

Under the Law

What does “under the Law” mean? Gal 5:16-18 and Rom 8:14 say if we are led by the Spirit we are not “under the Law” (Rom 6:14,17). “Under the law” means one is living according to the flesh (Rom 8:12-13). Living according to the Spirit brings about obedience from the heart (Rom 6:17-18).

Being under the law is simply trying to obey the Bible, especially the New Testament gospels and letters, by the flesh. It means not having the Spirit, so as to be led by the Spirit. Sons of God only are led by the Spirit to obey the Bible. So if one does not have the Spirit, he is most certainly “under the law”, and is still under condemnation. This chiefly applies to Christians, because they, like the Pharisees, claim to be led by the Spirit (Jn 9:39-41).

If the Spirit leads us, then the sins and ways of Gal 5:19-21 are not in us. But the fruits of the Spirit in Gal 5:22-23 are because of verse 24. We are not susceptible to the works of the flesh because we have crucified the flesh and are led by the Spirit.

All Christians are under the law. No Christian is led by the Holy Spirit to do good works or to obey the word of God. The word of God to Christians is the law, since they can only obey the word by the effort of their fallen human nature. They can never come to have the assurance of Rom 8:16, since they cannot cry out “Abba, Father” as Rom 8:15 says sons can, since He is not their Father. Therefore, they cannot be intimate with Him. It's the same as confessing Yahshua as Sovereign without the Holy Spirit. No one can cry “Abba, Father” without the Holy Spirit.

Christians excuse themselves from the commandments and the laws of Moses, since they say that they are not under the law but under grace (Rom 6:1,15). Sin is 1 Jn 3:4. So they say, then, that they are led by the Spirit to break the law, or disobey its commands (Rom 6:2). Gal 5:13-15 – This is exactly what happens to Christians (Joel 1:4).

The Governing Principles

Law in Gal 5:18, or Rom 6:14, is principles which are obeyed in the person's own strength, as in Old Covenant Israel. Most tried to obey without faith (Rom 6:15-17).

Law (3551) is regulation, principle, legislation. To one without the Spirit, and one with the Spirit, but not filled with the Spirit, the Word is legislation of principle, and is treated as a regulation. Instead of having the Holy Spirit, and being filled and led by the Spirit, people treat one another as trees. They do this because they do not see that the life in them is God-breathed. So they treat the Word not as God-breathed to them, but as regulations to be observed, or the law without the Spirit and grace.

Paul did not mean in Rom 8:14-15 and Gal 5:18 “the law” in contrast to the “New Testament” (as Christians assume), since they knew nothing of the so-called New Testament then. He simply meant what the word *law* meant, as Strong's 3551 defines the Greek word, *nomos*. It can mean the Law of Moses, the law of the gospels, or the law of the epistles.

The word law in every language means the principles governing actions. It is a book of instructions, regulations, and principles. To break the law is with consequence, except for Christians who do not regard the Word of God as the law of God. The “law” (referring to the Law of Moses) is good, providing that God gives you the grace to keep it. It is good for you, but if one does not keep the law, he is condemned as a law-breaker (Rom 2:12-13). Mal 4:4 gives a command which is law – to remember the law of Moses. This is referring to this age of grace, to today.

The Law of Moses is the conduct and action that is prescribed and recognized as binding by God who is the Supreme Controlling Authority. The law is the whole body of the Old Testament scriptures, customs, practices, and rules constituting the organic rule of God's holy people.

1 Tim 1:8-11 – Some men are like verses 6-7. Such men perverted the first church. The law restrains evil people. If we love, we fulfill the law, and we see in the law what love is. Rom

3:31 – Faith established the law. The law makes man conscious of sin (Rom 3:20). So faith confirms the law as to its proper function (1 Jn 3:4). The law stands firm because of faith. [Rom 3:31 — *establish* is #2476.] The law does its job. The works of the law cannot be done after one has received faith (Rom 3:28).

No one can be saved by obeying the law, but as Rom 3:20 says, *by the works of the law no flesh will be justified*. But through the law, as Rom 2:12 says, the doers of the law will be justified, as Mt 12:37 says of one's words, *by your words you shall be justified...* They will be shown to be righteous. You hear the law, and you know you can't keep it, so you must turn to God for grace, and receive faith to keep the law by grace (Rom 6:14).

Certainly grace is not for the purpose of disobeying the law. This is sin, and no sinner is justified like Mt 12:37. By our words we will be justified or proved to be righteous, and by our words we will be condemned. We know now that we will be condemned at the judgment, so we should repent and be acquitted. And if you repent, it proves you have received faith, as Jms 2:14-28 shows. Works prove justification, or that you are operating by faith (Jn 15:8).

Rom 3:19,21-28 – Verse 28 does not nullify Rom 2:13 as 3:20 says. A person is not initially forgiven of their sins by obeying the law. Rather, the doers of the law do the works of the law because they are forgiven and have received strength that God supplies to obey His word. His Word is His commandment, His law, and they obey it just as Abraham did (Jn 8:39; Gen 26:5; 1 Jn 2:4; Jn 14:21; etc.). Rom 2:13 says will be justified. It does not say that one is justified by the works of the law. The “will be” is will be *found* justified, because he *does* keep the law. As James says, because he does good works, he will be found to be justified (Jms 2:25), not works of the law, but by the faith she had to do the spies good and not evil.

We can see what Peter meant in 2 Pet 3:16, and through so many translations how can one stand? Paul meant in Rom 2:13 that you hear what the law says, and you know you can't do them, if you are treating the law right. Since Rom 3:20 says this, this is how one is to look at the law (verse 19). Those under the law are condemned unless they turn to God for His mercy, and not try to act like they're keeping it “just fine” like the Pharisees (Rom 3:23,24,27,28,31).