

Life Line

Workbook 5

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Workbook 5

The Workbook is designed to help you come to a solid understanding of the exciting and essential subject of God's Covenants of love. To successfully complete this workbook you will need to:

1. Complete all the questions in a Section.
2. Score all questions before taking the related Review. Underline the answers in the text for any questions you got wrong.
3. Take the Review.
4. Score the Review. Underline the answers in the text for any questions you got wrong.
5. Go on to the next section and repeat.
6. Memorize selected Scriptures.
7. Before taking the Pre-Test make sure all questions in the Sections and Reviews are correctly answered.
8. Take the Pre-Test.
9. Score the Pre-Test. Underline the answers in the text for any questions you got wrong.
10. Take the Final Test.

Note 1: All Final Tests except the first one will include some random questions from previous workbooks to test how well the student is remembering the material.

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LESSON 5

WHAT THE APOSTLES TAUGHT ABOUT THE LAW

We have seen what Jesus taught about the Law, now let's look at the rest of the New Testament. Now did the New Testament Christians view the Law?

Paul's Personal Testimony

Paul wrote the majority of the New Testament. Sometimes he is seen as a great opponent of the Law [he certainly attacked the misuse of the Law]. How did Paul feel about the Law in its proper roles?

"But this I confess to you, that according to the Way which they call a sect, so I worship the God of my fathers, believing all things which are written in the Law and in the Prophets." [Acts. 24:14, NKJV]

The Amplified Version puts it this way: *"...I worship [serve] the God of our fathers, still persuaded of the truth of and believing and place full confidence in everything laid down in the Law [of Moses] or written in the prophets."*

Paul, in defending himself before Felix, declared that he still believed and had full confidence in everything taught in the Law and the prophets. Obviously Paul did not believe in the Law for salvation or maintaining a relationship with God, but equally obviously he did not believe the Law was exclusively for the Old Testament age. Paul believed the Law to be in full force in the New Testament.

Paul In His Letters

"Do we then by [this] faith make the Law of no effect, overthrow it or make it a dead letter? Certainly not! On the contrary, we confirm and establish and

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uphold the Law. [Rom. 3:31, Amp.]

What did Paul teach we do with the Law? "We put the Law in its proper place." [Phillips] The Law has a vital place. Faith does not do away with the Law but both work together for the completion of the plan of God.

"To those without the Law I became as one without the Law, not that I am without the Law of God and Lawless toward Him, but that I am [especially keeping] within and committed to the Law of Christ, that I might win those who are without [outside] the Law." [1 Cor. 9:21, Amp.]

To the Gentiles, who did not know the Law of God, Paul became like them. In other words, he did not expect them to come to him, but he met and ministered to them where they were. However, he is very quick to qualify what he meant by that. Paul did not want anyone to think he was placing himself above or outside the Law of God. Even though he was ministering to those unfamiliar with the Laws of God, he himself kept and was committed to them.

Law In The Heart

Write out and memorize Jer. 31:33 _____

This verse is quoted in Heb. 8:10 and in Heb. 10:16.

In the Old Testament they had the outward commandments. Unfortunately, only a few had any desire for the Law. David was a notable exception, he had an intense love of the Law. There were others as well but the majority rejected the Law for Satan's ways.

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God promised the New Testament times would be different. Notice, God did not say He was doing away with the Law in the New Testament. God went the other way! He stated He was going to write His Laws in the hearts and minds of His people. No longer would they be simply outward commands but the very commands would be made an intricate part of their being. They would have a desire and a love of the Law. If we do not love the Law either we have misunderstood the proper applications of the Law or we need to check and see what is really written on our hearts.

1. Paul wrote the _____ of the New Testament.
2. Paul believed the Law to be in _____ in the New Testament.
3. _____ does not do away with the Law but both work together for the completion of the plan of God.
4. Paul did not want anyone to think he was placing himself _____ or outside the Law of God.
5. David had an intense _____ of the Law.
6. No longer would the Law be simply _____ commands but the very commands would be made an intricate part of our being.

Law Is For The Spiritually Minded

"For we know that the Law is spiritual, but I am carnal, sold under sin."
[Rom. 7:14, NKJV]

What?!? The Law is spiritual? Is Paul teaching a new doctrine? No, although there are new unbiblical doctrines going around today. Actually we should have been able to figure out that the Law is spiritual. After all, God is a Spirit so it only makes sense that His Law would be spiritual.

"For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the Law of God, nor indeed can be." [Rom. 8:6-7, NKJV]

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Read these verses carefully. Why is the carnal mind at enmity against God?

"[That is] because the mind of the flesh - with its carnal thoughts and purposes - is hostile to God; for it does not submit itself to God's Law, indeed it cannot." [Rom. 8:7, Amp.]

The carnal, fleshly person is against God because he is not submitted to the Law of God. He is at war with the Law of God, and therefore, is at war with God Himself. If we don't submit to God's Law then we are hostile to God Himself no matter what we may say. People who are truly spiritually minded will walk in harmony with the Law of God. They will submit themselves to it and honour it. A person's view and response to the Law reveals a lot about their heart. Both Jesus and the Apostles said we could tell true Christians from false by their fruits. Can rejection of the Law bring good fruits? No, at least, not in the long term.

"I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able; for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?" [1 Cor. 3:2-3, NKJV]

Are not the carnal actions of envy, strife, and divisions all acts of rebellion against the Law? It is carnal to oppose the Law [or to enforce it as justification]. It is spiritual to enforce the Law in its proper place.

