

***The Law is Good, If One Uses It Properly
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Introduction:

In 1 Timothy 1:8 we read, *“We know that the law is good if one uses it properly.”* Essentially what Paul is saying in this verse is that the Law of God, His 10 Commandments, are excellent! The moral Law of God captures God’s perfect and holy will. Furthermore, there is nothing wrong in teaching the Law of God, but in the words of R.C.H. Lenski, *“it is wrong to want to teach it and not to know how but to abuse it in pitiful ignorance by saying things about it which one does not himself comprehend.”*¹ The Law is good when taught properly, however, when it is not properly taught it leads to spiritual abuse, confusion and a perversion of Christianity.

In the following paragraphs we will attempt to flesh out the basic misunderstandings, expose the abuses, identify the underlining reason why the Law is misused and gently steer the conversation towards the proper use of the Law; for as Paul says, *“We know that the Law is good!”*

What is the Misunderstanding?

Jeff VanVonderen summarizes the misunderstanding over the Law with a great summary statement to begin our discussion saying, *“The greatest misunderstanding concerning the Law comes in the area of our perception of its purpose. Somehow we continue to believe that the Law is God’s provision for people to live victoriously.”*² For all intents and purposes, we know that we are saved³ by the Gospel but then we run to *self* and our perceived spiritual competency to try and live

¹ R.C.H. Lenski, *Commentary on the New Testament* (Hendrickson Publishing, 2001), 507.

² Jeff VanVonderen, *Tired of Trying to Measure Up* (Bethany House, 1989), 91.

³ i.e. Justification

out a victorious life⁴ underneath the Law. Michael Horton comments on this saying, “We got in by grace but now we need to stay in by following various steps, lists, and practices. There was this brief and shining moment of grace, but now the rest of the Christian life is about our experience, feelings, commitment, and obedience.”⁵ Our problem is not that we don’t trust the Gospel of Grace. Rather we trust the Gospel of Grace, but fail to stay in the shadow of grace. We run back to *self* and add an expansion pack of self-effort, rules and laws upon the reformation teaching of *grace alone*. It is as if the Law is the spiritual food for the Christian in sanctification. We trust Christ for salvation but then revert to self for sanctification. (See Galatians 3:3)

What Does it Look Like to Live Under the Bondage of the Law?

So, what does it look like to be under the bondage, restrictions and oppression of the Law? As Christians anytime we follow and attempt to fulfill the commandments either out of *fear of punishment from God* or out of a *desire to earn a spiritual kudo from God*, we can be sure that we are under spiritual bondage. This spiritual bondage of fear and spiritual performance based off of a *have to* rather than a *get to* goes completely against the accomplished, finished and atoning work of Jesus Christ. (See 1 John 4:18; Romans 8:15)

Problems of Living Under the Law

Problem #1: We Naturally Gravitate Towards Living By the Law.

⁴ i.e. Sanctification

⁵ Michael Horton, *Christless Christianity* (Baker Books, 2008), 120.

According to Horton, *“We always gravitate back towards ourselves: ‘Prone to wander, Lord, I feel it; prone to leave the God I love.’ We wander back towards self-confidence just as easily as into more obvious sins.”*⁶ Because we gravitate back to self we logically *do* what seems natural and that is to follow the Law. Gerhard Forde actually parallels our love of self and the Law to a drug addict and his next fix. *“As sinners we are like addicts—addicted to ourselves and our own projects.”*⁷ This natural drift back to the Law and self has been consistently repeated over the centuries. Horton goes on to say, *“In every generation, our natural tendency is to put the focus back on ourselves—our inner life, piety, community and actions...”*⁸ Living by the Law is our default position as human beings. (See Galatians 1:6)

Problem #2: Living By the Law Cannot Truly Change Behavior

A person can externally exert all sorts of energy in order to rid himself of all his immoral vices. He can polish himself up through effective alcoholic treatments from the doom of alcoholism. He can use effective accountability groups and internet filters to cut out the seduction of pornography. He can curb the sourness of his cursing tongue and the entrapment of gossip through carefully monitored speech. A person can externally rid himself of all of these moral deficiencies and still be eternally lost. The Law clearly limits sin through its threats of chastisements and its promises of favor and well-being. The Law can be used to regulate society, prevent us from doing some really stupid things to ourselves and other people. The Law can make things bearable in a sinful world. The Law can curb *external* sinful behavior for

⁶ Horton, 120.

