

# Learning from the Law

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 24 November 2024

Preacher: Pastor Wolski

[ 0 : 00 ] You're my Savior, you're my God. There was times in your life, and maybe years, maybe seasons of your life, maybe some still in here today that don't know that the Lord Jesus Christ is their Savior, and don't know Him personally.

Well, you need to get to know Him. And so, well, those songs can remind us of these things. Would you find Exodus chapter 20 in your Bible, please? Exodus 20. Sunday school, we took a break from John, but we are not taking a break.

From Exodus. Although, I admit, we kind of are, but we're not. You'll see. All right, briefly reviewing, we are in chapter 20 now, and we've finished chapter 19, studied how that covenant that God proposed to Israel was conditioned upon their obedience, and this major transformation is on the horizon for this nation.

And for them to follow through, for them to obey His commands, we saw several things that would aid them in that, and the first thing is that they would fear God. And God showed up and revealed Himself in a terrible and powerful and a truly fearful manner that caused even Moses to say, I do exceedingly fear and quake.

And if you fear God, you're more likely to obey Him. Surely, if you don't fear God, you're not going to care too much what He says. Secondly, they needed to believe God, and we saw that in the passage in verse 9.

[ 1 : 35 ] And it's true for you the same, is if you believe God, you'll obey Him. If you believe that this Bible is for you and for your best interest, and what He said to you is right, you'll obey it.

And then thirdly, a desire to please God is going to help in obeying God. And so if these things, I think those three things make a big difference, not just in that nation, but in your life, and the transformation that God seeks to do in your life as well.

So here we are to chapter 20, a very, very famous chapter in the Bible. There's 1189 chapters in this Bible. This is one of the most famous.

And here we have the Ten Commandments. And you may not know a lot about the Bible. You may not be able to name all the books of the Bible, but I know you've heard of the Ten Commandments. You may not have been taught them in your school, but they still exist today all over the United States in different monuments and different courthouses.

Some states more so than others, but they place these things as placards, or sometimes people put them up in their front yards, Ten Commandments of God. And it's kind of a way of trying to keep the Word of God in front of men's face.

[ 2 : 47 ] And so let's read the first 17 verses together. You don't have to have these memorized, but if you do, you'll recognize what we read.

If you're not familiar with these, then get familiar. Because these are the Ten Commandments that are so famous. Verse number 1, the Bible says, And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or the likeness of anything that is in heaven above, or that is in earth beneath, or that is in the water under the earth.

Thou shalt not bow down thyself to them, nor serve them. For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children under the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain. Remember the Sabbath day to keep it holy.

[ 3 : 55 ] Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.

For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day. Wherefore the Lord blessed the Sabbath day and hallowed it.

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery.

Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house. Thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Now there's the ten. The ten commandments. And along with these commands came a slew of articles and regulations that were for governing this nation.

[ 5 : 07 ] They're called precepts and statutes and judgments. Matter of fact, if you looked at the next chapter, chapter 21, verse 1, now these are the judgments. So it wasn't just ten commandments given, but it was much more than that, that these Jews were to submit to and to believe and to follow.

But it's these ten that are listed as very special. These are words, these very words were graven by the finger of God upon tables of stones.

Let me show that to you quickly. Let me look at chapter 32. Exodus 32. And look at verses 15 and 16. And Moses turned and went down from the mount, and the two tables of the testimony were in his hand.

The tables were written on both their sides. On the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

Now, as you know, Moses, if you read a little bit further, Moses breaks those tables of stone. So look at chapter 34 and verse 1. The Lord said unto Moses, Hew thee two tables of stone like unto the first, and I will write upon these tables the words that were in the first tables which thou breakest.

[ 6 : 39 ] And so God did. And look then one more verse, verse 28. And He was there with the Lord 40 days and 40 nights. He did neither eat bread nor drink water. And He wrote upon the tables the words of the covenant, the Ten Commandments.

So coming back to chapter 20 where we started, these are the Ten Commandments, and they're special. They are. It's not because I say so. It's because God wrote them with His very finger upon stone.

