

Passover 2010-01
Preparing for
Passover by
Understanding the
Law and the Church
Week 1: The Law in
the Epistles
(Galatians, Ephesians,
Romans and
Hebrews)

In 2002 WAYNE JACKSON asked this question on his web blog:

Did Christ Abolish the Law of Moses?

Did not Christ say that the law would not be destroyed; that it would last as long as heaven and earth in Matthew 5:17-18?"

In Matthew's record of what is commonly called, "The Sermon on the Mount," these words of Jesus are recorded:

"Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished" (Mt. 5:17-18).

It is frequently argued that if Jesus did not “destroy” the law, then it must still be binding.

Accordingly, such components as the “Sabbath day” requirement must be operative still, along with, perhaps, numerous other elements of the Mosaic regime, such as the observance of the Feasts, such as Passover, Pentecost and Tabernacles.

Many Believers (?) today think that keeping the Feasts is necessary, or at least "recommended."

And here, in the Tribulation and the Millennium:

12 Now this will be the plague with which the Lord will strike all the peoples who have gone to war against Jerusalem; their flesh will rot while they stand on their feet, and their eyes will rot in their sockets, and their tongue will rot in their mouth.

13 It will come about in that day that a great panic from the Lord will fall on them; and they will seize one another's hand, and the hand of one will be lifted against the hand of another.

14 Judah also will fight at Jerusalem; and the wealth of all the surrounding nations will be gathered, gold and silver and garments in great abundance.

15 So also like this plague will be the plague on the horse, the mule, the camel, the donkey and all the cattle that will be in those camps.

16 Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the Lord of hosts, and to celebrate the Feast of Booths. (Zechariah 14)

So, how do we reconcile this verse in Mathew, with what we will see in the next slide (and following) in Galatians and other passages in Ephesians, Romans and Hebrews?

“Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished” (Mt. 5:17-18).

GALATIANS

1–5 Paul, an apostle, not from men nor even through the intermediate agency of man, but through Jesus Christ and God the Father who raised Him from among the dead, and all the brethren with me, to the assemblies of Galatia. Grace to you and peace from God our Father and from the Lord Jesus Christ who gave himself in behalf of our sins so that He might rescue us out from this present pernicious age according to the will of our God and Father, to whom be the glory for ever and ever. Amen.

6–10 I am marveling that in such a manner suddenly you are becoming of another mind and deserting from Him who called you in the sphere of Christ's grace to a message of good news diametrically opposed to the gospel, which message is not an alternative gospel. Only, there are certain ones who are troubling your minds and are desiring to pervert the gospel of Christ. In fact, even if we or a messenger from heaven should preach a gospel to you which goes beyond that which we preached to you as good news, let him be accursed. Even as we have said on a previous occasion, indeed, now again I am saying, If, as is the case, anyone preaches a gospel to you which goes beyond that which you took so eagerly and hospitably to your hearts, let him be accursed.

For, am I at this present moment seeking to win the favor of men rather than the approval of God? Or, am I making it my business to be constantly pleasing men? If I still were pleasing men, in that case Christ's bonds slave I would not be.

11, 12 For I make known to you, brethren, the message which was announced as good news by me, that it is not as to its nature, human. For, as for myself, neither did I receive it directly from man, nor was I taught it, but I received it through a revelation given me by Jesus Christ.

13, 14 For you heard of my manner of life aforetime in Judaism, that beyond measure I kept on continually persecuting the Church of God and continually bringing destruction upon it, and I was constantly blazing a pioneer path, outstripping in Judaism many of my ownage in my race, being more exceedingly zealous of my ancestral traditions.

15–17 But when it was the good pleasure of the One who set me apart before I was born and called me by His grace to give me an inward revelation of His Son in order that I might proclaim Him as glad tidings among the Gentiles, immediately I did not put myself in communication with flesh and blood for the purpose of consultation; neither did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and again returned to Damascus.

18–24 Then, after three years, I went up to Jerusalem to become acquainted with Cephas, and remained with him fifteen days. But another of the apostles I did not see except James the brother of our Lord. But the things which I am writing to you, behold, in the sight of God, I am not lying. Then I went into the regions of Syria and Cilicia, but remained personally unknown to the assemblies of Judaea which are in Christ. Indeed, they only kept on hearing, The one who used to persecute us at one time now is announcing the glad tidings of the Faith which at one time he was ravaging. And they were continually glorifying God [for that which they found] in me.

1–10 Then, after the space of fourteen years, again I went up to Jerusalem, accompanied by Barnabas, having taken along also Titus. And I went up in accordance with a revelation. And I laid before them for their consideration the gospel which I am preaching among the Gentiles, but privately to those of recognized eminence, lest by any means I should be running or had run in vain. But not even Titus who was with me, although he was a Gentile, was compelled to be circumcised. Now it was because of the false brethren who had been surreptitiously brought in, those of such a character that they sneaked in for the purpose of spying out our liberty which we are having in Christ Jesus, with the expectation of reducing us to abject slavery; to whom not even for an hour did we yield with reference to the particular voluntary submission demanded, in order that the truth of the gospel might abide for you.

But to be something at the hands of those who were of repute, whatever they were aforesaid, is of no importance to me. God accepts not man's person. For those who were of repute imposed nothing on me. But on the contrary, when they saw that I had been entrusted with [the responsibility of preaching] the gospel to the uncircumcised as Peter with [the responsibility of preaching] the gospel to the circumcised—for He who worked effectively for Peter with respect to his apostolate to the circumcision also worked effectively for me with respect to the Gentiles...

—and having come to perceive the grace which was given to me, James, and Cephas, and John, those who in reputation were looked upon as pillars, gave to me and Barnabas the right hand of fellowship, to the end that we should preach the gospel to the Gentiles and they themselves to the circumcision; only, that we should keep on remembering the poor, which very thing I have made a diligent and eager effort to do.

11–21 But when Cephas came to Antioch, to his face I opposed him, because he stood condemned. For before certain from James came, with the Gentiles it was his habit to eat meals.

