<u>Lesson Fourteen (4/22/2016) – The Baptized Using the Law Lawfully</u>

"...and that a new man should daily emerge and arise to live before God in righteousness and purity forever."

- A. The law can produce works. (Which are rightly called "works of the law.")
- B. Only the Gospel can produce faith, which brings forth good works. (Which are rightly called "fruits of the Spirit.")

Some questions:

- 1. What are Christians to do with the law?
- 2. How do Christians use the law?

1 Timothy 1:1-11

Paul, an apostle of Jesus Christ, by the commandment of God our Savior and the Lord Jesus Christ, our hope, 2 To Timothy, a true son in the faith: Grace, mercy, and peace from God our

Three Uses of the Law

- Curb To restrain sin by fear of punishment or promise of rewards (for the unrighteous)
- 2. Mirror To reveal sinful nature and sin
- Guide To provide a rule to follow in thankfully pleasing God (for the righteous)

Father and Jesus Christ our Lord. 3 As I urged you when I went into Macedonia—remain in Ephesus that you may charge some that they teach no other doctrine, 4 nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith. 5 Now the purpose of the commandment is **love from a pure heart, from a good conscience, and from sincere faith,** 6 from which some, having strayed, have turned aside to idle talk, 7 desiring to be **teachers of the law**, understanding neither what they say nor the things which they affirm.

8 But we know that **the law is good if one uses it lawfully**, 9 knowing this: that **the law is not made for a righteous person, but for the lawless** and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 10 for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if

there is any other thing that is contrary to sound doctrine, 11 according to the glorious gospel of the blessed God which was committed to my trust.

Some more questions:

- 3. Are there benefits from the government's works of the law?
- 4. How does the congregation and her members live under the church and the government?

Two Kingdoms

- The Church uses the power of the keys to forgive and retain sins by the preaching of the Word and administration of the sacrament.
- 2. The Government uses the power of the sword to protect body and possessions by the threat of punishment and promise of rewards.

- Romans 3:19-20 Now we know that whatever the law says, it says to **those who are under the law**, that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.
- Romans 3:28 Therefore we conclude that a man is **justified by faith apart from the deeds of the law**.
- Romans 3:31 Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.
- Romans 6:1-2 What shall we say then? Shall we continue in sin that grace may abound? 2 Certainly not! How shall we who died to sin **live any longer in it**?
- Romans 6:14 For sin shall not have dominion over you, for you are not under law but under grace.
- Romans 6:15-18 What then? **Shall we sin** because we are **not under law but under grace**? **Certainly not!** 16 Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness? 17 But God be thanked that though you were slaves of sin, yet **you obeyed from the heart that form of doctrine to which you were delivered.** 18 And having been set free from sin, you became slaves of righteousness.
- Romans 7:5-6 For when we were in the flesh, **the sinful passions which were aroused by the law** were at work in our members to bear fruit to death. 6 But now we have been delivered from the law, having died to what we were held by, so that **we should serve in the newness of the Spirit** and not in the oldness of the letter.
- Romans 7:7-12 What shall we say then? Is the law sin? Certainly not! On the contrary, **I would** not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet." 8 But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead. 9 I was alive once without the law, but when the commandment came, sin revived and I died. 10 And the commandment, which was to bring life, I found to bring death. 11 For sin, taking occasion by the commandment, deceived me, and by it killed me. 12 Therefore the law is holy, and the commandment holy and just and good.
- Romans 7:13-25 Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful. 14 For we know that the law is spiritual, but I am carnal, sold under sin. 15 For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. 16 If, then, I do what I will not to do, I agree with the law that it is good. 17 But now, it is no longer I who do it, but sin that dwells in me. 18 For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. 19 For the good that I will to do, I do not do; but the evil I will not to do, that I practice. 20 Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me. 21 I find then a law, that evil is present with me, the one who wills to do good. 22 For I delight in the law of God according to the inward man. 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! Who will deliver me from this body of death? 25 I thank God—through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

Romans 8:1-17 There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. 2 For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. 3 For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, 4 that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. 5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. 6 For to be carnally minded is death, but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. 8 So then, those who are in the flesh cannot please God. 9 But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. 10 And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness. 11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you. 12 Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. 13 For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. 14 For as many as are led by the Spirit of God, these are sons of God. 15 For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." 16 The Spirit Himself bears witness with our spirit that we are children of God, 17 and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.

