

# God's Glory in God's Word

## Exodus Part 2: The Law

CONTNUED FROM LAST WEEK

**Question: What was the purpose of the giving of the law?**

**It was never intended to save, but rather to demonstrate the need for redemption from the penalty of breaking the covenant – a covenant of works.**

**In the light of the law, we are all lawbreakers – sinners. And the wages of sin is death.**

*I was once alive apart from the law, but when the commandment came, sin came alive and I died. The very commandment that promised life proved to be death to me. (Rom 7:9-10)*

*For all who rely on works of the law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them." Now it is evident that no one is justified before God by the law, for "The righteous shall live by faith." (Gal 3:10-11)*

**But the free gift of God is eternal life in Christ Jesus our Lord.**

*Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law. But the Scripture **imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.** Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. So then, **the law was our guardian until Christ came**, in order that we might be justified by faith. But now that faith has come, we are no longer under a guardian, for in Christ Jesus you are all sons of God, through faith. (Gal 3:21-26)*

**The free gift of God is Christ keeping the law that we could not and applying his righteousness to us in his death, burial, and resurrection.**

*Christ redeemed us from the curse of the law by becoming a curse for us--for it is written, "Cursed is everyone who is hanged on a tree"-- so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith. (Gal 3:13-14)*

**Salvation comes through trusting in Christ's work – not our own.**

*For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. (Eph 2:8-9)*

*Know then that it is those of faith who are the sons of Abraham. (Gal 3:7)*

**Three Types of Laws from God – see The Charleston Confession of Faith – Chapter 19**

### 1. Ceremonial – from paragraph 3:

*God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits; and partly holding forth divers instructions of moral duties, all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only lawgiver, who was furnished with power from the Father for that end abrogated and taken away.*

*(Heb. 10:1; Col. 2:17; I Cor. 5:7; Col. 2:14, 16, 17; Eph. 2:14, 16)*

## 2. Civil (Judicial) – from paragraph 4

*To them also he gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of modern use.*  
(1 Cor. 9:8-10)

## 3. Moral (i.e. the 10 Commandments) – from paragraph 5:

**Paragraph 2:** *The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall, and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.*  
(Rom. 2:14, 15; Deut. 10:4)

**Paragraph 5:** *The moral law doth forever bind all, as well justified persons as others, to the obedience thereof, and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it; neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.*

(Rom. 13:8-10; James 2:8, 10-12; James 2:10, 11; Matt. 5:17-19; Rom. 3:31)

## Calvin's uses of the Moral law – from Institutes of the Christian Religion – Chapter 7

1. *First, by exhibiting the righteousness of God,—in other words, the righteousness which alone is acceptable to God,—it admonishes every one of his own unrighteousness.... This is necessary, in order that man, who is blind and intoxicated with self-love, may be brought at once to know and to confess his weakness and impurity.*
2. *The second office of the Law is, by means of its fearful denunciations and the consequent dread of punishment, to curb those who, unless forced, have no regard for rectitude and justice. Such persons are curbed not because their mind is inwardly moved and affected, but because, as if a bridle were laid upon them, they refrain their hands from external acts, and internally check the depravity which would otherwise petulantly burst forth. It is true, they are not on this account either better or more righteous in the sight of God. For although restrained by terror or shame, they dare not proceed to what their mind has conceived, nor give full license to their raging lust, their heart is by no means trained to fear and obedience. Nay, the more they restrain themselves, the more they are inflamed, the more they rage and boil, prepared for any act or outbreak whatsoever were it not for the terror of the law.*
3. *The third use of the Law (being also the principal use, and more closely connected with its proper end) has respect to believers in whose hearts the Spirit of God already flourishes and reigns. For although the Law is written and engraven on their hearts by the finger of God, that is, although they are so influenced and actuated by the Spirit, that they desire to obey God, there are two ways in which they still profit in the Law. For it is the best instrument for enabling them daily to learn with greater truth and certainty what that will of the Lord is which they aspire to follow, and to confirm them in this knowledge; just as a servant who desires with all his soul to approve himself to his master, must still observe, and be careful to ascertain his master's dispositions, that he may comport himself in accommodation to them.*

*"If you love me, you will keep my commandments. (John 14:15)*

**Next Week: The Tabernacle, The Ark, and the Golden Calf**