

The Doctrine of the Mosaic Law

1. The Mosaic law is set forth in total in the first five books of the Bible.
2. Moses is the author of these five books. They were written in approximately 1450 B.C.
3. The five books consist not only of the law but the books are interlaced with history and prophecy.
4. The Mosaic law can be divided into three parts:
 - 4.1 Codex I represents a code of freedom and is called the Decalogue.
 - 4.1.1 This codex provides prohibitions against certain conduct and thinking which, if violated, tend to negate and abrogate freedom.
 - 4.1.2 Codex I is what we call the Ten Commandments.
 - 4.2 Codex II establishes basic principles governing relationships between people, ethnic groups and a nation and its citizenry; it defines crimes, punishments for crime, etc.
 - 4.2.1 For example, there are rules that regulate marriage, slavery and property rights, when hands are to be washed, which foods can be eaten, when interest can be charged, and which crimes should receive capital punishment.
 - 4.3 Codex III is a spiritual code consisting of a series of ordinances, rituals, liturgy and feast days, all of which are established for Israel's religious training, with particular emphasis on the coming Messiah and His atoning power.
5. The recipient of the Mosaic law is Israel.

Exo 19:3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

Exo 19:4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

Exo 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

Exo 19:6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

Exo 19:7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

Exo 19:8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

Lev 26:46 These are the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

6. The function of the law in its Old Testament and early Kingdom Age usage ceased with the coming of John the Baptist.

Mat 11:13 For all the prophets and the law prophesied until John.

Mat 11:14 And if ye will receive it, this is Elias, which was for to come.

Luk 16:16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

7. Christ fulfilled the law completely.

Mat 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

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.

8. As a code of conduct, spiritually speaking, Church Age believers must never place themselves under the Mosaic law. To impose such laws on others as tests of spiritual maturity is a sign of Christian immaturity and error.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Gal 2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

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.

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.

9. Christ is therefore the end of the law for righteousness to everyone that believes.

Rom 10:4 For Christ is the end of the law for righteousness to every one that believeth.

10. What then is the function of the law today?

10.1 The law is said to be a tutor that takes the unbeliever to Christ; it makes clear how short unregenerate man falls of God's impossible standards.

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

10.2 The law is said to be a perfect marriage counselor, to show us our bad marriage to our old sin nature and our need for a new husband, Jesus the Christ.

Rom 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

Rom 7:2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

Rom 7:3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Rom 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

Rom 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

Rom 7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

10.3 The law is still a perfect standard for a nation desiring peace, stability and tranquility.

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 men stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

10.4 It is to be studied by the church in its proper historical setting and from a dispensational perspective.

11. Believers in the Church Age are under a higher law; it is called the perfect law of liberty.

Jam 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

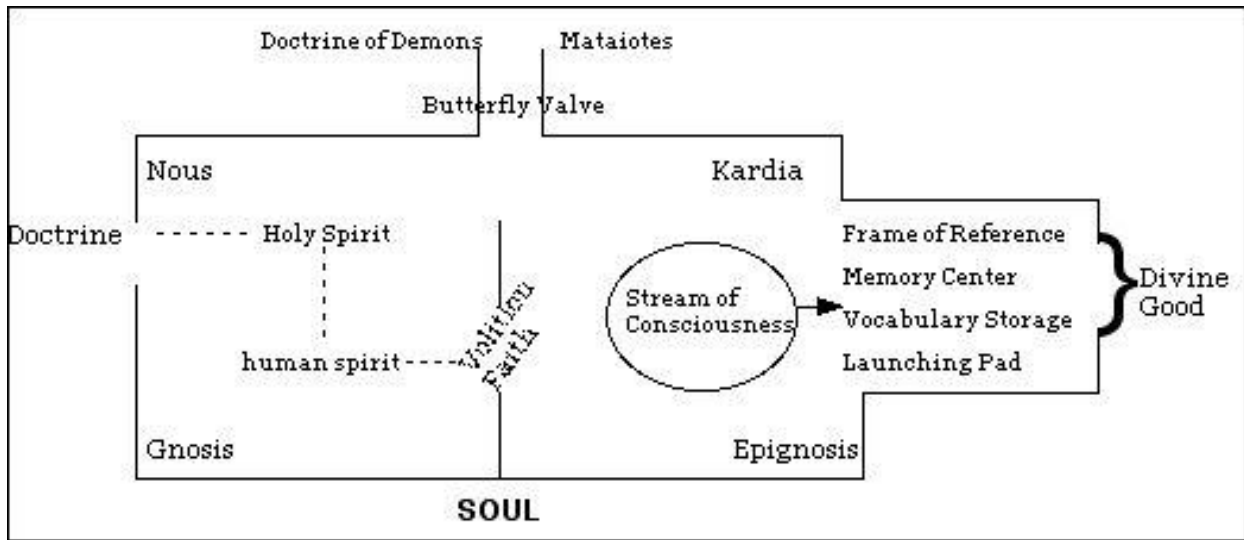
Jam 1:24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

Jam 1:25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Heb 7:19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

Jam 2:12 So speak ye, and so do, as they that shall be judged by the law of liberty.

