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So we're still in the chapter on the law of God, uh, in the confession and we're thinking, especially about The moral law of God, still now Uh, children, do you remember when man got the moral law? When man received the moral law from God, It was at his creation right is not.

At Mount Sinai, Mount Sinai was when God summarized his moral law for us in the Ten Commandments. But as we learned a couple of weeks ago, or maybe a few weeks ago, And as we learn from other places, like, from places in scripture, like, Uh Romans chapter 1 and 2 God had written his law, the moral law on man's heart from his creation This is something that is just part of what it means to be made in the image of God.

Made to be known by God and to know him and therefore, who God is. Has implications. It makes a difference. It determines how we are going to relate to him and who we are. As those made in His image. Uh makes uh makes a difference determines. How we are going to relate to him and he created us with knowledge of himself and knowledge of ourselves.

It was made in His Image and therefore if other people are also made in this image Uh then that that determines how we're going to treat other people. And if all things are made by him for his glory and for the people who are made in His Image, that determines how we're going to Treat all things.

And so this knowledge of God and of ourselves and of our place in the all of creation is something that we have right from the beginning. Just as we learn in Genesis 1 in Genesis 2, In how God created man and what he said to man when he created him, uh, and not only that but God God gave us that knowledge in our hearts to begin with Adam was not created with a baby zero.

Understanding mind in the moment that God believed into his nostrils and and he became a living being. He was immediately able to receive Covenant instruction from from God, what to do in the garden to understand what was happening. When God brought him this helper, that corresponded exactly to them to receive instruction now with his wife.

Out, being fruitful and multiplying and taking Dominion. Okay, so Uh, as far as what we call the moral law, The applications to our character and conduct of the implications of who God is. Man has that from the beginning. And so, When he delivers men who have sinned now. And of course he's been spiritually delivering ever since he proclaimed the gospel which he did even before.

Even before he tells the woman and the man what their part of the curse is going to be. He had told them the gospel, they got to overhear him cursing, the serpent and promising the one who would come and crush the Serpent's head and some man has had the gospel almost immediately from the fall.

And one of the first gospel, confessions one of the first songs in the Bible or the first song in the Bible this at last, um, you know, bone of my bone flesh. Of My Flesh was the was the husband about his wife. One of the first gospel confessions in the Bible.

Longer be called woman Mrs. Dirt, that was her name, Adam means dirt and Woman was derived. The word woman is derived from Adam kind of means, Mrs. Dirt, She shall no longer be called Mrs. Dirt, because he had just heard that it would be through her that the Lord would provide for himself spiritual seed and through her that the Lord would provide that singular scene, who would crush the Serpent's head and so Mrs.

Dirt isn't good enough for her. She shall be called Eve. Here she is mother of all the living, how marvelously God has honored marriage. And, you know, the first song, the first gospel confession coming in the context of Gushing. Over his wife and being a picture to us of how the ever blessed God for his own glory, in his creation.

Has especially determined to glorify his son but for his son's glory has especially determined to glorify him in the bride. Whom he redeems whom he sanctifies whom he glorifies whom he also Whom he also Praises. Um, a couple years time when we're done with Proverbs, we'll get to a song of songs and Lord helping us.

We will hear the groom, uh, gosh over his bride, not just in the first of songs, but in the brightest of songs Which primarily isn't so much about the bride as it is about the groom, but about them both. That's neither here nor there. So You have the moral law from the very beginning and it's very important.

Why, why have we belabored this? Not just in an entire. Class several sessions ago but then at the beginning of every class since Because there is in our place. Uh, in time and and the history of the church. We are suffering withdrawal symptoms from 150 years. Of dispensationalism saturating American Christianity.

Uh so that we we don't see the the Bible Americans generally American Christians generally speaking, don't see the Bible uh through the lens of Covenant Theology. And what do we mean? Covenant theology. We mean that the whole Bible is presented as the tale of two atoms. That there is the first Adam in whom we sinned and died.

And that there is the last Adam Who is God the son by whom God Saves Sinners. In whom God, glorifies himself, and that the whole story From Genesis 3 to Revelation. 22 is the tale of the last Adam Uh, how how God had promised him and brought him into the world.

