

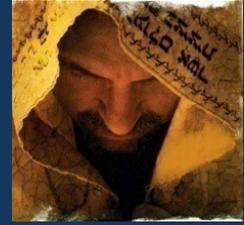


# Jews For Yeshua

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*To the Torah & the Testimony  
If anyone does not speak according to these words, It  
is because they have no light in them.  
Yesh'yahu (Isaiah) 8:20; Revelation 12:17; 14:12*

*Blessed are those Who Die in Yehoshua from now on  
Revelation 14:13*



## NOT UNDER THE LAW!

*What Christians, Jews, and Messianics Need to Know  
About the New Covenant*

Believers are no longer "under the law"! BUT WHAT DOES THAT MEAN? Which Law? God's Law? The 10 Commandments? The 2 Commandments? The Jewish Law? Moses Law? The "Old" Testament Law? Civil Law? Oral Law? Sacrificial Law? Human Law? The Law of Sin? The Law of Liberty? Which Law?

One week at services the people are taught that "we need to obey God's Law", and the next week told that "we are not under the Law".

Well, which one is it? Are believers under or not under the Law? Are believers to be obedient or not obedient? If believers are to be obedient, what is it exactly that believers are to be obedient to? And if believers no longer need to be obedient to certain aspects of some kind of Law, then what exactly is it that we are no longer to be obedient to? And why are they both referred to as "the Law"? And why is it that sermons never make the distinction clear?

Let's begin with **Galatians 3:17** where we are told of a Law we are no longer under that was "added" 430 years after the promises given to Avraham. That would be some kind of law given at Mt. Sinai. But many kinds of Law were spoken about at Mt. Sinai. Let me discuss a few of them.

At Mt. Sinai one set of Law we received is referred to by way of tradition as "The 10 Commandments" which you could call "law defining proper conduct"; **Shemot (Exodus) 20:1-17**. Another set of Law was received that has to do with how to construct a temporary altar; **Shemot (Exodus) 20:18-25**. This law you could refer to as "sacrificial law"

Then you have another set of Law referred to as God's Judgments; **Shemot (Exodus) 21:1-23:33** which also would be a form of "law defining proper conduct" like what tradition refers to as "the 10 Commandments" is.

All of these sets of Law were written into a scroll called the "Book of the Covenant". This covenant, with these sets of Moral code, and with the subset of Law embedded into it on how to build a temporary altar that could be used to confirm the covenant, were all confirmed by the people, in this Book of the Covenant concerning "how they agreed to conduct themselves

before God". That is, it was "law" concerning the "conduct of the people" or "Law of Conduct".

After this Covenant was sealed, Moses then went up on the Mountain to receive the stone tablets, and another type of Law that Moses was to teach to the people as well in addition to the ones they had just learned and agreed to in the Covenant they had just confirmed; **Shemot (Exodus) 24:12**.

This other set of Law included the instructions on how to build the Tabernacle and how to construct a permanent altar that would reside within it; **Shemot (Exodus) 35:1-40:38**. This set of Law given after the Covenant had been made, was concerning how sin would be remedied whenever a person who had agreed to the Covenant had broken the Covenant. That is, it was "law" concerning "the responsibilities of the Priesthood" and a form of "sacrificial law".

So which of these sets of Law was "added" 430 years after the Promises given to Avraham?

**Galatians 3:19** states it was a law "added" because of transgressions; that is, it was "added because of sin, because of violations of God's Law". So God's "Law of Conduct" was already being violated, being "transgressed", prior to the "addition of "this "other law". This "added" law also involved a person who would mediate between God and man. *That mediator, under this "law" was a Levite.*

**Evreem (Hebrews) 7:11** states that this "Law" was given under the Levitical priesthood.

So this Law that was "added" was added to:

- 1) Remedy sin - that is, atone for violations against the "Law of Conduct"
- 2) Involved a Mediator between God and man.
- 3) And was given under the "Levitical Priesthood".

So going back to **Shemot (Exodus) chapters 20-24** where the "Law of Conduct" was given and agreed to in the covenant, *the Levitical priesthood had not been created yet* - had not been "added" yet. And the instructions on how to build the Tabernacle where the Levitical priest would officiate from *had also not been given yet* - *not been "added" yet*.

In fact, the construction of the Tabernacle and ordination of the Priests and Levites would not take place until one year later - *until one year after the giving of the "Law of Conduct" and sealing of "the Covenant"*; **Shemot (Exodus) 40:17**.