⁷ Gerhard Forde, *On Being a Theologian of the Cross* (Eerdmans, 1997), 94.

⁸ Horton, 122.

believers and nonbelievers but it is totally incapable and powerless in changing the attitude and behavior of the internal heart, let alone saving a person. *Horton states,*

“The Law cannot turn sinners to faith and produce proper behavior performed simply for the sake of God.⁹” “We naturally think that if you want people to do the right thing, you just need to tell them what to do and exhort them to do it with sufficient passion and effective methods. The only problem is that the law commands, but it does not give us any power to fulfill its conditions. On its own, more advice (law, commands, exhortations) will only lead us to self-righteousness or despair.¹⁰”

Richard Eyer in commenting on the Law states,

“There is a third uses of the word Law that is more controversial among Christians. It seems to justify the use of the Law to address, not the limits God has set, but the self-transformation of the person as person. By this way of thinking the Law can do more than merely control outward behavior; it can serve as guide to change the heart as well. If this is true, then it is hard to see why the Gospel is necessary, for the Gospel claims that unique function exclusively.¹¹”

(See Romans 3:20, 8:3; Galatians 2:21)

Problem #3: Living By the Law Leads to Despair or Pride

Living by the Law ultimately leads to one of two polar opposite results: self-righteousness or despair. One living by the Law goes the way of self-righteousness when they deceive themselves into believing that they can accomplish the demands of God. On the other side of the coin, one goes the way of despair and hopelessness when they look at the Law and realize the enormity of its demands and their spiritual ability to perfectly met its standards. Either way, self-righteousness and despair lead us away from the accomplished work of Jesus on His Cross on our behalf. The Lutheran Study Bible comments further on this saying,

⁹ Robert Kolb, *The Christian Faith* (Concordia Publishing, 1993), 110.

¹⁰ Horton, 123.

¹¹ Richard C. Eyer, *Holy People, Holy Lives: Law and Gospel in Bioethics* (Concordia Publishing, 2000), 64.

“If we think we are living a fairly good life—not like the people we read about in the papers—we become proud and self-satisfied. This was the attitude of the Pharisees in Jesus’ day. On the other hand, if we realize the true enormity of our sins—how they daily color our thoughts, words, and actions—we can easily fall into complete despair.”¹²

(See Mark 10:17-22)

Problem #4: Living By the Law Produces Shame.

Living by the Law inevitably brings about a shame based identity. Our shame based identity is a direct result of the divine condemnation of God that we are under when we attempt to live under the Law.¹³ Continually striving underneath the Law for perfection is totally pointless because we cannot meet up to the standards of the Law in our thoughts, words and deeds¹⁴. Therefore, a continuous focus of living by the Law, without the sweet Gospel of Grace (*i.e. that Jesus lived up to the Law for us*), actually produces a shame-based identity.

Furthermore, shame is often used to stir up emotions often tied to guilt. Shame stirs up emotions and compels (*aka shames*) us to fix the guilt. Systems and individuals that live by the Law either use shame or receive shame as a motive in attempting to fix guilt rather than allowing the Gospel of Grace to absolve guilt. Jeff VanVonderen identifies a shame based system in the following ways¹⁵:

1) Law/Shame Based Systems are Performance Driven

- a. In order to alleviate the pressure and emotions of shame, members are driven to perform so that they can overcome, correct and appease guilt.

¹² *The Lutheran Study Bible* (Concordia Publishing, 2009), 2005.

¹³ Galatians 3:10

¹⁴ Romans 3:10-12

¹⁵ VanVonderen, 41-51.

- b. Since love and acceptance are something to be earned in a Law system, members have learned to be good performers.
- 2) Law/Shame Based Systems Are Governed by the Can't Talk Rule
a. If worth and value in a shame based system are earned through performance then any lapse in performance cannot be talked about, it must be kept secret. To admit one's failure is to open up the door for more shame.
- 3) Law/Shame Based Systems 'Code' When they Talk
a. Because a shame based system is so focused on *performance*, members cannot talk about failure, struggles and conflicts. This results in coding language which undercut integrity, assertiveness and spiritual growth¹⁶. Members use coded language to get what they need or let out what is inside and thus ultimately avoid shame. This could also be seen as *passive aggressiveness*.
- 4) Law/Shame Based Systems Are Preoccupied with Fault and Blame
a. If a lapse in performance in a shame based system occurs and the member is unable to cover it up they will immediately project the blame away from themselves so they can avoid further shame.
- 5) Law/Shame Based Systems Produce Defensiveness
a. Members in a shame based system are basically in a defensive mode. Shame hurts. It cuts to the heart. Therefore, members must become experts at *self-defense* techniques to protect themselves against shaming messages.

