

CONTENTS

Foreword

Preface and Introduction

List of Theses

Thesis I—All Scripture is made up of Law and Gospel.

Lecture 1

Lecture 2

Lecture 3

Thesis II—An orthodox teacher rightly distinguishes Law and Gospel.

Lecture 4

Lecture 5

Thesis III—Rightly distinguishing Law and Gospel is the most difficult and highest Christian art.

Lecture 6

Lecture 7

Thesis IV—The Law-Gospel distinction is the only means for a correct understanding of Scripture.

Lecture 8

Thesis V—The first confounding of Law and Gospel turns the Gospel into a doctrine of works.

Lecture 9

Thesis VI—The Word of God is not rightly divided when Law and Gospel are mingled.

Lecture 10

Thesis VII—The Word of God is not rightly divided when the Gospel is preached before the Law.

Lecture 11

Thesis VIII—The Word of God is not rightly divided when Law is preached to those in terror of sin or Gospel to those secure in sin.

Lecture 12

Lecture 13

Thesis IX—The Word of God is not rightly divided when sinners terrified by the Law are directed to their own piety.

Lecture 14

Lecture 15

Lecture 16

Lecture 17

Lecture 18

Lecture 19

Thesis X—The Word of God is not rightly divided when faith is described as if mere acceptance of truths saves.

Lecture 20

Lecture 21

Thesis XI—The Word of God is not rightly divided when the comfort of the Gospel is offered only to those whose contrition results from the love of God, not His wrath.

Lecture 22

Thesis XII—The Word of God is not rightly divided when contrition is presented as a cause of forgiveness.

Lecture 23

Thesis XIII—The Word of God is not rightly divided when one makes an appeal to believe as if a person could make himself believe.

Lecture 24

Thesis XIV—The Word of God is not rightly divided when faith is made a condition of salvation.

Lecture 25

Thesis XV—The Word of God is not rightly divided when the Gospel is turned into a preaching of repentance.

Lecture 26

Lecture 27

Thesis XVI—The Word of God is not rightly divided when piety is offered as evidence of conversion.

Lecture 28

Thesis XVII—The Word of God is not rightly divided when a description of faith is given that does not fit all believers at all times.

Lecture 29

Thesis XVIII—The Word of God is not rightly divided when a description of human corruption suggests that believers are sinning purposely.

Lecture 30

Thesis XIX—The Word of God is not rightly divided when certain sins are considered only venial.

Lecture 31

Thesis XX—The Word of God is not rightly divided when salvation is made to depend on membership in an orthodox church.

Lecture 32

Thesis XXI—The Word of God is not rightly divided when the sacraments are said to work by mere outward performance.

Lecture 33

Lecture 34

Thesis XXII—The Word of God is not rightly divided when a distinction is made between spiritual awakening and

conversion.

Lecture 35

Lecture 36

Thesis XXIII—The Word of God is not rightly divided when the Law is used to produce good works.

Lecture 37

Thesis XXIV—The Word of God is not rightly divided when the sin against the Holy Ghost is considered unforgivable because of its magnitude.

Lecture 38

Thesis XXV—The Word of God is not rightly divided when the Gospel does not predominate in teaching.

Lecture 39

Indexes

TO THE FACULTY OF CONCORDIA COLLEGE AT
ADELAIDE, SOUTH AUSTRALIA,

THIS ENGLISH EDITION OF WALTHER'S
CLASSIC, IN RECOGNITION OF HONOR
CONFERRED UPON HIM IS GRATEFULLY
DEDICATED
BY
THE AUTHOR

FOREWORD

WALTHER'S *LAW AND GOSPEL* IN HISTORICAL PERSPECTIVE

“Marcion’s special and principal work was the separation of the Law and the Gospel.” So wrote the first important Latin theologian, the North African Tertullian, about the first important Western heretic, Marcion. When Martin Luther identified the distinction between the Law and the Gospel as the highest art of the Christian, therefore, he was slandered by his opponents, who accused him of reviving the Marcionite heresy. And when Carl Ferdinand Wilhelm Walther undertook to reassert Luther’s teaching about the proper distinction between Law and Gospel, he, too, was obliged to make clear precisely what he was saying thereby—and at least as important, what he was *not* saying. In introducing this centennial publication of Walther’s lectures of 1884/85, in the English version of W. H. T. Dau (who had heard most of the lectures in German almost 50 years before publishing the translation), it will be helpful to place *The Proper Distinction between Law and Gospel* into its theological context and into historical perspective.

