

“Not under Law” does not mean that we are not under the obligation of the Moral Law or the Law of Righteousness.

Romans 8:1-2 shows that it is the penalty that we are under. "the law of sin and death". Every human is under that law and must die, as "the wages of sin is death" (6:23). But those who are found "in" Christ by faith have no condemnation because they then "walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 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: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (8:1-4)

Some mechanical parking meters used to have a grace period. The instant your time is up, your car is "under the law" and subject to a fine. But the car is given a few minutes of "grace", during which it is not subject to a fine despite being in violation of the law. ¶ Similarly, Christians can be "under the law", sinners subject to its penalty, but Christ has provided them with "grace" (by paying their fine) that exempts them from the penalty. –

Ray Butterworth

As sinners we were “under the law”. Or more correctly we are under (the custody of) law when we are sinners.

“For your sin shall not lord it over you, for you are not under Law” (Rom 6:14).

In other words, if our sins do not lord it over us, we are not under law.

This is exactly what Christ did. He took our sins on Him and set us free from the custody of law:

“that He might redeem the ones under Law” (Gal 4:5).

“But if you are led by the Spirit, you are not under Law” (Gal 5:18).

The point is: Under sin = under law Under Spirit = not under law

Does Gods grace blot out the law, these articles maybe helpful:

<https://www.amazingfacts.org/study/free-books/does-gods-grace-blot-out-the-law/#notunderthelaw-h2-6>

<https://www.ministrymagazine.org/archive/1995/07-August/christ-and-the-law>

Paul's teaching that believers are "not under the law, but under grace" (found in Romans 6:14) is widely considered one of the primary concepts that Peter warned people were twisting. [1]In 2 Peter 3:15–16, Peter writes that Paul's letters contain some things that are "hard to understand," which "ignorant and unstable people distort... to their own destruction".

[1]Why This Passage Fits Peter's Warning: The Risk of Antinomianism - When Paul says Christians are under grace rather than the law, untaught people have historically taken this to mean that God's moral law is completely abolished or that sin doesn't matter anymore. Peter warns against this exact error, calling those who do it "lawless people" (athesmos). [1, 2, 3, 4]Paul's Own Clarification: Paul himself anticipated that people would misunderstand or misapply his teaching on grace. Immediately following his famous statement about being under grace in Romans 6:14, he asks and answers the very objection: "What then? Are we to sin because we are not under law but under grace? By no means!" (Romans 6:15). [1]The Context of the Letters: While Peter specifically connects the immediate context of 2 Peter 3 to misunderstandings about the Lord's patience and the coming judgment/end times, theologians across traditions note that Paul's deep and radical doctrines on justification by faith versus works of the law are the prime candidates for being "twisted" into a license for moral laxity. [1, 2, 3]

When the Bible says believers are "not under the law, but under grace" (Romans 6:14), it means:

1. You are no longer trying to earn your salvation through works.
2. You no longer carry the guilt and penalty of the law because Jesus paid that penalty for you.

The SDA bible commentary offers this explanation: Paul is saying that as long as a man is under law he remains also under the dominion of sin, for law cannot save one from either the condemnation or the power of sin. But those who are under grace receive not only release from condemnation (Rom. 8:1) but also power to overcome (ch. 6:4). Thus sin no longer will have dominion over them.

15. Shall we sin? See on v. 1. The form of the Greek verb may suggest the occasional act of sin, as compared with the continuing in a life of sin of v. 1. May we indulge ourselves in sin once in a while now that we are not under law but under grace? Paul's answer is that any indulgence in sin is a return to that bondage to sin from which grace has released the sinner.

It was man's violation of God's law in the first place that caused God in His love to offer grace to the sinner. By the grace of God man is released from sin's rule. How then can anyone conceive it to be right or reasonable deliberately to place himself back in the old bondage? To disobey God's law is to become once again the servant of sin, for disobedience to divine law is sin (1 John 3:4), and whoever goes on sinning is the servant of sin (John 8:34). To continue in the indulgence of sin after accepting the pardoning and transforming grace of God is to deny the very purpose of that grace. Whoever refuses to allow the grace of God to bring him into more and more perfect obedience to divine law is rejecting grace itself and thereby turning his back on freedom and salvation.

