

1 Timothy 1.8-11 Delighting in God's Law

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- [0 : 0 0] You probably noticed as you read through the Old Testament of the Bible that in the surrounding nations there's always different religions. These different religions have different notions of what their God is and the form in which that God takes.
- And even since the Bible, in today's day and age, there are many different religions. And if you go all around the world, wherever there is mankind, there will be various forms of religion in some form or another, a perceived idea of deity, and an attempt to worship a God, an attempt to worship deity.
- Have you ever wondered why that is? Why is it that everywhere you go, whether they have read the scripture or not, there's different religions? Throughout all of history, in the Bible, and today, there's always different religions, and there's an attempt to be religious in worshipping their perception of deity.
- The reason why that is, is because God's natural law, which is written on man's hearts, is doing its work. God's natural law is doing its work.
- The natural law we see summarized in the Ten Commandments, and the first one is, you shall have no other gods before me. So the moral principle behind the first commandment is worshipping God, worshipping God alone.
- [1 : 2 5] And it's written on our hearts. So by natural revelation, by what God has written on our hearts, being made after the image of God, we know that there is a God.
- The light of nature in man, and the works of God, and all of creation, declare to us there is a God. So we know there's a God. Everybody knows there's a God, whether they've read scripture or not.
- And there's that sense of a need to be religious, a need to worship the God who created us, and who created all things. So even the very first commandment in God's natural law, God's moral law, is doing its work.
- And it's what John Calvin has called the seed of religion. By very creation, by being made after the image of God, the seed of religion in us drives us to want to worship the God who created us, and to worship him rightly.
- So why are there so many different religions? Why are there so many different notions of what that God is, or what God would look like, or how to worship him?
- [2 : 3 2] Well, as the Baptist Catechism asks, how may we know there is a God, the light of nature in man, that is God's natural law, inscribed within us, hardwired within our hearts, and our consciences, the light of nature in man, and the works of God, so all of creation, God's providence, declares there is a God.
- It shouts to us that there is a God. We know there's a God. But it doesn't tell us what we need to know about who that God is.
- We know our conscience tells us that we break God's law, that there's a difference between right and wrong, and that we do not do what is right. We do things that are wrong, and it doesn't tell us how that is to be made right, how we are to be made right with the God who created us, and it doesn't tell us how to worship rightly.

So the reason why there's religion all across the world in different religions is because of God's law written on our hearts. But the reason why there's so many different forms of religion is because there's a limitation to God's law written on our hearts, and that it doesn't tell us how to worship rightly.

So everywhere you go, there will be religion, different religions, but they misuse the law. They misuse the law written on their hearts to try to use it in an attempt to appease deity.

[4 : 00] They know there is a God, they know there is deity, but they do not know enough about who God is to worship rightly, and so they misuse the law inscribed within us to attempt to appease God by adherence to that law, by doing what is right, thinking it will appease their idea of God.

So the law is doing its work, God's moral law, God's natural law is doing its work, but the limitation is that the law doesn't save.

That's why there's so many different religions, because the law doesn't save, and it's not intended to. There is an intended purpose for the law, and it's not to save.

So there is a wrong use of the law, or an unlawful use of the law, and there is a lawful use of the law. So if you'll turn to me, sorry, if you'll turn with me, to 1 Timothy, in chapter 1, and we will read verses 3 to 11.

As I urged you when I went into Macedonia, remain in Ephesus, that you may charge some that they teach no other doctrine, nor give heed to fables and endless genealogies, which cause disputes rather than godly edification, which is in faith.

[5 : 28] Now the purpose of the commandment is love, from a pure heart, from a good conscience, and from sincere faith, from which some having strayed, have turned aside to idle talk, desiring to be teachers of the law, understanding neither what they say, nor the things which they affirm.

But we know that the law is good, if one uses it lawfully. Knowing this, that the law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly, and for sinners, for the unholy, and profane, for murderers, and for murderers of fathers, and murderers of mothers, for manslayers, for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine, according to the glorious gospel of the blessed God, which was committed to my trust.

Lord, we thank you for your word, we thank you for that which we have before us this morning, and as we seek to grow in our knowledge of truth, we pray that you would enlighten your word, illuminate your word to us, and enlighten our hearts.

We pray that you would lead us into all truth, we pray that you would use, even me, Lord, in the proclamation of your word, that by your spirit, and by your power, you would make it effectual to, to all of the hearers.

We pray that you would be glorified, and pray this in Jesus' name, Amen. So this morning, we're going to look at verses 8 to 11, which is a continuation of what we looked at last week, of verses 3 to 7.

[7 : 15] What's going on in verses 8 to 11, what we will see in this text, is that the natural law of God's moral standard of holiness, is good and useful, when used lawfully.

So again, the natural law of God's moral standard of holiness, is good and useful, when used lawfully. So we'll examine the nature of the law, the purpose of the law, and the goodness of the law.