The people who he, whom he saved by faith in that Adam as he was preparing to bring the last Adam, the Lord Jesus God, the son made flesh into the world. Um, and this new Humanity then, Jesus would would redeem for himself and had been Gathering to himself in a very localized way through the people to whom God entrusted the scriptures.

And through whom God, brought the price. And this is all we. Talk like this, you know, from Romans, uh, three and Romans 9, this is how Jesus speaks of Israel. This is how the Holy Spirit speaks. Of Israel. And we are still Israel. This scripture calls the church the Israel of God and scripture calls Old Testament, Israel and Stephen's sermon.

The church in the wilderness and so it's not like there was Some Old Testament. People that now a separate New Testament. People have been added to in parallel and it's not like there was some Old Testament, uh, Nation that got replaced by a spiritual church because that Nation thing didn't work out.

As if yeah, as if the Lord had somehow got, uh, you know, a few thousand years into Redemptive history. And Crumpled it up and threw it away. Um no, it's one Church of Christ throughout the ages. And, In, you know, when we when we come to think of the New Testament, Church Covenant theology especially means that all of Christianity is viewed through the lens of Union with Christ.

Okay, so the whole Bible as a as a tale of two atoms, and from Genesis 3, really to Revelation 22. And that makes sense, right? If one atom is the one in whom we sinned, The other atom is God, the son who would save us including the first Adam and his gloriously reved wife from their sins.

Then it makes sense that you get two chapters First for the first Adam and it's really two chapters for God and a few verses of how the first Adam, uh, sinned. And we fell in him died with him Etc, and then, you know, roughly a thousand other chapters. For the last atom and the new Humanity.

But that's why Covenant theology determines how we do things in the church. How we worship all those things because all of that must be shaped by Union with Christ, Christ is everything, uh, this is why you don't have to be, um, Person that you're talking to doesn't have to be a covenant Theologian or even know that you're doing Covenant theology.

When you start to talk to them about things from the Bible and theological things. That. Are different between the dispensationalism and the Covenant theology. Covenant theology And I don't mean this in the way that, you know, in First Corinthians 1 you had the Apollos party and the Paul party and the Peter party and they're like we are of Jesus.

No. They meant we're of Jesus and you're not uh that party in First Corinthians one. But since Covenant theology teaches us Learns from scripture, maybe is a better way to say it to see all of the Bible through the lens of Christ. And especially all of our Christianity. Um through the lens of Union with Christ.

You could talk to anyone who's a genuine convert and you just start talking to them about Christ. And if there's a theological question or a theological difference, you just talk talking to them about the difference that Jesus makes in whatever aspect of Christianity, or whatever aspect of theology. It is that there's the difference of the question over and you don't have to use the labels with them.

In fact, if they're aware of labels, they may be turned off. But if they're a real Christian, And whom do they trust and whom? Do they love and whom do they desire to, please? And like whom are they aspiring to be and whom can they not wait to see?

If they're a real Christian, they know that for them all of those things, the answer is Christ. You don't have to tell them. Well, that's Covenant theology. Because in a real sense, that's just Christianity. That's one of the. Uh, that's one of the reasons why when you come to talk about the moral law, Uh, oh.

I don't know how many of you are bringing the Oh, we don't have them up here anymore. The stack of books that was here before. Your Westminster standards with I, I know, uh, Phil and do you have one, they keep in the room and but um, You think it'd be helpful for you if you don't have one for your household, we still have more Uh, but we're on Article 5 of confession of faith, 19.

Uh and uh, we're on page 98. And one of the things that you'll sometimes hear from those who want to make a real strong break, Uh, between Israel and the church. Which, of course, the uh,

the Lord doesn't do in fact, he Order. To accommodate the The changes and to be patient with man and the changes that Jesus made when he came into his priesthood, there's actually a lot of overlap Uh, between Um, Judaism.