The Lawgiver

"There is one Lawgiver, who is able to save and to destroy..." [James 4:14, NKJV]

James also supports the Law in the New Testament. He refers to God as the Lawgiver [not the Law-Destroyer]. Vine's dictionary has this to say of the word "Lawgiver": "...occurs in James 4:12, of God, as the sole Lawgiver; therefore, to criticize the Law is to presume to take His place, with the presumption of enacting a better Law."

God is the Lawgiver. To try and do away with the Law or to replace it

is to commit a grave sin of presumption. It is to declare that we know more or are greater than God. It is to fall into the original sin of Adam - to be as God.

The New Testament confirms over and over again the legitimacy of the Law in New Testament times. The Law does have a vital function in Christianity and the world. Christianity without the Law is like a body without bones. The Law by itself is dead and dry, but in its proper place it gives the shape and support necessary for the body to operate.

7. God is a _____ so it only makes sense that His Law would be spiritual.
8. The carnal, fleshly person is against God because he is not _____ to the Law of God.
9. People who are truly spiritually minded will walk in _____ with the Law of God.
10. Both Jesus and the Apostles said we could tell true Christians from false by their _____.
11. James also supports the _____ in the New Testament.
12. To try and do away with the Law or to replace it is to commit a grave sin of _____.
13. The Law by itself is _____ and dry, but in its proper place it gives the shape and support necessary for the body to operate.

HOW THE LAW WORKS TODAY

Is The Law Valid Today - If So How Much?

If you have studied the lessons so far, hopefully you're already convinced the Law, at least to some degree, is valid today. Before we go into application of the Law today we need to be totally convinced of the Law's importance and its place in genuine Christianity. God has thrown us a Life Line which reveals the way to bring God-ordained order and stability to our world. If we let go, we will be tossed on the raging sea without a

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hope of reaching shore. [As I have made plain in previous workbooks, this is NOT referring to salvation.]

God Is The Lawmaker

Who gave the Ten Commandments? Was it Moses or God? Instantly we will answer God; however, many Christians imply Moses was the author [and therefore the words are not eternal]. Very few would come right out and say it but when they talked about the Law of Moses they underscore "Moses". The vital question is: How does Scripture view it?

Ex. 20:1 "And God spoke all these words, saying..." then follow the Ten Commandments and other Laws. Who was it who originated the law? God. God is the Author and all His works are eternal. By their very nature they must be eternal because God is eternal.

"And He said to them, "All too well you reject the commandment of God, that you may keep your tradition. For Moses said, 'Honor your father and your mother,' and, 'He who curses father or mother, let him be put to death.' But you say, 'If a man says to his father or mother, 'Whatever profit you might have received from me is Corban [that is dedicated to the temple]'" and you no longer let him do anything for his father or mother, making the word of God of no effect through your tradition which you have handed down." [Mark 7:9-13, NKJV]

How did Jesus view the Law? He spoke of the commandment of God and then quoted the Law of Moses. At the end He again refers to the Law of Moses as the Word of God. Jesus unquestioningly linked the commandments of God with the commandments of Moses. They are the same. The Law was given through Moses but he did not originate it.

God Does Not Change

Isn't this just Old Testament stuff? What does it have to do with us in the New Testament age? Hasn't it all passed away? The answer to these questions must be found in the eternal character of God. If God gave the law [as we have seen] and then nullified it, then He has changed His mind. He has one set of rules for some people [Old Testament era] and another set of rules [or no rules] for people of another era [New Testament]. Does

God change His mind? Why do we change our minds?

We change our minds for one of several possible reasons:

1. We come up with a better idea.
2. Our first idea was proven wrong.
3. Unexpected circumstances force a change of plans.

In our case as finite human beings all these reason are legitimate reasons to be flexible in our plans. However, if any of these reasons apply to God then He is not God, or at least not the God the Bible declares Him to be.

"The grass withers, the flower fades, but the word of our God stands forever." [Is. 40:8, NKJV]

How long will God's Word stand? The above verse found in Isaiah has special reference to the books of Moses including the Law [as much of the rest of the Old Testament was still being written].

"For I am the Lord I do not change." [Mal. 3:6, NKJV]

Blunt and to the point - God does not change.

Jesus Christ is the same yesterday, today, and forever." [Heb. 13:8, NKJV]

And here we have New Testament confirmation of the unchangeableness of God.

We have only three choices in regard to the Law of God in the Old and New Testaments. The first choice is that God changed His mind. We have already seen the Bible does not allow this option.

The second choice is that there are two Gods. This is an ancient heresy. It teaches that the God of the Old Testament was a God of anger, judgment, and strict Laws. The God of the New Testament is seen as a God of love, grace, and mercy. [Some Christians, while not believing in two Gods, believe something dangerous close to it by the way they divide the Old and New Testaments.]

"Hear, O Israel: the Lord our God, the Lord is one!" [Deut. 6:4, NKJV]

"For even if there are so-called gods, whether in heaven or on earth [as there are many gods and lords], yet for us there is only one God, the Father, of whom are all things, and we live for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live." [1 Cor. 8:6-7, NKJV]

Both the Old and New Testaments testify to the oneness of God. If there is only one God and He does not change that leaves us with choice three. God does not change; therefore, His Law [rules] do not change. His Law is just as valid today as the first day it was given. The Law stands, not as justification [salvation] but as sanctification [setting apart ourselves and our world for God]. We dare not reject the Law of God.

"The social order which despises God's law places itself on death row: it is marked for judgment." [R.J. Rushdoony]

The core confession of the Christian faith is: Jesus is Lord. Jesus is King and He expects to be obeyed. More than that, He demands obedience.

