

# HERMENEUTICS

## #7b- THE LAW

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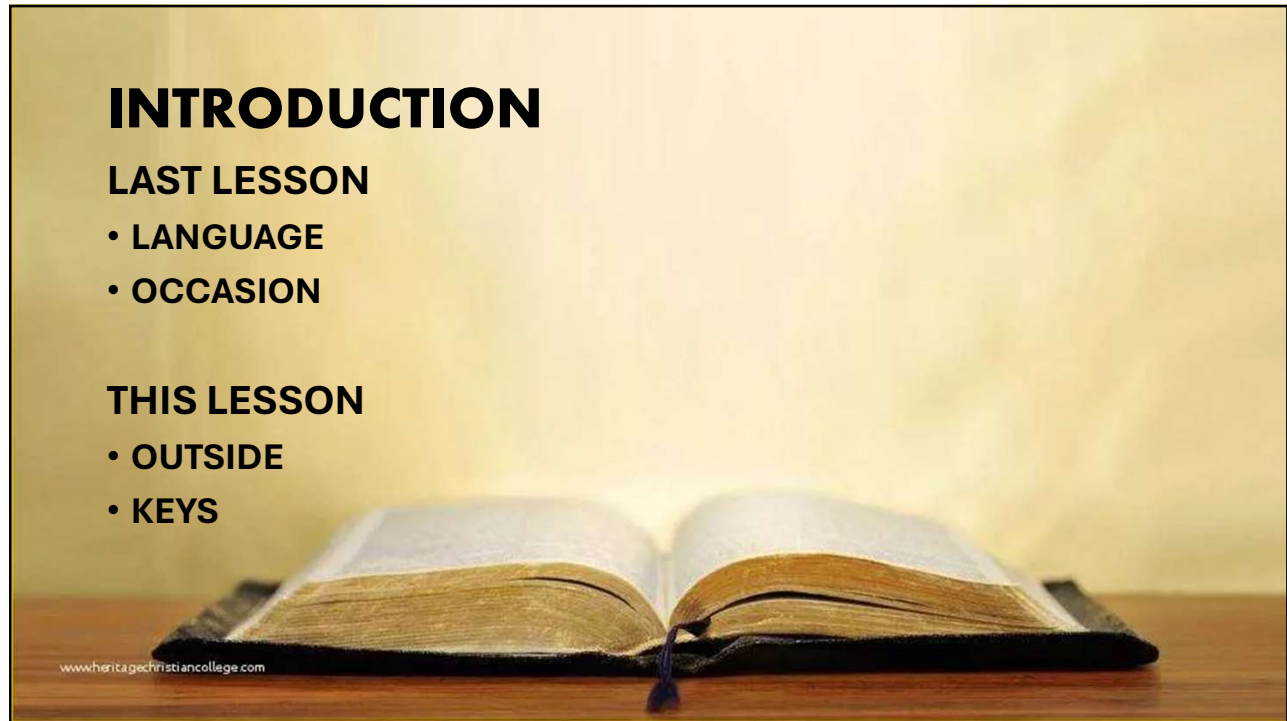
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## INTRODUCTION

