

The Law in the New Testament

By Pastor Doctor Peter J. Peters

One is most often in the modern-day churches, 2 Timothy 2:15, I believe, is used as a launching text to go into the dispensational teaching. That passage of scripture talks about rightly dividing the word of God. With the dispensational teaching, they point out that God in the patriarchal dispensation dealt with the patriarchs, the heads of the family, certain select patriarch such as Noah, Abraham, Isaac. It's called often the starlight time because God gave a little bit of revelation, a little light. And then the next dispensation is called the Mosaic dispensation where they say God took and gave the law, the old Mosaic law to Moses at Mount Sinai and he gave it to the nation of the Jews. It was a greater revelation of his will. That's called the moonlight dispensation. More like being given. They point out that that law was contrary to them.

It was against them. And as a result, God planned to take it away, which he did in the Christian dispensation, the dispensation that began at the time of the death of Christ on the cross, replacing the old Mosaic law that was contrary to the people and against them, and putting in instead the grace of God. Sometimes the God of the Old Testament in such teachings is referred to as a god of wrath. Whereas the god of the new testament is sometimes referred to as the god of love. As if we have a schizophrenic god that changes during dispensations. One of the great strengths that a man has my friends is that our god never changes. He is the same today, yesterday, yea, and forever. He's always been a loving and merciful God, a god of grace and a god of wrath and a god of law.

That hasn't changed. Of course, they also teach in the Christian dispensation then that the salvation was opened up to the Gentiles, not just to the nation of the Jews. This is the way the teaching goes. We pointed out in that message some of the errors. One being is that underlying all of that is the idea that God's only plan is for man to be saved. That is to get man from earth to heaven. And that's all his will is. Of course, we address the fact that God's will is that his will be done on earth as it is in heaven. Also, one of the errors of that teaching is that the law was not contrary to them as such. Actually, we pointed out the scriptures where it says the law was a blessing. We read in our scripture reading this morning, Psalms 1, how blessed is the man who meditates on the law day and night.

You see, and also in that message, we we showed that he did not give the law, the old Mosaic law to the nation of the Jews. It was something entirely different. If you want to know, listen to part one of the series. But most importantly, the one that I want to elaborate on in this message and I think will magnify the importance as a result of this message is the fact that the law was not given at Mount Si. It did not just come into existence when Moses met with God at Mount Si. The law, statutes, and judgments, the moral law of God, which the scripture refer to as the law. It existed before Moses. It existed in the days of Abraham. We pointed out it was there in the days of Noah. We showed how the Hammurabi code, King Hammurabi's code was, how similar it was to the law in so many ways.

One thing I didn't point out, and I won't because of time in this message either, but the book of Jasher is very clear in teaching that the law existed. Enoch had the law according to the book of Jasher. So it existed prior to Moses. Moses codified that law. And in that message we concluded with this thought. Jesus said, "Do not think that I came to destroy the law or the prophets." And as we go into this message, the third in the series, I adjure you to not think the law has been done away with. Put your mindset in the frame of mind that Christ told you to. Think that it's in existence. As we look at this subject of the law, of course, in part two in our last message, we pointed out how our early

Christian forefathers believed that the law still existed and that it was to be followed and it was to be implemented and executed.

We show how the Mayflower Compact clearly illustrates that they came for the advancement of the Christian faith and for the glory of God and they covenanted together as a civil body politic. Now, how did they advance the Christian faith and glorify God as a civil body politic? We showed in the last message that they did it by following and implementing and executing God's law. And the illustration we gave there was the situation that came up in their midst on bestiality, remember, and they glorified their God by implementing and executing the law of God. They evidently didn't think it had been done away with.

Of course, today the modern Judeo-Christian churches could never ever think about glorifying God and advancing the Christian faith by promoting the law of God because the modern-day Christian churches of our land, the Judeo-Christian churches, the Baal temples, if you will, are teaching that that law has been done away with, taken out of the way, and they use scripture to teach such. How has it happened? Briefly, we must recognize that when a person teaches someone else, then that normally that person takes what was taught to him or her and reteaches it. Right?

