

THE
FREEDOM
OF
THE LAW



IN
THE HEART

CLARENCE SIMMONS

FREEDOM OF THE LAW IN THE HEART

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FREEDOM OF THE LAW IN THE HEART

Teach me, O LORD, the way of thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; and quicken thou me in thy way. Stablish thy word unto thy servant, who is devoted to thy fear. Turn away my reproach which I fear: for thy judgments are good. Behold, I have longed after thy precepts: quicken me in thy righteousness.

—Psalm 119:33-40

WHEN we come to the book of Psalms, we can be struck by its display of a full range of the experiences of God's children. The book expresses both human grief as well as human joy. It contains prayers to God as well as praises to God. It describes human fear as well as human confidence in the living God. It also has another aspect I want to hone in on, and it is this: the Psalms contain an overwhelming, joyful expression of the saints' love for God and for His law.

Psalm 119 expresses the heart-cry of the child of God to walk in the ways of his heavenly Father. He

sees this as being the way of true happiness (vv. 1-2). He senses shame when he comes short of upholding the ways of the One Whom he loves (vv. 5-6). His burning heart-desire is to rejoice in God's ways, to meditate on His precepts, and to delight in His statutes (vv. 14-16). To him, God's law is not only his enjoyment but also his guide in life (v. 24). Far be it from the child of God in our modern age to disregard the law of God as something trivial or nonessential. As we take up the topic of the freedom of the law in the heart, I trust we shall see that those who have been rescued by heavenly love and have experienced heavenly forgiveness want to demonstrate their gratitude with God-pleasing obedience.

1. Freedom for Old Covenant Saints

In our passage in Psalm 119, the first thing we notice in verse 33 is the psalmist's expression of wanting to be taught. He sees his need for instruction, to be pointed in the right direction. He does not see ignorance as bliss but as a means of seeking help. Second, we notice the One from Whom he requests this teaching. It is from God Himself! He is aware that no one teaches as God does. Matthew Henry, commenting on this verse, said, "He had prophets and wise men and priests about him, and was himself well instructed in the

Law of God, yet he begs to be taught of God, as knowing that *none teaches like him* (Job 36:22).”¹

This verse, then, sounds forth from the psalmist a moving eruption from within his soul. It gives a sense of humility and childlikeness with full dependence on God. His attitude is not that of one who has arrived at a level of independence but of one who is in constant need of spiritual schooling. He goes to the source he knows could and would aid him in his spiritual pilgrimage.

Third, we see what he desires to be taught: the way of God’s statutes. Not only does he reveal *Who* should teach him but also *what* He should teach him. It is the way of life as God has commanded. This word *way* can be described as the manner or the journey undertaken. Here, the psalmist wants to travel in the path of God’s statutes. He wants to conduct his life by the manner of God’s law. He longs for his mind, his very being, to be shaped by God’s standard, here described as His statutes.

Fourth, there is a purpose or consequence of this teaching: it is that he may keep the ways of the Lord. He sees himself in the sphere of a lifelong disciple, ever wanting to learn at the feet of Jehovah. We too, like the psalmist, need continual instruction so we may comply with and apply to our lives the truths of God’s law. We are thankful for yesterday’s teaching, but we need instruction for today.

¹ Matthew Henry, *Matthew Henry’s Commentary on the Whole Bible: Complete and Unabridged in One Volume* (Peabody: Hendrickson, 1994), 916-17.

Whether we realize it or not, we are in constant need of day-by-day mercies. The child of God is not a part-time pupil but a daily, lifelong disciple. He must have the teachings from his heavenly Father if he is going to grow to maturity, stand his ground in this world, fend off the fiery darts of the wicked one, and mortify the deeds of his body. How could he possibly do these things without God's statutes? How would he even know what to do without these statutes? He needs both the Word of his God and the power of his God.

The psalmist sees himself in such need that his cry for God's ways grows stronger. In verse 34, he asks for understanding. Not only does he want to be taught God's righteous commands but he also wants to understand them. He does not simply want to hear about them, read about them, or sing about them; he wants to understand them. We shall find it difficult to apply what we do not understand. The psalmist wants to grasp God's righteous ways. How about you? Is it your desire, your longing, to understand what God has prescribed in His Word? Do you cry out for understanding, or do you glory in your own understanding? The Lord once said to the nation of Judah, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD" (Jer 9:23-24).