For at the very time of Walther’s lectures, discussion and debate throughout the theological world—on both sides of the Atlantic, on both sides of the English Channel, and on all sides of a divided Christendom—were addressing many of the questions Walther raised here. The encyclical *Aeterni Patris* of Pope Leo XIII, issued on 4 August 1879, had just set into motion the Thomist revival, with farreaching consequences in both philosophy and theology. Frederick Temple, soon to become Archbishop of Canterbury,

delivered the Bampton Lectures at Oxford under the title *The Relations between Religion and Science* (1884), stirring up controversy within the Church of England. Also published in 1884 was V. S. Solovieff's *The Spiritual Foundation of Life*, in which he demonstrated both the vitality and the ambiguity of Russian Orthodoxy during the decades before the Revolution. Adolf Harnack was about to publish the first volume of his *Lehrbuch der Dogmengeschichte* (1886), which challenged the belief, shared by Walther, that the orthodox dogma of the Council of Nicea about the Trinity and that of the Council of Chalcedon about the person of Christ represented the authentic content of the New Testament message. And in the United States, Theodore T. Munger of New Haven had opened his book, *The Freedom of Faith* (1883), with a provocative chapter entitled "The New Theology." Without directly involving himself in these and similar movements of Christian thought, Walther ranged during the 39 lectures of *Law and Gospel* over many of the issues that were engaging, and dividing, his theological contemporaries.

In doing so, Walther was speaking in the first instance as a professor of dogmatics, or as he terms it here (p. 113), "didactic theology" (a term he evidently preferred to "systematic theology"). In 1879 he had made clear how he defined didactic theology by issuing a new three-volume edition of a widely used handbook of dogmatics, the *Compendium theologiae positivae* of Johann Wilhelm Baler (1647–95), into which he incorporated literally thousands of quotations from Luther, the Lutheran Confessions, and the Lutheran dogmaticians of the 17th century, although as he shows here in *Law and Gospel* (p. 274), he kept a critical stance toward the dogmaticians. He was, of course, far more critical of the situation of "modern theology," which, he charged here, "does not pretend to be a system of faith, but wants to be a system of science." "Modern theologians propose," he concluded, "that, starting out from the principles of human knowledge, they are able to *prove* as absolute truth what the common people merely *believe*" (p. 235; italics original). At the same time, he vigorously dissociated himself from the anti-intellectualism of "suggesting

PREFACE AND INTRODUCTION

The treatise which is herewith offered to the public will be found, in the last analysis, to be a searching study of the will of God as related to the will of man.

From Genesis to Revelation the Scriptures teach us that the will of God is directed towards man along two distinct lines. While the divine will itself is always one and never self-contradictory, it operates from distinct purposes and for distinct ends. But no matter how it operates, the element of man's sin is always a factor in its operations. The will of God is related to the possibility and actuality of man's sinning and exerts itself in two peculiar ways, against man's sin and all its effects, by denouncing, opposing, fighting, and destroying them.

In the first place, God has willed, is now willing, and will never cease willing, that man shall not sin. Sin is the absolute negation of that moral rule and order which God has set up for the universe that He created and in which He placed man as His foremost creature. Sin is lawlessness and constitutes the doer thereof a rebel against the righteous rule of His sovereign Lord.

God created man in His own image. That means that the original human being whom the almighty Maker of heaven and earth and all their substance fashioned from a clod of earth and made a living soul by breathing into him the breath of life,—that this original, primeval man was holy and righteous as his Creator is. He was holy because His entire being, body, soul, and spirit, with all their faculties and functions throughout man's life on earth, were consecrated solely and entirely to the service of God in whatever station the divine Ruler might place him or to whatever task He

might appoint. He was righteous because his essence and actions were in perfect conformity with the will of his Maker. His human intellect, will, and affections were at no point out of harmony with the divine intellect, will, and affections. God had put the attributes of holiness and righteousness which exist in Him as His very essence into man as created gifts and as reflections of that perfection which exists in Him essentially.

God had worked into the very nature of man the rule of right—of being right and doing right. This rule has been permanently fixed in man. St. Paul says it is “written” in man’s heart. Even sin does not wholly eradicate it; for the pagans, who are without a divine code of law, still do “by nature” the things contained in the code of Law which God published at a later time. Accordingly, what God is by a law of His own and in autonomous fashion, that man is to be by submitting to his divine Ruler and Potentate and in heteronomous fashion. In God, holiness and righteousness are the characteristics of the one Sublime, Sovereign Being, to whom no one can issue a command or lay down a law. In man, holiness and righteousness are concreated characteristics of an intelligent creature of God that was made dependent upon, and subaltern to, God, of a being that was never meant to be a law unto himself or the sole arbiter of his volitions, judgments, and desires, or answerable to no one for what he might choose to do.

