

# **It's a Must! Communicate the Law Clearly in Today's Permissive Society**

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Death is never a pleasant subject. Spiritual death is worse. A man can think and feel, plan and propose, and meet all the demands of this life, but in God's terms he by nature is dead. His inner being and its drives are of self rather than of God. St. Paul describes this death by asserting, "As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air." (Eph. 2:1-2).

The taint and rot of this death lingers also in the believer in whom the Spirit has worked faith and spiritual life. Recall Paul's lament, "I know that nothing good lives in me, that is, in my sinful nature." (Ro. 7:18).

Physical death brings grief and pain. Spiritual death has a deeper horror. To be dead means to be under God's wrath and judgment. The final, eternal judgment is His sentence, "Depart from Me." Yet sinful man is unaware of his plight. He is like the man freezing to death who imagines he is warm and safe under a blanket of snow. He sleeps never to awake. So sinful man argues, God is Love, he will overlook our errors. He will reward the 'good' in us. Or he buries his dead in the sand and pretends God doesn't exist.

We are preachers. We speak God's Word. We use it to diagnose and expose spiritual death. God put His condemnation of sin in His holy Word. It is the Law. It still functions and will ever function to depict God's wrath at sin. It alerts the spiritually dead by crying out, "You deserve damnation. You cannot save yourself from your sin. You need a Savior. It's a must, fellow spokesmen for God! We must communicate the Law clearly in today's permissive society.

Need we look for examples of permissiveness in society? Aren't we all well aware of its rampant immorality? This author lives in a community a major news magazine labeled, Sodom and Gomorrah. He recalls a fellow pastor referring to his home town as a heathen city. Whether we serve in a city, suburb, small town, or rural area, we know the pervading permissiveness that infests society in 1982.

But let's briefly review our enemy's force before we map our battle plan. Shirley offers us the first example.

Her children are 12, 13, and 15. The oldest, a daughter, does drugs, lies, is cocky, disobedient, belligerent, plays hokey from school, breaks curfew, and leaves her recently acquired birth control pills where her mother is bound to find them.<sup>i</sup>

Children hurl obscenities at their parents, spit in their faces, drive teachers to an early retirement, and in the age group of 10-17 account for nearly half of Denver's crime rate. "What went wrong?" sociologists ask. "Where has this disrespect come from?"

Consider the following examples also among young people: An estimated 4 million young people between the ages of 12 and 17 use marijuana at least once a month. They make over 100,000 drug-related visits to medical facilities each year.<sup>ii</sup> Of the 17 million teenagers 14 to 17 years old in our nation, 90 percent drink alcohol on a regular basis. Forty to 60 percent of all fatal car accidents involving teens are directly related to teenage drinking.<sup>iii</sup> Detective Ken Sundberg of the Boulder police expressed, his dismay,

What scares me is the way they're using them today. They combine the two (drugs and alcohol) to get blown away, to pass out and fall down. Partying at the high school level is synonymous with getting high on something. You have to get screwed up to have a good time.<sup>iv</sup>

Another authority remarks that kids today want to overdose. They take drugs and alcohol intending to get unconscious.

Just as alarming are the facts about sexual abuse, using sex in a way not intended by God. His will is that this gift be used only by the married. But more than a million teenagers, one of every ten girls ages 15 through 19, become -pregnant every year, mostly out of wedlock. Before they are out of their teens, 80 percent of boys and 70 percent of girls have had intercourse.<sup>v</sup> Our Christian teens are by no means immune to these same sins. Satan, the world, and their flesh relentlessly hurl these temptations at them.

Permissiveness, however, doesn't confine itself to the teenager. Who of us has not been disturbed when checking the guest register for an address, only to find that an unmarried man and woman have listed the same address. "Living together" used to be popular only among movie stars and "jet-setters." As of 1978, however, 1.3 million unmarried people lived together.<sup>vi</sup> We are not referring here to common-law marriages which 18 states allow, including Colorado. In common-law marriage a man and woman become legally married by living with each other, declaring the other person to be his (her) spouse. They must intend their relationship to be marriage, and they are considered to be Mr. and Mrs. Living together is an arrangement people make to preserve their single identities but to share their love and express it through sex, independent of the estate of marriage.