Fulfill. What does it mean? Does it mean what some Christians say, that Jesus stopped at all stop signs so perfectly that none of us have to stop at stop signs anymore? No, of course not. Stop signs don't go away when people stop at them.

The bible describes examples of the Ten commandment laws as being fulfilled when they are being kept, so fulfilment here doesn't mean they became obsolete. Hebrews talks of the sacrificial laws that became obsolete.

Scripture says, over and over, that the penalty for sinning is death. Jesus removed the death penalty for the transgression of the law, not the law itself. He also removed that temporary sacrificial law. The temporary laws set up to foreshadow his coming are now obsolete along with the civil laws and penalties that are not applicable to us.

God's core 10 principles as given to Israel on tables of stone were universal and applied to all people long before they were formally given to Ethnic Israel under the Old Covenant.

These passages from the Bible correspond directly to the Ten Commandments found in Exodus 20 and Deuteronomy 5. Each verse illustrates a character either keeping, breaking, or illustrating the principle of a specific commandment before they were given at Sinai.

First [Commandment]: Genesis 35:2-4 (Jacob tells his household to put away foreign gods)

Second [Commandment]: Genesis 31:19-34 (Rachel steals her father's household idols)

Third [Commandment]: Genesis 12:3 (God blesses those who honor His name and curses those who treat it lightly)

Fourth [Commandment]: Exodus 16:4-26 (God provides manna and establishes the Sabbath rest before Sinai)

Fifth [Commandment]: Genesis 9:20-25 (Ham dishonors his father, Noah)

Sixth [Commandment]: Genesis 4:8-15 (Cain murders his brother, Abel)

Seventh [Commandment]: Genesis 39:7-9 (Joseph refuses Potiphar's wife, calling adultery a sin against God)

Eighth [Commandment]: Genesis 44:8-16 (Joseph's brothers are accused of stealing his silver cup)

Ninth [Commandment]: Genesis 27:12 (Jacob fears being exposed as a deceiver and liar to his father)

Tenth [Commandment]: Genesis 25:29-34; 27:1-45 (Jacob and Esau covet the birthright and blessing)

What law is to be written on the mind and heart in the New Covenant? Paul confirms this in 2 Corinthians 3:3-6 The Decalogue was given to God's covenant people and is to guide our lives and protect us even today. Its commandments are absolutes, valid for all human beings at all times. Individuals and churches have no right to change them. Scripture even warns against a power that would dare to change God's law (Dan 7:25), while the remnant people remain faithful to God's will (Rev 12:17).

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What law is to be written on the mind and heart in the New Covenant? Paul confirms this in 2 Corinthians 3:3, 6 when he states that the law that was written on tables of stone is now to be written in the fleshy tables of the heart, "not of the letter, (just cold outward conformity) but of the spirit." This is an indication that God's core eternal law is central to the New Covenant, with the Holy Spirit writing those enduring principles in the hearts of "spiritual Israel" rather than on stone tablets empowering us to live out those laws.

The psalmist praises God's law (e.g., Ps 119) and Paul calls it holy, righteous, and good (Rom 7:12) how can it be faulty and perfect at the same time

There is a free eBook, 'Answers to Difficult Bible Texts' that people may find helpful to explain the following passages:

[https://manna.amazingfacts.org/amazingfacts/devfund/champions\\_pdfs/AnswersToDifficultBibleTexts.pdf](https://manna.amazingfacts.org/amazingfacts/devfund/champions_pdfs/AnswersToDifficultBibleTexts.pdf)

Page 51 Rom 5:13 For until the law sin was in the world

Page 52 Rom 7:4 Becoming dead to the law

Page 53 Christ is the end of the law for righteousness

Page 61 2 Cor 3:7 Ministration of death in stone done away with

Also this u tube - <https://www.youtube.com/watch?v=fdElQxyj33c>

Page 64 Gal 2:19 Through the law am dead to the law

Page 65 Gal 3:19 Which law was added

Page 66 Gal 3.23 Law as a schoolmaster

Page 66 Observe days & months

A similar free eBook Bothersome and Disturbing Bible passages can be found Hosted by AWR as an online PDF:

<https://awr.org/wp-content/uploads/2023/01/Bothersome-Book-Draft-1.pdf>

Page 69 Col 2:14 - 17 Although here it States that it was the sacrificial law that was nailed to the cross, Some newer translations say it was the record of our debt that was nailed to the cross. But according to the website below the word in the text is "decrees", not "debts"

<https://hermeneutics.stackexchange.com/questions/91324/what-is-the-better-rendering-of-colossians-214>

Gal 3.13 certainly tells us that Christ freed us from the curse or penalty of the law. But whichever one it was that was nailed to the cross, as previously discussed it wasn't gods law itself, Gods core principles that had been violated creating the need for Christ to offer himself on our behalf in the first place.