Of this fact, that a divine norm of holiness and righteousness is implanted in him, man is made aware by a faculty which his Maker created for him when He made man in His likeness. This faculty is called the conscience in man. It is the natural, instinctive ability of man to apply the divine rule of right to himself, to his moral state, at any given moment of his existence and to any action of his or to any failure to act when action is demanded of him. While the divine norm of right implanted may be compared to a code of laws, the conscience in man may be viewed as a judge who measures actions by the law and the testimony of witnesses and renders a decision, declaring a person guilty or not guilty.

LAW AND GOSPEL

Thesis I

The doctrinal contents of the entire Holy Scriptures, both of the Old and the New Testament, are made up of two doctrines differing fundamentally from each other, viz., the Law and the Gospel.

Thesis II

Only he is an orthodox teacher who not only presents all the articles of faith in accordance with Scripture, but also rightly distinguishes from each other the Law and the Gospel.

Thesis III

Rightly distinguishing the Law and the Gospel is the most difficult and the highest art of Christians in general and of theologians in particular. It is taught only by the Holy Spirit in the school of experience.

Thesis IV

The true knowledge of the distinction between the Law and the Gospel is not only a glorious light, affording the correct understanding of the entire Holy Scriptures, but without this knowledge Scripture is and remains a sealed book.

Thesis V

The first manner of confounding Law and Gospel is the one most easily recognized—and the grossest. It is adopted, for instance, by Papists, Socinians, and Rationalists and consists in this, that Christ is represented as a new Moses, or Lawgiver, and the Gospel

THESIS I

FIRST EVENING LECTURE

(September 12, 1884)

MY DEAR FRIENDS:—

IF YOU ARE TO BECOME EFFICIENT TEACHERS IN OUR CHURCHES AND SCHOOLS, IT IS A MATTER OF INDISPENSABLE NECESSITY THAT YOU HAVE A MOST MINUTE KNOWLEDGE OF ALL DOCTRINES OF THE CHRISTIAN REVELATION. HOWEVER, HAVING ACHIEVED SUCH KNOWLEDGE, YOU HAVE NOT YET ATTAINED ALL THAT IS NEEDED. WHAT IS NEEDED OVER AND ABOVE YOUR KNOWLEDGE OF THE DOCTRINES IS THAT YOU KNOW HOW TO APPLY THEM CORRECTLY. YOU MUST NOT ONLY HAVE A CLEAR APPERCEPTION OF THE DOCTRINES IN YOUR INTELLECT, BUT ALL OF THEM MUST HAVE ENTERED DEEPLY INTO YOUR HEART AND THERE MANIFESTED THEIR DIVINE, HEAVENLY POWER. ALL THESE DOCTRINES MUST HAVE BECOME SO PRECIOUS, SO VALUABLE, SO CLEAR TO YOU, THAT YOU CANNOT BUT PROFESS WITH A GLOWING HEART IN THE WORDS OF PAUL: “WE BELIEVE, THEREFORE WE HAVE SPOKEN,” AND IN THE WORDS OF ALL THE APOSTLES: “WE CANNOT BUT SPEAK THE THINGS WHICH WE HAVE SEEN AND HEARD.” YOU HAVE INDEED NOT SEEN THESE THINGS WITH YOUR PHYSICAL EYES OR HEARD THEM WITH YOUR PHYSICAL EARS, LIKE THE APOSTLES, BUT YOU OUGHT TO HAVE AN EXPERIENCE OF THEM THROUGH YOUR SPIRITUAL EYES AND EARS.

While in my dogmatic lectures I aim to ground you in every doctrine and make you certain of it, I have designed these evening lectures on Fridays for making you really practical

theologians. I wish to talk the Christian doctrine into your very hearts, enabling you in your future calling to come forward as living witnesses with a demonstration of the Spirit and of power. I do not want you to stand in your pulpits like lifeless statues, but to speak with confidence and with cheerful courage offer help where help is needed.

Now, of all doctrines the foremost and most important is the doctrine of justification. However, immediately following upon it, as second in importance, is this, *how Law and Gospel are to be divided*. The distinction between the Law and the Gospel shall now claim our attention and form the subject of our earnest study.