I trust we see from this text that what brings God glory is our glorying in understanding and knowing Him! The psalmist understands this, and he wants to make sure he has a hold of what God requires of him. Without a clear understanding, there is room to both misinterpret and misapply the Word of God. Without God-given understanding, the human heart has many ways of distorting the Scriptures. We set ourselves up for being misguided or led away from God's instruction. This is what happened to Eve in the garden of Eden. In Genesis 3, she is put to the test when she encounters the greatest scripture-twisting theologian in history, the serpent, also known as Satan. He brings to her those words that have rung throughout the course of time: "Hath God said?" (3:1). He did not approach her by asking how she felt or what she said. The devil approached Eve with a challenge to what God had commanded. It is amazing that he focused on what God had forbidden and not on what He had permitted!

This, my friend, is how he will come to you. He will focus on the forbidden fruit that will draw the lust of your eyes, stir up the pride in your life, and baby your flesh. It is sad to say, but true, that Satan has been very successful at this tactic. He used Delilah to trick Samson, and it cost him his eyes. Beware of spiritual trickery! Eve surely knew what God had said. However, from the account, she does not seem to have grasped the full weight or consequence of what God meant. God's warning—"The day that thou eatest thereof thou shalt surely

die”—did not outweigh in her mind Satan’s lie—“ye shall not surely die” (Gen 2:17; 3:4). This led to a rejection of what God said and to an embrace of what the serpent said.

Oh, my brothers and sisters, we are prone to do the same thing! We can lean on our own understanding and fail to grasp what God commands. If this can happen to a person in a sinless state, how much more should we join the psalmist in crying out to God, “Give me understanding”? If we are going to stand against the trickery of the evil one, the cultural pressure of the world, and our own wayward thinking, we need understanding from above. Lord, give us spiritual understanding! The psalmist knows that a misunderstanding of the Lord’s ways is a misstep, a deviation from the right path. He has declared this earlier in this psalm when he cried, “O that my ways were directed to keep thy statutes!” (Psa 119:5). He knows from experience that failing to understand and heed the Word of God leads to shame and a withdrawal of God’s nearness (vv. 6, 8). Can you see why he would cry out for understanding? He reveals his grand purpose as to why he is praying for it. It is so he may *keep* the law. He repeats what he said in the previous verse. This expresses a devoted determination to heed God’s commands, to walk with the living God. He goes further in saying he wants to give wholehearted observance to the law. He wants to obey it from the heart. He does not want this to be an external observance only but an

internal, full-being observation. He wants to serve the Lord from the heart with all his heart.

We must then ask the question, What would drive a man to desire such things? Why would he want to give heed to God's ways? Why pray with such honor for the law of God, the Word of God, and the way of God? Maybe it was because he sees God as his dwelling place as well as his defense, as he declared in verse 114: "Thou art my hiding place and my shield." Perhaps it was because God had given him wisdom above all his enemies, as he recalled in verse 98: "Thou through thy commandments hast made me wiser than mine enemies." Maybe it was because God is good and does good, as he indicated in verse 68: "Thou art good, and doest good; teach me thy statutes." Maybe it was because God had dealt so well with him, as he expressed in verse 65: "Thou hast dealt well with thy servant, O LORD, according unto thy word." Whatever the various reasons may be, one thing is clear: he has a heart for God because there is a love for God. The love that he has for God shows itself in loving and walking in what He has commanded. He does not want to offer up partial obedience but wholehearted obedience.

