

I Sunday School

- B. The Mosaic civil additions to the moral law (4)
To Israel he also gave various judicial laws, which ceased at the same time their nation ended. These laws no longer obligate anyone as part of that institution. Only their general principles of justice continue to have moral value.
1. Sundry judicial (various civil laws)
 2. Which expired together with the state of that people
 3. Not obliging any now by virtue of that institution
 4. Their general equity only being of moral use
Deut. 25:4; 1 Cor. 9:8-10

Civil laws have ceased (expired) in terms of the national covenant with Israel... but they are general principles of justice which continue to have moral value.

III. The Perpetuity of the Moral Law and Its Relation to the Gospel (P 5-7)

A. The Perpetuity of the Moral Law (5)

The moral law forever requires obedience of everyone, both those who are justified as well as others.¹⁰ This obligation arises not only because of its content but also because of the authority of God the Creator who gave it.¹¹ Nor does Christ in any way dissolve this obligation in the Gospel; instead he greatly strengthens it.¹²

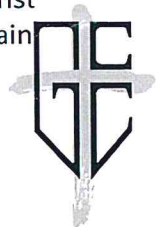
¹⁰Romans 13:8–10; James 2:8, 10–12. ¹¹James 2:10, 11. ¹²Matthew 5:17–19; Romans 3:31.

1. The moral law reflects God's moral authority and Lordship
2. All are bound to the moral law because all are accountable to God as Lord ~ Ecc. 12:13-14
3. Christ, in the Gospel, does not dissolve this obligation, but strengthens it
 - a) Christ has not abolished the Law, but fulfilled it ~ Matt. 5:17-19
 - b) A new heart through regeneration does not abrogate my moral obligation to God's Law, instead, it empowers it.
Jer. 31:31-34; Ezek. 36:25-27
 - c) Faith establishes the Law, it does not nullify it (Rom 3:31)

*Evangelical Law-Keeping

B. The "Third Use of the Law" It's function in the life of the believer (6)

6. True believers are not under the law as a covenant of works, to be justified or condemned by it.¹³ Yet it is very useful to them and to others as a rule of life that informs them of the will of God and their duty. It directs and obligates them to live according to its precepts. It also exposes the sinful corruptions of their natures, hearts, and lives. As they examine themselves in light of the law, they come to further conviction of, humiliation for, and hatred of sin,¹⁴ along with a clearer view of their need for Christ and the perfection of his obedience. The law is also useful to the regenerate to restrain their corruptions because it forbids sin. The punishment threatened by the law



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shows them what even their sins deserve and what troubles they may expect in this life due to their sin, even though they are freed from the curse and undiminished severity of it. The promises of the law likewise show them God's approval of obedience and the blessings they may expect when they keep it, even though these blessings are not owed to them by the law as a covenant of works. If people do good and refrain from evil because the law encourages good and discourages evil, that does not indicate that they are under the law and not under grace.¹⁵

¹³Romans 6:14; Galatians 2:16; Romans 8:1; 10:4. ¹⁴Romans 3:20; 7:7, etc; ¹⁵Romans 6:12–14; 1 Peter 3:8–13.

1. Not under the Law as a covenant of works
to be justified or condemned ~ Rom. 6:14; Gal. 2:16; Rom. 8:1
2. Useful as a rule of life, informing them of God's will and their duty
 - a) Directs and obligates to live acc to precepts
 - b) Exposes sinful corruptions of their natures, hearts, and lives
Rom. 3:20; 7:7
 - c) Self-examination in light of it leads to conviction, humiliation and hatred of sin ~ Rom. 7:14-25
 - d) Reveals need of Christ and the perfection of His obedience
 - e) Restrains corruptions because it forbids sin
 - f) Reminder of what our sins deserve
 - g) Reminder of the blessings of obedience
3. Doing good and refraining from evil according to the Law
Does not indicate a person is under Law and not under grace

C. The sweet harmony of Law and Gospel (7)

1. These uses are not contrary to the grace of the Gospel
2. But are in sweet harmony
3. The key is the Spirit
Ezek. 36:27; Rom. 5:5; 8:3-4; 13:8-10