"We have no king but Caesar!" [John 20:15, NKJV]

The Jews of Jesus' day rejected His kingship. They would not have Him to rule over them. They would not submit to His authority and His Laws. God answered their rebellion with the Jewish War which ended with the destruction of the temple [and Jerusalem] in AD70. It was perhaps the most horrible, tragic, and bloody page in history. The conclusion is simple: We will submit to the kingship of the Lord Jesus Christ [which includes His Laws] or we will suffer the consequences [Ps. 2].

14. Who was it who originated the law? _____
15. Jesus unquestioningly linked the commandments of _____ with the commandments of Moses.
16. The Law was given through _____ but he did not originate it.
17. Does God change? _____

18. Some Christians, while not believing in two Gods, believe something dangerous close to it by the way they _____ the Old and New Testaments.
19. Both the Old and New Testaments testify to the _____ of God.
20. God does not _____; therefore, His Law [rules] do not change.
21. The core confession of the Christian faith is: _____
22. Jesus is King and He expects to be _____.
23. God answered the Jew's rebellion with the _____ which ended with the destruction of the temple [and Jerusalem] in AD70.
24. The conclusion is simple: We will submit to the _____ of the Lord Jesus Christ [which includes His Laws] or we will suffer the consequences.

How Much Of The Law Is Valid Today?

You have better sit down for this. [Oh, you are sitting down. You must have known what I was going to say.] God's standards of righteousness do not change; therefore, the Law has not changed. All the Law is as valid today as when it was first given.

Before you flip out [or pick up stones to stone me], let me say that I will explain myself in a few minutes. For now, let's just look at this basic principle: *"Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. There is one Lawgiver, who is able to save and to destroy. Who are you to judge another?"* [James 4:11-12, NKJV]

God is the Lawgiver and the Judge. God gave the Law, we are to obey it. If we do away with the Law or if we judge the Law as to what does or does not apply to us, then we have placed ourselves above the

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Law. We have denied our creaturehood and attempted to strike at the very heart of God. This was the first temptation and is the root of every temptation. It is the Satanic declaration: I shall be as God!

When I become a judge of the Law, in effect, I become a judge of God. To be a judge of God I must be a god or greater than God. As one whose total obedience is required by his Divine Master, I am unqualified to judge the Law. I cannot say this Law belongs in the Old Testament but it does not apply to me in New Testament times. Therefore, all the Law must be valid.

"Do not think I am came to destroy the Law or the Prophets. I did not come to destroy but to fulfill." [Matt. 5:17, NKJV] Look at the phrase: "Do not think that I came to destroy the Law." Did Jesus qualify which Law He was talking about? [Study the context.] No, He was referring to the entire Law. He did not come to destroy any of it. The total Law remains as given.

25. All the Law is as _____ today as when it was first given.
26. If we do away with the Law or if we _____ the Law as to what does or does not apply to us, then we have placed ourselves above the Law.
27. What was the first temptation and the root of every temptation?

28. To be a judge of God I must be a god or _____ than God.
29. The _____ Law remains as given.

Review 1

1. Write out from memory Jer. 31:33 _____

2. _____ believed the Law to be in full force in the New Testament.
3. Faith does not do away with the _____ but both work together for the completion of the plan of God.
4. Paul did not want anyone to think he was placing himself above or _____ the Law of God.
5. No longer would the Law be simply outward _____ but the very commands would be made an intricate part of our being.
6. God is a Spirit so it only makes sense that His Law would be _____.
7. People who are truly _____ minded will walk in harmony with the Law of God.
8. Both Jesus and the Apostles said we could tell true _____ from false by their fruits.
9. _____ also supports the Law in the New Testament.
10. To try and do away with the Law or to _____ it is to commit a grave sin of presumption.
11. Who was it who originated the law? _____
12. Jesus _____ linked the commandments of God with the commandments of Moses.
13. The Law was given through Moses but he did not _____ it.
14. Does God change? _____
15. Both the Old and New Testaments testify to the oneness of ____.
16. God does not change; therefore, His Law [rules] _____ change.

17. The core confession of the Christian faith is: _____
18. Jesus is _____ and He expects to be obeyed.
19. God answered the Jew's _____ with the Jewish War which ended with the destruction of the temple [and Jerusalem] in AD70.
20. The conclusion is simple: We will submit to the _____ of the Lord Jesus Christ [which includes His Laws] or we will suffer the consequences.
21. All the Law is as valid today as when it was _____ given.
22. If we do away with the Law or if we judge the Law as to what does or does not apply to us, then we have placed ourselves _____ the Law.
23. What was the first temptation and the root of every temptation?

24. To be a _____ of God I must be a god or greater than God.
25. The total Law remains as _____.

Score: _____

HOW THE LAW WORKS TODAY continued

Applications May Change

Now I can see the questions whirling around in your mind. What about the dietary Laws? What about the sacrifices? What about the Sabbath Laws? What about...what about...?

"It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience - concerned only with food and drinks, various washings, and fleshly ordinances imposed until the time of reformation...therefore it was necessary that

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the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. For Christ has not entered the holy place made with hands, which are copies of the true, but into heaven itself, not to appear in the presence of God for us..." [Heb. 9:9-11, 23-24, NKJV]

Is this section of Scripture talking about the entire Law or only parts of it? When taken in context this Scripture is referring to the ceremonial Laws, the dietary Laws, and possibly [though not directly mentioned] the Sabbath Laws. These Laws were shadows or pictures of the true heavenly things which were brought into effect when Jesus rose from the dead. Does that mean these Laws are invalid now? How can all the Law be valid today if some Laws were only types and shadows? And how can we decide which Laws are which without becoming a judge of the Law?

