

Doctrine of the Law

The Law in the Gospels

1. The first mention of the law in the New Testament concerns the Lord's relationship to it. Jesus plainly stated His intention to fulfill every codex of the Mosaic Law.
 - *Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.*
2. Jesus taught the law was unperishable until it was fulfilled. It would be easier for heaven and earth to cease to exist than for the law to fail.
 - *Matthew 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*
 - *Luke 16:17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.*
3. Under the social codex the law allowed individuals to sue one another for personal insults or injuries.
 - *Matthew 5:40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.*
4. Jesus interpreted the law to teach that individuals should treat others as they would like to be treated.
 - *Matthew 7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*
5. Jesus taught the law told forth the coming of the Messiah until John. Since John the kingdom of God is preached as a present reality more fully manifested.
 - *Matthew 11:13 For all the prophets and the law prophesied until John.*
 - *Luke 16:16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.*
6. Jesus called the record in the law to remind people how it was possible to "profane" the Sabbath by working righteous works— and be blameless.
 - *Matthew 12:5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?*
7. One day the Lord was asked which is the greatest commandment in the law.
 - *Matthew 22:36 Master, which is the great commandment in the law?*

8. To love God and to love one's neighbor summarized the law according to Jesus.
- *Matthew 22:40 On these two commandments hang all the law and the prophets.*
9. The harshest words of Christ were leveled against the scribes and Pharisees from omitting the spiritual dynamics of the law: judgment, mercy and faith. That the law taught a life of faith and not mere legal obedience is a point often missed in contemporary theology.
- *Matthew 23:23 Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.*
10. During the days of her virginity, and following, Mary was careful to observe the ritual requirements of the law.
- *Luke 2:22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; ... 2:24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.*
11. In the law it was written that every male child that was born was to be holy unto the Lord, for every male child symbolically spoke of the Messiah who was to come.
- *Luke 2:23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord ;)*
12. During the Old Testament dispensation the priestly saints were Spirit filled and Spirit led as they administered the law.
- *Luke 2:27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,*
 - *Luke 2:39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.*
13. Those who were legal experts in interpreting the Law of Moses were called "doctors of the law."
- *Luke 5:17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.*
 - *Acts 5:34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;*

14. To validate His ministry, and His teachings, Jesus always appealed to the law. Never did the Lord teach anything contrary to the law.

- *Luke 10:26 He said unto him, What is written in the law? How readest thou?*

15. Following His resurrection Jesus still appealed to the law for validity of His death, burial, and resurrection.

- *Luke 24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.*

16. When the apostle John was led by the Spirit to write his gospel, the insight came that while the law was given by Moses leading to an emphasis on legal obedience, grace and truth came by Christ.

- *John 1:17 For the law was given by Moses, but grace and truth came by Jesus Christ.*

17. The Messiah could be, and was found and followed by those who were familiar with the law.

- *John 1:45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.*

18. When Jesus reminded the religious leaders they did not perfectly keep the law, they hated Him and sought to kill Him.

- *John 7:19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?*

19. The surgical act of circumcision could certainly be declared a “work” for it was the practicing of medicine. The conscientious Jew found a dilemma. The law said that no work was to be done on the Sabbath. The law also said that on the eighth of a male’s birth he was to be circumcised. When the eighth day fell on the Sabbath a decision had to be made to work at circumcising the child or allowing the eighth day to pass and wait for the ninth day. The decision was made to circumcise the child on the Sabbath.

- *John 7:23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?*

20. The Gentiles who did not have the law were cursed.

- *John 7:49 But this people who knoweth not the law are cursed.*

21. In a feeble attempt to defend Jesus, Nicodemus asked whether or not the law condemned someone apart from due process.