And that's good if the original teaching was right. But it's bad if it wasn't. And it can just become a matter of tradition. This is an old illustration. I've used it before but it's so apropos here I want to use it again the story of the man who watched his wife one day cooking a roast in the pan and she cut off the ends of the roast and before she put that roast in the pan and he says honey why do you cut off the ends of the roast before you put it in the pan she paused a second and thought she said well I don't know that's the way my mother always did it so one time when they were at a family gathering they asked the mother the mother-in-law in this case why do you cut off the ends of the roast before you put the roast in the pan.

She said, "Well, I'm not sure. That's the way my mother always did it." So, one time the husband got the chance to ask the grandmother-in-law why she did that, and her response was, "Well, my pan was always too small." So, we can see that these things sometimes get handed down. Handed down. How do I know how the law is taught that it's been done away with in the modern churches because I taught that at one time and I taught exactly what had been taught to me and it seemed pretty good.

There were scriptures that were used to teach that. We hear sometimes in relation to this subject on the law only certain select scriptures and/or scriptures out of context. For example, Ephesians 2:15, having abolished in his flesh the enmity even the law of commandments. Colossians 2:14, blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. Romans 10:4, for Christ is the end of the law for righteousness. One would think that all the New Testament scriptures on the subject of the law taught that the law had been done away with.

And Jesus says, "Think not that I came to destroy the law. But Jesus, how can I help but think that you came to destroy the law when I hear all these scriptures, these New Testament scriptures that seem to teach that the law has been taken away. But the problem is we're only hearing certain selected scriptures. Pastor Ted Wland did an excellent job in bringing a message on the law, one that definitely helped me improve my understanding of what Paul was saying and so forth.

And he did a tedious study and found out that there were 27 New Testament scriptures that taught that the law was done away. And then he found that there were 37 New Testament scriptures that taught the law is still in existence. And so here we have 27 scriptures versus 39 scriptures. And I needed to give him credit because I could have just repeated that and you would have thought I did all that work and he did all the work in 20 seconds. I get the credit for it.

But that's a lot of work to study through all those scriptures. Here are some scriptures that teach the laws in existence. New Testament scriptures. Doers of the law will be justified. So then, the law is holy and the commandment is holy and righteous and good. Romans 7:12. For we know that the law is spiritual. Romans 7:14. But we know the law Law is good. 1 Timothy 1:8, the perfect law of liberty. James 1:25, the royal law, or the footnote says, the law of our king. James 2, verse 8.

So, we haven't been hearing all the scriptures. And then someone says, "Well, I tell you what the problem is, and I'll tell you right now, and you better listen up, buddy. It's that culprit named Paul." Paul a Pharisee Jew that infiltrated Christianity and he is there to do away with the law. Well, his writings, it is true, are used most often to teach that the law has been put away. But I'm here to tell you that Paul's been getting a bum rap.

How would you feel if you only had parts of your writings quoted and the other parts were ignored or if you were always being quoted out of context. Second Peter 3:14-16, we see Peter gave an endorsement to Paul and he said there are some things that Paul writes that are hard to understand that the unstable and the untaught distort to their own destruction. Now, I can understand why there have been some people that have got totally exasperated and wanted to just rip out the scriptures penned by Paul. The reason for that is because the unstable and the untaught in Judeo Christianity have distorted Paul's writings to do away with the law.

But you see really one is not any better than the other. Why don't we just find out what's really being taught here? And we must recognize it's not just one man that has done away with God's law, but sinful man in general has done away with God's law. God's law had been put away basically at the time of Christ and before and there was no Paul around then. Read back in the Old Testament how many times there'd be a revival. They'd finally get back to God's law.

Well, what happened to it in the meantime? It was put away, was it not? Paul wasn't there then when that was happening. But we will acknowledge that Paul's writings are used most often by the modern Judeo-Christian churches to teach that God's law has been done away. How do I know? Because I use those writings to teach that once upon a time myself. Probably the most readily used or the first ones to go to in regards to this subject of the law being done away with are the writings of Paul in the book of Galatians.

So, we're going to start there. This is where I would always turn if I found somebody that I thought was making a grave error and going back to that law that was contrary to us and against us. Galatians chapter 3 and we'll start with verse 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. Therefore, the law has become our tutor to lead us to Christ that we may be justified by faith. I'll stop there a second. I'm reading In the New American Standard Translation, if you have the King James, it says, I think, the school master law has become our school master. School master or tutor, same thing. Therefore, the law has become our tutor to lead us to Christ 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. Now, it really can't be any clearer. It can't be any more obvious. Paul said the law it was put there. He said the law was the tutor or school master to lead us to Christ and faith. But now that we are led to Christ, now that we have Christ and faith, we are no longer under that tutor or school master. In other words, we are no longer under the law.