They were engraven by the finger of God. So I want to look at these commands, and I want to analyze the importance as well as the significance of each one that God engraved in permanent stones and had them placed inside the Ark of the Testimony to be kept there for hundreds of years.

When Solomon brought the Ark into his temple, those tables of testament were in the Ark. That was the only thing in the Ark at that time. And so they stayed in that temple for long after that.

So that's what my goal is here as we hit chapter 20. But before we get to studying each one individually, there's some things about this law that I think everybody here needs to understand.

[ 7 : 51 ] And you need to know some things because for three reasons. Because there's been a lot of attention and significance to this portion of your Bible.

There's a big change. We recognize that as we rightly divide the word. Before this, there was no law. From here forward, they're under a law. But there's a lot of attention.

It goes for like 1,500 years, as well as Paul says it's a shadow of things to come. So while it's been put out of the way for temporary time, sounds like some of this is coming back, if not all of it.

And so there's a lot of attention given to this. Now I'll also make mention of this, that often the Bible, the first 39 books of your Bible, Genesis to Malachi, often that's called the Old Testament.

And I don't want to be too picky here, but just for the sake of your understanding, it's kind of a mistaken term because this is the Old Testament. What we just read is the Old Testament.

[ 8 : 54 ] It's not Genesis. Moses wrote Genesis, actually. So he wrote those first five books and then it goes on. But the Old Testament is not Malachi's prophecies.

The Old Testament is this law, this covenant that God entered into with his people. That is the Old Testament. It's said that it was written and engraven in stones in 2 Corinthians 3, the Old Testament.

So just so you understand that, I'm still going to say the Old Testament and refer to the books because that's just what we do. But understand a little more clearly, there's a lot of significance to this.

It is the Old Testament. Another thought here that we should be familiar with and understand there's a lot of perversion over this portion of your Bible. This perversion goes back into the times of the kings.

We can read, it can read, for instance, where Isaiah in chapter number one, speaking from the mouth of God said, I'll paraphrase, but he said, what are you people doing? Why are you coming into my courts?

[ 9 : 53 ] Why are you treading my courts? Why are you bringing offerings to me? Why are you observing these feasts and these holy days and your solemn assemblies to what purpose is this? All of your offerings. What, stop.

He just says, I'm fed up with it. No more. But we're keeping your commands, Lord. No, he says, stop. You're not keeping my law. And he addresses a heart issue that they had.

And so they were perverting what the law said. You could even say the same thing in Jesus Christ's day. He had to rebuke them much for their perversion of the law, for overemphasizing things or adding to the words of Scripture and making the law of God of none effect or the word of God of none effect by their traditions.

And so Christ dealt with their perversion in his day and it even carries all the way to today where there's much confusion about this portion of your Bible. And to give you a for instance, in the book of Acts, in what we call the New Testament, under that time, there was confusion about keeping the law of Moses and believing in Jesus Christ as their Messiah or high priest or Savior.

And they were merging the two. And in Romans, Paul had to lay some doctrine out that we'll look at later today. And in, for instance, the book of Galatians, almost the entire book is Paul addressing this confusion about the law and how they're trying to, somebody bewitched them and not living after the Spirit but falling back under the works of the law.

[ 11 : 24 ] Hebrews, James, they address things as well about this portion of the Bible. And finally, there's many cults today. Cults in our society. They're meeting right now, some of them, and some of them met yesterday.

And they get together and they study and they believe portions of this. And they're preferring the Scripture and they're confused about it. So we read it, right? We read chapter 20, verses 1 through 17.

And so for today, what I'd like to do is take that as a whole, as a concept of God's Ten Commandments, the law, as it's called often. And I want to break away from Exodus and see what some of the other Bible writers teach us about this law.

And I want to give you five points, and they'll all be pretty quick. So I want to give you five thoughts that other Bible writers teach us that we need to know and understand about what we just read here as God gave the law to Israel.

So before we jump into that, let's pray together one more time and then we'll get into the Bible. Father, now I pray that you'll just minister these words to our hearts and to our minds, help each one here to understand clearly what is being taught from the Bible about this law, about your commands that you gave, that you wrote with your own finger.