So the nature, purpose, and goodness of the law. So first of all, the nature, the nature of the law. So in this portion of, of the text that we're looking at today, it's a continuation, from what we, the text that we looked at last week, and Paul's continuation of it, he continues to, to, with an elaboration, of the counterfeit teachers' misuse of the law.

If you recall, last week we, we examined the counterfeit teachers, and that they misused the law. So now he goes on to elaborate, what their misuse of the law is, and, it's a continued elaboration of the contrast.

So if you recall, the contrast was that the misuse of the law, leads to controversies, whereas the proper use of the law, the proper use of sound doctrine, leads to godly edification.

[8 : 38] So that distinction was made, and that distinction, is further elaborated, as, as we see, in this text, of, of sound doctrine.

So, they may, with counterfeit teachers, what makes it so difficult, why they deceive people, is because they typically use, scripture.

It's not that they, come in saying, I have a new, well that still does happen today, people will attempt to say, they have a new revelation, but if someone was to come in, and say, I have a new revelation from God, it's a new scripture, that makes the old one invalid, hopefully, we would look at them, and say, we want to hear nothing, of what you have to say, but false teachers, why it's so deceptive, why they are able, to get into churches, and why they're able, to spread their false teaching, is because they do use the Bible.

They might even use the right text. So, they use the right word, they use the right text, but they misuse it. They use it improperly. They have the wrong use, of the right text.

So, here we see, in verse 8, but we know, that the law is good, if one uses it lawfully. So, there is a, misuse of the law, and there is a lawful, use of the law.

[9 : 58] A distinction is being made here, but, we want to ask first, what law is he talking about? When this was written, they didn't have the New Testament, before them, they had the Old Testament.

So, he was referring to the Old Testament, when he says, the law, but which law, is he talking about? Does that mean, is Paul saying, that every law, in the Old Testament, is good, and is to be used lawfully, in the New Testament setting?

Because there's many different laws, so we see a law, if we were to start, at the beginning of the Bible, we are to see a law, given to Adam, that he's not to eat, of the fruit, of the tree, of the knowledge, of good and evil.

Is that the law, that is good, that we are to use lawfully, does not apply to us today? Is it unlawful, for us, to eat of the forbidden fruit? If we go into, the Walmart superstore, and go to the fruit section, and we see a fruit, we've never seen before, should we panic, wondering, is this the forbidden fruit, and will I be sinning, if I take it, and eat of it?

Well, we know, obviously, that law, does not apply to us, but why? We want to really flesh out why, so we can better understand, the distinctions, of what law, he is speaking to, so we can confidently understand, the lawful use, of the law, which is good today.

[11 : 19] So the first, distinction I want to make, and this, this might become, a little bit much, so bear with me, and try to, to follow, the flow, but the first distinction, is between natural law, and positive law.

So natural law, is, the moral standard of God, which is inscribed, within man, being made, after the image of God. So every man, made after the image of God, has God's natural law, inscribed within them.

That's God's, moral standard, of holiness. That's from Adam, and all after Adam. for all of creation. So it's natural law, for all of creation, for all time.

Adam, had God's moral law, the natural law, inscribed in his heart. The conscience, bears witness, either accuses you, or excuses you, and is for all men, for all kind.

And then, aside from natural law, we have positive law. So the law, forbidding them to eat, of the fruit, of the tree, of the knowledge, of good and evil, is a positive law. And a positive law, is for a particular people, for a particular purpose, during a particular time.

[12 : 29] So positive law, isn't for all of creation, for all of time. This makes most sense, when we look at Israel. Israel, in the Old Testament, we see a variety, of different laws.

We see, the moral law, given to them, at Sinai, which is God's natural law, codified, or summarized, in the Ten Commandments. And then, we also see, other laws, about temple worship.

Is that the law, that Paul is referring to? And we see, other judicial laws, for Israel, as an ethnic people, living as a, geopolitical, polity, living under God.

Do those laws, apply to us today? So when we look, at the Old Testament, we want to understand, the purpose of each law, and the role that it plays, and what effect, it has for us.

So there is, in the Old Testament, the threefold division, of the law. Threefold division, of the law. The first one, is the moral law, which is, natural law, from creation, written on the heart, of man, for all of creation, for all of time.

[13 : 37] The second, in the threefold use of the, sorry, division of the law, is ceremonial law. So where we see, in scripture, of temple worship, and the ceremonial law, this is positive law.

It is for a particular people, for a particular purpose, for a particular time. And the purpose of it, was that it pointed, to Christ. So Christ, coming, in the flesh, and being the fulfillment, of all that it pointed to, the ceremonial law, no longer serves, its purpose, because it points, to Christ.

Take for example, if you, were to have, a picture of your spouse, and you're away, from your spouse, for a long period of time, you would, you would, you would look, to that picture, because it points you, it signifies, your spouse, and it points you, towards your spouse.

But as soon as, your spouse comes, you wouldn't put your spouse, in a closet, so you can look, at that picture. You don't need the picture, anymore, because you now, have your spouse. Same with, the ceremonial law. Once the fulfillment, has come, once Christ comes, that which points, to Christ, which is a sign, that signifies Christ, is no longer required.

