

are truly converted to God, and regenerated and are justified by faith. . . .

IV. As respects now the distinction between the works of the Law and the fruits of the Spirit, we believe, teach, and confess that those works, which are done according to the commandment of the Law, are and are called works of the Law so far as they are extorted from man only by sharp urgency, and by the threats of punishment and of the divine wrath.

V. But the fruits of the Spirit are those works which the Spirit of God, dwelling in believers, effects through regenerate men, and which are done by believers so far as they are regenerate, and therefore freely and spontaneously, as if they had never received any precept, had never heard any threats, and expected no remuneration. And in this way do the children of God live in the Law, and fashion their life according to the rule of the divine Law, which way of living St. Paul is wont to call in his epistles the Law of Christ and the Law of the mind (Rom. 7:25; 8:2, 7; Gal. 6:2).

VI. After this manner the Law is and remains one and the same, to wit: the unchangeable will of God, whether it be set forth before the penitent or the impenitent, the regenerate or the unregenerate. But the distinction, as to obedience, is only in men, of whom some, not being regenerate, render to the Law a certain manner of obedience required by the Law, but do this constrainedly and unwillingly (as also the regenerate do, so far as they are yet carnal); but believers in Christ, so far as they are regenerate, do without compulsion, with a free and unconstrained mind, render such an obedience as otherwise no threatenings of the Law, however grievous, would be able to extort.

Negative

Rejection of false doctrine.

We repudiate, therefore, as a false and pernicious dogma, contrary to Christian discipline and true piety, the teaching that the Law of God (in such wise as is described above) is not to be set forth before the godly and true believers, but only before the ungodly, unbelievers, and impenitent, and to be urged upon these alone.

Gustave Friedrich Oehler, in his Theology of the Old Testament, states his understanding of the purpose of the Mosaic Law as follows:

The compass of the people's obligations, the revelation of God's commanding will, is the law (TORAH), the fundamental principle of which is expressed in the words, "Be ye holy, for I am holy," Lev. 11:44 f., 19:2; or more completely, 20:7, "Sanctify yourselves and be holy, for I am Jehovah your God." -- The impress of consecration to the holy God is to be stamped on the life of the Israelites in ordinances extending to all important relations and conditions; in every important affair of life the Israelite has to accomplish something which God demands. Therefore in all things he must realize to himself the voice of the commanding God. Hence, according to the ordinances in Num. 15:38 f., Deut. 22:12, he wears tassels on the skirts of his garments, to remind him every moment to think on all Jehovah's commands, and not to be guided by the imaginations of his heart and the lust of his eyes. Here there is no primary distinction between the inner and the outer life; the holy calling of the people must be realized in both. The traditional division of the law of Moses into moral, ceremonial, and juristic laws may serve to facilitate a general view of theocratic ordinances; but it is incorrect if it seeks to express a distinction within the law, and to claim a difference of dignity for the various parts. For in the law, the most inward commandment, "Thou shalt love thy neighbor as thyself," stands