

**The ACI Study**  
**On**  
***Scriptural Law***

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We are beginning a new study titled “Scriptural Law”. This is a very important subject because many believers are not sure just how they relate to the laws of Moses today. This is especially a problem for Judeo-Christian believers. The purpose of this study is to deal with the Scriptures from an Apostolic Culdee Christian perspective to clear up the many errors of the Judeo-Christian perspective. This is one of those areas that is crucial in the realm of true Apostolic evangelism. And for those working in other Identity Ministries who are witnessing to Judeo-Christians.

If there is one immediate problem that seems to face the Judeo-Christian believer in the Messiah, it is the relationship to the law of Moses. If I could generalize for a moment, I would say that the average Christian believes that the Law of Moses has been “nailed to the cross” save the “moral law of the 10 Commandments”. The Messianic believer concurs with a partial keeping of the law, and the average Jewish believer concurs with the keeping of all of the law in the fashion proscribed by the Talmud.

“Apostolic Culdee Christianity” on the other hand concurs with a total keeping of the law of Moses as proscribed by Yahshua the Messiah. But regardless of the extent, the dilemma is the same; **to what extent is the true believer to keep the law of Moses?**

Two factors have developed in the minds and teaching of many believers which have contributed to the creation of this problem.

One is the practice of dividing the law into ceremonial, legal and moral commandments. On the basis of this division, many have come to think that the believer is free from the ceremonial and legal commandments but is still under the moral commandments.

The second factor is that the belief that the Ten Commandments are still valid today, while the other 603 commandments are not. When confronted by a “Seventh- Day Adventist”, the individual taking this approach runs into problems concerning the 4<sup>th</sup> commandment on keeping the sabbath. At that point “fudging” begins, and results in inconsistency.

There is a major problem facing the Apostolic Culdee Christian believer concerning the law of Moses and the solution lies in discovering what the Sacred Scriptures say about the true believer's relationship to the law, especially the 10 commandments.

One thing to point out is the means by which the Mosaic law was given. Everyone knows that Moses received the law on Mount Sinai from the hand of God. Of those commandments, those written on the tablets of stone, were written with the finger of God. The other 603 were written down as Moses was commanded by God.

## **THE PURPOSE OF THE LAW OF MOSES**

Lets move onto another area to answer the question: "What was the purpose of the Mosaic law?" Let me give you several reasons for the purpose of the Mosaic law.

### **A. To Reveal The Holiness Of God**

The first purpose was to reveal the holiness of God; to reveal the standard of righteousness which God demanded for a proper relationship with him. Let me emphasize that at no time is it taught in the Sacred Scripture that the Mosaic law was the means of salvation. That would make salvation by means of works. Salvation was always by grace, through faith. The Mosaic law was never for the purpose of giving an Israelite a way of salvation.

### **B. To Provide The Rule Of Conduct For The Saints.**

The second purpose of the law was to provide the means for the Rules of Conduct for the life of the Saints. For example in Romans 3:20 we read:

"Because by the works of the law shall no flesh be justified in his sight; for through the law comes the knowledge of sin."

And in Romans 3:28 we read;

"We reckon therefore that a man is justified by faith apart from the works of the law."

Both of these points make it clear that no man was justified by the works of the law. The law was never, never, never a means of salvation. Rather, the law always had other purposes; in this case, it provided the rule of life for the believer.

### **C. To Reveal Sin**

The third purpose for the Mosaic law was to reveal sin. Three passages in Romans point this out.

In Romans 3:19-20 we read:

"Now we know that what things soever the law says, it speaks to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God: because by the works of the law shall no flesh be justified in his sight; for through the law comes the knowledge of sin.

Paul emphasizes here that there is no justification through the law; by means of the law, no person will be justified. So what is the law if not a way of justification; a way of salvation? The law is there to give us the knowledge of sin, to reveal exactly what sin is.

In Romans 5:20 we read:

"And the law came in besides, that the trespass might abound but where sin abounded, grace did abound more exceedingly."

