

pollutions of their nature, hearts, and lives; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin; together with a clearer sight of the need they have of Christ, and the perfection of his obedience. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law. The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof; although not as due to them by the law as a covenant of works; so as a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.

VII. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it; the spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done.

The Irish Articles of Religion (1615 A.D.), Article 84, states:

Although the Law given from God by Moses as touching ceremonies and rites be abolished, and the civil precepts thereof be not of necessity to be received in any commonwealth, yet, notwithstanding, no Christian man whatsoever is freed from the obedience of the Commandments which are called Moral.

The New Hampshire Baptist Confession (1833 A.D.), Article 12, states:

Of the Harmony of the Law and the Gospel -- We believe that the Law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the Gospel, and of the means of grace connected with the establishment of the visible Church.

Cyrus Ingerson Scofield, in his booklet Rightly Dividing the Word of Truth, includes a chapter on "Law and Grace" and states:

The most obvious and striking division of the Word of Truth is that between Law and Grace. Indeed, these contrasting principles characterize the two most important dispensations -- the Jewish and Christian.

For the law was given by Moses, but grace and truth came by Jesus Christ. John 1:17.

It is not, of course, meant that there was no law before Moses, any more than that there was no grace and truth before Jesus Christ. The forbidding to Adam of the fruit of the tree of the knowledge of good and evil (Gen. 2:17) was law, and surely grace was most sweetly manifested in the seeking, by the Lord God, of His sinning