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All right, we are, uh, probably gonna have a much shorter lesson this week, we just have that last.

Article in confession of Faith chapter 19, we have dealt with the law of God, we I've seen how God has put his law on the hearts especially of man as his creatures, that being the only creatures who are made in His image, who are made, not just for service, unto him as the Angels were created, but fellowship with him.

There are great implications. Then both, as being made by God, and being made to know him and have fellowship with him. There are great implications for how we are to think, and how we are to live. And so we've been thinking of God's law, especially the moral law as the application to our life.

Of the implications of God's character. Not just then how we are to love him with all our heart, soul, mind and strength, but seeing that he has created. Now some 8 billion people currently on the planet who are Created in His Image, his great implications for how we are to love them.

And then especially those whom he has redeemed and united to Christ that there is a special affection for those who are united to Jesus by faith. So that was the moral law. But of course, we sinned in our first father, Adam. And we made ourselves God's enemies. Much of the world being still at enmity with God, many of whom Not even realizing or at least trying very hard.

Not to realize that. That's what is wrong with us and what is wrong? With the world and that all of the problems in the world are secondary. Uh, to that. So that each one of you. Uh, the most important realization in your life. Has been or needs to be.

That you are God's enemy without Jesus. That if you don't have Jesus, you have made an enemy of God by your sin in Adam and your own sin. And so even if you felt that things were okay, If somehow you were able to manage your life, well enough, that you felt like things were going fine.

That would be a great problem because then you would have God against you and not even know it, which was even worse. But God in his Mercy did not leave man in his sin. Not only did he promise his son. Who would be the seed of the woman? Who would crush the Serpent's head?

But then also as he was preparing to bring his son into the world, he saved for himself, a people, the children of Abraham and then Isaac and then Jacob And, He gathered Israel to himself when he brought them out of Egypt and he was bringing them into the land and starting to fulfill those promises that he would give them the land and that he would multiply them and he had multiplied them greatly and still is as we're seeing in the preaching, in numbers in the afternoons.

But when he gathered for himself, a church on Earth at first He then gave his moral law in the form of the Ten Commandments, to the people, whom he had gathered to himself, and saved out of Egypt. And in addition to that moral law, he gave to this new gathered people, a civil law as a nation and a ceremonial law as a church, And, Uh, as the Lord worked to bring his son into the world, he finally did.

So, and when the Lord Jesus comes into the world and he receives all authority in heaven and on Earth, Satan is bound and no longer permitted to deceive the Nations Jesus. Exercises, his authority. Hell, what does King Jesus do? When he takes the throne? What what does he say to do?

He says, go into all the world now. Satan no longer being permitted to deceive. All the world as he had before. Remember the gospel, the knowledge of God's promise of Salvation who what nations knew about that promise? Generally speaking. What nations knew about that promise before Jesus came? It was it was just Israel, wasn't it?

And now the the gospel is going into all the world And the civil law which belongs to Israel as a church, that was a state. The civil law is is done away with and the ceremonial law which belonged to Israel as a church. And looked forward to Christ. That two is done away with.

But the moral law. The applications to our life. Lives of the implications of who God is and whom he made us to be. That moral law continues. And we came last week. Now, finally, to see the many good uses of God's Commandments in the Christian Life, Which has been a big part of each of you children's lives.

Hasn't it? Honoring your father and your mother was one of the main lessons that you had to learn over and over again. Every day for the first several years of your life, and And in your worship at home morning, and evening, day by day and your worship on the Lord's day, learning to love this.

God, who is not only God of the whole world, who made all things, and God of all people, who created man in His image. But God of his church whom he is gathered out of the world and God of your very own home. Hasn't he caused his word as it were to be put on the doorposts of your house and put it in your parents Hearts.

And put it on your parents lips. And now, all we who are parents, Are remembering how? How very imperfect that has been true of our oh our home but we ask God for forgiveness. But isn't it true children that God is the god of your house? And one of the things Immediately upon starting to work on honoring your father and your mother.

And maybe if If you are not the oldest first child or if they came quickly, enough loving your neighbor as yourself. Even in your own home. A big part of your life has been learning how to have. The Lord, as your own, only God, and being before him, and how to worship him in the right way.

