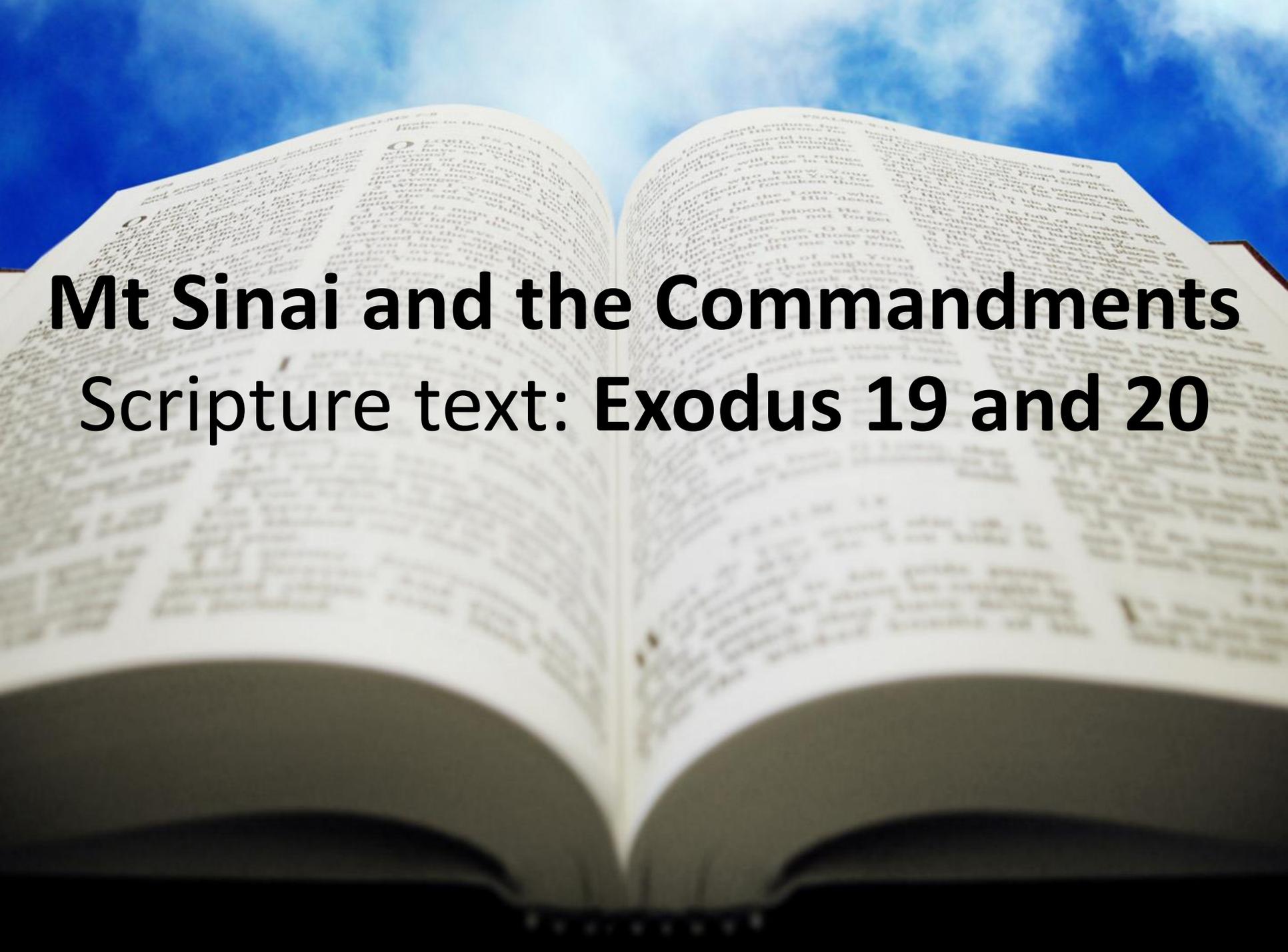


Welcome to Promise Land Bible Church
We're glad you're here!



An open Bible is shown from a low angle, looking up at the pages. The pages are filled with text, but it is out of focus. The background is a bright blue sky with wispy white clouds. The text is overlaid in a large, bold, black font.

Mt Sinai and the Commandments

Scripture text: Exodus 19 and 20

The Law's Importance

No topic has been more misunderstood among Christians than the Law of Moses and its application to the NT believer today.