After Christ forgave the woman caught in adultery he told her to go and sin no more.

The Holy days, new moons and the annual sabbath days as well as sacrifices that were offered on the weekly seventh day that were additional to the regular sacrifice is what is referred to as a shadow that points to Christ rather than the Seventh Day Sabbath which acts as a memorial of creation.

There were certain prescribed offerings in Lev 23 for each of those yearly feast days, Sabbath days and they were shadows pointing to the future sacrifice of Jesus. But the Bible says these were "beside the Sabbaths of the Lord," or the Seventh-day Sabbath. An important point is that because the seventh day was put into place and set aside for holy purposes before sin even entered the world or the Jewish race existed, tells me it was never intended to function as one of those types or shadows.

The sabbath also acts as an outward sign of our sanctification and symbol of our rest in Christ, <https://www.perspectivedigest.org/archive/17-2/sabbath-and-sanctificationas> illustrated by Heb 4, if we say the seventh day is now only a fulfilment of that rest, making the seventh day merely a symbolic stand alone symbol this would strip away much of its original biblical purpose. This would remove the physical rest, the creation model, and the literal rhythm God set in motion at creation.

The 4th commandment itself confirms the purpose for its existence.

The following quote is taken from:

<https://www.sabbathtruth.com/free-resources/book-library/book/e/27/t/feast-days-and-sabbaths>

Someone might suggest that after we enter into spiritual rest there would be no need to observe the memorial of it by keeping the Sabbath physically. But if that were true, we would have to also stop practicing water baptism. Immersion memorializes our death to the old man of sin. We experience that conversion before entering the water to be baptized. If the physical observance is unnecessary just because we have had the spiritual symbolism fulfilled in us, then we should abandon the physical custom. The Lord's supper memorializes an experience of the heart in receiving the sacrifice of our Lord by faith. But should we give up the physical observance of the communion just because we have already entered into the spiritual joy of what it represents?

Christ's sacrifice was complete in that it removed the penalty, no more to pay. But the bible is clear that it is also God's goal to begin the process from the time we accept his free offer to then begin the process of restoring his image in us for example

Just as righteousness is by faith, Sanctification is also by faith and the sabbath acts as an outward sign of this process whilst the seal of God (holy spirit) works on the inside. See: <https://www.perspectivedigest.org/archive/17-2/sabbath-and-sanctification>

Romans 14: 5 appears to say we can pick any special day that we want when we read that one person esteems one day above another and another esteems all days alike. Each should be fully convinced in their own mind. But Romans 14 has nothing to do with the Sabbath or holy days. The context of Romans is fasting from food on the annual anniversary of the destruction of the first temple, and other days that the Jews would fast but the sabbath day was not intended for fasting; it was primarily meant to be a day of rest and celebration, commemorating God's creation by resting on the seventh day, making it a time to focus on spiritual renewal and fellowship, not self-denial through fasting. Look at how many times that food and drink is mentioned in Romans 14, whereas the Sabbath is not mentioned at all.

Hosea 2:11

The prophet declares that all the various feasts of the Northern Kingdom owing to the coming captivity of the nation. Not the abolition of the Sabbath or any religious service for that matter, rather the abolition of a rebellious nation.

Isaiah 1:13 God rejected not the sacred days themselves but their hypocritical worship. This theme is played out for the entire old covenant in the covenant itself wasn't faulty, the fault lay with the people who continually broke that covenant.

Was the old Covenant only between God and Israel?

Isaiah 56:6

Throughout Isaiah we see God's vision, not only for the people of Israel, but also for all peoples. Though his salvation is focused upon Israel, it is not for Israel alone. Isaiah 56 reiterates the Lord's concern for the nations. They too can be numbered among God's holy people if they "commit themselves to the LORD" and "serve him and love his name" and "worship him" (v. 6).