The psalmist ramps things up a notch as we come to verse 35. He says, "Make me to go in the path of thy commandments." This is the idea of being led in the right way. He wants his footsteps to be on one trail, and that is the path of God's commandments. This is not the only time someone has prayed to the Lord to be on the good path. In Psalm 27:11, we hear, "Teach me thy way, O LORD,

and lead me in a plain path.” The plea is for instruction from God and leading by God. God once said to the children of Judah, “Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls” (Jer 6:16). There is soul rest in God’s path. Fullness of joy and lasting pleasures are in God’s path (Psa 16:11). Beloved, we need to be led in this path! It is filled with faithfulness and truthfulness (Psa 25:10). The psalmist goes on to explain his reason for walking in God’s commandments. It is because he delights in them. He does not see the commands as drudgery or some kind of ball and chain that has him tied down to a life of misery. No, he views them as his pleasure, his desire, his joy, his delight.

In verse 36, he appeals to God to bend his heart toward His testimonies. Sometimes the Ten Commandments are referred to as the testimony. We see this in Exodus 31:18, where it says, “And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.” The psalmist’s cry is for his heart to be turned or stretched out in the direction of the law. We gather from his reasoning that he does not want his heart to go in the way of covetousness. He knows that the law strictly forbids covetousness. He knows that the Lord despises the covetous (Psa 10:3). He knows enough of his history that God commands a hatred of covetousness (Exo 18:21). He is well aware that it was covetousness that cost Achan, the

troubler of Israel, his life and the life of his family (Jos 7:21-26). Covetousness is the marriage partner of idolatry. A covetous man is an idolatrous man (Col 3:5). It expresses discontent and dissatisfaction with what God has given you and with where He has placed you. It was this dissatisfaction that swallowed up Dathan, Korah, and Abiram, who were not content with the position God had assigned them as well as the privilege He had granted them (Num 16:1-33). The psalmist does not want to walk in those chains; he wants to walk in the freedom of God's law. This is why he wants his heart unidirectional, bending in one direction—toward God's ways.

Not only does he ask for his heart to be turned in the right direction but also for his eyes to be turned in the right direction. In verse 37, he pleads, "Turn away mine eyes from beholding vanity." What goes through the eyes travels to the heart. *Vanity* may refer to those things that are fruitless, worthless, and idolatrous. Vanity leads to a rejection of the things of God. It is what led Israel and Judah into idolatry. God graciously and patiently sent messenger after messenger to plead with them to turn from their sinful ways and to heed His commandments. Instead,

They would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went

after the heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them. And they left all the commandments of the LORD their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger (2Ki 17:14-17).

This is a sad commentary, but one in which the psalmist does not want to find himself.

Let me ask you a question. How are you doing with your eyes? I am not asking about the color of your eyes, or what the ophthalmologist or optometrist said about your eyes, or about the clarity of your vision. I am asking, What are you doing with your eyes? Are you beholding vanity? How are your eyes when you are on your computer, smartphone, or other electronic device? What do you do when no one else is around? How are your eyes when you are in the public arena? How are your eyes when you are on the job? Are you looking at things you know you should not be viewing? Are there things that would blunt the sharpness of your love for God? Are there things that would water out the fire of communion with God? Are there things that would bury the reading of the Word of God? Are there things that would minimize the worship of God? Are there things that would hack away fellowship with the people of God? What are you

doing with your eyes? Remember, the real “you” shows up in full display when no one else is around.

Job understood the danger of wandering eyes, so he was determined to come to an agreement with those two little members (Job 31:1). Those who would ascend into the presence of God must not lift themselves up to vanity (Psa 24:3-4). A wise man once cried out, “Remove far from me vanity and lies” (Pro 30:8). He did not want such things near him; he wanted them far removed! In the same sense, the psalmist wants self-controlled eyeballs. How about you? The questions put to you are the same ones directed to me. It is so easy to wander, brethren. Hymn writer Robert Robinson understood this when he wrote in the eighteenth century these words, “Prone to wander, Lord, I feel it; Prone to leave the God I love.” We are prone to deviate from the biblical path. The psalmist does not want his eyes to take in empty things that in turn would affect his heart. He knows what it is like to have such things happen. His petition is: Quicken me, preserve me, revive me in Thy way. This is another way of saying “Put me on track and keep me on track.” It is to say, “I want to journey in Thy truth.”

