

Christ In The Commandments — Week 3

# THE 3RD USE OF THE LAW

## A RULE OF LOVE

### Shorter Catechism

**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.

**Q. 82. Is any man able perfectly to keep the commandments of God?**

A. No mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word and deed.

### Heidelberg Catechism

**Q.115 Since no one in this life can obey the Ten Commandments perfectly, why does God want them preached so pointedly?**

A. First, so that the longer we live the more we may come to know our sinfulness and the more eagerly look to Christ for forgiveness of sins and righteousness...<sup>1</sup>

### Review

**Fulfill** means to accomplish or to do. (cf. Matthew 5:17-19)

**Abrogate** means repeal, annul, or abolish. (cf. WCF 19.3)

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<sup>1</sup> Ps. 32:5; Rom. 3:19-26; 7:7, 24-25; 1 John 1:9

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Second, so that we may never stop striving, and never stop praying to God for the grace of the Holy Spirit, to be renewed more and more after God's image, until after this life we reach our goal: perfection.

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1 Cor. 9:24; Phil. 3:12-14; 1 John 3:1-3

**The Ceremonial Law:** Jesus both fulfilled and abrogated

**The Judicial Law:** Jesus both fulfilled and abrogated

**The Moral Law:** Jesus fulfilled but did not abrogate<sup>2</sup>

The difference is that the ceremonial laws and the judicial laws were abrogated while the moral law was not abrogated. The ceremonial law was a like a substitute teacher that instructed the ancient church what the Messiah would "look" like. The apostle says "...now that faith has come, we are no longer under a guardian," (**Galatians 3:25**) That was it's design from the beginning. The judicial laws, also came to an end when the theocracy ended in Israel. They served as Israel's political laws while they existed in that particular state. Those political laws can still be used where there is a common "general equity" (cf. WCF 19.4). But what is expressly required for the Christian is to submit to our own nation's laws (**2 Peter 2:12-13**)

The moral law is in a different class altogether. The moral law can never be abrogated because to do so would be to violate God's own nature. God must uphold the laws to love Him and honor His name. He must refuse us permission to serve other gods, to disobey Him, to believe lies about Him etc.

## Introduction

If the moral law has not been abrogated, what does that mean for us as believers? In what sense does the moral law relate to us? The idea that the moral law is still in effect *even for believers* is probably difficult to absorb because we live, and move, and have our being in a antinomian culture. *Anti* means "opposite" or "against"; and *nomos*—where we get *nominal*—means "law." So an *antinomian* is one who is against law.

Now remember from last time we said when speaking of the law, we have to ask *which law?* If someone were to argue that we are not under the law, but

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<sup>2</sup> Jesus *fulfilled* the entire three fold law: **1)** He fulfilled the sacrifices and rituals of the **ceremonial law** (because they all pointed to Him); **2)** He fulfilled the penalty of the **judicial law** (because He was perfectly punished on our behalf); and **3)** He fulfilled the perfect righteousness and holiness of the moral law (because He obeyed it perfectly) So all three classes of laws: the ceremonial, judicial and moral laws were all fulfilled by Christ.

under grace<sup>3</sup>—which is a Biblical argument (**Romans 6:14**)—we have to ask *which law* are you talking about? Certainly we are not under the ceremonial law in any sense. But what about the moral law? The antinomian would say that we are not under the moral law *in any sense*.

Here's where we must correct if we are going to be faithful. As believers, Jesus Christ has freed us from *the curse of the law*—in that sense we are 100% free from the law. “There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.” But this doesn't mean that we are freed from the moral law in *every sense*. Here are three arguments.

### 1) Believers are under the moral law as a rule of love.

Jesus taught that love is the fulfilling of the law. **Matthew 22:36-40** “Teacher, which is the great commandment in the Law?” And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.” The moral law is the law of love. Certainly no one would argue that we are not bound to love God and our neighbor once we become believers. No we are under the law as a rule of love. Becoming believers doesn't lessen this obligation, it strengthens it. **John 14:15** “If you love me, you will keep my commandments.” **John 14:21** “Whoever has my commandments and keeps them, he it is who loves me.” **1 John 5:3** “For this is the love of God, that we keep his commandments. And his commandments are not burdensome.”

