

God's Royal Law: The Foundation of Moral Order

Robert E. Fugate

Lord of the Nations, LLC
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LordoftheNations.com

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Introduction

Importance and need for the law

With regard to the Old Testament as a whole, R.J. Rushdoony perceptively observes that,

Over the centuries, virtually all heresies have been hostile to the Old Testament, or have decreed that it is now an ended dispensation, or in one way or another have down-graded it in part or in whole. . . . Down-grading the Old Testament is a way of re-writing the New, because the meaning of the New is destroyed if the Old Testament is set aside in any fashion. As a result, the “New Testament Christianity” of such heretics winds up being no Christianity at all.¹

After years of evangelistic work, John Wesley concluded, “The great hindrance to the inward work of God is Antinomianism,² wherever it

¹ Rousas J. Rushdoony, *The Roots of Reconstruction* (Vallecito, CA: Ross House Books, 1991), p. 325.

² The word “antinomian” comes from two Greek words, *αντι* (against) and *νόμος* (law), thus denoting “against (God’s) law.” The most common definition of antinomianism in church history is, “*the rejection of the moral law as a rule of life for believers in Christ under the gospel.*” Or a slightly more expanded definition is, “the denial that the law which was originally inscribed on the heart, which was summarily comprehended in the Decalogue, and which was expounded in all of Scripture is the rule for the Christian.”

breaks in.”³ Of course, God’s work is not limited to “inward work.” Rushdoony adds that antinomians are retreatists who reject the cultural mandate/dominion covenant (Gn 1:26–30).⁴

The Puritan John Newton wrote, “Ignorance of the nature and design of the law is at the bottom of most religious mistakes.”⁵

J. Gresham Machen concurs: “A new and more powerful proclamation of that law is perhaps the most pressing need of the hour; men would have little difficulty with the gospel if they had only learned the lesson of the law. . . . So it always is: a low view of law always brings legalism in religion; a high view of law makes a man a seeker after grace. Pray God that the high view may again prevail. . . . The gospel does not abrogate God’s law, but it makes men love it with all their hearts.”⁶ The Old Testament prophets applied God’s law to their culture. When Machen described the fruit of saving faith he wrote, “The very first thing that the Christian does, therefore, is to keep the law of God. . . . He keeps it joyously as a central part of salvation itself.”⁷

God describes His law that was given through Moses as: God’s law (Ro 7:22, 25; 8:7; 1 Cor 7:19); “perfect,” “right,” “pure,” and “righteous” (Ps 19:7–9); “spiritual” (Ro 7:14); “holy, righteous/just, and good” (Ro 7:12, 16; cf. 1 Tim 1:8; Dt 4:8); “the embodiment of knowledge and of

³ John Wesley, *The Works of John Wesley*, 3rd ed., 14 vols. (1872; repr.: Grand Rapids: Baker 1986), 12:456; cf. 11:486–492 on the need to preach law.

⁴ Rousas J. Rushdoony, *The Roots of Reconstruction*, p. 352.

⁵ John Newton, “The Right Use of the Law” (on 1 Tim 1:8). Available at <http://www.gospelweb.net/JohnNewton/newtonextractlaw.htm>. Newton composed the classic hymn, “Amazing Grace.”

⁶ J. Gresham Machen, *What Is Faith?* (New York: Macmillan, 1925), pp. 141f, 192.

⁷ J. Gresham Machen, *What Is Faith?* p. 204.

the truth” (Ro 2:20); a delight to the godly man (Ro 7:22); and the rule of service (Ro 7:25).

In the new covenant God puts/writes His laws into the hearts/minds of believers (Heb 10:16; 8:10). The New Testament describes believers’ relationship to God’s law as: under law (1 Cor 9:21); agree with the law (Ro 7:16); fulfill the law (Ro 13:10; Gal 6:2; Ja 2:8; Ro 8:4); uphold/establish the law (Ro 3:31); delight in the law (Ro 7:22); and use the law (1 Tim 1:8).

The Apostle Peter warns believers, “Take care that you are not carried away with the error of lawless people and lose your own stability” (2 Pt 3:17 ESV).

Reductionistic and changing views of the law

Classical dispensationalists and other antinomians have posited that the Mosaic Law was intended only for the Jews, and that after the coming of Christ and the birth of the “New Testament Church” the Law is abolished. However, this view is simplistic, as Schreiner notes, saying, “This solution is unsatisfactory because it posits an absolute discontinuity in the Pauline view of the law. The Pauline view is more sophisticated than this, for he argues that there is both discontinuity and continuity with the OT law.”⁸

Similarly, Paul Enns states in the *New International Dictionary of Old Testament Theology and Exegesis*, “One cannot speak of a sweeping law/gospel dichotomy that puts the OT and the NT economies at odds. . . . Paul’s view of the law is exceedingly complex and resists simplistic evaluation. . . . Paul’s statements about the law should not be understood apart from the [historical] context in which Paul addressed those statements. Paul was not engaged in abstract theological

⁸ Thomas R. Schreiner, *Romans* (BECNT) (Grand Rapids: Baker, 1998), p. 207.

speculation. He was rather a ‘pastor-theologian,’ addressing particular people with particular problems.”⁹

Thielman, who has authored several books and articles on the law, concludes, “No area of Pauline studies has undergone more sweeping revision in the last half century than the apostle’s view of the Law.”¹⁰

Antinomianism divorces God’s law from God’s person.

⁹ Paul Enns, “Law of God,” *New International Dictionary of Old Testament Theology and Exegesis* (NIDOTTE), ed. Willem A. VanGemeren, 5 vols. (Grand Rapids: Zondervan, 1997), 4:899.

¹⁰ Frank Thielman, “Law,” *Dictionary of Paul and His Letters* (DPL), eds. Gerald F. Hawthorne, *et al.*, (Downers Grove, IL: InterVarsity, 1993), p. 529.

Eight Biblical definitions of the word “law”

The Hebrew word translated “law” is *torah*. *Torah* means: teaching, instruction, direction, law, regulation.¹¹

The Greek word for law is νόμος (*nómos*). There are eight different definitions of the word “law” in the Greek New Testament:

1. **A principle or norm.** Ro 3:27a; 7:21, 23 (3 times), 25b; 8:2b; Heb 7:16.

“Where, then, is boasting? It is excluded. On what principle [νόμος]?” (Ro 3:27a NIV).

“I find then the principle [νόμος] that evil is present in me, the one who wants to do good.²³ I see a different law [principle] in the members of my body, waging war against the law [principle] of my mind and making me a prisoner of the law [principle] of sin which is in my members” (Ro 7:21, 23 NASB).

2. **The entire OT Scriptures.** Mt 5:18; Lk 10:26; 16:17; Jn 7:49 (or #'s 4 or 5); 10:34 (quoting Ps); 12:34; 15:25 (quoting Ps); Ro 3:19 (vv. 10–18 quoting Ps and Is); 1 Cor 14:21 (quoting Is); 14:34 (or #3). (Using metonymy, i.e., a figure of speech in which one object represents a related object or concept. In this case the most

¹¹ Francis Brown, *et al.*, *The New Brown Driver Briggs Gesenius Hebrew and English Lexicon* (numerous reprints with standard pagination), pp. 435f # 8451. William L. Holladay, ed., *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Grand Rapids: Eerdmans, 1988), p. 388. John R. Kohlenberger III and James A. Swanson, *The Hebrew English Concordance to the Old Testament* (Grand Rapids, MI: Zondervan, 1998), # 9368. Ernst Jenni and Claus Westermann, eds., *Theological Lexicon of the Old Testament*, 3 vols. (Peabody, MA: Hendrickson, 1997), 3:1415–1422. NIDOTTE, 4:893–900. *Theological Wordbook of the Old Testament*, eds. R.L. Harris, *et al.*, 2 vols. (Chicago: Moody, 1980), 1:403–405, # 910d.

authoritative part of the Old Testament, the Law, gives its name to the whole.¹²)

Jesus answered them, “Is it not written in your Law, ‘I said, you are gods’? (Jn 10:34, quoting Ps 82:6).

“But *this happened* that the word might be fulfilled which is written in their law, ‘They hated Me without a cause’” (Jn 15:25 NKJV, quoting Ps 69:4).

(After quoting from Psalms and Isaiah in vv. 10–18) “Now we know that whatever the Law says, it speaks to . . .” (Ro 3:19).

In the Law it is written, “By people of strange tongues and by the lips of foreigners will I speak to this people, and even then they will not listen to me, says the Lord” (1 Cor 14:21, quoting Is 28:11–12).

3. **The Pentateuch** (i.e., the five books of the Bible, written by Moses). Mt 12:5; Lk 16:17 (or #4); 24:44; Ac 28:23; Gal 4:21b (citing Genesis);

“The Law and the Prophets” — denoting the entire Old Testament: Mt 5:17; 7:12; 11:13; 22:40; Lk 16:16, 29, 31; 24:27; Jn 1:45; Ac 13:15; 24:14; 26:22; 28:23; Ro 3:21.

Then He [Jesus] said to them, “These *are* the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and *the* Prophets and *the* Psalms concerning Me” (Lk 24:44).

¹² *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (BDAG), rev. and ed. Frederick W. Danker, 3rd ed. [Chicago: University of Chicago Press, 2000], p. 678, def. 3b. Joseph H. Thayer and C.L.W. Grimm, *Greek-English Lexicon of the New Testament* (numerous reprints with standard pagination), p. 428, def. 4.

Philip found Nathanael and said to him, “We have found Him of whom Moses in the Law and *also* the Prophets wrote — Jesus of Nazareth, the son of Joseph” (Jn 1:45).

“. . . Trying to convince them about Jesus both from the Law of Moses and from the Prophets” (Ac 28:23 ESV).

4. **The Mosaic Covenant**, i.e., the Mosaic administration of God’s covenant of grace (which was the covenantal arrangement that God revealed through Moses that predominated in the Old Testament period). Mt 23:23 (or #5); Jn 1:17; Ac 6:13; 7:53 (or #5); 13:39; 23:29 (= the Jewish religion); Ro 3:19b; 4:13–14, 16; 7:12; 10:4; 1 Cor 9:20–21 (7/9 times) Gal 3:17 (the law-covenant; or #5), 19 (or #5), 21a; 4:4–5 (or #6); 1 Tim 1:7–8; Heb 7:12, 16, 19, 28b; 10:1.

“For the law was given through Moses; grace and truth came through Jesus Christ” (Jn 1:17 ESV). [The Law of Moses was not falsehood!¹³ Furthermore, Old Testament saints were saved by grace through faith.]

“. . . Whatever the law [def #2] says it speaks to those who are under the law . . .” (Ro 3:19).

“Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham’s offspring — not only to

¹³ The JKV, NJKV, and the NET are incorrect in adding the adversative “but,” which is not found in the Greek text. Joe M. Sprinkle has demonstrated conclusively that “far from contrasting ‘the law’ with ‘grace and truth,’ John 1:17 is in fact affirming both the gracious character of the law, as well as its veracity” (*Biblical Law and Its Relevance* [Lanham, MD: University Press of America, 2006], p. 40; see pp. 29–40). Indeed, Jesus Christ is the embodiment of the Torah; “the Word became flesh” (Jn 1:14), includes the thought that “the Torah/Law became flesh” (38, 40; cf. Craig S. Keener, *The Gospel of John*, 2 vols. [Peabody, MA: Hendrickson, 2003], 1:360–363, 416f).

those who are of the law but also to those who are of the faith of Abraham. He is the father of us all” (Ro 4:16 NIV).

“For Christ *is* the end [or goal, τέλος] of the law for righteousness to everyone who believes” (Ro 10:4).

“To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law that I might win those under the law.²¹ To those outside the law I became as one outside the law (not being outside the [moral] law of God but under the law of Christ) that I might win those outside the law” (1 Cor 9:20-21).

“The law, which came 430 years afterward, does not annul a covenant [Abrahamic] previously ratified by God, so as to make the promise void” (Gal 3:17).

“But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law,⁵ so that He might redeem those who were under the Law, that we might receive the adoption as sons” (Gal 4:4-5).

“When there is a change in the priesthood, there is necessarily a change in the law as well” (Heb 7:12).

5. **The legislation of Moses** (regulation, commandment, or code). Mt 5:18 (or #4); 22:36; Lk 2:22-24, 27, 39; 10:26; Jn 7:19 (2 times), 23, 51; 8:5, 17; 18:31; 19:7 (2 times); Ac 15:5 (or #4); 18:13, 15; 21:20, 24, 28; 22:3, 12; 23:3, 29; 25:8; Ro 2:12-15 (11 times), 17-18, 20, 23 (2 times), 25 (2 times), 26, 27 (2 times); 3:19a, 20* (2 times), 21a, 28, 31 (2 times); 4:15 (2 times); 5:13 (2 times), 20; 7:1-3, 5, 7-9 (11 times), 14, 16, 22, 25a; 8:3-4, 7; 13:8, 10; 1 Cor 9:8-9; 15:56; Gal 2:16 (3 times), 19 (2 times; or #6), 21; 3:2, 5, 10-13 (5 times), 18, 21bc, 23-24;¹⁴ 4:21 (2 times); 5:3, 14, 18, 23; 6:13;

¹⁴ In Paul’s polemic against Jewish legalists in Gal 3-5, he is referring to the Mosaic Law as they used it, i.e., the law apart from Christ, rather than the law in the fullness and wholeness of its true character (C.E.B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the*

Eph 2:15 (or #4); Phil 3:5; 1 Tim 1:9; Heb 7:5, 28; 8:4, 10 (or #8); 9:19, 22; 10:8, 16, 28a; Ja 2:8–11 (four times; or vv. 8f #8); 4:11 (4 times)

The context indicates whether the referent is the moral law, the ceremonial law, or Biblical civil law. The moral law is meant in Ro 2:14, 26; 7:7; 13:8–10; 1 Cor 9:21 (“not being without law toward God”); Heb 8:10; 10:16. The ceremonial law is denoted in Ac 15:5, 24; 1 Cor 9:20; Eph 2:15;¹⁵ Heb 7:5, 12, 16, 19, 28 (2 times); 8:4; 9:19, 22; 10:1, 8, 28; cp. Ac 10:28 (“unlawful”).¹⁶ The civil law is included in 1 Tim 1:8–10.

Romans, ICC, 2 vols. [Edinburgh: T&T Clark, 1981], 2:859.; cf. John Calvin, *Institutes of the Christian Religion*, ed. John T. McNeill, translated and indexed by Ford L. Battles, 2 vols. [Philadelphia: Westminster, 1960], 2:7:2; O Palmer Robertson, *The Christ of the Covenants* [Phillipsburg, NJ: Presbyterian & Reformed, 1980], pp. 180–182).

¹⁵ In Eph 2:15, the reference is to the ceremonial laws that separated Jews and Gentiles. C.E.B. Cranfield, *Romans*, ICC, 2:860f. “The law is abolished insofar as it creates a breach between Jews and Gentiles” (Thomas R. Schreiner, *Romans*, p. 208, paraphrasing James D.G. Dunn’s argument in *Romans*, 2 vols. [WBC] [Dallas, TX: Word, 1988], p. 191). This racial division is made in the ceremonial laws.

¹⁶ The word νόμος occurs 14 times in Hebrews chapters 7–10 (the references are cited under definitions #’s 4 and 5 above). Two of these occurrences (Heb 8:10 and 10:16 — both quoting Jer 31:31–34) relate to the New Covenant in which the Mosaic (moral) law is written on the hearts of all Christians. All other occurrences of the word νόμος in the book of Hebrews refer to the ceremonial law as the basis for the Levitical priesthood — as the context clearly indicates. Thus, the term νόμος is used quite differently in the book of Hebrews than occurs in the rest of the New Testament. See: Gerhard Kittle and Gerhard

“Has not Moses given you the law? Yet none of you keeps the law” (Jn 7:19).

