

Wherefore Then Serveth the Law (Gal 3:19)? – Part 6

Last post concluded in showing consequences for breaking certain of the laws outlined under the Mosaic Covenant and as to how it affected those on the Day of Atonement. However, a cloud of confusion still hovers in the minds of many over external factors surrounding those individuals.

Because of the importance of this subject, I'm going to remind the reader of two things already mentioned within previous posts: **1.** Under the law, a just man was one who was righteous before the LORD. Imputed righteousness was based on faithful obedience. **2.** In defining justification 'by faith', as in a KJB, includes a believing diligence (faithfulness) towards a faithful God of reward (**Heb 11:6; Rom 3:30**).

There were two inseparable components to justification 'by faith', for the circumcision, under the law; faithful obedience and the law. Unfortunately, to most including theologians, pastors and bible teachers, this is an optical illusion. Understanding this optical illusion is essential in discerning the difference between God justifying the circumcision 'by faith' and the uncircumcision 'through faith' (**Rom 3:29-30; KJB**). On top of this, improper understanding of justification under law greatly diminishes appreciation of justification which is by grace and 'through faith'.

There is a well-known sketch titled, My Wife and My Mother-in-Law, that when observed closely, depicts two figures, one being that of a young woman and the other an elderly woman. To some observers, both can be detected at the same time, while to other observers perhaps only one at a time and to a few observers, only one without ever distinguishing the other.

This illusion is a perfect illustration of the problem many have in understanding justification under the Mosaic Covenant. Unless you can see both figures as one drawing, you'll never get the full picture. Or, in other words, unless you see faithful obedience and the law as one drawing regarding justification under the Mosaic Covenant, you'll never understand the doctrine.

Sufficient passages have been used in these posts that should have convinced the reader, if not convinced before, that the law played an essential role in one's justification under law. Focus now will zero in on what EXACTLY 'diligence' (**Heb 11:6**), or faithful obedience, looked like.

Habakkuk 2:4b Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.

Ezekiel 18:9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely live, saith the Lord GOD.

In Habakkuk 2:4 and Ezekiel 18:9, living by one's faith exhibited by walking in God's statutes and judgments are attributes of the just. However, there is still some uncertainty here as to the motivating factor behind that walk. We are now going to clear up any vagueness as to what components were behind that diligent, faithful obedience.

The following passages draw the sketch of the illusion surrounding the doctrine of justification under the Mosaic Covenant. There are two distinct figures within this sketch that are inseparable to the doctrine.

Deuteronomy 6:4-6 Hear, O Israel: The LORD our God *is* one LORD: **5** And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. **6** And these words, which I command thee this day, shall be in thine heart: **Deuteronomy 6:13-15** 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 6:17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee. **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.

Deuteronomy 10:12 And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

Deuteronomy 26:16 This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

Joshua 22:5 But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

2 Kings 23:3 And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

This illusion is often proved in the norm of the typical style of preaching and teaching today in contrast to exegesis of yesteryears (critical explanation or interpretation of a text or portion of a text, especially of the Bible(dictionary.com)). A good example is how loving God, which is brought out in the passages above, is more often than not separated from the object of the affection; the law! In other words, loving God, is somehow detached from the law itself.

The components of a diligent faithful obedience, under the Mosaic Covenant, are loving God with all your heart and soul, fearing God in walking after the LORD in keeping his commandments, testimonies, and statutes in performing the words of the covenant made with Moses. Remember... Christ *was* the end of the law for righteousness (**Rom 10:4**) and not the hearers of the law were just before God, but the doers of the law were justified (**Rom 2:13**). Justification and imputed righteousness was in loving God via obedience to the Mosaic Covenant! Two separate images making up one drawing!

So, what happens when you remove one of the images... let's say the law? Obviously, if you remove the law from the equation, you've removed the provision of the righteousness of God... "it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us." (**Dt 6:13-15**).

Okay then, what happens when you remove the faithfulness aspect seen in loving God with all your heart and soul in fearing God, but remain committed to observing the statutes and ordinances? This is the part of the illusion that throws most people! The answer is found in Isaiah chapter 1. It is encouraged that the entire chapter be read as only a portion will be shown here.

Isaiah 1:2-4 Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. **3** The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider. **4** Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward. **Isaiah 1:11-15** To what purpose *is* the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. **12** When ye come to appear before me, who hath required this at your hand, to tread my courts? **13** Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting. **14** Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*. **15** And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

Why then did Israel falter under God's provision of righteousness for them? Paul's explicit answer is found in Romans 9... "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. **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;" **Rom 9:31-32**

I trust now that the reader is seeing a clear distinction that Paul is making in **Romans 3:30**... "Seeing *it is* one God, which shall justify the circumcision 'by faith', and uncircumcision 'through faith'.

Understanding what exactly it is in God justifying the circumcision 'by faith', lends bible-sense to controversial issues such as John the Baptist's introduction to Israel in proclaiming the kingdom of heaven at hand and baptizing for the remission of sins; this topic is focus of next post.

2 Tim 2:15 "Study...!"