Now that teaching is obvious. vious. You can't deny what he's just said. But what is not so obvious to us is what law he's talking about? And there's the key to the whole crux of the issue in Galatians chapter 3. What law specifically is he talking about? Well, obviously the Mosaic law. So says most commentaries today. So says the Judeo Christian churches today. Well, the word that he uses there for law, the Greek word is numos. It's number 3551. And when you read how it's been used in

scripture, one discovers that it's a word that can have several meanings, just as does our word law in the English language has several meanings. When I was preparing this message, I rapidly reached up and grabbed one of the dictionaries that was sitting on my desk. I grabbed Webster 7th Collegiate dictionary and I looked up the word law and there were seven individual separate definitions in that little dictionary for the word law.

The point is the English word law has more than one meaning or definition and so does the Greek word numos. If I was writing a letter or let's just say someone was writing a letter, letter. I'm going to give this illustration, but it's not me writing it, somebody else. Because if I say I was writing the letter, they're going to think this was a real life illustration that really happened in my life. It's not true. This is an illustration. Suppose that someone is writing a letter to his friend, telling about his life, and this letter is going to be read 2,000 years later. The letter goes something like this.

Well, I grew up in a happy home. In our home, though, it was the law. Before you entered, you always wiped your feet. As I got older, as a teenager, I became somewhat rebellious. In fact, I fought the law and the law won. That old song, I fought the law and the law won. That was my theme song. When I got a little bit older, about 18, I went down and signed up with selective service. And the reason I did that was because it was the law that said I had to do it.

But I was still rebellious. And at the time, I went to sign up. I can remember pulling up in front of a parking meter. Instead of putting a nickel in the parking meter, I just went ahead and left it empty. But when I came out after having signed up with the selective service in accordance to the law, I had a citation on my windshield and I ended up having to pay a \$5 fine to the city for having broke the parking law. Oh dear. As I write this, I notice as I look on the rug that I've tracked mud into the house.

But I guess it's nothing to worry about now that I'm an adult and I own my own house. I'm no longer under that law." End quote. Now, suppose that an archaeologist digs this letter up 2,000 years later and he wants to understand what this letter was saying. Well, first of all, the word law was used several times in the letter and it was used legitimately every time according the way we have our English language. today. Is that not true? But it was used differently in regards to definition. In that letter, we talked about a custom. We talked about a federal law. We talked about a uh law as a legal profession.

And we talked about a a city ordinance that was called law. Now, how is an archaeologist 2,000 years removed from that letter going to determine what was intended, what was meant by the writer when he wrote that letter? Think about it. How you going to do it? Well, first of all, you're going to have to study into the English language. And there you'll find that the word law had more than one definition at that time. Another thing that's very important to know is that at what time was this letter written? Because even in our language today, words change. I noticed this morning coming in, I turned the radio on and there was an old Eddie Arnold song. I don't know what it was, but he was singing make me wonder, make me gay.

And I thought, well now, whoa, I don't think I'd want to sing that today. But Eddie Arnold was popular in 1955, 59, 1960. And then you could say, make me gay. But 40 years removed to 1991, where we're at right now, uh the word gay has changed. You see, the sexual perverts have not only perverted in that area, but they've perverted part of our language. So, the word has changed. The point I'm trying to make is you need to know what was being written at that time and you need to know what was going on in society at that time. Gay now is versus gay then. Does that make sense? We also then not only need to know the definition of the word but we need to know something about the society at what time it was written, what was going on.

Understand words then because today as I talk And I read that letter to you. You understood perfectly. Every time I said law, it was a law at our house to wipe our feet. It was a law to sign up at selective service. You understand? Because you understand what's going on in our time. You understand what a quarter in a parking meter is and what kind of law that is. But an archaeologist 2,000 years later, to get the full intent of the meaning, he's going to have to understand something.

