

First Baptist Church of Clinton, Louisiana
 1689 Second London Baptist Confession
 “Chapter 19, Of the Law of God”
 July 8, 2018

- The Law and the *Historia Salutis*
 - Paragraph 4. The Mosaic Judicial Laws
 - First, these laws belonged to the Mosaic institution and they expired.
 - Second, their general equity may be of moral use. 1 Cor 9:8-10.
 - Paragraph 5. The Perpetuity of the Moral Law
 - This moral law binds, in the sense of obligates, both condemned and justified persons.
 - Proof texts: Rom 13:8-10; Jas 2:8-12; Heb 8:10; 2 Cor 3:3
 - Several theological arguments
 - First, the content of the laws. “Not only in regard of the matter contained,” (love to God and love to neighbor).
 - Second, the authority of God. “But also in respect of the authority of God the Creator who have it.”
 - Third, Christ does not dissolve the obligation to moral law, but strengthens it. Matt 5:17-19; Rom 3:31
 - Consider how the Ten Commandments are distinct in the OT.
 - First, the OT divides its own laws, distinguishing the 10 commandments from the rest. Deut 4:13-14
 - Second, the 10 commandments were revealed uniquely. Ex 19:16.
 - Third, God only wrote the 10 commandments with His own finger. Ex 31:18.
 - Fourth, the 10 commandments were in the ark of the covenant, while the other laws were in a book beside the ark. Deut 31:24-26.
 - Fifth, the 10 commandments were written on the hearts of OT believers. Ps 37:31; 40:8; Is 51:7

- The Law and the *Ordo Salutis*
 - Paragraph 6. The Law of God and the Christian
 - First, the law is not a covenant of works.
 - The Neonomians denied that justification is by faith alone on the ground of Christ's righteousness alone.
 - The Antinomians taught that because we are justified by grace alone through faith alone on the ground of Christ's imputed righteousness alone, we have no need to keep the moral law of God at all.
 - Distinguishing the law as a covenant from the law as a rule avoids both legalism and antinomianism: Aee Romans 7.
 - Believers are not under the law as a covenant of works. Rom 7:1-6; 10:4; 2 Cor 3:7
 - Believers possess the law as a rule of life. Jas 2:12; Rom 7:25
 - Second, the law is of use as a “rule of life.” It informs us of our duty to God.
 - It's a tool of self-examination.
 1. It convicts us of sin.
 2. It produces humiliation.
 3. It promotes the hatred of sin.
 4. It gives us a clearer sight of the Savior, pressing us closer to Him. Anything that drives us closer to Christ is our friend!
 - It is a check on sins.
 1. It restrains our corruptions by forbidding sins.
 2. It shows you the penalties that are due to your sins.
 3. It sheds light on your afflictions.
 - It contains promises to the believer, but not of eternal life.
 1. Believers rightly obey from fear of certain consequences, but not eternal death.
 2. Believers rightly obey to obtain reward, but not to have the right to eternal life.
 - Paragraph 7. The Law and the Gospel
 - First, notice that the law and the gospel sweetly comply. Gal. 3:21. How?
 - First, the law as a covenant of eternal life complies with the gospel by exposing our sin and our need of Christ's imputed righteousness in the gospel.
 - Second, the law as a rule complies with the gospel promise by showing us how to express our love to the One who bought us.

- Second, the Spirit accompanies the law and enables the believer to keep it. Ezek 36:27. The law helps us to know what is our duty to God and by the Spirit, we can obey it.