¹⁶ Ephesians 4:15

Problem #5: Living By the Law Destroys Faith

Living by the Law actually does not increase faith but destroys it. When we live by the Law and strive for external good works what happens according to Gerhard Forde is that, *“the apparent goodness of our works seduce us into putting our trust in them.”*¹⁷ Forde goes on to comment on all of our works that proceed from the Law stating, *“no matter how good, are deadly sin because they entice us away from the ‘naked trust in the mercy of God’ to a trust in self.”*¹⁸

Doing works under compulsion to fulfill the demands of the Law results in freedom and faith being destroyed. Martin Luther comments on the thought of viewing works as if they can fulfill the demands of the Law by saying, *“to presume that they (Works) are able to do something that they are actually powerless to do. The result of this violent intrusion of works is to corrupt and diminish the glory of God’s grace.”*¹⁹ To diminish the glory of God’s grace is to destroy faith and put the attention onto self. (See Galatians 5:4)

Problem #6: Living By the Law Stifles Spiritual Growth

When we live by the Law our personal as well as corporate spiritual growth is stifled. CD Baker comments on this saying, *“Keeping busy doing it all ‘right’ keeps us from facing the darkness of our hearts. And focusing on rule keeping also helps us avoid paying any attention to the needs of others.”*²⁰ In other words, living by the Law deceives us into believing that it is *what we do* that makes us sinners not the reality

¹⁷ Forde, *On Being a Theologian of the Cross*, 37.

¹⁸ IBID

¹⁹ Martin Luther, *The Freedom of a Christian: Luther Study Edition* (Fortress Press, 2008), 77. ~
Parenthesis added

²⁰ CD Baker, *101 Cups of Water* (WaterBrook, 2008), 19.

that we are sinners that sin. When this happens we judge spiritual maturity and growth by how well we are doing on the surface rather than having *Christ* work in and through our hearts. We end up focusing on *our* efforts in external growth, which is no growth at all, rather than *Christ's* internal maturing work on our hearts. Furthermore, when a corporate church body is focused on living by the Law it turns inward and focuses on rule keeping which distances itself from Christ and distracts the church from the real needs of people in the church and community, thus stifling spiritual growth. (See Mark 7:14-23 & Colossians 2:6-15)

Problem #7: Living By the Law Promotes Vengeance

Living by the Law looks to a *tit for tat, eye for an eye* system of justice towards wrong and sinful actions that have occurred against us. By the way of the Law, when someone sins against us we punish them back through vengeance in order to appease, satisfy and to uphold the Law to vindicate the autonomous self. This tit for tat, eye for an eye system of justice is deeply rooted in our human hearts and creates conflict. The reason for this, according to Oswald Bayer, is that *“we want constant recognition of ourselves because it is vitally necessary. We need its confirmation and renewal. If it is lacking, we try to regain it or even to coerce it.”* In regards to being sinned against we not only will coerce justice but punish others back in order that we might be justified. *“We cannot conceive of a just world order apart from the thought of judgment.”*²¹ Apart from the Gospel we, *“worry about preserving our human*

²¹ Ibid.

*dignity,*²² we won't rest until we have felt that *self* has been justified. We fail to realize that, "*God has granted to us a much better life in Christ Jesus.*"²³

Problem #8: Living By the Law Promotes Sin

When we live by the Law we actually makes things worse! The Law inescapably promotes sin in several ways when it is not properly taught and when it is lifted up as a means and source of power to live out our Christian life. There are 7 examples below.

The first is that the Law makes demands upon mankind that mankind cannot accomplish (Romans 3:10-12). As a result C.F.W. Walther states, "*this causes man to regard God as cruel in demanding what man cannot accomplish.*"²⁴

The second, according to Walther, is that when the Law is presented it "*rouses our desire and a rebellious thought like this in us: 'What? Is this to be denied of us?' The fall of Adam proves this: The devil had quickly turned him to his side when he said: 'Has God really said that you shall not eat of every tree in the garden?' That brought the fall of our first parents. For without the Law sin was dead.*"²⁵ (See Genesis 3:1-ff; Romans 7:7-ff)

The third is that when the Law is not properly taught it leads to pride and deception. When the Law is taught as a command to change the sinful heart, an action that it cannot do, it actually deceives us to think that we are capable of

²² Don Matzat, *Christ Esteem* (Harvest House, 1990), 126.

