

Wherefore Then Serveth the Law (Gal 3:19)? – Part 1

I've noticed some commentary lately questioning the role that the law and works play regarding salvation. For my FB friends that are theologically minded, I'm putting together a 5 or 6-part series of posts addressing the real issues behind this once opened and now closed case in the bible.

The law (Mosaic Covenant) served several purposes and out of the purposes listed below, the main focus of this series of posts will center on one of the most vehemently denied purposes of the law, by some, being that it did serve function in one's justification at one time.

1. The oracles/commandments (**Ac 7:38; Rom 2:1-2**) of the LORD to and for the Jew.
2. A ruler for sin (**Rom 3:20; 7:7; Gal 3:19**).
3. The means of the righteousness of God for the Jew (**Deut 6:25; Psalm 119:172; Rom 9:31; Rom 3:21; Rom 10:4; Phil 3:9**).
4. A spokesman of things to come (**Mat 11:13; Luke 24:44**).
5. A schoolmaster leading to salvation through the Lord Jesus Christ (**Gal 3:24**).

The focus of this series of posts is on number 3; The means of the righteousness of God for the Jew.

What now follows are 10 passages, of perhaps hundreds, proving this:

Deuteronomy 4:8 And what nation *is there so great*, that hath statutes and judgments *so righteous* as all this law, which I set before you this day?

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.

Exodus 18:20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

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.

Luke 1:5-6 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth. **6** And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

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

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

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

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.

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:

Bible-sense tells you that if Christ is the end of the law for righteousness, and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses, then the righteousness of God under the law had to be the law. Why is this then not an open and closed case? The problem lies within certain scripture taken out of context, such as the one following.

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.

The latter part of Gal 2:16 (for by the works of the law shall no flesh be justified) seems to contradict the theme of preceding passages and it is this passage, and similar text, that are used to vehemently deny an essential function of the law.

Part 2 series, of these posts, will deal with the root of apparent contradictions and confusion over the role of works and the law, that being not discerning between God justifying the circumcision 'by faith' and the uncircumcision 'through faith'... *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith. **Romans 3:29-30**