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Our Father in heaven, we are Grateful to be your creatures, made in your image. And we are all the more grateful having sinned against you. And fallen short of your glory sinned against. Not only the glory that you display in the creation, but The glory in which you created us in your image.

And we, send away our honor and privilege and Made ourselves your enemies. We are grateful that you. I have redeemed us unto yourself and therefore, have given us to know, you, not only as your creatures and your creatures made in your image, but as you're redeemed and redeemed into your image and even adopt it Into your household.

And so we pray that you would help us. Now that you'd come near we, thank you for your law, your Torah, your fatherly. Instruction. we pray that your spirit would help us as we Think about your law from your word. That we would understand. The right use of it, the good use of it.

Now, in our lives. We pray that as we. see your goodness to us and how you would have us respond. That you would also be Sharpening quickening. Our minds warming, our hearts readying our Wills, for your worship. We ask these things through Jesus. Your son. Our Lord, our elder brother.

Amen. All right, so we're still studying the law of God. and little couple questions by way of review. When did man get the moral law? At his creation. That's right, the moral law. Applications to our lives. Of the implications. Of God's character. for us as his creatures and particularly as creatures made in His Image, And therefore, because God, perfectly fully devoted to himself and his Holiness.

the implication for us as creatures made in his image is that we ought to be as well. And the application then is to love him with all our heart soul, mind and strength. And we have, of course, the moral law given to his Covenant people. at Sinai.

And They're not in two great Commandments. Another Implication. Of gods having created us in His image and Therefore, having bestowed upon us that special love as creatures made in His image. Is that we? is that man as valuable in a way that no other creature has and therefore, the application to us is that we must love our neighbor as ourselves.

that which gives us our own value being made in the image of God, our own unique and special value above the other creatures. Belongs to everyone who is made in His Image and therefore, We are to love our neighbor. That was ourselves. So, the moral law is got Applications to our lives of the implications of God's character upon us.

77 the stream was there. And now it's gone. I hope it's just The streaming app this time. But thank you.

So, we had that from the creation but then God redeemed for himself, a people through whom, he would be bringing his son into the world. And unto whom he would, especially be entrusting the scriptures. God perhaps had given, we have good reason with reference to the book of the records of Etc.

In the Book of Genesis. Go ahead, perhaps given his people even written scripture before he assembled. Israel at Sinai and constituted them a church. But Israel, as we learned from the book of Romans Not only has this great privilege as the ones from whom according to the flesh.

Came the Christ, the Lord Jesus but they were also the ones to whom the scriptures were first entrusted. God gives us his word beginning at Moses, as Luke 24 tells us when Jesus is opening from all the scriptures. for the two disciples on the road to Emmaus. and so there's this wonderful privilege that the people of Israel have and as we heard in article 3.

In confession of faith 19. And if you're using The the volume that was distributed with the teal. Dust cover. So that's on the top of page 97. He calls them a church under Edge. and now he gave them As a church under age, you remember from Article 2 the moral law, not now just as That which is generally written upon our hearts, but he gave it to them in well, first spoken form from the top of Sinai.

And what happened? What did God speak from the top of Sinai? Now, children, we really are expecting you to come forth with these answers. We hope that all of the adults, remember And adults are glad that they're not expected to announce because sometimes they don't remember. What did God speak from the top of Mount Sinai when he had gathered the, the church there?

What did he first? Give them. The Ten Commandments. And remember he thundered with his voice, the Ten Commandments. And how did how did the people of Israel respond to hearing that? Right there. They wanted they wanted Moses to go up the mountain and hear anything else that God had to say they were terrified they were terrified of God.

but it's instructive to us that the first time God gives the moral law in the Ten Commandments and the two tables each table. And basically, dealing with one of those. Two great Commandments or two. Great loves. first table, loving the Lord. Our God, with all our heart soul, mind and strength second table Loving our neighbor as ourselves the first time that God gave his word like that.

It was two a people whom he had delivered two of people whom he had brought to himself. So In last week's lesson, in articles, Two and three. in confession of Faith 19, we noted that what Because of historical things, come to be. Understood as Calvin's. Third use of the law was actually the first use of the Ten Commandments.

It was given to a redeemed people. It was given to the, the visible Church upon its first constitution. So This idea that, once you're a Christian. You have nothing more to do with the Ten Commandments, you have nothing more to do. With the moral law that these things are are not really for the church.

It's really quite ignorant of when and how and to whom God first gave the Ten Commandments. God first gave The more law he gave. The moral law. Or God first gave the that expression. Of the moral law. But then we heard last week in article 3, That besides this law commonly called moral God was pleased to give to the people of Israel as a church under age.

