

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.

IV. The Gospel, on the other hand, we judge to be properly the doctrine which teaches what a man ought to believe who has not satisfied the law of God, and therefore is condemned by the same, to wit: that it behooves him to believe that Jesus Christ has expiated all his sins, and made satisfaction for them, and has obtained remission of sins, righteousness which avails before God, and eternal life without the intervention of any merit of the sinner.

V. But inasmuch as the word Gospel is not always used in Holy Scripture in one and the same signification, whence also that dissension first arose, we believe, teach, and confess that if the term Gospel is understood of the whole doctrine of Christ, which he set forth in his ministry, as did also his apostles after him (in which signification the word is used in Mark 1:15 and Acts 20:21), it is rightly said and taught that the Gospel is a preaching of repentance and remission of sins.

VI. But when the Law and the Gospel are compared together, as well as Moses himself, the teacher of the Law, and Christ the teacher of the Gospel, we believe, teach, and confess that the Gospel is not a preaching of repentance, convicting of sins, but that it is properly nothing else than a certain most joyful message and preaching full of consolation, not convicting or terrifying, inasmuch as it comforts the conscience against the terrors of the Law, and bids it look at the merit of Christ alone, and by a most sweet preaching of the grace and favor of God, obtained through Christ, lifts it up again.

#### Negative

We reject, therefore, as a false and perilous dogma, the assertion that the Gospel is properly a preaching of repentance, rebuking, accusing, and condemning sins, and that it is not solely a preaching of the grace of God. For in this way the Gospel is transformed again into Law, the merit of Christ and the Holy Scriptures are obscured, a true and solid consolation is wrested away from godly souls, and the way is opened to the papal errors and superstitions.

#### Article VI. Of the Third Use of the Law

##### Statement of the Controversy

Since it is established that the Law of God was given to men for three causes: first, that a certain external discipline might be preserved, and wild and intractable men might be restrained, as it were, by certain barriers (sündenriegel -- "a restraint of sin"); secondly, that by the Law men might be brought to an acknowledgement of their sins (sündenspiegel -- "a mirror of sin"); thirdly, that regenerate men, to all of whom, nevertheless, much of the flesh still cleaves, for that very reason may have some certain rule after