Here again the law was given so that trespasses might be made very clear. How does one know he has sinned? He knows because the law said, "You do not do this," but you did it. Or the law says, "You will do this," but you did not do it. That is how you know you have sinned: The law with 613 commandments revealed sin.

In Romans 7:7 we read

"What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: For I had not known coveting, except the law had said, thou shalt not covet."

Paul again, for the third time, emphasizes the fact that the law was given so that sin might be made known. Paul became aware of his sinful state by looking into the law and knowing that on the basis of the law containing the righteous standard of God, he fell short. This is where the first and third purpose of the law come together. Again the first purpose was to reveal the righteousness of God; to reveal the holiness of God. Thirdly by showing exactly what sin is, Paul and others became aware of the fact that they fell short of the righteous standards of the law and became very aware of the fact that they were indeed sinners.

#### **D. To Make One Sin More**

The fourth purpose, and this one is strange, but it is there as we shall see, is to make one sin more. Lets read the passages where Paul speaks of this in the book of Romans.

For example in Romans 4:15 Paul says:

“For the law works wrath; but where there is no law, neither is there transgression.”

In Romans 5:20 he repeats in similar words:

“And the law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly”

Paul explains it in Romans 7:7-13:

“What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, You shall not covet; but sin, finding occasion, wrought in me through the commandment all manner of coveting; for apart from the law sin is dead. And I was alive apart from the law once but when the Commandment came, sin revived, and I died; and the commandment, which was unto life, this I found to be unto death; for sin, finding occasion, through the commandment beguiled me, and through it slew me. So that the law is holy, and the commandment holy and just, and good. Did then that which is good become death unto me? God forbid. But sin, that it might be shown to be sin, by working death to me through that which is good; that through the commandment sin might become exceeding sinful”

Before I deal with this passage, lets read one more in 1 Corinthians 15:56:

“The sting of death is sin; and the power of sin is the law:”

Basically what Paul is saying in Romans 7 and 1<sup>st</sup> Corinthians 15 is that a sin-nature needs a base of operations; furthermore, the sin-nature uses the law as a base of operation. Paul said, “where there is no law, there is no transgression.” He did not mean, of course that there was not any sin before the law was given to Israel. The term transgression is a specific type of sin in violation of a specific commandment.

Men were sinners before the law was given. Once the law was given, then the sin-nature had a base of operation. Because as soon as the law said “you shall not” the sin nature said “Oh yes I will.”

Or as soon as the law said “you will do this” the sin nature said “Oh no I wont.” The sin-nature suddenly found a base of operation. The law was used as a beachhead and suddenly all these new commandments were given, and the sin-nature “went to town” more or less and started doing what it could to cause the individual to violate these commandments and sin all the more.

This is the fourth purpose of the Mosaic Law.

#### **E. To Lead us To Faith.**

This led to the fifth purpose, which is found in Galatians 3:24, to lead us to utter faith.

In Galatians 3:24-25 we read:

“So that law is become our tutor to bring us into Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor.”

The final purpose of the law is to lead us to faith. This is a build-up from the fourth purpose. As much as we may try to keep the law perfectly, because of our sin-nature we will never do it. Only once we are Glorified does our sin-nature die. As Paul said in Romans 7, “as much as I tried not to covet, suddenly I found myself coveting everyone and everything.

And I found myself full of the sin of coveting.”

It caused him to sin more until it drove him to utter faith.

Therefore the fifth purpose of the law is to drive one to faith; specifically, faith in Yahshua the Messiah.

## THE UNITY OF THE LAW OF MOSES

It must be understood that the Mosaic law is viewed by the Scriptures as a unit. The word “Torah”, Meaning “law” when applied to the law of Moses is always singular, although it contains 613 commandments. The same is true of the Greek word “nomos” in the New Testament. The division of the law of Moses into ceremonial, legal and moral parts is convenient for the study of different types of commandments contained within it, but it is never divided in this way by the Scriptures themselves. Neither is there any scriptural basis for separating the Ten Commandments from the whole 613 and making only those perpetual. All 613 commandments are a single unit comprising the law of Moses. It is the principle of the unity of the law of Moses that lies behind the statement found in James 2:10: “For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all.”

