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## Good Works and the Law's Exhortation and Accusation

Gifford A. Grobien

Antinomianism, the opposition to God's law, is inherent in fallen mankind. Due to the Lutheran Church's focus on justification by faith alone, the accusation has been raised repeatedly by our opponents that Lutherans remove God's law from the lives of Christians. Are they right? Lutherans teach good works, but what are good works? Does God's law define what good works are? Are Lutherans inherently antinomians? In the recently published English translation of Johann Gerhard's treatment of good works, we are once again invited into the discussion about the place of the law in the Christian life.<sup>1</sup> Gerhard argues in no uncertain terms that good works conform to the law of God. God's law "is the norm and standard of good works," says Gerhard.<sup>2</sup> If "sin is lawlessness" (1 John 3:4), then good works are lawfulness.<sup>3</sup> He goes on to cite a number of other passages in support of his claim that the law is the norm of good works (Deut 12:8, 32; Num 15:39–40; Ezek 20:19; Isa 29:13; Matt 15:9; Jer 7:31; Zech 7:5, 9; Amos 5:25–26; Eph 2:10; Rom 12–13; Mic 6:8). Although none of these passages actually use the word *torah* or *nomos*, they use synonyms, words that promulgate and teach those things that ought to be done and ought to be avoided. In Gerhard's understanding and according to the definitions he uses, anything which teaches good works is law.<sup>4</sup>

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<sup>1</sup> Johann Gerhard, *On Good Works*, ed. Joshua J. Hayes and Aaron Jensen, Theological Commonplaces XX (St. Louis: Concordia Publishing House, 2019), cited by section number (§) or page number.

<sup>2</sup> Gerhard, *On Good Works*, 17, § 16.

<sup>3</sup> Unless otherwise indicated, Scripture quotations are from the ESV Bible (The Holy Bible, English Standard Version), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

<sup>4</sup> Johann Gerhard, *On the Law*, ed. Benjamin T. G. Mayes and Joshua J. Hayes, Theological Commonplaces XV–XVI (St. Louis: Concordia Publishing House, 2015), 4–7.

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Recent discussions over the relation between the law and good works, however, raise questions for the claim that good works should conform to the law.<sup>5</sup> Although there is disagreement over the law's role and relation with good works, none of the disputants, *prima facie*, claim that a Christian should not do good works. On the contrary, all assert that Christians ought to do good works.

Gerhard Forde, a theologian who has received some criticism recently, admitted that he did not address the topic of good works very often because he was concerned that the prior and more important topic of justification was so often misunderstood, mistaught, and misapplied. But there is not an explicit, conscious opposition to good works in Forde's attitude or approach. Indeed, he does address the topic in a few places, and in analyzing these treatments, we can begin to understand the place of good works in the Christian life and in relation to the law for figures like Forde who oppose the "third use of the law."

First, we should understand Forde's concerns. In wanting to defend the doctrine of justification, he opposes ethics as a "way of salvation."<sup>6</sup> Too often people fall into the error of thinking that, if immorality has disrupted man's relationship with God, then morality must restore it, or, at least, keep it from disrupting further. But in thinking this way, people are tempted to believe that they overcome evil with good.<sup>7</sup> In fact, evil is overcome only through forgiveness. Forde warns his readers not to succumb to the modern tendency to reduce everything to ethics, or, at least, to allow ethics to be the judge of a religious or spiritual system. Men do not become good before God by doing good.<sup>8</sup>

Instead, Forde attempts to address good works by considering St. Paul's admonition in Romans 6:1–2: "Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it?" For Forde, this exclamation that we not live in sin indicates a completely different way of understanding the Christian life than the one prior to conversion under the law. It is not as though we no longer sin because we are being sanctified and the law is now finally in control, when prior to conversion the law had no power other than to point out and spotlight sin. Rather, the Christian really has died to sin. Justification is real

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<sup>5</sup> See, e.g., Jack D. Kilcrease, "Gerhard Forde's Doctrine of the Law: A Confessional Lutheran Critique," *CTQ* 75 (2011): 151–179; Nicholas Hopman, "Luther's Antinomian Disputations and *Lex Aeterna*," *Lutheran Quarterly* 30, no. 2 (2016): 152–180; David P. Scaer, "Is Law Intrinsic to God's Essence?" *CTQ* 82 (2018): 3–18.

