

The Law in Holy Scripture

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THE LAW IN HOLY SCRIPTURE

ESSAYS FROM THE CONCORDIA THEOLOGICAL
SEMINARY SYMPOSIUM ON EXEGETICAL THEOLOGY

EDITED BY
CHARLES A. GIESCHEN

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I especially express my heartfelt appreciation to all the contributors to this volume, many of whom are my esteemed colleagues in the Department of Exegetical Theology at Concordia Theological Seminary. David Scaer's effort to expand his brief response delivered during the symposium into an essay is noteworthy. I thank Andrew Das and the editorial committee of *Concordia Journal* for permission to reprint his essay, which was published in volume 27 (2001): 234–52. Although the masterful essay by Piotr Malysz was not delivered at the symposium, its content complements the other essays in this volume. I thank him and the editorial committee of *Logia* for permission to reprint a slightly revised version of his article, which was published in *Logia* XI:4 (2002): 9–19. I am also indebted to Chad Bird and Mark Braden for help with proofing and Justin Kane for help with the indices. John Klinger and Jason Reed provided invaluable technical support. Finally, I express my sincere gratefulness to the other members of the Concordia Academic Press editorial committee for their acceptance of this project and to the staff of Concordia Publishing House for their careful labor in publishing it.

The Epiphany of Our Lord
Charles A. Gieschen
6 January 2004

ABBREVIATIONS

AB	Anchor Bible
AC	Augsburg Confession
Ap.	Apology of the Augsburg Confession
<i>CJ</i>	<i>Concordia Journal</i>
Ep.	Epitome of the Formula of Concord
ESV	English Standard Version
FC	Formula of Concord
ICC	International Critical Commentary
<i>JJS</i>	<i>Journal of Jewish Studies</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament: Supplement Series
JSOTSup	Journal for the Study of the Old Testament: Supplement Series
K-W	Kolb, Robert, and Timothy J. Wengert, eds. <i>The Book of Concord</i> . Translated by Charles P. Arand et al. Minneapolis: Fortress, 2000.
LC	Large Catechism
LW	Luther, Martin. <i>Luther's Works</i> . American Edition. General editors Jaroslav Pelikan and Helmut T. Lehmann. 56 vols. St. Louis: Concordia; Philadelphia: Muhlenberg and Fortress, 1955–1986.
LXX	Septuagint
NASB	New American Standard Bible

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INTRODUCTION

Those living in the United States during the latter half of the twentieth century and the beginning of the new century have witnessed significant debate on foundational moral issues, both within our wider society and the Christian church. The Supreme Court's *Roe v. Wade* decision in 1973 legalized the killing of unborn children by abortion. Although some Christians continue to march annually in Washington, D.C., or weekly around the local abortion clinic, abortion is no longer a pressing issue in some mainline churches whose members are among those who use such clinics or take the "morning-after pill" to shed themselves of unwanted pregnancies. Meanwhile, the debate about how and when a child's life can be ended, resparked in recent years by ethicist Peter Singer of Princeton University, has moved on to the legitimacy of killing children during the initial weeks after birth in the case of those born with an abnormality. The issue of homosexuality has gone far beyond the need for protective rights for homosexuals in society; now marriage is being redefined by states such as Massachusetts and Vermont, the latter of which gave such unions legal status in 2000, while the former recognized these unions as "marriage" in 2004.¹ Even more shocking is the fact that some pastors are consecrating homosexual unions as marriages blessed by God, even without their state's legal sanction. In addition, some church bodies are ordaining homosexuals to lead their flocks.²

1. Although registering homosexual partnerships since 1998, the Netherlands became the first country to allow homosexual couples to marry on the same legal terms as heterosexual couples in 2000. Canada followed this trend in 2003 after its courts ruled that laws against homosexual marriages were unconstitutional.
2. The United Church of Christ has the most liberal policy, but homosexual marriage and the ordination of avowed homosexuals have been given serious consideration by recent conventions of the United Methodist Church, the Episcopal Church, the Presbyterian Church U.S.A., and the Evangelical Lutheran Church in America. If policy on such practices is being considered, it is probable that such practice already has begun to various degrees in these denominations. For example, V. Gene Robinson, a priest of the Episcopal Church in New Hampshire, who is publicly known to be in a homosexual relationship, was elected as a bishop in 2003.