And then the third, and the threefold division, of the law, is the civil law, which was given to Israel, as an ethnic people, living, it was, it was laws, to regulate, the seed of Abraham, living in the promised land, as a geopolitical people, which, again, also, pointed towards, Christ and his kingdom, Christ and his church.

[15 : 09] So, in Christ's coming, it, it no longer, is valid, and that's, further confirmed, by the destruction, of Jerusalem, and the temple, in 70 AD, which confirms, so, it's, it's not that, the judicial law, still applies, to us, the church, and, it is also the case, that the judicial law, does not apply, to unbelieving Jews, today.

So, of the threefold division, of the law, the ceremonial law, is no longer valid, the judicial, civil law, is no longer valid, while there is, things we can understand, from it, that's helpful, but the moral law, because it's natural law, is still valid.

So, ceremonial and civil, is positive law, for a particular time, a particular people, and that is no longer the case, but because the moral law, is natural law, inscribed into man's heart, from Adam, and in, in Romans chapter 2, in the New Testament, we see that it is still the case, that God's moral law, is written in our hearts.

So, what does that moral law look like? Well, again, it's summarized in the Ten Commandments, so it's not that, it's verbatim, written on our hearts, if you were to go to a part of the world, where they've never, read the Bible, they've never heard the Ten Commandments, it's not that they would be able, to recite the Ten Commandments, rather, the moral principle, of God's holy standard, is summarized, and codified, in the Ten Commandments.

We'll flesh that out, later, but for now, just to see that threefold division, and it's the moral law, that we are, is our focus today. Something else, that's significant, about the moral law, is that the moral law, which was, is the only law, which was spoken, by God's voice, it's the only law, which was written, by God's finger, and stone, it's the only law, which was placed, in the Ark of the Covenant, and, it is frequently referenced, in the New Testament, as being valid, for the church.

[17 : 20] The moral law, codified at Sinai, is the natural law, of God's moral standard, from creation, and for all creation, and it is hardwired, into the human heart, of man, made in the image of God.

So again, that's why, when you go anywhere, in the world, where they haven't, even heard of the Bible, there will be some form, of religion, because it's written, on our hearts, that you are, to worship God alone. There is, a seed of religion, a drive, a necessity, a longing, a restlessness, to worship the God, who has created all things, but they don't have, what's necessary, for that worship.

So, supernatural revelation, is required, which is why, we have scripture, and supernatural revelation, is necessary, for salvation. The limitation, of the moral law of God, is that it doesn't save.

So to use, the moral law of God, to try to save oneself, is a misuse, of God's law. So, it starts, our text says, the law is good, if one uses it, lawfully.

It doesn't say, the law was good, if it was used lawfully. It doesn't say, the law is now, void.

[18 : 39] This, speaks to the, abiding validity, or the continuation, of the validity, of the moral law. The law is good.

In, first Timothy, and the New Testament church, the law, is good, if, one uses it, lawfully. The law is good, and the law is to be used, and there is a lawful, use of the law, which is good, for the church, to use.

The moral law, continues, even today. You, you might be wondering, why go to such, extent, to say that? Because there are, different views, today, which think, that, all that occurred, in the Old Testament, is, no longer valid, in any way.

Dispensationalism, believes that God, treats, his people, differently, according to the, revelation, he's given them, in different dispensations, and so, what was given, in the Old Testament, was for them, that's all completely gone, and have no value, to, to us today.

But the law, the natural law, from creation, inscribed on man's heart, as long as man is made, after the image of God, which is every man, has the natural law, innately inscribed, within them, and, it is still good, when used lawfully.

[20 : 05] And the law, inscribed, the natural law, inscribed within man, it restrains, evil, in society. It exposes, sin, driving, to Christ.

And it is a rule, or a norm of conduct, for, when lived, in faith. Now, when we, when we continue, with the text, it says, the law is not made, for a righteous person, but for the lawless, and insubordinate.

And if you recall, in the hymn, we just sang, it's not, the righteous, but sinners, Jesus came to save. It says, the law is not made, for a righteous person, but for the lawless, and insubordinate.

What it's getting at, is that the law, is for the one, who is not, in conformity. So, the law is not made, for a righteous, person.

What that's saying, is the law, is not made, for the one, who is in conformity, with the law. But, for the lawless, the one, who is not, in conformity, with the law, and insubordinate, not willing, to be under, the rule, of the law.

[21 : 22] The civil use, of the law, means that, the law serves, as a force, for the restraint, of evil, in society, for the lawless, and insubordinate.

The lawless, and insubordinate, are those, who desire, to be completely, autonomous. And this is sin. The essence of sin, is desiring, to be autonomous, from God, autonomous, from the ten commandments, to be self-ruled, to reign, over oneself.

