

Christ In The Commandments — Week 1

THE LAW OF GOD PT. 1

THE DIVISIONS IN THE LAW

Romans 10:4

Overview of the series

Why should we study the ten commandments? The Westminster Shorter Catechism gives us a very helpful answer.

Q.39 What is the duty which God requires of man?

A. The duty which God requires of man is obedience to his revealed will.

Q.40 What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience was the moral law.

Q. 41. Where is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments.

Putting those three questions together we conclude that we ought to study the ten commandments because through them we see God's moral law which is what God requires of man. That is spot-on.

But there is a far greater reason. Jesus Christ is the who the OT is mainly pointing to (John 5:39, 46) But it's not just the OT types and shadows and Biblical characters where we find Jesus. We also find Him in the law. He told he told His disciples after He rose from the dead. "everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled" (Luke 24:44)¹ The Law of Moses, meaning—the ten commandments—speak of Jesus Christ. How? They show us the beauty of Christ's perfections.

The 1st Commandment: "You shall have no other gods before me." Jesus worshipped God alone.

¹ cf. John 5:39, 46

The 2nd Commandment: “You must not make for yourself an idol...You must not bow down to them or worship them” Jesus only worshipped God the way God wanted.

The 3rd Commandment: “You shall not take the name of the LORD your God in vain” Jesus worshipped God perfectly in spirit and truth

The 4th Commandment: The Sabbath command of work and rest—Jesus conceded His calendar to the control of God

The 5th Commandment: “Honor your father and your mother” Jesus acquiesced to every authority of God

The 6th Commandment: “You shall not murder” Jesus daily defended the Divine Image

The 7th Commandment: “You shall not commit adultery.” Jesus submitted His sex life to God in every situation

The 8th Commandment: “You shall not steal” Jesus preserved the property of all peoples

The 9th Commandment: “You shall not bear false witness” Jesus told the truth at all times

The 10th Commandment: “You shall not covet” Jesus denied every depraved desire

Yes it’s true that when we look at the ten commandments, we find duty. But more importantly we see through a window to the excellency and glory of Jesus Christ. That’s the meaning of **Romans 10:4** “For Christ is the *end* of the law for righteousness to everyone who believes.” Christ is the *end* of the law—not meaning He is *destruction* of the law or that He is the *termination* of the law. The word *end* comes from the Greek τέλος telos—meaning aim or goal. Paul uses the same Greek word in **1 Timothy 1:5** when He says “The aim (τέλος) of our charge is love.” Paul aimed at love when He told Timothy to not allow false doctrine in the church (1 Timothy 1:3). Likewise the law aimed at Christ. To tell the ultimate story about Him. In other words, the law existed mainly to teach us about Jesus. Jesus is the soul of the law. As Calvin says “the law had been

given for this end—to lead us as by the hand to Another Righteousness... whatever the law teaches, whatever it commands, whatever it promises, has always a reference to Christ as its main object.”² Indeed Christ is the soul of the law. As one theologian has said “He Himself is [the] living law.”³ That’s my main hope in teaching this class that we would see Christ in the commandments. So if there is a **big idea** for the whole class, it would be that Jesus Christ is the soul of the law for He is the end of the law for righteousness to everyone who believes.

Introduction

In this first class, we are going to look at:

- ☆ The Different Uses of “Law”
- ☆ The Divisions of Law

The Big Idea...

All law exists *mainly* to tell us about God

I. The Different Uses of “Law”

Definition of law

The word “law” comes from the Hebrew word torah. At its root law means “to teach” or “to instruct.” Therefore a law is “a lesson or instruction in the way which one ought to go.”⁴

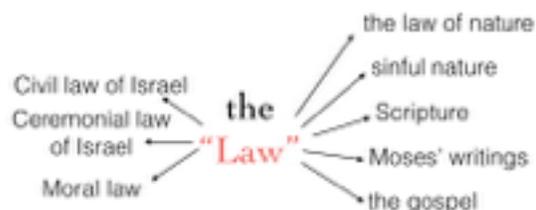
² John Calvin, *Calvin’s Commentaries Vol. XIX*, (Grand Rapids, MI.: BakerBooks, 2009), pg. 384

³ Wilhelmus A Brakel, *The Christian’s Reasonable Service Vol. 3: The Law, Christian Graces, and the Lord’s Prayer*, (Grand Rapids, MI.: Reformation Heritage Books, 1994), pg. 58

⁴ Wilhelmus A Brakel, *The Christian’s Reasonable Service Vol. 3: The Law, Christian Graces, and the Lord’s Prayer*, (Grand Rapids, MI.: Reformation Heritage Books, 1994), pg. 35

Different uses of the word “law”⁵

Paul told Timothy “Now we know the law is good, if one uses it lawfully” (1 **Timothy 1:8**). So there is a way to use the law unlawfully. Part of that unlawful use comes from not understanding that the Scripture uses the word “law” in very diverse ways.