<sup>6</sup> Gerhard O. Forde, "Luther's 'Ethics,'" in *A More Radical Gospel: Essays on Eschatology, Authority, Atonement, and Ecumenism*, ed. Mark C. Mattes and Steven D. Paulson, Lutheran Quarterly Books (Grand Rapids: Eerdmans, 2004), 138–139.

<sup>7</sup> Forde, "Luther's 'Ethics,'" 142.

<sup>8</sup> Forde, "Luther's 'Ethics,'" 138–139.

death to the sinful nature. And with the death of sin, a Christian simply no longer lives in sin.<sup>9</sup>

Justification does, nevertheless, unveil the totality of sin at the same time that it justifies. The very event of imputation “unmasks the reality and totality of sin *at the same time*. It would make no sense for God to impute righteousness if we were already either partially or wholly righteous.” Real sin is forgiven. Real sinners are justified.<sup>10</sup>

Thus justification is not a movement, but a completely “new situation” brought about by God’s declaration received through faith. The creation of faith occurs, but this is not a movement, certainly not a moral or righteous movement.<sup>11</sup>

Forde acknowledges, at the same time, that the sinful nature persists.<sup>12</sup> The sinful nature and the justified person are the same person, just in two different “situations.” Apart from the justifying word of God, a person is trapped in sin and imprisoned under the law. When justified, the person is dead to sin and alive, new in Christ. This death of the sinful nature, however, does not occur in a simple historical or experiential way. The justified person who still lives in the world exists simultaneously in two situations or ages. The person really is justified, and really lives in Christ, and this will be objectively completed at the resurrection. However, the sinful nature persists also so long as the person exists in the world. Death to sin is not objectively completed until the body experiences death.

So, on the one hand, for Forde, a justified person is in a completely new situation. He no longer lives in sin and, for this reason, no longer lives under the law. That is, the law is not necessary, in Forde’s understanding, for the justified person, because the law merely gives knowledge of sin (Rom 3:20), and the “law came in to increase the trespass” (Rom 5:20). Forgiveness and grace initiate a completely new situation in which a person is dead to sin, and alive to God in Christ (Rom 6:1–11). Being dead to sin and overcoming sin is not a matter of moral development, it simply *is* the way things are for the person who is justified, who is forgiven. Sin no longer has any power; death no longer reigns. Such is the meaning, in Forde’s understanding, of being dead to sin. The justified person, then, dead to

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<sup>9</sup> Forde, “Luther’s ‘Ethics,’” 144.

<sup>10</sup> Gerhard O. Forde, “Forensic Justification and the Christian Life: Triumph or Tragedy?,” in *A More Radical Gospel: Essays on Eschatology, Authority, Atonement, and Ecumenism*, ed. Mark C. Mattes and Steven D. Paulson, Lutheran Quarterly Books (Grand Rapids: Eerdmans, 2004), 120.

<sup>11</sup> Forde, “Forensic Justification and the Christian Life,” 118–119.

<sup>12</sup> Gerhard O. Forde, “*Lex Semper Accusat?* Nineteenth-Century Roots of Our Current Dilemma,” in *A More Radical Gospel: Essays on Eschatology, Authority, Atonement, and Ecumenism*, ed. Mark C. Mattes and Steven D. Paulson, Lutheran Quarterly Books (Grand Rapids: Eerdmans, 2004), 47.

sin, simply does the good that “appears good to do.” It is “natural and spontaneous,” like a good tree.<sup>13</sup> No law is needed to instruct, direct, or prod.

Furthermore, Forde also asserts that it is a mistake to equate sanctification with morality:

[L]iving morally is indeed an important, wise, and good thing. There is no need to knock it. But it should not be equated with sanctification, being made holy. The moral life is the business of the old being in this world. The Reformers called it “civil righteousness.” Sanctification is the result of the dying of the old and the rising of the new. The moral life is the result of the old beings’ struggle to climb to the heights of the law. Sanctification has to do with the descent of the new being into humanity, becoming a neighbor, freely, spontaneously, giving of the self in self-forgetful and uncalculating ways. “But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you” (Matt. 6:3–4). Sanctification is God’s secret, hidden (perhaps especially!) even from the “sanctified.” The last thing the sanctified would do would be to talk about it or make claims about achieving it. One would be more likely, with Paul, to talk about one’s weaknesses.<sup>14</sup>

With this statement, Forde suggests that the moral life is merely the business of the old being in the world, separate from the sanctifying work of God which keeps a Christian in faith throughout his time in the world.