The lawless, and insubordinate, are those, who demand, self-autonomy, from any form, of law. So, the one, who is not, in conformity, to better understand this, the law, is not made, for a righteous person, but for a lawless, and insubordinate, by way of an, analogy, or a metaphor, consider a speed trap.

If you're going, down the highway, and you crest, over a hill, and you see, a cop car, parked on the side, of the road, with a radar gun, out pointed, right at you, what's the first thing, you do?

You look at, your speedometer, I can go on the speed limit, I'm safe. You drive past him, you look in your, rear view mirror, he doesn't pull out, to follow you, because, you are in conformity, to the law.

[22 : 32] And, having seen him there, knowing that, that is there, you restrain your foot, from, being heavy, and then being, not in conformity, to the law.

Now, to the person, who does not, restrain their foot, and is doing, twice the speed limit, and driving recklessly, that's why the cop, is there, with his, with his radar gun. So when he goes by, the cop, then, effectually, restrains, the further, the furthering, of not being, in conformity, of the law.

And the law, also exposes, and condemns, sin. So that brings us, to our second point. The moral law, is lawfully used, to restrain, to expose, and to condemn, transgressions, of the law.

Restrain, expose, and condemn. So our second point, is the purpose, of the law. There is a lawful purpose, of the law. It is good, when used lawfully.

So what is that purpose? Now, there are three different, uses of the law, and believe it or not, what we, what we call this, is the three uses, of the law. It's quite easy, to remember.

[23 : 47] The first one, is civil. The second one, is pedagogical. And the third, third one, is normative. So the civil, use of the law, is that it restrains, society.

It restrains, further evil, from society. And that's what we, said with the, the metaphor, the analogy, of the speed trap. The second, use of the law, pedagogical, is that it acts, as a tutor, or as a schoolmaster, and that it points, out our sin.

And by pointing, out our sin, it drives us, to Christ. By pointing, out sin, the, the, catechetical, question of, what is sin?

Sin is any want, of conformity, or transgression, of the law of God. So it's a lack, of conformity, to the law of God, or it's an actual, transgression, of the law of God. So what this, the, the pedagogical use, of the law, by looking at the law, it shows us, how we are lacking, in conformity, to the law.

It shows us, how we are transgressing, against the law. And that drives us, to Christ. It points us, to Christ. And then the third use, of the law, the normative, is that it is a, a rule, of conduct, for the regenerate.

[24 : 59] So we'll flesh those out, a little bit more. But as we look, at the second one, the pedagogical use, that it shows us, our sin. Consider 1 John 3, 4, it says, whoever commits sin, also commits, lawlessness.

Sin, is, lawlessness. Sin, is violating God's law. Sin, is, not being, in conformity, to God's law. Sin, is a lack, of conformity, to the law, of God.

Which is, lawlessness. Romans 7, 7, said, I would not, have known sin, except, through the law. Known sin, because of the law.

Purpose of the law, and a good use of the law, is to know, of your sin. It shows us, sin. John Calvin wrote of, it being like a mirror, the laws being as a mirror.

If we were to look, at the world around us, and we were to look at the evil, and to judge ourselves, according to the evil, we would look like, we're pretty good people. But when you look, at the law of God, as a mirror, it points back at you, and shows you, your lack of conformity, to the law.

[26 : 10] I would not, have known sin, except through the law. So a good, and lawful use of the law, is showing us, our sin, and driving us, to Christ. Now if you notice, next in our text, in verse 9, he works through, the moral, underlying principles, of the 10 commandments.

Knowing this, that the law is not made, for the righteous person, but for the lawless, and insubordinate. For, the ungodly, and for sinners, for the unholy, and profane, for murderers, of fathers, and mothers, and murders of mothers, for manslayers, for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is, any other thing, that is contrary, to sound doctrine.

Now from that, threefold division, of the law, what law, is he talking about here? Was clearly talking, about the moral law. So let's work through it.

First, the ungodly. For the one, who is not in conformity, of the law, for pointing out sin, consider the use of the law, for pointing out sin.

The law is for, the ungodly. Now the first commandment, is you shall have, no other gods before me. And that you must worship, God as God. And for the one, who is not in conformity, with the law, they don't want to worship God, as God.

[27 : 33] They want to worship, creation, as God. Or they want to worship, themselves, a creature, as God. And more so than just, as recognizing, a form of deity, but that which is, the highest good, and chief end.

God, as creator, is the highest good, and chief end. So to place, anything else, as our, highest good, and to seek after, and live, for that thing, as though it is the highest good, and chief end, to place it above God, we are then using God, in order to serve, that thing, that creation, as the highest good, and chief end.

Instead of, the blessings, that God gives us, through creation, to worship God, who is the highest good, and chief end. So, it's not just, a prohibition, against having a, a shrine to Dagon.

You know, when we think about, idolatry, or a violation of the first commandment, we think, well, okay, yeah, they've got their statue of Dagon, and their shrines, and they bow down, and worship, but it's not just about statues, it's about what you worship, what you live for, as the highest good, and chief end.