So when **Evreem (Hebrews) 7:11** states that "the Law" was given under the Levitical priesthood, then it is "a Law" that was "added" after the "Law of Conduct", and that was not officially activated until atleast 1 year after the "Covenant" had been sealed at Mt. Sinai with that "Law of Conduct" one year prior.

Likewise, when speaking of this "Law" that was "added under the Levitical Priesthood" the Book of Hebrews relates this "Law" directly to the animal sacrifices.

As it is written in **Evreem (Hebrews)**:

**9:22** "And according to the Law almost all things are purged with blood, and without shedding of blood there is no remission."

**10:1** "For the Law, having a shadow of the good things to come, and not the very image of things, can never with these same sacrifices...".

**10:8** "Previously saying, 'Sacrifice and Offerings, Burnt offerings, and offerings for sin You did not desire, nor had pleasure in them" (which are offered according to the Law)'."

To confirm that we are on track concerning that "the Law" that was added by the Levitical Priesthood, was that Law regarding the sacrifices offered for sin, we need only go to Leviticus:

**6:9** "Command Aaron and his sons, saying, "This is the Law of the Burnt Offering..."

**6:14** "This is the Law of the Grain Offering..."

**6:25** "This is the Law of the Sin Offering..."

**7:1** "This is the Law of the Trespass Offering..."

**7:11** "This is the Law of the...Peace Offering..."

Then **Evreem (Hebrews) 7:12** states,

**7:12** "For the priesthood being changed, of necessity there is also a change of the Law."

What change in priesthood?

The change from the Order of Levi/Aaron to the Order of Melchizadok; **Evreem (Hebrews) 4:14** through **8:12**.

Which points to a change in what Law?

The Law given under the Levitical priesthood regarding "the Law of the Burnt Offering, the Law of the Grain Offering, the Law of the Sin Offering, the Law of the Trespass Offering, the Law of the Peace Offering..", etc...

The Levitical Order of which was "*becoming obsolete and growing old and ready to vanish away*"; **Evreem (Hebrews) 8:13**.

So what was still functioning at the time the Book of Hebrews was written in approximately 64 CE (AD) that was "becoming" obsolete, and "ready" to vanish away, but which had not yet vanished away?

The Temple and Levitical Order of Priesthood.

It would not be officially destroyed until 70 CE (AD). This allowed for an approximate 40 year transition from the Levitical Order officiated from the Temple in Jerusalem by men, to the Melchizadok Order of Priesthood officiated from the Temple in Heaven by Yehoshua our eternal High Priest and King; **Evreem (Hebrews) 8:13 through 10:18**.

And so as Galatians states, this "Law that was added 430 years after the promises given to

Avraham" was added to remedy the matter of transgressions/of sin "*until the Seed could arrive to Whom the Promise was made*".

And that as such, was "added" only "to act as a tutor" to lead up to the time of Yehoshua's coming; but now that the Messiah has come, we are not longer under "the tutor"; **Evreem (Hebrews) 8:13 through 10:18**. That is, are no longer under the Levitical Order of Priesthood with its animals sacrifices offered for sin; **Evreem (Hebrews) 10:8,9**.

With this, now we can go into some Hebrew idioms with understanding. Following is a list of Hebrew idioms and their meanings. When you read your Scriptures from now on, just insert the literal meaning in place of the idioms, and the Scriptures will make sense to you in a way like never before.

**Works of the Law:** *The Levitical Sacrifices offered at the Temple for the remission of sin.*

**Under the Law:** *Participation in the Temple sacrifices.*

**The Circumcision:** *Those Jews who believed that Gentiles who became believers still had to partake in the Temple sacrifices.*

**The Uncircumcision:** *Those Jews who believed that Gentiles who became believers no longer had to partake in the Temple sacrifices, and who believed like Kepha (Peter), that they, and Jews, would be saved apart from the Temple sacrifices as well someday; **Ma'aseh (Acts) 15:11**.*

**Following is Galatians 3, with the idioms literally translated**

*Translated Hebrew Idiom or Hebraism: [ ]*

*Which law is being referenced: < >*

*Embedded commentary: { } (Commentary can be skipped over when reading)*

**3:1** O foolish Galatians, who has deceived you so that you should not obey this truth? Before whose eyes Yehoshua the Messiah was clearly portrayed among you as crucified?

