

Second London Baptist Confession Chapter 19: The Law of God

I. The Original Administration of the Law of God (Par. 1)

- Dual Essence: *“God gave Adam a law of comprehensive obedience written in his heart and a specific precept not to eat the fruit of the tree of the knowledge of good and evil.”* (Gen. 2:16, 17; Rom. 2:14, 15)
- Inflexible Obligation: *“By these God obligated him and all his descendants to personal, total, exact and perpetual obedience.”* (Rom. 10:5)
- Inescapable Enforcement: *“God promised life if Adam fulfilled it and threatened death if he broke it.”*
- Potential Fulfillment: *“He gave Adam the power and ability to keep it.”* (Ecc. 7:29)

II. The Mosaic Codification of the Law of God (Pars. 2-4)

- The Mosaic Reiteration of the Moral Law (Par. 2) See Ex. 34:28; Deut. 4:13; 10:4.
- The Addition of the Ceremonial Law (Par. 3) See 1 Cor. 5:7; Eph. 2:14-16; Heb. 9:8-10.
- The Addition of the Civil Law (Par. 4) See 1 Cor. 9:7-10, 14.

III. The Binding Obligation of the Law of God (Par. 5)

- Permanent Nature: *“The moral law forever requires obedience...This obligation arises not only because of its content but also because of the authority of God the Creator who gave it.”*
- Universal Scope: *“The moral law forever requires obedience of everyone, both those who are justified as well as others.”* (Rom. 3:9, 19; 13:8-10; 1 Tim. 1:8-11; James 2:11, 12)
- Heightened Strength: *“Nor does Christ in any way dissolve this obligation in the gospel; instead, He greatly strengthens it.”* (Matt. 5:17-19; Rom. 3:31; Titus 2:11, 12)

IV. The Beneficial Operation of the Law of God (Pars. 6, 7)

- The Beneficial Operation Qualified: *“True believers are not under the law as a covenant of works, to be justified or condemned by it. Yet it is very useful to them and to others as a rule of life that informs them of the will of God and their duty.”* (Rom. 3:20; 7:22)
- The Beneficial Operation Specified: *“It directs and obligates them to live according to its precepts (Ps. 119:4, 5). It also exposes the sinful corruptions of their natures, hearts, and lives. As they examine themselves in light of the law, they come to further conviction of, humiliation for, and hatred of sin, along with a clearer view of their need for Christ and the perfection of His obedience (Rom. 7:7). The law is also useful to the regenerate to restrain their corruptions because it forbids sin. The punishment threatened by the law shows them what even their sins deserve and what troubles they may expect in this life due to their sin, even though they are freed from the curse and undiminished severity of it (Ps. 119:104). The promises of the law likewise show them God’s approval of obedience and the blessings they may expect when they keep it, even though these blessings are not owed to them by the law as a covenant of works (Ps. 19:11). If people do good and refrain from evil because the law encourages good and discourages evil, that does not indicate that they are under the law and not under grace”* (1 Pet. 3:8-13).
- The Beneficial Operation Explained (Par. 7) See Jer. 31:33; Titus 2:14.