

To Glorify and Enjoy God

LESSON 24: DELIGHTING IN THE LAW OF GOD

Intro:

BIG IDEA: The law reveals the _____ of God for our _____.

1. God gave to Adam a law, as a covenant of works, 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 endued him with power and ability to keep it.

- God gave Adam _____ & _____ to shape his life.
- The law came as a covenant of _____, as opposed to a covenant of _____.
- He obeys, or disobeys, for all his _____. His posterity is bound to obey.
- Obedience is _____ (you must obey), _____ (obey it all completely), _____ (in the details) and _____.
- God gave Adam _____ to keep the covenant. It was not beyond his ability.

¹⁵The LORD God took the man and put him in the garden of Eden to work it and keep it. ¹⁶And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, ¹⁷but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” **Genesis 2**

“The root of her *antinomianism* (opposition to and breach of the law) was actually the legalism that was darkening her understanding, dulling her senses, and destroying her affection for her heavenly Father.” **Sinclair Ferguson**²⁵⁷

“The covenant of grace does not annihilate the covenant of works; rather, God agrees to save us on the basis of somebody else’s fulfillment of the covenant of works, rather than our own.” **R.C. Sproul**²⁵⁸

WSC Q 39: What is the duty which God requires of man?

A: The duty which God requires of man, is obedience to his revealed will.

2. This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon Mount Sinai, in ten commandments, and written in two tables: the first four commandments containing our duty towards God; and the other six, our duty to man.

- After Adam’s disobedience the terms of the covenant became the rule of righteousness.
- Because the moral law reflects the _____ of God it is _____ & part of Adam’s inherent righteousness pre-fall.
- This moral law was _____ in the Ten Commandments.

²⁵⁷ Ferguson, *The Whole Christ*, pp. 82.

²⁵⁸ Sproul, Vol. 2, pp. 247.

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- Their understanding of the two tables pre-dates developments in _____.
- The two tablets have to do with the _____, not the _____ we owe God & man.

WCS Q 40: What did God at first reveal to man for the rule of his obedience?

A: The rule which God at first revealed to man for his obedience, was the moral law.

When Abram was ninety-nine years old the LORD appeared to Abram and said to him, “I am God Almighty; walk before me, and be blameless, ... **Genesis 17**

¹⁴For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. ¹⁵**They show that the work of the law is written on their hearts**, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them ¹⁶on that day when, according to my gospel, God judges the secrets of men by Christ Jesus. **Romans 2**

WSC Q 41: Wherein is the moral law summarily comprehended?

A: The moral law is summarily comprehended in the ten commandments.

WSC Q 42: What is the sum of the ten commandments?

A: The sum of the ten commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.

“But the original edition of the law being greatly obliterated, God was graciously pleased to give a new and complete copy of it.” **Robert Shaw**²⁵⁹

3. Beside this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits; and partly, holding forth divers instructions of moral duties. All which ceremonial laws are now abrogated, under the new testament.

- Expresses the Reformed distinction between _____ & _____ law.
- Moral law defines _____ & _____.
- The ceremonial defines _____; sacrifices & _____.
- One function of the ceremonial law was _____: pointing people to Christ.
- They _____ Christ’s graces, actions (sacrifice & _____), _____ & benefits (peace & fellowship).
- Oddly the ceremonial law holds “forth divers instructions of moral duties.”
- All of the ceremonial law was been _____ & ended under the new covenant.

²⁵⁹ Shaw, pp. 194.

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¹⁸ And he said to them, “Then are you also without understanding? Do you not see that whatever goes into a person from outside cannot defile him, ¹⁹ since it enters not his heart but his stomach, and is expelled?” (Thus he declared all foods clean.) **Mark 7**

⁸ By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing ⁹ (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, ¹⁰ but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation. **Hebrews 9**

For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. **Hebrews 10**

¹⁶ Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. ¹⁷ These are a shadow of the things to come, but the substance belongs to Christ. **Colossians 2**

“Once the shadow has been fulfilled by the reality, the typological ordinances pass away.” **R.C. Sproul**²⁶⁰

4. To them also, as a body politic, he gave sundry judicial laws, which expired together with the State of that people; not obliging any other now, further than the general equity thereof may require.

- The Mosaic Covenant also included the civil or _____ law.
- As a theocracy, there were some prescribed _____ for _____.
- The civil law _____ with Israel as a nation in AD _____.
- The church does not have the power of the _____, but rather discipline.
- Can learn general _____ from them: _____, but not requirements.