Sometimes the word “law” is used to speak of the law of nature—that law that is impressed upon the nature of every human being. **Romans 2:14-15** “For when Gentiles, who do not have the law, *by nature* do what the law requires, *they are a law to themselves*, even though they do not have the law. They show that the work of the law is written on their hearts.”

Sometimes the word “law” is used to speak of the depraved nature of man. **Romans 7:23** “but I see in my members another law waging war against the law of my mind and making me captive to *the law of sin* that dwells in my members.”

Sometimes the word “law” is used to speak of the entire Scripture as in **Psalms 19:7-8**. Other times it is used just of Moses’ writing as in **Luke 24:44**. At at least one point the word “law” is used somewhat ironically to describe the gospel itself. **Romans 3:27** “Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by *the law of faith*.”

Sometimes the word “law” is used to speak of the covenant of works in contradistinction to the covenant of grace.⁶ (**Romans 6:14**)

⁵ *ibid*, pg. 36

⁶ Francis Turretin, *Institutes of Elenctic Theology*, Vol. 2, (Phillipsburg, NJ.,: P & R Publishing, 1994), pg. 1

And sometimes the word “law” points to the three divisions within the Mosaic law itself, as in the judicial law (**John 19:7**); the ceremonial law (**Hebrews 10:1**); and the moral law summarized in the ten commandments (**Matthew 22:36-38**).

Therefore we must understand how a particular writer is using the word “law” whenever we see it being used in Scripture. If we don’t see which “law” the Scripture is pointing to, we are bound for misunderstanding and wrong theologies.

III. The Divisions of Law

How do we get these divisions?

It’s these last three types of law that we need to understand carefully. Historically the church has seen these three divisions within the Mosaic law. But **where** do we get these divisions from? Are these distinctions actual distinctions the Scripture makes, or are they artificial distinctions that systematic theologians have come up with?

Natural Law (law according to nature)

First, we can see that these divisions come from *natural law*. When we use the phrase “natural law” we don’t mean the world of nature. That is the secondary definition of nature.⁷ The primary definition of nature is the characteristics of a thing. There is a nature to a soul (invisible and immortal) a nature to blood (living and life-giving), a nature to plants (living but not rational), to metal, to a circle or an angle, etc.⁸ A thing’s nature is its essence, which is comprised of those essential qualities (or attributes) which constitute what it is.⁹ Everything has a nature to it. The nature of a thing not only

⁷ nature is an equivocal word

⁸ Websters 1828 Dictionary

⁹ *Ibid*

determines what it is but it 1) **determines what it is to be used for** and 2) **what ends it answers to**.

These two components make up natural law. 1) **The attributes of a thing determine what it is to be used for**. Water, because of its fluidity cannot be used for a baseball bat. The natural law of water will not allow it to hit baseballs because its attributes won't allow for it. 2) **The attributes of a thing determine its end**.¹⁰ All the attributes of water, its fluidity, its oxygen and hydrogen elements, the fact that it is the foundation of all life in this universe tells us that it answers to *the end* of giving life.

In the same manner, the attributes of any *thing* and *everything* that you can think of, speak¹¹ to us. The “speech” of all these things tell us how these things should be used, and to what end they answer to (**Psalm 19:2-3**).

Scripture makes divisions between the different laws

In the same way, God's laws speak to us telling us what *kind* of laws that they are. For instance we come to a law in **Deuteronomy 22:11** “You shall not wear cloth of wool and linen mixed together.” That is a fundamentally different kind of law then “You shall have no other gods before me” (**Exodus 20:4**)? And both of those laws don't point to the law of consequence like **Leviticus 24:17** “Whoever takes a human life shall surely be put to death” By examining all the laws in the OT, we realize that there are **ceremonial laws**—the rituals that governed Israel's worship; **judicial laws**—the regulations that governed Israel's society; and **moral laws**—the rules that governed Israel's heart. Let's look at these one at a time.

