

GOD HAS A MORAL LAW THAT IS BINDING UPON ALL MANKIND: -

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NOTE: - All Bible texts are from the King James Bible; and the compiler has supplied all emphasis throughout this article.

Paul taught that if there is no law, then there can be no transgression.

Romans 4:15: - "Because the law worketh wrath: **for where no law is, [there is] no transgression.**"

Paul also taught that sin is **not** imputed or accounted when there is no law.

Romans 5:13: - "(For until the law sin was in the world: **but sin is not imputed when there is no law.**")"

Paul states a universal truth that we have **all** sinned.

Romans 3:23: - "**For all have sinned**, and come short of the glory of God."

Paul states it more specifically, that Jews and Gentiles are **all** under sin.

Romans 3:9: - "What then? are we better [than they]? No, in no wise: for we have before proved **both Jews and Gentiles, that they are all under sin.**"

☞ These New Testament passages establish beyond any doubt, that God has a universal, Moral Law that is binding upon all mankind, whether we are a Jew or a Gentile; and which we have all broken in our lives, for Paul to state that we have all sinned. How can Paul state that we have all sinned, except by the truth that God requires all of his human creation, whether a Jew or a Gentile to live by his Moral Law? In fact the book of Romans rightly understood, contains some of the strongest Biblical witnesses for the continually binding claims of the Moral Law of God.

Romans 5:12 - 14: - "Wherefore, as by one man sin entered into the world, and death by sin; **and so death passed upon all men, for that all have sinned:** (For until the law sin was in the world: **but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses**, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.)"

NOTE: - This passage contains a number of points in relation to the Law of God that need to be brought out clearly: -

- i.) Death entered into the world through Adam's transgression or sin.
- ii.) Death passed upon all mankind, because we have all sinned - See Romans 3:23.
- iii.) Sin was in the world before the Law was proclaimed publicly in the time of Moses.
- iv.) Sin is not imputed when there is no Law.
- v.) Death reigned from Adam until the time of Moses, when God publicly proclaimed his Law.
- vi.) Therefore, God's Moral Law existed in the time of Adam, for him to have sinned, and for him to be come subject to death because of his sin.

☞ The inescapable and universal truth that we all are subject to death because we have all sinned, whether we are a Jew or a Gentile, is the strongest proof that God's Moral Law is still binding upon all mankind. Otherwise, if the Law were not still universally binding, there would not be any sin or death!

Romans 3:19: - "Now we know that what things soever the law saith, it saith to them who are under the law: **that every mouth may be stopped, and all the world may become guilty before God.**"

NOTE: - The under lined words above “**guilty before**” are translated in the KJV from the Greek word “hupodikos” – See Strong’s Concordance; Greek, No. 5267. It is defined as “liable to judgment or punishment, answerable, accountable.” – A Greek-English Lexicon of the New Testament and Other early Christian Literature., by Walter Bauer, page 844.

What we find from the above passage therefore, is the following truths: -

- i.) Whatsoever things the law speaks, it speaks to those who are under the law.
- ii.) Who is under the law?
- iii.) The law speaks so that, **every** mouth may be stopped, and **all the world** might become liable to the judgment to God.

☞ This passage states explicitly, that **God’s Moral Law speaks to those who are under the Law, for the purpose of closing every mouth, and that ALL THE WORLD might become liable to the judgment of God. Without any doubt, this verse teaches us that God’s Moral Law is universally binding upon all humanity, for ALL THE WORLD to become liable to the judgment of God. And we all become liable to the judgment of God because we have all sinned or transgressed against God’s Moral Law. And of course, you cannot have a judgment if there is no Law. And what Moral Law is God going to judge mankind by in the Judgment? By his Law of Ten Commandments.**

James 2:10 - 12: - “For whosoever shall keep the whole law, and yet offend in one [point], he is guilty of all. For he that said, **Do not commit adultery**, said also, **Do not kill**. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. **So speak ye, and so do, as they that shall be judged by the law of liberty.**”

Romans 2:12 & 16: - “For as many as have sinned without law shall also perish without law: **and as many as have sinned in the law shall be judged by the law; ... In the day when God shall judge the secrets of men by Jesus Christ** according to my gospel.”

NOTE: - VS. 12 teaches us that those who have sinned without the knowledge of the written law, shall still perish in the Day of Judgment; while those who have sinned with the knowledge of the written Law, shall be judged by the law in the Day of Judgment.

Because of what Paul has just stated in Romans 3:19, we can now understand the next verse more clearly.

Romans 3:20: - “Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin.”

- i.) The reason that no person can be justified by the deeds of the law, is because of VS. 19 as is indicated by the first word in VS. 20 – “Therefore”. Because **all the world** is under the law, having become liable to the judgment to God.
- ii.) Why? “For all have sinned” – Romans 3:23. Because we have all broken the Law, not one of us can be justified by our attempts at trying to keep the Law.
- iii.) As “the law [is] holy, and the commandment holy, and just, and good” - Romans 7:12; a righteous law cannot justify any one who has transgressed it.
- iv.) But it will justify those who are obedient to it.

Romans 2:13: - “(For not the hearers of the law [are] just before God, **but the doers of the law shall be justified.**”