

Why Christians Should Keep the Law (Part 12)—The Law and Christian Theology

January 19, 2024

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/h7nskgn/pt-12-why-christians-should-keep-the-law>

***Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

Welcome, everyone, to episode 12 of our series Why Christians Should Keep the Law.

Today, I will focus on two points regarding how God defines the Law in Scripture.

The first point is this: the Law is the voice of God. It is the Word of God. I will give you three brief examples: one from the *Torah*, one from the Prophets, and one from the Writings which comprise the whole Old Testament.

First, let's go to the Law, the *Torah*:

Deuteronomy 30:10—¹⁰ "if you obey the voice of the LORD your God—What is the voice of the LORD your God? We are told—to keep His commandments and His statutes which are written in this Book of the Law. (Emphasis added.)

So, here you see, tucked away within the Law itself, how the Law is equated to the voice of God or, as we would say, to the Word of God. As a Christian, does that impact the way I view the Law? Absolutely! Now I understand that when we are talking about the Law, we are talking about the voice of God. We are not talking about the voice of Moses or the mind of Moses. We are talking about the Word of God. That affects how I approach and apply the Law.

Next, let's go to the Prophets, the *Nevi'im* :

Daniel 9:11—¹¹ "Yes, all Israel has transgressed Your law, and has departed so as not to obey Your voice;" (Emphasis added.) Isn't that fascinating? To be disobedient to the Law, to be a law-breaker, is equated to not obeying His voice. That should be a significant statement for every Christian.

Now, let's go to the Writings, the *Ketuvim*:

Psalms 78:1—A Contemplation of Asaph—¹ Give ear, O my people, to my law; incline your ears to the words of my mouth. (Emphasis added.) This is the mind and heart of the Lord, may I say, the voice of the Lord. We are to incline our ear to His Law, to His voice.

My second point is this: the Law is Scripture. This will dramatically impact the way Christians look at the Law.

Luke 24:44—Jesus said this after His resurrection—⁴⁴ Then He 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.**" (Emphasis added.)

I want to stop here because this is a traditional rendering of what is known as the Old Testament or according to Jewish tradition, this is called the *Tanakh*. Tanakh is an acronym for the *Torah*, the *Nevi'im*, and the *Ketuvim* (the Law, the Prophets, and the Writings). The Old Testament is expressed primarily in two ways. It's expressed as either the Law and the Prophets or as the Law, the Prophets, and the Writings. Neither one is wrong; both are perfect expressions of what we call the totality of the Old Testament.

The governing principle woven throughout Scripture, both in the Old and New Testament, is that all things are established on the testimony of two and three. You couldn't put someone to death except on the testimony of two or three. To be valid witnesses, you had to have the witness of two or three. Jesus said—²⁰ For where **two or three** are gathered together in My name, I am there in the midst of them (Matthew 18:20). (Emphasis added.) Jesus sent out His disciples two by two—⁷ And He called the **twelve to Himself, and began to send them out two by two** (Mark 6:7). (Emphasis added.) We could go on and on. This is the governing principle even in expressing His Scripture. Jesus brought this out when He said, "**which were written in the Law of Moses and the Prophets and the Psalms concerning Me.**"

I want to tie this together as we continue in verse 45:

Luke 24:45—⁴⁵ And He opened their understanding, that they might comprehend **the scriptures.** (Emphasis added.)

So, did you get that? Jesus spoke of the Law, the Prophets, and the Writings, which are the whole Old Testament, and they were clarified as Scripture, which in the Greek is *Graphas*. That's what Scripture is. This specifically impacts how I look at the Law.

Further building upon this, I want to read from the gospel of Mark. This was a situation where Jesus interacted with the Sadducees. The Sadducees came to trip Jesus up because they didn't agree with His theology. They wanted to support their theology which was very erroneous. They believed there was no such thing as a resurrection. Jesus called their theology out, and I will just get to the punchline:

Mark 12:24—²⁴ Jesus answered and said to them, "Are you not therefore mistaken, because you do not **know the Scriptures nor the power of God?** (Emphasis added.)

It's amazing. Jesus called out their ignorance. They were ignorant because they didn't have a clue about Scripture. Then Jesus got very specific. What did Jesus mean by "**you do not know Scriptures**"? Well, continuing in verse 26:

Mark 12:26-27—²⁶ "But concerning the dead, that they rise, **have you not read in the book of Moses, in the burning bush passage, how God spoke to him, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob?'** ²⁷ He is not the God of the dead, but the God of the living. You are therefore **greatly mistaken.**" (Emphasis added.)

Jesus showed them proof right within the Law (which is where we get the education, knowledge, understanding, and wisdom of the Lord) that there is a resurrection of the dead; otherwise, God never would have said, “I am the God of Abraham, Isaac, and Jacob,” because “He is not the God of the dead, but the God of the living.” This proves there is a resurrection.

James 2:8—James said—⁸ If you really fulfill the royal law according to the Scripture—then where does He draw from? He says—“You shall love your neighbor as yourself,” you do well. (Emphasis added.)

James went straight to the heart of the Law, the *Torah*, by quoting Leviticus 19:18—¹⁸ . . . but you shall love your neighbor as yourself: I am the LORD. He identified Leviticus as Scripture. This is very significant.

Based on conversations I've had with Christians, a lot of them are almost scared of the book of Leviticus. They think, “It is so antiquated. It has nothing to do with us. It's only about old sacrifices. It was an oppressive sacrificial system. It's completely done away with.”

One of the most pivotal lessons ever given in the Word of God is found in the heart of the book of Leviticus which should shape your understanding and perspective of the book itself, let alone the Law as a whole, but I don't want to digress too far. Let's read:

Galatians 3:21—²¹ Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law.

I want you to refrain as much as possible. I just want to make a simple point. We will cover this passage at a later date and get into the text of what Paul described here. All I want you to see today is the fact that he is talking explicitly about the Law. I don't think anyone would debate that.

Galatians 3:22a—Paul continues—^{22a} But the Scripture has confined all under sin. (Emphasis added.)

When Paul utilized the term “Scripture”, *Graphas*, what did he mean? He meant explicitly the Law. Just as James and Jesus, *Yeshua*, did, the Apostle Paul connected the Scripture and the Law as one in the same because the Law is Scripture. I have gone to great lengths to prove this point. Why? Because this is where we want to land:

2 Timothy 3:16—¹⁶ All Scripture—*Pasa graphē*— is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. (Emphasis added.)

Think about that. I know what Scripture is, and according to Paul, all Scripture, *pasa graphē*, which means the *Torah*, the Prophets, and the Writings, is profitable for doctrine. That means the Law should be shaping my theology.

One thing I have heard often, especially in the context of this discussion, is Christians saying, “If it's not in the New Testament that means we don't have to do it. It doesn't apply to Christians.” That was not Paul's understanding at all.

In fact, he said all Scripture is profitable for doctrine. Our doctrine, our understanding, and our theology is to be shaped by the Law. This is exactly what Paul communicated to Timothy. He didn't just say for doctrine, but also for reproof, *elegmon*, which means conviction. We should be getting conviction from

the Law. We are supposed to draw correction and receive instruction in righteousness from the Law. This is the power, importance, and relevancy of the Law for the Christian.

Thank you for joining me today. I look forward, Lord willing, to seeing you in the future videos. The Lord bless you and keep you.