Such significant issues within our society, and especially as these issues confront the church from within, have led Christians to search Holy Scripture for answers or—at the very least—justification for the conclusions they have drawn. In the introduction to his significant volume on New Testament ethics, Richard Hays makes this observation: “Christians of all sorts, even those who might not subscribe formally to a ‘high’ doctrine of biblical inspiration, have always deemed it essential that their ethical teachings and practices stand in continuity with Scripture.”³ Charles Cosgrove has recently contributed a hermeneutical examination of how the interpreters of Scripture have done this in the past.⁴

Appeals to Holy Scripture in a moral debate must address, sooner or later, the issue of the Christian’s relationship to “the Law.” This has been a topic of controversy from the infancy of Christianity. Jesus debated issues related to the Law with the Pharisees. At the Apostolic Council, the church debated the role of the Law in the Gentile congregations (Acts 15). Two extreme understandings of the Law arose in those early decades of Christianity that exist to this day: those who advocate a complete break with the Law in the church and those who emphasize the complete continuity of the Law in the church. The former position is often labeled antinomianism and is visible already in Marcion, a second-century heretic who sought to excise anything related to the Old Testament or the Law from the Christian Scriptures because, as Marcion asserted, the Old Testament presented a god who was inferior to Jesus Christ, who shows forth God to be love. The latter extreme, sometimes labeled nomianism (more recently nomism) or legalism, is visible in the Judaizers whom Paul attacks in his Epistle to the Galatians.⁵ The Ebionites discussed by early heresiologists are another example of this tendency among early Christians.⁶

A significant amount of the confusion among Christian laity concerning what “the Law” means comes from a misunderstanding of the varied usage of this term in Holy Scripture. Some of this con-

3. Richard B. Hays, *The Moral Vision of the New Testament: A Contemporary Introduction to New Testament Ethics* (New York: HarperSanFrancisco, 1996), 2.

4. Charles H. Cosgrove, *Appealing to Scripture in the Moral Debate: Five Hermeneutical Rules* (Grand Rapids: Eerdmans, 2002).

5. See the discussion of rising Zealotism in Bo Reicke, *Re-examining Paul’s Letters: The History of the Pauline Correspondence* (ed. David P. Moessner and Ingalisa Reicke; Harrisburg, Penn.: Trinity Press International, 2001), 10–15, 45–48.

6. For example, Epiphanius, *Panarion* 30.1.1–30.34.6; see *The Panarion of St. Epiphanius, Bishop of Salamis: Select Passages* (trans. Philip R. Amidon; New York: Oxford University Press, 1990), 94–107.

OLD TESTAMENT
PERSPECTIVES

THE *TORAH* STORY

IDENTITY OR DUTY AS THE ESSENCE OF THE LAW

DEAN O. WENTHE

One of the attractive aspects of exegesis is the constant vocation to understand a text fully. It is foundational to confessional Christianity that the texts of Sacred Scripture continually address and define us. Rightly understood, we are to be open to what has been termed a “second naïveté,” namely, a fresh and full understanding of a text.¹ This, I hasten to add, is qualitatively different from a scholarly infatuation with novelty or the desire to carve out a scholarly career by proposing the novel. This fresh exegesis, at its best, is also faithful because it further expounds and exposes the richness and depth of Sacred Scripture.

The essays in this volume appropriately focus on one of the classic and foundational components of Sacred Scripture and of any theological construal of reality: the nature, function, and place of the Law. The work of E. P. Sanders, as discussed in other essays in this volume, has especially sparked a vigorous discussion, not only of his proposed “covenantal nomism” but also of the nature and function of the Law in St. Paul.² This debate invites anyone who is

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1. The phrase “second naïveté” is usually credited to Paul Ricoeur; see Ricoeur, *The Conflict of Interpretations: Essays in Hermeneutics* (ed. Don Ihde; Evanston: Northwestern University Press, 1974), and Ricoeur, *Interpretation Theory: Discourse and the Surplus of Meaning* (Ft. Worth: Texas Christian University Press, 1976).
 2. See the discussion of Frank Thielman, *Paul and the Law* (Downers Grove: InterVarsity, 1994), 14–47. Noteworthy is his review of responses to Sanders’s proposal by the Pauline scholars Heikki Räisänen, J. Christiaan Beker, James D. G. Dunn, and Stephen Westerholm. See also the essays below by Charles A. Gieschen, A. Andrew Das, and Arthur A. Just Jr.

committed to biblical theology as a discipline with its own integrity to bring the Old Testament to the table as well.³ Therefore, this essay seeks to explore freshly and faithfully the manner in which the Law functions within the larger *Torah* story of the Old Testament. Throughout this exploration, our ecclesial and cultural context will be drawn on to compare and contrast the claims of select texts with the realities of church and cultural life as they are experienced in our day.