We are to worship God, alone. Second one, it goes on to say, sinners. What is that reference, of sinners to? The second commandment is, you shall have, no image of God, and no unappointed, worship of God.

[28 : 54] And today, we see a lot of, will worship, especially in the church, instead of seeking to worship God rightly, according to the appointed worship in his word, especially in seeker-sensitive churches, they're worshipping their own wills, instead of God, through these forms of cultural entertainment, with church attached to it.

So to the unbeliever, they do not want to worship God, and they do not want to worship God rightly, they want to, and if they, if they have to worship God, then they will do so, by worshipping their own wills, instead of worshipping God rightly.

For those who are not in conformity. Next it says, the unholy. Now, the moral principle behind the third commandment is to hallow God's name. To have a reverent use of God's names, titles, attributes, ordinances, word, and works.

God himself, in all the ways in which God reveals himself, in all of God's creation, which he reveals himself through creation, is to have a reverent use of those things, to hallow God's name.

So of course, the unbeliever does not want to have a reverential use of God's name, but out of disdain for God, uses God's name in vain. Fourth, we see the profane, and the moral principle of the natural law, and the fourth commandment is to keep the Sabbath holy.

[30 : 24] Keeping the Sabbath holy is the fourth commandment of the moral law, and those who are not saved, want to use the day entirely for themselves.

Now, the fourth commandment is not just about one day in seven being set apart as holy. It's about all the days of the week, and that six days of the week are to be used for work, to do your labor, to complete your tasks.

So laziness throughout six days of the week is a violation of the fourth commandment. Not working in order to be able to have food on the table and going hungry and your family going hungry because you're not doing your work is a violation of the fourth commandment.

And also by not doing the necessary tasks throughout the week so that it then necessarily has to be done on the Sabbath is a violation of the fourth commandment.

But completing tasks in due preparation and anticipation of the Sabbath that it would be set apart for worship. And then the rest is pretty clear.

[31 : 43] He then goes on to say, for murderers of fathers and murderers of mothers. Now, the moral principle behind the fifth commandment is showing due honor to authorities, but as it's summarized in the Ten Commandments is honor your father and mother.

So he's going to a great extent of a violation of the fifth commandment by saying, not only by dishonoring father and mother, but murders of fathers, murders of their mothers.

The moral principle here is not to be in self-autonomy, not to despise being ruled or reigned. So lawful authorities, it includes parents, it includes husband, it includes leadership in church, it includes our government.

Now, just to make a quick distinction here, we do see in all of these things corruption, because parents are not the Messiah, husbands are not the Messiah, elders in a church are not the Messiah, and our government is not the Messiah.

They're not intended to be, rather they are delegates of God's authority. And the non-believer abhors any form of government, that they want to be autonomous from any reign whatsoever.

[33 : 03] So there is no desire, then, to be under the rule and reign of Christ, and that's what the kingdom of Christ will be. It is not being autonomous, it's being under the reign of Christ.

So we are in submission to God, and we are in honoring lawful authorities in this life, but because there is corruption, it points us all the more to Christ's perfect reign, and it causes us to long all the more for all things to be made subject to Christ's reign and to Christ's rulership.

So we long, especially those who are regenerate, and the nature of the natural law in us, perfected by grace in us, we see and love the fifth commandment, and we long for it to be under the reign of Christ.

He then goes on by saying in verse 10, for, sorry, in verse 9, for manslayers. Manslayers is a violation of the sixth commandment, which is, I shall not murder.

The moral principle behind the sixth commandment is the preservation of life. So anything that is against the preservation of life, most prevalent in our age, of course, is abortion, but this also includes what's in the heart.

[34 : 23] Hatred. In the New Testament, we see that hatred is murder in the heart, or revenge, having a desire to have revenge on somebody because they wronged us, or bloodthirst, a desire and thinking through in our minds how we would love to murder a person.

These are all violations of the sixth commandment. Rather, we are to love our neighbor and trust in God's justice. So the unbeliever hates the law and loves their sin.

He then goes on to say, for fornicators, for sodomites, for fornicators, the moral principle behind the seventh commandment is chastity in heart, speech, and behavior.

So when he says, for fornicators, for those who are not in conformity with the law, includes fornicators, which is any sexual intimacy outside the bonds of marriage. What are the bonds of marriage according to God?

God who instituted marriage from all of creation. Bonds of marriage is a biological male with a biological female in a covenant union of marriage.

[35 : 35] Anything outside of that, which is why he says, sodomites. Sodomites means homosexuality, sexuality, and the Greek word, the meaning of it, is a male having sexual intimacy with anyone of the same sex.

This is a violation of the seventh commandment, which is chastity in heart, speech, and behavior. And the, the, the, the biological male and the biological female in a covenant union of marriage is the seventh good in creation.

If you've noticed that when you read in Genesis, as you read of God's creation and it is good, and it was good, and it was good. And in Hebrew, the number seven represents fullness or completeness.