But when they came he began gradually to draw himself back, and began slowly to effect a final separation, fearing those of the circumcision. And the rest of the Jews also played the hypocrite jointly with him, so that even Barnabas was swept along with their hypocrisy. But when I saw that they were not pursuing a straight-forward course in relation to the truth of the gospel, I said to Cephas in the presence of everybody, If you, being a Jew, habitually are living after the manner of the Gentiles, and not after that of the Jews, how is it that you are compelling the Gentiles to live after the Jewish manner?

As for us, we are Jews by nature, and not sinners of Gentile origin; and knowing that a man is not justified by law works but only through faith in Christ Jesus, we also placed our trust in Christ Jesus, in order that we might be justified by faith in Christ and not by law works, because by law works there shall no flesh be justified. But if, as is the case, while seeking to be justified in Christ, we [Jews] ourselves also were found to be sinners, is Christ therefore a promoter of sin? Away with the thought; for if the things I tear down, these again I build up, I exhibit myself as a transgressor; for, as for myself, I through the intermediate agency of the law died to the law, in order that I might live with respect to God. With Christ I have been crucified, and it is no longer I who live, but there lives in me Christ.

And that life which now I live in the sphere of the flesh, by faith I live it, which faith is in the Son of God who loved me and gave himself on my behalf. I do not thwart the efficacy of the grace of God. For if through law comes righteousness, then Christ died to no purpose.

1–9 O, unreflecting Galatians, who bewitched you, before whose eyes Jesus Christ was placarded publicly as the crucified One? This only am I desiring to learn from you. By means of law works did you receive the Spirit or by means of the message which proclaims faith? Are you so unreflecting? Having begun by means of the Spirit, now are you being brought to spiritual maturity by the flesh? So many things did you suffer in vain? If indeed they really were in vain? Therefore, the One who is constantly supplying the Spirit to you in bountiful measure, and constantly working miracles among you, by means of law works is He doing these things, or by means of the message which proclaims faith?

Just as Abraham believed God, and his act of faith was credited to him, resulting in his righteousness. You perceive, therefore, that those who are of faith, these are sons of Abraham. And the scripture, foreseeing that on a basis of faith God justifies the Gentiles, announced the good news beforehand to Abraham, namely, All the Gentiles shall be blessed in you. So that those who are believing ones are being blessed in company with believing Abraham.

10–14 For as many as are of the works of the law are under curse, for it stands written, Cursed is every one who is not remaining constantly in all things which stand written in the book of the law in order to do them. But that in a sphere of law no one is being justified in the sight of God is clear, because, The righteous man shall live by means of faith.

And the law is not of faith; but the one who has done them shall live in them. Christ delivered us by the payment of ransom from the curse of the law by becoming a curse in behalf of us, because it stands written, Accursed is everyone who is suspended upon a tree, in order that to the Gentiles the blessing of Abraham might come in Jesus Christ, to the end that the promise of the Spirit we [Jew and Gentile] might receive through faith.

15–18 Brethren, what I have to say is in accordance with common human practice. Even though it be a man's covenant, when it has finally been ratified, no man annuls it nor adds stipulations to it. Now to Abraham were made the promises, and to his Descendant. He does not say, And to the descendants, as in respect to many descendants, but in respect to one Descendant, and to your Descendant, who is Christ. This now is what I mean. A covenant previously established by God, the law which came after four hundred and thirty years does not render void with the result that the promise becomes inoperative, for if the inheritance is from law [as a method of divine dealing], no longer is it from promise [as a method of divine dealing]. But to Abraham, through the intermediate instrumentality of promise, God has in grace freely bestowed it.

19–23 What is then the significance of the law? For the sake of transgressions it was added until there should come the Descendant to whom the promise was made, having been promulgated by angels through the instrumentality of the hand of a mediator. Now, the mediator is not a go-between representing the interests of one individual, but God is one individual. Is therefore the law against the promises of God? God forbid. For if a law had been given which was able to impart life, righteousness in that case would have been from the law. But the scripture shut up all under sin in order that the promise on the ground of faith in Jesus Christ might be given to those who believe.

But before the aforementioned faith came, under law we were constantly being guarded, being shut up with a view to the faith about to be revealed.

24–29 So that the law became our guardian until Christ, in order that on the grounds of faith we might be justified; but this faith having come, no longer are we under the guardian, for all of you are God's sons through faith in Christ Jesus, for as many as were introduced into union with Christ, put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female. For you are all one in Christ Jesus. And since you are Christ's, then are you Abraham's descendants, heirs according to the promise.

1–7 Now I say, that as long as the heir is in his minority, he does not differ one bit from a slave, even though he is owner of all, but is under guardians and stewards until the time previously fixed by his father. In like manner, we also, when we were in our minority, were in a permanent state of servitude under the rudimentary first principles of mankind. But when there came the fulness of the time, God sent off His Son, woman-born, made subject to law, in order that He might deliver those under law to the end that we might be placed as adult sons. And because you are sons, God sent forth the Spirit of His Son into your hearts crying, Abba [namely], my Father. So that no longer are you a slave but a son, and since you are a son, you are also an heir through God

8–11 But at that time, in fact, not knowing God, you were in a slave's bondage to the gods which are not gods by nature. But now having come to know God, indeed, rather having become known by God, how is it possible that you are turning back again to the weak and beggarly rudimentary principles to which you are again bent on being in bondage? Days you are scrupulously and religiously observing, and months, and seasons, and years. I am afraid about you lest perhaps in vain I have labored to the point of exhaustion for you.

12–20 Become as I am, because I also became as you were, brethren; I am beseeching you. You had done me no wrong. But you know that because of an infirmity of the flesh I preached the gospel to you on the occasion of my first visit. And the test to which you were subjected and which was in my flesh, you did not loathe nor utterly despise, but as a messenger of God you received me, as Christ Jesus. Where is therefore your spiritually prosperous state? For I bear witness to you that if it had been possible, you would have dug out your own eyes and given them to me. So then I have become your enemy because I am telling you the truth?

They are zealously paying you court, but not honestly, desiring to isolate you in order that you might be paying court to them. But it is good to be zealously courted in a good thing at all times, and not only when I am present with you, my born ones, concerning whom I am again striving with intense effort and anguish until Christ be outwardly expressed in you. Moreover, I was wishing that I were present with you at this very moment and could thus change my tone, because I am perplexed about you.

