

## Is the Law of Moses still in effect today?

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### Assertions/Conclusions of this Article

To show that the law of Moses and the old covenant were made void and obsolete at the Cross with Jesus' death to ratify this new testament.

### Supporting Evidence

Firstly understand that Jesus was a Jew born under law. The law would be in effect until His death ratified His new testament and made the old 'obsolete' (not destroyed, simply unneeded, made void). While Christ yet lived the law was to be kept because it had not yet be set aside.

*For this is the covenant which I shall covenant with the house of Israel after those days, says the LORD: I will put My laws in their mind, and I shall inscribe them upon their hearts; and I will be their God, and they shall be My people. And by no means will they teach each one his fellow citizen, and each one his brother, saying, 'Know the LORD,' for all shall know Me, from the least of them to the greatest of them. For I will be merciful to their unrighteousness, and their sins and their lawless deeds I shall by no means remember anymore."*

By the saying "new ," He has made the first obsolete. And the one becoming obsolete and growing old is ready to vanish. (Heb 8:10-13 EMTV)

obsolete

G3822

παλαιόω

palaioō

pal-ah-yo'-o

From G3820; to make (passively become) worn out, or declare obsolete: - decay, make (wax) old.

G3822

παλαιόω

palaioō

Thayer Definition:

1) to make ancient or old

1a) to become old, to be worn out

1b) of things worn out by time and use

2) to declare a thing to be old and so about to be abrogated

In order for this to happen, however, Jesus had to die. His 'testament', sort of like a Last Will and Testament, could not go into effect until His death.

*And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.*

*For where a testament is, there must also of necessity be the death of the testator.*

*For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. (Heb 9:15-18 KJV)*

So His testament begins at His death, which effectively 'nullified' the old testament, for all intents and purposes.

But again, while He lived the law was still intact and to be obeyed and followed.

The law had a purpose. That purpose was fulfilled in Christ...

*Why then the law?*

*It was added on account of transgressions, until the Seed should come to whom it had been promised; and it was commanded through angels by the hand of a mediator. Now the mediator is not for one person, but God is one.*

*Therefore, is the law against the promises of God? Certainly not! For if a law had been given which was able to give life, truly righteousness would have been by the law.*

*But the Scripture has confined all under sin, so that the promise by faith in Jesus Christ might be given to those who believe.*

*But before faith came, we were kept in custody under the law, having been hemmed in for the faith which was to be revealed.*

*Therefore the law has become our custodian, leading us to Christ, so that we might be justified by faith.*

*But after faith has come, we are no longer under a custodian. (Gal 3:19-25 EMTV)*

Its not that Christ destroyed the law, He simply was the fulfillment of the purpose of the law.

Hebrews says this;

*For the priesthood being changed, there is made of necessity a change also of the law. (Heb 7:12 KJV)*

Based on the whole NT, my view is that Jesus is saying that until its purpose was fulfilled, the law was to remain intact and be followed.

The evidence shows that its purpose was fulfilled at the cross with the ratification of His new covenant.

Another interesting detail in Acts 21 is this...

Firstly notice that the same thought is repeated about the gentiles (the nations)...that they observe nothing but what is given, as is shown in Acts 15.

*And on the next day Paul went with us to James. And all the elders were present. And having greeted them, he related one by one what things God had done among the nations by his ministry. And hearing, they glorified the Lord, and said to him, You see, brother, how many thousands of Jews there are who believe, and they are all zealous of the Law. And they are informed concerning you, that you teach all the Jews who are among the nations to forsake Moses, saying that they ought not to circumcise their children, nor to walk after the customs. What is it therefore? At all events a multitude will come together, for they will hear that you have come. Therefore do this, what we say to you: We have four men who have a vow on themselves; taking them, be purified with them, and be at expense for them, so that they may shave their heads. And all may know that what they have been told about you is nothing, but you yourself also walk orderly and keep the Law.*

*And as to the nations who believe, we joined in writing, judging them to observe no such things, except only that they keep themselves from both idol sacrifice, and blood, and a thing strangled, and from fornication. (Act 21:18-25 MKJV)*

The other more subtle point is something that tells a quite a bit about Paul.

Notice the statement above;

*"And all may know that what they have been told about you is nothing, but you yourself also walk orderly and keep the Law.*

What caught my eye when I first read this is that this means that Paul was being accused of not keeping the law. Why else would whomever 'they' is have been told that about it otherwise ?

These who are speaking clearly agree that the nations/gentiles arent to follow the law, but apparently in order to placate the Jews who rejected Christ and still trying to live under an obsolete covenant, they wanted Paul to play the game in order to have an audience with them.

We then notice that the accusations are repeated;

*Now when the seven days were about to be completed, the Jews from Asia, seeing him in the temple, were stirring up all the crowd and put their hands on him, crying out, "Men, Israelites, help! This is the man who is teaching all people everywhere against the people and the Law and this place; and furthermore he has brought Greeks into the temple and has made common this holy place."*

(Act 21:27-28 EMTV)

So very apparently Paul WAS teaching in a manner that was showing that the law was not still to be followed...which seems to have been ticking the Jews off something fierce.

Why would Paul teach inaccurately in this area ?

\*IF\* he were following the law of Moses, then why was he accused of NOT doing so ?

My conclusions are that Paul wasn't, nor did he have to, and we don't need to either because we are no longer under law.

(this is not to deny that the moral parts of the law aren't still moral. We still know that things like incest are sinful even if we aren't under law).

And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith.

Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world.

Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. (Act 15:1-20 KJV)