And, we see up to six, it was good. And then, God created male and female, and then it explains in further detail that God created man, and it was not good that man was to be alone.

And, just to make it more concise is that out of Adam came Eve, man was no longer alone, first marriage, and it was very good. And the seventh good, the fullness, the complete, completion of creation and of it being good.

[36 : 58] Anyways, next, he says, for kidnappers, kidnappers being a violation of the eighth commandment, the eighth commandment being shall not steal. The moral principle behind the eighth commandment is lawful procuring and preserving of wealth and estate.

So again, the moral principle behind the natural law is not just that you shall not steal. The moral principle of God's natural law inscribed within our hearts for all of creation for all time is the lawful procuring and preserving of wealth and estate, which is why stealing is a violation of the natural law.

So this includes kidnapping. Again, he takes it to such extents, not only stealing, but stealing a person. This also includes the slave trade and the sex trade of stealing people, stealing them, stealing their wealth, stealing their estate, stealing them as people for gain is a violation of the eighth commandment.

And then he goes on to say for liars, for perjurers, which is a violation of the ninth commandment. The ninth commandment is you shall not bear false witness. The moral principle behind the ninth commandment is the maintaining and promoting of truth, which means gossip is a violation of the ninth commandment.

Expressive individualism, our culture's cultural thinking where what is absolute truth is no longer based on facts, but based on feelings.

[38 : 30] Expressive individualism. So it's no longer about truth. It's no longer about facts. It's what's true is based on feelings. It's a violation of the ninth commandment. Also encouraging gender dysphoria, someone whom God has created as male or female to encourage or to say or to promote the lie that they are not male or female as God has made them.

It's a violation of the ninth commandment. And the law, the good use of the law is that it exposes, it shows us sin to those who are not in conformity with the law.

And then notice he goes on to say, well, notice he doesn't actually touch on the tenth commandment. The tenth commandment is contentment. You shall not covet.

Because contentment isn't a matter of judicial enforcement. Contentment is in the heart. It is something that is an internal heart condition. So instead of the tenth commandment, he goes on and says, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine or any other thing that is opposed to sound doctrine.

And this is all one string of thought. Liars, perjurers, false doctrine. The false teaching, remember this is continuing on from the false teachers and their misuse of the law.

[39 : 59] The false teaching of the counterfeits who strayed from the truth is a violation of the ninth commandment of the promoting of truth. False doctrine is contrary to truth and is abhorrent in the eyes of God.

And the right use, the good use of the law, it shows us sin. It shows us the sin of false teaching. Those who think they are righteous by their misuse of the law are consequently demonstrating their own sinfulness and their unrighteousness.

So that brings us to a third point. The law remains a standard of holiness that exposes sin and what changes is our perspective of it.

So some would try to say that the natural law changes and is no longer valid. But the law remains a standard of holiness. The law is good when it is used lawfully.

So the law remains a standard of holiness that exposes sin. What changes isn't the law. What changes is our perspective of it. So the third point is the goodness of the law.

[41 : 08] The goodness of the law. The text says in verse 11, according to the glorious gospel of the blessed God which has committed which was committed to my trust.

According to the glorious gospel. The law is good. Right? It's a continuation. But we know that the law is good if one uses it lawfully according to the glorious gospel.

the law works in harmony with the gospel. When the law is used lawfully the law is good and the law works in harmony with the gospel.

The law functions in harmony with the gospel. But the law has its limitations. The law shows us our sin. The law condemns us of our sin.

But the law has a limitation. So we see here the harmony of the law and the gospel and that the law cannot save. So the misuse of the law is using it in a way thinking that the use of the law saves.

[42 : 17] The law the moral law of God is inscribed in our hearts. We know that there is a God. We know that God must be worshipped. We know that we are to do that which is right. But an attempt to use the law for salvation an attempt to use the law to earn God's love is a misuse of the law.

It is false. It is a lie. It is a violation and we remain to stand condemned. The purpose of the law is to show us our sin to expose our sin and to drive us to Christ through the gospel which is the only way of salvation.

The only way of salvation is by Christ's righteousness and being covered in Christ's blood forgiveness of our sins by the work of Christ and Christ received by faith alone.

If you think that you are saved by the law or by your use of the law it is a misuse of the law. It is a violation of the Ten Commandments and the Bible tells us that those who think that they use the law for their salvation need to repent.

To repent is a change of mind to turn from self-righteousness to turn from attempting to appease God through our works and to receive Christ by faith and to be saved by, to be justified by faith in Christ alone not by works not by righteousness not by the law.

