

Under the Law

The phrase “under the law” appears only twelve times in the Greek New Testament and only in Paul’s writings:

(Rom. 3:19; Rom. 6:14-15; 1Cor. 9:20-21; Gal. 3:23; Gal. 4:4-5; Gal. 4:21; Gal. 5:18)

It is important to note that the phrase “under the law” is used in the Greek New Testament in several places where it does not appear in the original Aramaic text:

(Rom. 3:19; 1Cor. 9:21; Gal. 3:23)

The phrase “under the law” was actually read into each of these three verses by the Greek translator. But how should we understand the phrase “under the law” in the other nine instances where it appears both in the Aramaic and in the Greek:

This phrase may best be understood from its usage in Rom. 6:14-15:

*For sin shall not have dominion over you:
for ye are not under the law, but under grace.
What then? shall we sin, because we are not under the law,
but under grace? God forbid.
(Rom. 6:14-15 KJV)*

If we look at this passage carefully we can see that Paul sees “under grace” and “under the law” as diametrically opposed, one cannot be both.

“Under the law” then, is not an obsolete Old Testament system, but a false teaching, which was never true.

When Paul speaks out against the “under the law” it is like a Baptist preacher speaking out against “Latter Day Saints”, he does not mean the words according to their literal meaning, he has nothing against “Saints” who live in the “Latter Days” he is using the Mormon’s theological technical term to refer to their theology.

There can be no doubt that Paul sees “under the law” as categorically bad, yet Paul calls the Torah itself “holy, just and good” (Rom. 7:12), certainly Paul does not use the phrase “under the law” to refer to the Torah itself.

**Is there Profit in Circumcision?
(Gal. 4:21-5:2)**

To the Unbeliever	To the Believer
Behold, I Paul say to you, <i>that if you were circumcised</i> , [then] the Messiah is a thing which <i>does not profit you</i> . (Gal. 5:2)	Therefore, what is the advantage of the Jew: or <i>what is the profit of circumcision? Much in everything!...</i> (Rom. 3:1-2)

*Say to me, you who desire that you be Under the Law,
do you not hear the Torah?(Gal. 4:21)*

“Under the Law”	Torah
Son from the bondwoman (4:22) [Ishmael]	Son from the freewoman (4:22) [Isaac]
Born by the flesh (4:23, 29)	Born by the promise (4:23, 29) “of the spirit”
Covenant at Sinai (4:24) In Arabia	[Covenant at Mt. Nebo] [in Israel]
Bears servitude (4:24) Hagar	Bears freedom (4:24) [Sarah]
“This Jerusalem” (4:25) “cast out” (4:30)	“Jerusalem Above” (4:26) “inherit” (4:30)
“bound again by the yoke of servitude” (Gal. 5:1)	“the freedom with which Messiah has made us free” (Gal. 5:1)

*Behold, I Paul say to you, that if you were circumcised,
[then] the Messiah is a thing which does not profit you.
(Gal. 5:2)*

“YOU” in Gal. 5:2 = “you who desire that you be Under the Law” from Gal. 4:21

**Targum Jonathan and Jerusalem Above
(Gal. 4:27)**

Sing, O barren, you that did not bear:
break forth into singing and cry aloud,
you that did not travail,
for more are the children of the desolate
than the children of the married wife, says YHWH.
(Is. 54:1 HRV)

Sing, O Jerusalem, who was like a barren woman that bears not;
rejoice with praise and be glad,
who was like a woman that conceives not:
for more shall be the children of Jerusalem that was laid desolate,
than the inhabitants of [the city] raise up, says the Lord.
(Is. 54:1 Targum Jonathan)

Covenant at Mo'av Compared to the New Covenant

These are the words of the covenant which YHWH commanded Moshe to make with the children of Yisra'el in the land of Mo'av, *besides the covenant which he made with them in Horev.*
(Deut. 28:69 (29:1))

And shall return unto YHWH your Elohim, and hearken to His voice according to all that I command you this day, you and your children, with all your heart, and with all your soul;...And YHWH your Elohim will circumcise your heart, and the heart of your seed, to love YHWH your Elohim with all your heart, and with all your soul, that you may live.