### 2) The new covenant promised to write the moral law on our hearts

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<sup>3</sup> For the antinomian, that phrase has come to mean that the “...believer [is] completely free from [any and] all obligation to the Law, and any concession to legal duty [is] an infringement of free grace.” Joel Beeke & Mark Jones, *A Puritan Theology: Doctrine For Life* (Grand Rapids: Reformation Heritage Books, 2012), pg. 556

One of the glorious promises of the new covenant is that God would put his law in our hearts. **Jeremiah 31:33** “For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my law within them, and I will write it on their hearts.” **Ezekiel 36:27** “And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.” Which law was God promising to put on our hearts? The moral law. The law to love God with all our heart, soul, mind and strength, and our neighbor as ourselves. The new covenant promised to make duty and delight become one so that our duty to love becomes our greatest delight.

### 3) Sin is lawlessness which we are not free to commit

1 **John 3:4** “Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness.” Lawlessness—that is ἀνομία anomia. John equates sin with being without God’s law. The antinomian position *logically* says that sin is ok. But sin or lawlessness is everywhere denounce in the NT, even for believers who are no longer under the curse of the law. **Romans 6:1-2** “What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it?” And then again in **Romans 3:31** “Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.” Uphold the law as what? As a condition to meet for salvation? No. As a rule of love.<sup>4</sup>

### What about where the Scripture seems to speak negatively about the law?

One of the rules of Biblical interpretation is called the *analogy of faith*—meaning Scripture must be compared with Scripture. If an interpretation of a particular passage contradicts the clear teaching of the rest of Scripture, it must be ruled out from the beginning. So there are places that seem to speak

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<sup>4</sup> In the letter of Galatians, Paul labors to prove that obedience to neither the ceremonial law nor the moral law is what justifies us before God. He utterly denounces it as a new covenant of works for the believer. And yet, in this very same letter, he holds the moral law up as a rule of love. Galatians 5:13-14 “For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another. For the whole law is fulfilled in one word: “You shall love your neighbor as yourself.” (cf. Romans 13:8-9; 1 John 2:7-8)

negatively about the law. For instance **2 Corinthians 3:6** says “the letter kills.” **v.7** calls it “the ministry of death.” **v.9** calls it “the ministry of condemnation.” Clearly Paul doesn’t have a very high view of the law. Or does he? In **Romans 8:12**, he calls the law “holy and righteous and good.” He then says in **v.13** “Did that which is good (the moral law), then, bring death to me? By no means! It was sin...” Paul agrees with David, that the law, considered in itself, is absolutely perfect (Psalm 19:7). So then what is happening in 2 Cor. 3? Paul is not treating the speaking about the law considered by itself, but in relation to man’s sinfulness.<sup>5</sup> The moral law considered *in relation* to sinful man (not in its own nature) is a ministry of death. It does kill. Because apart from Christ, the law stands over man as a covenant of works that requires perfect obedience. So Paul is not speaking negatively about the law in itself. He is speaking about how the law relates to man apart from Jesus Christ.

**The Law *in itself*** is holy righteous and good (**Romans 7:12**)

**The Law *in relation*** to sinful man is a ministry of death (**1 Cor. 3:7**)

And this would be true about any passage that seems to speak negatively about the law. Since the law in itself is perfect, given by the perfect Lawgiver—God Himself, then any place that seems to speak negatively about it must be considered to be speaking about it relatively—that is in its relationship to sinful man apart from Christ.

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<sup>5</sup> In myself I am considered a man (my gender), an image of God (my essential nature), and Josh (my name). In relation to others I am considered a son, a brother, a husband, a father, a friend.

## The Law in relation to the three-fold state of man

<p>The Moral Law considered in itself is holy, righteous and good (Rom. 7:12). This chart shows how the law relates to the threefold nature of man</p>	<p>Man in the state of innocence</p>	<p>Man in the state of corruption</p>	<p>Man in the state of grace</p>
<p>How is man "under" the law</p>	<p>Innocent man was under the blessing of the law</p>	<p>Fallen man is under the curse of the law</p>	<p>Redeemed man is under the direction of the law (rule of love)</p>
<p>How is man "bound" to the law</p>	<p>Innocent man was bound to the obedience of the law</p>	<p>Fallen man is bound to the obedience and punishment of the law</p>	<p>Redeemed man is bound to the obedience of the law but is freed from the punishment of the law</p>

### The "Third Use" of the Law: The Rule of Love

This idea of a third use of the law might be a bit confusing. Over the last two weeks we have been looking at the three divisions of law found in the OT: the ceremonial, judicial and moral. This week we are zeroing in on the moral law itself. Within the moral law, there are three uses.