And by that, I mean, like believing Judaism and Christianity during the apostolic period, it created problems problems that were addressed in the church. In Rome problems that were addressed in the church in Ephesus problems that were addressed in the church in galatia. Lord was so insistent that it would not be kind of the Uh, The clear break concrete end of one, beginning of the other.

But rather, as he himself describes it, In Romans chapter 11, a grafting in that he was patient, he was even patient with, you know, the Apostle Paul who fairly far along into his ministry was going to go into the temple and offer sacrifices. Upon the the completion of a vow and, of course, in his Providence and his Mercy.

He restrained, the Apostle from making that by having the Jews Riot because they had seen him with a gentile earlier. And he assumed they assumed that he had brought this Gentile in when he was going to Going to make the sacrifices. But in a, in a church context, where There is this idea among many that there's this clean break between Israel.

And the church, one of the things that our flesh has done is Take advantage of it. Uh, to try to dispense with the Ten Commandments. To try to dispense with the moral law. So we would say well, the Ten Commandments that was a Jewish Works religion thing. Which is to completely misunderstand what God has has just done and is doing in Exodus 20.

It says, I am the Lord, who saved you? He's not saying I am the Lord, who is against you, but here are the Ten Commandments that if you keep, you might persuade me to be for you. It was not presented as a covenant of works to his people at Sinai.

Uh, it was presented as a summary of the moral law, that was just an exposition of what of who God is and who they are. Yeah, he is their creator and they are his creatures. And therefore, there's that part of their moral response to him. But then there's a kind of a how much more argument because he's not just their creator and they aren't just his creatures.

When we get to Sinai's their savior, he's their deliverer And they are has saved people. And not just their savior from Egypt, but for him for himself, It doesn't just say, I am the Lord. Who has delivered you out of the house of bondage. Now, out of the land of Egypt, out of the house of bondage, says, I am the Lord.

I am Yahweh by your God. And so the the Ten Commandments as we, I think, two weeks ago, pointed out Came in the context of the The Lord has assembled to himself a people who are in relationship with him. Uh that's that's what you're doing children. When you pray and you say, Lord, I am so thankful.

To be yours. And I am so thankful that you are mine. That's that's Covenant theology. That is the Fulfillment of that wonderful promise that he made. I will be your God and you will be my people. That's the context in which the moral law is given. So we should expect, That when God has saved people, Uh, not just through hoping in a Christ that was to come.

Through not just Gathering them out of the world into a A ragtag mob of a few million. Jews who were, who were slaves a couple of months ago and have grumbled their way to Sinai. From from Egypt. But now that God has gathered us to himself, as the Church of his son, his son has become a man.

His son is our Prophet, his son is our priest. You know, no longer do we have Moses. And then a chain of prophets, after him, the longer we had Aaron and a chain of priests after him, no longer do we have David, and the chain of kings after him, we have Jesus, Jesus and Jesus.

Uh, so if we are his people whom he has saved, not just by believing in it Jesus to come but by leaving, believing it in Jesus, who has come and has died and has risen, and has ascended, and has taken his seat, and preaches to us from there, and intercedes for us from there and rules us and all people from there.

That would mean, the moral law is somehow less important. Or less obligatory. Or that has summary. Four of the moral law for saved people. For people who have been gathered to him in Covenant. The that summary being the Ten Commandments? Do you think it is less relevant now? That Christ has come and he is our Prophet priest and King.

Uh, of course not. Now, that's not, this is not a problem. Uh the problem that it's addressing here obviously is not a problem that has arisen for the first time in the last 150 years of America in America. Because if it had, then these Scots and English guys 380 years ago.

Would have had some kind of gift of Prophecy. Um, Our resisting. The Ten Commandments our resisting the moral law. Comes from our sinfulness. Comes from our flesh. And Christians throughout the ages have had this remaining sin to deal with That's why you have these last three articles in chapter 19.

That. Uh, that especially focus on the place of the moral law. In the life of the believer. Because this is something that every one of us as as Believers need to, A, on the one hand be aware of You know, I have this remaining sin. And therefore be suspicious of you know that that we would always suspect that there are going to be thoughts and effects feelings and desires and that are coming out of us.