To confuse the covenants of God is to misinterpret the mind of God and miss the blessings of God, so the believer is wise to examine the Word to determine the place and purpose of the whole Mosaic system.

Name: Beginning with Ex. 19 and continuing to the cross of Christ (Col. 2:14), the people were under the Mosaic system. This is called “**the Law of Moses,**” “**the Law,**” and sometimes “**the Law of God.**”

For the sake of convenience, we often speak of “**the Moral Law**” (referring to the Ten Commandments), “the Ceremonial Law” (relating to the types and symbols found in the sacrificial system), and “the Civil Law” (meaning the everyday laws that governed the lives of the people).

Actually, the Bible seems to make no distinction between the “moral” and “ceremonial” laws, since the one was definitely a part of the other. For example, the fourth commandment about the Sabbath Day is found in the Moral Law yet is certainly a part of the ceremonial system of Jewish holy days as well.

Purposes of the Law

To understand the Law, we must remember that God had already made an everlasting covenant with the Jews through their father Abraham (Gen. 15).

He promised them His blessing and gave them the ownership of the land of Canaan. The Mosaic Law was “added” to the Abrahamic Covenant later, but it did not disannul it (Gal. 3:13–18). The law “entered in alongside” God’s previous covenant (Rom. 5:20) and was but a temporary measure (Gal. 3:19) on His part. It was given only to Israel to mark them as God’s chosen people and His holy nation (Ex. 19:4–6; Ps. 147:19–20). God did not give the Law to save anybody, because it is impossible to be saved by the keeping of the Law (Gal. 3:11; Rom. 3:20).

Galatians 3:13-18 Christ redeemed us from the curse of the law **by becoming a curse for us**--for it is written, "**Cursed is everyone who is hanged on a tree**"--so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that **we might receive the promised Spirit through faith**. To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified. Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," who is Christ. This is what I mean: the **law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void**. For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham **by a promise**.

Romans 5:19-21 For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. **Now the law came in to increase the trespass, but where sin increased, grace abounded all the more**, so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

Galatians 3:19 Why then the law? **It was added because of transgressions, until the offspring should come to whom the promise had been made**, and it was put in place through angels by an intermediary.

Exodus 19:4-6 You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. Now therefore, **if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation.** These are the words that you shall speak to the people of Israel."

Psalm 147:19-20 He declares his word to Jacob, his statutes and rules to Israel. He has not dealt thus with any other nation; they do not know his rules.
Praise the LORD!

Galatians 3:10-11 For all who rely on works of the law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them." **Now it is evident that no one is justified before God by the law, for "The righteous shall live by faith."**

Romans 3:20-21 For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin. But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it--

He gave the Law to Israel for the following reasons:

- 1. To reveal His glory and holiness (Deut. 5:22–28).*
- 2. To reveal man's sinfulness (Rom. 7:7, 13; 1 Tim. 1:9ff; James 1:22–25).*
- 3. To mark Israel as His chosen people, and to separate them from the other nations (Ps. 147:19–20; Eph. 2:11–17; Acts 15).*
- 4. To give Israel a standard for godly living so that they might inherit the land and enjoy its blessings (Deut. 4:1ff; 5:29ff; Judges 2:19–21).*

Deuteronomy 5:22-24 "These words the LORD spoke to all your assembly at the mountain out of the midst of the fire, the cloud, and the thick darkness, with a loud voice; and he added no more. And he wrote them on two tablets of stone and gave them to me. And as soon as you heard the voice out of the midst of the darkness, while the mountain was burning with fire, you came near to me, all the heads of your tribes, and your elders. And you said, '**Behold, the LORD our God has shown us his glory and greatness**, and we have heard his voice out of the midst of the fire. This day we have seen God speak with man, and man still live.

Deuteronomy 5:25-28 Now therefore why should we die? **For this great fire will consume us.** If we hear the voice of the LORD our God any more, we shall die. **For who is there of all flesh, that has heard the voice of the living God speaking out of the midst of fire as we have, and has still lived?** Go near and hear all that the LORD our God will say and speak to us all that the LORD our God will speak to you, and we will hear and do it.' "And the LORD heard your words, when you spoke to me. And the LORD said to me, **'I have heard the words of this people, which they have spoken to you. They are right in all that they have spoken.**

2. To reveal man's sinfulness (Rom. 7:7, 13; 1 Tim. 1:9ff; James 1:22–25).

Romans 7:7 What then shall we say? That the law is sin? By no means! **Yet if it had not been for the law, I would not have known sin.** For I would not have known what it is to covet if the law had not said, "You shall not covet."