A very real question for every Christian generation is the extent to which its faith and life are being defined and shaped by Sacred Scripture. It is all too easy, even within a community that formally subscribes to a high view of biblical authority, to allow a variety of other forces *de facto* to shape and norm the lives of the faithful. Not a few students of Western Christendom suggest that the real life of many churches is a mixture of consumerism, individual enthusiasms, and Western and North American assumptions about the character of religion.⁴ Erich Auerbach, a noted scholar of Western literature who is not guided by dogmatic commitments, nonetheless observes:

The world of Scripture stories is not satisfied with claiming to be a historically true reality—it insists that it is the only real world, and is destined to autocracy The Scripture stories do not, like Homer’s, court our favor, they do not flatter us that they may please us and enchant us—they seek to subject us, and if we refuse to be subjected, we are rebels.⁵

It also is clear that the call of John Bright in his 1967 work *The Authority of the Old Testament* is as appropriate and necessary now as it was then. Bright called for the church to revive its use of the Old Testament as authoritative Scripture and abandon hermeneutical postures that effectively reduce the Old Testament solely to the role of preparing for the Gospel:

If the Old Testament is accorded only the auxiliary, pedagogical function of preparing men’s minds for the reception of the gospel, then the door is thrown open to Marcionism, whether it

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3. For an overview of the major twentieth-century efforts to describe Old Testament theology, see Ben C. Ollenburger, Elmer A. Martens, and Gerhard F. Hasel, eds., *The Flowering of Old Testament Theology* (Sources for Biblical and Theological Study, Old Testament ser. 1; Winona Lake, Ind.: Eisenbrauns, 1992).
 4. Philip D. Kenneson and James L. Street, *Selling Out the Church* (Nashville: Abingdon, 1997).
 5. Erich Auerbach, *Mimesis: The Representation of Reality in Western Literature* (trans. Willard R. Trask; Princeton: Princeton University Press, 1953), 14–15.

THE LAW AND FREEDOM IN THE OLD TESTAMENT

DANIEL L. GARD

Debates among Christians about the nature of the Law in the Old Testament are certainly as old as the church herself (Acts 15). Debates about the Law among Jews are older than the formative postexilic period of Israel's history and have only grown after the destruction of the second temple as Judaism became increasingly defined by its focus on the Law. From ancient times to modern, the extremes of legalism to antinomianism have continued to make their presence felt among both Jews and Christians.

The Lutheran theological tradition addresses the issue of the Law within the context of the Gospel. In this way, the Lutherans of the sixteenth century operated from a distinctly different perspective than did the leaders of the Swiss reformation. For John Calvin, the third use of the Law shone as the brightest of lights, bringing with it the sanctification of Christianity and the establishment of theocratic inter-human relationships. The Lutherans, on the other hand, feared that an overemphasis on the third use of the Law would turn the Gospel itself into a new law.

Karl Barth, the prominent twentieth-century Swiss theologian, particularly challenged the position of Martin Luther and Lutherans concerning the heart of Lutheran theology in an article significantly titled "Gospel and Law."¹ The reversal of the familiar phrase "Law and Gospel" was fully intentional on Barth's part; the Law, according to Barth, does not rival the Gospel but is another form of

1. Karl Barth, "Evangelium und Gesetz," in *Community, State, and Church* (Gloucester, Mass.: P. Smith, 1968), 71–100.

it. For Barth, the Law must follow the Gospel. This helps explain Barth's own involvement in the political world after World War II. More familiar to American Lutherans is the indirect influence of Barth in much modern preaching. This influence is seen in the familiar tripartite sermon outline: Part I contains the second use of the Law; part II delivers the Gospel; and part III gets to the real point of the sermon, namely, the third use of the Law. In other words, the Gospel becomes the empowerment to lead godly lives.

