

### C. The Purpose of the Mosaic Law

The Heidelberg Catechism of A.D. 1563 states the purpose of the Law in questions 90, 91, 114, and 115:

Question 90. What is the quickening of the new man?

Answer. Heartfelt joy in God; causing us to take delight in living according to the will of God in all good works.

Question 91. But what are good works?

Answer. Those only which are done from true faith, according to the law of God, for his glory; and not such as rest on our own opinion or the commandments of men.

Question 114. Can those who are converted to God keep these commandments perfectly?

Answer. No; but even the holiest men, while in this life, have only a small beginning of this obedience, yet so that with earnest purpose they begin to live, not only according to some, but according to all the commandments of God.

Question 115. Why, then, doth God so strictly enjoin upon us the ten commandments, since in this life no one can keep them?

Answer. First, that all our life long we may learn more and more to know our sinful nature, and so the more earnestly seek forgiveness of sins and righteousness in Christ; secondly, that we may continually strive and beg from God the grace of the Holy Ghost, so as to become more and more changed into the image of God, till we attain finally to full perfection after this life.

The Formula of Concord of 1576 contains two articles that are relevant:

#### Article V. Of the Law and the Gospel.

##### Statement of the Controversy

It has been inquired: Whether the gospel is properly only a preaching of the grace of God, which announces to us the remission of sins, or whether it is also a preaching of repentance, rebuking the sin of unbelief, as one which is not rebuked by the Law, but only by the Gospel.

##### Affirmative

I. We believe, teach, and confess that the distinction of the Law and of the Gospel, as a most excellently clear light, is to be retained with special diligence in the Church of God, in order that the Word of God, agreeably to the admonition of St. Paul, may be rightly divided.

II. We believe, teach, and confess that the Law is properly a doctrine divinely revealed, which teaches what is just and acceptable to God, and which also denounces whatever is sinful and opposite to the divine will.

III. Wherefore, whatever is found in the Holy Scriptures which convicts of sins, that properly belongs to the preaching of the Law.