Nationwide our society tolerates cheating on taxes and fraudulently receiving unemployment benefits. One woman adds this insight, "I worked a long-time for very little money as a secretary without taking advantage of the system. *I think I deserve something.*"<sup>vii</sup> (Emphasis mine) Crime is at an all-time high. Society searches for new profanity as its shock-value words no longer shock. TV with its "amoral force," as actor Steve Allen calls it, instills "moral and ethical collapse....people think it is perfectly O.K. to grab what they want, to do what they want, and the only bad thing is to get caught."<sup>viii</sup> Sexual content floods cable systems and videocassette machines, which are installed in more than one-third of American homes. Planned Parenthood and its sex education film, *About Sex*, encourages, "When a man and woman decide to have sex, they should also decide if they want a baby."<sup>ix</sup> Yet it does not mention marriage, it encourages masturbation, it presents homosexuality as an acceptable option, and it makes abortion sound like a positive experience. Is it any wonder teens explore sex when their teachers advocate,

Marriage is one choice a person can make. You don't want to have sex until you are ready for it. The essential thing is to be responsible. Of course, abstinence is a birth control option.<sup>x</sup>

After reviewing these "eye-openers," we would wholeheartedly agree with this summary of today's permissive society,

There seems to be an almost total breakdown of law and order. The evidence (low morals, divorce, and crime statistics) is all around us and can be seen daily. It is clear that we have simply made up our own rules and regulations, ranging from major to minor offenses.<sup>xi</sup>

We could pick our brains today to try to solve the problem of permissiveness from a human viewpoint. Some try. Why are the young abusing their bodies? Many suffer from stress and depression at being bounced back and forth, from parent to parent, after divorce. Some carry emotional scars from being sexually abused by their parents. One 14-year-old prostitute remarked, "I waited for years for the chance to get out...Being a prostitute was a lot better than going home to my father."<sup>xii</sup> Peer pressure certainly plays a role. "Crime is a matter of trying to impress people," explains one 18 year old. "If everybody on your block is stealing (using drugs, alcohol, sex, etc.), you grow up thinking it's cool, and you start doing it too."<sup>xiii</sup> A lack of parental

love leads some pregnant teens to conclude, “At least the baby will love me.” Drugs and alcohol blot out the pain of growing up in a seemingly hopeless world. Not caring, some feel, has great value. Their cynical feeling of powerlessness prompts them to use drugs to numb out their emotions. Lack of discipline and parental concern led one researcher to conclude, “The unhappiest kids in the world are those with the least parental supervision.”<sup>xiv</sup> Finally, a college freshman offers this introspective insight, “Today’s teenagers have grown up in relative ease and have been given much; they expect much; they consider it their due.”<sup>xv</sup> A concern only for self, she feels, is the monster that has spawned from this breeding ground. Couldn’t these same observations be applied to permissiveness at any age level?

You and I will dig even deeper to find permissiveness root. Humanism, the philosophy that teaches man is the measure of all things, certainly lies there. In our enlightened age, humanists profess, God is irrelevant. They want freedom from any demands by God. So today it is not only permitted, but fashionable to publicly parade sinful deeds. Abhorrence gave way to toleration; toleration gave way to promoting sin. “That puny, insignificant worm, man, shakes his little fist against the heavens and demands that the omnipotent, majestic God ought to let him do as he pleases!”<sup>xvi</sup>

Certainly the emphasis on situation ethics, or the “new morality,” also plays a major role in promoting permissiveness. The sad feature here is the church itself by-and-large condones and promotes it. The historical-critical denial of clear Bible statements has rebelled against clear Bible teaching in favor of a popular human idea. So many preachers emphasize the love motive found in I Corinthians 13. But they deny that a truly good work flows from faith in Christ and must conform to God’s will. Fredrich adds this prophecy,

Justification for any sin is provided, for abortion or adultery, bribery or bestiality, civil disobedience or cursing, draft-dodging, or divorce, euthanasia or eroticism, the list could specify 42 more instances if time and space permitted...The bottom line has not yet been written. The worst is yet to come.<sup>xvii</sup>

One of my members left his former church when the pastor preached love for fellow man as the motive for good deeds, and good deeds need not necessarily be according to God’s commandments. “Do what you want as long as it is in love,” was the last straw for his membership. Julian Rush, a United Methodist minister in Denver, a “spokesman” for God, expressed his dismay about society’s view of sexuality. “I am distressed by the uptightness about sexuality I see.” He revealed to his congregation that he was a homosexual. “For some, especially the youth, it was just fine. They said, ‘O.K., so what.’ But others went totally beserk,” said Rush. “I was absolutely amazed at what happened, the up-tightness.”<sup>xviii</sup>

Now we have finally dug deep enough to expose the whole ugly root. Churches themselves advocate permissiveness. Men (and women) who stand in pulpits on Sunday mornings, men (and women) whom people implicitly trust will bring them a message from God’s Word, actually bring them a lie from the devil himself! Preachers have forsaken God’s Law. For you and me all the more we see it’s a must. We must communicate the Law clearly in today’s permissive society.