True, Luther says that he is willing to place him who is well versed in the art of dividing the Law from the Gospel at the head of all and call him a doctor of Holy Writ. But I would not have you believe that I intend to place myself ahead of everybody else and be regarded as a doctor of the Sacred Scriptures. That would be a great mistake. I admit that people sometimes call me a doctor of theology; but for myself I rather wish to remain a humble disciple and sit at the feet of our Dr. Luther, to learn this doctrine from him even as he learned it from the apostles and prophets. As often as you attend these lectures, I want you to come breathing a silent prayer in your hearts that God may grant us His Holy Spirit abundantly: you, to the end that you may profitably hear; me, to the end that I may teach effectively. Let us, then, take up our task with firm confidence that God will bless both our own souls and the souls of those whom we are to rescue.

Comparing Holy Scripture with other writings, we observe that no book is apparently so full of contradictions as the Bible, and that, not only in minor points, but in the principal matter, in the doctrine how we may come to God and be saved. In one place the Bible offers forgiveness to all sinners; in another place forgiveness of sins is withheld from all sinners. In one passage a

THESIS VI

TENTH EVENING LECTURE (NOVEMBER 28, 1884)

The most important resolution a person can make by the almighty grace of God is to become a true Christian. Yet this resolution cannot make him truly happy and save his soul if he is not in full earnest when forming this resolution. Many thousands have resolved to quit the world body and soul and to choose the narrow path of the children of God. They did this after they had quaffed the cup of the world's joys to the dregs. Many, after learning by some sad experience the truth of that Bible-passage: "Sin is a reproach to any people," Prov. 14:34, have made up their minds to quit their sins, even their pet sins. Many thousands have been tormented with uncertainty day and night as to whether they were in a state of grace, whether they were accepted by God as His dear children, and whether their sins were forgiven. They have been filled with anguish when they asked themselves the question: "If I were to die to-day, would I be saved?" In this state of mind they have resolved to seek the grace of God and the forgiveness of their sins.

What has been the outcome? The majority of those who had formed this resolution did not carry it out. They postponed the execution days, weeks, months, years. Forming the resolution is as far as they got. Finally death overtook them, and they were lost forever.

Why was this? They were not in earnest when forming their resolution. True, God is so patient, kind, and gracious as to forgive Christians their sins of weakness and frailties daily and

richly. But He does this only to those who are really in earnest about being Christians. When this earnestness is lacking, a person is not a true Christian.

Now, a situation similar to this obtains when a person resolves to become a servant of Christ, a minister of the Church of Christ and His Word. This, too, is a momentous resolution, but a gratifying one only when backed by earnest endeavor. When a person wants to become a servant of the Gospel, he must be so disposed towards his Lord Jesus Christ as to be able to say to Him: "My dear Lord Jesus, Thou art mine; therefore, I wish to be Thine. All that I possess, my body and my soul, my strength and my gifts, and all that I do, my entire life, shall be consecrated to Thee, to Thee alone. Lay on me any burden Thou pleasest, I shall gladly bear it. Lead me anywhere, through sorrow or joy, through good fortune or misfortune, through shame or honor, through favor of men or their disfavor, grant me a long life, or should I die an early death,—I shall be satisfied with anything. Lead the way, and I shall follow." That is the sentiment which our dear Paul Gerhardt has expressed in one of his hymns:—

I cleave now and forever
To Christ, a member true;
My Head will leave me never,
Whate'er He passes through.
He treads the world beneath
His feet and conquers death
And hell and breaks sin's thrall;
I'm with Him through it all.

THESIS X

TWENTIETH EVENING LECTURE

(FEBRUARY 27, 1885)

MY FRIENDS:—

WHEN A PLACE HAS BEEN ASSIGNED TO A LUTHERAN CANDIDATE OF THEOLOGY WHERE HE IS TO DISCHARGE THE OFFICE OF A LUTHERAN MINISTER, THAT PLACE OUGHT TO BE TO HIM THE DEAREST, MOST BEAUTIFUL, AND MOST PRECIOUS SPOT ON EARTH. HE SHOULD BE UNWILLING TO EXCHANGE IT FOR A KINGDOM. WHETHER IT IS IN A METROPOLIS OR IN A SMALL TOWN, ON A BLEAK PRAIRIE OR IN A CLEARING IN THE FOREST, IN A FLOURISHING SETTLEMENT OR IN A DESERT, TO HIM IT SHOULD BE A MINIATURE PARADISE. DO NOT THE BLESSED ANGELS DESCEND FROM HEAVEN WITH GREAT JOY WHENEVER THE FATHER IN HEAVEN SENDS THEM TO MINISTER TO THOSE WHO ARE TO BE HEIRS OF SALVATION? WHY, THEN, SHOULD *WE* POOR SINNERS BE UNWILLING TO HURRY AFTER THEM WITH GREAT JOY TO ANY PLACE WHERE WE CAN LEAD OTHER MEN, OUR FELLOW-SINNERS, TO SALVATION?