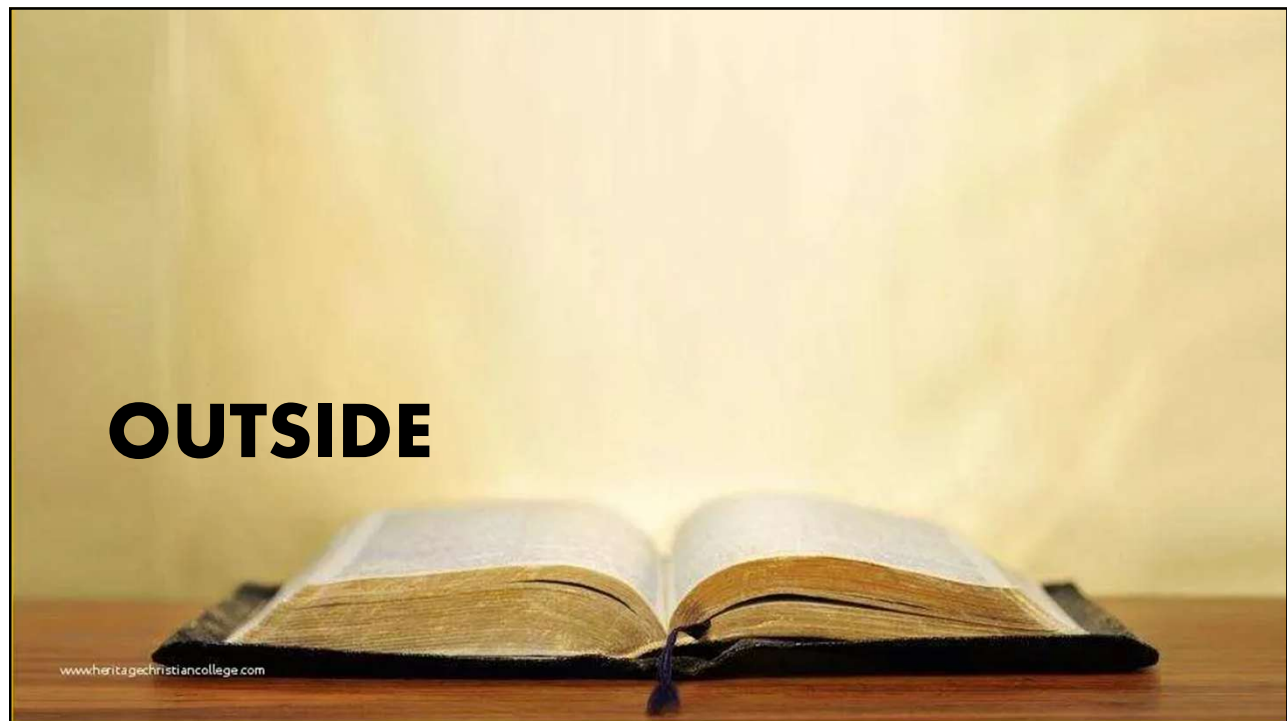
- The Old Testament Law is found in Exodus through Deuteronomy.
- The Old Testament law itself is composed of three different forms of law
  - Moral
  - Civil
  - Ceremonial
- Each with its own linguistic style and challenges

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## **OUTSIDE – OTHER PASSAGES**

- Look to the Moral Law to help with the Caustic/Civil Law.
- Look to the Civil law to see applications of the Moral Law.
- Look for places where the OT Law is applied or broken. How? Why?
- Look at the prophets. Much of the prophet's work is rebuking Israel for their sin and reiterating covenant blessing and curses.

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## **OUTSIDE – OTHER PASSAGES**

- Look at the Gospels. Particularly the Sermon on the Mount for the Moral Law.
- Look at the Epistles. Apostolic rebukes. Sin lists. Explanations of Some Aspects of the Law.

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## OUTSIDE – TOOLS

- Look at the Catechisms for the Moral Law
  - Westminster Shorter Catechism Q/A 41-81
  - Westminster Larger Catechism Q/A 98-148
  - Heidelberg Catechism Q/A 92-115.
- Look at commentaries to help with Linguistic and Occasional issues.

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## KEYS

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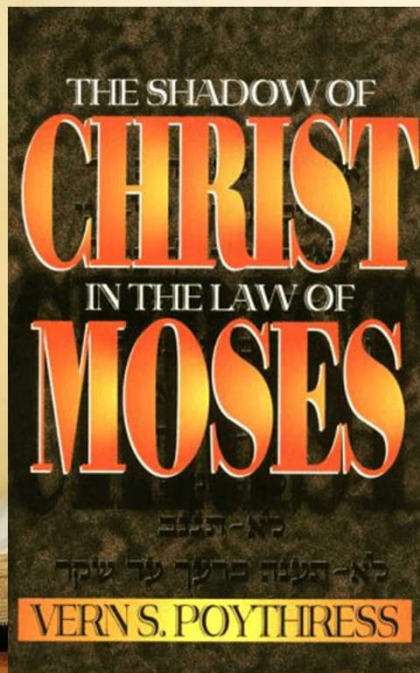
## KEYS

- Look for the intentions and character of God.
- Look for modern equivalents in Casuistic/Civil Law.
- Look for Christ.
- Look at the sinfulness of sin.
- Look for symbols and types in the Ceremonial Law.