- *John 7:51 Doth our law judge any man, before it hear him, and know what he doeth?*
22. The law did condemn those taken in the act of adultery. They were to die by stoning.
- *Deuteronomy 22:22 If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.*
 - *Ezekiel 16:40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.*
 - *John 8:5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?*
23. In defending himself Jesus noted that there were two who bore witness of His authenticity, Himself and the Father. According to Deuteronomy 17:6 two people bearing the same testimony was needed for a conviction.
- *Deuteronomy 17:6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.*
 - *John 8:17 It is also written in your law, that the testimony of two men is true.*
24. In Psalm 82:6 the law recognized judges or magistrates as being “god like” in their rulings. What they said was the final word on the matter.
- *John 10:34 Jesus answered them, Is it not written in your law, I said, Ye are gods?*
25. One of the reasons why the concept of a suffering Messiah was rejected by many who heard Christ teach is that He spoke of His death. The people had heard out of the law that the Messiah would live forever.
- *Psalms 89:28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him. 29 His seed also will I make to endure for ever, and his throne as the days of heaven.*
 - *Psalms 110:4 The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.*
 - *Daniel 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*

- *Daniel 7:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*
 - *John 12:34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man?*
26. By letting the New Testament interpret the Old, and by accepting whatever is said as the final commentary, obscure phrases in the law are given new understanding as Psalm 69:4. Notice that the law is applied to all of the Old Testament on occasions, including the writings and the prophets, besides the words of Moses.
- *John 15:25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.*
27. When Pilate told the Jews to take Jesus and judge Him according to their law they reminded him that Rome was in charge and it was not lawful for them to put any man to death. Josephus (Ant. xx. 9. 1), tells us that later, the high priest was charged with acting illegally for assembling the Sanhedrim that condemned 'James the just' to die, without the consent of the Roman Governor.
- *John 18:31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:*
28. The law the Jews referred to was not the Mosaic Law but a social law. Anyone who claimed to be equal with God was subject to the charge of blasphemy which was punishable by death.
- *John 19:7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.*

The Law in the Acts of the Apostles

29. Stephen was falsely accused of speaking against the law when he preached concerning Christ.
- *Acts 6:13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:*
30. The law was given at Mt. Sinai to Moses by the hands of angels.
- *Acts 7:53 Who have received the law by the disposition of angels, and have not kept it.*
31. It was the custom of the early church to follow the custom of Jewish tradition by reading from the law before expounding the Scriptures.

- *Acts 13:15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.*
32. Soon after his conversion, Saul of Tarsus, who became known as Paul, began to teach that men could only be justified by Christ, and never by the law.
- *Acts 13:39 And by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses.*
33. The early church struggled to understand the place of the law in the life of the New Testament believer. Some would have NT era Christians keep the act of circumcision as the sign and seal of a covenant relation with God and observe the ritual of the Law of Moses. This is known as Judaism.
- *Acts 15:5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.*
 - *Acts 15:24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:*
34. As Stephen was accused of leading others to break the Law of Moses, so the charge was leveled against Paul.
- *Acts 18:13 Saying, This fellow persuadeth men to worship God contrary to the law.*
35. The binding force of the law upon non-Christian Jews continued after the resurrection of Christ. In Acts 18:12 Gallio the deputy of Achaia drove the Jews from his presence and told them to judge Paul according to their law.
- *Acts 18:15 But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.*
36. There was great excitement in Jerusalem when the apostle Paul was able to report that many Jews had come to faith in Christ.
- *Acts 21:20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:*
37. In order to appease some zealous Jews, Paul foolishly shaved his head to convince them he too was still keeping the law.
- *Acts 21:24 Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and*

keepeth the law...Acts 21:26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

38. Despite his willingness to compromise his convictions in order to appease the Jews in Jerusalem, Paul was still accused of polluting the holy temple and teaching against the law.

- *Acts 21:28 Crying out, Men of Israel help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.*

39. As part of his defense Paul shared his biography and relation to the law prior to his conversion to Christ. It was his testimony that he kept the law perfectly. No one could have accused Saul of Tarsus with violating any codex of the law of God outwardly.

- *Acts 22:3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.*

40. In the Jewish culture, righteousness was attributed to those who kept the law.

- *Acts 22:12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,*

41. The force of the law continued to regulate Jewish behavior following the resurrection of Christ. Jewish believers used the law to defend themselves as Paul did before the high priest Ananias who had Paul beaten as a political prisoner.

- *Acts 23:3 Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?*

When Paul was rebuked for speaking evil of the high priest in anger, despite the injustice of the moment, his heart was convicted for he remembered it is written “*Thou shalt not speak evil of the ruler of thy people*” (Acts 23:5).

42. When Claudius Lysias did not know how to handle the explosive situation of Paul, he wrote to the governor Felix for counsel. The force of the Jewish law to guiding Jewish culture was recognized.