¹⁰ “...we may justly infer the end of a thing from the use of it. We must justly infer the end of a clock, a chariot, a ship, or water-engine, from the main use to which it is applied.” Jonathan Edwards quoted in John Piper's *God's Passion For His Glory: Living the Vision of Jonathan Edwards*, (Wheaton, IL, : Crossway, 1998), pg. 187

¹¹ “There is no speech, nor are there words, whose voice is not heard. Their voice goes out through all the earth, and their words to the end of the world. In them he has set a tent for the sun,” Psalm 19:3-4

The Ceremonial law¹²

The ceremonial law consisted of the rituals that governed Israel's worship. The word ritual comes from the word "rites" which means practices or customs or acts that are involved in external worship. This would include the festival days Israel should observe, the temple sacrifices, clothing, religious ceremonies (like circumcision), food laws etc. The nation of Israel was to keep these law for at least two very specific purposes. **1) To make Israel holy.** Meaning these laws set apart Israel apart from all other nations (**Num. 23:9; Esther 3:8; Num. 16:20-21**) Holy literally means "set apart" (cf. **1 Cor. 7:14; Ex. 3:5**). Israel was to be distinct from all other nations on the face of the earth (**Ex. 19:6; Deut. 7:6**) and God did this by giving them very distinct ceremonies.

The second purpose of giving the ceremonial law was **2) To make Christ known.** (**Heb. 10:1; Rom. 10:4**). Every ritualistic detail, every carefully ordered instruction was carefully conceived in the mind of God to tell the story of the coming Christ. The ceremonial law was a schoolmaster to teach Israel about Messiah. **Galatians 3:24** says "So then, the law has become our tutor to lead us to Christ, so that we may be justified by faith." The ceremonial laws was never ever designed to make any sinner righteous before God.¹³ Calvin says

"...what could be more vain or frivolous than for men to reconcile themselves to God by offering him the foul odor produced by burning the fat of beasts? or to wipe away their own impurities by sprinkling

¹² "The ceremonial commands are not obvious or common sense: Killing a perfectly good animal for a sacrifice. All the sacrifices and offerings are ceremonial commands; the feasts and festivals; abstaining from certain foods, such as pork and rabbit; farming a certain way; wearing – or not wearing – clothes a certain way, including not mixing certain fabrics together. On the other hand the moral – or "common sense" – commands. You shall not murder, commit adultery, steal, or lie. These commands are based on God's holy nature. God doesn't change, so these commands are unchanging as well and carried into the New Testament. They are part of the [Law of Christ](#) and are still binding for Christians today. The purpose of the ceremonial commands causes the most confusion. Nobody wonders why God told Israel not to murder, commit adultery, steal, or lie. But people wonder why Israel wasn't supposed to eat certain foods or combine certain fabrics. Source <https://scottlapierre.org/ceremonial-commands-and-holiness/> accessed September 6, 2017

¹³ Paul made this clear in Galatians 3:17, and Moses constantly reminded the Israelites of the covenant that God had already established.

themselves with water or blood? In short, the whole legal worship (if considered by itself) is a mere mockery.”¹⁴

Hebrews 10:1 “the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by *the same sacrifices*¹⁵ that are continually offered every year, make perfect those who draw near.” No, the main purpose of God instituting the ceremonial law was to provide types and shadows that would tell the story about Jesus Christ. **Hebrews 8:5** says that this law serves as “...a copy and shadow of the heavenly things.” **Colossians 2:17** “These are a shadow of the things to come, but the substance belongs to Christ.”¹⁶ An example of ceremonial law would be all the regulations concerning the Passover celebration—not the least of which was the sacrifice of the passover lamb (**Ex. 12:1-18**). It was later that John pointed to Christ and said: “Behold, the Lamb of God who takes away the sin of the world!” (**John 1:29**; cf. **1 Cor. 5:7**)

The Judicial law

The judicial law (also known as the civil law) consisted of the regulations that governed Israel’s society. The judicial law was built on the moral law. It laid out how the community was to act toward each other including punishment and restitution when crimes or negligence was committed. Israel was a