On the other hand, sanctification for Forde also appears to be the exercise of good works, the descent of the regenerate among the neighbor to serve him, yet in a secret or unknown way. Good works are spontaneous. They are not premeditated, not done in an attempt to please or progress before God, and then they are forgotten so that the right does not know what the left is doing.<sup>15</sup> Nevertheless, they are works that can come only from being in the new situation of sanctification. In acknowledging this, Forde allows for the significance of good works in the Christian life, even if he does not want to dwell on good works.

There is further, for Forde, a distinction between the good works of sanctification and mere civil righteousness that any non-believer can accomplish. Good works of sanctification are unknown to man and known only to God. This characteristic further allows Forde not to give good works much attention. If they cannot truly be known by Christians, in any case, one cannot speak rightly about

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<sup>13</sup> Forde, “Luther’s ‘Ethics,’” 146.

<sup>14</sup> Gerhard O. Forde, “The Lutheran View of Sanctification,” in *The Preached God: Proclamation in Word and Sacrament*, ed. Mark C. Mattes and Steven D. Paulson, Lutheran Quarterly Books (Grand Rapids: Eerdmans, 2007), 227.

<sup>15</sup> Forde, “The Lutheran View of Sanctification,” 243.

them. Even worse, to try to speak about them would risk returning to a moralistic spirituality, one which attempts to measure one's relation with God by good works.

There are two other points to consider in Forde's way of thinking here. First, we can agree that sanctification should not be equated with morality, if we are saying that sanctification should not be reduced to morality. When Forde says that sanctification is "getting used to unconditional justification," he does not want a person to believe that he contributes anything to justification, or to salvation at all.<sup>16</sup> Sanctification is spiritual work, unique to believers. Yet, secondly, if we understand morality as behavior in accordance with what is good or right—certainly the common, general definition, and Forde offers no alternative definition—then sanctification has *something* to do with morality. Perhaps we need to take the connection a step further: What is the connection between sin and morality?

Some might suggest that sin is more comprehensive than morality in that it comprises a state of being over against God, a state of mistrust and lack of true fear of God. Sin goes beyond morality. Again, we do not dispute this point, yet note that this lack of trust, love, and fear of God already includes evil action. Love, fear, and trust are not neutral. If one does not love, trust, or fear God, he loves, trusts, and fears something else, to his detriment. The sinful nature of fallen humanity is certainly immoral, even if it is worse than this. Sin includes evil behavior. So if sin is put to death and no longer a part of the new situation of the regenerate, then the new situation would include morality: the good, right action of the new man.

Yet Forde persists against this, concerned that intentional subjective action on the part of a human being, even a regenerate one, is reversion to works righteousness.

[T]he problem is that we attempt to combine the unconditional grace of God with our notions of continuously existing and acting under the law. In other words, the old being does not come up against its death, but goes on pursuing its projects, perhaps a little more morally or piously, but still on its own. There is no death of the old and thus no hope for a resurrection of the new.<sup>17</sup>

Notice what Forde is saying here: any attempt to do good cannot, by definition, be the new man in Christ, but is the old, sinful nature, attempting to perpetuate itself. Any conscious attempt to pursue goodness is simply the old nature. More than this, Forde is saying that anyone attempting to pursue goodness is not justified! Such ideas are utterly contrary to Paul's language, who states emphatically that his new

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<sup>16</sup> Forde, "The Lutheran View of Sanctification," 226.

<sup>17</sup> Forde, "The Lutheran View of Sanctification," 228.

man desires to do what is good. It is the old man who prevents him from doing what is good, not the old man who tries to do what is good (Rom 7:15–23).

