

Law of Moses or Law of Christ

Why?

Why do pastors of Bible Churches teach Bible Doctrine? Even from the original Hebrew and Greek. The short answer is that doctrine contains answers to questions we have. When you have answers I don't want you to say you believe the answers because the pastor told you so. No. You should know the answers from the Bible. I believe because the Bible says so.

Remember the questions asked in the movie Prometheus?

1. Where did we come from?
2. What is our purpose?
3. What happens when we die?

Remember the answers. Below are of course just brief and lacking in all the details that go with a lesson on each. These are sources for our answers.

1. God created the heavens and the earth and mankind. The Bible says so (Genesis 1).

Genesis 1:1 In the beginning God created the heavens and the earth.

Genesis 1:27 God created man in His own image, in the image of God He created him; male and female He created them.

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In evangelism today, it may be necessary to go back to creation. Too many young people today do not have a clue what is in the Bible or who Jesus Christ really was. They most often hear “Jesus Christ” in a curse. Sad but often true.

2. The purpose of history, and hence our purpose, is to glorify God. God’s glory comes from His essence. The Bible narrates the demonstration of God’s character throughout the Bible. We studied that last week¹. (John 15 & 17)

John 17:1 Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father, the hour has come; glorify Your Son, that the Son may glorify You,

John 17:2 even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life.

John 17:3 This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

John 17:4 I glorified You on the earth, having accomplished the work which You have given Me to do.

John 17:5 Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

¹ <https://www.deanbible.org/dbmfiles/notes/2014-ChaferConf-004-Johnson-Paper.pdf>

John 15:8 My Father is glorified by this, that you bear much fruit, and so prove to be My disciples.

3. When we die we are resurrected to everlasting life (for Christians) (1 Corinthians 15). Unbelievers go initially to Torments (Lazarus and the rich man, Luke 16:19-31) and eventually to the Lake of Fire (Revelation 20).

John 3:16 “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

John 3:17 For God did not send the Son into the world to judge the world, but that the world might be saved through Him.

John 3:18 He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.

1 Corinthians 15:20 But now Christ has been raised from the dead, the first fruits of those who are asleep.

1 Corinthians 15:21 For since by a man came death, by a man also came the resurrection of the dead.

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1 Corinthians 15:22 For as in Adam all die, so also in Christ all will be made alive.

Revelation 20:14 Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.

Revelation 20:15 And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

We know the answers to these fundamental questions because God gave us the answers in the Bible.

Now, on to our study of Romans chapter 7.

Romans 7:7 What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "You shall not covet."

Romans 7:8 But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead.

Romans 7:9 I was once alive apart from the Law; but when the commandment came, sin became alive and I died;

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Romans 7:10 and this commandment, which was to result in life, proved to result in death for me;

Romans 7:11 for sin, taking an opportunity through the commandment, deceived me and through it killed me.

Romans 7:12 So then, the Law is holy, and the commandment is holy and righteous and good.

We need to understand the purpose of the Law. Gotquestions.org has a nice summary²:

“The Mosaic Law was given specifically to the nation of Israel (Exodus 19; Leviticus 26:46; Romans 9:4). It was made up of three parts: the Ten Commandments, the ordinances, and the worship system, which included the priesthood, the tabernacle, the offerings, and the festivals (Exodus 20—40; Leviticus 1—7; 23). The purpose of the Mosaic Law was to accomplish the following:

- (1) “Reveal the holy character of the eternal God to the nation of Israel (Leviticus 19:2; 20:7–8).
- (2) “Set apart the nation of Israel as distinct from all the other nations (Exodus 19:5).
- (3) “Reveal the sinfulness of man (cf. Galatians 3:19). Although the Law was good and holy (Romans 7:12), it did not provide salvation for the nation of Israel. “No one will be declared righteous in God’s