“Must” implies an urgent necessity. Why must we preach the Law clearly? We might first reply, “Look at the ruined lives, the venereal disease, the total chaos in society because people refuse to heed the Law. God gave His Laws, man reaps only heartache when he disobeys. Dau in the preface to Walther’s *Law and Gospel* agrees. He notes, “Man was never meant to be a law unto himself or the sole arbiter of his volitions, judgments; and desires...Under existing condition a person invariably makes life here hard for himself by sinning.”<sup>xix</sup>

This kind of necessity, however, is merely superficial, merely cosmetic, to try to beautify society. A far greater need remains. Jesus noted that only those who know they are sick will seek a doctor. Luther states, “Despair is the closest step to faith.” Pieper demonstrates,

The knowledge of sin and of the consequence of sin, eternal damnation, is a prerequisite of saving faith. As long as men fail to realize that their sins merit eternal damnation and as long as they trust in their own goodness for eternal salvation, they have no interest in the forgiveness of sins obtained by Christ for the sinner.<sup>xx</sup>

We believe in Jesus, yet are still prone to self-righteousness due to our proud flesh. We would forget what we would be without Christ. We too need to hear the Law in its full force again and again. In short, to be a Gospel preacher, to preach the saving news of Christ, we must first be a Law preacher. Men’s immortal souls are at stake!

The term “law” has several meanings. It is the name for the Old Testament, Moses’ books in particular (Ro. 3:21b). It is the term for God’s will in general revealed in His teachings (Ps. 19:7, 37:31, 119:18). This sense of the word also embraces the Gospel. It is also the term which describes God’s written indictment of sin. Article V of the Formula of Concord gives this concise definition,

The Law is properly a divine doctrine, in which the righteous, immutable will of God is revealed, what is to be the quality of man in his nature, thoughts, words, and works, in order that he might be pleasing and acceptable to God; and it threatens its transgressors with God’s wrath and temporal and eternal punishments (Triglot, 957, 17).

This definition we shall use throughout this paper.

If you are like me, the thought of pointedly rebuking someone for a sin is enough to put a lump in the throat, a quiver in the knees, and a cold sweat in the palms. We are inclined to emphasize God’s love and ignore His hatred. Visiting a delinquent usually turns out the best for us, we feel, if no one is home. What attitude, however, should we cultivate to preach the Law clearly? Consider first God’s proclamation through Ezekiel,

Son of man, I have made you a watchman for the house of Israel so hear the word I speak and give them warning from me. When I say to the wicked, ‘O wicked man, you will surely die,’ and you do not speak out to dissuade him from his ways, that wicked man will die for his sin, and I will hold you accountable for his blood. But if you do warn the wicked man to turn from his ways and he does not do so, he will die for his sin, but you have saved yourself...and if a wicked man turns away from his wickedness and does what is just and right, he will live by doing so (Ezekiel 33:7-9,19).

Yes, the hesitant Moses and the reluctant Jeremiah in us do well to heed the warning. Time and again God chides the Old Testament false prophets and false priests for failing to rebuke and warn His people.

The new man in us, however, who has rejoiced to hear of eternal life in Jesus, will eagerly preach God’s whole counsel, Law and Gospel. We are in the business of using it to reach men with God’s saving truth. “It eternity,” muses Walther, “these people will wish to take revenge on the preacher who preached them into perdition (by failing to point out sin).”<sup>xxi</sup> On the other hand, we who preach the Law to warn of sin will rejoice with those who turned to Christ for forgiveness. How blessed and privileged we are, for “those sent by God to rebuke sin and point out its consequences are not foes, but the best friends sinners can have. A friend speaks up, a foe remains silent.”<sup>xxii</sup> In love we will willingly reach out with the Law to awaken those who sleep undisturbed by sin.

