

# Questions and Answers on the Law of God



Study Guide

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This is a Q/A study on the Torah, or Law, of our heavenly Father. There are many ideas, questions, and opinions on the Law of God. We will see if we can answer most of these questions in this study. Some believe that the Law was given to restrain sinners from themselves; others believe the Law was removed at the death of the Messiah. Let's begin by taking a look at what scripture actually says about the Law, and let's see if we can answer some confusing questions about the Law.

## What is the Purpose of the Law?

**1Ti 1:8** But we know that **the law *is* good**, if a man use it lawfully;

**1Ti 1:9** Knowing this, that **the law is not made for a righteous man, but for the lawless** and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

**1Ti 1:10** For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

**Rom 3:19** Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and **all the world may become guilty** before God.

**Rom 3:20** Therefore by the deeds of the law there shall no flesh be justified in his sight: for **by the law *is* the knowledge of sin.**

Scripture reveals that the Law is to instruct us and define sin for us. It reveals what our Father thinks of righteousness and unrighteousness. The Law reveals truth in order to help mankind distinguish between the holy and the profane.

Psa 119:142 Thy righteousness *is* an everlasting righteousness, and **thy law is the truth.**

This is extremely important in the conversion process. Without a knowledge of truth and a recognition of our own sinfulness, there cannot be a change and removal of sin. It is by the Law that we see our need and move towards change.

Psa 19:7 **The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.**

The testimony of YAH (LORD), is referring to the spoken word of Father, whether it be to Moses in the Torah, or to the Prophets in the Tanak (Old Testament), or even the Apostles in the New Testament. We also see that in order for there to be a covenant—or a relationship—between us and Father, we must let Him put His law in our hearts and minds.

Heb 8:10 For this *is* **the covenant** that I will make with the house of Israel after those days, saith the Lord; **I will put my laws into their mind, and write them in their hearts**: and I will be to them a God, and **they shall be to me a people**:

**Is a Knowledge of Sin the Only Thing the Law Reveals?**

There are many things that Father's Law reveals to man. It also reveals love toward Father and man.

Deu 6:4 Hear, O Israel: The LORD our God *is* one LORD:

Deu 6:5 And thou shalt **love the LORD thy God with all thine heart**, and with all thy soul, and with all thy might.

This is the core understanding of the Law. Messiah also revealed this when a scribe questioned Him about the first, or chief, command in the Law.

Mar 12:28 And one of **the scribes came**, and having heard them reasoning together, and perceiving that he had answered them well, asked him, **Which is the first commandment of all?**

Mar 12:29 And Jesus answered him, **The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:**

**Mar 12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.**

Mar 12:31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

Mar 12:32 And the **scribe said** unto him, Well, Master, thou hast said the truth: **for**

**there is one God; and there is none other but he:**

**Mar 12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.**

Mar 12:34 And when Jesus saw that he answered discreetly, he said unto him, **Thou art not far from the kingdom of God.** And no man after that durst ask him *any question*.

We see that the scribe already understood this great command which sums up all the Law, was to love Father and your Neighbor. Love your neighbor is also a teaching revealed in the Law.

Lev 19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but **thou shalt love thy neighbour as thyself: I am the LORD.**

**Mat 22:40 On these two commandments hang all the law and the prophets.**

The phrase “*hang all the law*” is referring to the Law being exalted for display. These two great commands lift up and magnify the whole Law and the teachings of the prophets for all to understand. These two commands are the foundation for which the whole Law and prophets are built upon. The Torah was not only reiterated by our Messiah, but it also pointed to our Messiah.

Gal 3:24 Wherefore **the law was our schoolmaster to bring us unto Christ**, that we might be justified by faith.

Joh 5:46 For had ye believed **Moses**, ye would have believed **me**: **for he wrote of me.**

There are many people in the world who still do not know what Father desires of them. These same people do not know the law—which should be written in their hearts and minds—because they make void the Law. For this reason many experience struggles that would be removed if they stayed in the light of the Torah.

### **Can the Torah/Law Give us Righteousness?**

This question is very important, and the answer is quite clear. The Law cannot give us righteousness, even though the Law itself is righteousness.

Isaiah 51:7 Hearken unto me, **ye that know righteousness, the people in whose heart is my law**; fear ye not the reproach of men, neither be ye afraid of their revilings.

While scripture is clear as to the condition of our righteousness, which is filthy rags according to Isaiah 64:6, the law of itself not only reveals sin, but also righteousness. This righteousness cannot be obtained by simply obeying rules, which is why the Torah always points us to the Messiah. The Law is OUR RIGHTEOUSNESS, because it points to and describes the Messiah.

Deu 6:25 **And it shall be our righteousness, if we observe to do all these commandments** before the LORD our God, as he hath commanded us.

Though the Law is our righteousness, we can only receive it by the Ruach, or Spirit, of the Messiah in us.

**Rom 8:3** For **what the law could not do**, in that it was weak through the flesh, **God sending his own Son** in the likeness of sinful flesh, and for sin, **condemned sin in the flesh:**

**Rom 8:4** **That the righteousness of the law might be fulfilled in US,** who walk not after the flesh, but after the Spirit.