This brings out a very important point in understanding Biblical Law. The Law is valid and has not changed but sometimes applications of the Law change. Underline this basic rule: The Law stands as given unless a New Testament principle or teaching gives it a different application.

You haven't had to use your illustrator's pencil for a little while now. Sharpen it and then draw three circles inside of each other [but not overlapping]. The inner most circle title: Old Testament, the middle circle title: Christ, and the outer most circle title: New Testament. Now draw several arrows from the Old Testament [inner circle] straight through Christ to the New Testament circle. Finally, draw some more arrows from the Old Testament to the New Testament but this time have them turn at an angle when they are "in Christ" [the middle circle].

Got it? Good.

This pictures what I have been saying. All the Old Testament Laws [arrows] continue on into New Testament times. Some of the Laws [like the ceremonial Laws] when they pass through Christ into the New Testament era are applied differently [changed direction] but they are still there. Now that the reality of what these Laws shadowed has come, the shadow drops away and we have the real substance.

Now there is a line of reasoning which is the reverse of what I have said. It states: All the Old Testament Laws have passed away except those which are restated in the New Testament [we answered this in an earlier workbook but will look at it briefly again]. This sounds good but it is faulty. There are many topics in the Old Testament which are not restated in the New Testament,, but which God still expects us to obey. [Of course, you now recognize that this falls back on the "God changed His mind" theory.]

For example: *"Nor shall you mate with any beast, to defile yourself with it. Nor shall any woman stand before a beast to mate with it. It is perversion."* [Lev. 18:23, NKJV] *"Whoever lies with a beast shall surely be put to death."* [Ex. 2:19, NKJV]

Obviously, since God attached a death penalty to the crime, He views it very seriously. However, the New Testament never mentions the subject. Does that mean that God has changed His mind in the New Testament and it is now all right to have sex with animals? No thinking Christians would say "Yes" and yet to prove it Scripturally we have to return to Old Testament Law. We also have to accept the Old Testament Law as valid or else there is no point in referring to it.

Let's go back to our basic rule: The Law stands as given unless a New Testament principle gives it a different application. How do we know which Laws have different applications? Aren't we becoming a judge of the Law again? No, because of that qualifying clause: a New Testament principle. We are not deciding which Laws have different applications. We accept all Biblical Law as given unless God Himself, through the Bible, makes a different application in the New Testament era. In that case all I am doing is following through on the true application of the original Law. I should note here that I am talking about cases in which the New Testament states that the Law has CHANGED in application not simply EXPANDED its

application.

1. The Law is valid and has not changed but sometimes _____ of the Law change.
2. The Law stands as given unless a New Testament _____ or teaching gives it a different application.
3. Some of the Laws [like the _____ Laws] when they pass through Christ into the New Testament era are applied differently [changed direction] but they are still there.
4. We accept all Biblical Law as given unless _____, through the Bible, makes a different application in the New Testament era.

Let's take the Sabbath Law as a brief example:

"Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you nor your son, nor your daughter, nor your maidservant, nor your cattle, nor your stranger who is within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it." [Ex. 20:8-11, NKJV]

"Observe the Sabbath day, to keep it holy, as the Lord your God commanded you. Six days you shall labor and do all your work but the seventh day is the Sabbath of the Lord your God...And remember that you were a slave in the land of Egypt, and that the Lord your God brought you out from there by a mighty hand and by an outstretched arm; therefore the Lord your God commanded you to keep the Sabbath day." [Deut. 5:12-15, NKJV]

*And the Lord spoke to Moses, saying, Speak also to the children of Israel,
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saying; 'Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifies you. You shall keep the Sabbath, therefore, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. Work shall be done for six days, but the seventh is the Sabbath of rest, holy to the Lord. Whoever does any work on the Sabbath, he shall surely be put to death. Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath through their generations as a perpetual covenant. It is a sign between Me and the children of Israel forever; for in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed.'" [Ex. 31:12-17, NKJV]

Not only is this an Old Testament law but it is also one of the summary Laws [Ten Commandments]. Paul, in the New Testament, plainly teaches that neither the literal Sabbath nor its connected death penalty apply in the New Covenant.

"Therefore let no one judge you in food or in drink, or regarding a festival or a new moon or Sabbaths, which are a shadow of things to come, but the substance is of Christ." [Col. 2:16-17, NKJV]

So what are we going to do with this Law [and others like it]? To totally dismiss this Law is to undermine Scripture and lay the foundation for tearing down every Scripture. All the Law is still valid, but this one definitely has a different application.

"But, equally clearly, any law which at one time brought forth a death penalty for violation must involve a principle so basic to man and nature that obviously a hard central core remains in some sense binding in every age." [R.J.Rushdoony]

Paul said this Law was a "shadow of things to come." What things? When we know what this Law shadows then we will be on our way to understanding how to apply this Law in the New Testament era. Go back and re-read the three selections of verses on the Sabbath and see how

you would apply them now.

Let's look at a couple of surface, non-binding applications first. Taking one day a week as a day of rest is good for physical, mental, and spiritual health. Only cultures which have been influenced by Christianity have a weekly day of rest. Taking that one day helps to promote family life. Even workaholics would have to spend time with their families.

A special day of rest helps us to remember God is the Giver of all things. No matter how hard we work, if God is not blessing us, it will fail. We have to acknowledge all things come from God. It provides time to reflect on the goodness of God.

