

Emmaus Essentials  
The London Baptist Confession of 1689  
Chapter 19: Of the Law of God  
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## Chapter Outline

Taken from *ST 535 Baptist Symbolics Chapter Outlines* by Dr. Renihan

## Introduction

## Review

1. The Covenants (7-20)
  - a. Covenant Defined (7)
  - b. The Covenant Servant: Christ the Mediator (8)
  - c. The Covenantal Setting: Free Will (9)
  - d. Covenant Blessings - God's Acts (These emphasize the *foedus monopleuron*, the one sided aspect of the covenant of works and grace. These are the acts of God purely.)
    - i. Effectual Calling (10) - For the Puritan, effectual calling was an umbrella term used to describe all that is involved in bringing a sinner to life
    - ii. Justification
    - iii. Adoption
    - iv. Sanctification
  - e. Covenant Graces - Our Acts (These emphasize the *foedus dipleuron*, the two sided aspect of the covenant of works and grace - mans part in the process, never denying that God is the source of all things in salvation)
    - i. Faith
    - ii. Repentance
    - iii. Good Works
    - iv. Perseverance
    - v. Assurance
  - f. The Means of Receiving the Covenants
    - i. God's Law
    - ii. God's Gospel

The Law - How should we interpret it? What does it mean for us today?

"And you shall not bear false witness against your neighbor." (Deuteronomy 5:20, ESV)

"He shall bring them to the priest, who shall offer first the one for the sin offering. He shall wring its head from its neck but shall not sever it completely, and he shall sprinkle some of the blood of the sin offering on the side of the altar, while the rest of the blood shall be drained out at the base of the altar; it is a sin offering. Then he shall offer the second for a burnt offering according to the rule. And the priest shall make atonement for him for the sin that he has committed, and he shall be forgiven." (Leviticus 5:8-10, ESV)

"When you build a new house, you shall make a parapet for your roof, that you may not bring the guilt of blood upon your house, if anyone should fall from it." (Deuteronomy 22:8, ESV)

- I. The Law and the *Historia Salutis* (Paragraphs 1-5)
  - A. The Original Gift of the Law (Paragraph 1)

“God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil; 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.”  
( Genesis 1:27; Ecclesiastes 7:29; Romans 10:5; Galatians 3:10, 12 )

1. Its twofold substance:
  - a) Internal: Written on the heart (morally positive - in God's image)
  - b) External: A positive precept (intended to show their allegiance to God)
2. Its Perpetual Obligation (all of his posterity)
3. The attached Promise and Threat (life and death)
4. Original ability

B. Law after the Fall (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.”  
( Romans 2:14, 15; Deuteronomy 10:4 )

1. The same law remained in force after the Fall
  - a) “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, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them.” (Romans 2:15, ESV)
2. It is to be identified with the 10 Commandments (Natural law, moral law the same)
  - a) Duty to God
  - b) Duty to man

C. The Mosaic addenda— another gift from God

1. Ceremonial Laws (Paragraph 3)

“Besides this law, commonly called moral, 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 law-giver, who was furnished with power from the Father for that end abrogated and taken away.”  
( Hebrews 10:1; Colossians 2:17; 1 Corinthians 5:7; Colossians 2:14, 16, 17; Ephesians 2:14, 16 )

- a) Some were typical prefigurements of Christ
- b) Some held forth moral duties and instructions
- c) All of which were temporary, abrogated by Christ

2. Judicial Laws (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 moral use."`  
( 1 Corinthians 9:8-10 )

- a) They belonged to the Mosaic institution and have expired though,
- b) Their general equity may be of moral use.

- (1) "For it is written in the Law of Moses, "You shall not muzzle an ox when it treads out the grain." Is it for oxen that God is concerned? Does he not certainly speak for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of sharing in the crop." (1 Corinthians 9:9–10, ESV)

D. The Perpetuity of the Moral Law (Paragraph 5)

"The moral law doth for ever 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."  
( Romans 13:8-10; James 2:8, 10-12; James 2:10, 11; Matthew 5:17-19; Romans 3:31 )

1. Asserted

2. Based on

- a) The content of the Laws
- b) The authority of God
  - (1) Finger of God
  - (2) Written on stone
  - (3) Placed with the Ark of Covenant

3. Christ does not

- a) Dissolve this obligation but
- b) Strengthens it. The Moral Law thus carries throughout redemptive history—it is always in force.
  - (1) "Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. For the commandments, 'You shall not commit

adultery, You shall not murder, You shall not steal, You shall not covet,' and any other commandment, are summed up in this word: 'You shall love your neighbor as yourself.' Love does no wrong to a neighbor; therefore love is the fulfilling of the law." (Romans 13:8–10, ESV)

- (2) "If you really fulfill the royal law according to the Scripture, 'You shall love your neighbor as yourself,' you are doing well." (James 2:8, ESV)
- (3) "For whoever keeps the whole law but fails in one point has become accountable for all of it. For he who said, "Do not commit adultery," also said, "Do not murder." If you do not commit adultery but do murder, you have become a transgressor of the law. So speak and so act as those who are to be judged under the law of liberty." (James 2:10–12, ESV)
- (4) "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven." (Matthew 5:17–19, ESV)
- (5) "Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law." (Romans 3:31, ESV)

## II. The Law and the *Ordo Salutis* (Paragraphs 6-7)

### A. The Law must be understood carefully in relation to the believer (Paragraph 6)

"Although true believers be not under the law as a covenant of works, to be thereby justified or condemned, yet it is 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; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin; together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof. The promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace."

( Romans 6:14; Galatians 2:16; Romans 8:1; Romans 10:4; Romans 3:20; Romans 7:7, etc; Romans 6:12-14; 1 Peter 3:8-13 )

1. It is not a covenant of works
2. But it is of great use as a rule of life
  - a) Informing believers of their duties toward God

- b) Exposing their sins
- c) As a tool of self-examination
  - (1) To convict of sin
  - (2) To produce humiliation
  - (3) To promote hatred of sin
  - (4) To press them to Christ
- d) As a check on sin
  - (1) Restrains corruptions by forbidding sin
  - (2) Demonstrates punishments due to sin
  - (3) Sheds light on afflictions
- e) Its promises show
  - (1) God's approval of obedience
  - (2) The blessings he bestows (though not as a covenant of works)
- f) Obedience to it does not mean that the believer is under law and not under grace

B. The Law and the Gospel (Paragraph 7)

“Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it, 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, requireth to be done.”  
 ( Galatians 3:21; Ezekiel 36:27 )

1. They are not contrary, but comply
2. The Spirit accompanies the law, enabling the believer to obey it.

Conclusion

People of the book!