

**CRUCIAL ASPECTS OF GOD'S ECONOMY  
PORTRAYED IN EXODUS (3)—REVELATION**

Message Eight

**The Function of the Law as a Child-conductor  
to Lead the Children to Christ**

Scripture Reading: Eph. 1:10; 3:9; Rom. 5:20, Gal. 3:19; Exo. 20:3-17;  
Rom. 7:7-8; 8:3; 3:19-20; Gal. 3:23-24

**I. God's intention in His economy is to accomplish a goal, that is, for the Divine Trinity to gain man to be His organism; God's economy is not to work out man's goodness; to work out man's goodness is something of God's enemy—Eph. 1:10; 3:9; Mark 10:17-18:**

- A. Due to man's fall and his not knowing himself, God was forced to insert, to add, the law; to add implies that something was not there originally; it was added later in order to expose man's real condition and true nature and thus show man the true picture of himself—Rom. 5:20; Gal. 3:19.
- B. The law describes to us what kind of God He is, what kind of image He bears, and what kind of attributes He possesses; hence, the law as God's portrait is called "the testimony" of God in the Old Testament—Exo. 32:15; Psa. 78:5.
- C. God considers His law as His requirement upon sinners; the contents of the law mainly are the Ten Commandments:
  - 1. The first three commandments require us to have only God and not have any idols aside from God—Exo. 20:3-7.
  - 2. The fourth commandment requiring man to take only God and all that God has accomplished for man as man's satisfaction and rest—Exo. 20:8-11.
  - 3. The fifth commandment requiring man to honor his parents and trace back to his source, his origin, the God who created man—Exo. 20:12.
  - 4. The sixth through the tenth commandments requiring man to live out the virtues that express God according to God's attributes—Exo. 20:13-17.
- D. The law of God being able only to expose man's sinful nature and wicked deeds—Rom. 3:20b; 5:20a.

**II. As the testimony of God, the law is a portrait or photograph of God, thus, the first function of the law is to reveal God; in decreeing the law, God's intention was to reveal to His chosen and redeemed people what kind of God He is—Exo. 19:3-6:**

- A. He is a jealous God—Exo. 20:5; 34:14; Deut. 4:24; Rom. 9:13; 2 Cor. 11:2.
- B. He is a holy God—Lev. 19:2; Matt. 5:48.
- C. He is a loving God—Exo. 20:12-14; Matt. 22:37-40; Gal. 5:14.
- D. He is a righteous God—Exo. 20:5-6.
- E. He is a Truthful God—Exo. 20:16; 1 John 1:5; John 8:44.
- F. He is a pure God—Exo. 20:17; Col. 3:5; Rom. 7:7-8.

**III. The second function of God's law is to cause His people to realize that they are fallen and far away from God; as a sinful and corrupt people, it is not possible for them to please God—Rom. 7:7-8, 11; Gal. 3:19:**

- A. The Children of Israel presumed that they could do whatever God required; they did not know that they were unable to fulfill His commandments and that they stood in need of His mercy—cf. Exo. 19:7-8.

- B. The function of the law on the negative side is to expose our sinfulness; apart from the law, we cannot know sin; but when the law comes, sin is exposed—Rom. 5:13, 20; 4:15; 7:7-8, 11, 13; Gal. 3:19.
  - C. The law, therefore, exposes our condition, showing us that it is impossible for sinners to fulfill the requirements of God's law—Rom. 8:3:
    - 1. The law of God not being able to give life—Gal. 3:21.
    - 2. There being something that the law of God could not do in that it was weak through the flesh of sinners—Rom. 8:3a.
- IV. A third function of the law is the function of subduing us; when we are exposed and subdued, we shall become humble before God; if we did not have the law, we would never realize how sinful we are, and we would never be subdued—Rom. 3:19; cf. Matt. 19:16-26.**
- V. The law of God has a positive function in God's hand; the law has become the custodian and child-conductor of God's chosen people to bring them to Christ—grace—Gal. 3:23-24:**
- A. In God's economy, the law was used as a fold to keep God's chosen people until Christ came. Because Christ has come, God's people should no longer be kept under the law—v. 24.
  - B. The law was used by God as a custodian, a guardian, a child-conductor, to watch over His chosen people before Christ came, and to escort and conduct them to Christ at the proper time—v. 24.

**Focus:**

*The focus of this message is to realize that God does not intend for us to work out our own goodness but we need to see the function of the law ultimately brings us to Christ. First the law shows us what kind of God we have, then it exposes what kind of sinners we are. This realization should subdue us and then lead us to Christ.*