

THE LAW OF THE LORD

Romans 7:7-13

Intro: What is law? In general, law is an expression of will enforced by power. Law implies a law giver, a subject, an expression of will and the power to enforce that will (God, law officer, Judge etc.).

When we use the terms “law of motion,” “law of physics,” “law of attraction,” “law of cause and effect,” “laws of nature,” “law of the mind,” we are saying that there is an ordering will and an enforcing power behind these laws. If this is not kept in mind, then we use these words in a contradictory way. Strong in his systematic theology says: “Physics derives the term ‘law’ from jurisprudence, instead of jurisprudence deriving it from physics” (533).

Law presupposes a lawgiver from which the law precedes. The law giver is God Himself. So the laws of the universe, whether they be natural or Biblical, are the laws of God.

I. THE EXPLANATION OF THE LAW OF GOD

- A. In particular, the law of God is the expression of His divine will enforced by His omnipotence.
- B. Natural or physical law teaches us that: “Everything in the universe, every plant and animal, every rock, every particle of matter or light wave, is bound by the laws which it has no choice but to obey” (Answers in Genesis). *Psalm 104:19-20* says: “*He appointed the moon for the seasons: the sun knoweth his going down. Thou makest darkness, and it is night: wherein all the beasts of the forest creep forth...*” *Jeremiah 33:25* speaks of God appointing, “*the ordinances of heaven and earth.*”
- C. Moral law implies a law giver. This law relates to the make up of rational and free moral agents.
 1. God is the lawgiver; man is the free moral agent; and God has the power to enforce His commands. There is an obligation for man to obey God, and there are consequences for disobedience.
 2. God’s law is an expression of His moral nature, and complete conformity to His holy nature is the duty of man. *Matthew 5:48*: “*Be ye therefore perfect, even as your father in heaven is perfect.*” *1 Peter 1:16*: “*Because it is written, Be ye holy; for I am holy.*”

- a. God's laws exist whether we recognize them or not.
 - b. God's laws are not confined to one locality nor to one people. His laws include all creatures.
- D. The published ordinances of God are called the positive enactment of God's will.
 - 1. We have the Ten Commandments in *Exodus 20:1-17*.
 - 2. In Matthew 22:37-40, we have laws that are rooted in God's nature, and these laws are eternal. *1 John 5:21* gives us another eternal law as well: "*Little children, keep yourselves from idols.*"
 - 3. Some laws are given to instruct us in the permanent relations of men to each other: *Romans 13:9*. Law enforcement officers are called ministers of God who have the responsibility to uphold civil law: *Romans 13:1-4*.
 - 4. Laws concerning temporal relations and conditions in society are addressed (*Eph. 6:1 "Children obey your parents in the Lord for this is right"*).

II. THE FUNCTION OF THE LAW

- A. Contrary to the thoughts of many good meaning people today, the law was not given as a means to save us.
 - 1. The law is weak through the flesh. We want to do right, but the flesh is weak.
 - a. As it is said: "...*The Spirit indeed is willing but the flesh is weak*" (*Matthew 26:41*). *Romans 8:3* makes it clear that the flesh is weak.
 - b. The will of man is hopelessly enslaved to sin and self. Because of this, man cannot not keep the law of God. *Romans 8:7: "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."* One of C.H. Spurgeon's famous sermons is entitled: "Free Will a Slave."
- B. The purpose of the law positively is to make sin exceedingly sinful. Thiessen says: "It [the law] was given to intensify man's knowledge of sin, to reveal the holiness of God, and to lead the sinner to Christ"(170).
 - 1. The printed law of God has made the message of the conscious, that man is a sinner, intensified (*Romans 3:19*).

2. The law was given to show how holy God is and how sinful and needy man is (Romans 5:12-13; 7:7; 7:13).
3. The law is our schoolmaster to bring us to Christ who perfectly fulfilled the law.
 - a. *Galatians 3:24* says that: “The law was our schoolmaster to bring us to Christ, that we might be justified by faith.” The Greek word for schoolmaster is *paidagogos* speaking of a slave who had charge of the children from age 7-18. The slave trained the child in dress and deportment, took him to school each day: he had the management of the boy. The law gets us ready for our reception of Christ. This it does by revealing the holiness of God and the sinfulness of man. It is also the job of the law to bring us to the foot of the Cross of Calvary; this it does by the sacrifices that point to the Lamb of God.
 - b. The law brings us to Christ by pointing out the holiness of God and the sinfulness of man (Rom. 3:10,23).

III. THE BELIEVER AND THE LAW

- A. The believer is delivered from the curse of the law by the death of Christ (*Galatians 3:13*: “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, *cursed is everyone that hangeth on a tree.*”).
 1. Believers are freed from the penalty imposed upon us by the law.
 2. On the cross, the Lord Jesus Christ became the end of the law for righteousness (*Romans 10:4*).
- B. Child of God, you are not under the law; you are under grace (*Romans 6:14; 7:6*).
- C. Grace is not a license to sin; it is the liberty to serve Christ. We are a free heart and spirit. We do not teach antinomianism because we do not believe it. Antinomianism says go out and live the way you want to— sin for grace covers it.
 1. We are now under Christ and under His law which does not contradict the Old Testament law but fulfills it. Christ is

the fulfillment of the law (*Matthew 5:17*).

2. Christians are to look to Jesus and follow His steps (*1 Peter 2:21: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example that we should follow in his steps"*).
- D. We do not live righteously to become saved; we live righteously because we are saved. To try to keep the law to become righteous is futile (*Romans 3:20*).
- E. The believer has been delivered from the law of sin and death (*Romans 8:2*). He is under grace and should live as a child of the King who adopted him (*Galatians 4:5: "To redeem them that were under the law, that we might receive the adoption of sons."*).

Conclusion: Because the teachings of Decalogue are rooted and grounded in the character of God, they still have authority today. But they can not save us.

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