spiritual life fulfills the Law by not attempting to fulfill the Law. Gal. 5:22-23.

“But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.” (Galatians 5:22-23, NASB)



The doctrine of Law in Galatians includes the concept of the Law of Christ, which is a higher Law. This is the Law of the Spirit. This is the principle accepting the “fulfillment of the Law by Christ” and the filling of the Holy Spirit for the accomplishment of the Law. This then puts the believer in a true grace relation to the Law. The believer’s fulfillment of the Law is accomplished for them by Christ first, then the filling of the Holy Spirit. Rom. 8:2.

*“For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.”
(Romans 8:2, NASB)*

The fact that we are not under Law for salvation or for spiritual growth or maturity, does not mean that we are to be lawless. Gal. 5:13; Gal. 6:2-3; Gal. 6:4-10.

“For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another.” (Galatians 5:13, NASB)

“Bear one another’s burdens, and thereby fulfill the law of Christ. For if anyone thinks he is something when he is nothing, he deceives himself.” (Galatians 6:2-3, NASB)

“But each one must examine his own work, and then he will have reason for boasting in regard to himself alone, and not in regard to another. For each one will bear his own load. The one who is taught the word is to share all good things with the one who teaches him. Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. Let us not lose heart in doing good, for in due time we will reap if we do not grow weary. So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith.” (Galatians 6:4-10, NASB)

In Galatians 6:12-13, Law keeping was being used to boast in the number who could be compelled to be circumcised rather than to provide any spiritual benefit.

*“Those who desire to make a good showing in the flesh try to compel you to be circumcised, simply so that they will not be persecuted for the cross of Christ. For those who are circumcised do not even keep the Law themselves, but they desire to have you circumcised so that they may boast in your flesh.”
(Galatians 6:12-13, NASB)*