

Theology Simply Explained — WSC40 Our Duty to the Moral Law

Pastor walks his children through Westminster Shorter Catechism question 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.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Next week's question is going to be where in it was the moral loss, summarily comprehended. And the answer is going to be the Ten Commandments. Now, one of the things that the Apostle Paul is going to say is that men before they got that summary of the law, even between Adam and Moses, they died.

Even though they didn't break the particular, or they didn't know, sorry, they didn't know the particular commandments as given in the Ten Commandments at Mount Sinai and they didn't transgress against the Covenant of work. So, the covenant of life that was in the garden, the way that Adam did.

So, there were millions of people who died between Adam and Moses, who didn't eat of the tree of the knowledge of good and evil and they didn't yet have the 10 words or the Ten Commandments that were given at Sinai. So how could they? Well, there's why would they die?

There's two answers that question. First, I had sinned in Adam, all sinned in him and all died in him and you find that out and run its five. But the other answer is that the law of God was already written on everyone's hearts Genesis chapter 2 of the fact that we have a conscience that accuses us according to a standard that we know and have a sense is outside beyond and above us.

Testifies to us that God has written is law in our hearts. Now that doesn't mean that we always use his law correctly. So the Gentiles the nations Romans chapter 2 says not only accuse themselves but they excuse themselves, they use that that law of God that is written on our hearts to consider themselves better than others and justified in particular situations and so forth.

And of course, the law does not do that. If we were to go forward in the Romans chapter 3 and verse 20, we would find that through the law. Comes the knowledge of sin so that every mouth should be shocked. So just because we have God's law, just because they had God's written on their hearts doesn't mean that they used God's law.

Rightly what it does however, is it shows us that men are without excuse. Not only are they without excuse in the knowledge of God, that he made himself known his divine attributes known to us and made them evident in the creation. The way Romans one says but then at or one Whereas I don't have my Bible open versus 1920 somewhere in there.

But by the end of Romans 1, which we'll hear preached. Lord willing in the midweek, sermon tomorrow night, they're committing old 22, homosexuality. Plus the other 21 sins that are listed at the end of the chapter. Even though they know God's righteous judgment that those who do such things deserve death.

So this is the knowledge of God, we are knowledge of God's law. The moral law of course is the implications of the fact of who God is the fact of who we are and the fact of how he created us, the implications of the fact of who God is the fact of who we are and the fact of how he created us, the implications of that of those facts for how we should think desire, delight feel choose behave For all of the motions.

Not emotions, not just emotions all the motions of men, the dispositions and actions of our souls, and of our bodies. And that's what I hope we've been seeing and hearing in the preaching through the Tenkin Amendments. I know that you older children are amazed that what we took a year to go through at harvest.

We're going to finish in barely over two months Hopewell but I hope that one of the things that you've seen is first commandment direct result of who God is Second command direct result of who God is and the fact that he alone can reach to us and we can't reach to him.

And he defines worship third commandment direct implications of the fact that we were created to bear his image in our persons in our beings and especially to bear his name, upon our lips, Fourth commandment, how he created us the the six days and the London that he created us for knowing him delighting in him serving him.

And that the creation is a medium through which and in which we know and serve and delight in him. And yet it is not to be known served or delighted in as if it were God. And so he gives us that one day a week to direct our attention away from the creation and our duties in it, to the Creator and our acting more directly.

More immediately upon him, I say more immediately because he gives us his word of course, but still the direct giving of the soul to Him by the means of the sacrifice of praise and so forth, which is one of the reasons why in the creation smoke rises because God had intended to give us an image.

Even in what happened with the sacrifice physically, to show to us, how we should be giving ourselves offering ourselves to him. Not just in all things, but especially in the day that is set apart for that worship the Lord's day. The fifth commandity created us to come from. Well, Adam and his wife didn't come from.

Well, she came from him so she was to honor him but he created us for the rest of us to come the apparents and that we would honor our parents of the honor that we that we have for him, six commandment man being made in the image of God to be treated with a dignity and guarded and protect it in a way, that doesn't belong to any of the rest of the creatures.

They're not made in the image of God and seventh commandment God's creation of marriage and so forth. So you see how the moral law was both already written on our hearts and implied in, who God is who we are and how he made us. And that is the, the first great duty.

The duty that God at first revealed to, man, Of course, he summarizes it. And we'll get to that question next week in the Ten Commandments. And then, in addition to the moral law, the implications of who he is, who we are, how he created us. There are a whole new set of duties that come in the wake of redemption duties.

That have some foreshadowing in the law, that's given to Israel as a church. And and therefore there are specific commandments for Israelites with one another that go beyond what they would do for a foreigner who, so dured among them, for instance, but even those are still anticipatory of what we do.

With one another in the church, the implications of the fact that believers are now actively conscientiously united to Christ and that we view those believers on earth as much a part of Jesus as if they work physically and arm or a leg of the Lord Jesus Christ. And so there are duty implications for the fact that the son of

God has now taken to himself.

A body is the mediator and head of the church. Obviously this catechism question studying this I'm going to make an end of studying all of our duty but bringing coming all the way back. Then to your question answer, what did God at first reveal to man, for the rule of his obedience, but we see here is that the rule, which got it first revealed, demand for his obedience, the rule that would have been in place not negatively, stated like it is, at Sinai, in the Ten Commandments but would have been in place from even the creation and then against which man, again, sinning when he fell, The rule that God first revealed to men for his obedience was the moral law.

Meaning the implications of who God is who we are and how he made us, the implications of those things upon all of the dispositions and actions of our souls and of our bodies.