- *Acts 23:29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.*

43. Time and again Paul was falsely accused of crimes against the law he did not commit.

- *Acts 24:6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.*

44. In his legal defense Paul shows his high regard for the law.

- *Acts 24:14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:*
- *Acts 25:8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.*

45. It is from the Law of Moses that Paul preached the gospel and testified of the kingdom of God.

- *Acts 28:23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.*

The Law in the Epistles

46. In the opening chapters of Romans, Paul sets forth a simple proposition that all men are guilty in the sight of God for breaking His law. The law that is in view is what theologians call the Moral Law summarized in the Ten Commandments. Even the Gentiles who were never given the law in a formal setting are condemned by it.

- *Romans 2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;*
- *Romans 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:*
- *Romans 2:15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)*

47. If a person were to keep the law perfectly they would be justified in the sight of God on the merit of works. That did not happen for no one has ever kept the law perfectly except Christ. There is another way to keep the law, and that is by faith. In the exercising of the rules and regulations of the law with an eye towards the Messiah, the doers of the law would be justified.

- *Romans 2:13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.*

48. The fact that the Jews rested in the law became the basis for condemnation, because, despite their boast of possessing it, they did not perfectly keep the law. They dishonored God.

- *Romans 2:17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,*
- *Romans 2:18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law;*
- *Romans 2:20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.*
- *Romans 2:23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?*

49. To illustrate his point of how the law could not justify a man once violated, but served to condemn him, Paul points to the act of circumcision.

- *Romans 2:25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.*
- *Romans 2:26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?*
- *Romans 2:27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?*

50. Speaking to those who were “*under the law*”, the law had something to say in the way of condemnation:

- *Romans 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.*
- *Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*

51. In contrast to a system of salvation whereby righteousness was found in keeping the law, the righteousness of God without the law is set forth testified to by the law and prophets.

- *Romans 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;*

52. In contrast to the law of works reflected in the wrong understanding of the Old Testament, Paul sets forth the law of faith. This “*law of faith*” was not excluded from the Old Testament, it was simply suppressed. When emphasized, it takes on the force of a contrast.

- *Romans 3:27 Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith.*

53. After due consideration of the nature and purpose of the law, Paul concludes that a man is justified, or declared righteous in the sight of God without the deeds of the law being the basis for approval.

- *Romans 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.*

54. Is the law made void or rendered idle or useless? The answer is no. Rather the law is established through faith, illustrated in the life of Abraham.

- *Romans 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.*
- *Romans 4:13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.*

55. If the law could save individuals then faith would be rendered ineffectual, and the promise of God made to Abraham would be made of no effect.

- *Romans 4:14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:*

56. What then is the purpose of the law if it does not establish righteousness? The answer in part is this. The law stirs up the wrath of God against those who violate it.

- *Romans 4:15 Because the law worketh wrath: for where no law is, there is no transgression.*

57. The law was never to be the terminal point of God's revelation to man, nor the way of salvation. Faith is the victory which overcomes the world.

- *Romans 4:16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*

58. Where there is no law there can be no imputation of sin.

- *Romans 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.*

59. One reason for the giving of the law was to show the exceeding sinfulness of sin.

- *Romans 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:*

60. Christ sets His subjects from the dominion of sin which is manifested by the law.

- *Romans 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.*

61. Not being under the law as a basis of condemnation does not give a license to sin.

- *Romans 6:15 What then? Shall we sin, because we are not under the law, but under grace? God forbid.*

61. The law as a reigning principle is no longer legally binding on the believer. Just as a woman is freed from her husband upon death, so those who have died in Christ are no longer under the dominion of the law.

- *Romans 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. 4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.*

62. The law could and did condemn by stirring up the passions of the flesh, but it could not deliver the soul from bondage.

- *Romans 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. 6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.*

63. Is the law evil in and of itself? No, perish the thought. The law is holy just and good. It shows the need for a Savior by revealing the inner corruptions of the heart.

- *Romans 7:7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. 8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. 9 For I was alive without the law once: but when the commandment came, sin revived, and I died.... 12 Wherefore the law is holy, and the commandment holy, and just, and good.*

64. Not only is the law not sin it is very spiritual. Man is carnal. Man is fleshly. Man is in slavery to sin but the law is spiritual.