For the Lutheran reformers, the Law served three purposes, which are known popularly among Lutherans as curb (first use), mirror (second use), and guide (third use).² Each of these is studied as distinct from the others, though the distinction is not always clear. They also are, however, collectively and individually distinct from the Gospel itself. The Lutheran confessors wrote:

The distinction between law and Gospel is an especially brilliant light which serves the purpose that the Word of God may be rightly divided and the writings of the holy prophets and apostles may be explained and understood correctly. We must therefore observe this distinction with particular diligence lest we confuse the two doctrines and change the Gospel into law.³

This is far removed from the perspective of Calvin and Barth, for whom Law and Gospel are not all that distinct. This perspective also is far removed from the perspective of modern preachers whose three-part sermons culminate in what I prefer to call “the third use of the Gospel.”

Contemporary New Testament scholarship focuses tremendous attention on the understandings of the Law presented by both Jesus and Paul.⁴ Old Testament scholarship approaches the topic of Law in the Old Testament in quite a different way, often in isolation from the broader canon of Scripture⁵ and at other times seeking a

2. FC SD VI, 1 (Tappert, 563–64).

3. FC SD V, 1 (Tappert, 558).

4. There is a rich bibliography of study of the Law and the New Testament. Among other scholars, E. P. Sanders is the major voice to whom others are reacting; see Sanders, *Paul and Palestinian Judaism: A Comparison of Patterns of Religion* (Philadelphia: Fortress, 1977), and *Paul, the Law, and the Jewish People* (Philadelphia: Fortress, 1983). See also Heikki Räisänen, *Paul and the Law* (WUNT 29; Tübingen: J. C. B. Mohr, 1983), and Francis Watson, *Paul, Judaism, and the Gentiles: A Sociological Approach* (SNTSMS 56; Cambridge: Cambridge University Press, 1986).

5. See, for example, F. Crusemann, *The Torah: Theology and Social History of Old Testament Law* (trans. Allan W. Mahnke; Minneapolis: Fortress, 1996), and Dale Patrick, *Old Testament Law* (Atlanta: John Knox, 1985).

PAUL AND THE LAW

WAS LUTHER RIGHT?

CHARLES A. GIESCHEN

There is little doubt that the exegesis of Martin Luther has impacted the interpretation of the apostle Paul's understanding of the Law more than that of any other interpreter during the last five centuries.¹ Luther's magisterial *1535 Lectures on Galatians* offers abundant examples of the reformer's interpretation of Paul and the Law, such as this statement:

The truth of the Gospel is this, that our righteousness comes by faith alone, without the works of the Law. The falsification or corruption of the Gospel is this, that we are justified by faith but not without the works of the Law. The false apostles [at Galatia] preached the Gospel, but they do so with this condition attached to it. The scholastics do the same thing in our day. They say that we must believe in Christ and that faith is the foundation of salvation, but they say that this faith does not justify unless it is "formed in love" [i.e., shows itself in particular works]. This is not the truth of the Gospel; it is falsehood and pretense.²

Luther saw parallels between Paul's struggle with Jewish attitudes toward righteousness through obedience to the Law and his own struggle in the Roman Church concerning how one becomes

1. See Stephen Westerholm, *Israel's Law and the Church's Faith: Paul and His Recent Interpreters* (Grand Rapids: Eerdmans, 1988), 3–12. This volume has been updated and expanded; see Westerholm, *Perspectives Old and New on Paul: The "Lutheran" Paul and His Critics* (Grand Rapids: Eerdmans, 104), esp. 22–41.

2. LW 26:88.

and remains righteous before God.³ In contrast to the Roman Church's view of infused grace producing a moral change that is part of one's righteous status before God, Luther emphasized that Paul taught that one is justified before God solely by grace through faith in Christ's atoning work, apart from any human work (Rom 3:28). This teaching became one of the central banners of the Reformation and the material principle of the Lutheran Church.⁴

The latter half of the twentieth century, however, has witnessed an immense shift among many New Testament scholars away from the understanding of Paul and the Law set forth by Luther. One can drown in the overwhelming sea of secondary literature recently published on this topic. This essay will introduce some of the key players and their contributions to the current debate concerning Paul's position on the Law, including several who "plea for the abandonment of Lutheran presuppositions in interpreting Paul."⁵ It is widely acknowledged that some of Luther's characterizations of Judaism were flawed and that his treatment of Paul's teaching of the Law does not consistently do justice to its complexities. This study, however, will argue that the voice of Luther continues to ring clearly concerning Paul's teaching about man's condition, the primary function of the Law, the centrality of justification in Paul's theology, and that man's righteous status before God is both established and maintained by grace through faith alone. If this vital teaching of Paul is no longer recognized and espoused by New Testament scholars, it also will ebb among pastors influenced by such scholarship. Eventually it will not reach the flocks such teaching was intended to feed.

