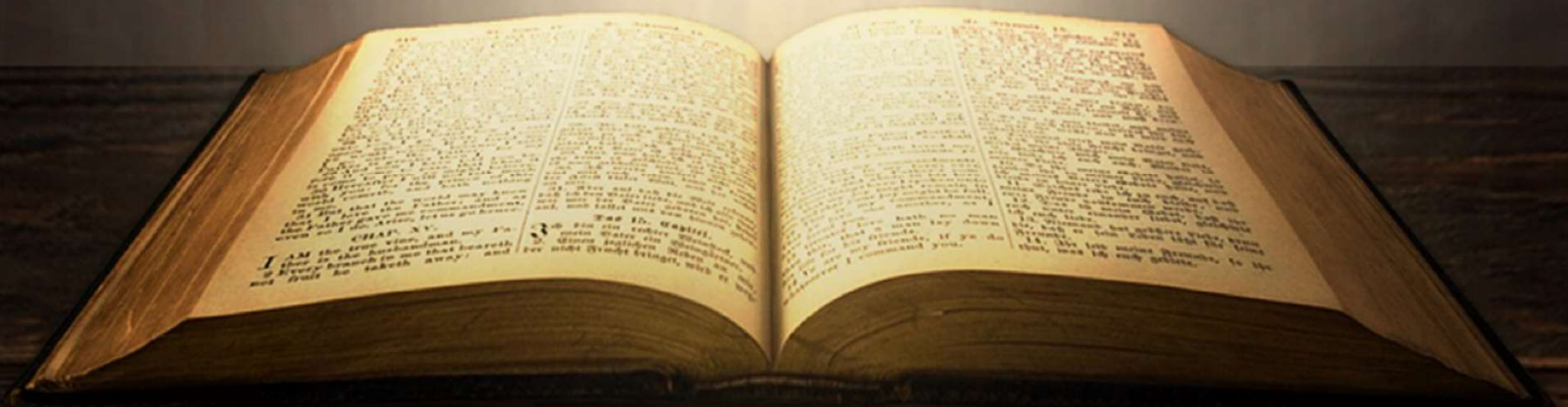


SEARCHING THE SCRIPTURES

AN OVERVIEW OF THE OLD TESTAMENT

JN. 5:39



Jn. 5:39 “**Search the scriptures....they are they which testify of me.**”

Jn. 5:46 For had ye believed Moses, ye would have believed me: for **he wrote of me.**

Rom. 15:4 For whatsoever things were **written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.**

Luke 24:44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, **which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.**

45 Then opened he their understanding, that they might **understand the scriptures,**

Last week, we observed that the children of Israel traveled to Mount Sinai. God prepared Israel to receive the Mosaic Covenant as well as the Ten Commandments.

❖ After three months of wandering in the wilderness, the children of Israel came to Sinai.

The Exodus From Egypt

Nuweiba Beach Crossing -- Sinai at Jabal al-Lawz



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www.headwatersresources.org



<https://headwatersresources.org/exodus-route-map/>

Tonight, we begin chapter 20 which introduces us to the Ten Commandments, also called the “Decalog” or “Decalogue.” They were introduced in Ex. 20 and repeated in Deut. 5. The entire Mosaic Law consists of 365 negative commands and 248 positive commands for a total of 613 commands.

The Mosaic Law is typically viewed in three parts:

- 1) **The moral law** consisting of the Ten Commandments (Ex. 20:2-17; Deut. 5:6-21),
- 2) **The civil law** which addressed slavery, marriage, property rights, economics, etc., (Ex. 21:1–24:18),
- 3) **The ceremonial law** which addressed the tabernacle, priests, worship and the sacrificial system as a whole (Ex. 25:1–40:38). We will focus only upon the Ten Commandments.

- ❖ Newsweek did a poll once that showed only 49 percent of all Protestants and 44 percent of all Catholics could not name even four of the Ten Commandments.
- ❖ The Ten Commandments are just as important to you today as they were to the Israelites centuries ago because the Commandments are God's method for liberating us to experience blessings we could never imagine possible.