²³ Ibid.

²⁴ C.F.W. Walther, *The Proper Distinction Between Law and Gospel* (Concordia Publishing, 1897), 383.

²⁵ Walther, 383.

changing our own heart by the Law and thus we have works righteousness and pride. (See Mark 10:17-22)

The fourth is that Living by the Law produces Hypocrisy. Because the Law can only curb and regulate external actions to a certain extent but cannot change the internal heart it actually promotes hypocrisy. (See Problem #2: The Law Cannot Truly Change Behavior) Living by the Law actually produces an inconsistency between the outside actions and the true motive of the heart. (See Matthew 23:25-28)

Fifth, when we live by the Law we end up having to water down the Law. According to Forde, because the Law is unattainable for us as humans we “*water down the law in some way to make it less demanding.*”²⁶ We emphasize parts of the Law that we are not struggling with while we deemphasize the other parts of the Law that we are struggling with and cannot achieve. We pick, boast and highlight the things that we are achieving in the Law while conveniently downplaying the parts that we fail in. This is called Legalism. (See Matthew 23:23-24 & Mark 7:9)

The sixth is that Living by the Law creates two false classes of people; really bad people and really good people. While it is true that scripture speaks of people who are lost and people who are found it is important to note Romans 3:10-12 that states, “*No one is righteous, not even one.*” This world has only known of: sinners and one righteous savior, Jesus Christ. In John 8:1-11 “*Jesus, in a brilliant stroke replaces the two assumed categories ‘righteous and guilty’ with two different categories: ‘sinners who receive grace and sinners who deny...*”²⁷

²⁶ Forde, *On Being a Theologian of the Cross*, 96.

²⁷ Quote Unknown to Author of this Paper

Finally, when we live by the Law we nullify God's grace and make a mockery out of the cross. It is as if we are saying that Christ died for no purpose. Living by the Law, according to Luther, "*corrupts and diminishes the glory of God's Grace.*"²⁸ (Galatians 2:21)

Problem #9: Living By The Law Takes Away Freedom

Gerhard Forde states, "*The commandments and counsels do not enhance or make freedom possible, they take it away!*"²⁹ But how can this be? From a common sense perspective it would seem that good rules, guidelines, principles and steps would lead us from a spiritually low position to a more spiritually peaceful, enlightened, free and enhanced relationship with God. The false assumption embedded in the previous sentence is that mankind is *willing* and *able* to keep the commandments, that the will is free. What are the implications if mankind is *not* able or free? What happens to a person who is not able to perform a function yet is given a duty or command that they are obviously incapable of and unwilling to fulfill? Does freedom result? Actually the exact opposite happens, freedom is taken away and bondage is reinforced.

Our will is bound, not free. We are free in the day to day operations of life, but we are simply not free to love the Lord God in perfect thought, word and deed.

Gerhard Forde states,

"...the will cannot change itself. It cannot change by itself because it does not want to. It is afflicted by a necessity of immutability, a not-wanting, a refusal to change. It will change externally only when it is forced to and this shows up in resentment. Or it

²⁸ Luther, 77.

²⁹ Gerhard Forde, *The Captivation of the Will* (Eerdmans, 2005), 75.

*may appear to change when attracted by something more enticing, in which case it still does not will freely but is still under immutability.*³⁰

The implications of this have a drastic impact in the way that the Law is applied. If the will is free, in a neutral state, then the Law can be applied so that we can avoid bad and do truly good spiritual works³¹. However, if the will is bound, unable and unwilling to do truly good works apart from grace, the Law does not grant freedom but merely reinforces bondage. *“Such an inference always begins and ends with the law for the person trying to establish the powers of the free will. Use of the law in that way is automatic and deadly.”*³²

What Is The Purpose of the Law?