The point is clear: ***a person needs only to break one of the 613 commandments to be guilty of breaking all of the law of Moses.*** This can only be true if the Mosaic law is a unit. If it is not, the guilt lies only in the particular commandment violated and not in the whole law.

In other words, if one breaks a legal commandment, he is guilty of breaking the ceremonial, moral ones as well. The same is true of breaking a moral or ceremonial commandment. To bring the point closer to home, if a person eats ham, according to the law of Moses, he is guilty also of breaking the Ten Commandments, although none of them says anything about eating ham.

The law is a unit and to break one of the 613 commandments is to break them all.

In order to have a clear understanding of the law of Moses and its relationship to the believer, it is necessary to view it as the Scriptures view it: as a unit that cannot be divided into parts that have been done away with and parts that have not. Nor can certain commandments be separated in such a way as to give them a different status from other commandments.

## THE FALSE TEACHING THAT THE LAW OF MOSES HAS BEEN RENDERED INOPERATIVE.

The clear-cut teachings of the Judeo-Christian ministries, churches and seminaries about the Epistles of Paul, is that Paul teaches that the law of Moses has been rendered inoperative with the death of the Messiah. Judeo-Christians teach that the law, in its totality, no longer has authority over any individual. They use the following general arguments:

Romans 10:4:

“For Christ is the end of the law unto righteousness to every one that believes.”

Very clearly, Christ is the end of the law, and that must include all 613 commandments; hence, the law has ceased to function. There is no justification through it.

In Galatians 2:16 we read:

“Yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified.”

Furthermore according to Hebrews 7:19, there is no sanctification or perfection through the law: (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God.

Thus, it should be very evident that the law has come to an end in the Messiah and cannot function in justification

or sanctification. For the believer especially it has been rendered inoperative. The remaining verses, however, show

that the law has ceased to function at all.

Secondly, the law was never meant to be a permanent administration but rather a temporary one, as we read in Galatians 3:19

“What then is the law? It has added because of transgressions, till the seed should come to whom the promise had been made”

In the context Paul is pointing to the law of Moses as an addition to the Abrahamic covenant. It was added for the purpose of making sin very clear so that all will know that they have fallen short of God's standard for

righteousness. It was a temporary addition until the seed; that is, the Messiah would come and now he has come, the law is finished. The addition has ceased to function with the cross.

Thirdly with the Messiah there is a new priesthood according to the order of Melchizedek, not according to the order of Aaron. The law of Moses provided the basis for the levitical priesthood. Thus a new priesthood required

a new law under which it could operate.

This is clear from Hebrews 7:11-12 and 18. Verses 11-12 state:

“Now if there was perfection through the levitical priesthood (for under it have the people received the law).

What further need was there that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law.”

Verse 18 states:

“For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness.”

The point made in Hebrews 7:11-12 is that only one type of priesthood could not bring perfection. This is explained in Hebrews 9 and 10 which states rather clearly that animal blood cannot bring perfection; only the Messiah’s blood could do that. The Mosaic law was the basis for the levitical priesthood. The writer of the book of Hebrews said that for the levitical priesthood to be done away with and be replaced by a new priesthood, The priesthood of Melchizedek, would require a change of the law. As long as the law of Moses was in effect, no other priesthood was valid except the Aaronic or Levitical priesthood.

Was there a change of the law? Hebrews 7:18 states that the mosaic law was “disannulled” and because it is no longer in effect, you can now have a new priesthood after the order of Melchizedek. If the Mosaic law were still in effect, Yahshua could not function as a priest. Because the Mosaic law is no longer in effect, Yahshua can be a priest after the order of Melchizedek.

Consequently, the law of Moses has been “disannulled” in favor of a new law, which is the basis for the priesthood according to the order of Melchizedek.