Forde argues that rather than trying to do what is good, any progress in sanctification needs to be seen as the continuous shaping by total, unconditional grace. The old becomes weaker. The new becomes more prominent. The end is coming closer to us. “The progress, if one can call it that, is that we are being shaped more and more by the totality of the grace coming to us. The progress is due to the steady invasion of the new. That means that we are being taken more and more off our own hands, more and more away from self, and getting used to the idea of being saved by the grace of God alone.”<sup>18</sup> Such growth is moving away from oneself, not growing in the new life into which we are born.

Yet Forde speaks of the living character of the new man. We have died. Christ is now our life.<sup>19</sup> The old being is dead. Is not the new man characterized by anything? “The new being by definition *is* one who says *yes*.”<sup>20</sup> Also, what does it mean for Forde that a person is alive? Does such a person finally not have a will? Does he not pursue good? Why is the old man the only one with a will, and one in bondage, at that?

In fact, when he finally gets down to it, Forde acknowledges that Christians not only do good works, but that they strive for them and do so with a spirit of charity and humility. The new man is so taken away from sin that his affections are new and his love is new, directed toward God and creation. “In that manner, the law of God is to be fulfilled in us precisely by the uncompromising totality and unconditionality of the grace given.”<sup>21</sup> Truly good works are the fruit of being in a completely new situation—under the grace of God. And the grace of God has a real effect. It does give life to the new man such that he no longer sins that grace may abound. Rather the sins of the old man are forgiven, the old is put to death, and the new is alive and loving in Christ.

Such newness of life sends the Christian into the world again, not to sin, but to love and serve others through vocation. Opportunities for good works present themselves to Christians in their various callings, in their relationships toward others. The “morality” and “virtue” that have been brought forth in the new man, then, “are the means by which and through which we care for the world and for the other.”<sup>22</sup> The good person returns to creation to do good works for the neighbor. He does not do it for enhancement, nor to be a god, nor to ascend out of creation, nor

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<sup>18</sup> Forde, “The Lutheran View of Sanctification,” 241.

<sup>19</sup> Forde, “The Lutheran View of Sanctification,” 234.

<sup>20</sup> Forde, “The Lutheran View of Sanctification,” 235.

<sup>21</sup> Forde, “The Lutheran View of Sanctification,” 242.

<sup>22</sup> Forde, “The Lutheran View of Sanctification,” 243.



to bring in the kingdom of God.<sup>23</sup> His good works do not make him pleasing before God in any way; they do not atone for sin or make righteous. Instead, the one who has been justified and made new by God, this one now lives and works according to this newness which God has given to him.

Why, then, does Forde say so little about good works, if he recognizes and confesses that they are part of the Christian life? It is because he is ever concerned with the tendency, of both Christians and non-Christians alike, to self-justification. Pursuing good works in a systematic way is the old nature “protect[ing] its continuity by ‘adding sanctification.’ It seeks to stave off the death involved by becoming ‘moral.’ Sanctification thus becomes merely another part of its self-defense against grace.”<sup>24</sup> A system of morality or of good works seems always in Forde’s eyes actually to work against true justification and even true holiness. This is because it works against the death of the moralistic old nature and tries to buttress it up with good works. Instead of dying, the old nature persists in a more deceitful guise, the guise of the moral Christian.

The theological task, therefore, according to Forde, is the proclamation of the “radical” gospel, for it is only by gospel proclamation that the Spirit kills the old, sets free the human being, and makes new. One must be “uncompromising, unconditional” in proclaiming the gospel. “It is preached *to* old beings instead of *for* new beings.”<sup>25</sup> The crucial mistake is thinking that one can preach to old beings—those in sin—and somehow persuade and motivate them to change in a way to be right with God. In fact, the old nature is blind and uncomprehending of any other kind of life, of any other situation in which he is righteous outside of his own efforts.<sup>26</sup>

Preaching the gospel, for Forde, is not repair or healing. In fact, the gospel contrasts with anything that would resemble a program of moral improvement. When the gospel ventures into moral improvement, it shifts back into the old situation of the law, of self-justification, of trying to become better to please God—or to please the god of the self. When the gospel has gotten mixed up in this, it ceases to be the gospel at all. Thus, while Forde recognizes that Christians truly do good works, because the old nature is killed and the new man rises in Christ, he balks at acknowledging that theology has anything comprehensive to say about the actions of good works, first, because good works are spontaneous and unpredictable as their

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<sup>23</sup> Forde, “Luther’s ‘Ethics,’” 147–150.