[43 : 40] So I have a question. As we consider the lawful use of the law as the law is good if the law exposes sin and drives us to Christ so the lawful use of the law and the law is good because it exposes our sin like a mirror when we look into the law it shows us that we fall short it shows us that we are not in conformity with it it shows us that we are in sin so if the law exposes our sin and drives us to Christ but the law does not save then once we are saved apart from the law saved by faith in Christ by grace alone through faith alone then once we are saved apart from the law is the law of no use if the function of the law is to expose our sin and drive us to Christ and once we have been driven to Christ and that we are saved in Christ is the law of no use to those who have been saved they have been called out of this world they have been called out of sin and they have been set apart for a purpose and the law is a guide of ethical morals for godly living the moral principles behind the ten commandments is the natural law of God which points us the way of holiness and points out unholiness it points out ungodliness it points out sin so it also shows us as a guide that which is righteous that which is holiness that which is more ethically moral the law is a guide of ethic morals for godly living therefore because we have been called out of this world and set apart and the law written afresh on our hearts and we desire to do God's will the law is different to us now the law is still the law but our perspective of it is different it is now a delight to us instead of a burden the law to us truly is good the law is good it is a delight rather than a burden psalm 1-2 tells us his delight is in the law of the Lord

Jeremiah 31-32 says behold the days are coming says the Lord when I will make a new covenant with the house of Israel with the house of Judah not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt my covenant which they broke which I thought I was a husband to them says the Lord but this is the covenant that I will make with the house of Israel after those days says the Lord so listen to this I will put my law in their minds and write it on their hearts and I will be their God and they shall be my people so we know from scripture that the law is already written hardwired from creation what does this mean by being written again as a new creation being written afresh but no longer as a burden but as a delight to us Ezekiel 36 says I will give you a new heart and put a new spirit within you I will take the heart of stone out of your flesh and give you a heart of flesh I will put my spirit within you and cause you to walk in my statutes and you will keep my judgments and do them so I have a second question following the first question if I am justified in Christ are there still consequences for not keeping the law if I am justified in Christ are there consequences for not keeping the law now the the law has really a different role over the believer and the unbeliever to the unbeliever the law exposes and condemns sin to a manner to a degree in which the way through our sin that we understand God is according to the avenging justice of God towards his enemies so well whether we are saved or not we are in a sin cursed world and being a sin cursed world there will be much sin there will be much pain there will be much sorrow we will be sinned against we will be we will sin ourselves but in all of the sin that occurs to all of the world to the unbeliever it is according to the avenging justice of God toward his enemies

God hates and condemns the wicked so to the unbeliever as the law exposes and condemns their sin it's according to the avenging justice of God towards his enemies because God hates and condemns the wicked it is different with the believer the believer in this life is still in a sin cursed world there still will be remaining corruption there will be sin we will undergo pain and sorrow and toil of various kinds because we are in a sin cursed world this isn't the state of glory this is still a sin cursed world but to the believer the law guides us in the way of walking in holiness so instead of a burden that exposes and condemns our sin it still exposes our sin but it doesn't condemn us it guides us in the way of walking in holiness so as it exposes our sin we continue in our repentance to walk in holiness but instead of under the avenging justice of God towards his enemies it's according to the loving fatherly chastisement of a loving God towards his children to the unbeliever

God hates and condemns the wicked to the believer God loves and disciplines his children there still are consequences for those who are justified in Christ for their sin but it is for different purposes the unbeliever hates the law and sees it as a burden the believer loves God's law and sees it as a delight if you don't see the law as good our text starts off by saying we know that the law is good so if you do not see the law as good it's not the law that's not good it's your heart psalm 19:8 says the statutes of the Lord are right rejoicing the heart so as we're looking at the normative use of the law right the three uses of the law the civil that restrains evil in society the pedagogical that it exposes our sin and condemns it and drives us to Christ the third one being the normative use of the law as a norm as a rule of conduct for the regenerate reconsider the ten commandments how it's no longer a burden but how it is a delight a delight to the regenerate for example you shall have no other gods before me instead of hating

God and wanting to worship ourselves we are made to worship we long to worship as Augustus said we are restless until we find a rest in God we now have found the God who has made us and he has revealed to us how he is to be worshipped rightly and we worship God not just as God but as our God consider the second commandment of no images of God and no unappointed worship of God the unregenerate is in turmoil of not knowing how to worship the right God worshipping themselves with will worship but to the regenerate who delight in God's law in worshipping God rightly we have the means of grace and the means of grace is a delight to us that the way in which God prescribes worship to us is a blessing to us and we indeed delight in it consider the third one of should not use the Lord's name in vain of course out of reverence for God we revere the name of God and all the ways in which he reveals himself to us and all of his works or the fourth commandment of profaning the Sabbath day instead of seeing the Sabbath day as a burden it's seen as a delight instead of wanting to use the day for our own purposes again we see the means of grace we delight in worshipping God actually John

[52:19] John Newton he wrote Amazing Grace everyone probably knows Amazing Grace he wrote another hymn and there's a line in the hymn that's day of all the week the best emblem of eternal rest which means the Sabbath day day of all the week the best the Sabbath day is an emblem of eternal rest as an emblem of our eternal rest it's a foretaste the Sabbath day and God's purposes of the Sabbath is a foretaste of eternity in the kingdom of glory and if that is not a delight to us now then why would it be a delight to us in its fullness and its consummation for all eternity we get to rest from our labors it's not that we have to it is a commandment rest but we get to rest from our labors and we're so tempted to import works into our rest on the Sabbath day it's we might clear the day and then we go to church and we go home and the day's cleared so there's nothing on the schedule and we're sitting there and we're just wondering how we're going to fill the time and so I guess that grass is getting a little long or I haven't done the laundry all week so well I'm not doing anything else