(Deut. 30:2, 6)

that He may establish you this day unto Himself for a people, and that He may be unto you a Elohim, as He spoke unto you, and as He swore unto your fathers, to Avraham, to Yitz'chak and to Ya'akov.(Deut. 29:12 (29:13))

And YHWH your Elohim will bring you into the land which your fathers possessed, and you shall possess it; and He will do you good, and multiply you above your fathers.(Deut. 30:5)

Behold, the days come, says YHWH, that I will make a renewed covenant with the House of Yisrael, and the House of Y'hudah; *not according to the covenant that I made with their father in the day that I took them by the hand to bring them out of the land of Egypt;* forasmuch as they broke My covenant, although I was a husband over them, says YHWH.

(Jer. 31:31-32)

But this is the covenant that I will make with the House of Yisra'el after those days, says YHWH, I will put My Torah in their inward parts, and in their heart will I write it;... (Jer. 31:22a)...and I will put My fear in their hearts, that they shall not depart from Me.

(Jer. 32:40b)

...and I will be their Elohim, and they shall be My people;(Jer. 31:33b)and they shall be My people, and will be their Elohim;(Jer. 32:38) that then YHWH your Elohim will turn your captivity, and have compassion upon you, and will return and gather you from all the peoples, where YHWH your Elohim has scattered you. If any of you that are dispersed be in the uttermost parts of heaven, from there will YHWH your Elohim gather you, and from there will He fetch you.(Deut. 30:3-4) Behold, I will gather them out of all the countries, where I have driven them in My anger, and in My fury, and in great wrath;...(Jer. 32:37a) ...and I will bring them back unto this place, and I will cause them to dwell safely;...(Jer. 32:37b)

Ramban on the New Covenant

And YHWH your Elohim will *circumcise your heart* (Deut. 30:6) It is this which the Rabbis have said, "If someone comes to purify himself, they assist him" (b.Shabb. 104a) [from on High]. The verse assures you that you will return to Him with all your heart and He will help you.

This following subject is very apparent from Scripture: Since the time of Creation, man has had the power to do as he pleased, to be righteous or wicked. This [grant of free will] applies likewise to the entire Torah period, so that people can gain merit upon choosing the good and punishment for preferring evil. ***But in the days of the Messiah, the choice of their [genuine] good will be natural; the heart will not desire the improper and it will have no craving whatever for it. This is the "circumcision" mentioned here, for lust and desire are the "foreskin" of the heart, and circumcision of the heart means that it will not covet or desire evil.***

Man will return at that time to *what he was before the sin of Adam*, when by his nature he did what should properly be done, and there were no conflicting desires in his will, as I have explained in Seder Bereshit.

It is this which Scripture states in [the Book of] Jeremiah 31:30], Behold, the days come, says YHWH, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers ..etc. But this is the covenant that I will make with the house of Israel after those days, says the Eternal, I will put my Law in their inward parts, and in their heart will I write it. This is a reference to the annulment of the Yetzer Ra (evil inclination) and to the natural performance by the heart of its proper function. Therefore Jeremiah said further, and I will be their Elohim, and they shall be My People; and they shall teach no more every man his neighbor, and every man his brother, saying: 'Know YHWH; 'for they shall all know Me, from the least of them to the greatest of them.

Now, it is known that the imagination of man's heart is evil from his youth and it is necessary to instruct them, but at that time it will not be necessary to instruct them [to avoid evil] for their evil instinct will then be completely abolished. And so it is declared by Ezekiel, ***A new heart will I also give you, and a new spirit will I put within you; and I will cause you to walk in My statutes*** . (Ezekiel 36:26)

The new heart alludes to man's nature, and *the [new] spirit* to the desire and will. It is this which our Rabbis have said : "And the years draw nigh, when you shall say: I have no pleasure in them; ***these are the days of the Messiah***, as they will offer opportunity neither for merit nor for guilt," for ***in the days of the Messiah there will be no [evil] desire in man but he will naturally perform the proper deeds and therefore there will be neither merit nor guilt in them, for merit and guilt are dependent upon desire.***
(Ramban on Deut. 29:6)

The Two Souls
(Gal. 5:17)

...for the flesh desires a thing which is opposed to the Spirit and the Spirit desires a thing that is opposed to the flesh and the two of these are opposed to each other, that you do not do the thing which you desire.
(Gal. 5:17 HRV)

Just as two kings wage war over a town, which each wishes to capture and rule, that is to say, to dominate its inhabitants according to his will, so that they obey him in all that he decrees for them, so do the two souls— the Divine and the vitalizing animal soul... wage war against each other over the body and all its limbs.
(Tanya Chapter 9)