Formula of Concord. VI. OF THE THIRD USE OF THE LAW.

STATUS CONTROVERSIAE. The Principal Question In This Controversy.

1] Since the Law was given to men for three reasons: first, that thereby outward discipline might be maintained against wild, disobedient men [and that wild and intractable men might be restrained, as though by certain bars]; secondly, that men thereby may be led to the knowledge of their sins; thirdly, that after they are regenerate and [much of] the flesh notwithstanding cleaves to them, they might on this account have a fixed rule according to which they are to regulate and direct their whole life, a dissension has occurred between some few theologians concerning the third use of the Law, namely, whether it is to be urged or not upon regenerate Christians. The one side has said, Yea; the other, Nay.

AFFIRMATIVA.

The True Christian Doctrine concerning This Controversy.

2] 1. We believe, teach, and confess that, although men truly believing [in Christ] and truly converted to God have been freed and exempted from the curse and coercion of the Law, they nevertheless are not on this account without Law, but have been redeemed by the Son of God in order that they should exercise themselves in it day and night [that they should meditate

- upon God's Law day and night, and constantly exercise themselves in its observance, Ps. 1, 2], Ps. 119. For even our first parents before the Fall did not live without Law, who had the Law of God written also into their hearts, because they were created in the image of God, Gen. 1, 26f.; 2, 16ff; 3, 3.
- 3] 2. We believe, teach, and confess that the preaching of the Law is to be urged with diligence, not only upon the unbelieving and impenitent, but **also upon true believers**, who are truly converted, regenerate, and justified by faith.
- 4] 3. For although they are regenerate and renewed in the spirit of their mind, yet in the present life this regeneration and renewal is not complete, but only begun, and believers are, by the spirit of their mind, in a constant struggle against the flesh, that is, against the corrupt nature and disposition which cleaves to us unto death. On account of this old Adam, which still inheres in the understanding, the will, and all the powers of man, it is needful that the Law of the Lord always shine before them,
 - in order that they may not from human devotion institute wanton and self-elected cults [that they may frame nothing in a matter of religion from the desire of private devotion, and may not choose divine services not instituted by God's Word];
 - likewise, that the old Adam also may not employ his own will, but may be subdued against his will, not only by the admonition and threatening of the Law, but also by punishments and blows, so that he may follow and surrender himself captive to the Spirit, 1 Cor. 9, 27; Rom. 6, 12, Gal. 6, 14; Ps. 119, 1ff; Heb. 13, 21 (Heb. 12, 1).
- **5]** 4. Now, as regards the distinction between **the works of the Law** and the fruits of the Spirit, we believe, teach, and confess that the works which are done according to the Law are and are called works of the Law as long as they are only extorted from man by urging the punishment and threatening of God's wrath.
- 6] 5. Fruits of the Spirit, however, are the works which the Spirit of God who dwells in believers works through the regenerate, and which are done by believers so far as they are regenerate [spontaneously and freely], as though they knew of no command, threat, or reward; for in this manner the children of God live in the Law and walk according to the Law of God, which [mode of living] St. Paul in his epistles calls the Law of Christ and the Law of the mind, Rom. 7, 25; 8, 7; Rom. 8, 2; Gal. 6, 2.
- 7] 6. Thus the Law is and remains both to the penitent and impenitent, both to regenerate and unregenerate men, one [and the same] Law, namely, the immutable will of God; and the difference, so far as concerns obedience, is alone in man, inasmuch as
 - one who is not yet regenerate does for the Law out of constraint and unwillingly what it requires of him (as also the regenerate do according to the flesh);
 - but the believer, so far as he is regenerate, does without constraint and with a willing spirit that which no threatenings [however severe] of the Law could ever extort from him.

NEGATIVA. False Contrary Doctrine.

8] Accordingly, we reject as a dogma and error injurious to, and conflicting with, Christian discipline and true godliness the teaching that the Law in the above-mentioned way and degree is not to be urged upon Christians and true believers, but only upon unbelievers, non-Christians, and the impenitent.