I. THE "NEW PERSPECTIVE" ON PAUL AND THE LAW

Several Jewish and Christian scholars in the first half of the twentieth century sought to overcome the widespread understanding that first-century Judaism was a legalistic works-righteous religion.⁶

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3. For Luther's description of the discovery of this teaching when he was meditating on Rom 1:16–17, see LW 34:336–37.
 4. See especially AC IV (K-W, 39–40) and Ap. IV (K-W, 120ff.).
 5. Francis Watson, *Paul, Judaism, and the Gentiles: A Sociological Approach* (SNTSMS 56; Cambridge: Cambridge University Press, 1986), 179.
 6. See the history presented in Frank Thielman, *From Plight to Solution: A Jewish Framework to Understanding Paul's View of the Law in Galatians and Romans* (NovTSup 61; Leiden: Brill, 1989), 1–27. Thielman highlights especially the work of George Foot Moore, and those whom he influenced, in laying the groundwork for E. P. Sanders's position.

BIBLICAL THEOLOGY
PERSPECTIVES

LAW IN A LAW-LESS WORLD

DAVID P. SCAER

All the essayists in this volume agree that the Bible superimposes external standards, a thesis not in tune with the contemporary “culture of excess” that finds little to no room for law.¹ Matters are complicated by postmodernism, which allows biblical injunctions a place in its systems only when they are regarded as self-imposed and never universal.² Despite various problems in the Victorian world of the nineteenth and early twentieth centuries, certain external behaviors were expected, especially of its leaders. Today these expectations rarely exist and moral freedom is everyone’s entitlement. Only those freedoms that inflict irreparable damage to others are disallowed.

This free, open, and unrestrained “law-less” ethic is also at work in the church and is barely distinguishable from today’s secular ethic. Many pastors live with the frustration that even professing Christians claim freedom in what they will believe and how they will live. Any doctrinal standard is viewed as “law,” and requiring submission to it is regarded as “legalism.” In a former time, churches set standards of faith and life for their members. Now this is often reversed and many churches adjust their standards for faith and life to fit the commonly accepted beliefs and behaviors of their members. What some Christians believe has little resemblance to the *official* faith professed by the churches to which they belong. Ethics mirroring common behavior have replaced the biblical idea

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1. For example, see Robert H. Bork, *Slouching towards Gomorrah: Modern Liberalism and American Decline* (New York: Regan Books, 1996).
 2. See Stanley Grenz, *A Primer on Postmodernism* (Grand Rapids: Eerdmans, 1996), and Gene E. Veith Jr., *Postmodern Times: A Christian Guide to Contemporary Thought and Culture* (Wheaton, Ill.: Crossway, 1994).

that the moral law in Holy Scripture is God's standard for behavior. Individual moral and religious autonomy is reflected in a more frequently heard claim that congregations are similarly autonomous and hence are sovereign in determining their worship forms and requirements for membership and admission to the Lord's Supper. Theology typically classifies sacraments with the preached Word as forms of the Gospel. Predecessor rites such as circumcision and Passover are often viewed as law because they were the divinely established parameters to mark the boundaries separating God's people from all other peoples. Ceremonial laws governing temple worship and sacrifice and the preparation and eating of foods are similarly viewed as insignificant, or at least peripheral, in Christian discourse. Some of the essays in this book take us down another path and show that through these customs God was acting graciously toward Israel. They were not arbitrary rubrics to prevent idle hands and hearts from going after idols.