And how to speak of his name and how to have his name upon you. And how to keep his day that he has set up set aside. So you see how his moral law, his Commandments are a great blessing from him. Because we are made by him. And we are made in His image.

And you need to, you need to learn how to live not just as someone who's created by him. But as someone who belongs to him, And what do you need? Most of all if you're going to obey God at all. Can you obey God by yourself? Or from yourself.

The only way that you can start obeying God is the same one who has already obeyed. God perfectly in your place. Isn't that what Jesus has done for you? Not just died to pay for your sins. But it'll get obeyed God perfectly in your place. So that when you turn from your sin and trust in Jesus, he becomes your righteousness.

He is your right standing before God and God says, about you not guilty. But then, The same Jesus. To in whom you have trusted and in whom you are already not guilty. He starts to make you like himself and that is the only way even that you can obey your mom and dad, isn't it?

You remember how the scripture tells you children obey your parents? How

I heard one. Either, our mouths are full. Uh, where children obey your parents in the Lord. That's right. No wonder the world is full of children who don't obey their parents. Or even of children who have learned that you might get your bottom warmed, or you might not be able to indulge yourself with everything that you want.

If you don't obey your parents and And they're not honoring their father and mother when they obey But Christian children want to settle for just keeping the rules so that we get what we want. We want to honor our father and our mother. And how can we do that?

Only by the life of Jesus in. And so, it hasn't been surprising as we came to Article 6 last week that the law of God, the especially the Ten Commandments, and the two great Commandments, which summarize for us, the Ten Commandments has such a big place in the Christian Life.

Because it is the law of King Jesus. It is the so the Bible calls it, the Royal law, it is the law of Liberty, the law that Savior, Jesus has freed us to be able to keep and so it's called the law of Liberty. And it is especially then, for Christians.

Which it must be one of The devil's, great achievements, in many of the churches. That there are those who think that when you come to Jesus, you finally get to the place where you don't have to have anything to do with his Commandments anymore. When the reality is, when you come to Jesus, when you have Jesus, you can finally have to do with his Commandments in the way that only Christians can have to do.

Only Christians can relate to his Commandments. And so, the last article, It was concerned to show that. This is exactly. What the law itself taught us to expect and what the scriptures teach us to expect when someone comes to. So if you're using one of the and we don't have any up here but one of the Westminster confession and other documents.

Volumes. It's on page 102 and it's article 7 just there in the middle of the page. Neither are the four mentioned uses of the law. Contrary to what? Just contrary to mean. Against. That's um, it just means against. So neither are the four mentioned uses of the law contrary to or against the grace of the Gospel, but do sweetly Comply with it.

The spirit of Christ subduing. And enabling the will of, man. To do that freely and cheerfully. Which the will of God revealed in the law. Requirements. To be done. And so there's two main parts to this article. The first reminding us of the law and the gospel are not against one another.

Uh, they're not the same as one another. You are not. You are not made right with God by obedience to the law. You are made right with God, by Jesus's obedience to the law. You are made right with God by his giving you life. And, You are made right with God by his his giving you life and Faith by his grace.

Uh, but the law and the gospel agree with one another. Okay, so the first uh or the only proof text that they give us for. That is in Galatians 3 verse 21. But I'm going to Um, Back up to verse 16 in Galatians 3. If you've got a copy of the word of God, You may wish to open.

Now, to Abraham and his seed singular. Uh, now to Abraham and his seed were the promises made. He does not say and two seeds as of many, but as of one, And to your seed. Who is Christ? And as I say, That the law which was 430 years later.

Okay, so he's talking particularly about the, uh, the formulation of the moral law in the Ten Commandments, and then the civil and ceremonial law. That's what came 430 years later. And this, I say that the law which was 430 years later, cannot annul, the Covenant, that was confirmed before by God in Christ.

So that it meaning, so that the law should make the promise of no effect. Okay, so he doesn't he doesn't promise. To Christ in Abraham. It's very important there that he says that the promises are to Christ. Remember, one of the big things that we need? In order to stop being God's enemy, is to come out from our, from being, in ourselves.

And from being in the first Adam, and to come into being, in Jesus, to come into being in Jesus, as the last Adam, there was an arrangement made between God and the first Adam. In which we sinned and fell and died. But there is an arrangement made between God and the last Adam, In which promises are made to Christ for us.