Romans 7:13 Did that which is good, then, bring death to me? By no means! **It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure.**

1 Timothy 1:8-11 Now we know that the law is good, if one uses it lawfully, understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers, the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine, in accordance with the gospel of the glory of the blessed God with which I have been entrusted.

James 1:22-25 But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror. For he looks at himself and goes away and at once forgets what he was like. **But the one who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing.**

3. To mark Israel as His chosen people, and to separate them from the other nations (Ps. 147:19–20; Eph. 2:11–17; Acts 15).

Psalm 147:19-20 He declares his word to Jacob, his statutes and rules to Israel. He has not dealt thus with any other nation; they do not know his rules.
Praise the LORD!

Ephesians 2:11 Therefore remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision, which is made in the flesh by hands--

Ephesians 2:12-17 remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. **But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.** For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, and **might reconcile us both to God in one body through the cross, thereby killing the hostility.** And he came and preached peace to you who were far off and peace to those who were near.

4. To give Israel a standard for godly living so that they might inherit the land and enjoy its blessings (Deut. 4:1ff; 5:29ff; Judges 2:19–21).

Judges 2:19-21 But whenever the judge died, they turned back and were more corrupt than their fathers, going after other gods, serving them and bowing down to them. They did not drop any of their practices or their stubborn ways. So the anger of the LORD was kindled against Israel, and he said, **"Because this people has transgressed my covenant that I commanded their fathers and have not obeyed my voice, I will no longer drive out before them any of the nations that Joshua left when he died,**

5. To prepare Israel for the coming of Christ (Gal. 3:24).

The “**schoolmaster**” was a trained slave whose task it was to prepare the child for adult living. When the child matured and entered adulthood, he received his inheritance and no longer needed the schoolmaster. Israel was in her “spiritual childhood” under the Law, but this prepared her for the coming of Christ (Gal. 3:23–4:7).

Galatians 3:23-29 Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. **So then, the law was our guardian until Christ came, in order that we might be justified by faith.** But now that faith has come, we are no longer under a guardian, for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, **for you are all one in Christ Jesus.** And if you are Christ's, then you are Abraham's offspring, **heirs according to promise.**

Galatians 4:1-7 I mean that the heir, as long as he is a child, is no different from a slave, though he is the owner of everything, but **he is under guardians and managers until the date set by his father.** In the same way we also, when we were children, were enslaved to the elementary principles of the world. But **when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons.** And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "**Abba! Father!**" So you are no longer a slave, but a son, and if a son, then an heir through God.

6. To illustrate in type and ceremony the Person and work of Christ (*Heb. 8–10*).

The Law is compared to a mirror, because it reveals our sins (James 1:22–25); a yoke, because it brings bondage (Acts 15:10; Gal. 5:1; Rom. 8:3); a child-trainer, because it prepared Israel for the coming of Christ (Gal. 3:23–4:7); letters written on stones (2 Cor. 3) in contrast to the law of love written on our hearts by the Spirit; and a shadow in contrast to the reality and fulfillment we have in Christ (Heb. 10:1; Col. 2:14–17).

Weakness of the Law

It is important to note what the Law cannot do. It cannot accomplish these things:

- (1) make anything perfect, Heb. 7:11–19, 10:1–2;
- (2) justify from sin, Acts 13:38–39 and Rom. 3:20–28;
- (3) give righteousness, Gal. 2:21;
- (4) give peace to the heart, Heb. 9:9; and
- (5) give life, Gal. 3:21.

Christ and the Law

“The Law was given by Moses, but grace and truth came by Jesus Christ” (John 1:17). There is obviously a contrast between the legalistic system of Moses for Israel and the gracious position the Christian has in the body of Christ. Christ was made under the Law (Gal. 4:4–6) and fulfilled the Law in every respect (Matt. 5:17).

Matthew 5:17 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

Galatians 4:4-6 But when the fullness of time had come, God sent forth his Son, **born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons.** And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!"

His Person and work are seen in the Law (Luke 24:44–47).

Luke 24:44-47 Then he said to them, "These are my words that I spoke to you while I was still with you, **that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.**" Then he opened **their minds to understand the Scriptures**, and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and **that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem.**

He is the end of the Law for righteousness to the believer (Rom. 10:1–13).