- *Romans 7:14 For we know that the law is spiritual: but I am carnal, sold under sin.*

65. As the law is holy, as the law is just, as the law is spiritual, so the law is good and must be affirmed as such.

- *Romans 7:16 If then I do that which I would not, I consent unto the law that it is good.*

66. Though the law is holy, just, good, and spiritual, it does produce death.

- *Romans 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*

67. Despite its strength to slay sinners, the law could save no one.

- *Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:*

68. Only in Christ, and by walking in the Spirit, can the righteousness of the law be fulfilled.

- *Romans 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*

69. The natural man hates the righteousness of the law.

- *Romans 8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*

70. Among the many privileges of the Jews was that they had been given the law.

- *Romans 9:4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;*

71. Any Israelite who tried to be saved by keeping the law never found the righteousness sought.

- *Romans 9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.*

72. One reason why the Pharisees and other religious leaders could not understand the righteousness of the law was because they sought it not by faith but by the deeds of the flesh.

- *Romans 9:32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;*

73. Because Christ perfectly kept the law, all law keeping terminates in Him.

- *Romans 10:4 For Christ is the end of the law for righteousness to every one that believeth.*

74. The righteousness of the law demands gospel obedience.

- *Romans 10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.*

75. The believer in the New Testament era continues to keep and fulfill the law by love.

- *Romans 13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.*
- *Romans 13:10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.*

76. The Law of Moses encouraged the permanency of marriage.

- *1 Corinthians 7:39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.*

76. In order to establish credibility for his theological arguments and practical counsel Paul appealed to the law.

- *1 Corinthians 9:8 Say I these things as a man? Or saith not the law the same also?*

77. The just compensation of ministers is argued from the law.

- *1 Corinthians 9:9 For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?*

78. Paul placed himself outwardly “under the law” on occasions to witness more effectively to his Jewish brethren.

- *1 Corinthians 9:20,21 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; 21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.*

79. To prove that speaking in tongues was a sign of God’s judgment upon the Jews Paul quotes the law.

- *1 Corinthians 14:21 In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.*

80. To encourage that women be subject to their husband and not disrupt the assembly Paul appealed to the law.

- *1 Corinthians 14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.*

82. That sin has power and is a force to be reckoned with is proven by the existence of the law.
- *1 Corinthians 15:56 The sting of death is sin; and the strength of sin is the law.*
83. No matter how holy, just, and good, the law might be, no matter how spiritual and full of wise counsel, the law could never eternally justify a man in the sight of God so that his works could become a basis for salvation.
- *Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*
84. What does the law do? It slays the sinner.
- *Galatians 2:19 For I through the law am dead to the law, that I might live unto God.*
85. If souls could be saved by keeping the law, then the grace of God would be frustrated for the Cross could then be by-passed.
- *Galatians 2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.*
86. Paul challenged the Galatians to answer whether or not they had received the Holy Spirit by meritorious legal works or by faith?
- *Galatians 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?*
87. The ground of New Testament theology and practice was faith, not law works.
- *Galatians 3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?*
88. Though a person can place themselves under a system of salvation by works they shall not be saved. Rather, they will always be cursed.
- *Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.*
89. No person ever has been, or ever will be justified by the law in the sight of God.
- *Galatians 3:11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12 And the law is not of faith: but, The man that doeth them shall live in them.*

90. The redemptive work of Christ at Calvary has delivered those who believe in Him from the curse of the law.

- *Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*

91. The covenant that God confirmed with Abraham in Christ was made 430 years before the law was given. Therefore, Christ and faith in Him takes precedent over the law.

- *Galatians 3:17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.*

92. If the promise of salvation from the penalty and pollution of sin is grounded in the law of God then it cannot be grounded in the promise of God.

- *Galatians 3:18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.*

93. Why then was the law given? In what capacity does it serve? The law was given to guide the conduct of man and to remind them of the coming Messiah who would take away the sins of the world.

- *Galatians 3:19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.*

94. Is the law hostile to the promises of God made with Adam and Abraham, Isaac, and Jacob? No, not at all.

- *Galatians 3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.*

95. Though the law is not against the promises of God, it did contain the soul until the time of the great revelation of Christ.