21–31 Be telling me, you that are bent upon being under law, are you not hearing the law? For it stands written, Abraham had two sons, one from the maidservant and one from the freewoman. But, on the one hand, the son of the maidservant was one born in the ordinary course of nature. On the other hand, the son of the freewoman was one born through the promise, which class of things is allegorical. For these are two covenants, one from Mount Sinai, begetting bondage, which is as to its nature classed as Hagar. Now this Hagar is Mount Sinai in Arabia, and corresponds to the Jerusalem which now is, for she is in bondage with her children. But the Jerusalem which is above is free, which is our Mother.

For it stands written, Rejoice, barren woman who does not bear. Break forth and cry, you who do not travail, because more are the children of the desolate than of the one who has a husband. And, as for you, brethren, after the manner of Isaac are you children of promise. But just as then, he who was born according to the flesh was constantly persecuting him who was born according to the Spirit, so also now. But what does the scripture say? Throw out the maidservant and her son. For the son of the maidservant shall by no means inherit with the son of the freewoman. Therefore, brethren, we are children, not of a maidservant, but of the freewoman.

1–12 For this aforementioned freedom Christ set you free. Keep on standing firm therefore and stop being subject again to a yoke of bondage. Behold, I, Paul, am saying to you that if you persist in being circumcised, Christ will be advantageous to you in not even one thing, and I solemnly affirm again to every man who receives circumcision, that he is under obligation to do the whole law. You are without effect from Christ, such of you as in the sphere of the law are seeking your justification. You have lost your hold upon [sanctifying] grace. For, as for us, through the agency of the Spirit, on the ground of faith, a hoped-for righteousness we are eagerly awaiting, for in Christ Jesus neither circumcision is of any power nor uncircumcision, but faith coming to effective expression through love.

You were running well. Who cut in on you and thus hindered you from obeying the truth? This persuasion is not from the One who calls you. A little yeast is permeating the whole lump. As for myself, I have come to a settled persuasion in the Lord with respect to you, namely, that you will take no other view than this. But the one who troubles you shall bear his judgment, whoever he is. And I, brethren, if I am still preaching circumcision, why am I in spite of this fact still being persecuted? Then the stumbling block of the Cross has been done away. I would that they who are upsetting you would even have themselves mutilated.

13–15 For, as for you, upon the basis of freedom you were called, brethren. Only do not turn your liberty into a base of operations for the evil nature, but through love keep on constantly serving one another, for the whole law in one utterance stands fully obeyed, namely, in this, Love your neighbor as you do yourself. But if, as is the case, you are biting and devouring one another, take heed lest you be consumed by one another.

16–21 But I say, Through the instrumentality of the Spirit habitually order your manner of life, and you will in no wise execute the passionate desire of the evil nature, for the evil nature constantly has a strong desire to suppress the Spirit, and the Spirit constantly has a strong desire to suppress the evil nature. And these are entrenched in an attitude of mutual opposition to one another so that you may not do the things that you desire to do. But if you are being led by the Spirit you are not under law.

Now the works of the evil nature are well known, works of such a nature as, for example, fornication [S], uncleanness [S], wantonness [S], idolatry [R], witchcraft [C], enmities [A], strife [P], jealousy [A], angers [P], self-seekings [M], divisions [P], factions [P], envyings [A, M], drunkenness [C], carousings [S], and the things of such a nature which are like these things, respecting which things I am telling you beforehand even as I told you in advance, that those who are in the habit of practicing things of that nature shall not inherit the kingdom of God.

22–26 But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control. Against such things as these there is no law. And they who belong to Christ Jesus crucified the evil nature with its dispositions and cravings once for all. In view of the fact that we are being sustained in spiritual life by the Spirit, by means of the Spirit let us go on ordering our conduct. Let us stop becoming vain-glorious, provoking one another, envying one another.

In addition to the assertions in Galatians 1-5, above, Paul clearly argues, in his letter to the Ephesians, that the “law of commandments contained in ordinances” was “abolished” by the death of Jesus upon the cross (2:14-15). The Greek term for “abolished” is *katargeo*, literally suggesting the idea of reducing something to a state of inactivity. Notice, it is not "Destroyed", but "Inactive".

Ephesians 1

3–14 May the God and Father of our Lord Jesus Christ be eulogized, the One who conferred benefactions upon us in the sphere of every spiritual blessing in the heavenly places in Christ, even as He selected us out for himself in Him before the foundations of the universe were laid, to be holy ones and without blemish before His searching, penetrating gaze; in love having previously marked us out to be placed as adult sons through the intermediate agency of Jesus Christ for himself according to that which seemed good in His heart's desire, resulting in praise of the glory of His grace which He freely bestowed upon us in the Beloved...

...in whom we are having our redemption through His blood, the putting away of our trespasses according to the wealth of His grace which He caused to superabound to us in the sphere of every wisdom and understanding, having made known to us the mystery of His will according to that which seemed good to Him, which good thing He purposed in himself, with respect to an administration of the completion of the epochs of time to bring back again to their original state all things in the Christ, the things in the heavens and the things on the earth, in Him, in whom also we were made an inheritance, having been previously marked out according to the purpose of the One who operates all things according to the counsel of His will...

...with a view to our being to the praise of His glory who had previously placed our hope in the Christ, in whom also, as for you, having heard the word of the truth, the good news of your salvation, in whom also having believed, you were sealed with the Spirit of the promise, the Holy Spirit, who is the token payment of our inheritance guaranteeing the full payment of all, looking forward to the redemption of the possession which is being preserved with a view to the praise of His glory.

15–23 On account of this, I also, having heard of the faith in the Lord Jesus which is among you and of your love to all the saints, do not cease giving thanks for you as I constantly make mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of the glory, might give to you a spirit of wisdom and revelation in the sphere of a full knowledge of Him, the eyes of your heart being in an enlightened state with a view to your knowing what is the hope of His calling, what is the wealth of the glory of His inheritance in the saints...

