

Purpose of Law

Galatians 3:19-25, "What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator. 20 Now a mediator does not mediate for one only, but God is one. 21 Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. 22 But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. 23 But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. 24 Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. 25 But after faith has come, we are no longer under a tutor."

1 John 1:5-10, "This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all. 6 If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. 7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make Him a liar, and His word is not in us."

1 John 2:28-3:10, "And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming. 29 If you know that He is righteous, you know that everyone who practices righteousness is born of Him. 1 Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. 2 Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. 3 And everyone who has this hope in Him purifies himself, just as He is pure. 4 Whoever commits sin also commits lawlessness, and sin is lawlessness. 5 And you know that He was manifested to take away our sins, and in Him there is no sin. 6 Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him. 7 Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous. 8 He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. 9 Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God. 10 In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor is he who does not love his brother."

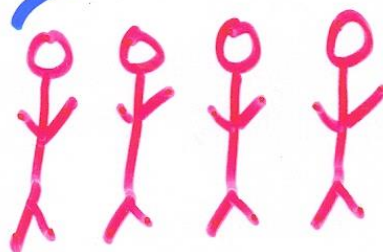
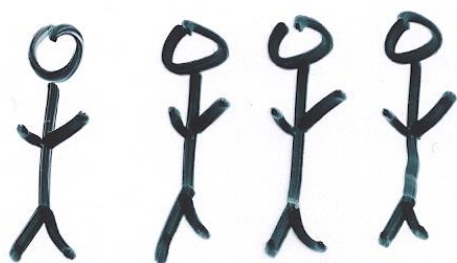
1 John 5:16-20, "If anyone sees his brother sinning a sin which does not lead to death, he will ask, and He will give him life for those who commit sin not leading to death. There is sin leading to death. I do not say that he should pray about that. 17 All unrighteousness is sin, and there is sin not leading to death. 18 We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him. 19 We know that we are of God, and the whole world lies under the sway of the wicked one. 20 And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

Exodus 20:4-6, "You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 5 you shall not bow down to them nor serve them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, 6 but showing mercy to thousands, to those who love Me and keep My commandments. "

under sin , under law



not under law
under grace



AFFIRMATIVA.

Pure Doctrine of the Christian Churches concerning This Controversy.

5] For the thorough statement and decision of this controversy our doctrine, faith, and confession is:

6] 1. That good works certainly and without doubt follow true faith, if it is not a dead, but a living faith, as fruits of a good tree.

7] 2. We believe, teach, and confess also that good works should be entirely excluded, just as well in the question concerning salvation as in the article of justification before God, as the apostle testifies with clear words, when he writes as follows: *Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed is the man to whom the Lord will not impute sin*, Rom. 4, 6ff And again: *By grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast*, Eph. 2, 8. 9.

8] 3. We believe, teach, and confess also that all men, but those especially who are born again and renewed by the Holy Ghost, are bound to do good works.

9] 4. In this sense the words *necessary*, *shall*, and *must* are employed correctly and in a Christian manner also with respect to the regenerate, and in no way are contrary to the form of sound words and speech.

10] 5. Nevertheless, by the words mentioned, *necessitas*, *necessarium*, *necessity* and *necessary*, if they be employed concerning the regenerate, not coercion, but only due obedience is to be understood, **which the truly believing, so far as they are regenerate, render not from coercion or the driving of the Law, but from a voluntary spirit; because they are no more under the Law, but under grace, Rom. 6, 14; 7, 6; 8, 14.**

11] 6. Accordingly, we also believe, teach, and confess that when it is said: The regenerate do good works from a free spirit, this is not to be understood as though it is at the option of the regenerate man to do or to forbear doing good when he wishes, and that he can nevertheless retain faith if he intentionally perseveres in sins.

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16] The difference, however, is in the works, because of the difference in the men who strive to live according to this Law and will of God. For as long as man is not regenerate, and [therefore] conducts himself according to the Law and does the works because they are commanded thus, from fear of punishment or desire for reward, **he is still under the Law**, and his works are called by St. Paul properly works of the Law, for they are extorted by the Law, as those of slaves; and these are saints after the order of Cain [that is, hypocrites].