5. Paul, in the New Testament, plainly teaches that neither the literal Sabbath nor its connected _____ apply in the New Covenant.
6. To totally dismiss this Law is to _____ Scripture and lay the foundation for tearing down every Scripture.
7. Only _____ which have been influenced by Christianity have a weekly day of rest.
8. A special day of rest helps us to remember God is the _____ of all things.
9. No matter how hard we work, if God is not _____ us, it will fail.

There are deeper, still-binding applications for us today through.

A very literal way in which the Sabbath is still binding on us today is that many Biblical environmental Laws would come under this summary Law. [The concept of summary/case Law will be covered in the next lesson.] The New Testament never mentions that environmentally related Laws have different applications. Environmental Laws deal with the resting [but not the worship of - as extreme environmentalists do today] of animals and of the land. All of creation is under God's Law and to be treated according to His Law - no more, no less.

The most important application is that the Sabbath was a shadow or picture of Christ. The Sabbath was to be a day of rest and in Christ I find perfect rest. Jesus has become my Sabbath. It's not a day anymore, its a

Person!

"There remains therefore a rest for the people of God. For he who has entered His rest has himself also ceased from his works as God did from His. Let us therefore be diligent to enter that rest, lest anyone fall after the same example of disobedience." [Heb. 4:9-11, NKJV]

There is a holy Sabbath for the people of God. There is a rest of which we are to partake of in Christ. This, by the way, does not mean we are to be inactive but in our God-ordained activity we have the peace of Jesus reigning in our lives.

"Come to Me, all you who labor and are heavy laden, and I will give you rest." [Matt. 12:28, NKJV]

Worry, then is one way of breaking the Sabbath in New Testament times. When we are worrying we are not resting in our Lord and Saviour. And doesn't that begin to bring death? It plagues our minds sapping our confidence in God. It can even bring about physical sickness. Ungodly fear is another Sabbath-breaker which harms our relationship with God. Striving to keep the Law in order to be righteous in God's sight is yet another Sabbath-breaker. [Many people who are keeping a literal Sabbath are actual Sabbath-breakers in the New Testament applications with realizing it.] The list could go on but I'm sure you get the idea.

Although the Sabbath commandment is given in both Exodus and Deuteronomy, each book emphasizes a different reason for the commandment. In Exodus it is related to rest, but in Deuteronomy it is related to freedom from slavery.

So another current aspect of Sabbath law is our freedom from sin. It pictures the cross and the resurrection. We need to remember, on occasion, the slavery of sin we were under so as not to take our freedom in Christ for granted. A study of Sabbath Laws would remind us that because we were trapped under the bondage of sin until Christ set us free, we are not to add oppression to others who are still trapped under sin. Instead, we are to be the shining light which Jesus can use to lead them out of bondage as well.

I will give one more example of current day Sabbath law

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application. The Sabbath was a picture of life beyond the grave. It reassures us of the eternal Sabbath after our days of work on earth are done. So we rest in anticipation of the Great Rest to come when all the problems and hurts of this life are behind us. It is to give us hope. [Again, I do not mean to imply that life after death is inactive but that it is perfect rest and peace.]

Did this example help? Do you see how the Law is valid but, in this case, the application has changed? It is not the shadow which is permanent but the reality which is Christ. We do not become a judge of the Law nor do we change applications without a specific New Testament teaching or principle telling us to do so.

10. Environmental Laws deal with the _____ [but not the worship of - as extreme environmentalists do today] of animals and of the land.
11. The most important application is that the Sabbath was a shadow or picture of _____.
12. _____, then is one way of breaking the Sabbath in New Testament times.
13. Ungodly _____ is another Sabbath-breaker which harms our relationship with God.
14. Striving to keep the Law in order to be _____ in God's sight is yet another Sabbath-breaker.
15. In Exodus the Sabbath is related to _____, but in Deuteronomy it is related to freedom from slavery.
16. Another current aspect of Sabbath law is our freedom from _____.
17. The Sabbath was a picture of life beyond the _____.
18. We rest in _____ of the Great Rest to come when all the problems and hurts of this life are behind us.
19. It is not the _____ which is permanent but the reality which is Christ.
20. We do not become a _____ of the Law nor do we change

applications without a specific New Testament teaching or principle telling us to do so.

HOW TO APPLY THE LAW

Remember our basic principle: All the Law is valid as given unless the New Testament gives it a different application - not just an expanded application but a different application.

Now what about the 21st Century? I know we are still in the New Testament era but we face problems today that Moses and Jesus never faced. How should atomic power be used? Should the Internet be regulated? Is gun control right or wrong? Is genetic engineering right? What about weapons of mass destruction, are they legitimate? What about anti-terrorism legislation? How about recycling or government schools? Many, many problems and situations that we face today were not even thought about in Bible times. Does the Law apply or is it hopelessly out-dated?

God has specifically designed His Law so that it can be applied to every problem in every age. Through it, and it alone, we can work out Godly answers to current challenges. What a wise and magnificent God we have! We will see how this works and then you can take it, study it, and apply it yourself.

Theocentric Principles

The most important aspect of the Law is theocentric principles. Theocentric principles are God [theo] centered [centric] principles. They ask the question: How does this Law relate to or explain God and/or God's relation to man?

We must start with the principle that God not man [sorry "christian" humanists] is the center of everything. Ultimately everything has to have some core connection with God. Therefore, every crime or sin is first and foremost against God. Secondary, it is an offense against the people affected by it. Unless we see this focus and realize that restitution has to be made first of all to God, we will be stumbling in the dark.