**3:2** This only I want to learn from you, did you receive the Spirit through the [offering of an animal sacrifice at the Temple], or did you receive the the Spirit through faith?

**3:3** Are you so foolish, having begun in the Spirit, are you now being made perfect through the [flesh of animals]?

**3:4** Have you endured all of your great suffering for nothing, if indeed it has all been for nothing?

**3:5** Therefore, He who has provided the Spirit to you, and who has worked miracles among you, does He do it through the [Levitical sacrifices], or does He do it through faith {in Yehoshua}?

**3:6** For just as Avraham believed God and it was accounted to him as righteousness.

**3:7** Therefore, know that those who are of faith are sons of Avraham.

**3:8** And the Scriptures, foreseeing that God would pardon and acquit the nations by faith, preached the Good News to Avraham ahead of time, saying, "In you, all the nations shall be blessed".

**3:9** So then, those who are of faith are blessed with Avraham who also believed.

**3:10** For as many as [partake in the Levitical order of sacrifices] remain under the curse, for it is written, "Cursed is everyone who does not continue to do all the things written in the scroll of <the Torah>".

**3:11** and that no one is pardoned and acquitted through the <Levitical sacrifices> is evident, "for the pardoned and acquitted shall live through faith".

**3:12** And the <sacrifices after the order of Levi> are not of faith, but the man who does them shall live by them.

**3:13** But it is through the Messiah that we have now been delivered from the curses listed in <the Torah> by taking the curse upon Himself, for it is written, "Cursed is everyone who hangs on a tree".

**3:14** All so that the blessing of Avraham might come upon the people of the nations through Yehoshua the Messiah, so that we might all receive the promise of the Spirit through faith.

**3:15** Brothers of the womb, let me provide an example from a human perspective. Take even a human covenant made between two men, how that once it has been agreed to, neither party to the covenant can make it void or add anything to it.

**3:16** And so it is here, for it is to Avraham and his Seed that the promises of the covenant were made. And God did not say, and to your descendents, as in many seeds, but concerning only the One descendent, "and to your Seed", who is the Messiah.

**3:17** And so this I say, that the <Levitical sacrifices and tabernacle>, introduced 430 years later, cannot void that covenant previously agreed to and confirmed by God through His Anointed One, to cause that Promise to be without effect.

**3:18** For if the inheritance was to be through the <Levitical order>, it would no longer be a result of the Promise, but God gave it to Avraham through the Promise.

**3:19** What purpose then did the <sacrificial law after the order of Levi> serve? It was added because of sin, atleast until the Seed could arrive to whom the Promise had been made; and that had been appointed through heavenly Messengers by the hand of a Mediator.

**3:20** Now a mediator does not mediate for only one party. God is one party {Avraham, the other}.

**3:21** Are <the Levitical sacrifices ordained after the order of Levi> then against the promises of God? Absolutely not! For if there had been an <animal sacrifice> given that could have given life, then certainly righteousness would have been through that <priestly order>.

**3:22** And the Scriptures declare that all have embraced sin. But this Promise, through faith in Yehoshua the Messiah, is available to all who believe.

**3:23** But before this faith had arrived, we were kept safe under <the Levitical order>, and embraced by it, for the faith which would later be revealed.

**3:24** Therefore, the <Levitical sacrifices> acted as our tutor to lead us to Messiah, so that we could become ultimately pardoned and acquitted through faith {in Him}.

**3:25** But now that faith has come, we are no longer under the tutor.

**3:26** And you are now all sons of God through faith in Yehoshua the Messiah.

**3:27** For as many of you as were immersed under the water into Messiah, you have now been clothed with Messiah.

**3:28** Where there is no longer Jew nor Greek {for you are now all fellow citizens and heirs}, and where there is neither slave nor free {for we are all now servants of righteousness and free from sin}, and where there is neither male nor female {for all can now enter into the most Holy Place through the blood of Yehoshua}, for you are all now one flesh in Yehoshua the Messiah {as even Adam and Eve were one flesh prior to the fall}.

**3:29** And if you belong to Yehoshua the Messiah, then you are a descendent of Avraham, and an heir according to the Promise given to him.

To summarize, this "law that was added"...

Was...

- "Added" 430 years after the Promise; **Galatians 3:17,19**,

And given...

- "Under the Levitical Priesthood"; **Evreem (Hebrews) 7:11**,

Through the...

- "Hand of a mediator"; **Galatians 3:19**,

To...

