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2-2-1983

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#### Recommended Citation

Vaught, W. O., "The Real Purpose of the Mosaic Law" (1983). *Vaught Sermon Notes: Timothy*. 9.  
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## THE REAL PURPOSE OF THE MOSAIC LAW

A STUDY OF TIMOTHY  
NUMBER 7  
I TIMOTHY 1:8-10

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I Timothy 1:8-10 "But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man but for the lawless and disobedient, for the ungodly and for sinners for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons and if there be any other thing that is contrary to sound doctrine."

As we begin this study, let us get a corrected translation of verses 6 and 7:

Verse 6 From which some pastors having deviated, they themselves have turned aside to ineffective teaching.

Verse 7 Desiring to be law-teachers, since they do not understand what they are teaching or concerning the things of which they speak dogmatically.

Verse 8 Abrogating the law does not imply that the law is bad. The law of Moses is good; however, the law of Moses doesn't have the same purpose now that it had in Old Testament times. The reason for that statement is this: Jesus Christ has come in the flesh and having gone to the cross and having been resurrected and having ascended, he interrupted the Jewish age and ushered in the Church Age so his Royal Family could be formed. This is the Church Age, the age of the Royal Family of God. Once the Church Age ends and the dead in Christ and the living are resurrected, then this interruption will be over and the time clock for Israel will start again and the Jewish Age will be completed. The Mosaic Covenant was designed to set up two things for Israel.

1. The Mosaic Law gave the Jews their spiritual heritage.
2. It afforded them national prosperity and gave them their laws of divine establishment.

But once the Jewish Age was interrupted and the Church Age began, the Mosaic Law had a different purpose. The Mosaic Law being abrogated means that in the Church Age, the Mosaic Law was to be used for a different purpose. The verse begins with the words, "But we know." You must know doctrine to be orientated to this new dispensation. The word "but" is from *de* and is a conjunction of contrast, and it is a contrast between the way the judaizers were distorting the law of Moses, previously mentioned in verses 6 and 7, and the true understanding of the purpose of the law for the Church Age.

### Things Had Changed Radically

1. No longer was there a specialized priesthood. In the Church Age, every believer serves as his own priest. The believer in the Church Age doesn't have to go to God through some priest; he goes to God directly for himself.
2. The Sabbath was no longer the proper worship day. Sunday, the first day of the week, the resurrection day, became the day for worship. (The reason for this is quite simple. The resurrection superceded the creation of the world.)
3. Animal sacrifices were over. Once "The Lamb" had been offered up on the cross, there was no longer any need for a lamb to be

offered on the altar.

#### The Law Had A Purpose

However, this doesn't mean that the Mosaic Law no longer had a place and a purpose. It still had a vital purpose and will continue to have until the end of time. So, we have this expression from Paul "But we know." This is the perfect tense of oida and it means "We keep on knowing." Next, we have the word "that" from hoti which is often used after verbs of thinking to show the content of the verb. "The law" comes from ho nomos and it refers to Old Testament Scripture. Sometimes, it refers to the first five books of the Bible. Here, it is a term referring to the Mosaic Covenant. Next, we have the word kalos meaning good, and it means noble, useful, good. So, we translate this thus far "But we know that the law keeps on being useful." Now, we have "if" and it is from ean and it is a third class condition and means "maybe we will use it lawfully and maybe we won't." This is the whole reason for this discussion. Will we use the law as we should or not? The next word is tis and should be translated "anyone." Next, is the present, middle, subjunctive of chraomai meaning to employ, to make use of. The word "lawfully" comes from nomimos and it means "according to the rules." Thus far, this is what we have: "But we know that the law is useful and excellent if anyone use it according to the rules or lawfully."

#### Some Principles we Deduct From This Verse

1. The law must be used according to the principles within its own context. The law itself will determine its use. You do not have to go outside the Word of God to determine the use of the law.
2. In view of dispensational teaching, which these pastors in the Ephesus area did not understand, means that certain things the law meant to Israel are not transferred to the new dispensation of the church. Such things as their system of taxation, their Sabbath, animal sacrifices were no longer valid for the Church Age.
3. The law was used in the Age of Israel by the nation of Israel as a spiritual heritage and a national blessing. Once Christ came in the flesh and fulfilled certain principles and shadows of the law, the law was immediately abrogated.
4. Only evil and reversionism distort the law with an unlawful usage. Doctrine was here before we came and will be here after we are gone. Evil was here before we came and will be here after we are gone. You cannot change doctrine but doctrine can change you. You cannot change evil but evil can change you.
5. Sin is never the issue in salvation; Christ is the issue. Sin is the issue in living the Christian life and in the filling of the Holy Spirit and in maturity. The issue is evil versus doctrine, and evil is the genius of Satan. It is evil that takes the law and distorts it into something wrong. Evil distorts the law into legalistic reversionism. Doctrine recognizes that the law has been abrogated, but the law still has application under the principles of divine establishment. But the law is shadows and the shadows have been fulfilled in Christ. "Christ is the end of the law to those that believe" says Paul.