The psalmist continues his request in verse 38 of Psalm 119 by asking the Lord to “stablish” His Word unto him. “Lord, keep Thy word that Thou hast promised. ‘Say unto my soul, I am thy salvation!’” (see Psa 35:3). He wants God to rise up and validate His Word to his soul. He has a humble reverence for God and His truth. He has a devoted respect for the Word of the Lord. He is not taking

the Lord lightly. This is real-life, right-now devotion. If there is no devotedness to God, there will be no reverence for God.

In verse 39 of Psalm 119, he wants his shame to be removed. Perhaps this is the same reproach that came from those who spoke against him (vv. 22-23). Maybe it is a reproach that would trigger ungodly behavior. Whatever the reproach is, he views such shame brought to him as that which brings insult to God, so he is asking the Lord to get rid of it. By God's grace, he does not want to be a disgrace. Since God's rules are right, he wants to do right by them.

He closes this section in verse 40 with an attention grabber. He says, "Look, behold this!" What follows is moving: he expresses a longing after, a thirsting for, the law of God. "Behold, I have longed after thy precepts: quicken me in thy righteousness." He said earlier in verse 20, "My soul breaketh for the longing that it hath unto thy judgments at all times." Another way to put this is, "I wear myself out in longing for Thy Word." What he has is an inner drive to obey the Lord his God. No one is forcing him to do this. No one is threatening him to do this. It is in his heart to obey God. Brethren, do we want God like this? Is this type of drive in our souls? In verse 35 of our passage, he told us he joyed in the commands of God. Now he tells us he longs for or craves the commands of God. It is both his joy and his desire. It is not so much a "has to" that is driving him but a "want to" because of a "love to" which he has for God's commands. Do you hear the joy of the child of God for his God?

One must ask the question: If this is the desire, longing, and ambition of the saint under the old covenant toward the law, should the longing of the saint under the new covenant be any less? Is there this type of freedom in walking in the law of God for the new covenant saint?

2. Freedom for New Covenant Saints

In Jeremiah 31:31-34, God declared that He was going to make a new covenant with the house of Israel and with the house of Judah. This covenant was going to be distinct from the one He had made with their ancestors at Sinai, which they broke. Since God is the maker of this covenant, He determines all that it will entail. It has a sevenfold aspect to it. *First*, it consists of an internal placement of the law. It will be set up inwardly. God has always desired truth in the inward parts, so He places His truth in the inward parts (Psa 51:6). *Second*, He is going to write His law in their hearts. This is purposeful writing, written by the finger of God. But we must not miss the point: it will not be written on tablets of stone or hearts of stone, but on new hearts of flesh.

Jeremiah tells us there is a *third promise* in this covenant. God pledges Himself to be the God of all His people in the covenant. They will have Him personally as well as corporately as their own! God pledges Himself as “their” God. They may have bowed down to sticks and stones, but God says, No more, for He is their God!

If God is their God, then, according to the *fourth promise* in the text, they shall be His people. Not only does God become theirs, but they become His. God belongs to them, and they belong to Him. This covenantal language expresses a bond of love between Father and children. They are no longer outside the house but inside the home. They no longer view Him from a distance but are privileged to speak to Him up close. They are no longer the outcast but are now the offspring. They have been given the sweet title “My people.” This means that God has placed Himself under obligation to provide for them and to protect them. He has taken parental ownership in a special way. They carry His name as well as receive His blessing. They have gone from spiritual poverty to spiritual prosperity, from deserving nothing to gaining everything.

The Lord, through the mouth of Jeremiah, proceeds with a *fifth promise* for this covenant. Everyone in the covenant will know Him, from the smallest to the greatest, from the least esteemed to the most esteemed. In other words, God will have no ignorant children in this covenant. All will know Him. This does not imply that they will know God in all His fullness, but it does point to the fact that they will know Him as real and dear to their souls. They will know Him as a Father. They will know Him as Savior. They will know Him as King. They will know Him as Redeemer. They will know Him as the One Who showed mercy and grace to them. They will know Him as the One Who took them in when they

deserved to be kept out of His family. All will know Him!