What was going on? And then most importantly, how do we understand the meaning of the word law today. Context. When I said in that letter, I'm no longer under that law. No one here had any problem understanding what I meant, did you? You knew I was not referring to the federal law about signing up a selective service. You knew I wasn't referring to the parking meter law. You knew I was referring to the custom at our house, the ritual that used to exist back in the days of mom. You knew that because of the context I just talked about tracking mud into my house.

And so you've got to do the same thing if you want to understand what law Paul was talking about. We're reading a letter written to the Galatians and we're 2,000 years nearly removed from it. Make sense? With that groundwork, let me point out that the word *numos*, the Greek word *numos* from which has been translated this word word in our English language law in Galatians here can mean several different things. One, it can mean the whole Old Testament from Genesis to Malachi. Two, it can mean the Pentateuch, the first five books of our Bible. Three, it can mean the Mosaic law covenant, which, by the way, includes the moral laws, the sacrificial laws, and the ceremonial laws. It can mean certain aspects of the Mosaic law, covenant. It can mean the laws of God, specifically such things as commandments, statutes, or judgments.

Or it can mean one aspect of all of God's laws, such as the commandments, statutes, and judgments. So, let's determine what Paul was talking about, knowing that it can have more than one definition. Let's go first of all to the context. Galatians chapter 3 is written But we've got to read it in context. Well, now, how are we going to get the context in order to determine what law Paul's talking about? Well, maybe we should start at the beginning of the letter.

So, Galatians chapter 1, we'll look from there, starting in Galatians 1 throughout the epistle here to Galatians up until Galatians 3 to determine certain contextual scriptures. First of all, Paul, let's look at verse 6 and 7. He says, quote, I am amazed that you are so quickly deserting him who called you by the grace of Christ for a different gospel, which is really not another only there are some who are disturbing you and want to distort the gospel of Christ. So here we are right away picking up the context. Something was going on at that point in time amongst the area of Galatia. People were changing their faith and their beliefs and practices because someone was distorting the gospel. So what was the distortion that was going on?

Well, we can answer that in great part by determining who were the distorters. Go to Galatians 2 11. But when Cephas came to Antioch, I opposed him to his face because he stood condemned. For prior to the coming of certain men from James, He used to eat with the Gentiles, but when they came, he began to withdraw and to hold himself aloof, fearing the party of the circumcision. And the rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy.

But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, "If you being a Jew live like the Gentiles and not like the Jews. How is it that you compel the Gentiles to live like Jews?" End quote. So, let's kind of figure out the context here. Who were the distorters here? Paul says the party of the what? Circumcision. Now, again, you've got to understand the word party. This wasn't people running around with little hats and blowing those wee things and and saying, "Hey," running around with knives in their hand.

Let's have a circumcision. party. You know, see the word party can mean more than one thing. It meant a group of people here. How do we know that? Context, right? But the party of the circumcision, the Jews. And why was Peter behaving as he was? Same age old problem, fear of the Jews. He points out here that These distorters were compelling the Gentiles to live like the Jews. There were things, you see, that the Jews were doing that did not need to be done as Christians.

And they were requiring the Gentiles to do these things in order to be good Christian boys and girls, or in other words, to be justified in the faith of Christianity. The distorters were Judaizers. If you drop on, go on up to chapter 2 and look at verse four, it says, "But it was because of the false brethren who had sneaked in to spy out our liberties which we have in Christ Jesus in order to bring us into bondage." What was the problem here? The problem was circumcision. If you look in verse three, it says, "But not even Titus who was with me thought he was a though he was the Greek was compelled to be circumcised.

Verse 5, but we did not yield in subjection to them for even an hour so that the truth of the gospel might remain with you. So what things were they requiring that the Gentiles do? Well, obviously one of them had to do with circumcision. They were things which they said was the law and had to be done in order to be justified in Christ. And Paul calls it in Galatians 2:16, works of the law. He says there in verse 16, "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, 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 shall be justified. So they were requiring things such as circumcision and other quote works of the law saying this has to be done.

It's the law of God and you must do it in order to be justified. Now we're working on the context of what we're talking about here in order to determine what law Paul is talking about. In verse 19, Paul says in Galatians 2, "For through the law, I died to the law that I might live to God." He's saying here, "Hey, listen. I stopped doing that thing a long time ago. I stopped doing keeping the law that you say has to be kept in order to be justified in Christ. I'm dead to that. It's over with.