Let's take an example: *"He who kidnaps a man and sells him, or if he is found in his hand, shall surely be put to death."* [Ex. 21:16, NKJV]

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What is our theocentric principle here? In other words, how does this Law relate to God first? It seems, on the surface, to deal simply with man's offense against man.

Whether the kidnapper realizes it or not, he is striking at God through his victim or intended victim. God's original [and still binding] command to mankind was to have dominion over the earth [Gen. 1:28]. Kidnapping becomes a violent interference with a person carrying out their God-given assignment.

Now what if the victim is a God-hating person who has no intention of dominioning the earth for the glory of God? It doesn't matter. The person who refuses to obey God stands judged and condemned before God, but no one has the right to interfere with his ability to carry out God's command.

21. All the Law is valid as given unless the _____ gives it a different application.
22. God has specifically designed His Law so that it can be applied to every _____ in every age.
23. The most important aspect of the Law is _____ principles.
24. Theocentric principles are God [theo] _____ [centric] principles.
25. Ultimately everything has to have some _____ connection with God.
26. Every crime or sin is first and foremost against _____.
27. God's original [and still binding] command to mankind was to have _____ over the earth [Gen. 1:28].
28. The person who refuses to obey God stands judged and condemned before God, but no one has the right to interfere with his _____ to carry out God's command.

What about Laws that deal with uncleanness? How are we to

interpret those today? What are their theocentric principles?

The theocentric principles of these kinds of Laws relate in different ways to the holiness of God and the required holiness of His people. They show a separation to God. They teach us that anything which contaminates us must be dealt with. It does not matter if it is spiritual, mental, or physical item. If it hinders our relationship with God or with others, it must be dwelt with somehow.

Write out and memorize Deut. 7:26 _____

We cannot bring idols [things more important to us than God] into our lives without suffering fearful consequences. God will have a holy people.

Some of these Laws, like circumcision, deal specifically with the covenant and its relation to us. Some are for the purpose of sanitation - to prevent disease. Still others are against specific, abhorrent pagan practices. Are these Laws still in force today? In order to answer that question each Law must be examined with these two things in mind: 1. Is there a New Testament teaching or principle which gives it a different application? If not, it stands as given. 2. What is the theocentric principle that God is revealing in this Law?

29. Anything which _____ us must be dealt with.

30. God will have a _____ people.

How Case Law Works

As we saw at the beginning of this course, the Ten Commandments are summary Laws. All the other Laws of the Bible fit under one [or sometimes more than one] of these commandments. Case Laws are examples of how the Law is applied in a specific practical case. The Law is not limited to the example but the example illustrates how the Law works.

"The ten commandments cannot be understood and properly applied without the explanation given them throughout the case laws of the Older Testament. The case law illustrated the application or qualification of the principle laid down in the general commandment."
[Greg Bahnsen]

Many of the case Laws are minimum case Laws. They show us how far the Law will go. The implication is that anything which is "above" the minimum Law is covered by that Law. This way the Law does not have to deal with every possible case. If it had to deal with every possible offense specifically, then it would take a room full of books [at least] which nobody except very specialized [and expensive!] lawyers would read. God's ways puts the Law into the hands of everybody and eliminates huge lawyer fees. Anyone can understand the Law of God.

GENERAL LAW- general principles i.e. Ten Commandments

CASE LAW - specific examples of how the Law applies in a concrete case

MINIMUM CASE LAW - examples of the maximum extent of the Law

31. The Ten Commandments are _____ Laws.
32. _____ Laws are examples of how the Law is applied in a specific practical case.
33. _____ case Laws show us how far the Law will go.
34. _____ can understand the Law of God.
35. What is General Law? _____
36. What is Case Law? _____
37. What is Minimum Case Law? _____

Let's look at a case Law: *"If a man causes a field or vineyard to be grazed and lets loose his animal, and it feeds in another man's field, he shall make restitution from the best of his own field and the best of his own vineyard. If fire breaks out and catches in thorns, so that stacked grain, standing grain, or the*

field is consumed, he who kindles the fire shall surely make restitution." [Ex. 22:5-6, NKJV]

This case Law would be classified under the general Law: Thou shalt not steal. Now, what is our theocentric principle? The law reaffirms that God owns the world and He has given us responsibility to manage the parts of it He has put in our possession. We stand legally responsible before God and man to make sure our use of what God has given us does not damage what God has given others.

What might be one modern day example of this Law? If my car is parked on a hill and rolls down and crashes into your car we could appeal to this Law to show that I am responsible to see that your car is repaired or replaced. [That's why I make monthly or yearly payments to an insurance company.] When we understand the principle of the case Law then we can see how it would apply in other situations.

What are some other things we can learn from this case Law?

1. God supports private property. He allows His property to be used by men and families and He holds them accountable for it.
2. We are responsible not only for our actions but for the actions of others acting under our authority up to and including animals [minimum case law].
3. Because this is a civil Law, it shows the government is responsible for protecting private property rights [not destroying them as it does in North America and most of the world today].

Let's look at another case Law: *"You shall not muzzle an ox while it treads out the grain."* [Deut. 25:4, NKJV]

What is our theocentric principle here? God is fair. He rewards us for our work.

"For God is not unjust to forget your work and labor of love which you have shown toward His name..." [Heb. 6:10, NKJV]

This is called a "minimum case Law". It lays out a general principle

and then shows how far it applies. In this case, it even applies to how we treat animals! If this Law shows we are to treat animals fairly, how much more does it apply to how we treat our fellow human beings.