"I will also bless the foreigners who commit themselves to the LORD, who serve him and love his name, who worship him and do not desecrate the Sabbath day of rest, and who hold fast to my covenant."

But then Isaiah adds that Gentiles who keep God's covenant must "not desecrate the Sabbath day of rest" (v. 6). How are we to make sense of this as Christians? Is the Sabbath for us too? Or did Jesus free us from keeping the Sabbath?

As I have worked on these questions for many years, I have become convinced that the Sabbath is a gift of God given to all people, not just the Jews. God has created us with a need for weekly rest. We live most fully when we imitate him by setting aside a day each week for rest and refreshment. But a legalistic approach to Sabbath is inconsistent with the grace of God in Christ. Jesus, the Lord of the Sabbath, invites us into the joy of his rest. Here we are renewed in our relationship with him and find ourselves strengthened to serve him in our daily work

God had intended for the Jewish nation to be a showcase of what it was like to follow and worship the living God as an example to others to follow too. They weren't meant to be an exclusive club .

In a world darkened by sin and chaos, God chose Israel to be a light to the nations. They were called to be a kingdom of priests who were to reflect God's character to all nations. Through Israel, neighboring peoples or nations discovered what obedience to God would bring and also what would follow as a result of their disobedience.

God chose Israel to be a people who would showcase both His redeeming grace and righteous judgment.

In Isaiah 42:6-7, God revealed His character in this declaration to Israel: "I, the LORD, have called you in righteousness; I will take hold of your hand. I will keep you and will

make you to be a covenant for the people and a light for the Gentiles, to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness.”

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And again, in Isaiah 49:6, “It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that my salvation may reach to the ends of the earth.”

Solomon petitioned God to hear the prayers of immigrants within Israel’s border “so that all the peoples of the earth may know your name and fear you, as do your own people Israel” (1 Kings 8:43).

Who was the New Covenant made with.

The Biblical Promise:

God promised the New Covenant in Jeremiah 31:31.

The text states the new covenant would be made specifically with "the house of Israel and the house of Judah."

The writer of Hebrews 8:8-10 repeats this exact promise in the New Testament.

Therefore theoretically, if Israel had not rejected Christ and fulfilled their calling the new covenant may well have been made with them, but when God finally gave up on them, it was given to the Christian church instead.

The New Testament is thoroughly clear that the Christian Church, that began at Pentecost comprising all genuine believers in Jesus Christ, has replaced Israel as the chosen nation. Spiritual "Jews" are believers in Christ irrespective of their national heritage.

Unfortunately 2 Thessalonians 2:3, warn us that a "falling away" (apostasy) of this new church would take place before the second coming of Christ. This possibly began with the Dark ages, was partially reversed during the reformation and Revelation warns us that a similar scenario will continue to play out in the future when many will be tricked or coerced into worshiping yet another counterfeit religious system in place of Gods.

For further study:

<https://sthelenaca.adventistchurch.org/about/worship-with-us/bible-studies/dr-erwin-gan-e/the-sabbath-and-salvation/>

<https://sthelenaca.adventistchurch.org/about/worship-with-us/bible-studies/dr-erwin-gan-e/are-the-ten-commandments-still-the-law-for-christians/>

<https://sthelenaca.adventistchurch.org/about/worship-with-us/bible-studies/dr-erwin-gan-e/sanctification-and-salvation/>

<https://www.sabbathtruth.com/faq/frequently-asked-questions/answer/doesn-t-hebrews-4-mean-jesus-is-our-sabbath-rest->

<https://ssnet.org/blog/did-god-tell-adam-and-eve-to-keep-the-sabbath/>

<https://sthelenaca.adventistchurch.org/about/worship-with-us/bible-studies/dr-erwin-gan-e/sabbath-changed-to-sunday/>

<https://sthelenaca.adventistchurch.org/about/worship-with-us/bible-studies/dr-erwin-gan-e/which-view-of-salvation-is-correct/>

<https://www.youtube.com/watch?v=fdElQxyj33c>  
sabbath examined

Arguments against the

<https://www.youtube.com/watch?v=Buzmv6Agzek> National Sabbath debate

<https://www.bibleprophecytruth.com/medialibrary/book/e/51/t/the-abomination-of-desolation>

<https://adventistbiblicalresearch.org/articles/is-the-sabbath-part-of-the-new-covenant>