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All right, we're kind of in a transition place in the Westminster Confession itself. We've been in the Ordo salutis which, uh, the oh the way in which God's salvation is worked out in the life of the believer that I don't know. Why he is a cryptic pacific, the way in which God works out salvation.

In the life of the believer. Uh, with an important chapter that we have just finished last Lord's Day. On Assurance. The experience of God that he gives us in which he brings us into a state of not just being sure about Christ. But sure that we ourselves belong to Christ's and are in And, The, the The way that that, that we experience that in our Christian lives, Sometimes even.

After we have come to it. Come to a state of assurance. Of being belonging to the Lord Jesus, and being Christians that sometimes our Assurance is weakened sometimes. Uh, we even lose it. Uh, for a while. And how to interact with God how that happens. How God sustains us when that happens.

How God restores. Uh, or may restore. And that's all of those, uh, things that we've been studying the last The last many weeks. As we come to chapter 19 and 20. Uh, the law of God and then Liberty of conscience. We're shifting a little bit from Uh, Uh, well, the order of Salvation What God does in a Believer?

What God has told us. Not just ourselves but for churches and for Nations what God has told us about the difference that it makes that God is and the difference that it makes that God Saves And what this means. People should do what this means. What God has given in his church, what should the church?

And so, we We're going to have. Uh, not just The law of God in chapter 19 and Liberty of conscience in chapter 20, but then we'll get into things like marriage and the church. The sacraments the Lord's day and the public worship of God. The Civil magistrate. In the Civil sphere.

And so forth. So the uh, the application to our uh to our individual lives is not going to be. Quite as close. Uh and so if you've got one of the and we're not out of them, they've just been replaced. If you've got one of the books that have that come with the teal book cover, this doesn't have the peel book cover on it.

This is one of those. Uh, I think we're just gonna switch to uh, operating out of this book. It's got the entire proof text written out at the bottom. It's very useful. Every one of you, your families should have a copy, if your family doesn't Then we have one for you.

Uh, what I recommend that you bring it. Uh, that is Uh, that's very useful for all of you to have it. Uh, by the way, our Anonymous donor has gotten each of our households, another book.

Uh, this I guess a, a little bit updated adapted, modernized version of Matthew, Henry's book method for prayer.

Uh, if you've been attending the prayer meetings, The last many years. Uh, that's the book out of which we get the prayer prompts, uh, from uh, that the that are in the folder that we pray together, in the italicized part. That the men who are leading. Of prepare from.

Uh, that's the book that we get. So, our anonymous donor has provided again, one for one per household. Uh, you're welcome to have a copy of that, but do bring. Your Westminster confession and Uh, attendant documents. To the status school. So, so long as we are Um, studying it.

Together. So we start. Chapter 19, this week, the law of God. It starts with. Uh, the law in and as A the stipulation of The Covenant of Works. God gave to Adam a law. As a covenant of works by which he bound him and all his posterity. What are what are a posterity?

Kids. Uh what is your posterior? And is your behind. And your posterity are those who come behind you or who After you the ones who come from you. So when he says all his posterity that means us Uh, you've memorized in the shorter. Catechism, all those descending from him by ordinary generation.

Yes, some of you at least have memorized that. Okay, so that's posterity. So by which God bound at him by, which he bound him and all his posterity to personal entire exact and Perpetual obedience. Promised life upon the fulfilling and threatened death upon the breach of it. And endured him with power and ability to keep it.

Now it's going to start in Genesis 1 and Genesis 2 being made in God's image. Like we just pray. God has made us moral creatures in his own image, we have Wills that We are to act in righteousness and make choices and take actions in righteousness, using our Wills.

That's part of being made in God's image and then in Genesis 2, Uh, the particular Uh, stipulation in the Covenant of works about the tree of the knowledge of Good and Evil. And, Uh that what we will not find in Genesis 1 and 2, though is an explanation of the moral law as a whole.