And the last Adam Jesus. Secures the promises for us. Now, he's saying that's what God did with Abraham 430 years before the Ten Commandments came 430 years before the sacrificial system. The The Ascension offering of the burnt offering and the grain offering or the tribute offering and the peace offering and all of those laws and Leviticus and the ceremonial law 430 years before the the laws of the nation of Israel.

Uh, as a nation, the civil law. So did God change his mind? About how he would save. Between when he made those promises to Abraham. And when he gave his law, At Mount Sinai. And to the, to the people of God, as he had gathered them as a church and a nation.

God doesn't change his mind. And so if we treat the law as a way of getting from God, what has been promised? To Christ and in Christ, then we are treating the law differently than God treats the law. And we must not do that, of course. For if the inheritance is of the law, Then it is no longer a promise.

But God gave it to Abraham by promise. What purpose then does the law serve? It was added because of transgressions until the seed should come to whom the promise was made. And it was appointed through Angels by the hand of a mediator. Now, mediator does not mediate for one only but God is one.

Is the law then against The promises of God. Certainly not. For, if there had been a law given, which could have given life Truly righteousness would have been by the law. But the scripture has confined all under sin that the promise by faith. In Jesus Christ might be given to those who believe And so, the law because we are sinners.

And could not receive the promises of God in any other way, than through Jesus. The law told us the truth about ourselves. And it told us the truth about Jesus. The law said. That we are sinners and we are confined. Under sin. Sorry, did I? Verse 22 as well, but the scripture has confined all under sin that the promise by faith.

In Jesus Christ might be given to those who believe So, the law tells you that you're a sinner. So Romans 3, 20 also says, through the law comes knowledge of sin. We mustn't, make the same mistake as Christians that the Jews were making. Thinking that having the law and keeping the law was showing them how much better they were than other people.

That is called legalism. If we use the law, To, as a way of Being happy about ourselves and proud of ourselves that we are better than other people. We're forgetting that the law tells us the truth about ourselves and the truth about Jesus The truth that we are sinners.

But the truth that God has made promises to us in Jesus Christ. Which Jesus secures for us, which Jesus gets for us. Because he both pays for our sin. As the ceremonial law showed over and over again, with all of those sacrifices and is our righteousness. Okay, so The, when we Uh, when we see God's law and we make all those uses of it, that we learned about last week, continuing to see the, the sinfulness that remains in our own hearts being humbled before God.

So that we will be meek and gentle before him and then also with others like the servant who's been Forgiven. The 75 Talent debt and the law comes and says, don't you dare be hard-hearted with the guy who owes you 300 denarii Year's wages. It doesn't seem small. Until the law of God comes and says Is pretty small compared to what you owe, doesn't it?

Okay, so all of those uses of the law. Uh, showing us how much God hates sin, so that we'll eat it too showing us how much God loves righteousness. So that we'll love it too. Our God loves righteousness. We want to love it, like he loves righteousness. All of those uses of the law that we're talking about last week.

Those are not contrary. To the grace of the Gospel. None of them come and say now the way to get good stuff from God is to keep the rules and he will owe it to you. No, the law says, don't you see how the only good that is coming out of you, is from this Jesus that the ceremonial law.

Talked about that, whatever. Thoughts and desires and feelings that you have towards God, that his word, uh, approves of and however much. He helps you stop doing and feeling and thinking the things that God hates that that comes uh, that that comes from Jesus. And so they they of course, refer to the one verse.

But remember that this was written during a time in which there was more knowledge of the scriptures in their contexts. And expecting us to to remember in Galatians 3 that The law and the gospel agree with one another. About how God would work in us. How the promises would be secured for us.

And, Uh, what? Uh, difference would be. Uh, that Jesus makes in us and that really is by his Spirit. The second article And these other texts.

Neither of the four mentioned uses of the law, contrary to the grace of the Gospel, but to sweetly comply with it, the spirit of Christ subduing. What does subduing mean?

Those of you with a much larger amount of air, Uh, than I have are accustomed to subduing. Uh, if you did not subdue your hair in the morning, Uh, we would look well. Like everyone at Walmart. But you have to tame it and bring it into line and make it orderly.