Ceremonial laws. And we, we talked and thought about that. And how those belonged especially to other other prophets, other priests other kings. but now

that Jesus has come especially with his forever priesthood. That is not from the priesthood of Levi, where there is a change in priesthood.

There's a change in law and those ceremonial laws are now abrogated. Under the New Testament. I had. Ask me again this week. I don't know how many times. I've heard this one, they had. been in one of the couple of Psalms that. Something about instruments or something about choirs.

In it and they said, well. How come the reformed historically? One of the things that they did away with in worship was the use of instruments or the use of choirs? were they just overreacting against the Roman Catholic Church? And he said, no, they were consistently reacting to the priesthood of Jesus Christ.

Because the instruments in the Psalms are levitical instruments and the choirs and the Psalms are levitical choirs, they're part of the ceremonial law. we don't have them for the same reason. We don't have incense and candles and sacrifices and you know, decorations of gold and pomegranates and all that sort of thing.

so With the ceremonial law. including the feasts and the Holiness code. And that whole thing as we heard last week, Belonging to the Prophecy prophethood and the priesthood, and the kingship that looked forward to Christ. is now abrogated. Under the New Testament. And that brings us this morning to article 4 to them.

Also, as a body politic. Now the also is important here. Because the them is the people of Israel as a church under age. And there has only ever been a church, that was also a body politic when the Lord Jesus establishes. His church at Pentecost, the church under Jesus, instead of the church under the Mosaic administration, the church is not constituted as a body politic Still tells us scripture, still tells us.

To submit to authorities in the Civil sphere. That are not the authorities in the church and so there's a distinction now. the church was a state at Sinai and God gave his people laws that did that. That's one of the reasons why. when he says sorry when they say to them.

Also, as a body, politic he gave sundry judicial laws, there's a various laws, what we would call civil laws. Which expired together with the state of that people. Now, this doesn't mean that there can't be. A nation of Israel man has certainly tried. To forge one, the last 80 years or so.

But it does mean That God's church is no longer a state. And so the church under age is no longer a state and that can't ever Happen again. so to them also as a body politic he gave sundry. What does sundry mean? Okay. Various many in number different in.

nature. So to them also, the body politick he gave Sundry judicial laws which expired together with the state of that people. and if you've ever really tried to sit down and think through how we would Institute the civil and especially the judicial aspect of the civil law, That God gave Israel as a state Church, tied to one land.

If you've ever really sat down and tried to think through how we would, how we would continue to implement it, you run into problems because the civil law and the ceremonial law are actually connected. There are things in the civil law that have to do with the high priest dying.

Or Priestly. Priestly cities of Refuge, the city is a Refuge were all levitical cities. So, so it's actually taken almost, as a matter of fact. That the civil law which is bound up bound to the ceremonial law, at least by the assembly, The Westminster assembly has taken as a matter of fact, That the civil law does not.

As they has expired with the state of that people. And then continuing article four here? Not obliging any other. Now, Further than the general Equity thereof may require. And, You remember last week I actually don't remember if We did this on the Sabbath school, I think, it was in It was in the morning sermon in one of the illustrations.

But one of the differences between Covenant theology. And, what's called sometimes dispensational theology? is that? The view of the church as one throughout the ages, which those who are sometimes dispensationalists and very kind of Pro-Israel as a nation. And even to a large extent as a church, they will refer to Covenant theology as quote.

Unquote replacement theology. You've replaced Israel with the church. And you say, well, you read the Bible. Israel always was a church and there aren't actually two of them. There's the throughout throughout the ages, throughout the various. Administrations.

Sorry, I turned the page. I forgot what? So, we would say, If you will, the New Testament Church, Nicholas Church of the Lord, his wage. Well it's not just more advanced age. It's the church that has come into its maturity. Right. It was it wasn't ready. What I'm doing?

Yeah, it wasn't ready to be kind of its own man. so The for instance, Galatians describes the ceremonial and civil law of Israel, as something to help it along. While it was a child in someone else's house. Until it came to be in a its own at a head of household.

thinking of it as a, as a child

He has reached majority. So

just just one thing on that. question. One of the things that many of you who are young, men or young ladies for but your young ladies are not seeking to be heads. Of a household. but one of the things that your parents probably do with you or may do with you is give you opportunities to exercise ideas or make choices or take the lead on things.

In ways that In ways that imitate and prepare you for when you're going to be the head of your household, when you're going to be, the one who is calling together, the family worship and leading the family worship, when you're going to be the one who makes, Financial decision or has to deal with something that needs to be built or something that needs to be fixed.