I'll fill the day with that we're not resting but it's it is a command to rest but to the regenerate it is a delight for the purposes of that rest which is communion with God and communion with God whether it's in public worship or private worship is a foretaste of eternity in the kingdom of glory it's an emblem of our eternal rest where we will have unhindered blessed communion with God and in the in the worship of God we have an intellectual vision of God by the light of faith we grow in our knowledge of God by the light of faith and it's an emblem or a foretaste of eternity in the kingdom of glory where we will have an eternal vision of God by the light of glory God blesses us through the Sabbath day where it's an emblem or a foretaste of the kingdom of glory and the state of glory the fifth commandment giving due honor to authorities again the kingdom of glory we will be under the reign and rulership of Christ and everything will be brought into subjection of Christ and we truly ought to long for Christ's government and Christ's government in this world includes

God delegated authorities the sixth commandment you shall not murder the preservation of life instead of seeking to please and serve and love ourselves we do love our neighbor and we trust in God's justice when there is injustice done to us chastity in heart and speech we see sin for what it is the poison and evil for sin and we do not desire while there is still remaining corruption in us and there is a battle we still hate sin or nor would we want to place a stumbling block towards our neighbor the eighth commandment shall not steal lawful procuring and preserving desiring to be proper stewards of all that God has given us and all that God has given to our neighbor not wanting to steal from them and desiring justice when there is theft and injustice or dignity of person theft of person the slave trade but understanding the dignity of person and it's not by coincidence that the abolition of the slave trade was championed by Christians the maintaining of promoting of truth we love truth because truth has set us free and we hate lies because lies is of the devil and contentment the heart condition of being content with all that God has given us and Jeremiah

Burroughs wrote on contentment Christian contentment hear this he said Christian contentment is that sweet inward quiet gracious frame of spirit freely submitting to and taking delight in God's wise and fatherly disposal in every condition in a sin cursed world those who are Christians who delight in the law finding contentment in God's fatherly disposal in every condition so some concluding uses the law is still good contrary to dispensationalism contrary to antinomianism contrary to legalism we don't have time to go into those but I already mentioned dispensationalism legalism is that legalism says God will love me because of what I'm doing I'm earning God's love this is not lawful use of the law antinomianism says antinomianism is abandonment of the law that was designed to be a blessing and a delight we'll pass over that for now and when we consider the application and the use of the law as

Christians especially the normative use of the law we may seeking to be wise establish rules that are wise and helpful but when we do this we need to remember understanding legalism and antinomianism we need to remember that those whom God saves by the gospel apart from the law he regenerates so by being regenerated we are reoriented to what to do his will to obey his law he regenerates and transforms and writes the law on our hearts in a fresh way that we desire God's law God's ways God's holiness and God's blessings!

[58 : 10] So rather than asking! what is the line that I shouldn't cross in that commandment so instead of asking that question what is the line so that I can get as close to it as possible but still say look how good I am because I haven't crossed the line so to put it another way our reorientation of being regenerated is when we look at the ten commandments!

heart and mind and speech we don't want to well it can be helpful and wise to set up boundaries to keep us from crossing what we don't want to do is make a line say if we cross this line then I'm into sin so now I can get as close to this line as I can and look at me look how righteous I am because I haven't crossed this line but what's my orientation right now my orientation is I'm facing sin and I'm facing this rule that I've made we are reoriented regeneration and repentance is a 180 where we are reoriented away from the world away from sin and reoriented towards God instead of focusing on that line and how close I can get to it my fondness for sin is behind me I'm no longer focusing on how close I can get to it but on how close I can get to Christ and away from sin so we'll leave that as that for now but are you oriented towards

God and the question of how much can I get away with it is utterly irrelevant because fondness of sin is behind us and delight in the Lord is before you so just to clarify in our examination of the law you're saved because you're not perfect we are still in a sin cursed world we still have remaining corruption we are not perfect we're not in a state of glory that is yet to come rather the believer is not in immediate perfection but the believer hates sin so it's not that there's no longer remaining corruption but as the law reveals to us our sin we hate sin and we continue in repentance and turn from it and turn to

Christ and endeavor after new obedience whereas the unbeliever hates the law and loves their sin and desires to be free from the autonomy or from the reign of the law and desires autonomy so if you are the believer love the law love the good use of the law because it drives you further to Christ and further reveals the!

corruption in order that we may repent of it if you are an unbeliever and you hate the law you think that you can be justified by your own righteousness and if you desire autonomy from the law then you are still under the condemnation of the law and again the Bible calls us to repent and to turn to Christ for salvation that's great