<sup>24</sup> Forde, “The Lutheran View of Sanctification,” 228–229.

<sup>25</sup> Gerhard O. Forde, “Radical Lutheranism,” in *A More Radical Gospel: Essays on Eschatology, Authority, Atonement, and Ecumenism*, ed. Mark C. Mattes and Steven D. Paulson, Lutheran Quarterly Books (Grand Rapids: Eerdmans, 2004), 15.

<sup>26</sup> Forde, “Radical Lutheranism,” 14.

opportunities arise within vocation circumstances, and, second, because teaching about good works inherently becomes a defense and strengthening of the self-justifying old man.

Is this method of treating good works consistent with the Lutheran tradition? Gerhard's *On Good Works* demonstrates that preaching the gospel only without the law or exhortation to good works was not the practice of early Lutherans. Not only are good works "necessary" in an appropriate sense (§§ 21–31), they also must not be avoided in teaching. Although works are excluded from justification, they are not by any means excluded from the Christian life and experience. Precisely because good works are necessary in the Christian life, and are fruits of justification, they are to be taught explicitly and held forth before Christians (§ 37). Rather than ignoring good works, pastors should teach good works appropriately. Quoting Luther, Gerhard points out, "It is difficult and dangerous to teach that we are justified by faith without works and yet to demand works at the same time . . . . The place of both faith and works should be taught and stressed diligently, but in such a way that each remains within its limits. Otherwise, if only works are taught, as happens in the papacy, faith is lost. If only faith is taught, fleshly men instantly dream that works are unnecessary" (§ 42).<sup>27</sup>

Some examples of Gerhard's use of Scripture demonstrate these points further. When addressing the question of the necessity of good works, Gerhard asks if Christian freedom excludes the necessity of good works (§ 30). Drawing from Galatians 5 and 1 Peter 2, Gerhard demonstrates that Christian freedom is not freedom from good works, but the freedom of the conscience from condemnation, that is, freedom from the curse of the law.

Galatians 5:13 proclaims: "For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another." St. Paul here distinguishes libertine freedom from the freedom that is capable of doing what is good. If we conceive of freedom simply as the untrammelled power of the will to choose any option, then we have mistaken the biblical meaning of freedom. The will of infinite options is devoid of goodness, instead focusing on the choosing capacity of the will. What the will chooses is not important. That the will can choose anything, regardless of what the "anything" is, is what is important to the libertine. Yet St. Paul specifically notes here that freedom is not boundless opportunity. The flesh, that is, the sinful nature, should not have the opportunity

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<sup>27</sup> Martin Luther, *Lectures on Galatians* (1531), vol. 26, 334, in *Luther's Works, American Edition*, vols. 1–30, ed. Jaroslav Pelikan (St. Louis: Concordia Publishing House, 1955–76); vols. 31–55, ed. Helmut Lehmann (Philadelphia/Minneapolis: Muhlenberg/Fortress, 1957–86); vols. 56–82, ed. Christopher Boyd Brown and Benjamin T. G. Mayes (St. Louis: Concordia Publishing House, 2009–).

for choice or expression in true freedom. Instead, true freedom means to choose what is good: "through love serve one another." Freedom means to be freed from the impotence to do good. Freedom is freedom to love.

Peter makes the point even more strongly: "Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God" (1 Pet 2:16). Peter explicitly excludes from freedom the choice to do evil. Pursuing evil under the guise of freedom is not true freedom, but a masquerade, a return to the condition of servitude in which one lived prior to being freed.

In reality, whether he recognized it or not, Forde falls into agreement with the testimony of Scripture that true freedom is actually freedom to do good. This tacit recognition of good works in Christian freedom is surely what nudges Forde to admit that Christians, as new creatures, actually do good works. The newness of the Christian life, the regeneration of the Christian, the freedom of the Christian, means that he "necessarily" does good works—not in order to be justified, but as the necessary fruit of his justification and regeneration.