17] But when man is born anew by the Spirit of God, and **liberated from the Law**, that is, **freed from this driver**, and is led by the Spirit of Christ, he lives according to the immutable will of God comprised in the Law, and so far as he is born anew, does everything from a free, cheerful spirit; and these are called not properly works of the Law, but works and fruits of the Spirit, or as St. Paul names it, *the law of the mind* and *the Law of Christ*. For such men are no more under the Law, but under grace, as St. Paul says, Rom. 8, 2 [Rom. 7, 23; 1 Cor. 9, 21].

18] But **since believers are not completely renewed in this world, but the old Adam clings to them even to the grave, there also remains in them the struggle between the spirit and the flesh**. Therefore they delight indeed in God's Law according to the inner man, but the law in their members struggles against the law in their mind; hence they are never without the

Law, and nevertheless are not under, but in the Law, and live and walk in the Law of the Lord, and yet do nothing *from constraint* of the Law.

19] But as far as the old Adam is concerned, which still clings to them, he must be driven not only with the Law, but also with punishments; nevertheless he does everything against his will and under coercion, no less than the godless are driven and held in obedience by the threats of the Law, 1 Cor. 9, 27; Rom. 7, 18. 19.

20] So, too, this doctrine of the Law is needful for believers, in order that they may not hit upon a holiness and devotion of their own, and under the pretext of the Spirit of God set up a self-chosen worship, without God's Word and command, as it is written Deut. 12, 8. 28. 32: *Ye shall not do ... every man whatsoever is right in his own eyes*, etc., but *observe and hear all these words which I command thee. Thou shalt not add thereto, nor diminish therefrom.*

21] So, too, the doctrine of the Law, in and with [the exercise of] the good works of believers, is necessary for the reason that otherwise man can easily imagine that his work and life are entirely pure and perfect. But **the Law of God prescribes to believers** good works in this way, that it shows and indicates at the same time, as in a mirror, that in this life they are still imperfect and impure in us, so that we must say with the beloved Paul, 1 Cor. 4, 4: *I know nothing by myself; yet am I not hereby justified.* Thus Paul, when exhorting the regenerate to good works, presents to them expressly the Ten Commandments, Rom. 13, 9; and that his good works are imperfect and impure he recognizes from the Law, Rom. 7, 7ff; and David declares Ps. 119, 32: *Viam mandatorum tuorum cucurri, I will run the way of Thy commandments; but enter not into judgment with Thy servant, for in Thy sight shall no man living be justified*, Ps. 143, 2.

22] But how and why the good works of believers, although in this life they are imperfect and impure because of sin in the flesh, are **nevertheless acceptable and well-pleasing to God, is not taught by the Law**, which requires an altogether perfect, pure obedience if it is to please God. But **the Gospel teaches that our spiritual offerings are acceptable to God through faith for Christ's sake**, 1 Pet. 2, 5; Heb. 11, 4ff. 23] **In this way Christians are not under the Law, but under grace**, because by faith in Christ the persons are **freed from the curse and condemnation of the Law**; and because their good works, although they are still imperfect and impure, are acceptable to God through Christ; moreover, because so far as they have been born anew according to the inner man, they do what is pleasing to God, not by coercion of the Law, but by the renewing of the Holy Ghost, voluntarily and spontaneously from their hearts; however, **they maintain nevertheless a constant struggle against the old Adam.**

24] For the old Adam, as an intractable, refractory ass, is still a part of them, which must be coerced to the obedience of Christ, not only by the teaching, admonition, force and threatening of the Law, but also oftentimes by the club of punishments and troubles, until the body of sin is entirely put off, and man is perfectly renewed in the resurrection, when he will need neither the preaching of the Law nor its threatenings and punishments, as also the Gospel any longer; these belong to this [mortal and] imperfect life. 25] But as they will behold God face to face, so they will, through the power of the indwelling Spirit of God, do the will of God [the heavenly Father] with unmingled joy, voluntarily, unconstrained, without any hindrance, with entire purity and perfection, and will rejoice in it eternally.

26] Accordingly, we reject and condemn as an error pernicious and detrimental to Christian discipline, as also to true godliness, the teaching that the Law, in the above-mentioned way and degree, should not be urged upon Christians and the true believers, but only upon the unbelieving, unchristians, and impenitent.