This is one of the things that King Jesus does, right? As in his office as a king. He subdues us, he brings us under himself, he brings us into line. And so the spirit of Christ, subdues, the will of man And enables the will of, man. In order for us to start willing, what God Wills, we need Uh, we need our desires and and choices.

Uh, first to no longer be, according to the impulses of our flesh. We need them subdued, but not just kind of neutralized As if the spirit gave everyone one of those Um, Uh, those drugs that just kind of turns you into a zombie and turns everything off. No, we we need our Wills first subdued and then enabled to do freely and cheerfully what God Wills?

And so, that's what. Uh, what God says will be. True of the people generally when the Covenant of Grace comes into The time when it's under the administration of Christ, when instead of a bunch of different prophets, throughout the time of the administration, under Moses, you have the one great Prophet Jesus, who does speak through servants but he is our Prophet living and acting as our Prophet, even though he sits at the right hand of God, And so Christians should never think.

Oh, man, how amazing it would have been to be in the days of Moses or, oh, how amazing it would have been to be in the days of Elijah, or how amazing it would have been to be in the days of a live show. Know, the people of God had Moses for about 40 years and May may be about the same for Elijah or Elijah, probably a little bit less, only a hundred total years of the 1500 or years or so of the time before Christ.

So even when we think of the Old Testament that way We're not really understanding how rare it was. But all how each one of them. Uh, how every genuine believer during those 1500 years. Oh, if only, we could have been under the lived in the time when the Messiah was the prophet, But you do, Jesus.

Is our Prophet now. Jesus is God too, but in his Humanity, he's also Prophet And, Uh, God was saving for the time that his son would be the prophet. His son would be the priest. You wouldn't have a long chain of high priests and, uh, and Giant families of priests necessary, to support the Tabernacle worship, and then the temple worship.

But our one, great high priest, in glory. We don't yet now have a succession of Kings. And each one you wonder, is he going to be Um, a king who Who loves the Lord and like, Like David did David becomes the prototypical King for the one who loves the Lord or is he does he do.

Right in the eyes of Yahweh or is he going to be as was more often the case, the king, who does evil in the eyes of Yahweh, but even the good Kings each, Had their faults and then The very best of them still had this huge weakness. They died.

But now we have Jesus's King and he's never going to die. And he has done perfectly what was right in the eyes of the Lord. And he continues to do perfectly what is right in the eyes of the Lord. And so we have this age in which God glorifies his son.

Even by making him a man adding Humanity to himself. He glorifies his son as the prophet priest and King in part. By converting a greater proportion of the visible. Now, sometimes in, Uh, seasons of weakness in the churches. Where there are many, who don't really have a lot of spiritual mind or any Spirit, you don't have a lot or you have life for your debt.

That that's the way that works. There are many who are, who are dead in in the churches, many, who are outside of Christ for whom. It's all just external formality or feeling better about myself or good about myself or even worse. Feeling Superior to others. Or just, Feeling good enough about the idea of Grace that I can keep my sins from troubling me too much or whatever it is.

And we see the church is full of that kind of thing. Our own heart. Uh, frightens us about that kind of thing. And we think that Um, We think about how Might actually be saved. But it was

much narrower and much fewer. Until Christ came. And when God was sending his son into the world comparatively now the churches are actually full of those who have real spiritual life.

And so, God made promises like this, uh, like these two in, uh, Ezekiel and Jeremiah And I said it was going to be shorter, but we Well, we just took more time which hopefully this is helping you understand. Uh, what the article is saying and what Ezekiel and Jeremiah are saying because many people don't Um, They treat the New Covenant as if people never got saved in the Old Testament.

Or as if they got saved in a different way. Than trusting in Jesus and being united to him. As if there could be a different way. For Sinners. To be saved by the holy God. Uh, but what God is promising is In relation to the coming of his son to be the prophet priest and King.

So that the way that God, The church on Earth and the way that God interacts with the church corporately, Is now through his son and in the age, when his son comes This is what his churches should be like. This is why Church. Discipline is important. Not just like Um identifying those who are unrepentant and confronting them with that.

So that they Discover their own lost condition and And not just even Putting them out if they don't repent so that you can keep the church pure but Church discipline is important because the church should not be a place where the unconverted feel comfortable perpetually. There's a place where they are.