...and what is the superabounding greatness of His inherent power to us who are believing ones as measured by the operative energy of the manifested strength of His might, which might was operative in the Christ when He raised Him from among the dead and seated Him at His right hand in the heavenly places, over and above every government and authority and power and lordship and every name that is constantly being named, not only in this age, but also in the one about to come. And all things He put in subjection under His feet, and Him He gave as Head over all things to the Church, which is of such a nature as to be His body, the fulness of the One who constantly is filling all things with all things.

1–10 And you being dead with reference to your trespasses and sins, He made alive; in the sphere of which trespasses and sins at one time you ordered your behavior as dominated by the spirit of the age in this world system, as dominated by the leader of the authority of the lower atmosphere, the source also of the spirit that is now operating in the sons of the disobedience among whom also we all ordered our behavior in the sphere of the cravings of our evil nature, continually practicing the desires of our evil nature and of our thoughts, and were continually children of wrath by nature, as also the rest.

But God, being wealthy in the sphere of mercy, because of His great love with which He loved us, and we, being dead with respect to our trespasses, made us alive together with the Christ; by grace have you been saved completely in past time, with the present result that you are in a state of salvation which persists through present time, and raised us with Him and seated us with Him in the heavenly places in Christ Jesus, in order that He might exhibit for His own glory in the ages that will pile themselves one upon another in continuous succession, the surpassing wealth of His grace in kindness to us in Christ Jesus.

For by the grace have you been saved in time past completely, through faith, with the result that your salvation persists through present time; and this [salvation] is not from you as a source; of God it is the gift, not from a source of works, in order that no one might boast; for we are His handiwork, created in Christ Jesus with a view to good works which God prepared beforehand in order that within their sphere we may order our behavior.

11–18 On this account be remembering that at one time, you, the Gentiles in the flesh, the ones habitually called uncircumcision by that which is called circumcision in the flesh made by hand, that you were at that time without a Messiah, alienated from the commonwealth of the Israel and strangers from the covenants of the promise, not having hope and without God in the world.

But now in Christ Jesus you, who at one time were far off, have become near by the blood of the Christ. For He himself is our peace, the One who made the both one, having broken down the middle wall of the partition, the enmity, in His flesh having rendered inoperative the law of the commandments in ordinances, in order that the two He might create in himself, resulting in one new man, making peace, and in order that He might reconcile the both in one body to God through the Cross, having put to death the enmity by it, and having come, He proclaimed glad tidings of peace to you who were far off, and to you who were near, because through Him we have our entree, the both of us, by one Spirit into the presence of the Father.

19–22 Now then, no longer are you aliens and foreign sojourners, but you are fellow citizens of the saints and householders of God, having been built up upon the foundation of the apostles and prophets, there being a chief cornerstone, Jesus Christ himself, in whom the whole building closely joined together grows into a holy inner sanctuary in the Lord, in whom also you are being built together into a permanent dwelling place of God by the Spirit.

1–7 On this account I, Paul, the prisoner of the Messiah, Jesus, on behalf of you, the Gentiles, assuming that you heard of the administration of the grace of God which was given to me for you, that by revelation there was made known to me the mystery even as I wrote above in brief, in accordance with which you are able when you read to understand my insight into the mystery of the Christ which in other and different generations was not made known to the sons of men as now it has been revealed to His holy apostles and prophets by the Spirit, that the Gentiles are fellow heirs, and belong jointly to the same body, and are fellow partakers of His promise in Christ Jesus, revealed through the good news of which I became one who ministers according to the gift of the grace of God, which grace was given to me according to the operative energy of His power.

8–12 To me, the one who is less than the least of all saints, there was given this grace, to the Gentiles to proclaim the good news of the incomprehensible wealth belonging to the Christ, and to bring to light what is the administration of the mystery which has been kept covered up from the beginning of the ages in the God who created all things, in order that there might be made known now to the principalities and powers in the heavenly places through the intermediate agency of the Church the much-variegated wisdom of God, according to the eternal purpose which He carried into effect in the Christ, Jesus our Lord, in whom we are having our freedom of speech and entree in perfect confidence through faith in Him.

13–19 Wherefore, I am asking in my own interest, that you do not lose heart by reason of my tribulations on your behalf which are of such a nature as to be your glory. On this account I bow my knees to the Father from whom every family in heaven and on earth is named, that He would grant to you according to the wealth of His glory, with power to be strengthened through the Spirit in the inward man, that the Christ might finally settle down and feel completely at home in your hearts through your faith; in love having been firmly rooted and grounded in order that you may be able to grasp with all the saints what is the breadth and width and height and depth, and to know experientially the love of the Christ which surpasses experiential knowledge in order that you may be filled up to the measure of all the fulness of God.

20, 21 Now to the One who is able to do beyond all things, superabundantly beyond and over and above those things that we are asking for ourselves and considering, in the measure of the power which is operative in us, to Him be the glory in the Church and in Christ Jesus into all the generations of the age of the ages. Amen.

Paul uses this term twice in Romans 7:2,6 — showing that just as a wife is “discharged” from the law of her husband when he dies, even so, through the death of the body of Christ, men were “discharged” from the obligations of the Mosaic law.

That the law here contemplated is the law of Moses, including the ten commandments, is demonstrated by the reference to the tenth commandment in Romans 7:7 (cf. Ex. 20:17).

Romans 2

1–10 Therefore, you are without a defense, O man, everyone who judges, for in that in which you are judging another, yourself you are condemning, for you who judge practice the same things. But we know that the judgment of God is according to truth against those who practice such things. And do you reason thus, O man, who judges those who practice such things, and are doing the same things, that as for you, you will escape the judgment of God? Or, the wealth of His kindness and forbearance and longsuffering are you treating with contempt, being ignorant that the goodness of God is leading you to repentance?

But according to your obstinate and unrepentant heart you are storing up for yourself wrath in the day of wrath and revelation of the righteous judgment of God who recompenses each according to his works, to those on the one hand who by steadfastness of a good work seek glory and honor and incorruptibility, life eternal; but to those on the other hand who out of a factious spirit are both also non-persuadable with respect to the truth and persuadable with respect to unrighteousness, wrath and anger. Tribulation and anguish upon every soul of man who works out to a finish the evil, both upon the soul of a Jew first and also upon the soul of a Gentile, but glory and honor and peace to everyone who works out to a finish that which is good, both to a Jew first and also to a Gentile.