A Warning To Timothy

Paul is here reminding Timothy that he must clamp down in that area around Ephesus and must not let the judaizers force on Church Age believers all the restrictions that had been on them in the previous dispensation. Ephesus had become the new world center for Christianity and Paul wanted proper doctrinal emphasis to flow out from that center. Paul wanted the believers in the Church Age to understand exactly what the law of Moses was and what it should mean to them.

THE PROPER TEACHING OF THE MOSAIC LAW

1. The Mosaic Law must be taught carefully and accurately. This teaching falls under three facets.
  - a. Isagogics Basic introductory study of Bible Doctrine.
  - b. Categories This refers to the various categories of the law of Moses.
  - c. Exegesis This is a careful study of the words that express and explain the law of Moses.
2. Under isagogics, we understand that the law of Moses was for Israel in their dispensation. The law was given to them, not to everybody. The law of Moses was given to Israel, not to the gentiles, not to the church.
3. Under categories, the law must be taught in Biblical terms. Codex No. 1 is called "The Commandments." Codex No. 2 outlines the spiritual life of Israel. This included the sacrifices and the ritual of worship. Codex No. 3 is that section that referred to taxation, diet, health, rotation of crops, quarantine, etc. This is the basis for good government and life in a nation.
4. Under exegesis, we must exegete the Hebrew words and find out what they mean. The part of the law that is most misunderstood is what we call the Ten Commandments. IT IS NOT LAWS TO DEFINE SIN. It is a system to establish freedom. All the sins mentioned in the Ten Commandments are to protect the freedom of the people. The Levitical offerings pictures salvation so the people could understand the various parts of salvation. It pictured the coming salvation for the Old Testament saints and once the Church Age began, it illustrated salvation. Once Christ died, the law simply became an illustration.
5. The abrogation of the law of Moses in the Church Age demands that every believer, sooner or later, understand the Book of Hebrews. No one can understand the law until he understands the doctrine in the Book of Hebrews.
6. Though abrogated and rescinded in the Church Age, the law continues to be in the Scripture to validate and to document certain principles of establishment. The Mosaic Law says that if you want to be free, then you have to observe certain laws, laws like: universal military training, no murder, no stealing, no adultery, etc. The law says that if you want to be free, you have to observe certain laws of marriage and the family. The law says a man is a sinner and needs a saviour, but the law cannot provide that Saviour. The law is only a finger pointing to the fact that everybody needs a Saviour. The law can only point to Christ. It can't save. Even though abrogated, the content of the Mosaic Law has not changed one iota. These laws can be a great blessing to any individual or nation if they have sense enough to pick

- them up and use them in their proper place.
7. The law of Moses is a shadow pointing to the reality which is Christ. It is not reality, never has been. The law was not given the Jews to save them, but to lead them to a Saviour. The reality of the law is fulfilled in Christ.
  8. The keeping of the Mosaic Law must be disassociated with both salvation and spirituality. The law can provide neither salvation or spirituality.
  9. Morality, which the law outlines, belongs to the whole human race and not just to believers. Both believers and unbelievers can be moral.

#### The Law Then And Now

The Mosaic Law was used in the age of Israel as a means of condemnation, and it is used now as a standard of condemnation. The correct use of the Mosaic Law in the Church Age will be outlined by Paul in verses 9 and 10 of this chapter. The law is a means of condemnation, never a means of salvation.

Verse 9 "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers." "Knowing" is the perfect, active, participle of oida. "Knowing this" simply means that here is something about which you never have any doubt. Houtos translated "this" simply refers to the Mosaic Law. The word "that" is from hoti and means that what is now to be stated is the right conclusion. Next, we have nomos without the definite article to call attention to the importance of the law. Next, we have ouk and the present, active, indicative of keimai meaning "does not apply." So thus far we have this: "Knowing this, that the law does not apply to a righteous man." In other words, you don't get your righteousness by keeping the law, but you get your righteousness by believing in Christ and by your daily walk with him.

#### The Opposite Side Of The Coin

We now have "But for the lawless and disobedient, for the ungodly and the sinners." What does the law do to them? We have anomos meaning "lawless" and we have anopotaktos meaning "rejectors of authority." People who reject authority always have a hard time in life. When you reject authority, you are in trouble.