Coming out of our hearts that are not from the new nature in Christ that are not from the spirit, but are from the flesh. And you really want to know, which is which because if you sow to the flesh, you reap destruction. So we we want to sow to the spirit and and reap life.

From from the Holy. Uh, but we We want to, we want to know. So that we can. Respond to What's coming out of our flesh and the moral law, then is actually a great help to that. Whereas outside of Christ. The moral law, accuses us because we have had the moral law from before the fall.

The moral law was there in the Covenant of works. And it, accuses us and demands death, and hell for our sin. As it should just because we are creatures just because our sin is against God, but doubly so, and formally, so, and legally. So because the moral law was a component of the Covenant of works.

Now we are no longer under law. When scripture uses that language, it means we are no longer under the moral law as a covenant of works. It's no longer saying um, If we do it, we can fulfill the terms of a covenant and earn everlasting life from God. That was actually offered to Adam and to us in Adam.

Uh, in the Covenant of works, we're delivered from it, but it still obligates us. And now that we're Believers And we want to please Christ and we want to be made like him. The moral law is an ally, it is. A gift and a help. It is referred to.

Um, Probably not going to get as far. Oh, It's a proof text. Um, Article 5, looking at the time. I don't think we're going to get to article six today. But it's called things like the law of Liberty. In

James chapter 1 and James chapter 2. And it's called the law of the spirit of In Romans chapter 8.

It is called the royal law in the context where Jesus is King. And it's from his lips. And as we have discussed a couple of times recently, uh, you know, Hebrews 12 Clues Us in that. It was Jesus, who proclaimed it at Sinai. A pre-incarnation appearance what we would call a Christophany.

A theophany is when God Presents himself makes a display or an appearance of himself to someone like Moses in the bush. Um, like Christophany is when it's very specifically the S-O-M. Display. And so, we received the law from Jesus's mouth. No. Uh, I hope Uh, children that you learn to love the law and over the next few weeks.

And it may take us actually a couple of weeks to get through article 6. Um, but over the next several weeks, As we consider what place does the law of God, have in the believer's life that you're not just going to Uh learn and be able to understand these things.

If someone asks you some questions and and tries to kind of tease out of you, Those right ideas, but I hope that you will be learning how to use the law of God in your interaction with God. How to use the law of God as a gift from him to help you in thinking about your own heart and your own life, I had this sad experience.

Some of you got to observe a little bit of a Presbytery meeting yesterday. I thought we were supposed to have an ordination exam, but at the last second, the moderator called it, a views exam. Anyway, that's neither here. Nor there. A few years ago. I was sitting in the Fayetteville Erp worship room and we were having a Presbyterian meeting and one of the men who was there yesterday as a minister as an ordained pastor.

Was asked. What place does the law of God have. In the Christian Life. What place does the moral law have in the Christian Life and his answer? His first answer was none. And, The the person who asked the question, says none at all. And he said, well, I guess it shows us what we have been saved from.

If you have, The Westminster Confession of Faith. And you have these helps and you have chapter 19 with these articles that are trying to be so clear. You have a duty to God. To make use of these mercies and gifts. That God has given to you. Uh, and I would like I would like for you children, not just to kind of Well, certainly, we don't want to play at religion.

We don't want to play church. And just have a few, a few ideas that produce a couple of spiritual type feelings that we have sometimes and maybe regulates our behavior. So that we're, you know, kind of like the difference between Republicans and Democrats, you know, like Dabney said, the a Politics progressives and conservative conservatives are the same person.

It's just the progressive is moving forward. And the conservative is the shadow who moves forward at the same Pace, just a little bit behind. Don't let your Christianity. Uh, be like that because remember, What Jesus has been saying to those who just played that religion, Uh, in Matthew chapter 11.

Uh, it would end up being worse for them on the day of judgment than from Sodom and Aurora. And so I want you to make good use of what God has given you. So Uh, 30 minutes of introduction and five minutes of instruction. I'm just kidding. There was instruction the whole time.

Uh but Article 5 the moral law, doth forever bind. All Makes absolute sense, right? If, if it is a necessary consequent. Implication of who God is and who we are? That doth forever bind all because God isn't going to stop being who he is. And we are not going to somehow be uncreated or be no longer in His Image.