“Moses, in the law, commanded us that such should be stoned” (Jn 8:5).

“Pilate said to them, ‘You take Him and judge Him according to your law.’ Therefore the Jews said to him, ‘It is not lawful for us to put anyone to death’” (Jn 18:31).

“You yourself also walk orderly, keeping the Law” (Ac 21:24).

“Then Paul said to him, ‘God will strike you, you whitewashed wall! You sit there to judge me according to the law, yet you yourself violate the law by commanding that I be struck!’” (Ac 23:3).

“We wanted to judge him according to our law” (Ac 24:6).

“For all who rely on works of the law are under a curse; for it is written, Cursed be everyone who does not abide by all things written in the Book of the Law, and do them. ¹¹ Now it is evident that no one is justified before God by the law, for The righteous shall live by faith. ¹² But the law is not of faith, rather The one who does them shall live by them. ¹³ Christ redeemed us from the curse of the law by becoming a curse for us — for it is written, Cursed is everyone who is hanged on a tree” (Gal 3:10-13*).

* The phrase, “The works of the law” denotes legalism.

Friedrich *Theological Dictionary of the New Testament* (TDNT), eds., 9 vols + Index (ET, Grand Rapids, MI: Eerdmans, 1964-1976), 4:1078; F.F. Bruce *Hebrews*, NICNT, rev. (Grand Rapids: Eerdmans, 1990), pp. 67f (on 2:2); p. 167 (on 7:12); *Exegetical Dictionary of the New Testament*, ed. H. Balz and G. Schneider, 3 vols. (Grand Rapids: Eerdmans, 1991), 2:477; Robert C. McQuilkin, *God’s Law and God’s Grace* (Grand Rapids, MI: Eerdmans, 1958), pp. 14f.

¹⁶ C.E.B. Cranfield, *Romans*, ICC, 1:319f, 331, 336, 338; 2:853-861.

6. **The covenant curse and condemnation due to transgressing the Mosaic legislation.**¹⁷ Ro 4:15; 6:14–15; 7:4, 6; Gal 4:5¹⁸ (or #4); 5:18; [cf. Gal 3:13; Col 2:14]; cf. Ro 8:1

“The law brings wrath, but where there is no law there is no violation” (Ro 4:15).

“For sin shall not be master over you, for you are not under law but under grace.¹⁵ What then? Shall we sin because we are not under law but under grace? May it never be!” (Ro 6:14–15 NASB).

7. **Legalism.** Ro 9:31 (2 times); 10:5; Gal 3:12 (or #5); 5:4; Phil 3:6, 9

Legalism denotes: 1) attempting to be justified on the basis of works; 2) keeping the Jewish ceremonial law after Christ’s once-for-all atonement for sin (i.e., Judaism), thus maintaining the racial separation between Jews (as God’s covenant people) and gentiles; or 3) adding rules to Scripture.

The Greek language of Paul’s day possessed no word-group corresponding to our ‘legalism,’ ‘legalist,’ and ‘legalistic.’ . . . Pauline statements which at first sight seem to disparage the law, were really directed not against the law itself but against that misunderstanding and misuse of it for which we now have a convenient terminology.¹⁹

“Israel, pursuing a law of righteousness, did not succeed in reaching that law” (Ro 9:31; cf. 10:3).

¹⁷ C.E.B. Cranfield, *Romans*, ICC, 1:319f, 331, 336, 338; 2:853–861.

¹⁸ “In this place the reference will not be to Jews only, but to all those who have failed to keep God’s Law and who thus are under a curse” (Leon Morris, “Redemption,” DPL, 785).

¹⁹ C.E.B. Cranfield, *Romans*, ICC, 2:853; cf. pp. 851f for Paul’s rejection of legalism.

“The law is not of faith, rather “The one who does them shall live by them” (Gal 3:12 ESV).

“You have become estranged from Christ, you who *attempt to be justified by law; you have fallen from grace*” (Gal 5:4 NKJV).

“As for zeal, persecuting the church; as for legalistic righteousness, faultless. ⁹ and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ — the righteousness that comes from God and is by faith” (Phil 3:6, 9).

8. **Christianity**,²⁰ the new covenant administration of God’s covenant of grace. Ro 3:27b; 8:2a;²¹ 1 Cor 9:21; Gal 6:2; Ja 1:25; 2:12.

“The law of faith” (Ro 3:27b).

“The law of the life-giving Spirit in Christ Jesus has made me free” (Ro 8:2a).

“Under the law [covenant administration] of Christ” (1 Cor 9:21).

“Carry each other’s burdens, and in this way you will fulfill the law of Christ” (Gal 6:2 NIV).

“The perfect law of liberty” (Ja 1:25; cf. 2:12).

²⁰ I have retained this definition listed in BDAG and in Thayer’s Lexicon. However, to be valid it must be understood as comprising the same moral law as given in the Pentateuch and summarized by the Ten Commandments.

²¹ The same law of God is, to the reprobate, “the law of sin and death,” but to the elect, “the law of the Spirit of life in Christ Jesus” (Ro 8:2) (Herman Witsius, *The Economy of the Covenants between God and Man*, 2 vols. [1882; repr.: Phillipsburg, NJ: Presbyterian & Reformed, 1990], 1:408).

Six common misconceptions regarding God's law

1. Objection: The law is opposed to **grace**.

We have already noted that the word *torah* denotes teaching, instruction, direction, law, and regulation. The Older Testament portrays *torah* as “wisdom, grace, an expression of devotion to God, a style of life.”²² On the basis of definition alone, God’s *torah* cannot be opposed to God’s grace.

In Psalm 119:29 the Psalmist prays, “Remove me from the path of deceit! **Graciously** give me your **law!**” (NET; cf. Dt 7:7-8; 9:4-6). Obviously, the inspired Psalmist knew no antithesis between law and grace!

The Apostle Paul writes, “¹¹ For the **grace** of God that brings salvation has appeared to all men, ¹² teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, . . . ¹⁴ who gave Himself for us, that He [Christ] might redeem us from every **lawless** deed and purify for Himself *His* own special people, zealous for good works” (Tit 2:11-12, 14).

Furthermore, the summary of the law, contained in the Ten Commandments emphasizes that God is “showing **mercy** to thousands” (Ex 20:6 *chesed*—covenant love), and He graciously promises long life in the land (i.e., the land He is graciously giving) to children who honor their parents (Ex 20:12; cf. “**commandment with promise,**” Eph 6:1-2).

²² Jakob Jocz, “Torah,” *Baker’s Dictionary of Christian Ethics*, ed. Carl F.H. Henry (Grand Rapids, MI: Baker, 1973), p. 672.

The Apostle Paul, an expert in the law, includes the Mosaic Covenant as one of “the covenants of promise” (Eph 2:12).²³ He emphatically states that God’s law is not opposed to God’s gracious promises (Gal 3:21).

The *Interpreter’s Dictionary of the Bible* states that the traditional disjunction of law vs. grace is unbiblical:

The time-honored distinction between the Old Testament as a book of law and the New Testament as a book of divine grace is without grounds or justification. Divine grace and mercy are the presuppositions of law in the Old Testament; and the grace and love of God displayed in the New Testament events issued in the legal obligations of the New Covenant. Furthermore, the Old Testament contains evidence of a long history of the legal developments which must be assessed before the place of law is adequately understood. Paul’s polemics against the law in Galatians and Romans are directed against an understanding of law which is by no means characteristic of the Old Testament as a whole.²⁴

If law and grace come from the same God (contra the early church heretic Marcion), then there can be no ultimate contradiction between them. If law and grace are antithetical, then Christians are

²³ “The covenants of promise” (Eph 2:12) must include the Mosaic Covenant because vv. 13–19 refer to “the law of commandments” that separated Jews from Gentiles, which was the Jewish ceremonial law, which was part of the Mosaic Covenant.

²⁴ W.J. Harrelson, “Law in the OT,” *Interpreter’s Dictionary of the Bible (IDB)*, ed. George Arthur Buttrick, 4 vols. + Suppl. (Nashville, TN: Abingdon, 1962), 3:77.

saved by lawlessness! The true opposite of grace is reprobation (not law). The opposite of law is lawlessness.²⁵

Old Testament scholar Gordon Wenham notes that “Within the Sinaitic and Deuteronomic covenants **law and grace are not antithetic**. Law is the gift of a gracious, saving God. Through keeping the law man can experience more of God’s grace. . . . Nearly all the laws in the Pentateuch appear within a covenant framework. Law is therefore integral to God’s saving plan which is worked out through covenants. . . . The structure of the covenant form, with the historical prologue preceding the stipulations section, makes it clear that the laws are based on grace. . . . Throughout the Old Testament, then, law is consistently set in the context of **covenant**. This means that **law both presupposes grace and is a means of grace**. Law presupposes grace because law is only revealed to those God has called to himself. Law is a means of grace because through obedience to it the redeemed enter into a closer relationship to their divine king and enjoy more of the blessings inherent within the state of salvation.”²⁶

All God’s covenants (including the Mosaic Covenant) are based upon grace, faith, and mercy (cf. “the covenants of promise,” Eph 2:12).²⁷ In fact, Jesus taught that mercy is one of “the more important matters of the law” (Mt 23:23 NIV).

²⁵ Rousas J. Rushdoony, *The Roots of Reconstruction*, p. 353.

²⁶ Gordon J. Wenham, “Grace and Law in the Old Testament,” *Law, Morality, and the Bible*, eds. Bruce Kaye and Gordon Wenham (Downers Grove, IL: InterVarsity, 1978), pp. 7, 9f, 17. Cf. Wenham, *The Book of Leviticus* (NICOT) (Grand Rapids: Eerdmans, 1979), p. 31 (bold added).

²⁷ Greg L. Bahnsen, *Theonomy in Christian Ethics*, 2nd ed. (Phillipsburg, NJ: Presbyterian & Reformed, 1984), pp. 185–203, 125ff. Knox Chamberlin, “The Law of Moses and the Law of Christ,”

All Biblical covenants have binding terms or stipulations (i.e., law), e.g.: the Adamic Covenant (Gn 3:19); the Noahic Covenant (Gn 9:6); the Abrahamic Covenant (Gn 12:1, 4; 13:9, 14-18; 15:9-10; 17:1-2, 9-14; 18:18-19; 22:15-18; 26:3-5; Heb 11:8, 17; Ja 2:21-24); the Davidic covenant (1 Ki 2:3-4; 9:4-9; 11:11; 1 Ch 28:7; 2 Ch 7:19-20); and the new covenant (Jn 13:34; 14:15; 15:10; Mt 19:17). “Where there is no law, there is no covenant, for a covenant imposes a law on all concerned. . . . Antinomianism thus is more than covenant-breaking. It is the denial of the covenant and of covenant justice or righteousness. . . . The end result is no grace at all. An unrighteous and lawless grace is not grace but sin.”²⁸ “To reject God’s law is to reject His grace.”²⁹ Thus there can be no ultimate disjunction between law and grace. Therefore, the Lutheran hermeneutic of law vs. grace, by which they interpret Scripture, is misguided, and it led to antinomianism.³⁰

in John S. Feinberg, ed., *Continuity and Discontinuity* (Wheaton, IL: Crossway, 1988), pp. 184f, 194.

²⁸ Greg L. Bahnsen, *Theonomy in Christian Ethics*, pp. 47f. “Without a covenant, there is no law; a covenant requires law. . . . Every renewal of the covenant was a renewal of the law of the covenant. This was true of Josiah’s reformation, and of every other reformation in Biblical history” (Rousas J. Rushdoony, *The Institutes of Biblical Law* [n.p. Presbyterian & Reformed, 1973], p. 676).

²⁹ Rousas J. Rushdoony, *The Institutes of Biblical Law*, vol. 3, *The Intent of the Law* (Vallecito, CA: Ross House Books, 1999), p. 3.

³⁰ “That these [antinomian] disputes dominated especially Lutheran circles shows the tension within Luther’s own thought and the interaction between a Lutheran doctrine of justification and a hermeneutic based on the relation between law and gospel” (Timothy J. Wengert, “Antinomianism,” *The Oxford Encyclopedia of the Reformation* ed. Hans J. Hillerbrand, 4 vols. [New York: Oxford, 1996], 1:53). One of Luther’s disciples, Johann Agricola of Eisleben,

Much modern teaching on law and gospel is also misguided and often antinomian. For instance, “Contemporary liberalism [erroneously] defines legalism as any attempt to distinguish right from wrong by rules, precepts, or commandments.”³¹ “Situation ethics despises rules and laws. Anyone who conscientiously obeys God’s commandments is regarded as legalistic.”³² Indeed, in today’s popular religious parlance, anyone who tries to obey some part of the Bible that I disobey is a legalist! It is imperative for us to realize that antinomianism always has grave spiritual and moral consequences.³³

2. Objection: The law is opposed to **love**.

The Old Testament repeatedly connects God’s covenant (which contained His law) with His covenant love/covenant mercy (*hesed*) (Dt 7:9, 12; 1 Ki 8:23; 2 Ch 6:14; Ne 1:5; 9:32; Dn 9:4).

Biblical love is not a contentless, undefined, warm and fuzzy feeling.

Mt 22:37-40 And He [Jesus] said to him, ‘**YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND**

gave Luther and Melancthon fits by applying their law vs. grace hermeneutic in defense of antinomianism (Robert E. Fugate, *Antinomianism in the Sixteenth and Seventeenth Centuries* [Omaha, NE: Lord of the Nations, 1999]). John M. Frame, *The Doctrine of the Christian Life* (Phillipsburg, NJ: P&R, 2008), 182-192.

³¹ Gordon H. Clark, “Calvinistic Ethics,” *Baker’s Dictionary of Christian Ethics*, ed. Carl F.H. Henry (Grand Rapids: Baker, 1973), p. 81.

³² Gordon H. Clark, “Legalism,” *Baker’s Dictionary of Christian Ethics*, p. 385.

³³ Robert E. Fugate, *Antinomianism in the Sixteenth and Seventeenth Centuries*.

WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND [Dt 6:5].’ 38 ‘This is the great and foremost **commandment**. 39 ‘The second is like it, ‘**YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF** [Lv 19:18].’ 40 ‘On these two **commandments** depend the whole Law and the Prophets.’ (Cf. Lk 11:42, justice and love).

Gal 5:14 For the whole **Law** is fulfilled in one word, in the *statement*, “**YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF**.” Cf. Ja 2:8; Ro 13:8.

The law **defines** genuine love by applying it to concrete situations. “Without law we would have no knowledge of love whatever, for love is itself a command and is defined in the context of all God’s commands”;³⁴ (cf. Lv 19:18; Dt 6:5; 11:1, 13, 22; 19:9; 30:16; Jos 22:5; Is 56:6; Jn 13:34; 14:15, 21; 15:10, 12, 17; 1 Jn 2:7-8; 3:23-24; 4:21; 5:2-3; 2 Jn 5-6). In fact, our obedience to God’s commands is proof of our love for God (Jn 14:15, 21, 23-24; 15:10; 1 Jn 2:3-5; 3:24; 5:2-3; Ex 20:6; Dt 5:10; 7:9; 10:12-13; 11:1; 30:20; Ne 1:5; Dn 9:4).

Mt 24:12 And because **lawlessness** is increased, most people’s **love** will grow cold.

The real opposite of love is hatred — not law.

3. **Objection:** The law is opposed to **faith**.

Jesus taught that one of “the more important matters of the law” is faith/faithfulness (Mt 23:23).

Ro 3:31 Do we then nullify the Law through **faith**? May it never be! On the contrary, we **establish the Law**.

³⁴ John M. Frame, “Abortion from a Biblical Perspective,” in *Thou Shalt Not Kill: The Christian Case against Abortion*, ed. Richard L. Ganz (New Rochelle, NY: Arlington House, 1978), p. 44.