² <https://www.gotquestions.org/Mosaic-Law.html>

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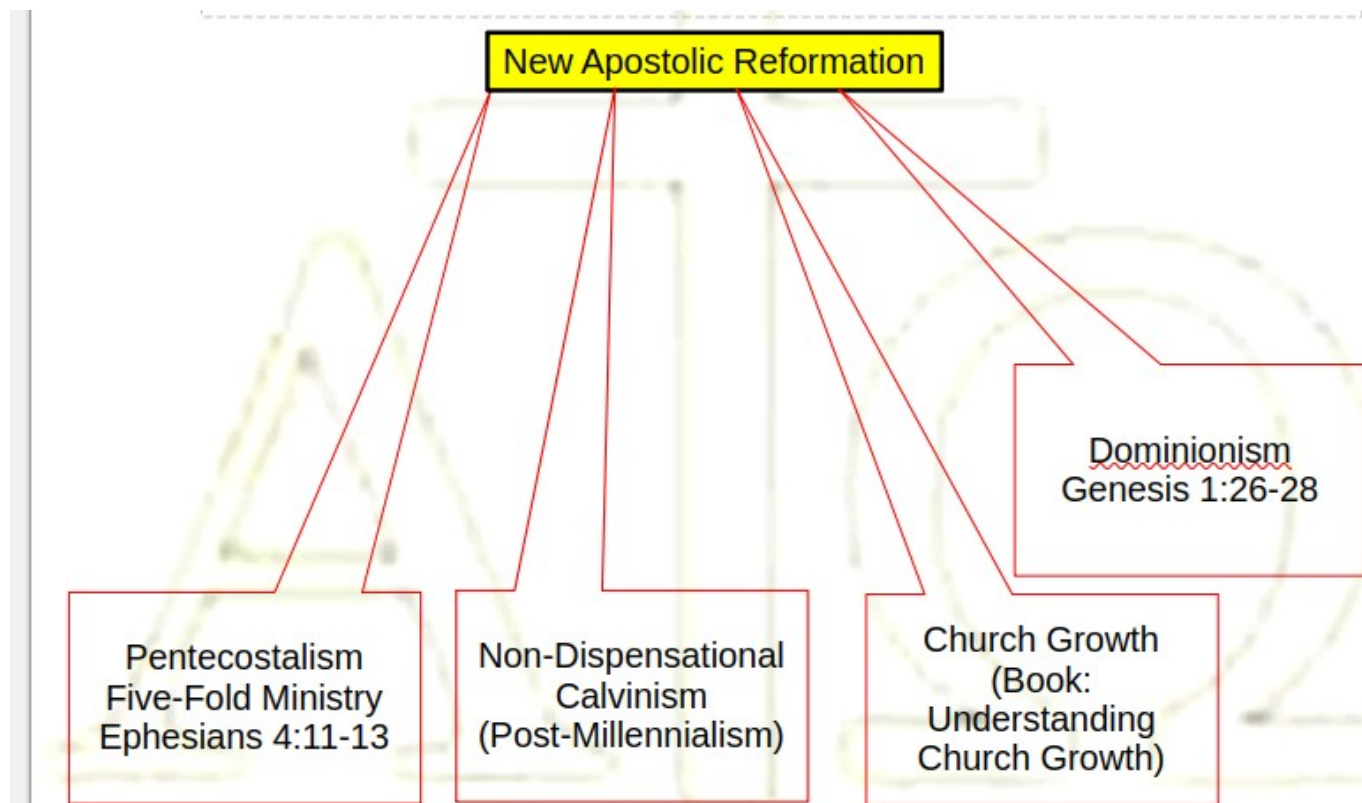
sight by the works of the law; rather, through the law we become conscious of our sin” (Romans 3:20; cf. Acts 13:38–39).

- (4) “Provide forgiveness through the sacrifice/offerings (Leviticus 1—7) for the people who had faith in the Lord in the nation of Israel.
- (5) “Provide a way of worship for the community of faith through the yearly feasts (Leviticus 23).
- (6) “Provide God’s direction for the physical and spiritual health of the nation (Exodus 21—23; Deuteronomy 6:4–19; Psalm 119:97–104).
- (7) “Reveal to humanity that no one can keep the Law but everyone falls short of God’s standard of holiness. That realization causes us to rely on God’s mercy and grace. When Christ came, He fulfilled the Law and with His death paid the penalty for our breaking it (Galatians 3:24; Romans 10:4). By faith in Him, the believer has the very righteousness of Christ imputed to him.”

Not all Christians are in agreement concerning the Law. Some would impose the Ten Commandments on government. Perhaps even most of the Mosaic Law. Some see Christianity as replacing Judaism.

There have been several theological systems that include Christian Reconstructionism, Dominion Theology and NAR among them. Some critics of dominionism call it Christian Nationalism. The reason for reviewing these theologies now is the increasing world-wide outreach that NAR currently has. One of the main components of the New Apostolic Reformation (NAR) is dominionism

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But dominionism has roots in other movements: Christian Reconstructionism for one. And NAR has taken the ideas in those movements and incorporated what they call the Seven Mountain Mandate. Let me here go to Dr. Tommy Ice for an explanation of Christian Reconstructionism. Here is a long quote from the first chapter of his “Dominion Theology: Blessing or Curse?”³

“Some Americans may identify the word *Puritan* with a colonial-era pilgrim trudging through the snow, blunderbuss in hand, hunting turkey for Thanksgiving. The Salem witch-trials may also come to mind, and with them the image of a gaunt, austere man in a floor-length frock and a menacing look in his eye, ready to erupt in Pharisaic anger at anyone having fun. This idea of Puritanism, perpetuated by such writers as H. L. Mencken and not sufficiently corrected in history classrooms, in large part is a myth. What usually is not taught about the Puritans was their

3 H Wayne House and Ice, T.D. (1988). *Dominion theology, blessing or curse? : [an analysis of Christian reconstructionism]*. Portland, Or.: Multnomah.15-16

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enjoyment of bright clothing, their vivid intellectual lives, and their commitment to establishing a Christian society in America. The Puritans wanted a government that would adhere rigidly to the civil code of the Old Testament, thereby creating a model of the kingdom of God on earth for all the world to see.”