The fourth line of evidence for the annulment of the Mosaic Law zeros right in on part of the Law that most people want to retain, the Ten Commandments.

Lets read a very significant passage from 2nd Corinthians 3:2-11:

“Ye are our epistle, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in tables that are hearts of flesh. And such confidence have we through Christ to God-ward: not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God who also made us sufficient as a ministers of a new covenant; not of the letter, but of the spirit: for the letter kills, but the spirit gives life. But if the ministration of death, written, and engraven on stones comes with glory, so that the children of Israel could not look steadfastly upon the face of Moses for the glory of his face; which glory was passing away: how shall not rather the ministration of the posterity be with glory? For if the ministration of condemnation has glory, much rather does the ministration of righteousness exceed in glory. For verily that which has been made glorious has not been made glorious in this respect, by reason of the glory that surpasses. For if that which passes away was with glory, much more that which remains is in glory.”

First of all, one needs to see what Paul is saying concerning the law of Moses. In verse 7 it is called: the ministration of death. In verse 9, it is called: the ministration of condemnation. These are negative but valid descriptions in verses 3 and 7 the spotlight is on the ten commandments since it is these which are engraven on stones. The main point, then, is that the law of Moses, especially as represented by the ten commandments, is a ministration of death and condemnation. If the ten commandments were still in force today, this would still be true.

But they are no longer in force, for it states in verses 7 and 11 that the law has “passed away”. The Greek word used is “katargeo”, which means “to render inoperative” since the emphasis in this passage is on the Ten Commandments, this means that the ten commandments have “passed away.” The thrust is very clear; the law of Moses, and especially the ten commandments, is no longer in effect. In fact the superiority of the law of the Messiah is seen by the fact that it will never be rendered inoperative.

In Ephesians 2:11-16, Paul writes:

“Wherefore remember that once ye, the gentiles in the flesh, who are called Uncircumcision by that which is called circumcision, in the flesh, made by hands; that ye were at the time separate from Christ, alienated from the

commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without god in the world. But now in Christ Jesus ye that once were far off and made nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in the flesh the enmity, even the law of commandments retained in ordinances that he might create in himself of the two one new man, so making peace; and might reconcile them both in one body unto god through the cross, having slain the enmity thereby.”

In Ephesians 3:6 we read: “To wit, that the gentiles are fellow-heirs, and fellow-members of the body, and fellowpartakers of the promise in Christ Jesus through the gospel.”

Basically what Paul is saying in these verses is this: God has made certain covenants with the Jewish people. In fact there were four unconditional, eternal covenants God made with Israel, and these covenants are referred to as the Abrahamic covenant, the Palestinian Covenant, the Davidic covenant and the new covenant. Other studies deal more extensively with these various covenants. All of God's blessings, both material and spiritual, are mediated by means of these four Jewish covenants which are eternal and unconditional.

At the same time Paul points out that god added a fifth covenant which was temporary and conditional. It is the mosaic covenant that contained the mosaic law. According to Ephesians 2:15 the mosaic law served as a wall of partition. This is another purpose of the law which we did not deal with earlier: to serve as a wall of partition to keep the gentiles as gentiles, away from enjoying Jewish spiritual blessings. In the old testament, if a gentile wished to become a recipient of Jewish spiritual blessings, he would have to take upon himself the entire obligation of the law; be circumcised; and live as any other jew had to live. Only a gentile as a proselyte to Judaism, could enjoy the blessing of the Jewish covenants; gentiles as gentiles could not. If the Mosaic law were still in effect, there would still be a wall of partition to keep gentiles away. But the wall of partition was broken down with the death of the Messiah. Again the wall of partition was the mosaic law, and that meant the law of Moses was done away with.

Gentiles as gentiles, on the basis of faith, can and do enjoy Jewish spiritual blessings by becoming fellow-partakers of the promise in Christ Jesus. While gentile believers do not benefit from the physical blessings, they do benefit from the spiritual blessings.

