

OT-OV

Lesson 69

1. Last week I finished teaching the Doctrine of Moses and then we began a reviewed of the Doctrine of the Mosaic Law.

2. I want to review some of that learned and then we will begin new material at point 15 on page two.

3. The Mosaic Law is set forth in total in the first five books of the Bible.

4. Moses is the author of these five books. The first five books were written in approximately B.C. 1450.

5. These five books consist not only of the Law but the books are interlaced with history and prophecy.

6. The Mosaic law can be divided into three parts:

6.1 Codex I represents a code of freedom and is called the decalogue.

6.1.1 This Codex provides prohibitions against certain conduct and thinking which if violated tend to negate and abrogate freedom.

6.1.2 Codex I is what we call most often the ten commandments.

6.2 Codex II establishes basic principles governing relationships between people, ethnic groups, the national entity versus freedom, definitions of crime, punishment for crime, etc.

6.2.1 For example, there are rules which regulate when interest can be charged, when "road kill" can be eaten and by whom, when hands are to be washed, which crimes shall receive capital punishment, which foods can be eaten, rules of marriage, rules of slavery, property rights etc.

6.3 Codex III is a spiritual code consisting of a series of ordinances, rituals, liturgy and feast days, all of which are established for training Israel concerning religion with particular emphasis on the coming Messiah and His atoning power.

7. The recipient of the Mosaic Law is Israel. Exo 19:3 and Lev 26:46

8. The function of the Law in its Old Testament and early Kingdom Age operation ceased with the coming of John the Baptist. Mat 11:13-14; Luk 16:16

9. Christ fulfilled the Law completely. Mat 5:17-18

10. As a Code of conduct, spiritually speaking, Church Age believers must never place themselves under the Mosaic Law. Gal 2:20-21; 3:10; 3:13 and 3:23

11. Christ is therefore the end of the Law for righteousness to everyone that believes. Rom 10:4

11.1 Clearly the law as we noted last week has to spiritual application for the believer today; it does have application however:

12. The law serves three functions in the Age of The Church.

12.1 First: the law is said to be the unbeliever's tutor which takes him or her to Christ; the unbeliever by the law can then see how short he or she falls of the law's impossible standards. (Gal 3:24)

12.2 Second the law should be the basis upon which a nation's laws should be built. (1Ti 1:8-10)

12.3 and third the law is said to be a perfect marriage counselor to show us our bad marriage to our old sin nature, and our need for a new husband--Jesus the Christ. Rom 7:1-7

13. Believers in the Church Age are under a higher law.

14. Now for new material and point 15.

15. The Law functions by means of God's Grace Apparatus for perception.

Rom 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

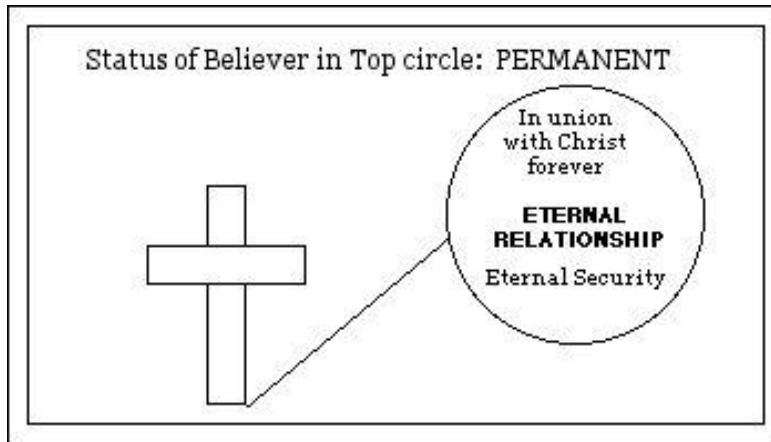
Rom 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Rom 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Gal 5:18 But if ye be led of the Spirit, ye are not under the law.