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## KEYS



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## KEYS

- The key to understanding ceremonial law is found in its being signs, symbols and types.
- Signs are things that point to something else.
- Symbols stand for something else.
- Types represent something yet to come which is usually greater.
- The tabernacle is filled with symbols and signs, while the tabernacle itself was a sign of God dwelling among them. (Numbers 9:15-23)

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## THE THREE-FOLD USE OF THE LAW

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# THREE-FOLD USE OF THE LAW

## THE CLASSIC REFORMED VIEW

- A. The law shows us our sin and leads us to Christ.
- B. The law serves the purpose of restraining sin and promoting righteousness. (Civil)
- C. The law is a rule of life for believers, reminding them of their duties and leading them in the way of life and salvation.

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## USE #1

### 1. LOUIS BERKHOF – SYSTEMATIC THEOLOGY

*In this capacity the law serves the purpose of bringing man under conviction of sin, and of making him conscious of his inability to meet the demands of the law. In that way the law becomes his tutor to lead him unto Christ, and thus becomes subservient to God's gracious purpose of redemption.*  
(Galatians 3:24)

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[Berkhof, L. \(1938\). \*Systematic Theology\* \(pp. 614–615\). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.](#)

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## USE #1

**Galatians 3:24-25 (NKJV)**

***<sup>24</sup> Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. <sup>25</sup> But after faith has come, we are no longer under a tutor.***

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## USE #1

**WSC Q. 96. What particular use is there of the moral law to unregenerate men?**

**A. The moral law is of use to unregenerate men, to awaken their consciences to flee from wrath to come, and to drive them to Christ; or, upon their continuance in the estate and way of sin, to leave them inexcusable, and under the curse thereof.**

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## USE #2

### 2. J.I. PACKER – CONCISE THEOLOGY: A GUIDE TO HISTORIC CHRISTIAN BELIEFS

*Its second function is to restrain evil. Though it cannot change the heart, the law can to some extent inhibit lawlessness by its threats of judgment, especially when backed by a civil code that administers present punishment for proven offenses (Deut. 13:6-11; 19:16-21; Rom. 13:3-4). Thus it secures some civil order and goes some way to protect the righteous from the unjust.*

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<https://www.monergism.com/law-action-gods-moral-law-has-three-purposes>

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## USE #2

### Romans 13:3-4 (NKJV)

*<sup>3</sup> For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. <sup>4</sup> For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil.*

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<https://www.monergism.com/law-action-gods-moral-law-has-three-purposes>

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## USE #3

### 3. JOHN CALVIN – INSTITUTES OF CHRISTIAN RELIGION

Calvin, Institutes, bk. II, Ch 7.12.

*The third use of the Law ... has respect to believers in whose hearts the Spirit of God already flourishes and reigns.*

*For it is the best instrument for enabling them daily to learn the greater truth and certainty what that will of the Lord is which they aspire to follow, and to confirm them in this knowledge.*

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## USE #3

**WSC Q. 97. What special use is there of the moral law to the regenerate?**

**A. ...it is of special use to show them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead and for their good; and thereby to provoke them to more thankfulness, and to express the same in their greater care to conform themselves thereunto as the rule of their obedience.**

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## USE #3

Psalm 19:7-8 (NKJV)

*<sup>7</sup> The law of the LORD is perfect, converting the soul;  
The testimony of the LORD is sure, making wise the simple;  
<sup>8</sup> The statutes of the LORD are right, rejoicing the heart;  
The commandment of the LORD is pure, enlightening the eyes;*

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## DEUTERONOMY 22:8

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### *Deuteronomy 22:8*

***<sup>8</sup> “When you build a new house, then you shall make a parapet for your roof, that you may not bring guilt of bloodshed on your household if anyone falls from it.***

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**LANGUAGE  
OCCASION**

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## DEUTERONOMY 22:8 - OUTSIDE

8. thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence—The tops of houses in ancient Judea, as in the East still, were flat, being composed of branches or twigs laid across large beams, and covered with a cement of clay or strong plaster. They were surrounded by a parapet breast high. In summer the roof is a favorite resort for coolness, and accidents would frequently happen from persons incautiously approaching the edge and falling into the street or court; hence it was a wise and prudent precaution in the Jewish legislator to provide that a stone balustrade or timber railing round the roof should form an essential part of every new house.

– Jamieson, Fausset and Brown Commentary

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# ASSIGNMENT

- Apply look to Deuteronomy 13:1-18
  - Note the kind of law (Moral, Civic, Ceremonial)

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King of Kings



Reformed Church

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