Let it be said that the Law is beneficial for curbing sin. Richard Eyer states that, *“The function of the Law as curb is applicable to Christian and non-Christians alike.”*³³ The Law does restrict and legislates *external* behavior in our society either by civil or criminal law. We can think of this as the *social law*. This use of the Law cannot lead to salvation but is merely valuable for securing a society’s tidy and continued existence. Therefore, we can say it is good when the Law enforces husbands not to beat their wives. It is good when the Law legislates people pay their taxes, drive the speed limit and protect the vulnerable. To a certain extent the Law, as a curb, will bring about temporal rewards in this life when honored and respected.

³⁰ Ibid, 56.

³¹ In this context I am using the phrase “truly good spiritual works” to refer to works that are done not out of the motive of fear or the motive of earning spiritual approval as if the works of man contribute merit towards salvation or their esteem/worth. Rather, I am using this term as works that are done in response and are a natural fruits of the gospel. Spontaneous, unconditional works that are compelled by grace.

³² Forde, *The Captivation of the Will*, 77.

³³ Richard Eyer, 64.

However this is not the main or primary purpose of the Law for the Christian nor is it the theological use of the Law.³⁴

The Law is also beneficial for purely informative use for the Christian. Since the Law captures the character and holiness of God it can be regarded as God's will for the Christian's daily life. Robert Kolb states, "*The mind of the believer needs God's will (law) as educational wisdom to discern and understand the temptations of the world and the believer's own sinful inclinations.*"³⁵ However, when seeing the Law from an informative view, we need to keep in mind that the Law is merely *informative* for it does not change our heart, motivate our hearts, nor attribute to our salvation or moral standing before God. This third use of the Law paints a beautiful picture of the way things are to be. It shows us what is righteous, good and true. As Christians we can step back and say that the picture is good, that this Law shows us the grand picture of the way things should be. However, in of itself, the Law does not compel, grant, facilitate, or motivate a person to paint the picture. The 3rd Use merely informs and shows. The informative use of the Law is good, but this way is not the main and primary purpose of the Law.³⁶

What Is Its Main Purpose?

In the Smalcald Articles of the reformation Luther speaks about the Law saying, "*The foremost office or power of the law is that it reveals inherited sin and its fruits. It shows human beings into what utter depths their nature has fallen and how*

³⁴ 1st Use of the Law according to Lutheran Theology

³⁵ Kolb, 118.

³⁶ 3rd Use of the Law according to Lutheran Theology

*completely corrupt it is.*³⁷” The Law is meant to reveal sin (Romans 3:20), stop our mouths from self-righteous justifying (Romans 3:19), bring forth the terrors of hell, bring forth the terror of death and bring forth the terror of God’s wrath (Romans 4:15). In the most simplistic terms the Law is not meant to reform us but to reveal sin. This is what theologians consider the 2nd Use of the Law, the theological use.

What Does The Law Reveal?

What does the Law reveal? Does the Law show how far we have fallen from the standard? Does the Law simply show how far we have missed the mark? Yes, the Law does reveal our missing of the mark but it also reveals a much graver dimension to mankind than the naked eye can assess. This grave dimension of mankind can be thought of as the underlining reason why the Law is even abused in the first place. In order to flesh this out we need to go back in time to the original Law that was given to our ancestors and assess what spiritual DNA was laid down before us, DNA that we have inherited. Gerhard Forde in talking about Adam and Eve states,

“But Adam and Eve fell into sin. The fall is really not what the word implies at all. It is not a downward plunge to some lower level in the great chain of being, some lower rung on the ladder of morality and freedom. Rather it is an upward rebellion, an invasion of the realm of things ‘above,’ the usurping of divine prerogative. To retain traditional language, one would have to resort to an oxymoron and speak of an ‘upward fall.’ This, after all, is precisely what the temptation by the serpent in the garden implies: ‘You will not die... you will be like God, knowing good and evil’ (Genesis 3:4-5). A line had been drawn over which Adam and Eve were not to step. They were not to eat of the tree of knowledge of good and evil. There was a realm “above” which they were to leave to God; if they did not, their death would result. But the tempter insinuated ‘Don’t believe it for an instant! God is only jealous of the divine preserve! God knows that if your step over the line you will not die but

³⁷ Martin Luther, *Smalcald Articles: Book of Concord* (Concordia Publishing, 2000), 312.