I. THE CLARIFICATION

Why did God give us the Ten Commandments?

Ex. 20:1 And God spake all these words, saying, 2 *I am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

- ❖ God gave the Ten Commandments for the personal well-being of His people. In Exodus 20:2, God had already redeemed His people and brought them out of slavery.

- ❖ The next forty years would be a transition for implementation of the Law in preparation for living in the Promised Land.
- ❖ The Lord was giving them the rules that would govern their lives.
- ❖ Never is there any hint that keeping the law would result in their redemption. Nowhere in the Bible is the idea that we can earn God's approval by keeping the law. The Israelites had already been redeemed at this point.
- ❖ The Mosaic Law was never a means of justification before God, as that has always been by faith alone in God and His promises (Gal 2:16).

Gal. 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

❖ The law was given for their personal well-being, which applies today.

Rom. 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For for this cause pay ye tribute also: **for they are God's ministers**, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 **For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.**

10 Love worketh no ill to his neighbour: **therefore love *is* the fulfilling of the law.**

- ❖ Many believe that the Old Testament teaches that the law saves us and the New Testament teaches we are saved by grace.

- ❖ That is not true. In the New Testament there is law as well as grace. When you become a Christian it doesn't mean you have no law; it means you serve under the new law that God gives.
- ❖ In the Old Testament, keeping the law did not save people. That was impossible. No man could be saved by keeping the law because no man could keep the law.
- ❖ You find grace in the pages of the Old Testament. You find God's grace in Genesis 3 after Adam and Eve sinned, when God killed an animal and took the skin and covered the first couple. You see grace and faith in Genesis 15:6 when Abraham "And he believed in the LORD; and he counted it to him for righteousness.."

- ❖ We are saved the same way whether in the Old or the New Testament. Every person is saved by grace, which is appropriated through faith. God gave the law, not to save His people but to teach them how to live.

II. THE CONNECTION

- ❖ The law was given to serve as a foundation for the nation of Israel.

❖ There are three essentials for any nation. A nation must have

1. a common people,
2. a common land,
3. a common law or constitution.

❖ God had already given the Israelites a common people when he called Abraham out of Ur of the Chaldeans. They were headed to their common land, the land of Canaan. But what they needed to bind them together was a constitution, a law. That's what we find, beginning in Exodus 20.

III. THE CONDEMNATION

- ❖ God gave the law to remind the people of their own sinfulness.
- ❖ Did God believe the Israelites were actually going to keep the law? Of course not.
- ❖ That's why God instituted a sacrificial system with the understanding that they would need forgiveness.
- ❖ The book of James says the law is like a mirror that shows us how dirty our lives really are.

- ❖ In the book of Galatians, Paul refutes the Judaizers, who thought the law was what saved them. Paul said no. He explained, “The Law was a schoolmaster to bring us unto Christ.” (Galatians 3:24). A tutor in Paul’s day was a slave who would walk the child to school. And Paul is saying that the law is like a tutor, an attendant who leads us to Jesus Christ.

Gal. 3:24 Wherefore **the law was our schoolmaster to bring us unto Christ**, that we might be justified by faith.

25 But **after that faith is come, we are no longer under a schoolmaster.**

- ❖ The law doesn’t save us. It reminds us of how much we need God’s forgiveness for salvation.

Summary

- ❖ The Law was for Israel, as a nation.
- ❖ The Law was also for Gentiles, as a schoolmaster, to lead all to Christ.
- ❖ The Law was NOT for salvation, but for spiritual guidance.

Conclusion

Deut. 6:4 Hear, O Israel: The LORD our God *is* one
LORD:

5 And **thou shalt love the LORD thy God with all
thine heart, and with all thy soul, and with all thy
might.**

6 And **these words**, which I command thee this day,
shall be in thine heart:

7 And **thou shalt teach them diligently unto thy
children**, and shalt talk of them when thou sittest in
thine house, and when thou walkest by the way, and
when thou liest down, and when thou risest up.