- "Offer sacrifices"; **Evreem (Hebrews) 9:22; 10:1,8**,

For...

- "Transgressions" committed against the Covenant; **Galatians 3:19; Evreem (Hebrews) 9:15**,

And that...

- "Operated as a Tutor"; **Galatians 3:24**,

Until the...

- "Promised Seed (the Messiah) could arrive; **Galatians 3:19**,

The tutor of which...

- "We are no longer under"; **Galatians 3:25**,

Because it has been made...

- "Obsolete" and by 64 AD was in the process of soon passing away; **Evreem (Hebrews) 8:13**,

Thereby eliminating the need for...

- "the Law" of the Burnt Offering, Sin Offering, Trespass Offering, etc...; **V'yikra (Leviticus) 6:9,14,25; 7:1,11**; presented under "the Aaronic Order of High Priesthood",

That was being...

- "Exchanged for"; **Evreem (Hebrews) 7:12**...
- "the Melchizadok Order of High Priesthood"; **Evreem (Hebrews) 4:14 - 7:28; 9:1-14**,

Resulting in an...

- "exchange of"; **Evreem (Hebrews) 7:12**, the Temple and Levitical sacrifices,

For...

- "the death and resurrection of Yehoshua"; **Evreem (Hebrews) 9:15**,

And exchange of,

- "the shadow of the earthly sanctuary, for the reality of the Heavenly sanctuary"; **Evreem (Hebrews) 8:1-6; 9:1-14**.

And exchange of,

- The former mediator under the former Covenant; **Galatians 3:19** for Yehoshua our Mediator under the "New Covenant"; **Evreem (Hebrews) 9:15**.

This is "the law" that what was "added" after the "code of conduct" had been given and agreed to at Mt. Sinai, and "the law" of which we are clearly "no longer under".

But God's Law defining right and wrong conduct contained in the Code of Conduct for God's people (the Law of Conduct), and that was given prior to the "addition" of this "other law", included both His words spoken "directly" to the people in **Shemot (Exodus) 20:1-17**, as well as His judgments given to the people "indirectly" through Moses; **Shemot (Exodus) 20:18 - 23:33**.

This "Code of Conduct" regarding God's determination of right and wrong behavior, and that is obligatory to God's people to embrace and commit themselves to learning and submitting to, included what Protestant tradition refers to as the "10 Commandments", the commandments of which, include the 7th day Sabbath; **Shemot (Exodus) 20:8-11**, and the judgments of which, include the the keeping of Pesach (Passover), Shavuot (Pentecost), and Sukkot (Tabernacles); **Shemot (Exodus) 23:14-17**.

These very things are likewise clearly prophesied to continue to be kept in the Messianic Kingdom (the 1000 year reign) by both Jews and people of the nations alike; **Yesh'yahu (Isaiah) 66:22,23; Zechar'yahu (Zechariah) 14:16-19**.

As it is written, "they are a shadow of the good things to come for the whole body of Messiah."; **Colossians 2:16,17**.

This "Code of Conduct" (that is unrelated to the priestly duties and temple sacrifices "added" later), was likewise expanded upon and detailed out in many ways throughout the Scriptures and into the Messianic writings of the New Covenant; and has been, and always forever shall be, the "Code of Conduct" for all of God's people, whether born Jewish or Gentile, and whether natural branch, or grafted in.

For Yehoshua, the Son of God, is the same yesterday, today, and forever; **Evreem (Hebrews) 13:8**, and God our Father, likewise, changes not; **Malachi 3:6**. Therefore His determination of right and wrong conduct for His people, likewise, is the same yesterday, today, and forever - and changes not.

But concerning "the Testimony"? That is, concerning the "temporal" laws "added" to address and remedy the "temporal" condition of sin through sacrifice. Yes, this has changed "in form" many times (though not in substance) since the time of Adam and Eve.

So that even though the temporal condition of sin in the universe must have temporal laws governing various forms of sacrifice interjected, that is, "added" to remedy that sin - God's laws governing right and wrong conduct, and defining good and evil, are not temporal, but eternal and a reflection of His eternal, unchangeable, character and judgment.

***The Levite***  
**The Torah and Testimony Revealed Ministry**  
*A Jews For Yeshua Apologetics Outreach*  
**[JewsForYeshua.org](http://JewsForYeshua.org)**  
Original dated 12/2/2019  
**Current Edition Published 7/12/2021**