

## CONFESSION OF FAITH.

### CHAPTER 19.-*Of the Law of God.*

V. The Moral Law doth for ever binde all, as well justified persons as others, to the obedience thereof<sup>1</sup>, and that, not only in regard of the matter contained in it, but also in respect of the authority of God the Creatour, who gave it<sup>2</sup>. Neither doth Christ, in the Gospel, any way dissolve, but much strengthen this obligation<sup>3</sup>.

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Question 1.—*Does the moral law for ever bind, as well justified persons as others, to the obedience thereof, and that not only in regard of the matter contained in it, but also in respect of the authority of God who gave it?*

*Answer.*—Yes. Rom. 13:8-10; Eph. 6:2; 1 John 2:3,4,7,8; James 2:10,11. Thus, the Antinomians err maintaining that believers, under the gospel, are not obliged to the obedience of the moral law. They are confuted for the following reasons: 1.) Because Christ says, He came not to destroy the law, and the prophets; that is, to alter or disannul the doctrine of the law, or of the prophets, Matt. 5:17. 2.) Because he says in the following verse, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled, Matt. 5:18. 3.) Because whosoever shall break one of the least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; that is, shall not at all be esteemed there, or shall not enter thereunto, Matt. 5:19. 4.) Because that after the apostle Paul has concluded the justification of believers to be of free grace, he subjoins, Do we then make void the law through faith, God forbid! Yea, we establish the law, Rom. 3:31. 5.) Because all the precepts of the moral law belong to the law of nature, naturally engraven upon the hearts of men, which cannot be abrogated, but oblige all men perpetually, and necessarily, from natural reason itself, Rom. 2:15. 6.) Because all the precepts of the moral law are repeated in the gospel, and enjoined to all believers by Christ, Matt. 19:17-20; Rom. 2:13. 7.) Because Paul adjoins and proposes to believers under the New Testament, both a command and a promise of the decalogue, as properly belonging to them, Eph. 6:2,3. 8.) Because the apostle James sets forth to believers the moral law as the rule of life, which they are obliged to observe, and by breaking of which they are convinced of sins, James 2:8,9,11. 9.) Because whosoever commits any sin against the moral law, shall never enter into the kingdom of God, 1 Cor. 6:9,10; Gal. 5:21. 10.) Because this tenet of the Antinomians, turns the grace of God into wantonness; overturns the end of Christian liberty, and of the coming and death of Christ; and paves a way leading to all impiety, and the indulging of the lusts of the flesh, and fostering the dominion of sin, contrary to these Scriptures, Jude 4; 1 John 2:16; 2 Pet. 2:18-20; Rom. 6:14-16; Luke 1:74,75; Tit. 2:11,12; 1 Tim. 6:9; Rom. 9:21,23,24. 11.) Because believers ought to study good works, Tit. 3:8, to which they are created in Christ, that they should walk in them, Eph. 2:10. 12.) Because Christ will render to every man at

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<sup>1</sup>Rom. 13:8-10; Eph. 6:2; 1 John 2:3,4,7,8.

<sup>2</sup>James 2:10,11.

<sup>3</sup>Matt. 5:17-19; James 2:8; Rom. 3:31.

his last coming, both to the good and to the bad, according to their works, Rev. 22:12; Matt. 25:34,35,41,42.

Question 2.—*Does Christ, in the gospel, in any way dissolve this obligation?*

*Answer.*—No. Matt. 5:17-19; James 2:8; Rom. 3:31. Many Socinians and Abolitionists, and some Papists, in order to support favorite prejudices, strenuously assert that the moral law, as given to the Jews, was an imperfect rule, and was completed and perfected by Jesus Christ. We grant, indeed, that Christ freed this law from the corrupt glosses of tradition, and that He showed the true extent of its application, Matt. 5:27, 28; 31, 32, 33, 34, 38, 39, 43, 44. But we deny that He made any change or substantial addition. We admit that He carried it farther in the way of detail, but we deny that He corrected anything of its principle, *cf.* Matt. 19:3-6. These errorists pretend to claim this as an honor to Jesus Christ and His mission, and as evincing His superiority over Moses. They hereby do Him dishonor, *cf.* John 5:46. For 1.) The decalogue is as much Christ's law as the Sermon on the Mount. He was the authoritative agent for giving both, Deut. 5:27-31. For it was "with the Angel which spake unto him in Mount Sinai," Christ, Acts 7:38, that Moses "received these lively oracles to give unto us." 2.) It would be dishonorable to a perfect God to suppose that He would reveal to His chosen people, as a rule of righteousness, a law which allowed some sin, Rom. 7:7. Then, all the holiness produced under that law was spurious, *cf.* 1 Tim. 1:8-10. 3.) God forbade that the law should receive addition, Deut. 4:2; 12:32. 4.) Christ honored this law, declared it everlasting and unchangeable, and said that He came not to destroy, but to fulfill it. 5.) Christ says that on His abridgments of this law hang all the law and the prophets, Matt. 5:17. 6.) Paul, having resolved the precepts of this decalogue into the one principle of love, Rom. 13:9, verse 10th says: "Love is the fulfilling of the law." This is said by this minister of the new dispensation. And both the Old and New Testaments assert the perfection of this Old Testament law, Ps. 19:7; Rom. 7:12; Ps. 119:96.