- ☆ The First Use of the Law: Civil
- ☆ The Second Use of the Law: Evangelical
- ☆ The Third Use of the Law: Directive

**THE BIG IDEA** is that the third use of the law is a rule of love to the believer.

The Ceremonial Law	The Judicial Law	The Moral Law
Jesus both fulfilled and abrogated.	Jesus both fulfilled and abrogated. (except where general equity requires)	Jesus fulfilled. It continues in three uses: 1. Civil Use 2. Evangelical Use 3. Directive Use (Rule of Love)

Historically the first to use that term *the third use of the law* was Phillip Melanchthon(1407-1560), who was Martin Luther’s successor. He spoke of it in his work on Colossians in 1534. “Melanchthon argued that the law coerces(first use), terrifies(second use), and requires obedience(third use).”<sup>6</sup>

## I. The First Use of the Law: Civil

The first use of the moral law is the civil use—meaning it has a use for every government of every nation on earth. Here’s how Francis Turretin (the Reformer who followed Calvin and Beza in Geneva) sets up the argument: Is

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<sup>6</sup>Joel Beeke & Mark Jones *A Puritan Theology* (Grand Rapids: Reformation Heritage Books, 2012), pg. 557

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Puritan Samuel Bolton’s view on the three uses of the law can be summarized as such:

- I. Political End: The Punishment and Restraint of Criminals
- II. Theological Ends
  - A. In Those Not Yet Justified
    1. To Reveal Sin
    2. To Humble Sinners and Drive Them to Christ
  - B. In Those Already Justified
    1. To Teach Believers Their Duties
    2. To Reflect, Restrain, and Reprove Their Defects to Keep Them Humble and Dependent on Christ
    3. To Spur Believers Forward in Obedience.

God's moral law antecedent to man's law or does justice depend upon man's will alone and spring from the mutual consent of human society?<sup>7</sup>

**Justice** *depends* upon God's eternal and immutable law

**Justice** *depends* upon man's will alone springing from common consent

Turretin shows by quoting ancient philosophers such as Carneades<sup>8</sup> and Aristippus<sup>9</sup> that relativism is not just a modern problem. These ancient philosophers taught that "nothing is just and base by nature, but by law and custom."<sup>10</sup> In other words they would say that society is what determines the idea of justice. Justice is a figment of society's collective imagination. Now there are four glaring problems with this view.

**1) To say there is no fixed eternal law is self-contradictory.**

That statement declares a law (or a rule) that is both fixed and meant to apply for all times—eternal. Therefore it cannot stand up to its own claim.

**2) This is essentially a denial of true evil.**

Evil is only what society says it is right now. But everyone *truly* knows that real evil, objective evil, exists. Greg Koukl points this out by asking a very simple question: Is it ever alright to torture babies for fun? No. That is objectively evil. But if that is objectively evil, there must be an objective good from which that evil has deviated from. In other words there must be a moral law. And if a moral law then a moral law giver.

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<sup>7</sup> Francis Turretin, *Institutes of Elenctic Theology*, Vol. 2, (Phillipsburg, NJ.,: P & R Publishing, 1994), pg. 2

<sup>8</sup> <https://en.wikipedia.org/wiki/Carneades>

<sup>9</sup> <https://en.wikipedia.org/wiki/Aristippus>

<sup>10</sup> Francis Turretin, *Institutes of Elenctic Theology*, Vol. 2, (Phillipsburg, NJ.,: P & R Publishing, 1994), pg. 2

### 3) The most evil atrocities in history are all justified.

This was in fact how the Nazi's argued at the Nuremberg Trials. "They were only just "following orders." One author<sup>11</sup> demonstrated that the reason why many Nazi leaders walked or received minimal sentences was because the prosecution had adopted legal positivism<sup>12</sup> as opposed to natural law.<sup>13</sup>

### 4) All things are equally lawful

Francis Turretin says "All things would be equally lawful: to hate God as well as to love him; to kill parents as well as to honor them; and each one's own will would be to him for a reason and a law, so that he might do whatever he pleased."<sup>14</sup> The scary thing about this is that whoever has the biggest guns determines what is lawful. North Korea is a perfect example of this type of nightmarish society. Kim Jong-un has demonstrated how all things are lawful to him even killing his own family members to remain in power.