And by the way, the word justified is number 13:44 in Strongs and it means to to be righteous, to be justified or to be acquitted. They said, "In order to be righteous in Christ, you must do this." Paul said, "Man, I'm dead to that a long time ago." In verse 21, he says, "I do not nullify the grace of God. For if righteousness comes through the law, then Christ died needlessly." And I'm going to stop there a second. Be careful. We have a tendency sometimes as a people as we discover things to swing the pendulum too far one way or the other.

And some people all of a sudden have discovered the law of God. It's a solution for our nation. It'll take care of the economic problems. It'll take care of the the agricultural problems. It'll take care of the dissolving of our family unit. And it'll take care of the immorality in our midst and so forth. And they begin to have this attitude. What we need and all we need is what? The law. What Paul's saying here is and listen. If you if you just needed law, forget about what law we're talking about. Don't make any difference. If that's all you needed, Christ died for nothing. In fact, some are saying, "Well, they might not claim Christianity. They might not claim Christ, but since they keep the law, they're Christians." Ba humbug. It's still real faith in Christ, in his death, burial, and resurrection, in his shed blood.

And that's what Paul is trying to talk about here, these people that get off track. You see, now I don't want to confuse the issue too much because what we have today, some people are talking about the law of God, talking about the moral law, the law of statutes, and judgments. But I think you'll find here that Paul's talking about a different law here. But never Nevertheless, regardless of what law, if you say that's adequate, apart from Christ, then Christ died for not. That's what he said here in

Galatians 2:21. We still haven't so far identified what law, but we have shown it to be something that one, according to the context and the activities of the day, the Jews were promoting. Two, it entailed circumcision and other works.

And three, the Jews taught that it had to be followed to be justified. Are you all with me so far? All right. So, we still don't know what law he's talking about. And many who understand that God's law, statutes, and judgments exist today will say, "Well, quite obviously Paul here is talking about the ceremonial law, the law of ritual or what we call the ordinances, and that's what was done away with in Christ." Well, that's not right. I'm going to show you that and prove it to you here in just a moment. In fact, I believe this is probably one of the best private translations there is called uh the Holy Bible Modern English by Ferrar Fenton. Doesn't mean it's perfect because there is no perfect translation.

There are some that are so imperfect you wouldn't even want them in your house. But there is no perfect translation. But Ferrar Fenton, who happen to know who true Israel is, was and is today, uh he points out as he translates Galatians He uses the law of ritual. Well, even that translation though it might be more accurate than what we have is not entirely right. The reason I say that is because if you go to Galatians 3 10, we find another clue in trying to figure out what law Paul's talking about. He said in that verse, "For as many as are of the works of the law are under a curse, for it is written, cursed is every one who does not abide by all things written in the book of the law to perform them. So here it says for many are of the works of the law are under a curse.

Why? And then he gives a quote cursed be the person that doesn't abide by all things written in the book. Well now this is a pretty valuable clue here in trying to identify what law he's talking about because all we have to do is find out where that quote came from. And that's simple. Just check footnotes on many Bibles and you'll find that it comes from Deuteronomy chapter 27. So let's turn there. He's quoting Deuteronomy chap 27 26. Cursed is he who does not confirm the words of this law by doing them.

And All the people shall say, "Amen." Now, that's the cross reference. Well, what law is it talking about? Man, that's simple. All we have to do is read the scriptures prior to this verse, such as verse 25. Cursed is he who accepts a bribe to strike down an innocent person. Well, that's not a law of ritual. That's not a ceremonial law. That's a moral law. Or look at verse 24. Cursed is he who strikes his neighbor and seek secret. That's not a ritual law. That's a moral law.

Let's look at some others. Just verse 21. Cursed is he who lies with any animal. Well, that's not a ceremonial law or a law of ritual. That's a moral law. That's one that we addressed in our last message, part two of the law. It's talking about bestiality. Look at verse 16. Cursed is he who dishonors his father or mother, and all the people shall say, "Amen." So, as you look at the context there in Deuteronomy chapter 27. That's not a ceremonial law or a ritualistic law. That's not merely the ordinances that so very often people say Paul is writing about. That's the moral law. Law, statutes, and judgments are involved in that. Are you confused now?