People often misunderstand Old Testament verses that teach obedience to the law results in life and blessing (e.g., Dt 30). These verses do not teach *justification* through works — the people to whom they were addressed were already God’s covenant people³⁵ (delivered from bondage in Egypt; baptized in the Red Sea; and ate the same spiritual food and drank the same spiritual drink provided by the pre-incarnate Christ, 1 Cor 10:1–4). Rather, such passages exhort God’s people to *sanctification*, i.e., to live a life of obedience to God’s covenant Word.

The opposite of faith is faithlessness or unbelief (not works). The opposite of good works is evil works.

Thus we have seen that Christians have succumbed to several false antinomies with regard to God’s law:³⁶

FALSE ANTINOMIES	TRUE ANTINOMIES
grace vs. law	grace vs. reprobation
	law vs. lawlessness
love vs. law	love vs. hatred
faith vs. works	faith vs. faithlessness/unbelief
	good works vs. evil works

³⁵ “The commandments are given to a people who are already ‘saved’ (Ex 20:2) through a covenant relationship based on God’s gracious love and despite Israel’s lack of merit (Dt 7:7–9; 9:4–6). **‘Legalism’ that makes ‘law-keeping’ a means of salvation is not taught in the Old Testament**” (Joe M. Sprinkle, “Law,” *Evangelical Dictionary of Biblical Theology*, ed. Walter A. Elwell [Grand Rapids: Baker, 1996], pp. 468f; bold added).

³⁶ Rousas J. Rushdoony, *The Roots of Reconstruction*, p. 353.

4. Objection: The law is opposed to the **Spirit**.

Is 42:1, 4 “Behold, My Servant, whom I uphold; My chosen one *in whom* My soul delights. I have put My **Spirit** upon Him; He will bring forth **justice** to the nations. . . .⁴ He will not be disheartened or crushed Until He has established **justice** in the earth; And the coastlands will wait expectantly for His **law**.”

Ezk 36:26 “Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. 27 “And I will put My **Spirit** within you and cause you to walk in My **statutes**, and you will be careful to observe My **ordinances**.”

Ro 7:14 “**the law is spiritual**”³⁷ (i.e., being revealed, inspired, and illumined by the Holy Spirit; the Holy Spirit speaks through the law).

According to Ro 8:4 “the requirement of the **Law** might be fulfilled in us, who do not walk according to the flesh, but according to the **Spirit**.” World-renowned exegete C.E.B. Cranfield writes, “For Paul, the giving of the Spirit is the establishment of the law” (Ro 8:1–16; etc.).³⁸

5. Objection: The law is opposed to **Jesus Christ**.

The mediator of all divine revelation is the Second Person of the Trinity, the eternal Logos (i.e., the Word, Jn 1:1).³⁹ The Logos

³⁷ πνευματικός should not be translated “spiritual.” It denotes “from the [Holy] Spirit” (πνεῦμα) or “directly related to the [Holy] Spirit’s activity” (Gordon D. Fee, *God’s Empowering Presence* [Peabody, MA: Hendrickson, 1994], 28–32, 666f).

³⁸ C.E.B. Cranfield, *Romans*, ICC, 2:861.

³⁹ “The mediating agent in all divine revelation is the Eternal Logos — preexistent, incarnate, and now glorified. Just as he is the divine Agent

personally revealed to Moses the contents of the Mosaic Covenant on Mount Sinai (Ac 7:38; cp. vv. 30,⁴⁰ 35; 1 Cor 10:4).

in creation, redemption and judgment, so also the *Logos* who became incarnate in Jesus Christ is the divine Agent in revelation. God who creates, redeems and judges by his Word (cf. Gen. 1; John 1:5) also reveals himself by that selfsame living Word. . . . This emphasis that the eternal *Logos* is mediator of all divine revelation guards against two prevalent errors, namely, that of reducing all revelation to the revelation found in Jesus of Nazareth; and that of isolating general revelation by treating revelation outside of Jesus of Nazareth as something independent of the *Logos* who became incarnate” (Carl F.H. Henry, *God, Revelation and Authority* [GRA], 6 vols. [Waco, TX: Word, 1976-1983], 2:11f). Henry expounds this thesis in 3:203-215. Ultimately, “Moses was not the lawgiver, nor the author of the institutions named for him, nor was any law based on his authority; but it all originated with God himself in the person of the Son, the Theocratic head of the commonwealth. It was all as righteous, just and holy as the author himself. . . . He [Christ] nowhere interfered with or even criticized the due process of law as set up by himself at Mt. Sinai, and as administered by himself as Theocratic King and as supreme judge for fifteen hundred years” (John B. Shearer, *Hebrew Institutions, Social and Civil* [1910; repr., Greenville, SC: Greenville Presbyterian Theological Seminary Press, 1994], pp. 124, 138). “Right from the beginning God made no communication with men except by Christ. For there is no relationship between God and us unless the Mediator be present to procure His favour for us” (John Calvin, *The Acts of the Apostles 1-13*, eds. D.W. Torrance and T.F. Torrance [Grand Rapids, MI: Eerdmans, 1965], p. 190 [7:30]).

⁴⁰ See F.F. Bruce, *Acts*, rev., p. 140 n 50 and p. 143 n 58; F.F. Bruce, *Acts: Greek Text*, 3rd ed. (Grand Rapids, MI: Eerdmans, 1990), p. 202; John Calvin, *Acts*, p. 190 (7:30).

The Mosaic Law prophesies Christ (Jn 5:39, 45-47; Lk 24:25-27, 44-47; Ac 26:22-23; 28:23), and anyone disbelieving Moses' writings will not believe Christ's teaching (Jn 5:45-47). After His incarnation, the Word confirmed, obeyed, and taught the Mosaic Law (Mt 5:17-19). "The law is not abrogated by Christ. . . . When men turn to Christ they are able to discern the true glory of the law."⁴¹

Jesus said, "I delight to do Your will, O my God; Your Law is within my heart" (Ps 40:8, which is applied to Christ in Heb 10:7).

Jesus Christ hates lawlessness (ἀνομία, Heb 1:9 NASB, NKJV, quoting Ps 45:7), so he will eternally reject the lawless (ἀνομία), condemning them to the lake of fire (Mt 7:23; 13:41-42).

The Lord Jesus Christ will establish justice in the nations of the earth through His law (Is 2:2-4; 42:1-4; Mi 4:1-3; cf. Is 51:4; Jer 33:15).

One of the purposes of God's law is to bring people to Christ: "The law was our tutor *to bring us* to Christ, that we might be justified by faith" (Gal 3:24). Rightly applied, God's law does not lead us away from Christ by tempting us with a way of salvation based on the merit of works. God's law leads us to Christ.

6. Objection: The law is opposed to the **gospel**.

The gospel that the Lord Jesus Christ (Mt 4:23; 9:35; 24:14; Lk 4:43; 8:1; 9:11; 16:16) and the Apostles (Mt 10:1-2, 7-8 // Lk 9:1-2 // Mk 6:7; Lk 10:9, 11, 17-20; Mt 24:14; Ac 8:12; 14:22; 19:8; 20:25; 28:23, 31; cf. 17:6-7) preached was the **gospel of the kingdom** (i.e., the good news of the governmental reign of God, breaking into history, in the person of His Son). King Jesus has come (and will come again) to make all things right, bringing

⁴¹ C.E.B. Cranfield, *Romans*, ICC, 2:852, 856.

righteousness, enforcing God's law in the world, and destroying lawlessness (#5 above).⁴² No law, no kingdom!

The Apostle Paul taught that the proper use of God's law includes its civil aspects that restrain unbelievers' criminal acts. This is "sound doctrine" that is "according to the glorious gospel" (1 Tim 1:8-11). (See Appendix D.)

The Great Commission includes obedience to divine commands/laws (Mt 28:18-20).

⁴² John M. Frame, *Salvation Belongs to the Lord* (Phillipsburg, NJ: P&R, 2006), p. 248.

Six purposes of the law of God

Why did God give His law to mankind? What purposes does it serve?⁴³

1. The first purpose of God's law is to **reveal God** to mankind.
 - God's law reveals God's **character** and His **will**. In particular, it reveals God's: holiness,⁴⁴ righteousness or justice, truth, immutability, sovereignty, goodness (i.e., benevolence, love, mercy, grace [Mt 23:23; Lk 11:42]), and demands. "As the revelation of God's will, the law has for its true and proper purpose 'life' (Ro 7:10) for men."⁴⁵ As a revelation of God's will, it teaches "God's absolute claim to man's life, man's allegiance,

⁴³ Traditional Protestant theology cites three purposes of the Law: (1) punitive purpose — exposing our sin and rendering us inexcusable before the wrath of God; (2) civil or restraining purpose — restraining crimes; and (3) pedagogical purpose — to admonish and guide the Christian in sanctification. See: John Calvin, *Institutes of the Christian Religion*, 2:7:6-13; Philip Melancthon, *Melancthon on Christian Doctrine: Loci communes 1555*, trans. & ed. C.L. Manschreck (Grand Rapids: Baker, 1982), pp. 122-128.

⁴⁴ "Law commands and demands; it propounds what the will of God is. The law of God is the holiness of God coming to expression for the regulation of thought and conduct consonant with his holiness. . . . The holiness which is demanded by the covenant fellowship is expressed concretely in obedience to the divine commandments" (John Murray, *Principles of Conduct* [Grand Rapids: Eerdmans, 1957], pp. 184, 198f).

⁴⁵ C.E.B. Cranfield, *Romans*, ICC, 2:846.

man's obedience."⁴⁶ God's law also "sets the necessary forensic stage on which Christ's saving work is wrought."⁴⁷

- God's law **reveals Christ** through: Messianic prophecies; the tabernacle of Moses; Levitical sacrifices and offerings (Is 53:6, 10; Jn 1:29; 1 Cor 5:7; 11:25; Ro 3:25; 2 Cor 5:21; Heb 13:12); holy feasts and festivals (1 Cor 5:7-8); Aaronic/Levitical priesthood; theophanies; men who are types of Christ (e.g., Adam, Melchizedek, Moses, David); historical events and objects that are types of Christ (e.g., the ark of the covenant covered with the mercy seat; manna; the brass snake on a pole; conquest of the Land of Canaan representing Christ's renewal, conquest, and reign over the earth, which brings rest). The New Testament teaches that Christ is the overall theme of the writings of Moses (Lk 24:25-27, 44-47; Jn 5:46; Ac 26:22-23; 28:23). Even the ceremonial law foreshadows Christ (Col 2:16-17). Indeed, Christ is "the goal [τέλος] of the law" (Ro 10:4), i.e., "Christ is the goal, the aim, the intention, the real meaning and substance of the law — apart from Him it cannot be properly understood at all."⁴⁸

⁴⁶ C.E.B. Cranfield, *Romans*, ICC, 2:849.

⁴⁷ C.E.B. Cranfield, *Romans*, ICC, 2:850.

⁴⁸ C.E.B. Cranfield, *Romans*, 2:519 (cf. pp. 848-851). Cranfield notes that τέλος cannot denote "termination" in Ro 10:4 since Paul repeatedly appeals to the Pentateuch in support of his arguments (e.g., Ro 3:31; 7:12, 14a; 8:4; 13:8-10; and vv. 6-10 in chapter 10; cf. 1:1-3). He then adds, "There is no statement in any of Paul's epistles which, rightly understood, implies that Christ has abolished the law." Robert Jewett, after examining the semantic range of τέλος, also concludes that in Ro 10:4 it cannot mean "cessation" or "termination" (*Romans: A Commentary*, Hermeneia [Minneapolis, MN: Fortress, 2007], p. 619).

2. The second purpose of God’s law is to **reveal sin**, convicting and condemning people, thereby driving them to Christ.
 - God’s law defines and reveals sins. Ro 3:19–20 (“through the Law *comes* the knowledge of sin”); 7:7, 13; 1 Jn 3:4 (“sin is lawlessness”⁴⁹).
 - God’s law reveals man’s sinful, rebellious nature — flushing it out into the open and exposing its true character (Ro 7:15–21; 5:20). God’s law functions as a mirror (Ja 1:23–24).
 - God’s law convicts the sinner of his sin, and sentences him with a verdict of guilty (Ja 2:9–10), punishable by: God’s wrath (Ro 4:15); judgment (Ro 2:12); curse (Gal 3:10; Dt 11:26; 28); death (Ro 7:10; 2 Cor 3:7); and condemnation (2 Cor 3:9). Thus the law is the measure of divine judgment.
 - God’s law drives sinners to Christ. As a tutor (Gal 3:24), the law brings us to Christ, who is the “the goal [τέλος] of the law” (Ro 10:4).
3. To serve as the **standard of obedience** for believers, guiding them in **sanctification** (Lv 20:8; Pss 1:2; 119:1, 9, 11, 105ff; Jos 1:7–9; Pr 6:23; Ro 8:4; cf. Ro 7:25; Jn 14:15). In other words, the law functions as the measure of what God looks for in His people. The very definition of *torah* is teaching, instruction, and direction — instructing us how to live our lives to please God and enjoy His covenant blessings. In the history of redemption, redemption and

⁴⁹ “Sin is any failure to conform to the moral law of God in act, attitude, or nature” (Wayne Grudem, *Systematic Theology* [Grand Rapids: Zondervan, 1994], p. 490). The Westminster Shorter Catechism succinctly defines sin, “Sin is any lack of conformity unto, or transgression of, the law of God” (1 Jn 3:4) (Question 14). It also notes that every person sins in “thought, word, and deed” (Question 82).

“baptism” (1 Cor 10:1–4) preceded the giving of the law on Mount Sinai, which again indicates that one of the purposes of God’s law is to instruct God’s people in how to live their lives to please God and enjoy His covenant blessings.⁵⁰ Law is the terms of all of God’s covenants, instructing God’s people of all ages how to live in God’s covenants. Thus, law is inseparably linked to sanctification; law-keeping is not the ground of justification.

4. (Civil law) To serve as the standard for the **just ordering of society**, thereby restraining evil (Ro 13:3–4; Heb 2:2; 1 Tim 1:8–10⁵¹; Dt 4:6–8; cf. Ro 7:12; Mt 23:23; 24:12; 2 Pt 3:17 ESV).
5. To serve as the **standard** on Judgment Day (Ro 2:12–16; 3:19; Mt 7:23; 13:41; Jn 5:45–47; cf. the universal sin, guilt, and judgment in Ro 1:19, 21, 32; 2:6–11).
6. (Ceremonial law) To **set apart and preserve Old Testament Israel as a separate nation** until God would send the Messiah.⁵²

The Mosaic Law was God’s gracious gift to protect Israel and to order Israel’s life. The Mosaic Law expressed Israel’s unique and privileged position as the elect, covenantal people of God (Eph

⁵⁰ James D.G. Dunn, *Theology of Paul the Apostle*, p. 154.

⁵¹ See Appendix D. Cf. William O. Eincechter, “Old Testament Law is Good,” *The Christian Statesman* 150:3 (May–June 2007), pp. 13–23.

⁵² James D.G. Dunn observes that Thielman (*Paul and the Law* [Downers Grove, IL: InterVarsity, 1994], p. 134) and others wrongly assume that the only purpose of the law was the temporary one of giving the nation Israel a unique relationship with the Lord (*Theology of Paul the Apostle* [Grand Rapids: Eerdmans, 1998], p. 160).