As well. Justified persons, what's a Justified person? Adults too, you can answer. Christian is a good. Yes. Um, Although, we use the word Christian covenantally, Right to speak of all of the members of the visible church and in your judgment of Charity. The Bible teaches us not to go around questioning everyone.

Uh, salvation, you only do that if you If your lack of Covenant theology is enough that you're still what they call a Baptist. And you think that the church is only made of converted people. Which must lead to a massive psychological difficulty for the person who doesn't know, if he's converted or not.

And then it really gets twisted by the flesh. You not all Baptists are like this, but if you give into it, you can start going around in the church and Yes, that person a real Christian is that person and start treating people. As Believers are not based upon your own private judgments.

So we call everyone in the church Christian and until Church discipline ends up in it being declared otherwise we treat the members of the church as Christians. It doesn't mean we ignore one another. Since it means we love one another. We want to retrieve them as Brothers. If any of you are trapped in a sinless, him, who is spiritual retrieve him in a spirit of gentleness near Galatians, uh, 6'1.

But when we say Justified persons, we mean Believed into Jesus Christ. And why do we say into? Because believing in Jesus trusting, Jesus entrusting yourself. And your your welfare, your Eternal condition, your spiritual condition to Jesus. Unites you to him, if you believe in Christ, you are joined to Jesus.

And that's how you get justified. Because Jesus becomes your righteousness. All of The Obedience that he has rendered unto. God is counted for you as if you had been as obedient as Jesus. His sacrifice that he rendered unto God for the payment of sin and the turning away of God's Wrath is counted for you as if you Had suffered an eternity of hell, you know, there's no good is finished in hell.

Only happens on the cross. A Justified person. Is one for whom it has been finished. A Justified person. Is one who has believed into Jesus Christ. And all of their hell is gone. All of their guilt is gone. God has only favor towards you. Sometimes favor that produces fatherly displeasure.

Because he is determined to rid, you of all sin. And he will not stop until you have the Holiness that is necessary for you to see the Lord. But the Lord loves. Whom he chastens and he scourges the child whom he is pleased to have as his own dear child.

Okay, so the moral law does forever bind all as well Justified persons as others to The Obedience thereof. Okay, so you all have to obey the moral law, I hope that's not a surprise to you after these several weeks and that not only in regard of the matter, contained in it.

But also in respect of the authority of God, the Creator who gave it Neither does Christ in the gospel in any way, dissolve, but much strengthen. This obligation and we have several proof texts. They only gave verses 10 and 11 in James chapter 2. Here, I'm gonna back up and pick pick up from verse eight.

If you really fulfill the Royal law. According to the scripture, you shall love your neighbor as yourself. You do well. But if you show partiality, You commit sin? And are convicted by the law as transgressors. For whoever shall keep the whole law. And yet stumble in one point he is guilty of all For he who said do not commit.

Adultery also said do not murder. Okay, so Royal law and he names. The first or the second great commandment. So that that commandment by which the second table of law is summarized, you shall love your neighbor as yourself, but now he says, do not commit adultery. Where does that come from?

Comes from the Ten Commandments. It's the seventh commandment. For he who said do not commit. Adultery also said, do not murder. Where does that come from? Also, the Ten Commandments, it's the sixth commandment. Okay, so it's it's all together. You can't say, well, we no longer believe in the Ten Commandments, we now believe in the two.

We no longer believe and remember the Sabbath day to keep us. Holy we just believe and love the Lord, your God with all your heart, full, mind and strength. We no longer believe in you shall not commit adultery. We now only believe in you love your neighbor as yourself and who's to say, what people who love each other are right and wrong to do.

Well God is to say what people are and God is to say what loving each other is. And God is to say, what right? And wrong is. And who's to say, well, God is to say and he has said, All right, so verse 11 for he who has said, Do not commit adultery.

But, Uh also said do not murder. Now if you do not commit adultery but you do murder, you've become a transgressor of the law. So speak and so do As those who will be judged by the law of Liberty. Okay. So there is going to be an assessment of what we do.