And a dad may give his son. instruction or exercises or alternatively? Increasing amount of Liberties and choices. Now, the sun is not yet the head of a household and it's going to be different, but there are things built into. What has Dad gives him to do and allows him to do.

You know, a council for fathers of younger sons here. You want all of your children to increase in their ability to be self-directed? you know when your child starts as an infant, you have to micromanage everything, tell them every bit of everything. But you want by the time your your children are, I don't know.

10 12. to no longer have to even command them very often. where they understand how life is ought to go. They understand the season that they are in and that it's not a season of being the head of the household, the mom, or the dad. but They have, they have been trained and you're giving increasing Liberty.

to function responsibly in the house. So this language of the church under age, is actually borrowed from an illustration that Paul uses in Galatians for the law is kind of a Governor's or a school master, who's leading, and training and counseling and guiding. And there's this kind of training program for when the church comes into its maturity.

And then you put aside. The, the the school master or the governor, the the training. that was done because that looking to God in Christ that understanding of what his priesthood. Would be what he would accomplish, how to have fellowship with God. You've come into your maturity and you're no longer to act as a child.

We actually have kind of an epidemic of overgrown children who are supposed to be functioning as heads of households and need a nanny. And that's part of how we ended up with what we actually call. Sometimes, some of us in America than nanny State, well. The church trying to have new ceremonial law.

or to retain the Israelite civil law, that was tied to the Israelite ceremonial law is kind of like being one of these children who is trying to have its nanny. Instead of living out its maturity. That that came with the coming of Christ him being the last Prophet him, being the forever.

Priest him being the mediatorial, King who sits on the throne of glory. And now, Christians in all sorts of Nations can know that. Whether or not the state itself is conscious of it. Jesus is King over the government that they find themselves under even if Nero. Happens to be sitting on the throne of the Empire.

He's going to be called to account, because the chain of command doesn't stop in Rome. It goes to the throne of Glory. and Nero's in big trouble. Well, he was in big trouble in Romans 13. He was way bigger trouble now. All right. Sorry Christian.

Oh sure. Thank you. Than one unemployed actually. That don't submit to God, just the children's catechism. Question this week about how we then make this helpful individuals. What do we taught in? So we'll be one of the songs the way that in the factors of advice. Appreciate all the catechism class promos.

There wasn't enough? No, no. I I would love for us to have to solve logistical problem of having too many attendees of all ages. At the catechism class. There's enough covered, that is Both fundamental. but at the same time and this is I think just a result of where we are in the Lord.

Wise, but inscrutable dealing with his church, many of the fundamental things to understand, Are things that are not well known in the churches. even by adults. So I too will happily plug. the The catechism class. So, So Article 4 says that not only did the Civil law expire with the state of that people.

It does not oblige any other state. Now, there are no state churches, Or probably better way to say it is church States. Because Israel was really constituted as a church, first and foremost, and as a state almost secondarily, although both. So there really are no church States now. Further than the general Equity thereof may require.

and so One of the reasons why we treat Israel as a church and treat some of these prophecies about Israel and you say, well they've come true in the church. And someone who's a dispensationalist will say, you're not you're not reading the Bible literally enough. in order.

For these promises made to this Israel, to be true. It has to happen in a state. It has to happen in this land. This section of the ancient near East, that was First Canaanite in Philistine, and then Israeli for a while and then has reverted. In case you never noticed philistine and Palestinian.

Pretty, they're just the same words, morphed across time and languages. And they say, well, it has to be that nation and it has to be that place and And you just want to say who says Because you read the New Testament and the way that the Apostle applies those promises.

And the way that the apostles, say that those promises have been fulfilled, is in the church. You know, whether it's you know, Amos or Micah or or or whoever and you could We would go a little bit off track if we started and I'm not prepared right now.

To give you a half a dozen examples or something like that but that's why. That's why we read the Old Testament. From the standpoint of what is called, Covenant theology is because we learned it from Jesus and we learned it from the apostles and we trust that where we don't understand and they do something that that's right.

Well, The. You guys laugh? But we are. In our remaining flesh. We still have that bent within us. When something feels or seems wrong. To assume that there's something wrong with the Bible. And that it needs to be turned to conform to what we feel. Should be right?

For, for instance, we're gonna have one in the morning. Sermon Today, Jesus thanking his father. That he has hidden things from people. And he's talking about hiding things from people that makes it worse for them on the day of judgment than it is for Sodom. So Jesus is thanking his father for Sovereign action that condemns Sinners to hell.

A lot of people have a problem with that, and that's why the biblical theology that is called reformed, or calvinistic, or whatever. The The title people have for it. Is so unpalatable to many that they spend their whole life resisting it Some even whom we hope are believers. and, and yet there's an inconsistency but between what they Say theologically, but what they rest upon for their hope.