This is one of the Laws that critics may use to say the Law doesn't apply or is out-dated. Because it is a minimum case Law, that simply is not true. Providentially, Scripture itself, through Paul, declares some of the ways it applies in different situations. Paul teaches us how we can take an example [case Law] and apply it in different circumstances.

"For it is written in the law of Moses, 'You shall not muzzle an ox while it treads out the grain.' Is it oxen God is concerned about? Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. If we have sown spiritual things for you, is it a great thing if we reap your material things?"

[1 Cor. 9:9-11, NKJV]

Paul appealed to the Law to show that those who minister the gospel have a right to be supported by those to whom they minister. I've read this Law many times and I have not read anything in it about ministers, only oxen. And yet Paul looked beyond the oxen and discerned the principle the Law was illustrating and applied it in different circumstances. That is how case Law works...and this is how the Law of God can supply the answers to every question in every age of human history!

"Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine. For the Scripture says, 'You shall not muzzle an ox while it treads out the grain' and 'The laborer is worthy of his wages.'" [1 Tim. 5:17-18, NKJV]

Again Paul takes the same case Law and gives it a slightly different application. This time that elders are worthy of double honor.

Does this mean it no longer applies to oxen? Of course not, but most of us don't have anything to do with oxen in our modern society;

however, we do have a lot to do with ministers, elders, employees, employers, etc. and the law will illustrate how we are to behave as God-honoring people. When we see the principle behind the case Law we can justly apply it in different areas of life. How beautiful and practical God's case Laws are! Is it going to be easy? No, I never said it was. We have to "labour" in the Word, study the principles, know how different Scriptures fit together, and understand the situation to which we are applying the Word. It is work. It will take some sweat...but what a reward in our lives and in the world if we continue. As long as heaven and earth last the Law will never be out-dated or old-fashioned.

Side Note: Paul used this case Law to prove his point about supporting ministers and honouring elders. The fact that Paul could appeal to Old Testament case Law as evidence in his arguments shows Paul considered case Law to be valid in New Testament times. If it was not valid he could not have used it with authority to support his teaching.

"The case laws allow us to understand the scope of other fundamental laws in the Bible. They enable us to see how these fundamental principles are to be interpreted and applied in concrete cases. The case laws enable us to combine the one of general law with many historical circumstances...The case laws are specific applications of more general biblical legal principles." [Gary North]

38. God owns the world and He has given us _____ to manage the parts of it He has put in our possession.
39. God supports _____ property.
40. We are responsible not only for our actions but for the actions of others acting under our _____ up to and including animals.
41. The government is responsible for _____ private property rights.
42. God is _____.
43. Paul teaches us how we can take an example [_____ Law] and apply it in different circumstances.
44. It is because of God's case Law system that we can go to the

_____ and find practical answers to complex modern problems.

45. We have to " _____ " in the Word, study the principles, know how different Scriptures fit together, understand the situation to which we are applying the Word.
46. The fact that Paul could appeal to Old Testament case Law as evidence in his arguments shows Paul considered case Law to be _____ in New Testament times.

Who Applies/Enforces The Law?

God has designed three covenant institutions. They are the family, the church, and the civil government [state]. Each one has its own functions, its own purpose, and its own God-imposed limits. Since each institution has its own sphere of authority, each one also has its own part of God's Law [or its applications] to enforce. Some Laws are enforced by God alone. The charity Laws are an example of this. They are still in force but God gives to no one except Himself the right to enforce them.

In God's design none of these institutions is to rule over the other. God placed a division of authority and power because He knew how dangerous it is to have all power and authority in one institution. If the church tries to run the government we have chaos and bondage. If the government [state] tries to run the church again we have chaos and bondage. The same will result if the family tries to rule over the church or the state. All three areas to be under God but to apply the Law in its own special area. Separation of church and state does not mean the state is not under God only that the state has its own position under God's Law.

The greatest punishment God allows the church or the family to use is excommunication. Only the state has the God-given authority to use capital punishment and then only as God has specified. If the state uses capital punishment outside of what God allows then it becomes a murderer. On the other hand, if the state refuses to execute capital punishment outside of what God allows then it becomes a murderer as an accessory after the fact. The state has much power but also much responsibility and great judgment if the power is abused.

One of the prime responsibilities of the church is teaching. It teaches individuals, families, and the state what their responsibilities are. It teaches by words and actions, and by being itself in submission to the Law

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of God. As goes the church so the nation will go. If the church rebels against the Law of God, the nation will follow. If the church is in submission to the Law of God, then eventually the nation will come around as well. We have to have our own house in order before we can stand up and say, "Follow us, for we know the Way, the Truth, and the Life."

The prime responsibility of the state is administrating God's justice system [not their own] up to and including capital punishment. Protecting the innocent and compelling evil doers to make restitution is its main concern. God did not design the state to rehabilitate the criminal but to force him to make things right for his victim.

The church and the family have a different emphasis. They are to be in full support of the Godly justice of the state but they are also interested in the rehabilitation of the Lawbreaker. This does not mean protecting him or helping him to escape from his punishment, but to extend forgiveness to him after he has made restitution.

In other words, the state is a picture of the justice of God while the church and the family illustrate the grace of God. All must follow the Law of God in their own jurisdiction and together the perfect plan of God is worked into the history of this planet.

47. God has designed three covenant institutions which are the _____, the church, and the civil government [state].
48. Some Laws are enforced by _____ alone.
49. God placed a division of authority and _____ because He knew how dangerous it is to have all power and authority in one institution.
50. _____ of church and state does not mean the state is not under God only that the state has its own position under God's Law.
51. The greatest punishment God allows the church or the family to use is _____.
52. Only the _____ has the God-given authority to use capital punishment and then only as God has specified.