But God tells us about the Nations knowing Uh, the moral law. So I'm getting a little, uh, ahead of our ourselves. We should read the proof texts and kind of build our understanding as we go along. Who all has a Bible and is willing to read.

All right. Thank you. Uh, Nathan, would you please read for us, Nathan? Magnum. Sorry. Nathan other close. Um, it was closer. Uh, Genesis 1 26. Uh, someone to take Genesis 2 verse 17. Uh, Karen please, uh, someone Uh, to take Romans 2 verses 14 and 15 Peter please. All right, Nathan.

And God said, let us make pain in our out, in the range after our reminders, and let them have the meaning of deficiency and over the birds and the heavens. I know where the lifestyle come over. All the Earth. Oh, and over every keeping things that keeps the Earth.

Sorry. So God created me in his own image and an image of God, he created we only take out from created him. And then Genesis 2 verse 17. I was a tree of the knowledge, you shall not eat up for the day that you eat. There are huge. I'll show you how.

Okay, so God creates Um, moral like he is, we're made in His Image as Nathan read. And then, As Karen, just read and he gave an additional law about the tree of the knowledge of Good and Evil. What did he threaten If they ate it, eight of it. That they were dying.

When The day that they ended up, did they? Yes. Well, you know, I have to say, spiritual spiritual death is is real death. It's the bigger death Right. Their life was in God. If we had backed up and taken the context as as we have been accustomed to doing, we would have backed all the way up to Man God breathing into the nostrils of man.

So this almost certainly pre-incarnation appearance of Christ at christophany. Breathing into his nostrils and Man Becomes a living being, he's not just a living being because his body is functioning now. You know, it's not just dirt, the lungs are pumping and the brain is firing his living being because he gets his life from God.

Being. Cut off from the grace of God, coming under his wrath and curse is Is a death. All of humanity died. Then, and the second death. Is when the fullness of the wrath of God, is expressed upon men forever. So Revelation says, being cast into the Lake of Fire is the second death Uh, all right.

Uh, so yes. They did die. Uh, their bodies would be separated from their souls later. Uh, that also is Is death, that's death as we most commonly are accustomed to speaking about death. Uh, but we come into this world dead. We have to be made alive. In order to believe in the Lord, Jesus.

So you when you were dead in your trespasses and since The scripture says, And so they did die. Uh, and the day that they ate of it, much worse, death, Uh what Came Upon Adams some 900 years or so later. Okay. Romans 2 verses. 14 and 15 please. For when Gentiles, you do not have a law by Nature, do the things in the laws.

These although not having a law or a law to themselves who show the work of the law written on in their hearts, their conscience. Also, bearing witness in between themselves their thoughts accusing or else excusing them. Okay. So, Uh, do these two verses say, have the law? The Gentiles have the law.

What does Gentiles mean? Well, actually, Israel is included among the nations in in many places. It says, one of the reasons why I wish we would translate a little bit more literally because it is Nations and I thought I heard someone say that. Yes. From studying Greek, or just because you Heard it said okay.

Well heard it said by somebody who studied Greek or has had access to somebody who studied Greek? Yes, Stephanie says the screen's not working. Oh yep. That died. Thank you.

That does not have a soul. It was not. It cease to function properly. Phil Differentially.

Well, the law itself. The implic. The, the applications to us. Um, Of the implications of God's character upon us. Right. So there is Um, There. Well, that is The righteousness. Righteous live, righteous character and righteous living. Is just determined by the. Application to us of the implications of God's character upon us.

Now, the law. Is when God, Um, communicates to us what that is. Right? So the the word that's translated law most often in the Old Testament is Torah. Which has its its origin in the idea of Fatherly instruction. And we even see it used. Uh, that way, sometimes in the Hebrew.

Bible, you know, my son listened to the law of my mouth or something like that. Um, But we're about to get to. Before we have it verbally. It has already been communicated. So, it's just What. Yeah.

Did we talk about? The law of God being in the heart. Fear of consistent with the new part. As opposed to the law of God written on everybody's heart. Uh, There's, Case, where is there a case where it's not written on the heart. But it's the work. If you will the evidence of the working out of the laws.