¹⁴John Calvin *The Institutes of the Christian Religion* Trans. Henry Beveridge (Peabody: Hendrickson Publishers, 2008), pg. 218-219 (II.VII.I)

¹⁵ The author of Hebrews is using the word law and unpacking part of it by pointing to “the same sacrifices”

¹⁶ The ceremonial law was fulfilled and met it’s designed end when Christ came and accomplished it. (cf. Matt. 5:17 Mark 7:18-23; Gal. 4:1-7; 1 Cor. 7:19)

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 “That the Bible commands a diet of only ceremonially clean food at one stage of redemptive history and then abandons this requirement when Jesus comes to fulfill God's purposes for humankind is not some form of contrariness, or worse, an inherent contradiction in the Bible's teaching. Rather, it is part of God's intended plan in preparing his people for the coming of the Messiah Jesus. The apostle Paul likens this transition to that of a minor coming of age (Galatians 4:1-7). It reflects the unfolding purposes of God's plan through the distinctive ages of human existence.” <http://www.abc.net.au/religion/articles/2013/09/04/3841412.htm>

theocracy—literally meaning “the rule by God.”¹⁷ The policy and government of the community was regulated by the laws that God himself instituted. He established all the consequences for obedience and disobedience. Therefore any law that has to do with governing OT Israel as a nation state fall into the category of judicial law. An example of the judicial law would be **Exodus 21:13-13** “Whoever strikes a man so that he dies *shall be put to death* [punishment] But if he did not lie in wait for him, but God let him fall into his hand, then I will appoint for you a place to which he may flee [protection].”

The Moral law

In one sense all the law is moral. Morality deals with right and wrong, what a person is obligated to do before God. To disobey any of the laws God established would be immoral. However, the moral law, summarized in the ten commandments are distinctly different than both the ceremonial laws and the judicial laws. There are three main reasons the moral law is distinct from the other two. 1) The moral law has a self-evident nature; 2) The moral law is based off of God’s character not His mere will; 3) In the moral law, God has joined together holiness and happiness

1. The moral law has a self evident nature¹⁸

We don’t need a reason or proof that murder is wrong; or that only God and not a false god should be worshipped. The ceremonial law for the most part is not self-evident—why was Israel not allowed to wear clothing mixed with cotton and wool together (**Deut. 22:11**)? Why did Israel have to sacrifice the scape goat (**Lev. 16**)? Why couldn’t they eat pork (**Deut. 14:8**)? That is one glaring difference between the moral law and the ceremonial. It is for the most part self-evident.

¹⁷ From *theos* "god" + *kratos* "a rule, regime, strength" Source: http://www.etymonline.com/index.php?allowed_in_frame=0&search=theocracy accessed September 6, 2017

¹⁸ Romans 2:15 says “They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them”

2. The moral law is based off God's character not His mere will

Many laws (i.e. the ceremonial laws) that God gave to man came from *God's sovereign will*—meaning He was free to give them or not. In classical language, this would be God's arbitrary will. Arbitrary means according to one's own discretion. God was not constrained to give these laws. Yet man is always required to obey whatever and however God commands. God is sovereign and man is not permitted to say unto Him "What have you done" (**Daniel 4:35**)?

Nonetheless, the ceremonial laws proceeded from God's will, His choice, His discretion. However the moral law did not merely proceed from God's will but more fundamentally God's character—that is His nature or attributes.

The **ceremonial law** proceeded from God's will (arbitrary)

The **moral law** proceeded from God's character (necessary)

Which means, fundamentally the moral law arose out of a necessity. Not an absolute necessity as if God needed to it to be God, but a contingent necessity¹⁹ because God could not have governed man any other way. Listen to how Wihelmus Brakel says it

"It was...*not possible* for God—having thus created man...to...command man contrary to [God's] nature, so that man, created in His image, would hate Him, not serve Him or only serve Him in a physical sense...He *could not* have created the bearer of His image to be disobedient to authorities and parents, evil, immoral, and impure; either publicly or secretly rob his neighbor, harm the reputation of his neighbor, lie, and have a dissatisfied heart which seeks its fulfillment in that which is tangible. For all this is contrary to the holy character of God, whose image the perfect nature of man bore."²⁰

¹⁹ Contingent to God's decree; necessary in light of that decree because of the nature of God and man.