Jesus says this that there's a resurrection of the just and of the unjust that we're all going to give answer for the Deeds done in the body now. Praise God. The answer with respect to the punishment of our sin and and For God has answered in Jesus Christ. But there is an actual assessment of the Christian Life at the resurrection.

And you who love the Lord. Yes, you love that. He's going to be glorified by his patience with you and the Persistence of his work. But you also want him to be glorified by the difference that he made in in your life and you want to please him. And it ought to pain you.

That. Based on how you live there will or will not be more or less testimony to the difference that Christ made in your thinking and in your feeling and in your living, Now, he calls it, the law of Liberty here. Reminding us That for us, the moral law, describes what we have been freed to be able to do For the unbeliever.

It's not a law of Liberty. Because they're still in bondage to their sin. But for the believer sin doesn't have Master over it, Mastery over you is no longer your master. And so there are things that we get to think as Believers and feel as Believers and do as Believers that instead of saying I am in bondage to sin.

They say I have been freed by Jesus. I have been freed by the king Notice how he calls it. The Royal law in verse 8 and then the law of Liberty in verse 12. Uh, and so There's this. There's this picture of the Judgment. In which every believer is going to be shown Mercy at the judgments.

Okay, we'll finish the, the passage verse 13 for judgment is without Mercy to the one who has shown, no mercy, Mercy, triumphs over judgment. If you've never shown Mercy to anybody,



you're not a Believer. But if you have shown real Mercy to someone, That can only come from a Believer.

Because real Mercy has its origin in a redeemed, soul. And in Union with Christ and in love for God, If it doesn't start with genuine love for God, it's not actually real Mercy because there are ulterior motives to make yourself, feel good, about yourself to appear, to be better than others.

You know, all of these different Things that we ask God to root out of our hearts. So at the Judgment, there's going to be an innumerable multitude of the redeemed. And all of those good works that he prepared beforehand for us to walk in, not saved by them by Grace, you have been saved through faith and even that is not of yourselves is the gift of God so that no man can boast.

You are. The. You are created new in Christ Jesus. You're his workmanship. To walk in the works that he has prepared for you beforehand and all of those works that you have walked in from your conversion from the point at, which you became a Justified person to the point that you entered Glory announces over and over again.

That for you, the moral law was a law of Liberty. The moral law was the Royal law Are showed the difference that King Jesus had made in freeing you from sin. Uh, and so there is this. Not final justification. A Justified person is as Justified in the moment they believe and are united to Christ as they will be on the last day.

But there is an assessment of Our Lives in the last day. The Bible teaches that repeatedly. And it is a motivation. It is a motivation to live, according to God's law to which we are not just obligated but much more. Now, obligated, you think you were obligated before as his creature?

How much more? Now that you have been saved by Christ. So that's the Yeah. And Jesus, implied this in Matthew chapter 5, Um you know where you said, I didn't come to the law to do away with the law. But to fulfill it's not just fulfilling his own obedience.

But neither does Christ in the gospel. Any any way, dissolve but much strengthen? This obligation. All right. Let's pray.

Father, thank you. Thank you. Thank you. For giving us your son as the seed. Who crushed the Serpent's head? Our Prophet who teaches us as our priest who has offered sacrifice, which you have given him also to be To consecrate us for your worship and to lead our worship from glory to mediate for us as our priest, Thank you for giving him to us as our King.

Who has? Uh, broken in and raided. The kingdom of the devil. And gathered us to himself. And given us his law. Now, as Royal law and law of Liberty, please Lord, help us produced by your spirit, love for your law. Like, Jesus loves your law, love for you, like Jesus loves you.

Love for neighbor, like Jesus loves our neighbor. Love for our brothers. Like Jesus has loved our brothers and given himself up for us. And so we pray that you would help us. Now, especially as we come to worship you. We thank you and praise you. Your son O Lord leads us even in the worship and we pray that you would lay hold of our minds and and hearts and help us by your spirit to offer.

You not just worship through him. But work in us so that each one of us also offers worship. Like he does for we ask in his name, amen.