[ 12 : 43 ] Never again did you do it like this. And so Lord, help us to understand why there's such an emphasis on it, but then help us to understand what the emphasis is for and how it applies to us today.

And so Lord, please give clarity in this message and help us all to understand and receive the truth. In Jesus' name I ask. Amen. All right, would you please find Romans chapter 7, and you can leave Exodus.

We're going to take a break from it now to go study what the other Bible writers teach about this law. Before we ever start analyzing each one, let's get a whole and clear concept of the law.

Romans chapter 7. And here's something the Apostle Paul wants us to understand. Look at verses 12.

And when I stop, would you please speak out the next word. Okay.

[ 13 : 46 ] Wherefore the law is Holy and the commandment Holy and and Good Okay, you said holy, just, and good.

Look at verse 14. For we know that the law is spiritual. Okay. So what does Paul teach us about the law?

What should we know? It is holy, it is just, and it is good. He also says it is spiritual. So let's understand, number one, the law is those four things.

It is holy, just, good, and spiritual. So as it stands, what we read in Exodus, the commandments are right.

They are good. They are just. There's no unbalance, no unjust. They are holy. They are flawless.

[ 14 : 50 ] Those commands instruct that nation on how to stand before a holy God. as a holy people.

They tell them how to approach God, how to worship God, how to live and treat one another, how to behave in a right manner. This law that we read teaches us things to avoid, teaches things to refrain from.

If not, you're defiled if you do not refrain from certain things or you're considered under the law unclean. So it teaches what not to do.

The law is good. The law is the perfect standard. It is holy. And so the bar has been set. There is nothing wrong with the commands of God as we read and that are written in the law.

Paul said in verse 14 they are spiritual. The law is spiritual. The law offered righteousness to every single man, woman and child that could keep it without exception.

[ 16 : 00 ] If you keep the law, if you observe the law, then you will be righteous before God. The law is spiritual. It offers you spiritual righteousness and acceptance with God.

It can make you a holy or at least reveal to everybody you are a holy person. So that's what the Bible says number one. The law is holy, just and good.

It is spiritual. I hope that is understood by you right now. There is nothing wrong with the law. It is absolutely right. It is absolutely correct. There is not a flaw in it.

God gave the law. He wrote it with his finger. So let's know that. Alright, please keep your place in Romans. We are going to come back. But flip over to James chapter number 2.

James chapter 2. And we are building in these five points. So point one, we are establishing that the law is right. And now look in James chapter 2.

[ 17 : 09 ] And I want you to see verses 10 and 11. Let me back up just a little bit and I'll start in verse 8.

So if you're in James 2, then find with me verse number 8. I'll just give you a second. The Bible reads, If ye fulfill the royal law according to the scripture, thou shalt love thy neighbor as thyself, ye do well.

So if you do that, you did good. But listen to this. But, if you have respect to persons, you commit sin and are convinced of the law as transgressors.

You violated that one. You did the one. Good. That was a good one. But you didn't do the other. Verse number 9, 10. For whosoever shall keep the whole law and yet offend in one point, he is, what's the next word?

Guilty of all. For he that said, do not commit adultery, said also, do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

[ 18 : 37 ] So do you understand the concept there? You commit one sin, you violate the law in one place, you're guilty. Just because you keep nine and break one doesn't mean you're 90% and you get an A.

No. You're guilty. It's either innocent or guilty. That's the only choices. So number 2 this morning, the Bible writers teach us this about the law.

The law must not be broken. Not even once. Not even once. The law is good. It is the standard for God's holiness and therefore it must not be broken.

Not once. Breaking and violating God's law one time disqualifies forever every individual from being holy and from being clean.

The sinless is now the sinner. The innocent is now guilty whenever a violation is made.

[ 19 : 43 ] It doesn't matter what command. You don't have to commit murder to be a guilty sinner. You just have to break one. And now come back to Romans and look at chapter number 3.

The law must not be broken. When you break one, just one command one time, you become a sinner, a trespasser, a violator of God's holy law.

The law is good and it is holy. When you break it one time, you are no longer holy. Romans chapter 3, look at verse 10. As it is written, there is none righteous, no, not one.

But the law is spiritual and it offers righteousness to everybody that can keep it. But the Bible says, but there's none righteous. Why not? Look at verse number 23.

Romans 3, verse 23. For all have sinned and come short of the glory of God. We live in a land today that's governed by rules and governed by laws.

[ 21 : 04 ] And our laws that are on the books in California or in the United States of America are not the same laws that we're studying here. I understand that. But you get the idea.

You submit yourself to laws and to rules of our land. And I imagine that everybody in this room would say, you know, I'm a law abiding citizen. I am.

I would kind of feel like that's me too. I'm a law abiding citizen. And when I say that, I think to myself, I pay my taxes. I don't harm others. You're not going to see me on the news on some security camera footage with a hood up bashing some jewelry case and pulling out the watches and the diamonds.

I don't do that. You're not going to see me mugging somebody in a wealthy neighborhood. Likely, likely that's not going to be me.

Although Christmas is coming. So I consider myself, as you do yourself, a law abiding citizen because you know those out there are not, that are blatantly guilty.

[ 22 : 10 ] Some are incarcerated today. because they're very guilty. They've been found guilty of breaking the law. But likely you don't see yourself as a violator. But I'm going to be honest before you.

I kind of want to pause the recording right here, but I'm going to be honest before you. I think I break the law of the land every time I get in my car. That's just true.

And you don't have to admit to that. I'm not looking for a show of hands. But while we think we're law abiding citizens, in truth, there's one law that I don't abide by very well.

And I don't have to be going 75 in a 35 to be violating the law, do I? I just have to be going 36. And as soon as I go 36 in a 35, you say, ah, whatever.

I broke the law. And I'm not worried about it. And the police officer that clocks me at 36 probably isn't worried about it either. But I'm guilty.

[ 23 : 14 ] And so are you. And I think I'm a law abiding citizen. I'm a pretty good guy. I'm not doing those evil things. But what you need to see and understand is that if you violate one command, you're guilty.

You're a transgressor of the law. Now there's a reason why this is important. is because in John 7 verse 19, Jesus Christ said, did not Moses give you the law?

And yet none of you keepeth the law. The psalmist said, there is not a just man upon the earth that doeth good and sinneth not.

God is holy. And there is no unrighteousness in him. In him is no darkness at all. And if he is going to label you or I as holy, if he is going to declare us to be innocent and righteous, then his law must not be broken.

No, not one time. But you have broken his law. And so have I. And you are not innocent.

[ 24 : 26 ] You are a sinner as the Bible hath concluded all under sin. Let's learn something else.

Look in Romans chapter 3 and verse 20. Romans chapter 3 and verse 20. Therefore, by the deeds of the law, there shall no flesh be justified in his sight.

For by the law is the knowledge of sin. Point number three is that the law reveals to us our sin.

The Bible writers tell us, number one, the law is holy. It is just and good and spiritual. The Bible writers teach us, number two, the law must not be broken not even one time.

And then the law reveals to us our sin. Look at Romans chapter 7 verse 7. Romans 7 7.

[ 25 : 35 ] What shall we say then? Is the law sin? God forbid. No, the law is good. The law is holy. Is the law sin?

God forbid. Nay, I had not known sin but by the law. For I had not known lust except the law had said thou shalt not covet. We read that in verse 17 of Exodus 20.

The law revealed to me there's lust inside of me Paul said. I didn't know this but the law showed this to me. The law shows me what is in me.

The law says don't do it. Thou shalt not. And I say but I want to do it. I want to do it. The law reveals to me that inside me is something or someone that is against God and is against what God said is right and therefore inside of me is something that is wrong.

And I want to do things that are wrong. And the law says no don't do that. The law shows me it gives me the knowledge of my sin.

[ 26 : 49 ] Now I have a choice. Do I resist this urge within me to sin? To go against what God said I should do? Sometimes I get the victory.

Sometimes I fight and resist and sometimes I don't. But notice this. Regardless of whether you or I make a choice to obey or to disobey or to violate the trespass the law regardless of our decision understand that the law stands firm.

It is engraven in stone. Your choices do not mess with what the law says. Whether you choose to ignore it or obey it take heed what you choose does not make a difference.

The law is unaffected by your choices and mine and when we make the wrong choice when we trespass and violate the law and we're found guilty it's like the law because it's unaffected it states it even more emphatically in your face you are a sinner.

In Galatians chapter 3 the law is called our schoolmaster. It calls the law our schoolmaster our teacher because it reveals to us our sin.

[ 28 : 06 ] It's our professor in school. We learn from the law and what we learn is that we are not holy and that we are not good enough that we are not clean because we are guilty and the law shows us you're guilty and again and again and again and exactly you're guilty you're guilty you're guilty you're guilty The law showed me when I was early at a young age, you're guilty.

And here I am 46 years and I can look back at 6 and 7 and say, still true. The law showed me I'm guilty and I'm still just as guilty today of whatever that was as I was back in that day.

It didn't go away. The law told me that. The law stands unbroken, unimpeachable, just as a firm, strong witness against me.

That I'm a sinner. That I'm guilty. The law reveals my guilt. So now I know three things so far. The law is right. It is holy.

It is a holy standard. The law must not be broken, not even one time, but I have broken it. And that law reveals to me my sin.

[ 29 : 29 ] I am guilty. So what should I do? What should I now do? Law, tell me what to do to fix this sin and guilt.

Should I be good? Should I keep the law better? Should I do so much good that it cancels out the bad?

Law, what should I do? Well, let's learn something else. Find Hebrews. Back to the right. Go to Hebrews chapter 7. This is number 4. The fourth thing that the Bible writers want us to know and understand about the law.

Hebrews chapter 7. In this context of this chapter, it's describing that Jesus Christ came as a high priest, but not after the Levitical priesthood from Aaron going forward as the high priest.

No, he came from a different order and he's called it, he's after the order of Melchizedek, an eternal priesthood. And there's a reason why he did not come out of the Levitical priesthood of the law.

[ 30 : 50 ] Because he couldn't be associated in that law, his priesthood. It has to transcend that law. Let's look at verse number 11. 7-11.

Hebrews 7-11. If therefore perfection were by the Levitical priesthood, for under it the people received the law, what further need was there that another priest should rise after the order of Melchizedek and not be called after the order of Aaron?

So the statement is that Christ came from somewhere else because this one wasn't good enough. That's the point he's going to be making. The priesthood that came under the law wasn't sufficient.

So keep reading verse 12. For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe of which no man gave attendance at the altar.

For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident for that after the similitude of Melchizedek, there ariseth another priest who is made not after the law of a carnal commandment, but after the power of an endless life.

[ 32 : 04 ] Next verse. For he testifieth, thou art a priest forever after the order of Melchizedek. Verse, I keep reading, 18 and 19. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

For the law made nothing perfect. Verse 11 we read, If therefore perfection were by the Levitical priesthood, what further need?

The teaching is that perfection doesn't come through the Levitical priesthood. And further stated, verse 19, the law made nothing perfect. Look over at chapter 10 and verse number 1.

Hebrews 10 verse 1. For the law having a shadow of good things to come and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto, what's that word?

Perfect. Perfection doesn't come by the law, by the Levitical priesthood. The law could, it says, for the law made nothing perfect.

[ 33 : 25 ] Do you see that? The law made nothing perfect. The law cannot make the one that comes with a sacrifice perfect. What it is saying, it says when somebody violates the law, they are no longer holy, they are no longer righteous before God, they're a sinner, a transgressor of the law, and I said, law, what should I do?

Fix this for me. And the Bible says, the law can't make you perfect. And point number 4 is, the law cannot reverse the effects of sin.

It cannot make a man perfect. It cannot undo what you've done. The law cannot undo what you are as a result.

You are now a sinner. And the law can't make you perfect. It pointed you to holiness, but you fell short when you broke it.

And you can't return to innocence. And it's over. It's finished. When you sinned, as we read in Romans, you fell short of the glory of God.

[ 34 : 37 ] And the law cannot restore you to innocence. Now, you may be thinking about some sacrifices. So let me bring that up. Because it even mentioned that in verse 10, that they're offering sacrifices, but it says it couldn't make them perfect.

So what were they about? Well, in Philippians chapter 3, Paul says, concerning the righteousness which is of the law, he calls himself blameless.



He says, that was me, blameless. I was keeping the law the best I could. In Luke chapter 1, it talks about a man named Zacharias and his wife Elizabeth.

And it says that they were righteous before God, walking in all the commandments and ordinances of the Lord, blameless. But I want to point out something. It doesn't say that neither Paul, nor Zacharias and Elizabeth, nor any of the others were sinless.

Nobody was sinless. The Bible declared that they're all guilty. So these are under the law, were not sinless. When they sinned, what they observed was an allowance made, provided by the law.

[ 35 : 46 ] And that is they brought a trespass offering before the Lord to make an atonement for their sin. They shed the blood of an innocent lamb, goat, bullock, killed that animal, distributed the blood, and covered or atoned for the sin that they committed.

They're still a sinner. And they're still guilty. They've just covered that sin or atoned for it for the time being. What the law offered was atonement for sins by the blood of animals.

But look at Hebrews chapter 10 and verse number 4. For it is not possible that the blood of bulls and of goats should take away sins.

Those offerings could never take away the sins of Paul or Zacharias or Elizabeth. Though they were considered blameless, why would, because they had followed the law and offered the sacrifice and atoned for their sins.

But when an Old Testament saint died, someone under that law, they had no admission into God's presence. They were not holy.

[ 37 : 10 ] They were defiled. They themselves are sinners. They violated His law. The animal sacrifices that they slew were insufficient to take away their sins.

It could only cover them. Therefore, when they died, they went to paradise in the heart of the earth or called Abraham's bosom. And so that's another Bible study of its own.

But they did not have access into heaven. Not one. And then when Jesus Christ comes in the beginning of the Gospel of John, John saw Him walking and he said, Behold, the Lamb of God's Lamb, which does what?

Which taketh away the sin of the world. Because the blood of bulls and goats could not take away sins. The Lamb of God was sent to shed His blood as a sacrifice to take away the sins of the world.

The law could only cover them or atone for them. Now look at Hebrews chapter 9. Hebrews chapter 9. And verse 15.

[ 38 : 30 ] And I'll back up. Let me read verse number 12. 9-12. Neither by the blood of goats and calves, but by His own blood, He entered in once into the holy place, having obtained eternal redemption for us.

Skip to verse 15. And for this cause, He, the Lord Jesus Christ, He is the mediator of the New Testament that by means of death, for the redemption of the transgressions that were under the First Testament.

Do you see that? There was transgressions. That blood of bulls and goats and calves and lambs was shed to cover.

They were atoned for under the First Testament, but they weren't fully paid for. Those sins had to be paid for to be taken away. And Jesus Christ is the mediator of the New Testament that by means of death, for the redemption of the transgressions that were under the First Testament, they which are called might receive the promise of eternal inheritance.

So the Lamb of God came to pay for all of those sins, to clear them, to take them away. Why did He have to do that?

[ 39 : 49 ] Because the law could not reverse the effects of sin. The law could not make man perfect. It was in... All it could do was show you the standard, show you you fall short.

It cannot fix your problem. And now let's go to... Keep your place in Hebrews. We'll come back one more time, but look at Galatians, a little bit to the left, chapter 3.

And I referenced this verse just a minute ago. Galatians 3. And let's look at the fifth and final thought here.

The Bible writers tell us and teach us about the law. Galatians 3. And I just want to read verse 24.

Wherefore, wherefore, wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith.

[ 41 : 04 ] The law was our schoolmaster. The fifth thing I want us to learn here is that the law establishes our need for the Lord Jesus Christ. The law has already declared we're guilty.

It already pointed that it can't fix our problem. So what do we do? The law is pointing us to Jesus Christ.

You and I can't do it. We cannot measure up. You've tried your best and you've failed. You tried again and you've failed again. You tried a third time and this time I mean it and you fell again.

Because you can't be justified in the sight of God by the deeds of the law. Once you've already sinned, you cannot be declared righteous. For by the deeds of the law shall no flesh be justified.