**Jas 2:23** And the scripture was fulfilled which saith, **Abraham believed God, and it was imputed unto him for righteousness:** and he was called the Friend of God.

Scripture shows us that righteousness is imputed (given) to us because of our faith. After faith comes, then the Law is manifested in one's life.

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

## **Doesn't the Scripture Say the Law Brings Death?**

On the contrary, it was not to bring death, but to instruct us to life.

**Deu 5:33** Ye shall **walk in all the ways** which the LORD your God hath commanded you, **that ye may live,** and *that it may be*



**well with you,** and **that ye may prolong your days** in the land which ye shall possess.

Deu 6:24 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.

Deu 30:16 In that I command thee this day **to love the LORD** thy God, to **walk in his ways,** and to keep **his commandments and his statutes and his judgments,** **that thou mayest live** and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

The Torah teaches life, it points to the one who can give it to us. If we were not aware of our sin and the understanding of Love and righteousness we would not be convicted of our need for the Father and His Son to redeem us from our sinful captivity.

## **Does the New Testament Say the Law is Life?**

Rom 7:10 And the commandment, **which was ordained to life,** I found *to be* unto death.

The Law was ordained to life. The reason why death is manifested is because the old man is revealed. The old man is already dead.

Col 2:13 And **you, being dead in your sins** and the uncircumcision of your flesh, hath he quickened together with him, **having forgiven you all trespasses;**

**Rom 6:13** Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, **as those that are alive from the dead**, and your members *as* instruments of righteousness unto God.

The Law points us to life and to the Life Giver. It is our instruction on how to submit ourselves to the guidance of the Father.

**Gal 3:21** *Is* the law then against the promises of God? God forbid: for **if there had been a law given which could have given life, verily righteousness should have been by the law.**

**Pro 6:23** For the commandment *is* a lamp; and **the law is light; and reproofs of instruction are the way of life:**

Although the Law instructs us as to what is the way of life, it cannot give righteousness nor can it give life. The Messiah is the one who will give life to whom He will.

**Joh 17:2** As thou(Father) hast given him(Son) power over all flesh, that he(Son) should **give eternal life to as many as thou hast given him.**

**1Co 15:45** And so it is written, The first man Adam was made a living soul; **the last Adam was made a quickening(LIFE GIVING) spirit.**

Messiah gives us life and gives us His word to instruct us as the Spirit transforms us.

Rom 12:2 And be not conformed to this world: **but be ye transformed by the renewing of your mind**, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

Joh 17:17 **Sanctify them through thy truth: thy word is truth.**

## **Isn't the Law Against Us According to Colossians 2:14?**

This verse has been misused for many years. In order to break this verse down, we would have to look at the verse in its context. Let's take a look at the verses.

Col 2:12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

Col 2:13 And you, **being dead in your sins** and the uncircumcision of your flesh, hath he quickened together with him, **having forgiven you all trespasses; (←----)**

Col 2:14 **Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;**

Col 2:15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

The handwriting of ordinances may look like it's referring to something written by hand, but in actuality, it is referring to a debt that many at this time would have written by hand. The original Greek word here is '*cheirographon*,' which means a written statement of **debt**. There is a popular view stating that this handwriting is referring to the book of the Law which Moses hand wrote. The Law itself mentions it being against us, but there is a certain context that is usually misapplied. The context here is that **OUR** trespass was forgiven **BY** the blotting out of our **DEBT**, not by blotting out the law. It is because of the law that the penalty and debt of breaking the law had to be satisfied.

**Gal 3:10** For as many as are of the works of the law are under the curse: for it is written, **Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.**

**Gal 3:13** **Christ hath redeemed us from the curse of the law**, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

What was taken to the cross was the penalty, or debt, for our transgression. Messiah made a way to remove our declaration of debt. It was the *wages of sin* that was nailed to the cross.

**Rom 6:23** For **the wages of sin *is* death**; but the gift of God *is* eternal life through Jesus Christ our Lord.

**2Co 5:21** For **he hath made him *to be sin for us***, who knew no sin; that we might be

made the righteousness of God in him.

2Ti 1:10 But is now made manifest by the appearing of our Saviour Jesus Christ, **who hath abolished death**, and hath brought life and immortality to light through the gospel:

## **Does the Torah Say It's Against Us?**

The Law does say it is against us, but with context it is very specific as to when it works against us.

Deu 31:26 Take this **book of the law**, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a **witness against thee**.

Many will extract this verse out of its context to prove their own points about the law. We must restrict ourselves to the context of the scripture. If we continue to read we will see **why** the Law is against us.

Deu 31:27 For **I know thy rebellion**, and thy stiff neck: behold, while I am yet alive with you this day, **ye have been rebellious against the LORD**; and how much more after my death?

Deu 31:28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

Deu 31:29 For I **know that after my death ye will utterly corrupt yourselves, and**

**turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.**

We can clearly see that the only reason the Law is against or opposed to us is if we are against our Heavenly Father. It is interesting that our present era of time is extremely corrupt because of the neglect of the Father's Law. Moses was very clear and said that evil will happen in the latter days. The Law clearly points us in the direction where Life is, and it gives us **freedom** from lawlessness, which is the reason why many wicked things are occurring in the world today.