1. There are those on ego trips who reject authority. They are jealous and miserable. They won't admit any authority but their own. These are always undisciplined people.
2. They reject the establishment. These are the criminals. Pride and arrogance lead them to undisciplined rejection of authority. They reject the law, the pastor, their marriage partner. The law becomes their last stop gap.
3. The "ungodly" next mentioned from the word asebes refers to those under the influence of evil.
4. Next, we have "sinners" and it means "to the sinning ones" from the word hamartolos.

Thus far in this ninth verse, we have "Knowing this, that to the righteous ones the law does not apply; but to the lawless ones, to

the undisciplined ones (rejectors of authority) to the ungodly ones (those influenced by evil) and the sinning ones (those influenced by sin.) Paul will now give a list of unholy and ungodly people, ending up with murder.

The whole verse says: "Knowing this, that to the righteous one, the law does not apply. But to the lawless one, the undisciplined ones, the ungodly ones, and the sinning ones, to the unholy ones, and the profane ones, to murderers of fathers and mothers and to other murdering types."

#### THE DOCTRINE OF MURDER

1. The Devil was the first murderer. John 8:44 says he was a murderer from the beginning.
2. The Devil motivated reversionistic Cain to commit murder. I John 3:12 tells us that he cut his brother's throat with a sacrificial knife.
3. Mental attitude sins motivated the first murder. He was jealous. Genesis 4:5
4. Murder is definitely prohibited. Exodus 20:13, Deuteronomy 5:17, Matthew 5:21. It says "Thou shalt do not murder." The word is not gatal meaning "kill," but the word is ratsach and it means murder. This command says "Thou shalt do no murder."
5. Capital punishment or the death penalty is the administration of justice for murder. Genesis 9:6 "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." Numbers 35:30-31, Romans 13:4  
In the Bible, capital punishment is the basis for controlling crime.
6. Murder is listed in the Bible's list of the seven worst sins. You will find this in Proverbs 6:16-19. Furthermore, murder is the only overt sin in that list. There are three mental attitude sins, three sins of the tongue, and one overt sin in that list.
7. Anger as a mental sin leads to mental murder. Matthew 5:21-22 Anger always has something to go with it.
8. Murder always includes certain mental attitude sins. Sins like jealousy and pride and anger. Romans 1:29 "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers." Galatians 5:21 "Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."
9. Murder is a part of crime and should be punished by death. Matthew 26:52 "Then said Jesus unto him, 'Put up again thy sword into his place; for all they that take the sword shall perish with the sword.'"  
The one taking the sword is the murderer and he should be murdered. This verse has been mistranslated and has been used to keep one out of military service.
10. While murder is the wrost of all overt sins, it still can be

committed by a believer who is out of fellowship. David is the best example of this.

I Peter 4:15

I John 3:15 "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."

This verse is saying that some people who commit murder are Christians and some who commit murder are not Christians.

Verse 10 "For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." The word for whoremongers is  pornos  and it refers to normal fornicators of all kinds. The next group is confined to abnormal fornicators. Sexual immorality in the normal way is male with female. Then the abnormal type is the word given here and the word is  arsenokoites .

### THE DOCTRINE OF ADULTERY

We will now balance out murder with adultery.

#### 1. DEFINITION

This refers to sexual activity outside of the divine institution of marriage. Sex is legitimate in marriage and illegitimate anywhere else.

#### 2. PROHIBITION OF ADULTERY AND FORNICATION

Exodus 20:14, I Corinthians 6:18, I Thessalonians 4:3. Mental adultery is also prohibited in Matthew 5:27-28. Incest is prohibited in Leviticus 18:6-17, Leviticus 20:14. Homosexuality is forbidden. It is not a disease; it is a sin involving volition. People are homosexuals because they want to be.

Leviticus 18:22 "Thou shalt not lie with mankind, as with woman-kind; it is abomination."

Leviticus 20:13 "If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination; they shall surely be put to death; their blood shall be upon them."

Human sexual activity with beasts is forbidden. Leviticus 18:23 and Leviticus 20:15.

#### 3. PHALIC REVERSIONISM DESTROYS THE SOUL

Proverbs 6:32, Ephesians 4:18-19

#### 4. FORNICATION LEADS TO A FRANTIC SEARCH FOR HAPPINESS

Ephesians 5:3

#### 5. ADULTERY IS A LEGITIMATE REASON FOR DIVORCE

Matthew 5:32, Matthew 19:9

#### 6. ADULTERY OR FORNICATION IS USED IN A SPIRITUAL SENSE TO DESCRIBE APOSTASY

Jeremiah 3:8-10, Revelation 17:1-5,

Hebrews 12:16 "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright."