

CHRIST AND THE LAW

Romans 10:4

INTRODUCTION:

A. The Jews were ignorant of God's righteousness

- 1) *"For they being ignorant of God's righteousness"*
- 2) "ἄγνοεω" = "not to comprehend"

B. They attempted to make themselves right

- 1) *"and going about to establish their own righteousness"*
- 2) "establish" = "to set", "to cause to stand"

C. They would not submit to God

- 1) *"have not submitted themselves unto the righteousness of God"*
- 2) "submitted" = υπεικω = "to cease fighting", "to give way under", "to yeild"

I. Christ Is The End Of The Law

A. *"For Christ is the end of the law for righteousness"*

- 1) "end" = τελος = "the fulfillment or the completion of anything", "the end", "goal", "completion"
- 2) "righteousness" = δικαιοσυνη = "the sum total of all that God commands and approves"
- 3) Christ is everything man needs to get right with God

B. *"to every one that believeth"*

- 1) "to every believer"
- 2) "believeth" = πιστευω = "to rely upon", "to trust", "to be persuaded"



## II. Christ And The Law

### A. The law was given to Israel only!

- 1) *Deut. 26:46* - "These are the statutes and judgments and laws, which the Lord made between him and children of Israel in Mount Sinai by the hand of Moses."
- 2) *Psaln 78:5* - "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children."

### B. He gave them to no other nation

- 1) *Psaln 147:19-20*
- 2) *Deut. 4:8*

### C. The law could not produce righteousness

- 1) *Galatians 3:21*
- 2) Law can take life. The ten commandments did. No law could give life to the dead or dying.

### D. Christ fulfilled the law

- 1) *Matthew 5:17* - "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."
- 2) "destroy" = καταλυω = "to loosen down", "to dissolve", "to disunite the parts of anything"
- 3) "fulfill" = πληρωω = "to make full, fill", "then to perform fully, complete, accomplish"
- 4) Christ did not come to dismantly the law before it had been made complete or all the things it taught had been accomplished.

### E. Christ abolished the law

- 1) *Ephesians 2:11-16*

- 2) *"abolished"* = καταργεω = "to render or make useless", "to make unprofitable", "to annul", "to invalidate", "to nullify"

F. How did He "abolish" it?

- 1) *Col. 2:14* - "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."
- 2) *"blotting out"* = εξαλειπω = "to smear completely", "to plaster over", "to wipe out", "to obliterate"
- 3) *"took it"* = αρω = "to take up, lift up, raise; to take up and carry away, take away"
- 4) Jesus took up the law on His cross and carried it away to Golgotha and there it was nailed to the cross.

G. He suffered the curse of the law

- 1) *Galatians 3:13* - "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree."
- 2) *"redeemed"* = εξαγοραζω = "to purchase out, buy up from the power or possession of anyone"
- 3) *"curse"* = καταρα = "of men, accursed", "assigned to destruction with a curse"
- 4) Christ did not redeem us by keeping the law but by dying as one condemned by the law, though He never transgressed one jot or tittle of the law, and it was necessary that he keep the law or die as a transgressor.

III. Why The Law? *Galatians 3:24*

A. *"Wherefore the law was our schoolmaster to bring us unto Christ"*

- 1) *"schoolmaster"* = παιδαγωγος =  
Eng., pedagogue, i. e. a slave or freedman to whose care the boys of a family were committed, who trained them up,

instructed them at home, and accompanied them to the public schools. (In this passage Christ is not alluded to as a Teacher to whom the children were brought. The law is the teacher and controller, and Christ is the (\*\*\*) (liberty) of the sons, (v.26) in which there is no more bondage of the law.) (occ. 1 Cor. iv. 15.) Gal. iii. 24, 25.

\*\*\* = ελευθερια

2) *"that we might be justified by faith"*

B. *"But after that faith is come, we are no longer under a schoolmaster."*

- 1) The faith has come
- 2) There is no need for a school master because we are now children.
- 3) *Galatians 3:26* - mature sons