11–13 For there is not partiality in the presence of God. For as many as without law sinned, without law shall also perish. And as many as in the sphere of law sinned, through law shall be condemned. For not those who are instructed in the law are righteous in the presence of God but those who are doers of the law shall be justified.

14–16 For whenever Gentiles, who do not have law, do habitually by nature the things of the law, these not having law, are a law to themselves, they being such that they show the work of the law written in their hearts, their conscience bearing joint-witness and their reasonings in the meanwhile accusing or also excusing one another in the day when God judges the hidden things of men according to my gospel through Jesus Christ.

17–24 Now, assuming, as for you, that you bear the name of Jew, and have a blind and mechanical reliance on the law, and boast in God, and have an experiential knowledge of His will, and after having put to the test for the purpose of approving the things that differ, and having found that they meet your specifications, you put your approval upon them, being instructed in a formal way in the law, you have persuaded yourself and have come to a settled conviction that you are a guide of the blind, a light of those in darkness, a corrector of those who are without reflection or intelligence, a teacher of the immature, having the rough sketch of the experiential knowledge of the truth in the law. Therefore, you who are constantly teaching another, are you not teaching yourself?

You who are constantly preaching a person should not be stealing, are you stealing? You who are constantly saying that a person should not be committing adultery, are you committing adultery? You who are turning away constantly from idolatry as from a stench, are you robbing temples? You who are making your boast in the law, through your transgression of the law are you dishonoring God? For the Name of God because of you is reviled among the Gentiles, even as it stands written.

25–29 For, indeed, circumcision is profitable if you are making a practice of law, but if, on the other hand, you are a transgressor of law, your circumcision has become uncircumcision. Therefore, if the uncircumcision habitually guards the righteous requirements of the law, will not his uncircumcision be credited to his account for circumcision? And the uncircumcision which by nature is fulfilling the law will judge you who with the advantage of the letter and of circumcision are a transgressor of law. For, not he who is so in an outward fashion is a Jew, nor even that which is in an outward fashion in flesh is circumcision. But he who is so in the sphere of the inner man is a Jew, and circumcision is of the heart, in the sphere of the spirit, not in the sphere of the letter, concerning whom the praise is not from men but from God.

- 1, 2 What pre-eminence or advantage is there therefore which the Jew possesses? Or, what profit is there in circumcision? Much every way, for, first of all, because they were entrusted with the divine utterances of God.
- 3, 4 Well then—if, as is the case, certain ones did not exercise faith? Their unbelief will not render the faithfulness of God ineffectual, will it? Let no one ever think such a thing. Let God be found veracious and every man a liar, even as it stands written, To the end that you may be acknowledged righteous in your words, and may come out victor when brought to trial.

5–8 But in view of the fact that our unrighteousness establishes by proof God's righteousness, what shall we say? God is not unrighteous who inflicts wrath, is He? I am using a mode of speech drawn from human affairs. Away with the thought. Otherwise, how will it be possible for God to judge the world? Moreover, assuming that the truth of God by means of my lie became the more conspicuous, resulting in His glory, why then yet am I also being judged as a sinner? And not, as we were slanderously reported and even as certain are saying that we are saying, Let us do the evil things in order that there might come the good things; whose judgment is just.

9–18 What then? Are we better? Not in any way, for we previously brought a charge against both Jews and Gentiles that all are under sin; as it stands written, There is not a righteous person, not even one. There is not the one who understands; there is not the one who seeks out God. All turned aside; all to a man became useless. There is not the one who habitually does goodness; there is not as much as one. Their throat is a grave that stands open. With their tongues they continually were deceiving. Asps' poison is under their lips; whose mouth is full of imprecations and bitterness; their feet are swift to pour out blood. Destruction and misery are in their paths. The road of peace they did not know. There is not a fear of God before their eyes.

21–26 But now, apart from law, God's righteousness has been openly shown as in view, having witness borne to it by the law and the prophets; indeed, God's righteousness through faith in Jesus Christ to all who believe, for there is not a distinction, for all sinned and are falling short of the glory of God; being justified gratuitously by His grace through the redemption which is in Christ Jesus, whom God placed before the eyes of all as an expiatory satisfaction through faith in His blood for a proof of His righteousness in view of the pretermission of the sins previously committed, this pretermission being in the sphere of the forbearance of God, also for a proof of His righteousness at the present season, with a view to His being just and the justifier of the one whose faith is in Jesus.

27, 28 Where then is the glorying? It was once for all excluded. Through what kind of a law? Of the aforementioned works? Not at all, but through the law of faith, for our reasoned conclusion is that a man is justified by faith apart from works of law.

29–31 Or, of Jews only is He God? Is He not also of Gentiles? Yes, also of Gentiles, assuming that there is one God who will justify the circumcision out of a source of faith and the uncircumcision through the intermediary instrumentality of faith. Then are we making law of none effect through this aforementioned faith? Let not such a thing be considered. Certainly, we are establishing law.

1–8 What then shall we say that Abraham our forefather found with reference to the flesh? For, assuming that Abraham was justified out of a source of works, he has ground for boasting, but not when facing God. For what does the scripture say? Now Abraham believed God, and it was put to his account, resulting in righteousness. Now, for the one who works with a definite result in view [his wages], the remuneration is not put down on his account as an undeserved, gratuitous gift, but as a legally contracted debt.

But in the case of the one who does not work with a definite result in view [salvation] but who places his trust upon the One who justifies the person who is destitute of reverential awe towards God, there is put to his account his faith, resulting in righteousness, even as David also speaks of the spiritual prosperity of the man to whose account God puts righteousness apart from works: Spiritually prosperous are those whose lawlessnesses were put away and whose sins were covered. Spiritually prosperous is the man to whose account the Lord does not in any case put sin.

9–12 Therefore, does this spiritual prosperity come upon the circumcised one or the uncircumcised one, for we say, There was put to Abraham's account his faith, resulting in righteousness? How then was it put to his account, at the time when he was circumcised or at the time when he was uncircumcised? Not in circumcision but in uncircumcision. And he received the attesting sign of circumcision as a seal of the righteous character of the faith which he had in his uncircumcision, resulting in his being the father of all who believe while in the state of uncircumcision, in order that there may be put to their account the righteousness; and the father of circumcision to these who are not of the circumcision only but to those who walk in the footsteps of the faith of our father Abraham when he was in uncircumcision.