The law establishes you need a Savior. You need Jesus Christ. Our schoolmaster, the law, explained to us we're not good enough for God.

[ 42 : 07 ] We don't meet His standard of holiness. And being in this condition, the law exposed our guiltiness before God. We've got to find a way.

We don't want to go to hell. So we've got to find another measure or another means by which we can be clean. And so we look to the world and say, world, how can I be clean?

How can I be forgiven of my sin? How can I get this guilt off of me? The law declares I'm guilty. We've already gone to the law and it was no help. Now we go to the world and the world says, I don't see a problem with you.

You're fine just the way you are. There's nothing wrong with the way you are. That's just the way you are and I'm the way I am and it's all fine. And the world doesn't help you. But the law says, I'm guilty.

God's finger wrote it and I can't get around it. So you look to religion and religion says, you just do more. Well, if you just give a little more money, it would show God that you mean business.

[ 43 : 21 ] So just write a bigger check to the church and then maybe God will be pleased with you because you're sacrificing. Religion says, you've done good but you need to do more good.

Make sure your good outweighs your bad, not just makes up for it. Make it outweigh your bad. Do more. And you could, if you could honestly say, I've already tried that. I've tried to do good.

I've been the best I can be. The law still condemns me. It still says I'm wrong. I'm guilty. I've been good. I've been real good. But I couldn't get rid of what it said I did wrong.

And so religion can't help you. And so if then you look to one more place, if you look to the word of God, if you look to the Lord, He'll point you to His Son, the Lord Jesus Christ.

And Christ will say, oh, what's that? Does the law condemn you? Do you want forgiveness? Do you want to find a way to make it right? Oh, I can help you with that.

[ 44 : 27 ] I can fix all of that for you. The law can't fix it. Religion can't fix it. Man can't fix it. You can't fix it. But Christ can.

If you'll look to Jesus Christ, He could fix it. Now, come back to Hebrews. And I want to look at one more place in closing here. Hebrews chapter 10. Jesus Christ can help you with your sin.

And the law, our schoolmaster, brings us to our need for Jesus Christ. In Hebrews chapter 9. I said 9, 10, 10.

Hebrews 10. Look at verse 9. Then said He, this is Christ, Lo, I come to do thy will, O God.

This is when He came to earth, when He was made like unto us. I come to do thy will, O God. He taketh away the first, that He may establish the second.

[ 45 : 40 ] Now, I read earlier in chapter 9 about the redemption of the transgressions that were under the first testament. What we read in Exodus 20 was the first, the law.

And it says that Christ taketh away the first because He wants to put something in its place. A second testament. We call it the new testament.

Now, how did He take it away? Verse 9, He taketh away the first. How did He do that? The same word is used back in verse 4 that the blood of bulls and goats shall not take away sins but the Lamb of God taketh away the sins.

He's also taking away the law that condemns us for sins. And I'm just going to read this. You can scribble it down if you want to look it up. Colossians 2 and verse number 14.

It says, Blotting out the handwriting of ordinances that was against us which was contrary to us and took it out of the way nailing it to His cross.

[ 46 : 49 ] That's where He took the first out of the way. On the cross of Calvary when He shed His blood to pay for all of those sins that were committed in that first testament, under that first testament.

He taketh it out of the way. Now come back and stay in Hebrews I want to keep reading. But the law was that standard man could not attain to. The Lord Jesus Christ attained to it by living a sinless life.

The Bible says in Him was no sin. He was made sin for us who knew no sin. He was tempted in all points like as we are yet without sin. And He is the sinless one.

Peter calls Him the just that He suffered for sins the just for the unjust. So Jesus Christ lived a sinless life He fulfilled the law in its entirety I mean He owned that thing completely and He took it out of the way by nailing it to His cross.

It died with Him. Now come back and we're in Hebrews 10 and I'll begin at 9 again and come down to 14. Follow with me Hebrews 10.9 Then He said Lo I come to do Thy will O God He taketh away the first that He may establish the second by the which will we are sanctified through the offering of the body of Jesus Christ once for all.