Welcome perpetually. But where they would feel uncomfortable until they're saved. And that should be true of our worship and that should be true of our teaching and that should be true of our life together. That the church is supposed to be the church in the age of Christ. In which we expect God, to do this work in our hearts.

Where we call people to repentance and point them to Christ and use his means and look for the ministry of his Spirit. And it. It is a great grief. When we lower the bar. To increase the numbers. And, We hide from. The difference that the coming of his son, Was promised to make and is making.

But to the extent that we don't. Uh, have real spiritual worship, and real spiritual life and real formative. Discipling. And corrective Church discipline. We obscure much of it from our view, we hide it from our view. So Ezekiel 36. Uh, he makes this promise. Uh say to the house of Israel, thus says the Lord I'm going to start in verse 22.

Although the proof text is verse 27. Um, Say to the house of Israel. Thus says the Lord Yahweh. Do not do this for your sake, O House of Israel. But for my holy name's sake. Which you have profaned among the Nations wherever you went. And I will sanctify my great name.

Which has been profaned among the Nations, which you have profaned in their midst and the Nations shall know that. I am, Yahweh says, the Lord Yahweh, when I am hallowed in you before their eyes. I will take you from among the Nations gather you out of all countries. And bring you into your own land, then I'll sprinkle clean water on you, and you shall be clean.

I will cleanse you from all your filthiness and from all your Idols, I will give you a new heart. And put a new spirit within. I will take the Heart of Stone out of your flesh and give you a heart of Flesh. I will put my spirit within you and cause you to walk in my statutes.

And you will keep my judgments. And do. And so, God has been doing this. He's been doing it for people from many nations and we long for him to do this and those who are descended

from Israel as well. And we've been hearing about that in Isaiah or just finished hearing about that.

Uh, in the book of Isaiah, we don't have time to do all of that here. But it takes the spirit of Christ. Subduing our Wills and enabling our Wills by the life of Jesus to do freely and cheerfully. What God Wills? So, the gospel is not against the law.

The gospel produces

And more cheerful and more free genuine. Obedience to the law. I think we're going to have to stop there and Not open. Uh, Hebrews 8 10. In Jeremiah 31 33. But both of those in their context are doing basically the same thing. As we were just looking at Ezekiel 36, Any questions?

And intended to take questions about. Law as a whole. I know that the place of the law in the Christian life is not If you have another church background, As many of you do, Um, Probably have not heard it taught that way. Sadly. Right? If you do have questions about this or about anything else, there's a question box on the table in the hallway.

And we get together after the evening worship. And

We let our hair down a little bit. We don't stop keeping the Lord's day. But we have a bit of an after party, and continue to Um, Meditate upon his word and him himself by means of his word. And it's a good time. If you don't have. Anything to do at 4 30 you can stay or come back as the case may be.

All right, let's pray.

Lord, we thank you for Teaching us as your children. We thank you and praise you for the way that you have been pleased to glorify your son. Thank you for giving us to live in this world at a time in which your son has already come. Uh, and for giving us to hear of him.

And to believe into him, which you did not owe us, Lord. Which is against what we deserved. Which was opposite, what we deserve? But you have done this for us, and now, Having taken us. To yourself and him. You not only give us to hear these things. And read these things from your word, but you've given us these promises of your spirit's work.

So we ask now for the Fulfillment. Of that promise. That your spirit would imprint on our hearts Uh, these truths. So that we would, Uh, by Christ's life and Christ's And Christ's goodness and righteousness. That we would Delight to, please you. And that we would freely and eagerly and cheerfully.

Uh, will to do. Whatever you have told us that you will for us to do. So make us obedient and honoring from the heart. Make us those who promptly and sincerely and gladly offer our very selves, our very Hearts to you all our lifelong To offer our bodies to you as living sacrifices, holy and pleasing to you in response to and Independence upon your mercies And to that end Lord, we ask for your help.

Now, as we come to the worship service. When we draw near to you and that unique way that you have given us to do in the public worship in the corporate worship. And we pray that you would help us in it. To worship you to offer ourselves to you genuinely sincerely and that you would also help us buy it.

That as your spirit, helps us now to worship you and offer ourselves to you in the public worship. We pray that you would be shaping our minds and our hearts so that we may live that way. As we love you and our brother and our neighbor this week. So please help us unto these ends in Christ through whom we ask it.

Amen.