²⁰ Wilhelmus A Brakel, *The Christian's Reasonable Service Vol. 3: The Law, Christian Graces, and the Lord's Prayer*, (Grand Rapids, MI.: Reformation Heritage Books, 1994), pg. 84

Twice Brakel uses the language of necessity—“not possible” and “could not.” The moral law is necessary in the sense that God must govern man in accord with His own nature. As Brakel says again

“The ten commandments in their entirety, as well as individually, are not only law merely because God willed it to be so, but because the will to give such a law issued for the out of His own character.”²¹

This has massive implications. The biggest implication being that it would be inconsistent with God’s character. Again Brakel says that God could never

“relieve man from the obligation to obey, nor could he relieve him from the accountability for the disobedience of a single commandment out of the ten and instead command the contrary, for then he would have denied both Himself and His holiness.”²²

Why? Because the moral law isn’t like the ceremonial law. It didn’t proceed from God’s mere will, but rather His character—Himself. **2 Timothy 2:13** says “[God] remains faithful— for he cannot deny himself.”

3. In the moral law, God has joined together holiness and happiness

Adam Clarke once wrote: “Every wicked man is a miserable man. God has wedded sin and misery as strongly as he has holiness and happiness. God hath joined them together; none can put them asunder. Our Lord prohibits that only which, *from its nature*, is opposed to man’s happiness.”²³ This is profound. There is a nature in the moral law that is different than the nature of the ceremonial law. Mankind experiences happiness or misery in either obeying or disobeying it. The ceremonial law does possess this same nature. Paul touched on this in **1 Corinthians 8:8**: “Food will not commend us to God. We are no

²¹ *ibid*, pg. 84

²² *ibid*, pg. 85

²³ Randy Alcorn, *Happiness*, (Carol Stream, IL.: Tyndale House Publishers, 2015), pg. 342

worse off if we do not eat, and no better off if we do.”²⁴ Did you catch that? ‘You are no worse off (you will not be more miserable) if you do not eat and you are no better off (you will not be more happy) if you do eat. The ceremonial laws didn’t possess *in themselves* a nature which brought happiness or misery to man. Mixing cotton with wool doesn’t bring misery in itself. But worshipping another god (1st commandment) will bring misery not only here but in the life to come. Conversely, refusing to eat pork won’t bring happiness in itself. But honoring your father and mother (5th commandment) will bring make the soul happy (cf. Galatians 5:14)

The definition of the moral law

So how would we define the moral law? “The rule of life given by God to govern the *disposition of his heart*, thoughts, words, and conduct.”²⁵ And where do we find the clearest summary of the moral law? The ten commandments.

Q. 41. Where is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments.

The Ceremonial Law - the rituals that governed Israel’s worship (not s.e.²⁶)

The Judicial Law - the regulations that governed Israel’s society

The Moral Law - the rules that governed Israel’s heart (s.e.)

Let’s see if we can put what we’ve learned to the test. Let’s choose some random laws out of the OT and see if we can discern whether they are ceremonial, judicial or moral laws.²⁷

²⁴ The church was struggling with the idea eating food sacrificed to idols, something forbidden under the ceremonial law. However Jesus had declared all foods clean (Mark 7:19).

²⁵ Wilhelmus A Brakel, *The Christian’s Reasonable Service Vol. 3: The Law, Christian Graces, and the Lord’s Prayer*, (Grand Rapids, MI.: Reformation Heritage Books, 1994), pg. 36

²⁶ s.e. = self evident

²⁷ Remember, in one sense all the law is moral because morality deals with right and wrong—and since God commanded all these laws, to obey would be right and to disobey would be wrong.

Leviticus 11:20-22 “All winged insects that go on all fours are detestable to you. Yet among the winged insects that go on all fours you may eat those that have jointed legs above their feet, with which to hop on the ground. Of them you may eat: the locust of any kind, the bald locust of any kind, the cricket of any kind, and the grasshopper of any kind.”

Answer: The ceremonial law

Exodus 21:17 “Whoever curses his father or his mother shall be put to death.”

Answer: The judicial law

Leviticus 19:27 “You shall not round off the hair on your temples or mar the edges of your beard.”

Answer: The ceremonial law

Deuteronomy 5:19 “And you shall not steal.”

Answer: The moral law

Numbers 15:38 “Speak to the people of Israel, and tell them to make tassels on the corners of their garments throughout their generations, and to put a cord of blue on the tassel of each corner.”