However, though great be the joy of a young, newly called pastor on entering his parish, there should be in him an equally great earnestness and determination to do all he can to save every soul entrusted to him. Frequently it may seem to him that the majority,

if not all members, of his congregation are still blind, dead, unconverted people. That observation must not make him morose or discourage him, but rather fill him with an ardent desire to rouse them out of spiritual death through the divine means of grace and make them living Christians. Spite of the devil he should take up his work in the power of faith. If he observes that some members of his new charge are even living in manifest shame and vice, he must not despair, but bear in mind that he has a powerful Word by which he can make an effort to liberate these slaves of sin. If he observes that his congregation is on a low level as regards the knowledge of salvation, that his people are still sadly ignorant of what the Gospel really is, he must cheerfully resolve to take up the task of instructing the poor, ignorant people with patience and zeal, until they will see the light. Or he may notice that there are people in his congregation who are sincere, but disposed by their Pietistic schooling to be legalistic, who, therefore, regard some things as sinful that are not sinful. In that case he must resolve to forego exercising his Christian liberty lest he offend souls that regard as sin something that he feels free to do. On the other hand, he may discover in his congregation members of an Antinomian tendency, who are inclined to go too far in the exercise of their Christian liberty, because they are not accustomed to have the Law preached to them in its severity. In such a case he must not decide forthwith to oppose them with all his force and preach nothing but the sternest Law to them for a whole year. No, he must go after them gently and gradually make them see the stern demands of the Law. For the Apostle Paul says concerning himself: "I am made all things to all men that I might by all means save some." 1 Cor. 9:22. This statement he wants every servant of Christ to take to heart. Its import is that a minister must not be satisfied with merely proclaiming the truth; he must proclaim the truth so as to meet the needs of his people. He may have to defer saying many things until his people have gained confidence in him and his teaching and he knows that he may frankly tell them anything without fear of repelling them. Briefly, he must resolve to turn his congregation from a dreary desert into a flourishing garden of God.

THESIS XV

TWENTY-SIXTH EVENING LECTURE

(MAY 1, 1885)

In order to be a true Christian genuine faith is an indispensable requisite. However, in order to be a true minister, genuine faith is not sufficient, but there must be, in addition to faith, the ability to express in proper terms the things that must be believed. Accordingly, the holy Apostle Paul enjoins upon his assistant Timothy with great earnestness this duty: "Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus." 2 Tim. 1:13. It is indeed indispensable for a minister to have genuine faith in his heart and to guard well this mystery of faith in his heart; however, it is equally indispensable that he present the true faith in "sound words," as the apostle expresses it, that is, in clear, plain, unmistakable, and adequate terms. This is a warning to be heeded particularly by those young theologians who were not reared in the sound words of faith as Timothy was, according to the report of the Apostle Paul; who did not from a child hear the true doctrine, but, instead, heard the teaching of rationalistic preachers or of believing preachers of the modern type. Some erroneous expression that is fundamentally wrong may have stuck in their memory, and they will probably make use of it in their sermons to the great injury of their hearers.

You know that rationalistic preachers refer to repentance and conversion by calling it amending, or reforming, one's life; to sanctification, by calling it walking in the path of virtue; to the anger of God, by calling it the serious purpose of God; to the predestination of God, by calling it men's fate; to the Gospel, by calling it the teaching of Jesus. Any one who has heard these phrases since his childhood days may easily adopt this dangerous rationalistic terminology in his sermons, even if he does not do it because he harbors a wrong belief.

However, even believing theologians of the modern type are frequently too timid to use technical terms that are fully warranted by Biblical and ecclesiastical usage, because they are afraid that these terms might prove offensive to their audience. They are averse to speaking of hereditary sin in their sermons or of the wrath of God against sinners, of the blindness of natural man, of spiritual death, in which all men are merged by nature. They do not like to speak of the devil going about as a roaring lion, seeking whom he may devour, because that would make them unpopular with their hearers. They are disinclined to speak of the everlasting fire of hell, of eternal torment and damnation; they prefer to speak of these matters to their hearers in terms that do not seem so strange, faulty, and offensive to them, employing phrases that are more in harmony with "the religious sentiment of an enlightened people."