“Casuistic law is expressed in the Old Testament in the conditional language, call the if-then formula.” **R.C. Sproul**²⁶¹

“Since the Old Testament came from God, who is holy and righteous, we should not be offended by any laws that we read there. If we are offended by them, it is because our thinking has been distorted by a secular perspective on law, righteousness, and ethics.” **R.C. Sproul**²⁶²

5. The moral law does forever bind all, as well justified persons as others, to the obedience thereof; 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, any way dissolve, but much strengthen this obligation.

- We are justified by _____ in Christ who _____ the law for us.

²⁶⁰ Sproul, Vol. 2, pp. 263.

²⁶¹ Sproul, Vol. 2, pp. 256.

²⁶² Sproul, Vol. 2, pp. 267.

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- _____ (Gen. 15) → Walk blamelessly (Gen. 17) Indicative → Imperatives
- Grace received does not lessen or remove our _____ to _____.

WSC Q 43: What is the preface to the ten commandments?

A: The preface to the ten commandments is in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

WSC Q 44: What doth the preface to the ten commandments teach us?

A: The preface to the ten commandments teaches us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

²³ Jesus answered him, “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. ²⁴ Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me. **John 14**
¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” **Matthew 28**

“Legalism is simply separating the law of God from the person of God. Eve sees God’s law, but she has lost sight of God himself. Thus, abstracting his law from his love and generous person, she was deceived into “hearing” law only as negative deprivation and not as the wisdom of a heavenly Father.” **Sinclair Ferguson**²⁶³

“Therefore, while Christ fulfilled the law *for* us, the Holy Spirit fulfills the law *in* us, by sanctifying us into complete conformity to it.” **A.A. Hodge**²⁶⁴

6. Although true believers be not under the law, as a covenant of works, to be thereby justified, or condemned; yet is it of great use to them, as well as to others; in that, as a rule of life informing them of the will of God, and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their nature, hearts, and lives; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin, together with a clearer sight of the need they have of Christ, and the perfection of his obedience. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin: and the threatenings of it serve to show what even their sins deserve; and what afflictions, in this life, they may expect for them, although freed from the curse thereof threatened in the law. The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof: although not as due to them by the law as a covenant of works. So as, a man's doing good, and refraining from evil, because the law encourages to the one, and deters from the other, is no evidence of his being under the law; and, not under grace.

- Specifies the way in which we are not under the law: for _____.
- We are no longer under the covenant of _____, but the covenant of _____.
- It is not useless for us, but is of “great use” as a rule of life so we know God’s will.

²⁶³ Ferguson, *The Whole Christ*, pp. 83.

²⁶⁴ Hodge, pp. 251.

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- The moral law also reveals the remaining _____ in us so we may repent.
- This reveals our need for Christ more clearly → _____!
- Reveals the perfection of Christ's obedience on our behalf → _____!
- To _____ the corruption of the regenerate: warnings & sinfulness.
- Reveals, in places, the _____ consequences we can experience for lawbreaking.
- Freed from _____ consequences we may still experience earthly ones.
- The _____ of the law are meant to encourage obedience.

“My chains fell off, my heart was free.

I rose, went forth, and followed Thee.” **Charles Wesley**

“The proclamation of the gospel is a repudiation of doctrinal legalism. But what the heart hears (“I have failed somehow, and I know I must try harder”) often draws forth a response of experimental legalism. This goes very deep. It is commonplace to say that one can have a legalistic head and a legalistic heart. But is it also all too possible to have an evangelical head and a legalistic heart. . . . In essence it is any teaching that diminishes or distorts the generous love of God and the full freeness of his grace.” **Sinclair Ferguson**²⁶⁵

7. Neither are the forementioned uses of the law contrary to 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, requires to be done.

- The gospel produces the desire to obey out of _____ & faith, to please the Father.
- The Spirit _____ & empowers our will to freely pursue God's will with _____.
- Renewed in Christ's image, we will be _____ to the law.

“The gospel never overthrows God's law for the simple reason that both the law and gospel are expressions of God's grace. Therefore the reverse is true: grace confirms the law and its true character.” **Sinclair Ferguson**²⁶⁶

“If we are to follow Christ, we must have a light for our feet and a lamp for our path. God says that his law will show us where he wants us to walk, where he wants to guide our footsteps, where he wants us to go.” **R.C. Sproul**²⁶⁷

How does this help you to glorify and enjoy God?

Conclusion:

²⁶⁵ Ferguson, *The Whole Christ*, pp. 94-95

²⁶⁶ Ferguson, *The Whole Christ*, pp. 88.

²⁶⁷ Sproul, Vol. 2, pp. 276.