13–15 For not through law was the promise made to Abraham or to his offspring that he should be the heir of the world, but through a righteousness which pertains to faith. For, assuming that those who are of the law are heirs, the aforementioned faith has been voided with the result that it is permanently invalidated, and the aforementioned promise has been rendered inoperative with the result that it is in a state of permanent inoperation. For the law results in divine wrath. Now, where there is not law, neither is there transgression.

16–22 On account of this it is by faith, in order that it might be by grace, to the end that the promise might be something realized by all the offspring, not by that which is of the law only, but also by that which is of the faith of Abraham who is father of all of us; even as it stands written, A father of many nations I have established you permanently, before Him whom he believed, before God who makes alive those who are dead and calls the things that are not in existence as being in existence; who, being beyond hope, upon the basis of hope believed, in order that he might become father of many nations, according to that which has been spoken with finality, In this manner will your offspring be.

And not being weak with respect to his faith, he attentively considered his own body permanently dead, he being about one hundred years old, also the deadness of Sarah's womb. Moreover, in view of the promise of God, he did not vacillate in the sphere of unbelief between two mutually exclusive expectations but was strengthened with respect to his faith, having given glory to God, and was fully persuaded that what He had promised with finality He was able also to do; wherefore also it was put down in his account, resulting in righteousness.

23–25 Now, it was not written for his sake alone, namely, that it was put to his account, but also for our sakes, to whose account it is to be put, to ours who place our faith upon the One who raised Jesus our Lord out from among the dead, who was delivered up because of our transgressions and was raised because of our justification.

1–5 Having therefore been justified by faith, peace we are having with God through our Lord Jesus Christ, through whom also our entree we have as a permanent possession into this unmerited favor in which we have been placed permanently, and rejoice upon the basis of hope of the glory of God. And not only this, but we also are exulting in our tribulations, knowing that this tribulation produces endurance, and this endurance, approvedness, and this approvedness, hope. And this hope does not disappoint, because the love of God has been poured out in our hearts and still floods them through the agency of the Holy Spirit who was given to us.

6–8 For when we were yet without strength, in a strategic season Christ instead of and in behalf of those who do not have reverence for God and are devoid of piety died; for, very rarely in behalf of one of those individuals who is legally exact and precise in his observance of the customs and rules of the society in which he lives will anyone die, yet perhaps in behalf of the one who is generous in heart, always doing good to others, a person would even dare to die. But God is constantly proving His own love to us, because while we were yet sinners, Christ in behalf of us died.

9–11 Much more therefore, having been justified now by His blood, we shall be saved through Him from the wrath. For though, while being enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by the life He possesses. And not only so, but we also rejoice in God through our Lord Jesus Christ, through whom now we received the reconciliation.

12–14 Wherefore, as through the intermediate agency of one man the aforementioned sin entered the world, and through this sin, death; and thus into and throughout all mankind death entered, because all sinned. For until law, sin was in the world, but sin is not put to one's account, there being no law. But death reigned as king from Adam to Moses, even over those who did not sin in the likeness of the transgression of Adam, who is a type of the One who is to come.

15–17 But not as the transgression, thus also is the gratuitous favor. For since by the transgression of the one the many died, much more the grace of God and the gratuitous gift by grace which is of the one Man, Jesus Christ, to the many will abound. And not as through one who sinned, was the gift, for the judgment, on the one hand, was out of one transgression as a source, resulting in condemnation. But the gratuitous gift, on the other hand, was out of many transgressions as a source, resulting in justification.

For in view of the fact that by means of the transgression of the one death reigned as king through that one, much more those who receive the abundance of grace and of the gift of righteousness, in life will reign as kings through the One, Jesus Christ.

18–21 So then, therefore, as through one act of transgression, to all men there resulted condemnation, thus also through one act of righteousness, to all men there resulted a righteous standing that had to do with life.

For just as through the disobedience of the one man the many were constituted sinners, thus also through the obedience of the One, the many will be constituted righteous. Moreover, law entered in alongside in order that the transgression might be augmented. But where the sin was augmented, the grace superabounded with more added to that, in order that just as the aforementioned sin reigned as king in the sphere of death, thus also the aforementioned grace might reign as king through righteousness, resulting in eternal life through Jesus Christ our Lord.

1–4 What then shall we say? Shall we habitually sustain an attitude of dependence upon, yieldedness to, and cordiality with the sinful nature in order that grace may abound? May such a thing never occur. How is it possible for us, such persons as we are, who have been separated once for all from the sinful nature, any longer to live in its grip? Do you not know that all we who were placed in Christ Jesus, in His death were placed? We therefore were entombed with Him through this being placed in His death, in order that in the same manner as there was raised up Christ out from among those who are dead through the glory of the Father, thus also we by means of a new life imparted may order our behavior.

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5–10 For in view of the fact that we are those who have become permanently united with Him with respect to the likeness of His death, certainly also we shall be those who as a logical result have become permanently united with Him with respect to the likeness of His resurrection, knowing this experientially, that our old [unregenerate] self was crucified once for all with Him in order that the physical body [heretofore] dominated by the sinful nature might be rendered inoperative [in that respect], with the result that no longer are we rendering a slave's habitual obedience to the sinful nature, for the one who died once for all stands in the position of a permanent relationship of freedom from the sinful nature.

Now, in view of the fact that we died once for all with Christ, we believe that we shall also live by means of Him, knowing that Christ, having been raised up from among those who are dead, no longer dies. Death over Him no longer exercises lordship. For the death He died, He died with respect to our sinful nature once for all. But the life He lives, He lives with respect to God.

11–14 Thus, also, as for you, you be constantly counting upon the fact that, on the one hand, you are those who have been separated from the sinful nature, and, on the other, that you are living ones with respect to God in Christ Jesus. Stop therefore allowing the sinful nature to reign as king in your mortal body with a view to obeying it [the body] in its passionate cravings. Moreover, stop putting your members at the disposal of the sinful nature as weapons of unrighteousness, but by a once-for-all act and at once, put yourselves at the disposal of God as those who are actively alive out from among the dead, and put your members as weapons of righteousness at the disposal of God, for [then] the sinful nature will not exercise lordship over you, for you are not under law but under grace.