Furthermore, the necessity of Christian good works should not be left only to spontaneity. Although Christian good works are fruits of the Spirit, the Spirit himself teaches by means of the Word of God. Jeremiah prophesies that, in the new covenant, the Lord writes the law upon the hearts of believers (31:33). Gerhard notes that such "writing" indicates that the Word is still at work, and that a Christian does not act without guidance (Gerhard, § 17.7). Like Jeremiah, Ezekiel similarly states that the Spirit causes God's people "to walk in my statutes and be careful to obey my rules" (36:27). Again, there are statutes and rules according to which a Christian walks and lives, not according to whim, spontaneity, or mystical direction. Thus the minister of Christ is called to "preach . . . reprove, rebuke, and exhort" (2 Tim 4:2) in accordance with Scripture, which itself lives by the breath of the Spirit, and is thereby "profitable for teaching, for reproof, for correction, and for training in righteousness" (2 Tim 3:16). The movement of the Spirit and the freedom of the Christian are in accordance with the Scriptures, so that a minister rightly depends on Scripture for all his work, whether instruction in good works or the consolation of the conscience.

Luther and Gerhard actually have the same concern as Forde; they recognize that teaching justification apart from works while demanding works is dangerous. Yet unlike Forde, they do not avoid teaching works in order to satisfy their concern. Rather, they call all theologians and ministers to do what they are called to do by

their office, and that is rightly to distinguish the place of good works in relation to justification (2 Tim 2:15).<sup>28</sup>

In fact, Forde argues in direct contrast to Gerhard on the teaching of good works. Gerhard points out that good works ought to be taught not only in careful distinction from justification, but that good works need to be taught because of the persistence of the old nature. While Forde says the old nature embraces the teaching of good works, because it can justify itself in this way, Gerhard points out that the old nature, or flesh, opposes such good works, and needs to be coerced and subdued while the inner man is freed in Christ to do good works (Rom 7:14–8:11).<sup>29</sup> This approach of confronting the old nature with the teaching of good works is in full concord with the Lutheran Confessions (FC SD VI 9, 18–21). Indeed, far from embracing truly good works in order to justify itself, the old nature hates truly good works, because they reveal the duplicity and deception of the old nature in its self-justification. That is, when good works are taught in their fullness, as the holy works of God and including the internal faith and love of the one who does them, they reveal the hollowness and façade of the merely external good works of the old nature. The “good works” of the old nature are just a show. The full, comprehensive, and pure teaching of Christian good works, to include the new life, faith, and love that can only exist in the regenerate by the Holy Spirit, cannot be coopted by the old nature for self-justification, but strips away false supports and reveals this “righteousness” for what it is: of no worth to justify.

The explicit and proper teaching of good works thus eliminates concerns about a “tame” third use of the law. Forde frets, “[The third use] assumes, apparently, that the law can really be domesticated so it can be used by us like a friendly pet. Does the law actually work that way? It assumes that we are the users of the law. We do not use the law. The Spirit does. And we really have no control over it. Who knows when it is going to rise up and attack with all its fury?”<sup>30</sup> Forde is correct, certainly, to insist that the Spirit uses the law, that it cannot be domesticated, and that it may—indeed shall—attack the old nature. The category of the third use of the law denies none of these things. Rather, the law is to be preached and taught extensively, in detail, for none of the uses is ever separated from the others. The Christian should be spurred on to good works, and in being so encouraged, will also find that his morality never lives up to the expectations of the law. When the law is properly taught, preached, and believed, the Christian will not resort to a moralistic spirituality, but will again be turned in repentance to the mercy of Christ by the Holy Spirit.

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<sup>28</sup> Gerhard, *On Good Works*, § 37.

<sup>29</sup> Gerhard, *On Good Works*, § 29.

<sup>30</sup> Forde, “Luther’s ‘Ethics,’” 153.

When pressed, all faithful Christians acknowledge that Christians do good works and should pursue them. More than this, Christians should be taught what good works are on the basis of God's moral law and should be taught how to pursue them, because they are part of the Christian life. Such teaching and encouragement, when rightly set in the full ministry of law and gospel, does not turn a Christian to moralism. On the contrary, it heightens his appreciation for the law, for the true, good, and beautiful will of God, and impresses upon him how greatly he needs Christ's mercy. The true teaching of the law, in fact, leads to repentance, to Christ, to mercy, and to that new life in Christ, in which we all confess: "Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it?" (Rom 6:1-2).