Now turn to Galatians chapter 3 and we'll find one of the most important contextual scriptures in identifying what All he's talking about in Galatians chapter 3 verse 17. What I am saying is this. The law which came 430 years later does not invalidate a covenant previously ratified by God so as to nullify the promise. Let's look at verse 19 also. Why the law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator until the seed should come to whom the promise had been made.

Well, let's now consider that particular piece of evidence. The law that he's talking about is a law that was added 430 years later after Abraham. It was added because of our transgressions. Now, let's summarize the contextual scriptures that we've looked at so far. We're talking about a law that was

promoted by Judaizers. One that entailed rituals such as circumcision and other works that Paul says. One that did not justify the people at all, though the Jews or the Judaizers might make out that it was being justified to keep it. A law which certainly included moral laws. It included moral laws like bestiality, prohibition against that and honor your father and mother and a law that was added 430 years after Abraham.

Now that we have these contextual points and we understand a little bit what's going on, let's compare now the word law with these identifying points with our definitions. Does that fit the whole whole Old Testament from Genesis to Malachi. No, first of all, that wasn't added 430 years later. I mean that those things took on took place before Abraham, some of them. Would it include the Pentateuch, the first five books? No. If you think about it, well, would it include the Mosaic law covenant? The Mosaic law covenant which included the moral laws. the sacrificial laws, the ceremonial laws, the things we call ordinances. Aha, we got a perfect fit. The little puzzle piece fits in there perfectly. You don't have to jam it in there. You ever try a cross word puzzle or not a cross word, but one of those jigsaw puzzles?

Sometimes you try to make it fit, you know, perfectly well, it doesn't, but it's the best you can find. Well, but this one fits perfectly. It fits perfectly. The Mosaic Law Covenant the context, the events of the day, and the definition of no nomos fits that one. So, let's look at the Mosaic law covenant. Notice I put the word covenant in there. It was added 430 years after Abraham. It had the law of God, that is the moral law, the law, statutes, and judgments that we talk about that had existed before Moses. Moses that was included in the Mosaic law covenant. So we understand that but we also understand but the that the laws of God the law statutes and judgments existed way before Moses. Therefore knowing that existed before Moses we know it was not that tutor or school master that was added 430 years later to bring us to Christ that we're no longer under.

Did that make sense to you? I want to I'm reading faces at this point in time because this is a teaching message. I want to repeat it again. The law of God, the moral law, that law, statutes, and judgments, it was part of the Mosaic law covenant. But we know that that law existed way before Moses. So, it was not the school master or the tutor. that was added to lead us to Christ. It couldn't be just that. In the Mosaic law covenant, God had Moses codify the law.

And God took the law, statutes, and judgments, what we call the law that existed back in the days of Abraham and Noah and so forth. He took that law and he added certain ceremonial and sacrificial laws to it. He put it in in the package. We call them sometimes ordinances. And some of those ceremonial or sacrificial laws, some of them existed even in the days of Abraham, but most of them did not. But a few of them did. But in this case, he took that law, he added to that law, the ceremonial laws and the sacrificial laws. He put it in a package and he gave it to a nation of people, nation called Israel. Now, that is the Mosaic law covenant.

And what did they call that at the time? time of Paul writing to the Galatians, they called it the law. And the people then understood what he was talking about when he said the law. Then God after he made this package, he gave it all to Israel and he said, "Hey, let's make a deal." Remember the old let's make a deal show. Hey, you want to make a deal? And this is the deal that he offered them. He said in Exodus 19:5, and six. I'll read it to you. Quote, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine, and ye shall be unto me a kingdom of priests and a holy nation." End the quote. That's Exodus 19:5.

We'll stop there a second. Do you see the deal that he made? He said that if you'll keep my covenant, Now hold it. Word covenant. Let's talk think about it. If you check cross reference in your study to Hebrews 7 19-22, you'll find that in the Bible the word covenant and law are often used

interchangeably. And this was the Mosaic law covenant that quite often they referred to as the law. He said, "You keep it and you get to be my people, a kingdom, a priest and this and that." And so The mediator, the game talk show host turns to the crowd. They say, "Go for it. Go for it. No, no. Shall we do it?"