2:11–19; 3:6).⁵³ To fulfill His prophetic promises God preserved the distinctive racial identity of the Jewish people until the Messiah would be born — born a descendent of Abraham through Isaac, of the tribe of Judah, “the Son of David.” This purpose of the Law was accomplished through the ceremonial law (Ac 10:28) (not the moral law) — especially the ceremonial laws concerning circumcision, food laws (Lv 20:25–26), and the various Jewish sabbath days and years.⁵⁴ To use Paul’s term in Gal 3:23, the nation Israel was “held in custody” (i.e., protective custody or protective oversight⁵⁵) by the law, which functioned as a temporary “legal guardian” and a “trustee” for a minor (Gal 4:2). After the first coming of Jesus the Messiah, “The law is abolished insofar as it creates a breach between Jews and Gentiles.”⁵⁶

⁵³ The Greek term ἄνομος (“those not having the Law”) can be used as a synonym for “Gentiles” (1 Cor 9:21; cf. ἀνόμως, Ro 2:12). The term ἀκροβυστία (“uncircumcised”) is also a synonym for Gentiles (Ac 11:3; Ro 3:30; 4:9; Gal 2:7; Eph 2:11; Col 3:11; 2:13; cf. BDAG, p. 39).

⁵⁴ Joe M. Sprinkle, *Biblical Law and Its Relevance*, pp. 116–118. James D.G. Dunn, “The New Perspective on Paul: Paul and the Law,” *Romans*, WBC, 1:lxix. (I reject the “New Perspective on Paul,” which destroys the doctrine of justification by faith.) Regarding Eph 2:15, see C.E.B. Cranfield, *Romans*, ICC, 2:860f.

⁵⁵ James D.G. Dunn, *Theology of Paul the Apostle*, pp. 140f.

⁵⁶ Thomas Schreiner, *Romans*, p. 208, paraphrasing James D.G. Dunn’s argument in *Romans*, WBC, p. 191. Elsewhere Dunn adds, “The main thrust [?] of Paul’s negative attitude to the law seems to be directed against its function in separating Israel from the other nations” (James D.G. Dunn, *Paul and the Mosaic Law* [Grand Rapids: Eerdmans, 2001], p. 334).

Three limitations of the law of God⁵⁷

The Bible teaches that, with regard to man's salvation, God's law could not accomplish everything. Indeed, it had a limited role.

1. God's law cannot justify the sinner.

Keeping the Law was never the basis for justification (Ro 3:20, 28; Gal 2:16, 21; 3:11, 21; 5:1-4; Heb 7:19; Ac 13:39). God's plan of salvation for His people has been the same from the beginning of time, having the same:

- basis, i.e., the covenant of grace (election);
- Savior or Messiah, Jesus Christ; God's provision for redemption, i.e., blood atonement through the substitutionary sacrifice God provided, i.e., the Lamb of God;
- condition, i.e., by grace alone through faith alone in God's Messiah; and
- promise of eternal life.⁵⁸

See: Ro 3:20-21, 28, 30ff; 4; Gal 3:8ff (Gn 28:14; 18:16; 22:18; 26:4 all nations blessed in Abraham); Heb 11.

2. God's law cannot break the power of sin in a person's life (Ro 8:3-4; 6:14; cf. Heb 8:8). The law gives the external norm or

⁵⁷ Greg L. Bahnsen, *By This Standard* (Tyler, TX: Institute for Christian Economics, 1985), pp. 184-187.

⁵⁸ Charles Hodge, *Systematic Theology*, 3 vols. (Grand Rapids: Eerdmans, 1986), 2:366-373; 3:551. John Calvin, *Institutes of the Christian Religion*, 2:6:2. Greg L. Bahnsen, *Theonomy in Christian Ethics*, pp. 211, 217. Thirty-nine Articles, # 7 (SCC, 3:491). O. Palmer Robertson, *The Christ of the Covenants*, pp. 58-61.

pattern/blueprint; it does not give the internal motivation and power to follow the pattern. It cannot change the sinfulness of human flesh.⁵⁹

3. God's law could never make anything perfect (Heb 7:19) by providing eternal redemption (Heb 9:11-12; 10:1-12). The law bore witness to the coming reality of eternal redemption.

⁵⁹ "Human failure is not the law's fault. The real culprit is sin. The law simply gave sin the occasion to strike home and wrap its tentacles round a person's flesh (Ro 7:7-13)" (James D.G. Dunn, *Theology of Paul the Apostle*, p. 157). Dunn observes that Ro 7:7-8:4 "actually constitutes a defense of the law." Cf. John Murray, *Principles of Conduct*, p. 185.

Three categories of God's law

Historically, scholars have commonly divided God's law into three categories: moral, ceremonial, and civil. We will briefly examine each of these categories.

Moral law: defines righteousness/justice

God's moral law corresponds to Christ's prophetic ministry.⁶⁰

The moral law primarily **reveals God's absolute righteousness and judgment**, and it **defines sin**.⁶¹ The moral law does not reveal God's provision of salvation for fallen man.

The moral law is based on God's immutable nature.⁶² For example, God says, "You shall be holy, for I the LORD your God am holy" (Lv 19:2; cf. 1 Pt 1:15). The Apostle John spends much of his first epistle exhorting his readers to love one another. The reason Christians are to love one another is because love is a communicable attribute of God, and when we love we are imaging God: "God is love, and the one who abides in love abides in God, and God abides in him" (1 Jn 4:16). Since the moral law is based on God's immutable nature, it cannot change. God's moral law is **universally binding, eternal, and unchangeable**. Francis Nigel Lee makes this point saying, "**Obedience to the moral**

⁶⁰ Joseph N. Kickasola, in *God and Politics*, ed. Gary S. Smith (Phillipsburg, NJ: Presbyterian & Reformed, 1989), p. 156.

⁶¹ These laws define the righteousness of God to be emulated as an effect of redemption (Greg L. Bahnsen, in *God and Politics*, ed. Gary S. Smith, p. 237).

⁶² Herman Witsius, *The Economy of the Covenants between God and Man*, 1:65–68. Greg L. Bahnsen, *Theonomy in Christian Ethics*, pp. 142–146. "Justice is what God wills because such is His Nature" (Norman H. Snaith, *The Distinctive Ideas of the Old Testament* [London: Epworth, 1944], p. 77).

law is God's requirement of all people of all nations of all religions for all times."⁶³

The moral law is summarized in the Ten Commandments or Decalogue (as the Westminster Standards note⁶⁴). However, it is a mistake to limit the moral law to the Ten Commandments. Greg Bahnsen explains: "The moral law' is not restricted to the Ten Commandments; they are rather 'the summary' of the moral law (Westminster Larger Catechism, 98), the details of which illustrate what the Ten Commandments specifically mean."⁶⁵ Professor John Murray adds, "**The summary does not obliterate or abrogate the expression of which it is a summary.**"⁶⁶ We might observe in passing that Christ's two-law summary of the entire law (Mt 22:37-39) — which he quotes from the Old Testament (Dt 6:5; Lv 19:18) — is not part of the Decalogue. Yet, loving God and loving our neighbor is certainly part of the moral law.

The moral law of God was written on Adam's heart at his creation. This moral law continued to operate even after the fall (Ro 5:13-14;

⁶³ Francis Nigel Lee, "Christocracy and the Divine Savior's Law for All Mankind," p. 4 (bold added).

⁶⁴ WLC, Q. 93-98. WCF, chap. 19. WSC, Q. 40-42. "We should not regard the commandments [i.e., the Decalogue] as case or statute law. No human penalties are specified for their transgression. . . . The Old Testament itself regards the Ten Commandments as different and more important than the other laws" (Gordon J. Wenham, "Law and the Legal System in the Old Testament," in *Law, Morality, and the Bible*, eds. Bruce Kaye and Gordon Wenham, pp. 28f).

⁶⁵ Greg L. Bahnsen, in *God and Politics*, ed. Gary S. Smith, p. 247. "It is precisely the specific regulations that the 'summary' commands summarize" (p. 241).

⁶⁶ John Murray, *Principles of Conduct*, p. 192 (bold added). Cf. Greg L. Bahnsen, *By This Standard*, p. 77.

Gal 3:19; Ro 2:14-15; 1:19-20, 32). (See Appendix C: The Ten Commandments did not begin on Mount Sinai.) It was reinforced in God's subsequent covenants with Noah, Abraham (Gn 12:1; 17:1; 18:19; 26:5), and Moses (and renewed 40 years after the exodus in the plains of Moab, Dt 5).⁶⁷ With the inauguration of the Mosaic Covenant and the completion of the tabernacle, the two stone tablets on which the Ten Commandments were written were kept inside the ark of the covenant.

Thus the Ten Commandments, which were written by God on two tables of stone at Sinai, were not new. Old Testament scholar Walter Kaiser concurs with our view of the beginning of the moral law, saying, "It must not be thought that the Decalogue was inaugurated and promulgated at Sinai for the first time. All Ten Commandments had been part of the law of God previously written on hearts instead of stone, for all ten appear, in one way or another, in Genesis."⁶⁸

"The Spirit of Christ — Who previously wrote these Commandments on Adam's heart before the fall and on the tables of stone at Mount Sinai — now writes them on the hearts of saved Christians, too" (Jer 31:31-33; Heb 8:8-10; 10:16; Ezk 36:26-27).⁶⁹

⁶⁷ Francis Nigel Lee, *God's Ten Commandments Yesterday Today Forever* (Ventura, CA: Nordskog Publishing, 2007). *Idem*, "Christocracy and the Divine Savior's Law for All Mankind," pp. 1-3 (available at: <http://www.dr-fnlee.org/christocracy-and-the-divine-saviours-law-for-all-mankind>).

⁶⁸ Walter C. Kaiser, *Toward Old Testament Ethics* (Grand Rapids: Zondervan, 1983), p. 82. Francis Nigel Lee, "Christocracy and the Divine Savior's Law for All Mankind," pp. 2f.

⁶⁹ Francis Nigel Lee, "Christocracy and the Divine Savior's Law for All Mankind," p. 5.

Ceremonial (restorative, typological) law: teaches the way of redemption

The ceremonial law corresponds to Christ's priestly ministry.

The term "ceremonial law" is used to denote "those Old Covenant commandments which regulated rituals and symbolic actions pertaining to the redemption of God's people and their separation from the unbelieving world, rather than prescriptions about matters which were intrinsically moral."⁷⁰ The ceremonial⁷¹ law revealed, in anticipatory fashion, God's chosen means of salvation for those who sinned against the moral law (e.g., God's mercy, His electing love, and the person and work of the Messiah). That is why the New Testament describes the ceremonial/restorative law as "parables/symbols" (Heb 9:9), "shadows" (Col 2:17; Heb 8:5; 10:1), and "copies" (Heb 8:5; 9:23-24; Ex 25:9). In sum, the purpose of the ceremonial law was to foreshadow the redemptive work of Christ, teach justification by faith, and symbolically (and temporarily) set apart the Jews from the gentiles.

God gave the ceremonial and traditional laws from the time the Mosaic Covenant was inaugurated on Mount Sinai (Ex 20) until the covenant was renewed with the next generation forty years later in Moab (Dt 5). In general, the ceremonial laws regulated worship (including atonement for sin); judicial laws regulated society. These laws are grouped together in Deuteronomy chapters 6-25 — in the very order of the Ten Commandments (Dt 5:6-21). The **ceremonial law**

⁷⁰ Greg L. Bahnsen, *By This Standard*, p. 352.

⁷¹ "It is misleading to define 'ceremonial' as 'laws pertaining to ceremonies.' Many of the laws commonly grouped under the 'ceremonial' category, such as dietary laws and clothing laws, have nothing to do with 'ceremonies.' And some laws having to do with ceremonies, such as the 'regulative principle' and other doctrines concerning public worship, are commonly described as moral rather than ceremonial laws" (John Frame, unpublished paper).

principally included: the Levitical priesthood, ceremonial atonements/sacrifices, circumcision, ritual feasts and holy days, and ritual places. The law was added to the Abrahamic Covenant “because/for the sake of transgressions” (Gal 3:19), i.e., to provide a (temporary) solution for transgressions through the sacrificial system.⁷² Christ fulfilled the ceremonial law, and, at Calvary — when God tore the temple veil in two — it was abrogated forever (although moral duties contained therein are of permanent pedagogical value).⁷³

The ceremonial law (with its gifts, sacrifices, foods, drinks, various washings, and fleshly ordinances) was only in force “until the time of reformation” (Heb 9:10; cf. “the new order,” NIV, NET). That is why the New Testament teaches that the ceremonial laws are no longer to be kept by Christians (Heb 7–10; Col 2:16–17; Ac 10; Eph 2:15; Gal 3–5) — including the Jewish food laws (Mk 7:19; 1 Tim 4:3–5; Col 2:16; Ro 14:2, 14, 20ff; 1 Cor 8:8; 10:25–31; Heb 9:10; Ac 10:12–15; 15:19–20, 28–29). The ceremonial laws have “been ‘put out of gear’ by the redemptive mission of Jesus Christ and redefinition of the New Covenant people of God.”⁷⁴ The meaning and intention of the ceremonial laws remains the same under the old and new covenants, but the manner in which believers observe them has changed. Christ kept all of the ceremonial laws so that we might observe them in Him.

Christ has made Jews and Gentiles one (Gal 3:8, 28–29; 6:15; Eph 2:13–19; Col 3:11; cf. 2 Cor 5:17). Consequently, “The law is abolished insofar as it creates a breach between Jews and Gentiles [Eph 2:11–

⁷² James D.G. Dunn, *Theology of Paul the Apostle*, p. 139.

⁷³ For example, Christians still honor the symbolized principle of separation from ungodliness (2 Cor 6:14–18; Jude 23).

⁷⁴ Greg L. Bahnsen, *No Other Standard* (Tyler, TX: Institute for Christian Economics, 1991), p. 97.

3:6].”⁷⁵ This racial division is made in the ceremonial laws.⁷⁶ As a result of this work of Christ, theologian Francis Nigel Lee exhorts us, “We must reject neonomianism (or the heresy which would literalistically and legalistically practise the Old Testament ceremonial laws in New Testament times) because neonomianism promotes Judaistic or Romanistic rituals which obscure the finality of Calvary.”⁷⁷ (The Ebionites and the Encratites were two Judaistic heretical groups opposed by the early church.)

Acts 15:20–21 may re-institute the Noahic ceremonial law of Gn 9:4.⁷⁸

Civil (judicial, case) law: provides for the just ordering of society

Biblical civil law corresponds to Christ’s kingly ministry.

The judicial or case laws (found primarily in Ex 21–23 and Dt 6–26) explain and apply the meaning of the Decalogue. In fact, Deuteronomy 6–26 is an exposition of the Decalogue, following the identical order of the Ten Commandments as recorded in Dt 5:6–21.⁷⁹ Thus, the Old

⁷⁵ Thomas Schreiner, *Romans*, p. 208, paraphrasing J.D.G. Dunn’s argument in *Romans*, WBC, p. 191.

⁷⁶ To evangelize Jews, Paul “became like a Jew” by living “under the law” (i.e., under the Jewish ceremonial law) (1 Cor 9:20). He evangelized Gentiles by not living under the Jewish ceremonial law (v. 21).

⁷⁷ Francis Nigel Lee, “Christocracy and the Divine Savior’s Law for All Mankind,” p. 18.

⁷⁸ Cf. Greg L. Bahnsen, *Theonomy in Christian Ethics*, pp. 130f.

⁷⁹ Walter C. Kaiser, *Toward Old Testament Ethics*, pp. 129ff.

