

Dead to the law

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[0 : 00] For I through the law am dead through the law, that I might live unto God.

The point at issue between Peter and Paul in this context is what the law accomplishes and what grace accomplishes.

And in a certain respect, these two are set in a sharp antithesis.

So much so that what is of the law cannot be of grace, and what is of grace cannot be of the law.

As we read in another place, otherwise, grace is no more grace, and law is no more law.

[1 : 42] But behind us, there is another thought.

Why are grace and law brought in at all? What is the end in view?

Whether we look at it through grace or through the law. The end, of course, is to live unto God.

So that ultimately, the question is this. How can a man live unto God?

How can this be? And that is really the question of the issue. Is this possible?

[2 : 51] And if it is, how? Some would reply through the law. That is, if one is to do whatever he can.

If he is to do his best. If he is to exercise diligence in the things of God and man. Then he will live unto God.

That is the answer of the law. The answer of grace is, no. The first thing necessary to live unto God is to become dead to the law.

Not to look for it at all. As a life-giving principle. As a source of strength to enable one to live unto God.

So these are the two points at issue. Or rather the one point. So Paul gives us his answer. And he has no doubt whatsoever about the issue.

[4 : 11] His answer, of course, is that. As regards man. All God's requirements of him.

May be summarized in this. To live to God. All are agreed.

On that point. Man should live unto God. And of course there are various reasons for that.

He should live unto God. And Paul replies. The only way in which this is possible. Is. True grace.

And true grace. As distinguished from. The law. Now just in passing we might.

[5 : 08] Say a word or two in connection with this. Ultimate aim. Living.

Unto God. God. And of course this brings us back. To man's original creation.

Why is he here at all? Why is he here at all? And of course we can make that.

Still more personal. By asking yourselves this. Why am I here? Why was I sent into the world?

Why was there such a creature as man? Well of course unless we give over the kids.

[6 : 15] To blind chats. We must insist. That there is a reason for everything. whether we can discover that reason of course is another matter there is a reason for our own being that we have been created and created in a certain way we find ourselves so to speak in this world we find ourselves in a certain environment and well might we ask the question why?

why is this? and of course the answer of scripture is consistent and insistent none is here to glorify God and to enjoy him forever this is the purpose the main purpose of his being that is why he has been sent here that's why he is kept here that he may glorify and enjoy God now that is exactly the same as saying that he might live unto God to glorify and enjoy him is nothing more and nothing less than to live than to live unto him and what does that imply?

it implies of course that God takes precedence over everything and everyone else it implies that he is supreme and not only supreme absolutely but supreme in our heart and life to live to live to God is to have him sitting so to speak on the throne of our heart fooling in our will regulating our thoughts our thoughts our words and our actions and it is thus thus far and no further that anyone may live to

God this is the essence of living to him know if this is so the question how this may be done assumes far rich in importance if it's my duty and my privilege to live to God if this is man's highest blessedness yea his only blessedness the question of how it may be done assumes gigantic proportions how now here the two answers come in some say by doing this and by doing that then one will live unto God and that of course is the answer that presents itself invariably and with alacrity to the human mind this is the answer to live unto God means to do one's duty as far as one knows and this implies again that one should attend both to the duties of religion and to civil duties and if one will do that then all will come out right in the end that is the road of living to God by the law but here something else comes on the scene if it's man's highest duty and purpose to live to God we ask what is man for obviously to live

to live to God is an attainment of the highest order and what is man in order to attain to this and that is exactly where the spirit of the law in the human mind that is where it trips that is the fatal step in the argument that's concerning the law we know that if any man will do the law that is do the things that the law requires he will live in them he will that is he will live unto God whosoever will do that which the law requires will live to God but that whosoever covers a large area whosoever will do will live and what kind of doing is this it is doing without flaw it is perfect doing it is perfect obedience and he who will render that to the law will live by the law and who will do it not only now but who has done it always and everywhere no that is the point that is over looked it is here we say that the reasoning concerning the law it is here it trips it is here it falls down what does