[ 48 : 20 ] And every priest standeth daily ministering and offering often times the same sacrifices which can never take away sins.

but this man after he had offered one sacrifice for sins forever sat down on the right hand of God from henceforth expecting till his enemies be made his foot still for by one offering he has perfected forever them that are sanctified thereby them that are sanctified.

The law couldn't perfect you when you sinned but Jesus Christ can with one offering of himself. The priest could keep offering sacrifice they can't take away the sins the law is showing you it's insufficient in that regard it cannot eliminate your sin problem but Jesus Christ can.

So Jesus Christ brings in the second he takes away the first and he establishes the second and he says here individual sinner here's a new one this is not written and engraved in stones with thou shalt not this is a new one this one is established in my blood not the blood of bulls and goats this one is established by my record not yours not the record of what you've been able to accomplish or do or don't do my perfect record and because Christ is sinless God accepts his son and because Christ shed his blood for your sins God will accept you too if you'll take him as your savior there's a song that it's in our hymnal I want to read you the words of it I thought of this last night just mulling over some of these thoughts it's called Christ receiveth sinful men listen to the four verses sinners

Jesus will receive sound this word of grace to all who the heavenly pathway leave all who linger all who fall come and he will give you rest trust him for his word is plain he will take the sinfulness Christ receiveth sinful men now my heart condemns me not pure before the law I stand he who cleansed me from all spot satisfied its last demand Christ receiveth sinful men even me with all my sin purged from every spot and stain heaven with him I enter in sing it or and or again Christ receiveth sinful men sin the law can't do that he satisfied its last demands so

[ 51 : 24 ] I love that verse pure before the law I stand though I'm as guilty as hell and black as sin could be Jesus Christ isn't and he stands in my place this morning you all need to understand you are condemned by the law but Jesus Christ can make you free you can live a good life and go to church and do your best and be as moral as you possibly can but the law still condemns you because you're a sinner but I never killed anybody but you have sinned and your sin makes you short of the glory of God so do you want to stand before God in your sins condemned telling him or do you want to stand before him complete in Jesus Christ covered forgiven righteous like he is the verse I quoted earlier I stopped but

I'll finish it it says for he hath made him to be sin for us who knew no sin that we might be made the righteousness of God in him let's bow our heads together this morning is a lesson on the law what the Bible writers teach about the law and my question to all of you this morning is do you stand guilty before God in your sins or have you received the payment that Jesus Christ made for your sins the Bible says the gift of God is eternal life through Jesus Christ our Lord you can receive that gift by not working for it by not promising by not doing but just as a sinner in need of a Savior bowing before him and saying Lord I need Jesus to save my soul I can't do it myself

I see myself as guilty I see myself according to that Bible I'm a sinner do you not see that your sins nailed him to the cross you still don't think you're that bad it doesn't matter how bad you are it matters how good you're not you're not holy so you don't have a chance would you receive Jesus Christ as your personal Savior today would you believe on him alone for your forgiveness and for your salvation or do you still think you're okay because you're not I don't condemn you the law condemns you the word of God condemns you is there anybody in here this morning that would say I'm not sure that I'm on my way to heaven I'm not sure if

I'm saved if my sins are forgiven and I'd like to get that settled today is anybody in here like that could you just slip your hand up real quickly and put it down I'm going to pray for you I want to help you know for sure that you can come in here lost and confused and condemned and you can leave here righteous before Jesus Christ you can leave here forgiven of every sin a child of God for eternity Father I pray that you'll take this message and that you'll use it in our minds and hearts and Lord give us a burden for those that are ignorant of these truths for those who are looking at the world's agreement and telling them they're okay for those who are seeking religion and seeking good works and trying to earn their way to you God help us to be faithful in getting this message out God thank you thank you for taking our sins thank you for fulfilling the last demands of the law and for taking it all upon yourself we rejoice in your righteousness and in your liberty that you've earned for us thank you for washing us for presenting us to

God without spot we don't deserve this we're so vile we're so wicked and condemned and guilty Lord if there's anybody in here that's still confused if they're on their way to hell and they don't know what's going on God please show them their need for Christ and give them the courage and the will to want to do that today pray these things in Christ name alright I think we're going to sing that song right \$1.99