Testament case laws are specific applications of the Ten Commandments to society.⁸⁰

Some judicial laws, e.g., capital punishment for murderers (Gn 9:5-6), were pre-Mosaic.⁸¹

Theologian Francis Nigel Lee observes that, “Church history teaches us that not only after Calvary but even after the destruction of the nation of ancient Israel in 70 A.D., the ‘general equity’ of the judicial laws continued in the Christian Church as the new Israel of God.”⁸² He then adds, “Nowhere else in this sin-stained universe than precisely in the “judicial laws” of the Old Testament (as supplemented by the further injunctions of the New Testament) can we find inspired examples of how the Ten Commandments can best be applied in the life of a nation!”⁸³

God is the only Lawgiver (Ja 4:12; cf. Is 33:22; 1 Ch 28:7). In giving the Mosaic Law, God reveals and **defines perfect justice** or righteousness (“every transgression and disobedience received a just penalty,” Heb 2:2; cf. Ro 7:12; Mt 23:23). Civil rulers are to implement justice by punishing evil — which must be defined by God in His Word (Ro 13:3-4; 1 Tim 1:8-10). (See Appendix D: The Ten Commandments and Civil Crimes in 1 Timothy 1:8-10.) **Civil laws and magistrates that violate God’s law are unjust** (Is 10:1; Pss 82:2; 94:20; Lk 18:6, 2, 4; Rv

⁸⁰ “The [Mosaic] civil law is simply the application of the principles of the moral law to the social and civic life of the people in all its ramifications” (Louis Berkof, *Systematic Theology* [Grand Rapids: Eerdmans, 1941], p. 298).

⁸¹ Francis Nigel Lee, “Christocracy and the Divine Savior’s Law for All Mankind,” p. 2. JE, 7:648f.

⁸² Francis Nigel Lee, “Christocracy and the Divine Savior’s Law for All Mankind,” pp. 5-10.

⁸³ *Ibid.*, p. 13.

13). Just as “No one is good except God alone” (Mk 10:18; Lk 18:19), so there is no “good” law but God’s law alone! Every attempt by sinful man to create law (i.e., right and wrong) is autonomous and idolatrous!

Without the judicial law of God, Christians have no basis from which to address: just weights and measurements; return of borrowed and owed goods; restitution; consanguinity and incest; rape; bestiality; etc. Without the case laws Christians have no answers from God for such issues. When the political and moral thinking of God’s people are governed by pragmatism, they are stooping to the level of pagan humanists. In this condition, they cannot truly function as the salt and light of society. Instead, in Jesus’ words, they will be trampled under the foot of men (Mt 5:13-14).

Are the three divisions of God’s law valid?

As we noted previously, the law has commonly been divided into three categories: moral, ceremonial, and civil.⁸⁴ This differentiation was made by Thomas Aquinas (the Roman Catholic doctor),⁸⁵ as well as by the Reformers (e.g., Luther, Melanchthon,⁸⁶ Calvin,⁸⁷ etc.), and it appears in both Lutheran (Formula of Concord 5-6) and Reformed

⁸⁴ Another classification of God’s law is a two-fold classification: (1) Moral (declarative) law and (2) Restorative/Ceremonial/Typological law. In this two-fold classification the moral law would include personal, familial, civil, and ecclesiastical elements. See William O. Einwechter, “The Authority of God’s Law,” *Chalcedon Report* 434 (October 2001):13; John Owen, *The Works of John Owen*, ed. William H. Goold, 16 vols. (London: Banner of Truth, 1967), 1:135; 5:30.

⁸⁵ Thomas Aquinas, *Summa Theologiae*, 1:2ae, Q. 99, Articles 2-4.

⁸⁶ Philip Melanchthon, *Melanchthon on Christian Doctrine: Loci communes 1555*, p. 83.

⁸⁷ John Calvin, *Institutes of the Christian Religion*, 4:20:14-15, ed. McNeill, pp. 1502f.

Confessions (e.g., Westminster 19, Second Helvetic 12, Belgic 25). Many modern scholars hold to the three-fold division of God's law as well. Even the early church distinguished between the moral law and the ceremonial law.⁸⁸

Nevertheless, some contemporary antinomians reject this categorization of God's law into moral, ceremonial, and civil, asserting: (a) that the Jews did not recognize it; (b) that the law is an indivisible unit whole; and (c) that such categories are being imposed upon the Scriptures. Yet, the issue is not whether the theological terms "moral," "ceremonial," and "civil" are used in the Bible; the issue is whether Scripture teaches the concept of distinguishing between these different aspects of the law. Old Testament scholar Walter Kaiser explains:

The Bible does not classify laws according to a scheme such as moral, civil and ceremonial. But that argument holds true for most of theology as well. Nowhere does the Bible summarize most of our schemes found in systematic theology. The word 'trinity,' for example, is never found as such, but that does not mean that it is an improper conclusion. The only question should be: Is this

⁸⁸ *Didascalia Apostolorum (Teaching of the Apostles)*, translated by R. Hugh Connolly (Oxford: Clarendon, 1969), pp. lix–lxxiii. This work was composed in the early 3rd century (Johannes Quasten, *Patrology*, 2:147–152). The text is reproduced in the 4th century *Constitutions of the Holy Apostles*, 6:4 (ANF, 7:458–461). In his introduction Connolly also notes, "Irenaeus [c.130–c.200] too makes a clear distinction between the Decalogue and the ceremonial Law" (p. lxxiii). See Irenaeus, *Against Heresies*, 4:13–16 (ANF, 1:477–482) (written late 2nd century). Tertullian (c.160–c.220) distinguished the expired, burdensome (Ac 15:10), ceremonial law from the permanent moral law ("On Prayer," 1:1 [ANF, 3:681]; "On Monogamy," 7:1 [ANF, 4:6]; "On Modesty," 6:3–5 [ANF, 4:78f]).

categorization fair to the Biblical text? On that point there is a large body of teaching.⁸⁹

The ceremonial legislation had a built-in warning that it would only remain in effect until the real, to which it pointed, came. This built-in obsolescence was signaled in the text from the moment that the legislation on the tabernacle and its services was first given. It is contained in the word “pattern” found in Ex 25:8, 40. This meant that the tabernacle, its priests, its sacrifices, and its associated ritual looked forward to the redemptive work of the Savior. In the meantime men and women had to be satisfied with that which was only a copy, a pattern, a shadow, a type of the real,⁹⁰ the actual, the antitype that was to come. When that came all models, copies and patterns would be instantaneously rendered obsolete. It is no wonder then that our Lord set forth in a number of the prophetic texts **a deliberate priority and ranking of the legal injunctions that had been given by Moses**. For instance, Hosea [6:6] depicted God as saying, “For I desire mercy, not sacrifice.” Similar sentiments are expressed in Is 1:11-17; Jer 7:21-23; Mc 6:8; I Sam 15:22-23; Ps 51:16-17. Therefore the notion that there is some type of division within the law is not a concept that has been imposed on it from the outside. The ceremonial laws were designed from their initiation to go out of vogue when the redemptive purpose for which they were given was reached, but that in no way prejudices the case for the other aspects of the law of Moses that did not have this same warning about their pending obsolescence as did the parts relating to the tabernacle and its services in Exodus 25 through

⁸⁹ Walter C. Kaiser, “God’s Promise Plan and His Gracious Law,” *JETS* 33/3 (Sept. 1990):290; cf. Kaiser, *Toward Old Testament Ethics*, pp. 44-47.

⁹⁰ The Old Testament taught redemption through the use of parables or symbols (Heb 9:9), shadows (Col 2:17; Heb 8:5; 10:1), and copies (Heb 8:5; 9:23-24; Ex 25:9).

Leviticus 17. A fair interpretation of the Bible demands that we recognize a fundamental difference between those aspects of the law that reflect God's character and those that symbolically point to the first and second coming of Christ and command only a temporary hold over believers with a stated expiration period. This argument that the torah is a unity can also be used against the position that seeks totally to disengage the gospel from any relationship to the law. That same law of Moses in Genesis to Deuteronomy includes the promise and the Abrahamic covenant as well as the legal aspects. Therefore if Paul's *nomos* is not just an aspect of the "law" he refutes, then Paul abolishes the promise aspects of torah as well. We cannot have it both ways.⁹¹

Our Lord Jesus distinguished between different aspects of the law when He excoriated the Jewish leaders for not obeying "the weightier matters of the law" (Mt 23:23).⁹² Previously He had enumerated "the first and great commandment and the second" (Mt 22:38-39). Elsewhere He refers to "the least commandment" (Mt 5:19).

The Old Testament prophets often contrasted the moral aspects of the law to its ceremonial obligations, placing a higher priority on the former (Lv 26:31; 1 Sa 15:22-23; Pss 40:6-8; 51:16-17; Pr 21:3; Is 1:11-17; Jer 6:19-20; 7:21-23; Ezk 20:39; Ho 6:6 [cited by Christ in Mt 9:13; 12:7]; Am 5:21-23; Mc 6:7-8; Mal 1:10).

The Apostle Paul sharply distinguished between the moral law and the ceremonial law when he taught:

"Circumcision [a ceremonial command of God] is nothing and uncircumcision is nothing, but keeping the [moral] commandments of God *is* what matters" (1 Cor 7:19).

⁹¹ Walter C. Kaiser, "God's Promise Plan and His Gracious Law," p. 291 (bold added).

⁹² Greg L. Bahnsen, *Theonomy in Christian Ethics*, p. 211.

“Therefore, if an uncircumcised man keeps the righteous requirements of the [moral] law, will not his uncircumcision be counted as circumcision?” (Ro 2:26).

If there were no distinction between the ceremonial law and the moral law, then 1 Corinthians 7:19 would be an absurdity: “Keeping the commandments of God’s law is nothing and not keeping the commandments of God’s law is nothing, but keeping the commandments of God’s law is what matters!” If there were no distinction between the ceremonial law and the moral law, then Romans 2:26 would absurdly be teaching that someone not keeping the law would be keeping the righteous requirements of the same law!

The Apostle Paul used somewhat different methods for evangelizing Jews and Gentiles:

For though I am free from all men, I have made myself a servant to all, that I might win the more; 20 and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; 21 to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law; 22 to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. 23 Now this I do for the gospel’s sake, that I may be partaker of it with you (1 Cor 9:19-23).

These different methods of evangelizing presuppose a distinction between the moral law and the ceremonial law. To evangelize Jews, Paul “became like a Jew” by living “under the law” (i.e., under the Jewish law) (1 Cor 9:20). He evangelized Gentiles by not living under the Jewish law (v. 21; cp. Gal 2:14). Ministering after the death of Christ, Paul clearly believes he is free to either keep God’s law or to not keep God’s law. Is Paul saying that to evangelize a gentile worshipper of the goddess Diana he will worship Dianna? Or to evangelize a fornicator he will become a fornicator? Or to evangelize a murderer or a blasphemer or a rapist that Paul would become such a

man? If there were no distinction between the moral law and the ceremonial law, then this would be what Paul would be teaching! One would not be sinning whether he obeyed the law of God or disobeyed the same law of God! Clearly, this passage must teach that, under the new covenant, Christians are not bound to obey the Jewish ceremonial law; however, they are bound to obey God's moral law ("not being without law toward God"). This necessitates making a distinction between the temporary Jewish ceremonial law and the eternal, universal moral law. The Christian still keeps the moral law ("not being without law toward God," 1 Cor 9:21).

The Old Testament itself contains at least one law in which a certain act is forbidden for Jews but permitted for Gentiles: Gentiles were permitted to eat animals that had died a natural death (Dt 14:21; cf. Lv 17:15); Jews (because of their laws of ceremonial uncleanness) were forbidden to do the identical act. Since the moral law is universally binding, eternal, and unchangeable (see above), Deuteronomy 14:21 presupposes a distinction between ceremonial law and moral law. Similarly, Old Testament laws regarding releasing Jewish — but not gentile — debts and indentured servants on the seventh year or on the Year of Jubilee (Dt 15:1-3; Lv 25:45-46) also turn on the distinction between Jew and gentile, thereby relating them to the ceremonial law rather than the moral law.

Additional distinctions may be found in the Old Testament.

The Torah plainly distinguishes the Ten Commandments from the rest of the law in at least the following ways: They have priority through the chronology of revelation, through the manner of revelation, and through their unrestricted extension. The Ten Commandments are uniquely uttered by the voice of God himself out of smoke and fire on a mountain in the hearing of all, and are uniquely written with the finger of God (Ex 31:18 [Dt 5:2-3ff, 22ff]). They are uniquely housed in the Holy of Holies (Dt 10:1-6), the copy of heaven itself (Ex 25:9). Finally, they are uniquely to be kept without restriction as to time or place.

The law also plainly distinguishes cultic legislation from the Ten Commandments and from the judicial ordinances in three ways. First the cultic legislation is given in Exodus 25–40 and Leviticus, “The Handbook of the Priests,” and not in Deuteronomy, addressed to the people as a whole, except to the extent that people are involved in the practice of this legislation, such as going up to Jerusalem three times a year. Second, the cultic legislation is given only after the Book of the Covenant had been ratified in a separate ceremony recorded in Exodus 24. Finally, throughout Scripture priority is always given to the religious and ethical laws over the cultic.⁹³ In a chronology reflecting their relative importance, the covenant is given first, then the mostly judicial instructions in Exodus 21–23, and finally the cultic legislation in Exodus 25:1–40:38. When the people sin in connection with the Golden Calf (Ex 32:1–6), God, interrupting His giving of instructions regarding the tabernacle, instructs Moses to get down off the mountain (v. 7). Samuel, the first prophet, expresses the prophetic ideal: “Does the Lord delight in burnt offerings and sacrifices as much as in obeying the voice of the Lord?” (1 Sa 15:22).⁹⁴

One of the central features of the new covenant is God writing His “law” on the hearts⁹⁵ of His covenant people (Heb 8:8–10 and 10:16,

⁹³ 1 Sa 15:22–23; Pss 40:6–8; 51:16–17; Pr 21:3; Is 1:11–17; Jer 6:19–20; 7:21–23 (argues on the basis of priority through the chronology of revelation); Ezk 20:39; Ho 6:6 (cited by Christ in Mt 9:13; 12:7); Am 5:21–23; Mc 6:7–8; Mal 1:10.

⁹⁴ Bruce K. Waltke, “Theonomy in Relation to Dispensational and Covenant Theologies,” in *Theonomy: A Reformed Critique*, eds. W.S. Barker and W.R. Godfrey (Grand Rapids: Zondervan, 1990), p. 72.

⁹⁵ Paul uses the phrases “the things of the law” (Ro 2:14) and “the work of the law” (Ro 2:15) to denote basic requirements of God’s moral law that are “written in their [unbelieving Gentiles’] hearts” (v. 15). “Paul does not say that the law is written upon their hearts,” an expression

citing Jer 31:31-33; cf. Ezk 36:26-27; Ro 3:31). What can this “law” be but God’s unchanging moral law? It cannot include the ceremonial law since: (1) Gentiles are not obligated to obey the Jewish ceremonial law (Galatians; Ac 15); and (2) the ceremonial law was fulfilled in Christ and has become obsolete (Hebrews; Col 2:16-17). Thus the new covenant itself implicitly makes a distinction between the moral law and the ceremonial law.

Clearly, differentiations between different aspects of the Old Testament law were made in the Scriptures themselves. The theological concept is present, even if the precise theological terminology (i.e., “moral law,” “ceremonial law,” “civil law”) is not. Furthermore, because of the nature of redemptive history, there was a greater need to make these theological distinctions after the inauguration of the new covenant (with its new Israel) than there was during Old Testament times when Israel was obligated to keep the entire ceremonial law.

How to distinguish between moral, civil, and ceremonial laws

It is not always easy to distinguish between moral, civil, and ceremonial laws in the Bible. They often occur mixed together (e.g., Lv 19). However, there are fundamental definitions and principles that can help in classification.

