

Wherefore Then Serveth the Law (Gal 3:19)? – Part 5

There were consequences for stepping outside the 'by faith' relationship between God and man as established from the beginning (**Heb 11:6**).

Adam and Eve were ejected from the Garden because of an act of disobedience (**Gen 3:24**).

Cain's rejected offering of the fruit of the ground was followed by being driven out from the presence of the LORD after slaying his brother Abel (**Gen 4:2-16**).

A world was drowned out in Noah's flood because the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually (**Gen 6:5**).

In the establishment of the Abrahamic and Circumcision covenants (**Gen 12 & 17**), "...the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." **Genesis 17:14**

Again, the human nature being what it is, God had to address the disobedience issue and this is where the Mosaic Covenant came into play with the formation of the nation of Israel as she marched towards the promised land.

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.

Here again is where many commentaries get it wrong! The Abrahamic Covenant covenanted for a people and a land for that people (**Gen 12**). The Mosaic Covenant covenanted for righteousness and the right to remain in that land without fear of persecution. The EXACT reason that Israel went through so many judges and kings and finally dispersed throughout the nations is because of breaking this covenant.

Exodus 19:5-8 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: **6** And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel. **7** And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. **8** And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

Deuteronomy 6:12-15 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage. **13** Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. **14** Ye shall not go after other gods, of the gods of the people which *are* round about you; **15** (For the LORD thy God *is* a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

Deuteronomy 6:24-25 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as *it is* at this day. **25** And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

As described in the first post, the righteousness of God under the law was the law... "For Christ *is* the end of the law for righteousness..." **Romans 10:4** (For not the hearers of the law *are* just before God, but the doers of the law shall be justified. **Romans 2:13**

Under the Mosaic Covenant, there were both national and individual consequence for breaking the law. National consequences ended up in persecutions via the surrounding nations. Personal consequences were also serious. Just as not being circumcised ended up with one being cut off Abraham's seed, much more was added to that short list for the Israelite and stranger under the Mosaic Covenant.

Following is sample of those sins and transgressions committed that would get the Israelite or stranger among them evicted:

Gen 17:1-13 circumcision (basis of contention in **Acts 15**)... that soul shall be cut off from his people—**v14**

Ex 12:14-18 memorial of unleavened bread (Passover)... even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land—**v19**

Ex 31:12-17 sabbath... every one that defileth it shall surely be put to death that soul shall be cut off from among is People...he shall surely be put to death—**vv14, 15**

Lev 7:18-27 improper eating of the sacrifice... the soul that eateth of it shall bear his iniquity—**v18**...that soul shall be cut off from his People—**vv20, 21, 25, 27**

Lev 17:1-11 place of the blood offering... blood shall be imputed unto that man;...that man shall be cut off from among his people—**vv4, 9**

Lev 17:10 eating of blood... will cut him off from among his People—**v10**

Lev 18:6-21 uncovering nakedness—**19** adultery—**20**;... For whosoever shall commit any of these abominations, even the souls seed passing through the fire to Molech—**21** that commit them shall be cut off from among their People—**v29**

Lev 20:6, 27 familiar spirits & wizards... will cut him off from among his People—**vv6, 27**

Lev 22:1-9 washing... that soul shall be cut off from My presence—**v3** lest they bear sin for it, and die therefore—**v9**

Lev 23:23-32 day of atonement... he shall be cut off from among his People—**v29** the same soul will I destroy from among his People—**v30**

Num 15:30 presumptuous sins... that soul shall be cut off from among his People—**v30** that soul shall utterly be cut off; his iniquity shall be upon him—**v31**

Num 19:1-22 water of separation... that soul shall be cut off from Israel—**v13** that soul shall be cut off from among the congregation—**v20**

WHY EXACTLY was the seriousness of this exclusion from the congregation?

During Israel's calendar year, individuals were responsible for personal transgressions and other related personal issues in which sacrifices and different types of offerings could address. Then these things, as a whole, would be atoned for on the day of atonement.

Leviticus 16:20-30 And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: **21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins,** putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: **22 And the goat shall bear upon him all their iniquities unto a land not inhabited:** and he shall let go the goat in the wilderness. **23** And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: **24** And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. **25** And the fat of the sin offering shall he burn upon the altar. **26** And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. **27** And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. **28** And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. **29** And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: **30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.**

The scapegoat, sin offerings and priest all played an essential role in atonement for the Israelite and stranger among... to cleanse you, that ye many be clean from all your sins before the LORD... “and without shedding of blood is no remission.” **Hebrews 9:22**

Any Israelite or stranger excommunicated for any of the transgressions listed above would not fall under the cleansing statute designed of the LORD for Israel on the day of atonement.

This certainly brings particular meaning to Paul’s words... “And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.” **Acts 13:39**

Next post will fine tune the ‘by faith’ principal of justification, for the circumcision, under the Mosaic Covenant.

2 Timothy 2:15 “Study...!”