God require in order to live he requires obedience obedience but he requires perfect obedience it is not merely what I will do but it is what he requires perfection and in the nature of things he can require nothing short of this absolute perfection but that is not how the claims of the law are presented by the natural mind to the natural conscience no when the apostle here and elsewhere when he talks of the law has not been able to justify has not been able to supply a principle in order that one should live unto God he looks at it as it is in fact he looks at men as they are in the fallen and sinful condition and in that condition he says it is certainly impossible to live unto God by the deeds of the law but it is one thing to state that it is another thing to become convinced of it in one's inner most heart and soul and it is the process of becoming convinced of this that he describes when he says

[16 : 53] I through the law am dead to the law if you were to ask him Paul how have you come to this you seem to be very emphatic on this point and you recur to it again and again and again not only do you think it's of the utmost importance but you seem to think that it is most difficult to learn hence the necessity of this recurring emphasis these questions he would reply yes I know you must remember I was a fantasy I was one who gave much thought and much time and much energy to this very point

I am discussing and I came to this point of attainment that according to my own view of things I could say that touching the righteousness which is in the law I was blameless for and if anyone should know about it the apostle Paul should this whole past experience all of his life prior to his meeting with Christ on the way to Damascus led him to understand more and more what it means to be justified or to try to be justified by the law he was a

Pharisee how did he come we say to this then he tells us it was through the law it said it was through the law he became dead through the law now this works somewhat like this here we have one who tries to be conformed to the law in some certain respect take the person for instance who is as we say turning over a new leaf we won't enter into the question where the new leaf is coming from but there is the saying that that person has to turn over a new leaf and of course in as far as this is an improvement morally it's a good thing in itself but having begun he starts somewhere we say well he say no

I'll improve here there are various organizations and they lay much emphasis on what they call the good deed for the day you do such and such and this is an improvement and you continue doing it and that we say is good in as far as it goes as as one goes on in this path if he sees that he has improved he will always find that is if his sight is keen enough he will always find flaws even in what he thinks is an improvement he looks at this and he looks at that and there is always there are always the little flies that make the ointment of the apothecary they put forth an evil smell there is always there are always the spots now

Paul tells us that somewhat up in this manner the more he tried the more the Lord came and showed him where he was coming short and it came in not to give him strength to improve nor to

give him even any encouragement to improve but it came in as a scourge and a whip until at last it lashed him to death whatever he tried to do the law seemed to be dissatisfied the law was austere it it wouldn't be satisfied with anything there were always faults and flaws and this went on says [23 : 31] Paul until at last I realized that there was to be no living unto God by the works of the law and not only so so far from giving me life so far from giving me energy and strength by its very accusations its condemnations its stripes its lashes it made me more than ever to live unto God it weakened me it showed me what I was and what I should be and because I wasn't what I should be the law had no mercy it knew it knew of no compassion for my weakness it would never say we shall overlook this and we shall overlook that it was most exacting so exactly that

I die I die but this death is the prerequisite to living I died I am dead through the law through the law it is this very law which killed me now in the application of this is it not abundantly plain that the reason why anyone has any hope or any confidence towards God on the grounds of the law is it not abundantly plain that it is because the length and the breadth the height and the depth of the law's demands are not acknowledged man first prunes the law and then he goes to live according to it that is according to the law which he himself sets before himself it is not the law of

God it is not the obedience that God requires it is what he himself has planned for himself he goes according to his own plan even when he thinks he has the law of God as the basis for this it is his own plan he is following not God know when the law that is what God requires of us when it comes home not only in the letter but in the spirit what it makes known its power its demands that there is only one cry that can be heard from a sinner and it is this

God be merciful to me God be merciful to me and it is in this way that the law slaves that it kills to bring off the creature from looking unto it for life or light or salvation I am dead to it so despite all this man will still cling to it not long ago I was talking to a certain man who seemed to be interested in the things of God and his own salvation and