Romans 10:1-5 Brothers, my heart's desire and prayer to God for them is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. **For Christ is the end of the law for righteousness to everyone who believes.** For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them.

Romans 10:6-10 But **the righteousness based on faith** says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) or "'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim); because, **if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.** For with the heart one believes and is justified, and with the mouth one confesses and is saved.

He paid the penalty of the Law and bore the curse of the Law on the cross (Gal. 3:10–14, Col. 2:13–14).

Colossians 2:13-14 And you, who were dead in your trespasses and the uncircumcision of your flesh, **God made alive together with him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross.**

Galatians 3:10-14 For all who rely on works of the law are under a curse; for it is written, "**Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.**" Now it is evident that no one is justified before God by the law, for "**The righteous shall live by faith.**" But the law is not of faith, rather "The one who does them shall live by them." **Christ redeemed us from the curse of the law by becoming a curse for us--**for it is written, "Cursed is everyone who is hanged on a tree"-- so that **in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.**

The Law no longer separates Jew and Gentile, for in Christ we are one in the church (Eph. 2:11–14).

Ephesians 2:11-14 Therefore remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision, which is made in the flesh by hands-- remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But **now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility**

The Christian and the Law

The NT makes it very clear that the Christian is not under the Law (Rom. 6:14 and Gal. 5:18) but lives in the sphere of grace.

Romans 6:14 For sin will have no dominion over you, since you are not under law but under grace.

Galatians 5:18 But if you are led by the Spirit, you are not under the law.

In Christ, we died to the Law (Rom. 7:1–4) and have been delivered from the Law (Rom. 7:5–6).

We must not become entangled again in the bondage of the Law (Gal. 5:1–4), which means falling out of the sphere of grace and living like a servant, not a son.

Does this mean that the Christian is supposed to be lawless and ignore the holy demands of God? Of course not! This is the accusation Paul's enemies threw at him because he emphasized the believer's glorious position in Christ (Rom. 6:1).

Romans 7:1-4 Or do you not know, brothers--for I am speaking to those who know the law--that the law is binding on a person only as long as he lives? For a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage. Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress. Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God.

Romans 7:5-6 For while we were living in the flesh, our sinful passions, **aroused by the law**, were at work in our members to bear fruit for death. But now we are released from the law, having died to that which held us captive, **so that we serve in the new way of the Spirit and not in the old way of the written code.**

Galatians 5:1-4 For **freedom Christ has set us free**; stand firm therefore, and do not submit again to a yoke of slavery. Look: I, Paul, say to you that if you accept circumcision, Christ will be of no advantage to you. I testify again to every man who accepts circumcision that he is obligated to keep the whole law. You are severed from Christ, you who would be justified by the law; you have fallen away from grace.

2 Corinthians 3 makes it clear that the glory of the Gospel of God's grace far surpasses the temporary glory of the OT Law, and that we Christians go "from glory to glory" (2 Cor. 3:18) as we grow in grace.

Actually, the NT Christian is under a more demanding way of life than was the OT believer; for the OT Law dealt with outward acts, while **the NT law of love deals with inward attitudes. Being free from the Law does not mean being free to sin—liberty is not license.**

We have been called to liberty, and we must use that liberty for the good of others and the glory of God (read Gal. 5:13–26).

We are under the higher law of love, the law of Christ (Gal. 6:2). We do not try to obey God in the energy of the flesh because this is impossible (Rom. 7:14); the flesh is sinful and weak and cannot submit to the law. But as we reckon ourselves dead to sin (Rom. 6) and **yield to the Holy Spirit** (Rom. 8), the Spirit fulfills the law in us and through us (Rom. 8:1–4).

Romans 8:1-4 There is **therefore now no condemnation for those who are in Christ Jesus.** For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, **he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us,** who walk not according to the flesh **but according to the Spirit.**

To go back to the Law is to exchange reality for shadows and liberty for bondage. It is to forfeit the high calling we have in grace. Law means that we must do something to please God; **grace means that God works in us to fulfill His perfect will.**

The Ten Commandments Today

All of the OT Law is but an amplification and application of the Ten Commandments. **Nine of the Ten Commandments are repeated in the NT for believers today:**

1. Have no other gods before Me (Acts 14:15; John 4:21–23; 1 Tim. 2:5; James 2:19; 1 Cor. 8:6).