No. There's there's definite, there's definitely In a similar language used for two different things. Uh, but it is. It is important to understand that God has communicated to every man. His law. Right. So you've gotten Romans Romans 1, a lot of people I think more people notice. That the knowledge of God is not just displayed in the creation, but then he says, he made it known to them or even in them.

And, There is a knowledge of of God, that He has given to the man in himself, well, later in the chapter. He talks about. You know, they know Um, the righteous requirements. And, That those who do these things deserve death. Okay, where we are? In Romans 2. Uh, They show the work of the law written in their hearts, their conscience.

Also, bearing witness, this is not the same as Jeremiah and Ezekiel saying. Um, where God will Kind of install the law as an operating system in the regenerate, man. Right. Yeah, the the language is being used two different ways. When you read Floyd Jones on this particular chapter, he makes a huge deal.

The work of the law versus law. That's how he differentiates the two worlds. Sometimes similar words are just his to Different things. We don't have to. I don't I yeah, I think it's an an, um, It's unnecessary to. Uh, to try and do that because although the law is not written.

On the heart as an operating system. Uh they do show and the reason he's using the language written is because he's comparing it to what God gave the Jews later. Or gave Israel uh, later. Between Lane the image of God versus an animal. It is. Yes, it is one of those things.

So the who question Uh, who had? Uh, the work of the law written on their hearts. Uh, with their conscience, bearing witness and Etc, as the Nations. Uh, now there's a win question. When did this happen? When? Man, come to know. What was right? And what was wrong? At his Creations.

Right. It's not, you know the the tree of the knowledge of Good and Evil was, you know, it's not like Adam and his wife didn't know. Um, what was good and that not doing it would be evil. Uh, the tree of the knowledge of Good and Evil. Uh, gets that name.

Because of what Satan. Said about it. The tree in the midst of the garden. Um, Uh the tree of the knowledge of Good and Evil you shall not eat of it. Sorry, the three of the Satan. Uses the name of the the tree of the knowledge of Good and Evil.

Uh to communicate to Adam and Eve or to tempt Eve that you shall be like God. And Eve who was deceived, she didn't Um, You know, she Uh, convinced herself or was willing to be convinced that she was doing, right? Uh, she In order to become more, like God, But God had already made man in His image, man.

Already knew what was good and evil. She just thought that she could determine for herself. What was good and to determine uh for herself. What was evil. But at our creation, We had the

work of the law. Written on our hearts. Being conformed to the law. But all men then had the entire moral law.

So, When God threatens death for breaking his law, he's not threatening death. Only for eating of the tree of the knowledge of Good and Evil. He's right. He's threatening death for any violation. Of the moral law. Violating his law with regards to marriage. When he brings the woman to the man, violating his law with regards to the Sabbath.

Violating his law with regard to any knowledge of Of him and loving him. Violating his law. Uh, with regards to failing to log properly, those who are made in His image. Now, we wouldn't have it in the form of the Ten Commandments. What is unique about the fourth Commandment and the fifth commandment?

Uh, in the Ten Commandments given at Sinai.

Sorry. That's a bit. Okay, the the fifth has a promise.

Does it have you can do with you know, the honoring of a mother and father, it's not just living into that. It's honoring God. No, in the form. In the Ten Commandments, there are eight Commandments that are given in one form, and there are two that That's right. Positive commands.

Remember the Sabbath day to keep it only it's not Thou shalt not defile the Sabbath. Um, and Honor thy father and mother is not Thou shalt not dishonor. But the rest or Thou shalt not. Now, the law would not have been given in that form before the fall. Because we didn't have a sinful nature.

We weren't prone to the sinning. You know, the the fact that eight of the 10 at Sinai are given in the negative Thou shall not Is related to the fact that these people whom God has redeemed for himself and brought into relationship uh to himself to be their their own Covenant, God and to have them as his own Covenant people.