### The Civil Use: rewarding good

There are two main functions that the state has according to Scripture. 1 **Peter 2:14**, says that "governors [were] sent by him to punish those who do evil

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<sup>11</sup> Source: <http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1456&context=honors> accessed September 20, 2017

<sup>12</sup> "Legal positivism maintains that law is valid simply by virtue of the command of the "sovereign" *ibid* This is what we have been looking at the last couple of weeks. Positive law is law according to will.

<sup>13</sup> The author says "Natural law holds, essentially, that there is a fundamental moral law or moral source of law above man, the basic precepts of which are reasonably knowable. Man-made law, in order to be just, should be in accordance with and not violate those precepts or principles that natural law articulates." *ibid*

<sup>14</sup> Francis Turretin, *Institutes of Elenctic Theology, Vol. 2*, (Phillipsburg, NJ.: P & R Publishing, 1994), pg. 5

and *to praise those who do good*.”<sup>15</sup> When the state follows the moral law, they become a **secular salt** if you will—an agent of preservation and seasoning for society.<sup>16</sup> When unlawful actions are justly punished, life, liberty and property are *by definition* protected. I think this is *at least partly* what Peter means by “praising the good.” When the moral law is observed by a nation, it generally follows that good magistrates as well as good judges are appointed (cf. **Psalm 82:2-4; 2 Chronicles 19:5-6**). This results in the protection of those who do good. When Daniel warned Nebuchadnezzar of his evil rule, he told him “Therefore, O king, let my counsel be acceptable to you: break off your sins *by practicing righteousness*, and your iniquities *by showing mercy to the oppressed*, that there may perhaps be a lengthening of your prosperity” (**Daniel 4:27**)

### The Civil Use: punishing evil

The government must punish evil, for in refusing to do so, more evil is encouraged. **Ecclesiastes 8:11** “Because the sentence against an evil deed is not executed speedily, the heart of the children of man is fully set to do evil.”<sup>17</sup> Calvin says here that the moral law

“...by means of the dread of punishment, curbs those who, unless forced, have no regard for justice. Such persons are curbed not because their mind is inwardly moved and affected, but because, as if a bridle were laid

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<sup>15</sup> “The rewards for obedience are (1) natural: God so constitutes man and nature that virtue has happy consequences: (a) peace of conscience: “The answer of a good conscience (1 Peter 3:21, cf. Rom. 13:5) and (b) worldly prosperity: “Godliness has the promise of the life that now is” (1 Tim. 4:8) W.G.T. Shedd *Dogmatic Theology* 3rd Edition, Edited by Alan W. Gomes (Phillipsburg: P & R Publishing, 2003), pg. 295

Calvin says here “...it is an honor, not to be despised, that the good are at least under the care and protection of magistrates, that they are not exposed to the violence and injuries of the ungodly, that they live more quietly under laws and better retain their reputation, that if every one, unrestrained, lived as he pleased.[cf. Judges 17:6] In short, it is a singular blessing of God, that the wicked are not allowed to do what they like.” John Calvin *Commentaries on The First Epistle of Peter* (Grand Rapids: BakerBooks, Reprinted 2009), pg. 82

<sup>16</sup> As a consequence, order and harmony become the rule of the day for the people, and virtue is encouraged. By this we see the **instructive nature of law**.