16. The keeping of the Law in its spiritual sense, was always limited as follows:

16.1 It could never justify.



Gal 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

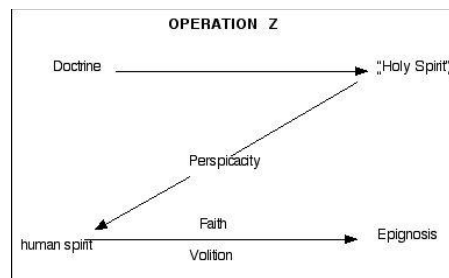
Rom 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

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

Phi 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Heb 10:4 For it is not possible that the blood of bulls and of goats should take away sins.
 Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me:
 Heb 10:6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

16.2 It could never provide the Holy Spirit's indwelling/filling.



$$F + HIQ = SIQ + Z = PPG$$

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

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

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

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

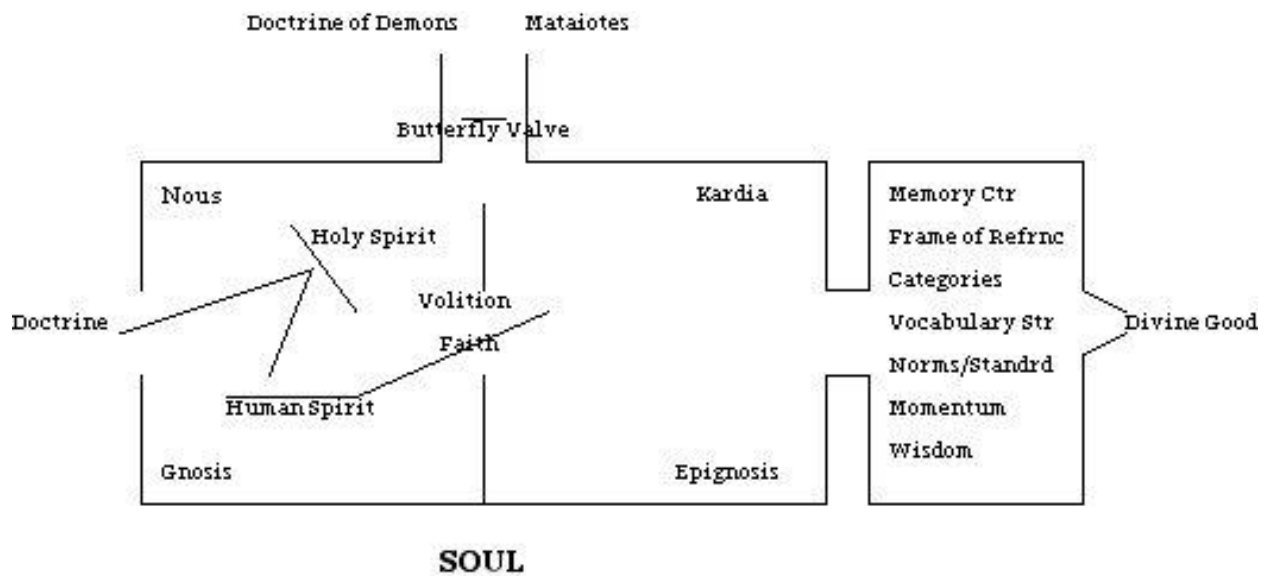
Gal 3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

16.3 It could never provide life.

Gal 3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

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

16.4 The Law could never provide a solution to the problem of old sin nature control.



Rom 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

16.5 The Levitical sacrifices as part of the ritual of the Law never brought salvation; such practices were only training aids.

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

17. The present purpose of the Law:

17.1 To be used by the Holy Spirit to convince unbelievers of the reality of Sin. (Rom 3:20, 28; Gal 3:24).

17.2 To provide principles for a national entity. They can be implemented at least in part, not totally because there is no Theocracy. (1Ti 1:8-10).