Let me ask you a question. Do you know by experience what I am talking about? Do you know the Lord? I am not asking if your grandmother knows the Lord, or if you read books on people coming to know the Lord, or how long you have sat in church buildings and heard sermons about the Lord. I am asking, *Do you know the Lord?* In this covenant are the ones who know the Lord. This knowledge of the Lord is given by the Lord Himself. This was mentioned by the Lord through the prophet Jeremiah in an earlier chapter when he said, “And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart” (Jer 24:7). This is one beautiful Scripture! God gives the heart to know Him; and in that new heart, there is a wholehearted return to the Lord.

This is spelled out in Ezekiel 36:26-27, where we see the new heart concept for a new man. God promised to do heart replacement. Why does He have to do such a thing? It is because man’s heart has been filled with every kind of evil imaginable since the Fall (Gen 6:5). He is stone-cold toward God, with no desire to walk in His ways. It is because “the heart is deceitful above all things, and desperately wicked” (Jer 17:9). Jesus describes what erupts from this volcano of destruction: “Evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness

[sensuality], an evil eye, blasphemy, pride, [and] foolishness” (Mar 7:21-22). I think we can conclude that the human heart is a hot mess! Thankfully, we have a God Who specializes in dealing with messiness, and Ezekiel 36 testifies to this. God, out of His great grace, is determined to perform in such a bad situation an undeserved heart replacement. He is neither going to fix up the old stony heart, nor resuscitate the dead heart, nor prop up the broken heart. This stony heart will neither be renovated nor refurbished. This stony heart will be removed. He is going to perform heart surgery by taking the old one out and placing a new one within. Before He stitches up the patient, God is going to place His Spirit within. All this is done so that the person will be a new creature. He now will walk in God’s statutes and keep in step with His judgments, willingly doing them from the heart. God does what man cannot do for himself. A new heart from the heavenly Surgeon gives new desires as well as new direction to the patient made new. Here is real freedom! He was bound up in his sins, but now he is free. No longer is he indifferent to God and His truth, but humbly submits to His will and His way.

The *sixth promise* in this covenant is forgiveness of sins. Now, in Jeremiah 31:34, the word *iniquity* is used, and it simply means wrongdoing or perverseness. We have done wrong against God by rebelling against His Word and sinning in His world—committing crimes against heaven. This is to act contrary to our intended creation. It is perversion. Yet, with all our

backwardness and shortcomings, God said that He would grant forgiveness to all those who are in the covenant. This forgiveness or pardon is for crimes of the deepest dye. It is the idea of removing or wiping out an offense. This is what God said He is going to do. He is going to wipe out or remove their iniquity.

The *last promise* in this covenant is that the crime of His people will not be brought back up. God said He would remember their sins no more. One must ask the question, How can God not remember if He is all-knowing? This is a good question. We cannot think of the word *remember* as we do in America. The words "*remember no more*" do not mean "forget." It carries the sense of not mentioning or bringing back up. We have an illustration of this in Ezekiel 33:13-16. God said,

When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

Please notice the two terms in the passage: *remembered* and *mentioned*. In other words, God is saying He is not going to mention or bring up the

sins committed by those in the covenant. How is this going to happen? That brings us to the next thought.

On the night in which He would be betrayed, Jesus took bread, broke it, and distributed it to His disciples. He followed it with this statement: “Take, eat; this is my body” (Mat 26:26). On the heels of this follows the cup indicating His poured-out blood. He passed it to His disciples and said, “Drink ye all of it” (v. 27). The words that follow are beautiful. He said, “For this is my blood of the new testament [covenant], which is shed for many for the remission of sins” (v. 28). You heard correctly: what God talked about in Jeremiah 31 will be accomplished by Jesus Christ! “He will magnify the law, and make it honourable” (Isa 42:21). He came according as it was written of Him, delighting to do the will of God because of the law filling His heart (Psa 40:7-8). All in the new covenant are so because of what the covenant head, Jesus Christ, has accomplished! The Hebrew preacher understood this when he applied to his audience the work of Jesus Christ when he said, “For by one offering he [Christ] hath perfected for ever them that are sanctified” (Heb 10:14). By this “new and living way,” we can draw near to God in full assurance through Jesus Christ (Heb 10:20-22). He is the mediator who stands between the sinless God and sinful man, bringing the two together through the sacrifice of Himself. Oh, my friend, are you in the covenant? Has Jesus brought you to the Father? Have you been reconciled to God through the blood of His beloved Son? Blood-

washed, reconciled sinners are the only ones in this covenant!

