

which they may and ought to shape their life, etc., a controversy has arisen among some few theologians concerning the third use of the Law, to wit: whether the Law is to be inculcated upon the regenerate also, and its observation urged upon them or not? (lebensregel -- "a rule of life") Some have judged that the Law should be urged, others have denied it.

#### Affirmative

. . . II. We believe, teach, and confess that the preaching of the Law should be urged not only upon those who have not faith in Christ, and do not yet repent, but also upon those who truly believe in Christ, 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, swelling 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 it 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:

The compass of the people's obligations, the revelation of God's commanding will, is the law (TORAH), the fundamental principle of