17.3 To be studied by the church in its proper historical setting and from its proper dispensational perspective.

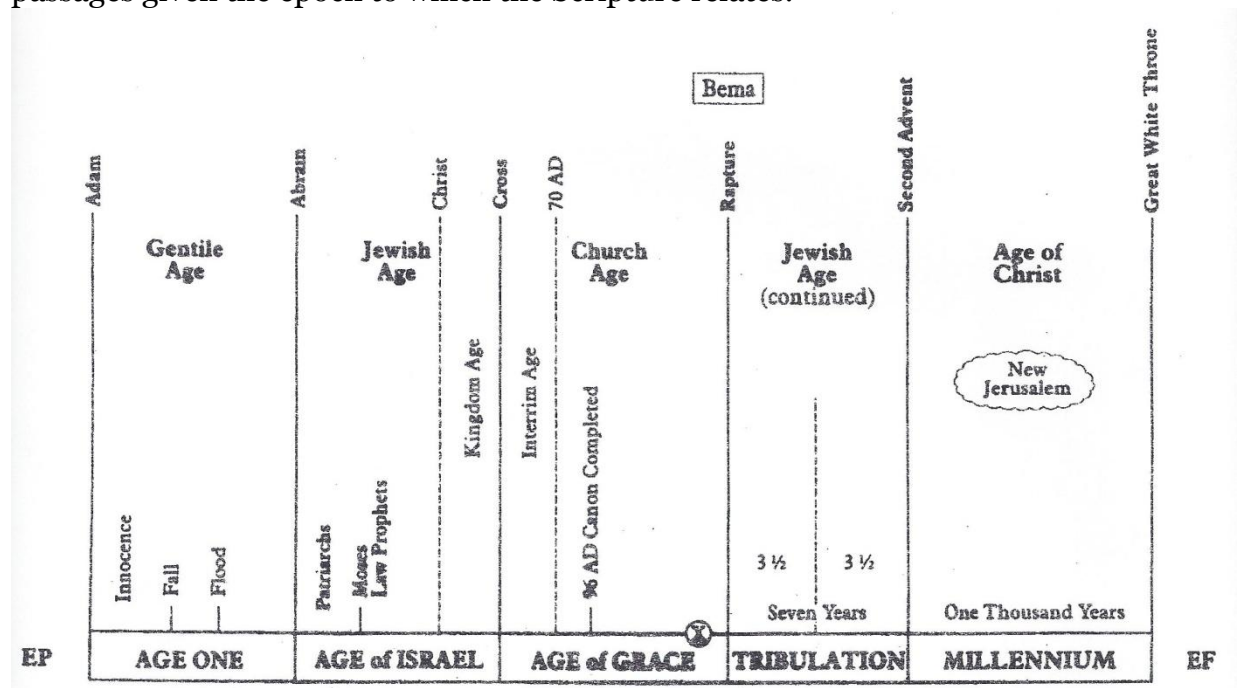
ICED

I The I stands for Introduction, meaning those facts which introduce historical nuances and background information about the book, the author and the historical setting.

C The C stands for Categories meaning that study of a subject found throughout the Bible as opposed to an eclectic approach.

E The E stands for Exegesis, meaning a critical analysis of the Bible performed from a study of the original language using the best manuscripts available.

D The D stands for Dispensation, meaning that analysis of the biblical passage or passages given the epoch to which the Scripture relates.



18. Now let's see what we can learn about the Book of Joshua.

19. Joshua was written by Joshua and some unknown writer after Israel entered the land. The anonymous writer having written during the judgeship of Othniel over the Tribe of Judah (1370-1330).

19.1 Othniel earned the hand of Caleb's daughter by capturing Kirjath-sepher. The Lord used him to deliver the Israelites from eight-years of oppression by a "Syrian King." Othniel himself could have been the anonymous writer.

20. Joshua is a tale of Moses' death, Joshua as his replacement and the victories (and an occasional defeat) of the enemies in the land. The book was written, in the main, from somewhere in Canaan about 1427 B.C.

21. It is a story of God demanding trust, Israel's need to learn war, their need to follow His rules and fight for their land.

22. The importance of doctrine is stressed as a source of success.

Jos 1:8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

The Doctrine of Joshua

1. Joshua was the leader of the Israelites in their conquest of the Promised Land.

2. His full name Jehoshua (Num 13:16) means "Yahweh is salvation," and is the same as the Hellenized form of the name Jesus (Acts 7:45; Heb 4:8).

Num 13:16 These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.

Act 7:45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David;

2.1 His name is spelled "Jeshua" in (Neh 8:17). His original name was Oshea. (Num 13:8).

Neh 8:17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

3. After directing the allotment of tribal territories he settled in the highlands of Ephraim at Timnath-serah, where he was buried. (Jos 19:50; 24:30)

4. Joshua was a great General and a man of God.

End Lesson