<sup>17</sup> The contrapositive of that statement is also true: When the sentence against an evil deed is executed speedily, then the heart of the children of man is not fully set on doing evil.

upon them, they refrain their hands from external acts, and internally check the depravity which would otherwise petulantly burst forth....were it not for the terror of the law.”<sup>18</sup>

Paul confirms this in **1 Tim.1:9** says “...that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane...” He warns us in **Romans 13:4** that “if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God’s wrath on the wrongdoer.”<sup>19</sup>

### **Societies that rebel against God’s law are under judgment**

Any society that rejects God’s moral law as the basis of civil law loses, as Turretin says “all the foundations of right...and thus all government, honesty and order in human society will perish and the world will be turned into mere confusion and villany.”<sup>20</sup> In fact in Romans 1, Paul argues that when such villainy goes unrestrained in society, it is because God has given them over to a reprobate mind (v. 24, 26, 28) In other words, when a society forms its laws in rebellion to God’s law, it is in itself a judgment from God.<sup>21</sup>

## II. The Second Use of the Law: Evangelical

### **The Evangelical Use: to display Jesus Christ**

By evangelical use, we mean the the law was designed to drive us to Christ in the gospel. This is the chief and ultimate end of the law, that it would drive

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<sup>18</sup>John Calvin *The Institutes of the Christian Religion* Trans. Henry Beveridge (Peabody: Hendrickson Publishers, 2008), pg. 224 (II.VII.X)

<sup>19</sup> The government that rules like this not only promotes the public peace and preserves society, but it does one more thing: it prevents the course of the Gospel from being hindered. A state that practices equity provides the best seedbed for the Gospel to be distributed. The gospel is always hindered in it’s proclamation to the degree that the state does not obey the moral law.

<sup>20</sup> *ibid*

<sup>21</sup> They are under God’s wrath. The connection in Paul’s argument is v.18—“the wrath of God is revealed from heaven” to v.24, v.26 and v.28 where God gives them up to a debased mind.

men to cleave to Christ. Jesus is the end or aim or purpose of the law. “For Christ is the end of the law.” **Romans 10:4** Christ is the fulfillment of the law. **Matthew 5:17** Christ is who the schoolmaster of the law was pointing to. **Gal. 3:24** This happens through a profession.

First, the moral law puts on display God’s very own righteousness. **Isaiah 42:21** “The Lord was pleased, *for his righteousness’ sake*, to magnify his law and make it glorious.”<sup>22</sup>

Secondly, this in turn displays man’s sinfulness. **Romans 7:7** “What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, “You shall not covet” (cf. Romans 5:20; Romans 4:15) God’s law doesn’t allow any sinner to be convinced that he is actually performing it. Paul argues in **Romans 2:15** that our consciences bear witness and our thoughts accuse us.

And therefore, thirdly, the whole world feels it’s guilt before God. **Romans 3:19-20** “Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.”

### **The Evangelical Use: to drive the unconverted to Christ**

It is through this process that the law drives unconverted persons to Christ. They hear the righteousness of God in the law, they feel the guilt of their sin. Their own conscience accuses them. In this sense the law acts like a whip

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<sup>22</sup>Calvin says “When all are convicted of transgression, the more it declares the righteousness of God.” Paul says the same thing in Romans 3:5, that “...our unrighteousness serves to show the righteousness of God.” John Calvin *The Institutes of the Christian Religion* Trans. Henry Beveridge (Peabody: Hendrickson Publishers, 2008), pg. 22 (II.VII.VII)

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 “[The law] warns, informs, convicts, and lastly condemns, every man of his own righteousness...After he is compelled to weigh his life in the scales of the law, laying aside all that presumption of fictitious righteousness, he discovers that he is at an infinite distance from holiness, and is in fact teeming with a multitude of vices, with which he previously thought himself undefiled...the law is like a mirror. In it we contemplate our weakness, then the iniquity arising from this, and finally the curse coming from both—just as a mirror shows us the spots on our face.” John Calvin *The Institutes of the Christian Religion* Trans. Henry Beveridge (Peabody: Hendrickson Publishers, 2008), pg. 222 (II.VII.VI-VII)

driving them to Christ. Jesus Christ becomes lovely to them because in they see rescue from their sin. “Christ redeemed us from the curse of the law by becoming a curse for us” (**Galatians 3:13**) Turretin says God gave “...the law to sinful man that he might be prepared for Christ; that his weakness being seen from the law, he might more clearly know the necessity of a mediator and also more ardently seek him.”<sup>23</sup>

### **The Evangelical Use: to drive the saint back to Christ**

There is a second dimension of the evangelical use of the law. It is not just for the sinner, it is also for the saint. The shorter catechism asks