What do we do? What do we do?" You say, "Let's make a deal." You see the picture? And finally, they they say, "We'll do it. We'll go for it. Yay. Yay." And in verse 8, it says, "And all the people answered together and said, "All that the Lord hath spoken, we will do." So they made the deal. Well, that was part of the Mosaic law covenant. They agreed to keep God's laws, statutes, and judgments. That is the law of God we call it sometimes that was already in existence prior to the days of Moses.

And they agreed to keep the sacrificial laws and the ceremonial laws. That was the Mosaic law covenant. They called it the law. The context shows that that's what Paul was writing about the Mosaic law covenant. Problem is, it wasn't such a great deal after all because they never kept it. And that's why God had the sacrificial laws. It was an atonement of sorts. It was a rolling ahead of the sins. They were looking forward to a great sacrifice and they were cursed. The Bible says cursed is the man who doesn't keep all of it.

And Paul said Jesus Christ then became what? A curse for us. Cuz the Bible law says cursed is anyone who hangs upon a tree. Christ stepped in and became that curse to take care of this Mosaic law covenant. Why did God make this covenant? with such things as rituals and sacrifices. Now, there's another movement going on in our midst. Some people saying, "Oh, those are just scribal insertions. They don't belong in there. These things about offering animal sacrifices. The only thing that belongs is the law." They'll have you rip out Paul and they'll have you rip out some of the things that they don't understand.

And they'll have you rip out the animal sacrifices. They'll have you rip out the scriptures dealing with circumcision. They want to get it right down to the law as if we can be justified by keeping the law. Period. But why was it that God added these sacrifices and rituals? Well, let's go back to Galatians chapter 3. Why did he add this in this Mosaic law covenant? Verse 17. What I am saying is this the law meaning the Mosaic law covenant which came 430 years later does not invalidate a covenant previously ratified by God so as to nullify the promises.

Verse 19, why the law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator until the seed should come to whom the promise has been made. And who was the seed? Christ. If you look right down there, it says right in the in the writings that the seed was Christ. And look at verse 24 again. Therefore, the law has become or the Mosaic law covenant has become our tutor or our school master to lead us to Christ that we may be justified by faith.

But now that faith has come, we are no longer under a tutor or a school master. So we see that it was added because of transgressions and it was to be teaching device. If you read about the way the Greeks operated, they would have a a child and they would appoint a slave to that child and the slave would go to school with them, watch over, make sure they remain morally pure until such time as they became an adult and then they were freed from the tutor. You see, and that's what he's referring to the old Mosaic law covenant as it was a tutor. It was a teaching device.

Why did he have the sacrifices? Because it was pointing ahead to the day when Jesus Christ would be our sacrifice. When John the Baptist saw Christ coming, what did he say? Behold the lamb of God that takes away the sins of the world. Why did he have the priesthood? What was added? What was added 430 years later? Think about it. Think about it. Christians, you need to think about it so you don't become victimized by Judaizers. Sacrifices were added to the things that were added to given to

this nation of people that never been given to a nation before. These were been done away with. You see the sacrifices? Do we have sacrifices today? No. Christ took care of that once and for all.

How about the priesthood? Do we have that priesthood today? Not like existed then. Because today Christ has become our high priest and we can be priests with him. You see, how about the tabernacle which became the temple pattern for the temple? temple. Do we have that today? No. We are a living household of God. We are the temple of God. It's been replaced. You see, it's carried on, but it's different. Those were just shadows of what was to come. They were just tutors.

How about the thing of uh circumcision? Well, Colossians 2:1 says this, "And in him you were also circumcised with a circumcision, made without hands in the removal of the body of the flesh. by the circumcision of Christ This is perpetual in one aspect because it changed form and goes on but we don't have that today and they were back then saying hey spying out the privacy and saying you got to be circumcised They want to invite you over for a circumcision party do I got to do this yeah if you want to be justified and right in the eyes of Christ you do that's what was going on you see and here's something else it'll make some people angry I'm sorry. You know, I guess I'm not here to win friends. I am trying to influence people though.

But the feast days were also added. Take for example the feast of Passover. Did Abraham keep the feast of Passover? No. It was added 430 years later. It took place when they came out of Egypt. Who is our Passover today? Jesus Christ. That's what Paul was dealing with. with people say, you know, I I don't really have much to do with Pastor Peter. He doesn't keep the feast. You know, you know, we're a little bit better than him because we keep the feast. We keep them right day and we do this, we do that and so forth.