- 53. One of the prime responsibilities of the _____ is teaching.
- 54. If the church _____ against the Law of God, the nation will follow.
- 55. The prime responsibility of the state is administering God's _____ system.
- 56. The state is a picture of the justice of God while the church and the family illustrate the _____ of God.

Conclusion

I hope this introduction to Biblical Law has been helpful to you. It is a vast subject with a multitude of applications. Only as we come to understand it and apply it in every aspect of our lives, will we be able [through the power of the Holy Spirit and the grace of God] to make permanent changes in our families, our churches, and our countries.

A foundational book for further understanding is the 800 page "The Institutes Of Biblical Law" by R.J. Rushdoony. Another detailed book [1200 pages] is "Tools Of Dominion" by Gary North - which is available free of charge on the Internet [see Free Books on the Joshua Club].

Review 2

- 1. Write out from memory Deut. 7:26 _____

- 2. The _____ stands as given unless a New Testament principle or teaching gives it a different application.
- 3. We accept all Biblical Law as given unless God Himself, through

the Bible, makes a different _____ in the New Testament era.

4. Only cultures which have been influenced by _____ have a weekly day of rest.
5. A special day of _____ helps us to remember God is the Giver of all things.
6. Environmental Laws deal with the _____ [but not the worship of - as extreme environmentalists do today] of animals and of the land.
7. The most important application is that the _____ was a shadow or picture of Christ.
8. Worry, then is one way of _____ the Sabbath in New Testament times.
9. _____ to keep the Law in order to be righteous in God's sight is yet another Sabbath-breaker.
10. Another current aspect of Sabbath law is our _____ of sin.
11. It is not the shadow which is permanent but the _____ which is Christ.
12. We do not become a judge of the Law nor do we change _____ without a specific New Testament teaching or principle telling us to do so.
13. All the Law is _____ as given unless the New Testament gives it a different application.
14. God has specifically _____ His Law so that it can be applied to every problem in every age.
15. The most important aspect of the _____ is theocentric principles.
16. Ultimately _____ has to have some core connection with God.

17. Every crime or _____ is first and foremost against God.
18. God's original [and still binding] command to _____ was to have dominion over the earth [Gen. 1:28].
19. God will have a holy _____.
20. The _____ are summary Laws.
21. Anyone can understand the _____ of God.
22. What is General Law? _____
23. What is Case Law? _____
24. What is Minimum Case Law? _____
25. God owns the _____ and He has given us responsibility to manage the parts of it He has put in our possession.
26. We are responsible not only for our actions but for the actions of others acting under our _____ up to and including animals.
27. It is because of God's case Law system that we can go to the _____ and find practical answers to complex modern problems.
28. We have to "labour" in the _____, study the principles, know how different Scriptures fit together, understand the situation to which we are applying the Word.
29. God has designed three _____ institutions which are the family, the church, and the civil government [state].
30. God placed a division of authority and power because He knew how _____ it is to have all power and authority in one institution.
31. One of the prime responsibilities of the church is _____.

32. The prime responsibility of the _____ is administering God's justice system.

33. The state is a picture of the _____ of God while the church and the family illustrate the grace of God.

Score: _____

Pre-Test

1. Write out from memory Jer. 31:33 _____

2. Write out from memory Deut. 7:26 _____

3. Faith does not do away with the Law but both work _____ for the completion of the plan of God.

4. God is a _____ so it only makes sense that His Law would be spiritual.

5. People who are truly _____ minded will walk in harmony with the Law of God.

6. To try and do away with the Law or to replace it is to commit a

grave sin of _____.

7. Who was it who originated the law? _____
8. The core confession of the Christian faith is: _____
9. _____ is King and He expects to be obeyed.
10. If we do _____ with the Law or if we judge the Law as to what does or does not apply to us, then we have placed ourselves above the Law.
11. What was the first temptation and the root of every temptation?

12. The Law stands as given unless a New Testament principle or teaching gives it a different _____.
13. _____ Laws deal with the resting [but not the worship of - as extreme environmentalists do today] of animals and of the land.
14. The most important application is that the _____ was a shadow or picture of Christ.
15. _____ to keep the Law in order to be righteous in God's sight is yet another Sabbath-breaker.
16. It is not the shadow which is _____ but the reality which is Christ.
17. We do not become a judge of the Law nor do we change _____ without a specific New Testament teaching or principle telling us to do so.
18. God has specifically designed His _____ so that it can be applied to every problem in every age.
19. The most important aspect of the Law is _____ principles.

20. Ultimately everything has to have some _____ connection with God.
21. Every _____ or sin is first and foremost against God.
22. God's original [and still binding] command to mankind was to have _____ over the earth [Gen. 1:28].
23. God will have a _____ people.
24. The Ten Commandments are _____ Laws.
25. What is General Law? _____
26. What is Case Law? _____
27. What is Minimum Case Law? _____
28. We are _____ not only for our actions but for the actions of others acting under our authority up to and including animals.
29. It is because of God's _____ Law system that we can go to the Bible and find practical answers to complex modern problems.
30. God has designed three covenant institutions which are the family, the _____, and the civil government [state].
31. One of the prime responsibilities of the church is _____.
32. The prime responsibility of the state is administering God's _____ system.
33. The state is a picture of the justice of God while the church and the family illustrate the _____ of God.

Score: _____