“They failed in their attempt. The reasons for the Puritans’ failure are not relevant here, but their effort to build a Christian society is. It is being imitated today by a small and increasingly influential group of persons who believe that only through the establishment and enforcement of Old Testament civil law can America—and the world—be saved from destruction. Calling themselves Christian Reconstructionists, they propose to institute a theocratic government in America, and they are gaining support in some elements of the evangelical community.”

One of the basics of Christian Reconstructionism is *theonomy*.

Per Wikipedia:

“Theonomy (from Greek *theos* "God" and *nomos* "law") is a hypothetical Christian form of government in which divine law governs societies. Theonomists hold that societies should observe divine law, particularly the Old Testament’s judicial laws. The movement’s chief architects were Gary North, Greg Bahnsen, and R.J. Rushdoony.”

“Theonomy presumes biblical Israel’s Old Covenant judicial laws have not been abrogated, and therefore all civil governments must enforce them (including the specific penalties). Theonomy holds that all civil governments must refrain from coercion if Scripture has not prescribed their intervention (the "regulative principle of the state").⁴”

Here is Dr. Ice’s brief description. “*Theonomy* derives from two Greek words meaning “God” and “Law.” The Reconstructionists believe that

4 <https://en.wikipedia.org/wiki/Theonomy>

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the Law of God, or Biblical Law, as codified in the Old Testament should be instituted as the law of the United States and every nation on earth before the return of Christ. This is a striking position: If Reconstructionists succeed, and are consistent with their theory, blasphemy would be a criminal offense, homosexuality a capital crime, and slavery (in some form) reinstituted.⁵”

We must go back to our basic assumptions about the Bible. The first is that we interpret the Bible literally. It means what it says.

The Mosaic Law was given to the sons of Israel. There are many passages in which God speaks to the sons of Israel, primarily through Moses. That is why it is called the Mosaic Law.

When God gave the Ten Commandments

Exodus 19:3 Moses went up to God, and the Lord called to him from the mountain, saying, “Thus you shall say to the house of Jacob and tell the sons of Israel:

House of Jacob/sons of Israel. Jacob was renamed by God as Israel. God all through the Pentateuch addresses the sons of Israel. By using the term “sons” he is emphasizing the family, the physical descendants of Jacob/Israel.

Exodus 19:4 ‘You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings, and brought you to Myself.

God did not give the Law to the Egyptians. He gave it to his own people.

⁵ H Wayne House and Ice, T.D. (1988). *Dominion theology, blessing or curse? : [an analysis of Christian reconstructionism]*. Portland, Or.: Multnomah.²⁷

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Exodus 19:5 Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine;

Exodus 19:6 and you shall be to Me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the sons of Israel.”

Exodus 20:1 Then God spoke all these words, saying,

Exodus 20:2 “I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery.

Exodus 20:3 “You shall have no other gods before Me.

We know that it is impossible to keep the Law. But when the sons of Israel turned against God such that they were conquered and exiled to Babylon, God did not reject them.

Leviticus 26:40 ‘If they confess their iniquity and the iniquity of their forefathers, in their unfaithfulness which they committed against Me, and also in their acting with hostility against Me—

Leviticus 26:41 I also was acting with hostility against them, to bring them into the land of

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their enemies—or if their uncircumcised heart becomes humbled so that they then make amends for their iniquity,

Leviticus 26:42 then I will remember My covenant with Jacob, and I will remember also My covenant with Isaac, and My covenant with Abraham as well, and I will remember the land.

Leviticus 26:43 For the land will be abandoned by them, and will make up for its sabbaths while it is made desolate without them. They, meanwhile, will be making amends for their iniquity, because they rejected My ordinances and their soul abhorred My statutes.

Leviticus 26:44 Yet in spite of this, when they are in the land of their enemies, I will not reject them, nor will I so abhor them as to destroy them, breaking My covenant with them; for I am the Lord their God.

A literal interpretation of this passage forces me to accept that God made a covenant with the sons of Israel. Even if the sons of Israel do not keep the covenant, indeed could not keep it, then God will not break the covenant. To say that God would break the covenant is to call Him unfaithful.

Leviticus 26:45 But I will remember for them the covenant with their ancestors, whom I brought out of the land of Egypt in the sight of

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the nations, that I might be their God. I am the Lord.'”

1 Corinthians 1:9 God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.

2 Timothy 2:13 If we are faithless, He remains faithful, for He cannot deny Himself.

Students of the Scriptures should know what they believe and why they believe it.

It goes to the basic presuppositions of dispensational theology. Consistent literal interpretation. Difference between Israel and the Church. The Glory of God.