1. The moral law defines sins. It reflects God’s nature and is universal and unchanging.
2. Old Testament civil laws are the God-inspired application of the moral law (particularly the Ten Commandments) to society. The moral principles (“just equity”) of the civil laws are universal and unchanging, though some details of the civil (case) laws may be

reserved for Christians (John Murray, *Epistle to the Romans*, 2 vols. in 1 [Grand Rapids: Eerdmans, 1959, 1965], 1:72-75).

more applicable to a less-industrialized agrarian society. Old Testament civil laws may be **recognized by the civil punishments attached to them.**

3. Old Testament ceremonial/restorative laws portrayed the doctrine of salvation in typology. They primarily regulated worship (including atonement for sin). The ceremonial laws were for God's elect nation, Israel. The New Testament teaches that these laws have been fulfilled and superseded with the coming of Christ (the antitype), who inaugurated the messianic kingdom and the new covenant. The New Testament suggests four categories of superseded ceremonial laws — laws that are not binding upon Gentiles, i.e., Old Testament laws regarding:

- **Priesthood** and **sacrificial system**, including Levirate marriages (Dt 25:5-6; Mt 22:24) and cities of refuge (Nu 25:15, 26-27).
- **National separation** and **privilege**: male circumcision; food laws (Lv 20:22-26);⁹⁶ no mixtures (e.g., seed, fabric, yoked animals).

⁹⁶ “The unclean animals symbolized the unclean nations, the Gentiles, with whom Israel was forbidden to mix, whereas the clean species represented the chosen people of Israel. Thus every time an Israelite ate meat he was reminded of God's grace in choosing Israel to be his people, and that as one of God's elect he had a duty to pursue holiness” (Gordon J. Wenham, “Law and the Legal System in the Old Testament,” in *Law, Morality, and the Bible*, eds. Bruce Kaye and Gordon Wenham, p. 30). “God had introduced the concept of clean and unclean foods in order to separate the Israelites from other nations; now in the New Testament period the distinction between clean and unclean foods is abandoned in order to show that God no longer distinguishes between ‘clean’ Jews and ‘unclean’ Gentiles” (Ac

- **Jewish calendar of festivals** (Dt 16:16-17) and **sabbaths**, e.g., seventh-day sabbath, seventh-year land sabbath (Ex 23:10); Year of Jubilee (Lv 25:11-13, 25-27); cp. Col 2:16-17.
- **Physical land of Israel:** Legally, Israelite families could not permanently lose or dispose of their (rural) real estate inheritance.

This eschatological, covenantal shift is summarized in the following table:

OLD TESTAMENT CEREMONIAL TYPES	NEW TESTAMENT REALITIES
Aaronic priesthood	Mediatory priesthood of Christ (order of Melchizedek) — provides atonement and intercession (Ps 110:4; Heb 5 & 7); (On the basis of Christ’s priesthood and in union with him) Priesthood of all believers — regarding worship, prayer, fellowship with God (1 Pt 2:9; Rv 1:6; 5:10)
Sacrificial system	Christ, the Lamb of God (Jn 1:29; 1 Cor 5:7), made atoning sacrifice once-for-all (Heb 9-10)
Temple in Jerusalem	Temple is the physical body of Jesus Christ (Jn 2:19-22; Rv 21:22; cf. Col 2:9; Jn 1:14)

10:15, 28) (T. Desmond Alexander, *From Paradise to the Promised Land* [Grand Rapids, MI: Baker, 2012], 265).

	and Christ's church (1 Cor 3:16-17; 6:19; Eph 2:20-22; 1 Pt 2:5)
One racially & geographically separate elect nation (OT Israel)	One multi-racial, worldwide church (Mk 11:17; Gal 3:8, 28-29; Eph 2:13-19; Col 3:11; Rv 5:9-10; cf. Mt 8:11-12; Lk 10:33; Ac 10); nations are Christ's inheritance (Ps 2:6-12) to be discipled (Mt 28:18-20) to obey Christ's just law (Is 2:2-4; 42:1-4) & to worship God (Rv 21:24-26; Ps 22:27-28)
Jewish calendar of festivals & sabbaths	First-day Sabbath commemorating resurrection of Christ & new creation
OT sacraments: circumcision, washings, covenant meals	2 NT sacraments: baptism and Lord's Supper
Land of Israel	Whole earth (Ro 4:13; Eph 6:3 with Ex 20:12; Ps 2:7; Mt 5:5; 28:18-20; 1 Cor 3:21-23)

Biblical summary of lawlessness (ἀνομία)

1. Lawlessness drives out love (ἀγάπη, Mt 24:12).
2. Lawless men crucified Christ (ἄνομος, Ac 2:23 NKJV, ESV).
3. Christ hates lawlessness (Heb 1:9).
4. Christ came to redeem His people from every lawless deed (Tit 2:14).
5. Lawlessness characterizes:
 - hypocritical Pharisees (Mt 23:28);
 - people of Sodom and apostates (2 Pt 2:7–8, 19; Jude 8);
 - antichrist (2 Th 2:7ff, 3); and
 - those to be eternally condemned to hell (Mt 13:41–42; 7:23).

In short, breaking God’s law results in: death (Gn 2:17; Ro 7:5; 8:2; 2 Cor 3:7); condemnation (2 Cor 3:9); curse (Dt 28:15–68; Lv 26:14–45; Gal 3:10, 13); and wrath (Ro 4:15).

“One who turns away his ear from hearing the law, even his prayer is an abomination” (Pr 28:9).

Some religious antinomians “pervert the grace of our God into a license for evil” (Jude 4 NET).⁹⁷

⁹⁷ ἀσέλγεια denotes “sensual indulgence, especially sexual immorality. . . . They justify immoral behavior by an antinomian doctrine” (Richard J. Bauckham, *Jude, 2 Peter*, WBC [Waco, TX: Word, 1983], 50:38); cf. “sensuality” (ESV); “a license for immorality” (NIV). “Their version of grace was employed in the service of lust” (Gene L. Green, *Jude and 2 Peter*, BECNT [Grand Rapids, MI: Baker, 2008], p. 60). For further Scriptural examples see Robert E.

Summary of arguments demonstrating that the moral law of God & its civil applications are binding upon Gentiles

1. God writes the basic requirements of His moral law on the heart of every person (Ro 2:14-15; 1:19-20).⁹⁸
2. God judges gentile nations based upon their obedience to His moral and civil law.⁹⁹
3. God's law, which He entrusted to Israel, was to be a witness to all nations (Dt 4:5-8; cf. Ps 119:46).
4. The New Testament teaches a **hermeneutic of continuity** between the Old Testament and the New Testament (Mt 5:17-19; cf. 2 Tim 3:15-17).¹⁰⁰ The Old Testament was written to instruct the New Testament church (Ro 4:23-24; 15:4; 1 Cor 9:8-10; 10:6, 11; 1 Pt 1:10-12; cf. Ac 24:14; 26:22; 17:11). The New Testament teaches

Fugate, *Antinomianism in the Sixteenth and Seventeenth Centuries*, pp. 27-30.

⁹⁸ As already noted, Paul uses the phrases “the things of the law” (Ro 2:14) and “the work of the law” (Ro 2:15) to denote basic requirements of God’s moral law that are “written in their [unbelieving Gentiles] hearts” (v. 15). “Paul does not say that the law is written upon their hearts,” an expression reserved for Christians (John Murray, *Epistle to the Romans*, 1:72-75).

⁹⁹ Robert E. Fugate, unpublished lecture notes, “All Nations Are under God’s Law.” Note “one law” or “same law” for Israelites and foreigners: Ex 12:49; Lv 24:22; Nu 9:14; 15:15-16, 29; cf. Dt 1:16-17. Cf. Idem., *Key Principles of Biblical Civil Government*, 100-105.

¹⁰⁰ Robert E. Fugate, “Some Continuities and Discontinuities between the Older Testament and the Newer Testament.”

the abiding validity of the principles of the **case laws** in the Old Testament¹⁰¹ (see Appendix A).

5. Under the new covenant, God writes His same **law on the minds and hearts of His people** (Jer 31:31-33; Heb 8:8-10; 10:16; Ezk 36:26-27) (see Appendix B). No law — no covenant! To break God’s law is to break God’s **covenant** (Ho 8:1; Ps 78:10; 2 Ki 23:3, 24; Is 24:5). Because God’s law is written on his heart, the believer delights in God’s law (Ro 7:22) and serves it (Ro 7:25). The Holy Spirit empowers and directs the believer to obey God’s law (Ro 8:4).
6. The law of God **defines sin**: “sin is lawlessness” (1 Jn 3:4 NASB, NIV).¹⁰² Christ hates lawlessness (Heb 1:9), so He will eternally reject the lawless (Mt 7:23; 13:41).
7. The law of God **defines and inculcates love** (Dt 6:5; Lv 19:18; Mt 22:37-40; Ro 13:8-10; Gal 5:14; etc.). Lawlessness produces “lovelessness” (Mt 24:12). Obedience to God’s commands is proof of one’s love for God (Jn 14:15, 21-24; 1 Jn 5:2-3).
8. **God is the only Lawgiver** (Ja 4:12; cf. Is 33:22; 1 Ch 28:7). In giving the Mosaic Law, God reveals and **defines perfect justice** or righteousness (Heb 2:2). Civil rulers are to foster justice by punishing evil — which must be defined by God’s written Word (Ro 13:3-14; 1 Tim 1:8-10). Civil laws and magistrates that violate

¹⁰¹ E.g., 1 Tim 5:17 (Dt 25:4); 2 Cor 6:14 (Dt 22:10); Ro 10:6-8 (Dt 30:11-13); Ac 23:1-5 (Ex 22:28; Lv 19:15; Dt 25:2); 1 Cor 14:34; Mt 19:19//Mk 10:19 (Lv 19:13, 18); Mt 15:1-6 (Ex 21:17); Lv 20:9; Mt 4:4 (Dt 8:3); 1 Cor 9:9-14 (Dt 25:4); Ro 1:32 (Lv 20:13).

¹⁰² “If there is sin there also must be Law, for sin is transgression of law (1 Jn 3:4)” (Ernest F. Kevan, *The Moral Law* [Jekintown, PA: Sovereign Grace, 1963], p. 88). Conversely, if there were no divine law there would be no actual sins.

God's law are unjust (Is 10:1; 24:5; Pss 82:2; 94:20; Lk 18:6, 2, 4; Rv 13). Just as "No one is good except God alone" (Mk 10:18; Lk 18:19), so there is no "good" law but God's law alone! Every attempt by sinful man to create law (i.e., right and wrong) is autonomous and idolatrous!

9. **Faith establishes** (not nullifies) **the law** of God (Ro 3:31). Faith and love produce obedient works (Ja 2:17-20; Gal 5:6), thereby fulfilling the righteous requirements of the Law.
10. Since **Christ's kingdom rule** is absolutely authoritative and comprehensive (not just "spiritual"), so His law-word is absolutely authoritative and comprehensive (Is 33:22). No law — no kingdom!
11. God's covenant people will **bless the world** with God's just law-word (Dt 4:5-8; Ps 119:46; Is 2:3; 42:1-4; 51:4; Mi 4:1-3). A nation functioning under God's law is a powerful witness to God, the Source of the law (Dt 4:5-8).

Negative Biblical statements about God's law

Many Christians become confused when reading passages of Scripture that, on the surface, seem to disparage the law (especially in Paul's letters). (Notes in study Bibles often compound this problem.) But the Apostle Paul never condemns the Mosaic Law — he condemns legalism or the illegal use of the Law (1 Tim 1:8). Biblically, the term “legalism” denotes:

1. Attempting to be justified on the basis of one's works (Ac 13:39; Ro 3:20, 28; 4:13; 10:4; Gal 2:16, 19, 21; 3:3, 10-12, 24; 4:21; 5:4; Phil 3:9);
2. Keeping the Jewish ceremonial law after Christ's once-for-all atonement for sin (i.e., Judaism), thus maintaining the racial separation between Jews (as God's covenant people) and Gentiles¹⁰³ (Gal 4:9-10, 21-31; 5:1-4; Ac 15:1, 5); or
3. Adding ethical rules to Scripture (cf. “you have heard . . .” in Mt 5:21, 27, 33, 38, 43¹⁰⁴; asceticism in Col 2:20-23 and 1 Tim 4:3).

Galatians 3-5 is an example of the first two types of legalism. In this polemic against Jewish legalists, Paul is referring to the Mosaic Law as they misunderstood and misused it, i.e., the law apart from Christ —

¹⁰³ “The main thrust of Paul's negative attitude to the law seems to be directed against its function in separating Israel from the other nations” (James D.G. Dunn, *Paul and the Mosaic Law*, p. 334). Cf. C.E.B. Cranfield, *Romans*, ICC, 2:860f (on Eph 2:14-15).

¹⁰⁴ In these verses Christ is not quoting from the Old Testament; rather, He is referring to the oral traditions of the Jews, i.e., the *halacha*. Greg L. Bahnsen, *Theonomy in Christian Ethics*, pp. 92-95.

rather than the Law in the fullness and wholeness of its true character.¹⁰⁵ All references to the “law” in the book of Hebrew refer to the ceremonial law as the basis for the Aaronic priesthood (except Heb 8:10 and 10:16).¹⁰⁶

In addition to legalism, some Biblical passages refer to the death-dealing nature of sin in relation to God’s holy law (Ro 7:5, 10; 8:2; 2 Cor 3:7, 9; cf. Gn 2:17).¹⁰⁷

¹⁰⁵ C.E.B. Cranfield, *Romans*, ICC, 2:858f-861; cf. Calvin, *Institutes*, 2:7:2. That Gal 3:15 - 4:11 deals with imposing the Jewish ceremonial law on the Gentiles may be shown by: “the historical setting (the Judaizing threat, 2:11-21); the context (circumcision, 2:3-5; festivals, 4:10); the typological character of ‘the law’ (pointing to Christ and justification by faith, 3:24); and the very vocabulary chosen (‘rudiments,’ 4:3; cf. Col 2:16-20) all point to the ceremonial law in particular” (Greg L. Bahnsen, *No Other Standard*, p. 125).

¹⁰⁶ Cf. F.F. Bruce *Hebrews*, NICNT, p. 167, on Heb 7:12.

¹⁰⁷ Greg L. Bahnsen, *Theonomy in Christian Ethics*, pp. 217ff. C.E.B. Cranfield, *Romans*, ICC, 2:846-848.

God's law in man's four estates

Man's relationship to God's law varies, depending on his spiritual condition or state. Specifically, it is man's ability and desire to keep God's law that varies.¹⁰⁸

ESTATE	MAN'S RELATION TO GOD'S LAW
Innocence (before the fall)	<p>Man's Ability: Freedom and power to obey or to disobey God's law</p> <p>Man's Desire: Created to fully obey God's law</p>
Fallen/natural	<p>Man's Ability: Inability to obey God's law (Ro 7:5-13)</p> <p>Man's Desire: Suppress God's law; idolatrous autonomy (Ro 1:18-32; Ps 2:1-3; Lk 19:14)</p>
Grace	<p>Man's Ability: Freedom and power to partly obey and partly disobey God's law</p> <p>Man's Desire: The new nature delights in obeying God's law (Ro 7:21-22, 25; Pss 1:2; 40:8; 119), but indwelling sin opposes obeying God's law (Ro 7:14-25)</p>
Glory	<p>Man's Ability: Freedom and power to fully obey God's law; cannot disobey</p> <p>Man's Desire: Fully obey God's law</p>

¹⁰⁸ Cf. Thomas Boston, *Human Nature in Its Fourfold State*.

Rewards for keeping God's law

Of what value is keeping God's law? The Psalmist assures us, "Moreover by them [God's judgments/statutes] your servant is warned, and in keeping them there is great reward" (Ps 19:11; cf. Pr 13:13). Indeed, Scripture promises many blessings or rewards for those who faithfully obey God's commands.

1. Gain understanding and greater wisdom than one's enemies (Pss 119:104, 98; 19:7-8).
2. Called great in God's kingdom (Mt 5:19).
3. Prosper in whatever you do (Ps 1:1-3).
4. Have success wherever you go (Josh 1:7-8).
5. Enjoy long life and peace (Pr 3:1-2).
6. Have God's blessing on every aspect of your life, family, business, etc. (Dt 28:1-14).

Some of these passages also state curses or punishments for disobeying God's law.