You know that, you know, their theology says, the difference between me and the unconverted, man is a choice that I made. But they never come and say, oh, Lord, I trust in my choice, they say, I I trust in Jesus. Well, similar the the semester assembly does a similar thing then with the civil law and they give just Just a couple examples.

New Testament, use of the civil law, in the scripture proofs. So, Whether it's in Matthew 5. Or. First Corinthians 9. making use of the civil law and it's not used in using the civil law to say, well, this is what civil governments should do now Or this is what?

this is what states should do now. It's used for instance, in Matthew 5, he gives an example of the Pharisees misuse of the civil law eye for an eye, and tooth for a tooth was actually judicial penalty, and they were trying to apply it to personal use, but then First Corinthians 9, he is as The civil law.

You shall not muzzle the mouth of the ox to try it out the corn. And he takes the principle from that. That the the worker is worthy of his wages. And he makes a general Equity, this is what they mean by General Equity. You say well what do they mean by General equity and say well what are the scripture proofs?

Show you. They they mean, That there are moral principles. That. That are applied in the Israelite civil law. That give us a feel for how to apply those moral principles in other contexts. And actually, First Corinthians 9, he's applying it to the church. So he's taking a general principle from the Israelite civil law.

And he's applying it to.

The. The compensation of, Of ministers. There in First Corinthians, 9 8-10. So,

A tiny little I was going to say paragraph but the article is really just this one sentence. and yet, if you're trying to figure out, you know, what should, what should we do with the civil law? Should we still be following the Israelite civil law? Answer of the Westminster assembly is a resounding.

No. We should still be learning from it. We should still be applying principles. That are taught in it. But we should not still be following the Israelite civil law and that's that's the big difference between what is sometimes called? Theonomy. And then what is what is called?

General Equity or Westminsterian. And the the two are are different. There are some who, you know, try to use the name theonomy and call themselves Westminsterian. It just isn't. isn't really compatible. with Westminster 194. Now, one of the things that that they do give as a proof text is that under what would come to be called?

They weren't yet using the phrase mediatorial Kingship Christ. They believed in Christ, having the office of King. But one of the proof texts that they also use here is First Peter 2 13 and 14. And those who are in Authority in the civil State, they are to be punishers of evil and rewarders of good.

And that good and that evil, and that good is determined by the moral law. Okay, so the moral law was from the creation It did not come to man for the first time at Sinai. It was at the first for the first time at Sinai. It was summarized in those Ten Commandments.

But it is obligatory, not just on all people at all times. But on All Nations at all times, one of the things you'll see, for instance in the prophets is that God Judges and punishes Nations. That were not Israel for failing to keep the moral law. Well, why does?

Why does he do that? Because all nations and all times were obligated to keep the moral law. And that of course, has not changed. Now, did Jesus? Christ is King over all of the Nations. It's rather reinforced. Because now not only our Nations obligated to have Civil laws that.

Conform. To God's moral law. But now it's not just a function of obedience to God, but submission to his Christ. So there's a Psalm 2 issue. Now, if the United States, justifies idolatry and blasphemy and Sabbath breaking and Disobedience to parents and other authorities and murder and perversion and stealing and lying, and covetousness.

And as you say each one of those, you realize the United States does, all those things. Not only are they rebelling against God? And refusing to acknowledge Him as Creator, and Lord, but they're also rebelling against God's Christ. Refusing to submit to the man whom God has seated, as anointed as king and Seated on the throne.

And so ever since the Lord Jesus Takes a seat on the throne, there's a double Rebellion against him. In every nation, every violation of the moral law by every nation that is under Heaven. Okay, so that's the Westminsterian view. It was very, very strong on the necessity of Nations submitting to Christ.

You know, we don't believe in the separation of Christ and state. We believe that the church and the state are two different things. But Christ is over both and so, how can they how can they be separated from Christ or separated from his word or separated from his moral law?

And that's that's one of the things that, of course, the general Equity. Requires.

I guess it was. overly optimistic of To think that we're going to get to Article 5. I think it's it's important for us to be able to draw those two distinctions. I will say one thing I appreciate. In the rise of theonomy, although it doesn't. it doesn't do well with Covenant theology.

And you know what? And who Israel were, and those things, one of the things I appreciate is this sense that Nations must be governed by the law of God. The Nations must submit to and act. According to that, moral law, that God. Summarized for his church state in the Ten Commandments.