**Q. 82. Is any man able perfectly to keep the commandments of God?**

A. No mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word and deed.

So then what’s the point of preaching the law? If God requires perfection, and said perfection is beyond our ability, then why even preach the law? The Heidelberg answers:

**Q. Since no one in this life can obey the Ten Commandments perfectly, why does God want them preached so pointedly?**

A. First, so that the longer we live the more we may come to know our sinfulness and *the more eagerly look to Christ for forgiveness of sins and righteousness...*<sup>24</sup>

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<sup>23</sup> Francis Turretin, *Institutes of Elenctic Theology*, Vol. 2, (Phillipsburg, NJ.,: P & R Publishing, 1994), pg. 139

<sup>24</sup> Ps. 32:5; Rom. 3:19-26; 7:7, 24-25; 1 John 1:9

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Second, so that we may never stop striving, and never stop praying to God for the grace of the Holy Spirit, to be renewed more and more after God’s image, until after this life we reach our goal: perfection.

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1 Cor. 9:24; Phil. 3:12-14; 1 John 3:1-3

Christ becomes more sweeter to the saints as time goes on. As we continue to see how great our failures are, we see how great His grace is. **Romans 5:20** “Now the law came in to increase the trespass, but where sin increased, grace abounded all the more,”

### III. The Third Use of the Law: Directive or “a rule of love”

#### A rule of love

The third use of the law is called the directive use. The law guides us and directs us as a rule of life, or rather a rule of love. It is a rule of love because love is the fulfilling of the law. **Romans 13:9** “Owe no one anything, except to love each other, for the one who loves another has fulfilled the law.” The catechism captures this rule of love by quoting Jesus’s summary of the ten commandments found in **Matthew 22:36-40**.

#### **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.

Being saved does not lessen our obligation to love, it increases it. **Galatians 5:13-14** “For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another. For the whole law is fulfilled in one word: “You shall love your neighbor as yourself.”

#### The law of love

The Scripture does not separate law from love. Jesus said “If you love me, you will keep my commandments.” (**John 14:15**) John said “For this is the love of God, that we keep his commandments. And his commandments are not burdensome.” (**1 John 5:3**) This is a very helpful apologetic against easy-believism or antinomianism. As John Piper says

“We are surrounded by people who think they *do* believe in Jesus. Drunks on the street say they believe. Unmarried couples sleeping together say they believe. Elderly people who haven’t sought worship or fellowship for forty years say they believe. All kinds of lukewarm, world-loving church attenders say they believe. The world abound with millions of uncovered people who say they believe in Jesus.”<sup>25</sup>

What do you say to these people? One thing we can use is the third use of the law. The rule of love. “Friend, Jesus said “If you love me, you will keep my commandments.” I believe Jesus. Love is the fulfilling of the law. When they are refusing to let the law be their rule for obedience, they are rejecting love. They are showing that they don’t love Jesus at all. It would be a bit like if I asked you “Do you love your mother?” And you answer “Oh of course I do. I love her very much.” “Do you listen to what she says.” “No.” Nobody would believe that you actually love your mother. As Thomas Watson said “They who will not have the law to rule them, shall never have the gospel to save them.”<sup>26</sup>

Those who profess to be saved, should love the law, because the law is the rule of love for both God and neighbor. Listen to how the larger catechism puts it.

**Q. 97. What special use is there of the moral law to the regenerate?**

A. Although they that are regenerate, and believe in Christ, be delivered from the moral law as a covenant of works, so as thereby they are neither justified nor condemned; yet, besides the general uses thereof common to them with all men, it is of special use, to show them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good; and thereby to provoke them to more thankfulness, and to express the same in their greater care to conform themselves thereunto as the rule of their obedience.

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<sup>25</sup> John Piper, *Desiring God: Meditations of a Christian Hedonist*, (Colorado Springs, CO.: Multnomah Books, 2003), pg. 54-55

<sup>26</sup> Thomas Watson *The Ten Commandments* (Carlisle: The Banner of Truth Trust, Reprint 2009), pg. 44

And what is the obedience that God requires of believers *mainly*? Love God with all your heart, soul, mind and strength; and your neighbor as yourself. That sums up the entire duty of man.