To summarize: the law is a unit comprised of 613 commandments, and all of it has been invalidate. There is no commandment that has continued beyond the cross of the Messiah, the law is there and can be used as a teaching tool to show God's standard of righteousness and man's sinfulness and need of substitutionary atonement. It can be used to point one to the Messiah (Gal. 3:23-25). However, it has completely ceased to function as an authority over individuals.

#### THE CHRISTIAN BELIEVER IS UNDER A NEW LAW

The law of Moses has been disannuled and we are now under a new law. This new law is called: the law of Christ in Galatians 6:2 and the law of the spirit of life in Romans 8:2. This is a brand new, totally separate from the law of Moses. The law of the Messiah contains all the commandments applicable to a new testament believer.

The reason why there is so much confusion over the relationship of the law of Moses and the law of the Messiah is that many commandments are similar to those found in the mosaic law, and many believers have concluded that certain sections of the law have therefore been retained. But it has already been shown that this cannot be the case, and the explanation for the sameness of the commandments is to be found elsewhere.

The explanation can be understood if it is realized that there are a number of codes in the bibles; such as Edenic, Adamic, Noaic, Mosaic and Christian. A new code will always contain some of the same commandments of the previous code, but this does not mean that the previous code is still in effect. While certain of the commandments of the Adamic Code were also found in the Edenic Code ceased to function with the fall of man.

The same is true when we compare the law of the Messiah with the law of Moses. There are many similar commandments. For example, nine of the ten commandments are to be found in the law of the Messiah but this does not mean that the law of Moses is still in force.

The law of Moses had been nullified and we are now under the law of the Messiah. There are many different commandments.

Under the law of Moses we would not be permitted to eat pork, but under the law of the Messiah we may.

There are many similar commandments but they are nonetheless in two separate systems. So if we do not kill or

steal, this is not because of the law of Moses but because of the law of the Messiah. On the other hand, if I do steal, I am not guilty of breaking the law of Moses but of breaking the law of the Messiah.

This understanding can solve many problems among fundamental believers; such as, the issue of women wearing pants, the sabbath and tithing. If the commandments concerning these things are only based on the law of Moses and not on the law of the Messiah, then they have no validity for the new testament believer.

The arguments presented above are the basic arguments I was taught in a Judeo-Christian Bible College and are more or less what is taught in all modern Judeo-Christian theological circles.

*Unfortunately* for them the notion that the Mosaic law has been completely overturned is easily shut down with a simple question: ***If Paul is really saying that we should no longer follow the Old Testament laws then why does he continuously follow the Old Testament law himself?***

The biblical basis for the ***requirement*** to keep the law can be seen in the ***actions*** of Paul. His vow in Acts 18:18 is based on Numbers 6:2, 5, 9 and 18. His desire to be in Jerusalem for Pentecost in Acts 20:16 is based on Deuteronomy 16:16. The strongest passage is Acts 21:17-26, where we see Paul, the apostle himself keeping the law. This keeping of the law by Paul is in accordance with the decree of Yahshua Messiah at Matt 5:17-20 where we read in part that those who do not keep the law better than the Scribes and Pharisees...***”Ye shall not enter the kingdom”...***

These modern Judeo-Christian theologians who teach that the law has been abrogated are falling into the pit of which the Apostle Peter warns us; *to be careful when interpreting the writings of Paul, 2<sup>nd</sup> Pet 3:15-16*. And by teaching this error *they* make the Apostle Paul into a hypocrite. The separation of the Ten Commandments from the rest of the Law has no Scriptural basis; but is instead a pretense to feed the anti-nomian spirit, to make being a “Saved Believer” easier. We at the ACI will continue to follow the mandate of Yahshua our Messiah, and follow the law of Moses to the best of our abilities and with the full understanding that the Mosaic law does not bring justification or salvation. Rather our keeping of the law testifies to our saved and regenerated nature in the cleansing blood of the Messiah and Kinsman Redeemer of Adamic-Israel. The Judeo-Christians simply miss the point of the law; as they do with most everything else about the Scripture.