Answer: The ceremonial law

Exodus 21:35 “When one man’s ox butts another’s, so that it dies, then they shall sell the live ox and share its price, and the dead beast also they shall share.”

Answer: The judicial law

Westminster Confession of Faith

Chapter 19: Of The Law Of God

I. God gave to Adam a law, as a covenant of works, by which He bound him and all his posterity, to personal, entire, exact, and perpetual obedience, promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.²⁸

II. This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon Mount Sinai, in ten commandments, and written in two tables:²⁹ the first four commandments containing our duty towards God; and the other six, our duty to man.³⁰

III. Besides this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, His graces, actions, sufferings, and benefits;³¹ and partly, holding forth divers instructions of moral duties.³² All which ceremonial laws are now abrogated, under the New Testament.³³

IV. To them also, as a body politic, He gave sundry judicial laws, which expired together with the State of that people; not obliging under any now, further than the general equity thereof may require.³⁴

V. The moral law does forever bind all, as well justified persons as others, to the obedience thereof;³⁵ and that, not only in regard of the matter contained in it,

²⁸ GEN 1:26 -27; 2:17; ROM 2:14-15; 10:5; 5:12, 19; GAL 3:10, 12; ECC 7:29; JOB 28:28

²⁹ JAM 1:25; 2:8; 10-12; ROM 13:8-9; DEU 5:32; 10:4; EXO 24:1

³⁰ MAT 22:37-40

³¹ HEB 9; HEB 10:1; GAL 4:1-3; COL 2:16-17

³² 1CO 5:7; 2CO 6:17; JUD 23

³³ COL 2:14-17; DAN 9:27; EPH 2:15-16

³⁴ EXO 21-22; GEN 49:10; 1PE 2:13-14; MAT 5:17, 38-39; 1CO 9:8-10

³⁵ ROM 13:8-10; EPH 6:2; 1JO 2:3-4, 7-8

but also in respect of the authority of God the Creator, who gave it.³⁶ Neither does Christ, in the Gospel, any way dissolve, but much strengthen this obligation.³⁷

VI. Although true believers be not under the law, as a covenant of works, to be thereby justified, or condemned;³⁸ yet is it of great use to them, as well as to others; in that, as a rule of life informing them of the will of God, and their duty, it directs and binds them to walk accordingly;³⁹ discovering also the sinful pollutions of their nature, hearts and lives;⁴⁰ so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin,⁴¹ together with a clearer sight of the need they have of Christ, and the perfection of His obedience.⁴² It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin:⁴³ and the threatenings of it serve to show what even their sins deserve; and what afflictions, in this life, they may expect for them, although freed from the curse thereof threatened in the law.⁴⁴ The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof:⁴⁵ although not as due to them by the law as a covenant of works.⁴⁶ So as, a man's doing good, and refraining from evil, because the law encourages to the one and deters from the other, is no evidence of his being under the law: and not under grace.⁴⁷

³⁶ JAM 2:10-11

³⁷ MAT 5:17-19; JAM 2:8; ROM 3:31

³⁸ ROM 6:14; GAL 2:16; 3:13; 4:4-5; ACT 13:39; ROM 8:1

³⁹ ROM 7:12, 22, 25; PSA 119:4-6; 1CO 7:19; GAL 5:14,16,18-23

⁴⁰ ROM 7:7; ROM 3:20

⁴¹ JAM 1:23-25; ROM 7:9,14, 24

⁴² GAL 3:24; ROM 7:24-25; 8:3-4

⁴³ JAM 2:11; PSA 119:101, 104, 128

⁴⁴ EZR 9:13-14; PSA 89:30-34

⁴⁵ LEV 26; 2CO 6:16; EPH 6:2-3; PSA 37:11; MAT 5:5; PSA 19:11

⁴⁶ GAL 2:16; LUK 17:10

⁴⁷ ROM 6:12, 14; 1PE 3:8-12; PSA 34:12-16; HEB 12:28-29

VII. Neither are the forementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it;⁴⁸ the Spirit of Christ subduing and enabling the will of man to do that freely, and cheerfully, which the will of God, revealed in the law, requires to be done.⁴⁹

⁴⁸ GAL 3:21

⁴⁹ EZE 36:27; HEB 8:10; JER 31:33