Now, there is no doubt that these men wish to convert people by using such false terms. They believe that they can convert men by concealing things from them or by presenting matters in a manner that is pleasing to men as they are by nature. They are like sorry physicians who do not like to prescribe a bitter medicine to delicate patients, or if they do prescribe it, they add so much sugar to it that the patient does not taste the bitter medicine, with the result that the effect is spoiled. Accordingly, preachers who do not clearly and plainly proclaim the Gospel, which is offensive to the world, are not faithful in the discharge of their ministry and inflict great injury on men's souls. Instead of advancing Christians in the

THIRTY-SIXTH EVENING LECTURE (SEPTEMBER 25, 1885)

One should think that after their fall into sin and unutterable misery all men would with great joy accept the doctrine of Holy Scripture that a person is made righteous and saved by grace alone, through faith in Jesus Christ, and that they would Perceive from this very doctrine that the religion of the Bible must be the only correct one, because it is just the religion which poor sinners like them need. Alas! the very opposite is the case. Unto this day the world has again and again stumbled and been offended just at this doctrine of Holy Scripture, which the Apostle Paul has expressed in these words: "So, then, it is not of him that willeth nor of him that runneth, but of God, that showeth mercy." Rom. 9:16. Accordingly, the apostle had to testify even in his day: "We preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness." 1 Cor. 1:23. Yea, in those days it was actually a disgrace, in the opinion of the whole world, to proclaim this Gospel of the free grace of God in Christ Jesus, so that the apostle had to assert: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

For in every man there is hidden by nature a blind, self-righteous Pharisee. Accordingly, all who have not been enlightened by God through the Holy Spirit imagine that the best and most reliable religion must be a religion that makes the most numerous and most grievous demands upon man in order to gain salvation; for,

INDEXES

BY E. ECKHARDT

LAW AND GOSPEL

Law. The Law tells me what I am to do pp. 22 , 23 ; is spiritual 81 ; must be preached in its full sternness 82 . Functions of the Law: it produces knowledge of sin 237 ; reveals men's sins 383 , 384 ; terrifies men 23 ; kills 384 ; condemns 25 , 26 . Threats belong to Law 25 . The Law also teaches us what is pleasing to God 382 . However, it cannot make a person righteous 79 ; does not serve the purpose of making men godly 382 . Foolish that preacher who thinks that conditions in his congregation will improve if he preaches the Law 384 – 390 . What the Law could not effect is accomplished by the Gospel 382 . No law is given to believers 290 .

Gospel. The Gospel is a message of joy 292; glad tidings 288. Christ shows us what His Gospel is 72, 73. "I have been godly in your place" 24. The Gospel does not require our works for making us godly 289; nothing but faith 351, 352. The Gospel in the Old Testament 70, 71. It must predominate in our preaching 403. Objection: By preaching the Gospel you will make your hearers secure 292. The Gospel does not teach us how we may make ourselves worthy in the sight of God 291. The term *Gospel* in a wide and in a narrow meaning 278. It is taken in a narrow sense

when contrasted with the Law 294; when presented as the peculiar teaching of Christ 294; when poor sinners are named as the subjects to whom the Gospel is addressed 295; when forgiveness of sins is named as effect of the Gospel 295; when faith is named as the correlate of the Gospel 295. The Gospel in its narrow sense is not a preaching of the Law; calling sinners to repentance 280. The term *Gospel* is never used in place of the Law 290.

The Difference

The difference *isnot* to be found in this:—

- a) That the Gospel is divine, the Law human doctrine (both are contained in the Scriptures) 6;
- b) That only the Gospel is necessary, not the Law (both are necessary) 6;
- c) That the Law is the teaching of the Old, the Gospel the teaching of the New Testament (both are contained in the Old and both in the New Testament) 7.

Both have for their final aim man's salvation, and both are meant for the Christians 7. They do not contradict each other 7.

Difference as regards the

1. *Manner* of their being *revealed* to men. The Law is written in man's heart. The Gospel became known only through an act of the Holy Spirit. Revelation 7 – 9.
2. *Contents*. The Law tells us what we are to do; the Gospel, what God is doing 9, 18, 19. The Law demands, the Gospel gives 19.

Objection: Does not the Gospel demand faith? 9.