

Why Christians Should Keep the Law (Part 7)—The Law Defines Sin

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The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/z7kcjvd/pt-7-why-christians-should-keep-the-law>

***Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

Welcome, everyone, to Episode 7 of the series *Why Should Christians Keep the Law*.

Today, we will jump into the book of Romans. Over the course of this series, we will spend a lot of time in Paul's epistle to the Romans. He said a lot of valuable things about the Law that brings a lot of light to this discussion. I think you will appreciate what he said. I want to jump to chapter three to get things started:

Romans 3: 20—²⁰ **Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.** (Emphasis added.)

Did you catch that? **By the law is the knowledge of sin.** Where do we derive our understanding? How are our eyes opened regarding what sin is? According to Paul, it is the Law. Now, listen to how Paul doubled down in this verse:

Romans 7:7—⁷ **What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet."** (Emphasis added.)

So, Paul revealed that the immense power of the Law of God is to give us the ability to define what sin is. For the Christian, this is fundamentally essential. As believers in Jesus, we need to be able to do this. I need to know my right hand from my left hand. I need to be able to distinguish the truth from the lie. I need to know the difference between good and evil. So, the Law does that.

Take away your ability to define sin and as a believer, you are as good as dead. The devil will exploit that deficit all day long. He will come in with a vengeance and spiritually gut you, leave you for dead, heap deception after deception upon you, and convince you that you can live like hell and inherit heaven. You will be none the wiser. You will be one those Christians that expects to get into the kingdom, but because the devil convinced you there was no Law and you practiced lawlessness, Jesus turns you away and you never enter in (Matthew 7:21-23).

We are called to **be holy, for I the LORD your God am Holy**, *qəḏōšîm tihyū kî qāḏōwōš ani Yahweh 'ēlōhêkem* (Leviticus 19:2, 1 Peter 1:16). So, how do you walk as a believer in righteousness and holiness without the instruction of the Law? Simply based off of your own heart? We know **the heart is deceitful above all things, and desperately wicked; Who can know it?** (Jeremiah 17:9.) The depths of your heart cannot be trusted, but the Law can be. The Law is righteous and holy. This is why this topic of the Law is so important.

The devil is real; his emissaries are real; his strategy to come against you to deceive and destroy you is as real as it gets. He wants to completely disarm you, so he can absolutely destroy you with little to no effort. He disarms you by having you lay down the sword of the Spirit, which we know from Ephesians 6 is the Word of God.

We should not lay down the sword, the Word of God. You need to grab that sword and fight back against the devil's lies and his deception. We need to fight back against discouragement. We can draw all the strength and power from God's holy Law.

1 John 3:4—⁴ **For whoever commits sin also commits lawlessness, and sin is lawlessness.** (Emphasis added.)

John was a little more specific than Paul as far as defining sin as lawlessness; the inverse would mean the Law is righteousness. This is the very definition of what is good and what is evil. The Law is good. Paul said in Romans 7:12—¹² **Therefore the law is holy, and the commandment holy and just and good.** John told us that lawlessness is evil; it is sin.

I want you to think this through: if we preach a Christ that did away with the Law, in all reality, we are preaching a Jesus that no longer needs to save us from our sins. I want you to think about that because if there is no Law, then there is no sin. And if there is no sin, then exactly what are we being saved from? When Christians say that the Law is done away with, without even knowing it, they are saying that all of Jesus's glorious work, His death, burial, and resurrection, is irrelevant; the gospel is irrelevant.

The need for Jesus is actual proof of the current ongoing validity of the Law because all have sinned; all have transgressed the Law; it is lawlessness. Because the Law condemns us of our sin, we need a Savior. Yes, we need hope; we need Jesus; we need forgiveness. So, the validity of the Law produces the validity of the gospel. The validity of the gospel is codependent upon the validity of the Law. There really is no gospel or any need for a Savior if there is no Law because there is no sin. Do you see how destructive the deceptive teaching that Christ did away with the Law is?

I want to share some comments from some well-respected, historical Christian men from the 1800s. Charles Finney was a Presbyterian minister with a Baptist background. He is considered the father of revivalism. Thousands upon thousands of people were saved in his ministry. Listen to what he said regarding the Law:

Charles Finney: **"Evermore the Law must prepare the way for the gospel. To overlook this in instructing souls is almost certain to result in false hope, the introduction of a false standard of Christian experience, and to fill the church with false converts."**

Oh, how true that is. Mr. Finney understood the importance of the Law in the Christian life.

A contemporary of Charles Finney was Charles Spurgeon, known as the prince of preachers. He also knew the importance of the Law in the gospel. Check this out:

Charles Spurgeon: I do not believe that any man can preach the gospel who does not preach the Law. The Law is the needle, and you cannot draw the silk and thread of the gospel through a man's heart unless you first send the needle of the Law to make a way for it. If men do not understand the Law, they will not feel that they are sinners. And if they are not consciously sinners, they will never value the sin offering. There is no healing a man till the Law has wounded him, no making him alive till the Law has slain him."

Again, how true those words are. Charles Finney and Charles Spurgeon certainly had their differences, but they both agreed wholeheartedly on the importance of the Law in the gospel and in the transformation of a Christian's life.

That's all we have time for today. The Lord bless you and keep you. I hope to see you in the next episode.