They're Sinners, they have a sinful nature, they're bent against him, we Have a bent against him that even remains in us. Although we are not in our sin, we're not in our former nature, if we're converted. And this is one great reason to come to the Lord Jesus and, and believe in him.

Without him without his life. All you have is your flash. And so you cry out to God, to be saved. We're not in our sin but we still have that bent against him. Uh, when man was created, however, he was created with the knowledge of God. He was created to love him with all his heart, soul, mind, and strength.

And the fact that God created, Uh, man in His image. Did come with the requirement, the implicit requirement that man would love his neighbor as himself. Okay, so in the Covenant of Works. There is not merely, the Covenant stipulation about the Which was the transgression of that Covenant by which the Covenant was broken.

There was the requirement of keeping the whole law of God. Personally entirely, exactly. And, Uh, perpetually. Uh, let's Let's continue to pick up proof texts. And then we'll we'll come back and get And then someone from Romans 10 5. All right, that'll be Jordan. Need someone for Romans 5, 12 and 5 19.

Uh, that'll be Greg. Need someone, for Uh, Galatians 3 10 through 12. Enoch. Need someone for Ecclesiastes 7 verse 29. Charlie. And job 28 28. Peter. Thank you. All right, so Romans 10 5.

For Moses describes the righteousness, which is of law, that the man which doeth those things shall live by him.

Okay, and then Romans 5, 12, and 19, please. Therefore Justice through one man said entered the world, a death person and best death spread to all men. All said. For us by one man's Disobedience. Many were made Sinners. So also by one man's obedience, many will be made righteous Yeah, Galatians 3 verses 10 through 12.

For those who depend on the law to make them right with God are under his curse. But the scriptures say cursed is everyone, who does not observe and obey all the Commandments that are written in God's book of the law. So it is clear that no one can be made right with God by trying to keep the law for the scriptures.

Say it is through faith, that a righteous person has life. This way of faith is very different from the way of law which says it is through obeying, the law that a person has liked

I had my phone set on the long translation. I I sometimes read other translations just to see what, what is that the message? No, it was not the message. That was the NLT which is probably just up right up there with the with. All right, I can do nkjv.

We got an AKA yeah. Any anything more literal. I don't remember if there's a difference in majority text or critical text there. Yeah. Okay. Go ahead. Please. Galatians 3. 10-12. As many as ever of the works of the law are under the curse or it is written. First is everyone who does not continue in all things which are written in the book of the law to do them.

No one is justified by the law in the sight of God is evident for the just shall live by faith. Yet, the law is not of Faith, but the man who does not, who does them shall live by them. Thank you. Uh, Ecclesiaste 7 29. See this alone, I found.

That God made me an upright. But they have sought out many schemes. Thank you and job eight. Sorry job 28 verse 28. And the man, he said, Behold the fear of the Lord that is wisdom, and to depart from Evil is understanding. Okay. So, all of these passages teaching us that when God Uh, gives a law when he gives Commandments.

Uh, the consequence of breaking that law. Is uh, is death. And the reward is life, but This was not just. Um, Required of Personally unto God, but it was given as a covenant. How do we know it was given as a covenant who read? Romans. Uh, Romans 5, 12, and 19.

That was that was Greg. Read. Why don't could you read that for us again, Greg? Therefore just as through one man's and entered the world and death recent and thus that spread to all men because all said, Or asked by one man's Disobedience, many were made Sinners. So also by one man, Toby and sinning will be made Reckless.

Okay, so

Where we made Sinners. For the foundation of the world. All right, well, we were or or We were ordained. To sin before the foundation of the world. But when the scripture says by law, Um,

By one man's sin entered into the world and death by sin. And by one man's Disobedience, many were made Sinners When were we made Sinners? So, we were okay when it was just Eve, sorry, she wasn't even yet when it was just his wife. This is, It's an important.

It's an important distinction. Because Adam was Covenant head. Covenant representative. You and I did not sin in the woman's sin. We send in Adams sin. We died in Adam's sin, and with

Adams. Death. Okay, so His sin was not merely personal. But covenantal. And yet, God continues to say.