15–20 What then? Shall we sin occasionally, because we are not under law but under grace? Away with the thought. Do you not know that to whom you put yourselves at the disposal of as slaves resulting in obedience, slaves you are to whom you render habitual obedience, whether slaves of the sinful nature resulting in death, or obedient slaves [of Christ] resulting in righteousness? But God be thanked, that [whereas] you were slaves of the evil nature, you obeyed out from the heart as a source a type of teaching into which you were handed over.

And having been set free once for all from the sinful nature, you were constituted slaves to righteousness. I am using an illustration drawn from human affairs because of the frailties of your humanity. For just as you placed your members as slaves at the disposal of uncleanness and lawlessness resulting in lawlessness, thus now place your members as slaves at the disposal of righteousness resulting in holiness. For, when you were slaves of the sinful nature, you were those who were free with respect to righteousness.

21–23 Therefore, what fruit were you having then, upon the basis of which things now you are ashamed? For the consummation of these things is death. But now, having been set free from the sinful nature and having been made bondslaves of God, you are having your fruit resulting in holiness, and the consummation, life eternal. For the subsistence pay which the sinful nature doles out is death. But the free gift of God is life eternal in Christ Jesus our Lord.

1–6 Or, are you ignorant, brethren, for I am speaking to those who have an experiential knowledge of law, that the law exercises lordship over the individual as long as he lives? For the woman subject to a husband is permanently bound by law to her husband during his lifetime. But if her husband dies she is released from the law of her husband. So then, while her husband is living, an adulteress she will be called if she is married to another man. But if her husband is dead, she is free from the law, so that she is not an adulteress, though being married to another man.

So that, my brethren, as for you, you also were put to death with reference to the law through the intermediate agency of the body of Christ, resulting in your being married to another, to the One who was raised up from among the dead, in order that we might bear fruit to God. For when we were in the sphere of the sinful nature, the impulses of the sins which were through the law were operative in our members, resulting in the production of fruit with respect to death.

But now we were discharged from the law, having died to that in which we were constantly being held down, insomuch that we are rendering habitually a slave's obedience in a sphere new in quality, that of the Spirit, and not in a sphere outworn as to usefulness, in a sphere of that which was put in writing.

7–15 What therefore shall we say? The law, is it sin? Away with the thought. Certainly I did not come into an experiential knowledge of sin except through the instrumentality of law, for I had not known evil desire except that the law kept on saying, You shall not desire evil. But the sinful nature, using the commandment as a fulcrum, brought about in me every kind of evil craving. For without law, the sinful nature was dead. But I was alive without law aforesaid. But the commandment having come, the sinful nature regained its strength and vigor, and I died.

For we know that the law is spiritual. But as for myself, I am fleshly [being dominated by the sinful nature], permanently sold under the sinful nature. For that which I do, I do not understand. For that which I desire, this I do not practice. But that which I hate, this I am doing.

16–20 In view of the fact then that what I do not desire, this I do, I am in agreement with the law that it is good.

And since the case stands thus, no longer is it I who do it, but the sinful nature which indwells me; for I know positively that there does not dwell in me, that is, in my flesh, good; for the being desirous is constantly with me; but the doing of the good, not; for that which I desire, good, I do not; but that which I do not desire, evil, this I practice. But in view of the fact that that which I do not desire, this I do, no longer is it I who do it, but the sinful nature which indwells me does it.

21–23 I find therefore the law, that to me, always desirous of doing the good, to me, the evil is always present. For I rejoice in the law of God according to the inward man. But I see a different kind of a law in my members, waging war against the law of my mind, making me a prisoner of war to the law of the sinful nature which is in my members.

24, 25 Wretched man, I. Who shall deliver me out of the body of this death? Thanks be to God, through Jesus Christ our Lord. Therefore, I myself with my mind serve the law of God but with my flesh the law of sin.

1–4 Therefore, now, there is not even one bit of condemnation to those who are in Christ Jesus, for the law of the Spirit, that of the life in Christ Jesus, freed you once for all from the law of the sinful nature and of death. For that which is an impossibility for the law, because it was weak through the sinful nature, God having sent His Son in likeness of flesh of sin, and concerning sin, condemned sin in the sinful nature, in order that the righteous requirement of the law may be brought to completion in us who, not as dominated by the sinful nature are ordering our behavior but as dominated by the Spirit.

Hebrews 8

1–6 Now, in the consideration of the things which are being spoken, this is the chief point: such a High Priest we possess, who took His seat on the right hand of the throne of the Majesty in the heavens, a ministering servant of the holy places, even those of the tent, the genuine one, which the Lord pitched, not man. For every high priest is appointed to offer up both gifts and sacrifices. Wherefore it is necessary that this one also be having that which He might offer. If indeed therefore He were on earth, in that case He would not be a priest, there being those who offer the gifts according to law, who are of such a character as serve the copy and representation of the heavenly things, even as Moses was divinely commanded when about to be completing the tent.

For, See, He says, make all things according to the pattern which was shown to you on the mountain. But now a more excellent ministry He has obtained, by how much also He is a mediator of a better testament, which is of such a character as to have been enacted upon the basis of better promises.

7–13 For if that first testament had been faultless, in that case there would not have been a constant searching out of a place for a second.

For, finding fault with them He says, Behold, days come, says the Lord, and I will consummate with the house of Israel and the house of Judah a testament new in quality, not according to the testament which I made with their fathers in the day when I took them by the hand to bring them out of the land of Egypt, because they themselves did not continue true to my testament, and I disregarded them, says the Lord. Because this is the testament which I will arrange with the house of Israel after those days, says the Lord, giving my laws into their mind, also upon their hearts I will write them. And I will be to them God, and they themselves will be to me a people.

And in no wise shall each one teach his fellow citizen and each one his brother, saying, Come to know the Lord in an experiential way, because all shall know me in an absolute way, from the least to the greatest of them, because I will be merciful in the case of their unrighteousnesses, and their sins I will in no wise remember anymore. In the fact that He says, New in quality, He has permanently antiquated the first. Now, that which is being antiquated and is waning in strength, is near to the point of vanishing away.

