

ACCOUNTABILITY TO GOD'S LAW #5

(Objections Considered)

- A. The following are a few of the arguments used to justify the mistaken idea that unbelievers (non-Christians) are not accountable to God's marriage laws.
- ◆ Some will say of **Romans 8:7** that unbelievers are not under any law of God, and can't be under any law to God.
 1. **Reply:** "*Subject*" - (a present tense verb in the middle voice), "to subject one's self; to submit to one's control; yield to one's admonition or advice.
 - a. The present tense of the verb indicates continuous action.
 - b. The word is not synonymous with accountability.
 2. Meaning - a person w/a "*carnal mind*" will not obey the law of God, and will continue in rebellion and disobedience to the law of God.
 - a. As "*sons of disobedience*" they will face "*the wrath of God.*" **Ep.5:3-6**
 - b. And because they "*practice...the works of the flesh,*" they "*will not inherit the kingdom of God.*" **Ga.5:19-21**
 - ◆ Some see three conditions for three sets of people in **1Co.9:20-21**. Jews: Moses' "law" - Gentiles: "*without law*" - Paul (Christians): "*under law toward Christ.*"
 1. **Reply:** The Jew was not under Moses' law at this time. **Co.2:14 Ep.2:14-15**
 - a. Yet many of them believed they were.
 - b. Paul accommodated himself to them in order to lead them to Christ.
 2. With regard to the Gentiles, what "*law*" were they "*without*"??? **Ro.2:12**
 - a. The Gentiles were aware that they were not under Moses' law.
 - b. Paul accommodated himself to them in order to lead them to Christ.
 - c. {Remember, as we have studied, though the Gentiles were "*without the law,*" (of Moses), they were still charged w/sin (**Ro.4:14; 5:13**), and "*sin is not imputed when there is no law.*" **Ro.5:13**
 3. When Paul said he was "*under law toward Christ*" (v.21), he used a different word than when referring to those who were "*under the law*" (v.19).
 - a. Paul was "**under**" or subject to the law of Christ in the sense of being obedient.

4. In **1Co.9:22** Paul states the reason why he accommodated these groups.
 - a. "Save" them from what? Same book...**1Co.15:17**
 - b. What sins? Same book...**1Co.5:9-13 6:9-11**
 - c. And again, "*sin is not imputed when there is no law.*"
 - d. What law were the Jew - Gentile - Weak guilty of violating?
 - * The "*law toward Christ*" (**9:21**), meaning the law of Christ.
- ◆ Some say that **1Co.7:17-24** teaches that when one obeys the gospel of Christ they **must** remain in their marital state, whatever that may be. This conviction implies, of course, that God's marriage laws do not apply to unbelievers.
1. **Reply:** A healthy rule of logic: "whatever proves too much, proves nothing at all."
 2. What if we applied their reasoning of (**v.20**) to polygamy, homosexuality?
 - a. And if these sins would not be included, then why would an adulterous marriage be included?
 3. Paul is not talking about sinful practices, but things that are inherently lawful.
 - a. "*Circumcision...uncircumcision*" - "*Slave...free*"
 - b. The sins of polygamy, homosexuality as well as adultery must be stopped and repented of when a person answers the call of the gospel.
- ◆ Unbelievers have no part in the New Covenant. A covenant is an agreement made between two parties. Only Christians have agreed to the terms of the New Cov. Therefore, unbelievers are not accountable to the New Covenant because they have not agreed to its terms.
1. **Reply:** the objection is based on a misunderstanding of a Divine covenant.
 2. W.E. Vine, page 53, 242 "The word 'covenant' in its sense of an agreement between two contracting parties (where an oath is taken by both parties before the covenant can be in effect b.j.). **cannot apply** to a covenant between God & man.
 - a. For example, God made His New Covenant and sealed it w/the blood of Christ, w/out consulting any human being and long before any one of us had the opportunity to hear and accept its terms.
 - b. God saw its necessity and set its terms, and man has only the choice of accepting or rejecting them. **He.10:16-22**
 - * "*Their are sins and lawless deeds*" apart from this "*covenant.*"
 - * This "*cov.*" paves a "*new and living*" way for those who accept its terms.
 - * And for those who don't accept its terms.... **26-27**

- ◆ On the day of Pentecost, in *Acts 2*, Peter did not tell the Jews to "*put away*" an unlawful marriage partner before coming to Christ. Nor were there any Gentiles ever told to do that. We must conclude, then, one of two possibilities or both:
 - (1) regulations concerning marriage and divorce did not apply to unbelievers; or
 - (2) baptism washed away the sin of adultery, leaving behind a sound marriage.
 1. **Reply:** We do not have recorded what sins they had, outside of crucifying Christ.
 - a. And...not all those present could be charged with that.
 2. Did Peter warn them to stop lying, coveting, getting drunk? (no specific record)
 - a. Are we to conclude, then, that laws concerning these practices did not apply; or
 - b. Are we to conclude, that baptism sanctifies these practices?
 3. Let's not overlook **2:40**.
 - a. Lying, coveting, drunkenness and adultery may have been included...
 - b. One thing we know, for certain, and that is, Peter said "*Repent....*" **2:38**
 - * Turning away from, quitting a sinful practice.
 - * ***1Co.6:9-11 Ac.17:30 Re.9:20-21 (Js.2:11)***

CLOSING

- A. The point of all this is not "telling unbelievers to separate from their spouses." but rather to warn them that the practice of adultery must stop.
 1. If a separation must occur in order to stop adultery, then that is what must be done.
 2. That is what Paul taught! ***Ep.5:3-12 (note v.11)***
- B. Our task, in preaching/teaching the truth, is to tell people what sin is so they may identify it in their own lives, and so they may take necessary action to please God.
 1. ***He.13:4*** applies to all men, and that is what we must preach.