*become gods. You have something going for you! You have divine qualities, you have an immortal soul.' So the step is taken. It is rebellion, an upward fall.*³⁸

The Apostle Paul affirms this continued rebellion, ingrained disposition and appetite for sin in Romans 3:10-12 and 7:15 & 19 by saying,

"as it is written: 'None is righteous, no, not one; no one understands; no one seeks for God. All have turned aside; together they have become worthless; no one does good, not even one.'"

"For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate."

"For I do not do the good I want, but the evil I do not want is what I keep on doing."

As stated by the Apostle Paul and reinforced by Forde we see that mankind hasn't merely fallen short of a standard but rather mankind has *bucked* and *rebelled* against the standard in wanting to be the one who sets the standard. Through the divine Law we are brought to know not only our lost condition but that we are in rebellion, an upward rebellion to be precise.

Fighting Against The Law's Revelation

What all this means is *"nothing but trouble for the understanding of sin and freedom. Furious defenses must be constructed to prevent complete collapse.*³⁹ Ironically, our very defense in preserving free will is in of itself evidence that we are bound. Simply put, if we believe that we have a free will in things above us, we are bound. Reversely if we know that we are bound and in need of an external Savior to free us, we are free in Jesus. Forde comments further on this saying,

"Our very claim to 'free choice' in what is 'above' us is ironically the mark of our bondage. In defiance of God we claim to be free. Such 'freedom,' or course is only a faith in ourselves over against God, our defense mechanism against God. In effect

³⁸ Gerhard Forde, *Theology is for Proclamation* (Fortress Press, 1990), 48.

³⁹ Forde, *The Captivation of the Will*, 70.

we say to God, 'God I cannot trust you with my destiny, therefore I must claim at least enough freedom to control it myself.' But such a claim to 'freedom' only describes our bondage in the things that are 'above.'"⁴⁰

"We cannot bear the idea that only God has free choice; we must claim it, seek it, usurp it for ourselves."⁴¹ We fight the idea of the bound will and defend our spiritual free will turf. This defensive spirit of trying to prevent the collapse of our spiritual empire of free will theology inevitably results in the Law not being used properly which inadvertently leads to spiritual abuse, confusion and perversion as stated previously in this paper. Furthermore, one will often not even be aware of these ramifications due to the constant pressure of the need to fortify and protect the god of self and its companion free will.

Conclusion:

The Law is often times misunderstood, even used in a way that inflicts spiritual abuse. It is also mishandled, misapplied and made to do some horrendous things. While it is extremely important to expose the improper uses of the Law in Christianity, it is even more important to understand that the underlining reason why the Law is misused is due to an improper understanding of the will of man. Without a proper understanding of the bound will, the Law cannot properly be taught and applied. Free will theology produces an improper use of the Law as has been explained in the previous pages. An improper use of the Law can also reinforce the myth of the free will. They can form a vicious cycle where they feed each other which results in damaging spirituality.

⁴⁰ Forde, *Theology is for Proclamation*, 46.

⁴¹ *IBID*, 47.

We must not forget the words of the Apostle Paul from our introduction, “*We know that the Law is good!*” The ultimate good purpose of the Law *revealing* sin is so that we might die to the Law in order that we might live for God. The very fact that the Law exposes, reveals, confronts and kills⁴² our rebellious nature is a gift, a good gift. Not a comfortable gift or even one we desire but one that is truly a gift that serves the Gospel. The Law serves the Gospel by exposing our tricks, attitude, rebellion and nature. This service of the Law is intended to bring us to a point of contrition and confession, so that God might declare to us the forgiveness of sins in Christ, grant us faith, plant his love and Spirit into our hearts and make us capable of good works. Oh, the Law is Good!

The Law can’t transform, sustain, motivate, encourage or sanctify us! Rather it reveals sin to us. This is its proper teaching.

Calling and Persuasion

This paper is intended to persuade and call you, the reader, to the following points and convictions:

- 1) A calling to confess with the Apostle Paul that the Law is good.
- 2) A calling to acknowledge that the Law is not always used properly which results in a plethora of theological, anthropological and emotional consequences.
- 3) A calling to embrace the importance and urgency of teaching the Law properly.

⁴² Note 2 Corinthians 3:6

- 4) An attempt to persuade you to consider the underlining implications and ramifications of free will theology upon the theology of the Law.
- 5) Finally, an encouragement to study bound will theology for the future exegesis and application the Law.

Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως χρῆται,

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Note: Scripture Passages taken from the English Standard Version of the Bible