- *Galatians 3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.*

96. The law served as the guardian of the soul until the Saviour could come to reveal Himself more fully.

- *Galatians 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.*

97. In the fullness of time, Jesus was made under the law in order to keep the law, and eventually destroy those elements of the law that condemned those who would become the heirs of salvation.
- *Galatians 4:4 But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law,*
98. Christ continues to redeem those who are under the law, that He might make them His sons.
- *Galatians 4:5 To redeem them that were under the law, that we might receive the adoption of sons.*
99. Those who want to be under the law must listen to the message of the law. The message can be summarized in one word: “*Death!*”
- *Galatians 4:21 Tell me, ye that desire to be under the law, do ye not hear the law?*
100. If a person determines to keep one part of the law for salvation, then the whole law must be kept.
- *Galatians 5:3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.*
101. For a professed believer to return to a system of salvation by works is for them to fall from the sphere of grace.
- *Galatians 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.*
102. That the moral law is still binding on the believer today is reflected in the fact that the law is kept by love.
- *Galatians 5:14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.*
103. The believer is not under the law as a basis for salvation.
- *Galatians 5:18 But if ye be led of the Spirit, ye are not under the law.*
104. There is much hypocrisy by those who try to keep the law as a means of salvation and impose law keeping on others.
- *Galatians 6:13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.*
105. Christ has abolished the hostility of the law and the rituals associated with the ceremonial codex of the law.

- *Ephesians 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;*

104. Paul testifies how zealous he was to keep the law according to the flesh.

- *Philippians 3:5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;*
- *Philippians 3:6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.*

106. Paul finally came to repudiate the pseudo righteousness he had in the law in order to receive the righteousness that is of God by faith.

- *Philippians 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*

107. As the church moved into the New Testament era there were individuals in the assemblies who desired to be teachers of the law but did not even understand what they said or affirmed.

- *1 Timothy 1:7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.*

108. Speaking in the present tense to members of the New Testament Church, Paul declares the Law to be good if used in an appropriate manner.

- *1 Timothy 1:8 But we know that the law is good, if a man use it lawfully;*

109. The law was, and is not made for the righteous, but for the lawless.

- *1 Timothy 1:9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,*

110. There are some arguments about the law which are unprofitable.

- *Titus 3:9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.*

111. Tithing was required for those under the law.

- *Hebrews 7:5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:*

112. The superiority of Christ is argued for over the Levitical priesthood established by the law.
- *Hebrews 7:11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?*
113. Because the priesthood was changed, the regulatory law which governed believers must of necessity be changed.
- *Hebrews 7:12 For the priesthood being changed, there is made of necessity a change also of the law.*
114. Christ was made a priest after the power of divine omnipotence.
- *Hebrews 7:16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.*
115. What the law could, and could not do, is a large theme of the Bible. The law could not make, save, or bring anyone to a state of perfection.
- *Hebrews 7:19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.*
116. Though the law bestowed honor on weak vessels, the word of God bestowed greater honor on Christ.
- *Hebrews 7:28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.*
117. One reason for the ascension of Christ was so that He could have a greater priesthood.
- *Hebrews 8:4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:*
118. The law prescribed how people were to be consecrated.
- *Hebrews 9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,*
119. The law prescribed how holy objects were to be purged with blood.
- *Hebrews 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.*

120. The law was a mere shadow of better things to come.
- *Hebrews 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.*
121. Though the law provided for a sacrificial system, God was not pleased with that to be the ultimate means of salvation. He would be pleased only with the work of His Son at Calvary.
- *Hebrews 10:8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;*
122. The law was harsh towards transgressors.
- *Hebrews 10:28 He that despised Moses' law died without mercy under two or three witnesses:*
123. Once more in the New Testament the point is made that love fulfils the law.
- *James 2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:*
124. In the New Testament economy as in the Old Testament, the law is designed to convince transgressors of the error of their ways.
- *James 2:9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.*
125. In the New Testament economy as in the Old Testament, whosoever breaks one of the precepts of the Moral Law of God breaks them all.
- *James 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*
 - *James 2:11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.*
126. One way the law can be broken is to speak in an inappropriate way.
- *James 4:11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.*
127. The last word concerning the Moral Law in the New Testament is a reminder that it is sin to transgress the law.

- *1 John 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.*