What are we talking about? We're talking about Judaizers. They will get mad at me for bringing it up, but they don't mind pointing out to the rest of the world that I'm supposedly an error. They just don't want to be pointed out as being an error. Well, I'll tell you this. You are an error because they were done away with right along with the rest. of the Mosaic law covenant. The horse they came in on has done died and been buried.

And that's what Paul's talking about. Does that make sense? Some fell, one fell I know, good gentleman in many ways, he wears these tassels on his coat and his legs, you know, on his clothing, little purple ribbons. And it's based upon numbers 15:38. We won't turn there, but talks about you do this so you can remember the law and so forth. Well, today what do we have? We have been clothed in Christ. Galatians 3:27, all you were baptized in Christ, been clothed in Christ.

How do we remember the law today? It's written on our hearts. You see, all these things made a transition. Why did he do this? Turn to Hebrews chapter 9 verse 15. And for this reason, he is the mediator of a new covenant, in order that since the death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance. If you read the rest of the scriptures there in Hebrews 9, he talks about how covenant comes in made in force with what? Blood.

And you read about how Christ died and how he suffered for us. And it says in verse 28 of that chapter. So Christ also having been offered once to bear the sins of many shall appear a second time for salvation without reference to sin to those who eagerly await him. Chapter 10 verse one. For the law since it has only a shadow of the good things to come and not the very form of things, what's he talking about there? The Mosaic law covenant can never by the same sacrifices year by year which they offer continually make perfect those who draw near. here.

But what it's talking about is Christ made us perfect. And if you look at chapter 8 of Hebrews verse 13, he said this about that Mosaic law covenant in relation to the new Christian law covenant. It says, "When he said a new covenant, he has made the first obsolete. But whatever is becoming obsolete

and growing old is ready to disappear." Now, at the time that Paul wrote Galatians, there was a transition period. The first covenant was growing old and ready to disappear.

But the Judaizers weren't going down without a fight. They were doing everything they could. Get circumcised, keep feast days, do these other works of the law. And Paul says, "No, I'm dead to that. Did it once. No more." That law covenant which he calls the law. And they knew what he was talking about. That's what had been done away. It was a tutor. It was a school master to lead us to Christ. And now that faith in Christ has come, we're no longer under it.

And we can't be justified by keeping it. But what about God's law then? That moral law, the law, statutes, and judgments. The ones that Abraham obeyed. The law that says if you steal, you pay back. If you murder, take someone's life, you pay with your life. The one that says you are not to commit bestiality, lest you die and the beast die. What about the The law says homosexuality is forbidden and the death penalty is to be uh practiced if it's if someone is caught doing it. Or the law says honor father and mother.

What about these commandments of God? Are they done away with? No, they existed prior to the Mosaic law covenant. They existed during the Mosaic law covenant. And Jesus said, "And don't you dare think they don't exist today." And That's why Paul said in Romans 2:13, "Not the hearers of the law are justified before God, but the doers of the law will be justified." Wow, that seems like dialectic. That seems like an opposite teaching, doesn't it? From what we just read in Galatians, but it all begins to make sense because here in Romans 2:13, he's talking about God's law, statutes, and judgments that more moral law existed back in the days of the Mosaic law covenant.

Someone that committed bestiality couldn't remain in that kingdom of priests, could they? Nor someone who committed homosexuality couldn't remain. Well, what did Paul write about in Rome in 1 Corinthians chapter 6? Neither adulterers nor fornicators nor homosexuals shall inherit what? The kingdom of God. Well, what's wrong? Why can't they inherit the kingdom of God? Because it's against the law, the law that still exists in the Christian law covenant wherein we can advance the faith and the kingdom of Christ and glorify our God by carrying out his will upon earth as it is in heaven. That law still exists. Christ said, "If you love me, what keep my commandments. God's law in the law, statutes, and judgments still remain. As a result, there are 27 New Testament scriptures that teach that the old Mosaic law covenant has been done away.

And there are 36 New Testament scriptures that teach that the law, statutes, and judgments, that moral law that we call the law of God, is still alive and well and in force contradiction. No, they all harmonize and fit together when we look at what's being taught. Does that make sense?