By Nature all men are objects of God's wrath. The Law condemns and brings eternal wrath and death. Through faith in Christ, believers are blessed by God.

God wishes to save.

Ezekiel 33:10-11 "Therefore you, O son of man, say to the house of Israel: 'Thus you say, "If our transgressions and our sins *lie* upon us, and we pine away in them, how can we then live?" ' ¹¹ Say to them: 'As I live,' says the Lord GOD, 'I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?'

John 3:16-17 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. ¹⁷ For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

1 Timothy 2:3-7 For this *is* good and acceptable in the sight of God our Savior, ⁴ who desires all men to be saved and to come to the knowledge of the truth. ⁵ For *there is* one God and one Mediator between God and men, *the* Man Christ Jesus, ⁶ who gave Himself a ransom for all, to be testified in due time, ⁷ for which I was appointed a preacher and an apostle—I am speaking the truth in Christ *and* not lying—a teacher of the Gentiles in faith and truth.

2 Peter 3:9 The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

What about being a Saint and Sinner.

Do we still use the Law?

Yes, curb, mirror, guide.

The Law still reproves sin (and believers have sin)

Though it shows me what I deserve, I am not hated by God.

We are not under law, but under Grace.

Romans 3:9, "What then? Are we better *than they*? Not at all. For we have previously charged both Jews and Greeks that they are all under sin."

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 6:14-15 For sin shall not have dominion over you, for you are **not under law** but under grace. ¹⁵ What then? Shall we sin because we are **not under law** but under grace? Certainly not!

Galatians 5:16-18 I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. ¹⁷ For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. ¹⁸ But if you are led by the Spirit, you are **not under the law**.

Under Sin (3)

Rom 3:9 What then? Are we better than they? Not at all. For we have previously charged both Jews and Greeks that they are all under sin.

Rom 7:14 For we know that the law is spiritual, but I am carnal, sold under sin.

Romans 7:23 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.

Romans 11:32 For God has committed them all to disobedience, that He might have mercy on all.

Gal 3:22-23 But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. 23 But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed.

Under the law (6), not under law (3), under grace (2)

Rom 3:19 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.

Rom 6:14-15 For sin shall not have dominion over you, for you are not under law but under grace. 15 What then? Shall we sin because we are not under law but under grace? Certainly not!

Romans 7:4-6 Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God. ⁵ 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 8:1-4 *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.

Romans 8:12-17 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.

1 Cor 9:20-21 and to the Jews I became as a Jew, that I might win Jews; to those who are under the law (Torah), as under the law, that I might win those who are under the law; 21 to those who are without law (Torah), as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law;

Gal 4:4-7 But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, ⁵ to redeem those who were under the law, that we might receive the adoption as sons. ⁶ And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, “Abba, Father!” ⁷ Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.

Gal 4:21, 5:1 Tell me, you who desire to be under the law, do you not hear the law? ... 1 Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.

Gal 5:17-18 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. 18 But if you are led by the Spirit, you are not under the law.

5. The Preaching of the Gospel creates Faith, which Receives Salvation and Gives Comfort against Wrath

Ap IV 46] Thus, because faith, which freely receives the remission of sins, **sets Christ, the Mediator and Propitiator, against God's wrath**, it does not present our merits or our love [which would be tossed aside like a little feather by a hurricane]. This faith is the true knowledge of Christ, and **avails itself of the benefits of Christ**, and regenerates hearts, and precedes the fulfilling of the Law.

Ap IV 62] {Continued from above}... In these {terrors}, hearts ought again to receive **consolation**. This happens **if they believe** the promise of Christ, that for His sake we have remission of sins. *This faith, encouraging and consoling in these fears, receives remission of sins, justifies and quickens.* For **this consolation** is a new and spiritual **63]** life [a new birth and a new life].

Ap IV 106] To the same effect, Augustine writes... *By the Law we fear God; by faith we hope in God. But to those fearing punishment grace is hidden; and the soul laboring, etc., under this fear betakes itself by faith to God's mercy, in order that He may give what He commands.* Here he teaches that by the Law hearts are terrified, but by faith they receive consolation.