1–5 Then indeed the first testament was having ordinances of divine service, and its sanctuary a sanctuary of the earth. For a tent was constructed, the first in which was both the lampstand and the table and the presentation of the loaves of sacred bread, which [the tent] is of such a character as to be called the Holy Place. And after the second veil, a tent which is called the Holy of Holies, having a golden censer and the ark of the testament overlaid round about with gold, in which was a golden pot having the manna, and the rod of Aaron, the one that budded, and the tablets of the testament, and over it the cherubim of glory overshadowing the mercy seat, concerning which things we cannot now speak in detail.

6–10 But these things having been thus arranged, into the first tent the priests enter continually, fulfilling the sacred service. But into the second, once a year, alone, the high priest entered, not without blood which he offers in behalf of himself and in behalf of the sins of ignorance of the people, the Holy Spirit all the while making this plain, that not yet was made actual the road into the Holiest while still the first tent had standing [i.e., remained a recognized institution], which [tent] was of such a nature as to be an explanation for the ensuing time, according to which both gifts and sacrifices are being offered which are not able to make complete the one who offers them so far as the conscience is concerned; which [the Levitical system] had its basis only in food and drink and various ceremonial ablutions, ordinances befitting human beings, enjoined until the season of bringing matters to a satisfactory state.

11–14 But Messiah having appeared upon the scene, a High Priest of good things realized, through the instrumentality of the greater and more complete tent not made by hands, that is to say, not of this creation, nor even through the intermediate instrumentality of the blood of goats and calves, but through that blood of His own, He entered once for all into the Holy of Holies, having found and procured eternal redemption.

For if, as is the case, the blood of bulls and of goats, and the ashes of a heifer, sprinkling those who are in a state of [ceremonial] uncleanness, set that person apart with reference to the purity of the flesh, how much more shall the blood of the Messiah, who by virtue of the intermediate instrumentality of [His] eternal spirit [His divine essence as deity, thus by His own volition as a member of the Godhead] offered himself spotless to God, purge our conscience from dead works to the serving of the living God.

15–22 And because of this, of a testament new in quality He is mediator, in order that a death having taken place for the redemption of the transgressions under the first testament, those who have been divinely summoned [into salvation] might receive the promise of the eternal inheritance. For where a testament is, a death must of necessity be brought in, the death of the testator, for a testament is of force after men are dead, since it has no strength when the testator is living. From whence it follows that neither was the first testament inaugurated without blood. For after every commandment was spoken by Moses to all the people, he took the blood of calves and of 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 testament which God enjoined to you.

Moreover, the tent and all the instruments of the service with blood he likewise sprinkled. And one may almost say that with blood all things are cleansed according to the law. And without bloodshedding there is no remission.

23–28 It was therefore necessary on the one hand that the representations of the things in the heavens [the earthly tent] should be cleansed constantly with these [animal sacrifices], but on the other hand, the heavenly things themselves with better sacrifices than these [the blood of the Lord Jesus]. For not into holy places constructed by human hands did Messiah enter, which are the types of the genuine [holy places], but into heaven itself, now to be manifested before the face of God on behalf of us.

Nor yet [did He enter] in order that He might be offering himself often, even as the high priest enters the holy places every year with blood belonging to another, since then it would have been a necessity in the nature of the case for Him to suffer often since the foundation of the universe. But now at this very time, once in the consummation of the ages, for the putting away of sin through His sacrifice has He been manifested. And inasmuch as it is appointed to men once to die, but after this judgment, thus also the Messiah once was offered for the purpose of bearing the sins of many; a second time apart from sin shall He be manifested to those who eagerly wait for Him [Israel], resulting in salvation.

1–7 For the law having a shadow of the good things about to be, and not the image itself of the actual things, is never able by means of the same sacrifices which they are offering year after year, continually to make those who come to it complete, since then would they not have ceased to be offered, because the worshippers once cleansed would not be having any longer even one compunction of conscience with respect to sins? But in them [the sacrifices] there was a calling to mind of sins year by year, for it is impossible for the blood of bulls and of goats to be taking away sins. Wherefore, when coming into the world He says, Sacrifice and offering you did not desire, but a body you prepared for me. In whole burnt offerings also for sin you took no pleasure. Then I said, Behold, I come, in the volume of the book it stands written concerning me, to do your will, O God.

8–18 Above, when saying, Sacrifice and offering and whole burnt offerings also for sin you did not desire nor even have pleasure in, which were of such a nature as those being offered according to law, then He said, Behold, I come to do your will. He takes away the first [testament] in order that He may establish the second [testament], by means of which will [God's will that His Son should be the sacrifice for sin] we stand permanently set apart for God and His service through the offering of the body of Jesus Christ once for all. And indeed every priest has stood and continues to remain in that same position, day by day performing his sacred service and often offering the same sacrifices which are of such a nature that they cannot take away sins.

But this priest, having offered one sacrifice for sins, sat down in perpetuity on the right hand of God, from henceforth expecting until His enemies be set down as a footstool for His feet, for by one offering He has brought to completion forever those who are set apart for God and His service. Moreover, there testifies also to us the Holy Spirit. For after having said, This is the testament which I will make with them after those days, the Lord says, I am putting my laws upon their hearts, and upon their minds I will write them. And their sins and their lawlessnesses I will positively not remember any more. Now where a putting away of these is, no longer is there an offering for sin.

19–25 Having therefore, brethren, confidence in the entering into the Holy of Holies by the blood of Jesus, which [entrance into] He inaugurated for us, a road freshly slain and living, through the veil, namely, His flesh, and having a Priest, a Great One, over the house of God, let us keep on drawing near with a genuinely true heart in full assurance of faith, having had our hearts sprinkled from an evil conscience and having had our body washed with pure water.

Let us constantly be holding fast our confession of the hope, doing so without wavering, for faithful is He who promised. And let us constantly be giving careful attention to one another for the purpose of stimulating one another to divine and self-sacrificial love and good works, not letting down on the assembling of ourselves together, even as the custom of certain is, but exhorting one another, and so much the more as you are seeing the day drawing near.