The one who sins shall die. Uh, so It's both covenantal. On Adam's part and our part in him. And every, every sinful thought every sinful desire. And choice with every, with every personal actual sin of our own, not being actual and and fake, but actual, and that we are acting.

Or actualizing if you want to take that word and use it to help you understand it that way, with every one of our sins, we give our approval Uh, to the sin that we committed in our first father, Adam? So in every one of your sins, not only are you Guilty of the actual sin.

You are guilty again. Or your complicit in original sin from which your actual sin came from. Remember your original sin is not only The sin that you committed in Adam, but it's the sinful nature that you have from Adam. And because of Adam, So our sins are doubly guilty.

Um, we continue to be guilty of original sin. So there's that personal. Uh, personal Sin but also covenantal all of this. The reason I'm dwelling on it is There are many who speak against the idea of a covenant of Works. They read Genesis 2. And they say, well, I don't see Covenant language there.

But God and the rest of the Bible. Describes it with all of the elements of a covenant. Um, Sorry, Dave, you had your Just going to further. Uh, and that's seeing what you said there. I think it's so important to understand that because people we can't understand the coming of Christ Because if being with Adam, You know, Christ had no Earthly father from Winx the Covenant for sin was passed on.

You think that argument for Christ was deceived in this, you know, miraculously conceived but case said that he took out of pledge. No, it was because of the Covenant without him joints. Well, He was not in Adam. Right, so he could not be born. In the ordinary way. Uh, he himself is an atom, he's a new Humanity.

Uh, Mary gave birth To an entirely new race. Uh it's uh it's quite marvelous. Um,

All right. That's probably all that we have time for, but the whole moral law. Uh, had its place in the Covenant of works. The Covenant of Works did not have as its entire law. Just the prohibition to eat of. Fruit of the tree of the knowledge of Good and Evil.

It's not like Um, It's not like as Adam and his wife were fruitful and multiplied that they could, you know, have polygamy and, you know, sexual sin and Desecrate, the Sabbath and Um and hurt and kill each other, but as long as they didn't need of the tree in the middle of the garden, the garden Works would have been intact.

No, the moral law was Uh, was communicated by God to man in his heart. Um, and understood and required. And the Um, Uh, the hole was required in the Covenant of Works. Is important to know that the moral law was not kind of Then kind of seep into Humanity later.

It certainly was not invented at Sinai. When God thundered, the ten words You know, the when question is very important, When did man get God's moral law? And the answer is. At his very creation. Well, all right. We'll continue uh hearing and thinking about the law of God. Um, After the fall.

When we come to the second article next week, let's pray. Our Father in Heaven. We thank you and praise you. That you have, indeed. Written your law on our hearts now. In the way of

making us a new Humanity. Not corrupted so that we excuse our sin, Uh, Uh, but as those who are in Christ and yet, Lord, we still have so much Uh, indwelling remaining besetting sin.

So, Have mercy on us, we pray. Increase our understanding as we continue to. Study and think about how you have communicated to us. Uh, what your law requires? And even have given. In the various covenants. Additional. Law additional requirements that belong. Uh, to those covenants, how we thank you for your son, our Lord Jesus.

Who has never broken your law in any way, shape, or form. Who has not party to this Covenant of. But has Taken the penalty for Uh, that we for That we incur in the government. How we thank you that what you gave him to do in the Covenant of Grace.

He has worked righteously and perfectly. We plead nothing of ourselves. We plead your son. His perfect character, his perfect obedience. And now, oh God. We come to draw near to you through him. Who not only is the worthiness of this worship that we come to offer. But who has returned for our sin and absorbed endured the fullness of your wrath against it so that we might come boldly with our hearts.

Cleansed from an evil conscience. Oh, give us to know the fullness of of Christ's righteousness and sacrifice as we draw near. So that we may come Boldness and joy with liberty and heart and mind. Enlarge our hearts with love and praise to you. Help us now. As we come.

In a few minutes to the public worship. We asked through Christ. Amen.