11.1 The perfect law of liberty functions by means of God's Grace Apparatus for Perception (GAP).



11.2 Under GAP you get exactly that doctrine needed at exactly the right time.

11.3 When a believer is positive, the Holy Spirit teaches the human spirit, making **Gnosis** in the **Nous** (left lobe) perspicuous, i.e., academically understood.

11.4 For the process to work, however, each believer must be in fellowship. Fellowship is absolute and requires only the naming of sin.

1Jo 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

11.5 The **Nous** can be thought of as a staging area. From the **Nous** (left lobe) doctrine will be either transferred to the **Kardia** (right lobe) or lost, depending on whether it is believed or not believed.

11.6 To transfer doctrine from the **Nous** to the **Kardia** requires faith--the use of volition.

11.6.1 The believer simply believes that which is academically understood and the information in the **Nous** is transferred to the **Kardia** where it becomes **Epignosis**.

11.6.2 Doctrine can reside in the **Nous** in great quantity without spiritual benefit.

11.6.3 It is quite possible to know an immense amount of Scripture without understanding its meaning. In fact, such is often the case. Even the devil used Scripture to confound and to teach false doctrines.

11.7 Let's look at a few of the many grace provisions provided by God the Father to facilitate our learning:

the formation and preservation of the Canon of scripture

divine authorization of the local church as the classroom for learning doctrine

the gift of pastor-teacher to teach in the classroom

the indwelling and filling of the Holy Spirit

the human spirit at the point of faith in Christ

the laws of divine establishment to protect freedom and privacy

logistical grace such as oxygen to the brain, food, clothing and transportation

11.8 The Holy Spirit teaching the human spirit forms the basis of GAP; through the use of GAP the believer creates a stabilized environment in the soul where Christ can feel at home. You have this inner strength from doctrine in order "That Christ may dwell in your hearts ..." Eph 3:16 & 17 (in part).

11.9 To consider human IQ as a factor to exclude certain believers from understanding doctrine would make God unfair and partial; such a thought is blasphemous. The learning of doctrine has always been a matter of grace.

Mat 5:6 "Blessed are those who hunger and thirst for righteousness, for they will be filled."

11.10 Paul teaches in 1Co 2:10-3:5 that the unveiling of doctrine is done by the Holy Spirit. For example:

1Co 2:10 ... God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God.

11.11 Human perspicacity cannot lead to an understanding of doctrine; it takes a born-again person filled with the Holy Spirit and ready to be taught.

12. Keeping the Mosaic law, in a spiritual sense, was always limited.

12.1 It could never justify.

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.

Rom 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

Acts 13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

12.2 It could never provide the indwelling or the filling of the Holy Spirit.

Gal 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

Gal 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

Gal 3:3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

Gal 3:4 Have ye suffered so many things in vain? if it be yet in vain.

Gal 3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

12.3 It could never provide life.

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.

Gal 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

12.4 It could never provide a solution to the problem of controlling your old sin nature.

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 in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit.

12.5 It could never bring salvation; the Levitical offerings and sacrifices were only training aids.

Heb 10:6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

13. The law is mentioned often in many books of the Bible. Its importance is amplified in the book of Proverbs. Just a hint of relative prepotency is provided in Pro 6:16-19.

Pro 6:16 These six things doth the LORD hate: yea, seven are an abomination unto him:
Pro 6:17 A proud look, a lying tongue, and hands that shed innocent blood,
Pro 6:18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,
Pro 6:19 A false witness that speaketh lies, and he that soweth discord among brethren.

14. The horrific effects of indiscretions and violations of the law is also provided in
Pro 6:20-35

Pro 6:20 My son, keep thy father's commandment, and forsake not the law of thy mother:

Pro 6:21 Bind them continually upon thine heart, and tie them about thy neck.

Pro 6:22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

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

Pro 6:24 To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

Pro 6:25 Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

Pro 6:26 For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life.

Pro 6:27 Can a man take fire in his bosom, and his clothes not be burned?

Pro 6:28 Can one go upon hot coals, and his feet not be burned?

Pro 6:29 So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

Pro 6:30 Men do not despise a thief, if he steal to satisfy his soul when he is hungry;

Pro 6:31 But if he be found, he shall restore sevenfold; he shall give all the substance of his house.

Pro 6:32 But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul.

Pro 6:33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

Pro 6:34 For jealousy is the rage of a man: therefore he will not spare in the day of vengeance.

Pro 6:35 He will not regard any ransom; neither will he rest content, though thou givest many gifts.