**Deu 6:24** 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.

We can see that the Law enables us to receive life from the Father. Scripture has a few definitions of sin, and breaking the Law is one of them.

**1Jn 3:4** Whosoever committeth sin transgresseth also the law: **for sin is the transgression of the law.**

To do the opposite of the Law is to transgress and rebel against our Heavenly Father.

**Did the Messiah Teach the Removal of the Torah?**

Removing the Law was not the Messiah's intent in His mission. He declared that the law shall not pass until **all** is fulfilled. Many do away with His Law because they see a handful of things fulfilled. But the scripture says it will not pass until **all** is fulfilled.

Mat 5:17 Think not that I am come to **destroy**(Loosen) the law, or the prophets: I am not come to destroy, but to fulfil.

Mat 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Mat 5:19 **Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven:** but whoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

The word destroy in the text means *to loosen, to halt, or stop*. Messiah did not come to stop the Law at all, but to fulfill. The word *fulfilled* in verse 18 means to be brought into reality. The reality of every word will be valid until every word is accomplished. The Law is for all mankind to gain knowledge and instruction in righteousness. The Father's Law is definitely needed in this world today.

## **If We Keep the Torah, Does That Make Us UNDER THE LAW?**

The true meaning of being *under the law* has been misunderstood. Let's see what scripture says about this true meaning.

Rom 3:19 Now we know that what things soever the law saith, it saith to them who are **under the law**: that every mouth may be stopped, and **all the world may become guilty** before God.

To be under the Law is to be guilty of breaking it. To be under the law is to be in a condition of not being able to obey His Law. Scripture tells us that we are kept under the condemnation of the Law **until** faith is received.

Gal 3:23 But **before faith** came, **we were kept under the law**, shut up unto the faith which should afterwards be revealed.

Gal 3:24 Wherefore **the law was our schoolmaster** *to bring us* unto Christ, that we might be justified by faith.

Gal 3:25 But **after that faith is come, we are no longer under a schoolmaster.**



# Does the New Testament Teach the Torah/Law?

Interestingly, the book of James reveals the use of the Law, and emphasizes keeping the whole Law and not breaking one part. Let's take a look at the book of James chapter 2.

**Jas 2:1** My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, **with respect of persons.**

**Jas 2:2** For if there come unto your assembly **a man with a gold ring, in goodly apparel,** and there come in also a **poor man** in vile raiment;

**Jas 2:3** And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

**Jas 2:4** Are ye not then partial in yourselves, and are become judges of evil thoughts?

James first shows that our Father in Heaven is not partial, but many times man tends to be partial toward others due to status or outward appearance. This teaching on perspectives is first introduced in the Torah.

**Lev 19:15** Ye shall do no unrighteousness in judgment: **thou shalt not respect the person of the poor, nor honour the person of the mighty:** *but* in righteousness shalt thou judge thy neighbour.

**Jas 2:8** If ye fulfil **the royal law** according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

We can see how James mentions the **royal law**, and then mentions a verse from the Torah.

**Lev 19:18** Thou shalt not avenge, nor bear any grudge against the children of thy people, but **thou shalt love thy neighbour as thyself**: I *am* the LORD.

Everything was taught from the Law and the prophets. All scripture was referred to the books of Moses and the prophets. They were used to preach the gospel.

**Jas 2:9** But **if ye have respect to persons, ye commit sin**, and are **convinced of the law** as transgressors.

**Jas 2:10** For whosoever shall **keep the whole law**, and **yet offend in one point, he is guilty of all**.

James uses these verses from the Law to emphasize on the **whole** law in its entirety, and says that if we break it in one point we are guilty of breaking it in all points. This was written and James was teaching this after Messiah died. Interestingly, James then shows how honoring the commandment regarding being a respecter of persons is just as important as the 10 commandments.

**Jas 2:11** For **he that said, Do not commit adultery, said also, Do not kill**. Now if thou commit no adultery, yet if thou kill, thou art

become a transgressor of the law.

[Jas 2:12](#) So speak ye, and so do, as they that shall be judged by the **law of liberty**.

Now we see James showing how the very nature of the law is to be freedom to us. Freedom from lawlessness, which we were slave to being before Messiah died for us.

[Rom 8:7](#) Because **the carnal mind** *is* enmity against God: **for it is not subject to the law of God**, neither indeed can be.

We, as Paul and all the other followers of Messiah, are free from the captivity of lawlessness. Through the blood of our Messiah and His sacrifice, and by our heavenly Father's grace and strength we can walk and live in the Law, just as our Messiah did when He was on this earth. This is why not only James, but the also the prophet David says we are free when we walk in the Torah.

[Psa 119:44](#) **So shall I keep thy law continually** for ever and ever.

[Psa 119:45](#) And **I will walk at liberty**: for **I seek thy precepts**.

I pray Father's blessing falls on you as you study the Law and allow our Father to place His law in your heart. Shalom.