The essays in this volume do not assess today's collapsing moral standards, but they take readers into the biblical world in which prophets and apostles were putting into place norms for a kingdom of priests on earth whose members were to relate with love first to God, then to one another. Today the church, or at least the true church, works to retard an internal moral disintegration among its members whose behaviors increasingly resemble those of the world. The prophets and apostles had the reverse task of putting into place moral and behavioral structures for communities that were emerging from a cruel world that knew not God or his Law.³ Both Israel and the early church were people God had chosen as his own and in this they were unique from other peoples. The essayists carried out their assignments with an awareness of both the historic understanding that the Law's importance is often viewed as secondary to that of the Gospel and the recent antinomianism that has crept into the church under the guise of Christian freedom granted by the Gospel. They tread the tender soil of having to take into account traditional interpretations of the Law while taking exception to a growing antinomianism. It must be said, once again, that these essays do not pretend to do the task of systematic theology (also known as "dogmatics"), which directs commonly accepted principles to contemporary issues. Dogmatic conclusions about the Law, however, should be biblically defensible, and not only through typically

3. For the impact of Christianity on the Roman world, see Alvin J. Schmidt, *Under the Influence: How Christianity Transformed Civilization* (Grand Rapids: Zondervan, 2001).

THE THIRD USE OF THE LAW IN LIGHT OF CREATION AND THE FALL

PIOTR J. MALYSZ

The proper distinction between Law and Gospel was, without much exaggeration, the most fundamental theological decision of the Reformation. The Formula of Concord calls it “an especially brilliant light which serves the purpose that the Word of God may be rightly divided and the writings of the holy prophets and apostles may be explained and understood correctly.”¹ Embracing more than this hermeneutical process, the distinction lies at the very foundation of the doctrine of justification by grace through faith, or any other article of faith for that matter. It serves to preserve the integrity of Christ’s atoning sacrifice while at the same time ensuring due condemnation of unbelief.

Although the nature of the Gospel seemed quite clear to all those involved in the elaboration and application of the Law-Gospel distinction, the character and the place of the Law in relation to the Gospel remained subject to much dispute and discord. Some of the debates continued well into the twentieth century, only to leave the issue muddier than ever. Among them an especially prominent place is occupied by the lengthy discussion concerning the so-called third use of the Law.

Rather than offer an evaluation of the historico-theological data, this study will demonstrate that no satisfactory presentation of the third use of the Law can be given without an overt reference to

1. FC SD V, 1 (Tappert, 558).

creation and the fall. It will begin by synthetically delineating the role of the Law—with special focus on the third use—as it has been traditionally understood in Lutheran theology. After certain unresolved problems have been identified, our discussion then will proceed to deal with the complex question of anthropology in the context of creation, which eventually will form the basis for the proposed adjustment in the concept of the third use of the Law.

I. THE THIRD USE: WHENCE AND WHERE TO?

Even a cursory glance at the New Testament will reveal a strong emphasis on Christian living. Believers are encouraged to “live a life worthy of the calling you have received” (Eph 4:1).² As God’s beloved children, they are to be “imitators of God,” living “a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God” (Eph 5:1–2). The richness of expression is quite staggering. For the most part, however, the emphasis is conveyed through admonitions whose sense of immediacy reflects the crucial link between Christian life and Christ’s atoning sacrifice on the cross as its source and driving force.

The admonitions are, of course, quite similar to, not to say identical with, the demands of the Law. One need look no further than the Ten Commandments for comparison. Although the mode of expression remains largely the same, what makes these New Testament admonitions markedly different is their relationship to salvation. Whereas the demands made by the Law present themselves as a means to a goal (Luke 10:25–28), the apostolic injunctions are clearly the result of that goal. Put differently, what requires attainment under the Law has now been accomplished apart from it. Of course, the accomplishment of salvation under the Law, though objectively possible, remains an unattainable goal in view of the reality of human sin. Hence the Law can only make accusations as it hurls one into despair and makes one yearn for respite.

Dogmatically, it has become customary to refer to this accusatory function of the Law as its second use (*usus elenchticus*). “*Lex semper accusat*” runs Philipp Melancthon’s oft-quoted adage, underscoring the soteriological significance of the Law in confronting the sinner.³ The mechanics are somewhat complex. The Law holds out a promise of salvation. Deceived by sin, the sinner

2. Unless otherwise indicated, all the Scripture quotations in this essay are taken from the NIV.

3. See Ap. IV, 38, 128, 285, 319 (Tappert, 112, 125, 150, 156).