And of course the Ten Commandments still apply to us because they were moral law, not ceremonial law. So, I appreciate that about the The theonomic impulse or desire. There's there's just a big Covenant, theology category error. That that you want to steer, clear, clear of If you're Be West, militarism.

Any questions about that? Sorry. Kids there was a lot of jargon. Kings have to obey the Ten Commandments. The United States has to obey the Ten Commandments. And it answers not only to God as God but Jesus Christ, as the king of the Nations, And everyone who's in Authority at every level.

Whether you as the head of a household, one day young men, or if you run for County Commission. Some of you maybe. or Sheriff or you know, we have Constable and a reserve, Deputy in the room. Everyone at every level the chain of command, goes up to Jesus.

But what that also means for us, is that Submitting to them. And all of that which they require of us that is lawful is also out of conscience, something that is owed to Jesus, not just to them. yes, this is Probably entirely against. But the distinction between Western Syrian and economy.

All right, in my mind has always that line has been drawn more at reconstruction, it isn't Could you? Like help me understand. Maybe this is probably the conversation better than other times longer, but the distinction between a reconstructionist, the ominous sounds to me like some of the things that we were describing in the economy is, like, beyond beyond its own, but containing that air that errors and, and understanding of how theology because your description of the Western Syrian the pounds a lot to me, like my understanding Beyond, Basically, the theonomist would take all of the particular statutes and all the particular penalties in the Israelite civil law.

Which belonged? To Israel as a church underage. That was also estate. And the Westminsterian view says, None of. The particular statutes and none of the particular penalties continue to apply. Except So far as there's a moral principle in the statute or in the penalty, that requires that particular statute or that requires that particular penalty.

So, the ongoing force of anything in the Israelite civil law, the force of it actually comes from the moral law, not from the civil law, The theonomy says, the force of it comes from the civil law, And there are many, I think who call themselves the animists because A good reformed understanding of the law.

Has been so unknown in so much of the church for so long that when theonomy starts to arise in the second half of the 20th century. You, you get people who Are recognizing that there's something good there. But it's just not coming with the theological categories that, you know, Westminster Confession, understanding person would have in place.

Reconstruction's a whole different animal. It's a it's a misunderstanding of what the kingdom is. So, I I have no intention of getting into reconstruction. That

distinction from the world and civil is very helpful. Thinking about that, I haven't read it. Well, I got it attracted to my Nursery understanding a lot of people that I would pick call themselves economists sound like they're actually pushing for God's moral law and principles there and not necessarily a civil applications.

Yeah, they're, they're looking for Westminster just gonna turn them in the direction and push.

Yeah, I actually don't think there's a lot out there that Deals with distinguishing between the two. Well, most Westminsterian guys. most whom I have read that understand for instance, confession of Faith, 19 really well, don't take theonomy that seriously. Yeah, it was kind of this This Oddity that arose in a reformed ghetto for a while.

and I don't know that there's that there's been A really helpful or thorough or clear here. here's where they are. Christian. You say that the larger catechism on the Ten Commandments is not working of that. Yes, that that's a very helpful place especially in the scripture proofs.

Okay, so if you're going through Larger catechism on the Ten Commandments and it's listing, a bunch of applications. Praise God. It's wonderfully helpful in that way. But then you look at the scripture proofs, a lot of the scripture proofs are Israelite, civil law. You say, well. I thought that no state was under obligation to keep the Israeli civil law, you say no.

But the Israelite civil law does show us what the moral law requires in a lot of different places. And so yeah, that's a very helpful place to kind of work through General Equity. kind of questions. All right, we're way way over now. Let's let's go ahead and pray.

Our Father in heaven. We thank you that you have made us not only your creatures and your subjects, but even your children, And we're grateful that, you know, our frame that, you know, how difficult it is for us to understand things. how cold our hearts are, how stubborn our Wills And so not only have you given us your words to instruct us, well, but we thank you that you have given us your spirit.

To conform us to that instruction. Help us whenever we come. Across your law to receive it as The words of, Our beloved Savior. Our dear and beloved father. who have commanded and instructed. in every way that we need, we bless your name for this. Each of us who are Earthly fathers, we feel that how much is lacking in the body of instruction and command, that we have given our own children But yours lacks nothing and where we lack O Lord you Supply by your spirit.

So we pray that you'd continue to do that for us. And we do ask that you would bring your church into a season of more understanding and more clarity, more faithfulness and obedience, and love unto you. And we pray that you would give her. success and growth. And influencing even those whom you've set over her.

The state or over her members in the state. And glorify Christ as our priest. Now as we come to worship you through him, glorify Christ as our King in his rule, over and even through. The Nations glorify him as our Prophet. and how you teach us? By your word and spirit.

We ask it all in his name, amen.