Miscellaneous quotes

“God’s law is a gift from heaven that is grounded in His grace of redemption. When we live as God intends, we respond in gratitude and joyful thanksgiving to God for his marking out the way we ought to go. God’s law is not only for individuals, it is also for the community.”¹⁰⁹

“The norm or standard of the Christian life is the law, and the motive power to keep it is the new life in Christ, that is, life in the Spirit, which exhibits itself as a life of obedience, that is, of love.”¹¹⁰

“There is no alternative but that of theonomy and autonomy.”¹¹¹

“The Christocracy represents the expansion of the Israel of God or the true Zion into all the world as the Christian Church with its mandate to disciple all nations and to turn them into the new Israel of God by bringing all lands and all their governments under the rule of King Jesus.”¹¹²

The Westminster Assembly theologians upheld the continuing “moral duties” in the now-abrogated ceremonial laws and re-affirmed the ongoing “general equity” in the now-expired judicial laws (as well as in the now-intensified moral law in its entirety) for all men of all religions in all places and for all time!¹¹³

¹⁰⁹ Walter C. Kaiser, *Recovering the Unity of the Bible* (Grand Rapids, MI: Zondervan, 2009), p. 168.

¹¹⁰ Robert L. Reymond, *A New Systematic Theology of the Christian Faith* (Nashville, TN: Thomas Nelson, 1998), 773.

¹¹¹ Cornelius Van Til, *Christian Theistic Ethics* (Phillipsburg, NJ: Presbyterian & Reformed, 1980), p. 134.

¹¹² Francis Nigel Lee, “Christocracy and the Divine Savior’s Law for All Mankind,” p. 14.

¹¹³ Francis Nigel Lee, “Christocracy and the Divine Savior’s Law for All Mankind,” p. 16.

Within Reformed and Presbyterian confessionalism, a theonomic approach to God's law is mandated by: the Westminster Confession of Faith, 19:1-7; the Westminster Larger Catechism, 91-153; the Belgic Confession, 24-25; and the Heidelberg Catechism, 90-115.

David (a man after God's own heart, the human author of most of the Biblical song book, and a type of Christ) wrote, "O how I love Your law! It is my meditation all the day" (Ps 119:97).

Appendix A:

The NT teaches the abiding validity of the OT case laws

(Ex 21-23; Dt 6-26)

Case laws relating to the state

- OT capital crimes are capital crimes in the NT¹¹⁴ — Ro 1:32, e.g., vv. 26-31 mention: idolatry; murder; homosexual acts (Lv 20:13); incorrigible rebellion against parents by juvenile delinquents (Dt 21:18-21);
- Lawful to use civil Law to punish lawless rebels — 1 Tim 1:9-10, e.g., those who strike fathers or mothers (Ex 21:15); homosexuals (Lv 20:13); kidnappers (Ex 21:16; Dt 24:7);
- Corporeal punishment directly proportional to knowledge and willfulness of the offense — Lk 12:47-48 (Dt 25:2-3); severe punishment for deliberate sins — Heb 10:26-29 (Nu 15:30);

¹¹⁴ The New Testament reaffirms the death penalty (Mt 15:4; Ac 25:11; Ro 1:32; 13:4; Rv 13:10; cf. Ac 26:31). Note: The phrase “worthy of death” (ἄξιον θανάτου) was a common legal term that denoted having committed a crime that warranted capital punishment in Roman jurisprudence (Lk 23:15; Ac 23:29; 25:11, 25; 26:31). Paul himself clearly uses the phrase with this meaning (Ac 25:11). Therefore, the phrase should be understood to denote capital punishment when Paul writes to the Romans (1:32). In fact, the Greek words ἄξιος (worthy) and θάνατος (death) occur together in only six New Testament verses (Lk 23:15; Ac 23:29; 25:11, 25; 26:31; Ro 1:32) — always with the juridical meaning of capital punishment. (Note: Paul wrote the Epistle of Romans during the same time period as that narrated in Ac 23-26, i.e., A.D. 57-59.)

- Laws of restitution — Lk 19:8 (Ex 22:1; Lv 6:2-5; Nu 5:7);
- Cursing father or mother is a capital offense — Mt 15:1-6 (Ex 21:17; Lv 20:9);¹¹⁵
- Judges must judge justly, i.e., according to the standards of God's law — Ac 23:1-5 (Dt 25:1-2; Lv 19:15, 35);
- Don't curse rulers — Ac 23:4f (Ex 22:28);
- Establishing truth by two or three witnesses — 2 Cor 13:1 and 1 Tim 5:19 (Dt 19:15);
- Criminal guilty of capital crime is cursed — Gal 3:13 (Dt 21:22-23);
- Prompt payment of employees — Ja 5:4 (Lv 19:13; Dt 24:15; Mal 3:5).

Case laws relating to the church

- Don't muzzle a threshing ox — 1 Cor 9:9-14; 1 Tim 5:17-18 (Dt 25:4; cf. Lv 6:16);
- Women keep silent be submissive in church as the Law requires — 1 Cor 14:34;

¹¹⁵ Christ taught this about nine months prior to His death on the cross and the inauguration of the New Covenant (summer, A.D. 29 to spring, A.D. 30; see Robert L. Thomas and Stanley N. Gundry, *A Harmony of the Gospels with Explanations and Essays*, NASB [Chicago, IL: Moody, 1978], p. 348). He certainly gave no indication that this instruction would be irrelevant after nine months! (Contrast Jn 4:21.) Furthermore, there is no reason to believe that Matthew wrote (late 50's - early 60's) these instructions from Christ under the assumption that they were no longer valid!

- Incest requires cutting off from the covenant community — 1 Cor 5 (Lv 20:11-12, 14; 18:6-19).

Case laws relating to the family

- Don't be unequally yoked — 2 Cor 6:14 (Dt 22:10; 7:2-3).

Case laws relating to the individual

- The Mosaic Law proclaims Christ;¹¹⁶ embracing him in faith will produce a life that enjoys God's blessing (rather than adversity and death) — Ro 10:6-8 (Dt 30:12-14ff);
- Man doesn't live by bread alone but by every word that comes from God's mouth — Mt 4:4//Lk 4:4 (Dt 8:3);
- Christians must live holy lives because God dwells in them — 2 Cor 6:16 (Ex 29:45; Lv 26:12); cf. 1 Pt 1:16 (Lv 11:44);
- Love your neighbor as yourself — Mt 19:19//Mk 12:31, 33//Lk 10:27; Mt 22:39-40; Gal 5:14; Ja 2:8; cf. Ro 13:8 (Lv 19:18; cf. 13);
- Love your enemies — Mt 5:44 and Ro 12:20 (Ex 23:4-5);
- Don't take personal vengeance; God is the Avenger — Ro 12:19 and Heb 10:30 (Lv 19:18; Dt 32:35) (cf. Ro 15:10 & Dt 32:43);
- Curse for basing justification on person's works (or race) instead of on faith — Gal 3:13 (Dt 27:26).¹¹⁷

Christ and the Apostles did not quote these Old Testament case laws to make them binding, but because they are binding.

¹¹⁶ Cranfield, *Romans*, ICC, 2:848-851.

¹¹⁷ This is not law-keeping, but lawlessness (Mt 23:28).

Christians are solemnly exhorted to learn from Israel's acts of disobedience and the resultant punishments (1 Cor 10:4-11 and Heb 3-4).

Appendix B:

The law in the new covenant in Jeremiah

31:33 & Hebrews 8:10

The newness, which he before mentioned, was **not so as to the substance**, but as to the form only: for God does not say here, “I will give you another Law,” but *I will write my Law*, that is, **the same Law, which had formerly been delivered to the Fathers**. He then **does not promise anything different as to the essence of the doctrine**, but he makes the difference to be in the form only. John Calvin, *Jeremiah*, 4:131f [Cf. Calvin’s comment on Ezk 16:60-61, “That which is promulgated for us in the Gospel is called the New Covenant, not because it had no beginning previously, but because it was renewed. . . . The new covenant so flowed from the old that it was **almost the same in substance**, while distinguished in form,” *Ezekiel*, 2:173, 178.]

“**The law of God as revealed to Moses shall be written on the heart**. While the substance of the law will be the same, the mode of its administration will be different. The form may change, but the essence of the new covenant of Jeremiah’s prophecy relates directly to **the law-covenant made at Sinai**.” O Palmer Robertson, *The Christ of the Covenants*, p. 41; cf. pp. 281f

“When the items of continuity found in the New Covenant are tabulated in this passage, they are . . . **the same law**, My torah (note, **not a different one than Sinai**). . . . Thus the word ‘new’ in this context would mean the ‘renewed’ or ‘restored’ covenant. . . . The ‘new’ began with the ‘old’ promise made to Abraham, Moses, and David; and its renewal perpetuated all those promises and more. . . . Nothing was deleted, abrogated, jettisoned, or replaced except that which was clearly so delimited from its first appearance. Thus Jesus by His death **renewed the covenant, but He did not institute an entirely ‘new’ covenant**.” Walther C. Kaiser, *Toward an Old Testament Theology*, pp. 233f, 268

“The ‘law’ in view here is unquestionably **the Mosaic treaty**. . . . The **new covenant assumes the content of the old Mosaic treaty**. But its [new] form is like that of YHWH’s grants to Abraham and David. Unlike the Mosaic treaty that rested on Israel’s willingness to keep it, YHWH will unilaterally put his law in Israel’s heart.” Bruce K. Waltke, “The Phenomenon of Conditionality Within the Unconditional Covenants,” in *Israel’s Apostasy and Restoration*, pp. 136f (cited approvingly by Walther C. Kaiser, “God’s Promise Plan and His Gracious Law,” *Journal of the Evangelical Theological Society* [JETS] 33/3 [Sept. 1990]:298)

“Jeremiah attributed no fault to the old covenant. . . . Jeremiah was so far from attributing an inherent inadequacy to the regulations of the law that he affirmed **the perpetuity of the law**. . . . He spoke not of a change in the nature of the *torah*, but of its localization. . . . **Jeremiah used the term *torah* to refer to the statutes of the Mosaic covenant in every one of its occurrences in his prophecy.**” Thomas E. McComiskey, *The Covenants of Promise*, pp. 84f

“There is no suggestion in Jer 31:31ff of a new law to replace that given through Moses: the suggestion is rather that **the same law of God** — ‘my law’ (Jer 31:33) — will be given in a new way. What is looked forward to is not the abolition of the law, but its true and effective establishment.” C.E.B. Cranfield, *Romans*, ICC, p. 854

“The New Covenant which is to take the place of the Old, when looking to the form . . . is, in substance, the realization of the Old. . . . The difference between the Old and New Covenant is . . . a relative one only, not an absolute one. **The law of God [is] the eternal expression of His nature**, and common, therefore, to both the Old and New Covenants . . . not a new constitution for the latter. . . . **The law is the same**; the relation only is different in which God places it to man.” E.W. Hengstenberg, *Christology of the Old Testament*, 1:704, 707

He is not of course proclaiming a new Torah. . . . By the old covenant he means specifically the covenant made with Israel through Moses after the Exodus, involving the promulgation of Torah as the terms of

the covenant. In what way will the old covenant be superseded? Not in terms of the content of the Torah, but in the way Israel receives it. . . . The substance of the Torah (the divine instruction) is received and honoured [i.e., in the new covenant]. Douglas R. Jones, *Jeremiah*, NCB, pp. 400f

The law of the Lord thus forms, in the old as well as in the new covenant, the kernel and essence of the relation instituted between the Lord and His people. . . . What was commanded and applied to the heart in the old is given in the new, and the new is but the completion of the old covenant. C.F. Keil, *Jeremiah*, 2:38f

The content of the covenant agreement will be ‘my Torah.’ . . . **There is no indication**, however, **that the content of the law**, God’s will revealed in commandment, statute, and ordinance, **will be altered in the new covenant**. Keown/Scalise/Smothers, *Jeremiah 26-52*, WBC, 27:134

It is **the same law** associated with both old and new covenants. . . . The law of God is the standard of holiness required of him [the Christian]. . . . There is no suggestion of **antinomianism** here or anywhere else in the New Testament, which is the book of the new covenant, **nor is there any antithesis between law and love**. Philip E. Hughes, *Hebrews*, p. 301

The quality of the newness intrinsic to the new covenant consists in the new manner of presenting God’s law and **not in newness of content**. The people of God will be inwardly established in the law and knowledge of the Lord. William L. Lane, *Hebrews 1-8*, WBC, 47A:209

The last two lines of v. 10 present the new covenant as identical in form with the old. Paul Ellingworth, *Hebrews*, NIGTC, p. 417

[In Jer 31:33 the Hebrew *torah* is singular; the LXX translates it as a plural (as it is in Heb 8:10). “On no other occasion does the LXX render the Hebrew singular in this way. It may be that the translator wished to emphasize the separate parts of God’s law to distinguish these

parts from the law of Moses as a complete unity.” Donald Guthrie,
Hebrews, TNTC, p. 176]

Appendix C:

The Ten Commandments did not begin on Mount Sinai

DECALOGUE	PRE-MOSAIC EXAMPLES
1 You shall have no other gods before Me (Ex 20:3)	God's judgment on the builders of the Tower (ziggurat) of Babel (Gn 11). Abraham called to leave Ur and his idolatrous relatives (Gn 12:1). God judged the gods of Egypt (Ex 12:12; cf. 15:11; 18:11).
2 You shall not make for yourself a carved image	Abraham called to leave Ur and his idolatrous relatives. Jacob ordered his household to put away foreign gods/idols and purify themselves (Gn 35:2).
3 You shall not take the name of the LORD your God in vain	Called upon the name of the Lord (Gn 4:26).
4 Remember the Sabbath day, to keep it holy . . . (Ex 20:8-11)	Sabbath was a creation ordinance (Gn 2:2-3). Sabbath observed prior to Mount Sinai Ex 16:23-29).
5 Honor your father and your mother (Ex 20:12)	Noah's sons and their descendants blessed or cursed because of honoring their father (Gn 9:24-27).

	<p>Lot's daughters' incestuous "honoring" their father was dishonoring (Gn 19:31-38; cf. Dt 23:2-3).</p>
<p>6 You shall not murder (Ex 20:13)</p>	<p>Cain & others knew Cain deserved death (Gn 4:14). Noahic Covenant required death penalty for murder (Gn 9:5-6).</p>
<p>7 You shall not commit adultery (Ex 20:14)</p>	<p>The two become one flesh (Gn 2:22-25; 1:28). Lamech's polygamy (Gn 4:19). God's judgment on Pharaoh's household for taking Sarah (Gn 12:11-18). God's judgment on Abimelech's household for taking Sarah (Gn 20, esp. vv. 17-18). God's judgment on Sodom & Gomorrah (Gn 19). Abimelech knew that raping a married woman brings guilt on whole city (Gn 26:9-11). Ruben with Bilhah (Gn 35:22; cf. cursed in 49:4). Judah with Tamar (his daughter-in-law), whom he should have given as wife to his third son (Gn 38). Joseph fleeing Potiphar's wife (Gn 39).</p>
<p>8 You shall not steal (Ex 20:15)</p>	<p>"You shall not eat of it. . . . She took" (Gn 3:17, 6; 2:17).</p>

	<p>Jacob stole Esau's blessing (Gn 27:35-36).</p> <p>God protecting Jacob from Laban's conniving thievery (Gn 31:7, 41).</p> <p>Rachel stole Laban's idols (Gn 31:19, 30).</p> <p>Joseph's brothers selling him into slavery (Gn 37:28).</p>
<p>9 You shall not bear false witness against your neighbor (Ex 20:16)</p>	<p>"You shall not surely die . . ." (Gn 3:4-5).</p> <p>Cain lied to God (Gn 4:9).</p> <p>Abraham & Isaac saying their wife was their sister (Gn 12:11ff; 20:2-9; 26:7ff).</p> <p>Jacob claiming to be Esau (Gn 27:19ff).</p> <p>Rachel lying about stealing her father's gods (Gn 31:30ff).</p>
<p>10 You shall not covet . . . (Ex 20:17)</p>	<p>Eve coveted the forbidden fruit (Gn 3:5-6).</p> <p>Lot coveted the best pastureland (Gn 13:10-11).</p> <p>Philistines coveted Isaac's wealth (Gn 26:14).</p>

The written law was formally given to Moses on Mount Sinai 430 years after Abraham began his journey to the Promised Land (Gal 3:17; Gn 12:4). Yet, after Abraham died God said that "Abraham obeyed My

voice and kept My charge, My commandments, My statutes, and My laws” (Gn 26:5).¹¹⁸

“Precisely the desire to keep the Moral Law more effectively — especially the First, Fourth, and Eighth Commandments — was one of the main reasons for the Exodus of the Israelites from Egypt!”¹¹⁹

¹¹⁸ “My commandments, My statutes, and My laws” probably denote “the whole law of Moses. Genesis is part of the Pentateuch and should be interpreted within that context. In Deut. 11:1 the same list of terms refers to the whole law of Moses” (Bruce K. Waltke with Cathi J. Fredricks, *Genesis: A Commentary* [Grand Rapids, MI: Zondervan, 2001], 368).