I tried to make as clear as possible the growth of salvation how it was by grace and not by works and when I was true I asked a simple question what do you think of that you said and the lessons this was to reply well isn't I think that if you do really what you are to do that was required despite my effort to show to point out the difference between grace and works he was back at works again if you will do what is required if you will live like this and if you will live like that now that's very important in its own place but that is precisely the point that the apostle here is discussing that it is not true living like this or that that is the very thing that he is aiming to demolish and surely this must be there must be some inherent difference in this why because this is a contention not as we might say between the rock and file of the church this is a contention between two apostles not of course that

[30 : 31] Peter gave countenance to anything but justification by faith that the way he acted would make others believe that he was countenancing the deeds of the law in a way he should not do and if an apostle and one of the chief of the apostles on at least one occasion acted like that how much need there is to take it lest we fall in this pit there is none so easy to fall in or so difficult to get out of I am dead to the law though he means of course that he is dead to the law in relation to living to

God the primary requirement is still in place man's duty is to live unto God whatever happens there is nothing to interfere without to live unto God no to live unto him by the works of the law led to death and it always leads to death one way or another death and that of course is the supreme tragedy about him that it leads to death not in the way in the way in the case of the apostle that is it doesn't always lead to death in that way it leads unto eternal death and it can lead nowhere else to try to live to

God by the works of the law is the way of destruction the way of damnation it ends in death and it ends in death one way or another for all it ended in death for Paul in the sense that he had to give up and tire he had to turn away completely from that which he was trying to do he became dead and this was good acknowledging what he was all along he now comes to face the facts he now comes to acknowledge the truth in fact he says there never was life there never was any possibility of living to

God by the works of the law that is there never was since man fell man was dead in that sense absolutely powerless to live unto God by the works of the law so when he says that he died through this process he means but he now came to acknowledge what was true all the time but if the way of the law is closed if it is impossible to live unto God through the works of the law is there any other way well that is that is what he knows unfolds there is a way of living unto

God it is not by out performing of the works of the law but there is a way nevertheless I am crucified with Christ I have died unto the law but that of course would not satisfy the sentence of the law against me even when I became dead to it when I could by no means look to it anymore for hope or comfort that wouldn't have set me right in relation to law but there is another death in which [36 : 05] I died I am crucified with Christ as he puts it in another place he are dead to the law through the body of Christ I am crucified with him here is identification with Christ Jesus he now goes away from his own death the death which is settled through the law the death of course which had in it no intrinsic value but which was in itself important as bringing him away from the law but he goes now to a death which was intrinsically glorious and precious

I am crucified with Christ in his death I died and I died to the law died by having the sentence of the law executed against me I am crucified with him why should die by ceasing to loot to the law for life that had no merit in it but the death of Christ has married it is a death which is unspeakably precious unspeakably glorious a death deriving its dignity from the glory of him who died it is

Christ who died it is Christ who was crucified and I am crucified with him now he is looking at Christ crucified and then he cannot look at the law to be justified by the law no man can look at Christ and at the law at the same time and there is nothing to attract the eyes of man from the law but Christ he may be killed by the law but yet he dies looking at the law so to speak there is nothing to bring his eyes off the law but

Christ and when his eyes are brought to see Christ he cannot look on the law anymore he cannot look on it as a social justification he cannot look at he cannot look at it thinking that by doing what the law requires God may be pleased with the death of Christ interpreted according to the canons of scripture the death of Christ is the only thing that will really make us understand that we cannot be justified by the deeds of the law whatever we think and whatever we say as long as we are ignorant of

Christ understand we are ignorant of the powerlessness the impotence of the law to justify us for our powerlessness and impotence to be justified by the deeds of the law I am crucified with Christ I look unto him but I may live to God for in him there is life from him comes the strength to enable me to live to God it is love that constrains me thus judging if one died for all then all die and they all died that those who live should not henceforth live unto themselves but unto him who died for them for them and for them again thus judging if one died for all then all died so that they who live should not henceforth live unto themselves but unto him who died for them and those again

[42 : 11] I am crucified with Christ nevertheless I live I live unto God I live unto God judging in this way airplanes in this subtitle using UhFF so very very

Time to go.

Time to go.

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