God has so promised the internal, written law, conferral of knowledge of Himself, and the forgiveness of sins to all in the new covenant. This is so they would have freedom in serving the Lord from the heart. If God were not expecting heart obedience, why would He inscribe the law in their hearts in the first place? He has placed the law in their hearts so they would desire Him and His service. Those who have been made free by the sacrifice of Christ and the power of the Spirit freely serve their King. They love Him; therefore, they serve Him.

3. Joy in and Longing for the Law and Commands of God

There is an overwhelming array of Scriptures that expresses the joy and longing of the child of God in the law. The book of Psalms opens by stating that the blessed man's delight is in the law of the Lord (Psa 1:2). Surely, one cannot read Psalm 119 without seeing the psalmist delighting himself in God's ways, given under various descriptions as testimonies, commandments, and the like. It shows a man taken up with walking with God. It reveals one who has been renewed in mind and heart. It speaks of a person made alive by grace. It shows that the Holy Spirit has done a work in the soul, bringing it nigh unto God. This is not the desire of the natural man, for the things of God are foolishness to him

(1Co 2:14). The saint finds his delight, joy, strength, ambition, and comfort in God and in His ways. Even when his heart seems cold, his longing is for the heat of God's truth to warm him up again (Psa 119:25). He sees the law as his delight and instructor: "Thy testimonies also are my delight and my counsellors" (v. 24). He delights in God's commandments and wants to be led continually in their path: "Make me to go in the path of thy commandments; for therein do I delight" (v. 35). There is delight in God's law because there is a love for God's law: "And I will delight myself in thy commandments, which I have loved" (v. 47). God's law is what held him up and brought him through his affliction: "Unless thy law had been my delights, I should then have perished in mine affliction" (v. 92). There is an overwhelming longing for the commands of God: "I opened my mouth, and panted: for I longed for thy commandments" (v. 131). Neither troublesome circumstances, unpleasant conditions, nor unexpected crises stole away his delight in God's commands: "Trouble and anguish have taken hold on me: yet thy commandments are my delights" (v. 143).

Oh, beloved, our happiness does not depend on our circumstances but in our delight in the One Who rules over our circumstances! The psalmist could sing because the Word of God has been his song as he journeys through this life. "Thy statutes have been my songs in the house of my pilgrimage" (Psa 119:54). It is the prized possession of his heart: "Thy testimonies have I taken as an heritage for ever:

for they are the rejoicing of my heart” (v. 111). It is his sought-after treasure: “I rejoice at thy word, as one that findeth great spoil” (v. 162).

And when we come to the New Testament, Paul also expresses an inward delight in the law of God (Rom 7:22). He understands that believers are free from the law’s condemnation but not free from the law’s application.

Jesus says love for Him is manifested in command-keeping (Joh 14:15). The New Testament saint has been set free from sin and set free to serve, all by Jesus Christ (Joh 8:36). True freedom is not doing what we want but doing what God wants!

Conclusion

We may conclude that the reason God saves a sinner is so there would be mutual love and joy between the sinner and the Savior. The writing of the law in the heart propels the child of God to offer himself willingly and freely in service to God. The chains of sin and darkness have been broken, he is freed by Jesus Christ, and he wants nothing more than to do what is pleasing in His sight. He knows that heart-love for God leads to heart-service to God. He, as a new creature in Christ, is walking in new things as the old things are vanishing away (2Co 5:17). Since he has been reconciled to God through the death of His Son, he wants to walk in the liberty wherein the Lord has made him free (Gal 5:1; 1Pe 2:16). The Spirit connects us to the Son of God; the Son connects us to Father; and the law connects us

to the will of God. May God help us to walk in the freedom we have in the One Who redeemed us from all iniquity. May we walk as a purified, peculiar people, bubbling over with good works!