¹¹⁹ Francis Nigel Lee, *Christocracy and the Divine Saviour’s Law for All Mankind*, p. 3 (citing Ex 3:6–8).

Appendix D: The Ten Commandments and civil crimes in I Timothy 1:8–10

“But we know that the law is good if one uses it lawfully, 9 knowing this: that the law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for strikers of fathers and murderers of mothers, for manslayers, 10 for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine” (1 Tim 1:8–10).

The Law of Moses (especially in its civil aspects) was intended to curb the lawless.¹²⁰ Paul cites several examples of lawless people. The terms “insubordinate,” “ungodly,” “sinners,” “unholy,” and “profane” are offenses against God, corresponding to the first four commandments in the Decalogue.¹²¹ The rest of Paul’s list corresponds (in order) to commandments five through nine of the Decalogue. However, Paul does not quote the Ten Commandments. Instead, he uses single words to connote specific statute or case law applications of the Ten Commandments.¹²² The case laws deal with civil crimes (as evidenced by the fact that they contain civil penalties).

¹²⁰ “Lawless” (ἄνομος) describes “someone who follows no law, or someone who fights against the law” (Mounce, p. 36). [Note: standard commentaries on the Pastoral Epistles are cited by author’s last name only.]

¹²¹ Knight, pp. 84f. Cf. Hendriksen, pp. 67f.

¹²² William O. Einwechter, “Old Testament Law is Good,” *The Christian Statesman* 150:3 (May–June 2007), pp. 19–21.

1 TIM 1:8-10	DECALOGUE	CASE LAWS WITH CIVIL PUNISHMENTS ¹²⁸
Insubordinate ¹²⁴ ; ungodly ¹²⁵	1 You shall have no other gods before Me (Ex 20:3)	Lawless refusal to abide by godly, covenantal law and order in state and church; anti-law, anti-court (contempt of court) attitudes and actions (Dt 17:12-13). Incitement to apostasy by enticing people to worship other gods (e.g., prophesying falsely as a covenant mediator) (Dt

¹²³ Since Paul’s list in 1 Tim 1:8-10 represents the worst case examples (Towner, pp. 128, 124), I am listing the Old Testament capital crimes.

¹²⁴ “Insubordinate” (ἀνυπότακτος) describes “someone who is not under subjection to the true intention of the law. The word occurs elsewhere in the NT only in Tit 1:6 (of rebellious children) and 1:10 (of the rebellious opponents)” (Mounce, p. 37).

¹²⁵ “Ungodly” (ἀσεβής) (not + the root for worship); it is the opposite of (εὐσέβεια) reverence/piety; participles of the verb σέβω are used to denote those who accepted the ethical monotheism of the Old Testament (“God-fearers” in Ac 13:43, 50; 16:14; 17:4, 17; 18:7) (Knight, p. 84). This word group (GEC #'s 813-815) occurs several times in 2 Pt 2 and in Jude (as in Ro 1:18); *The Greek English Concordance to the New Testament* [GEC] (eds. Kohlenberger/Goodrick/Swanson (Grand Rapids, MI: Zondervan, 1997), # 815.

		13:1-19; 17:2-7; 18:20; cf. Ex 32:25-27)
sinners ¹²⁶	2 You shall not make for yourself a carved image	sacrificing to false gods (Ex 22:20); offering a human sacrifice (Lv 20:2-5)
unholy ¹²⁷	3 You shall not take the name of the LORD your God in vain	blasphemy — cursing God (Ex 22:28; Lv 24:10-16, 23; cf. Ac 25:7-11; contrast Mt 6:9)
profane ¹²⁸	4 Remember the Sabbath day, to keep it holy . . . (Ex 20:8-11)	Sabbath desecration (Ex 31:14-15; 35:2; Nu 15:32-36; cf. Mt 12:5)

¹²⁶ “Sinners” (ἁμαρτωλός); GEC # 283. The term is frequently used in the New Testament to describe Gentiles, especially because of their idolatry (Knight, p. 84; cf. BDAG, p. 51). In Ex 20:5 LXX “iniquity” is ἁμαρτία.

¹²⁷ “Unholy” (ἄνόσιος); GEC # 495. Holy is connected with the concept of covenant (Mounce, p. 37). The term is used of Antiochus Epiphanes (2 Macc 7:34), a type of the antichrist who attempted to destroy the worship of Yahweh.

¹²⁸ “Profane” (βέβηλος); GEC # 1013. Its verbal cognate (βεβηλόω), “to desecrate,” describes the desecration of the Sabbath (Mt 12:5).

strikers ¹²⁹ of fathers and mothers	5 Honor your father and your mother (Ex 20:12)	striking one's parent (Ex 21:15)
manslayers	6 You shall not murder (Ex 20:13)	premeditated murder (Ex 21:12-14)
fornicators; ¹³⁰ sodomites	7 You shall not commit adultery (Ex 20:14)	Fornication: fornication (Dt 22:13-21); adultery (Lv 20:10; Dt 22:21-24); prostitution (Lv 21:9); rape (Dt 22:23-27); incest (Lv 20:11-12, 14; cf. 18:6-19); bestiality (Ex 22:19; Lv 20:15-16; cf. 18:23). Homosexuality (Lv 18:22; 20:13; cf. Ro 1:32)
kidnappers	8 You shall not steal (Ex 20:15)	kidnapping (for slavery) (Ex 21:16; Dt 24:7)
liars & perjurers	9 You shall not bear false witness against your neighbor (Ex 20:16)	perjury — intentionally giving false testimony in a case involving a capital offense (Dt 19:16-20)

¹²⁹ Knight, p. 85 (citing LSJM, p. 72 and BDB, p. 645). Mounce, p. 38. Ellicott, p. 12. Simpson, p. 31. Bernard, p. 27.

¹³⁰ πορνεία includes “every kind of unlawful sexual intercourse” (BAGD, p. 693; cf. “Crimes,” ISBE, ed. Orr, 2:746).

Thus to use the Law of Moses “lawfully” (1 Tim 1:8) under the new covenant, its judicial case laws should be applied to punish criminals (i.e., penology). (The Tenth Commandment prohibiting covetousness, which is not a civil crime, is omitted.¹³¹)

¹³¹ Cf. Marshall, p. 380.

Additional Biblical worldview resources by Dr. Robert Fugate

Hard cover books

The Bible: God's Words to You is an 863-page, Reformed, presuppositional treatment of the doctrine of Scripture, including: inspiration, inerrancy, Reformation properties of Scripture, illumination by the Holy Spirit, Old and New Testament canon, apocrypha, and textual criticism. One of the unique features of this book is its presentation of the subject of bibliology from the perspective of the Biblical world- and life- view, along with a presuppositional approach to apologetics. The book teaches from Scripture itself, while still providing abundant, choice citations from the best Reformed and evangelical literature. *The Bible: God's Words to You* includes a glossary, five appendices, and memory verses. One particularly useful appendix surveys the doctrine of Biblical inerrancy throughout church history, offering a litany of carefully-selected, well-referenced citations. Endorsed by: Kenneth Gary Talbot, Ph.D., Th.D., Ed.D., J.D.; W. Gary Crampton, Ph.D, Th.D.; Rev. Phillip G. Kayser, Ph.D.

Paperback books

Psycho-Heresy: Christianizing Pagan Psychologies. This 6x9-inch, 337-page paperback examines the question, Can psychological counseling be Christian counseling? The first section presents the Biblical worldview—including a Biblical theory of knowledge (i.e., epistemology) and the impossibility of science arriving at truth (since it is based upon an epistemology of empiricism and probabilistic inductive reasoning). The second section presents key areas of systematic theology that are appealed to by Christian integrationist counselors (such as the nature of man, and general and special revelation). Since one of the main gurus of the Christian counseling movement adamantly rejects the gospel of “Lordship salvation” (which requires repentance from sin), a Biblical examination of this topic is also included. On this basis of the Biblical worldview and sound

systematic theology, the third section examines the roots, teachings, claims, and practices of evangelical integrationist counseling (which attempts to synthesize psychology and the Bible). This examination includes pervasive psychological themes, such as: self-esteem; the meeting of psychological “needs”; the gospel as unconditional and undemanding love; inner healing and self-love as the keys to personal transformation; the healing of memories; and freeing from addictions and codependencies.

Endorsed by: Franklin Ed. Payne, M.D.; Rev. Phillip G. Kayser, Ph.D.

Key Principles of Biblical Civil Government: Proclaiming the Lordship of Jesus Christ over the Nations. A 134-page introduction to the subject of civil government, from the perspective of the Biblical worldview. Topics include: What are the jurisdictions of family, church, and state? Can there be a religiously neutral civil government? What is the source of just laws? What are the Biblical qualifications for civil officials? What constitutes a just war? How should Christians resist a tyrannical state? Additional topics include: the idolatry of statism; the relationship between church and state; civil disobedience; eminent domain, etc.

Endorsed by: Hon. Howard Phillips; Lt. Colonel John Eidsmoe J.D., M.Div.; Dr. Ted Baehr, J.D.; Jay Grimstead, D.Min.; Rev. Phillip G. Kayser, Ph.D.; Tom Rose; Dan Smithwick; Rev. William O. Einwechter, Th.M.; Rev. Mark R. Rushdoony.

Available in both English and Spanish editions.

God’s Mandate for Biblical Education. Education can only be understood from the perspective of worldviews. This 6x9-inch, 159-page paperback briefly examines the components of worldviews (particularly epistemology), and then presents the Biblical worldview of education.

Nine arguments (including the absolute lordship of Jesus Christ and covenant faithfulness) are powerfully presented, demonstrating that Biblically-consistent, comprehensive, Christian education is Biblically-

mandated for all subjects of study, for all Christian children. This is followed by the six necessary components of Christian education, i.e., Biblically directed: teachers, content, goals, standard, method, and motivations. Foundational presuppositions for a Biblical philosophy of history, language, and science are taught. (Most people are surprised to learn that it is philosophically and logically impossible for science to ever arrive at absolute truth!) Many other questions are answered head-on, such as: Can education ever be religiously neutral? What is the Biblical role of the church and the state in the education of children? Is “classical” Christian education Biblical? (The answers may surprise you!) The differences between the Hebrew and Greek models of education are powerfully presented. In summary, this book does not deal with the well-documented evils in the public schools; neither is it based on the unbiblical philosophy of pragmatism; instead, it provides a hard-hitting ideology of truly Biblical education that is applicable in all cultures, forcing Christians to re-think most contemporary practices. Powerful quotes from Luther, A.A. Hodge, Machen, and many others are included. *God’s Mandate for Biblical Education* makes an excellent gift for pastors and church libraries.

Endorsed by: E. Ray Moore, Th.M.; Bruce N. Shortt, Ph.D., J.D.; Rev. Phillip G. Kayser, Ph.D.; Tom Rose.

God’s Royal Law: Foundation of Moral Order. This 6x9-inch, 75-page paperback corrects many of the most common misunderstandings regarding God’s law and answers many of the most crucial questions, such as: What are the eight different lexical definitions of the word “law” in the New Testament? Is God’s law inherently opposed to grace, faith, love, and the Spirit? What different purposes does God’s law serve? What three things was God’s law never designed to do? Are the traditional divisions of God’s law (moral, civil, and ceremonial) Biblically justified? How does Christ relate to lawless people? What does the New Testament teach about Old Testament case laws? What is the significance of God writing His law on the hearts of His people in the new covenant?

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Endorsed by: Rev. Phillip G. Kayser, Ph.D.; the appendix was printed in *Faith for All of Life*.

A Biblical Philosophy of Truth with Contemporary Applications. This 6x9-inch, 98-page paperback begins with an exegetical-theological examination of the subject of truth. The research gleaned is applied to both truth as an attribute of God and to God’s Word being truth. Untruth is examined in human depravity, in Satan and his demons, and in spiritual warfare. Various philosophical perversions of truth are discussed, e.g., modernist, postmodernist, and existentialist. The relationship between truth and liberty in a culture is examined, followed by a Biblical survey of pervasive untruth in times of national apostasy. Then these principles are applied, making applications to expose the rejection of truth in contemporary American culture, including: public image vs. reality; propaganda; fiat currency and fractional reserve banking; lies American Christians believe about the United States (sure to be controversial!); etc. An appendix answers a question debated by theologians: Can intentional deception ever be righteous?

A Theology of Rationality and Logic. This 6x9-inch, 67-page paperback begins by explaining the difference between rationality and rationalism. The book then immediately gets to the heart of the matter, examining the theme of rationality and logic with regard to three foundational areas: God’s thinking, God’s Word, and man as the image

of God. In this endeavor various questions are answered, such as, Does God think logically or is God's thinking trans-rational? and How does the logical law of non-contradiction relate to the Bible? Many people think that a person's ethics is unrelated to correct reasoning. But, is this what the Bible teaches? Does correct reasoning relate to our obedience to God? Does the rejection of logic lead to the abandonment of morality? The next section traces the theme of rationality and logic in the realms of philosophy, world religions, and theology. Questions answered include: Which philosophies and religions promote irrationality? What are some examples of bad theology promoting irrationality? Several powerful apologetical questions to ask New Agers and other adherents of irrational religions are included. The last section applies what has been learned to three miscellaneous topics: Can divine miracles be both special revelation and non-propositional? Is Biblical speaking in tongues irrational? and Was Gordon Clark right that Cornelius Van Til promoted irrationalism?

Biblical Curses: Divine and Demonic. This 6x9-inch, 74-page paperback unveils the mysterious subject of Biblical curses in a breath not previously seen. Since this subject is foreign to most Western Christians, considerable scholarly documentation is marshalled to elaborate on Scripture passages. The book analyzes both God-empowered curses and demon-empowered curses. Which people did God curse and for what offenses? Were the covenant curses of God's law only applicable for Biblical Israel, or do they also apply to Gentile nations? Biblical examples of righteous men pronouncing divinely-empowered, prophetic curses against covenant breakers are examined. Are Christians always protected from all evil curses, or can the righteous suffer from curses pronounced by the wicked? Does God's protection always happen automatically, or do believers have an active role to play in directly resisting curses spoken against them, their family, and their church? Can curses be inadvertently spoken against one's self, one's family, others?

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Booklets

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Biblical Imprecations: Christians’ Secret Weapon. One of the perplexing ethical and hermeneutical problems facing Biblical scholars, pastors and intercessors, is the imprecatory Psalms, i.e., those Psalms that call or wish for God’s judgment, calamity or curse upon the

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