Yes, love for our Savior and for those souls entrusted to our care will move us to sound the clear warning trumpet about sin. This author has heard the sentiment expressed, “Pastor so-and-so has loved more people into heaven than fire and brimstone preachers ever will see there.” Permit me to note that love, real concern for souls, will prompt us to preach “fire and brimstone” when the need warrants. Dobson makes this note about a parent’s love,

Love in the absence of instruction will not produce a child with self-discipline, self-control, and respect for his fellow-man. Affection and warmth underlie all mental and physical health, yet they do not eliminate the need for careful training and guidance.<sup>xxiii</sup>

If such words fit the parent-child relationship, surely we who use the Word to point out man’s malady and God’s remedy also take them to heart. Love will prompt us to clearly communicate the Law.

Before we leave the discussion of our attitude in preaching the Law, let’s ask ourselves “What does God’s Law mean to me?” “The heart must feel what the mouth speaks,” says Koehler. “Therefore, to speak and teach impressively and convincingly, the teacher (preacher) must needs himself be impressed and convinced of what he says.”<sup>xxiv</sup> Let the thunder of Sinai ring in our ears. Feel the mountain tremble as we stare into the mirror, the Law. When we honestly understand its effect on our own hearts, we will never be preaching down to others. We will clearly speak what we know is true also for us. Walther reminds us,

It is indeed a common observation that all those who have passed through great and profound sorrow at the beginning have become the best and most stalwart Christians.

Those who in their youth were deeply merged beneath floods of anguish and sorrow on account of their salvation turned out to be the best pastors and theologians.<sup>xxv</sup>

Fellow workers in the Law and Gospel ministry, examine the Law; appreciate the Gospel. These attitudes then will spring from our faith in Christ. They will help us to clearly communicate the Law: Love for Christ (John 21:15); love for sinners, that sincere interest Christ displayed; meekness and lowliness, no pride or conceit will reflect itself in our work lest in restoring the sinner we also are tempted (Galatians 6:1-2); patience and perseverance; knowledge of Scripture which will help us to “rightly divide the Word of truth;” and a sound Christian character. This last trait is ours as we by daily contrition and repentance break down our own evil habits and cultivate the virtues which are fruits of the Spirit. Of special concern for us are those listed in I Timothy 3:2-9, “not given to much wine, not violent, but gentle, not quarrelsome, not a lover of money, etc.” Psalm 1:1, “not sitting in the seat of mockers;” and Philippians 4:8, “Whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable, if anything is excellent or praiseworthy, think about such things.”

Surely Christ’s admonition is in order here, “The teachers of the Law sit in Moses’ seat. So you must obey them and do everything they tell you. But do not do what they do, for they do not practice what they preach.” (Matthew 23:2-3) God forbid that we preach right and live wrong. A loss of confidence by our hearers will be the disastrous effect. Suggestive remarks and coarse jests, an overzealous love for the bottle, a reputation for having a heavy foot on the pedal—we want to exercise caution lest we violate knowingly the laws of God and government and so lead others astray.

To communicate the Law clearly, we need a proper understanding of its purpose. We year after year teach, “The Law is used as a mirror, a curb, and a guide.” Lest those words lose their impact due to their familiarity, we briefly examine the three uses of the Law. In Isaiah 28:21 the prophet notes, “The Lord will rise up...to do His strange work, and to perform His

task, His alien task.” The Formula of Concord captures what the Lord’s “strange work is by commenting that the preaching of Jesus’ suffering and death is a proclamation of God’s wrath:

As long as all this proclaims God’s wrath and terrifies man, it is still not properly the preaching of the Gospel, but the preaching of Moses and the Law, and therefore a foreign work of Christ, by which He arrives at His proper office, that is, to preach grace, console and quicken, which is properly the preaching of the Gospel.<sup>xxvi</sup>

“How does the Law function as Christ’s foreign work in preparing men for the gospel?” If obedience to the Law requires unlimited love, unblemished purity, unreserved forgiveness, and trust without anxiety, we are all helplessly condemned,<sup>xxvii</sup> Vidler writes with horror. Yes, God demands perfection in His Law. He threatens to damn to an eternity of punishment in hell all who sin. Every human who takes the Law and its threat to heart knows he deserves God’s wrath.

Conversion, of course, consists of contrition and faith. The change of heart, the turning to Christ, is the Gospel’s work. But conversion is impossible without the true sorrow worked by the Law’s hammer. We can call the Law a hammer, smashing the proud human heart, working sorrow and despair of self-righteousness. We can call the Law a plow, breaking the ground to “prepare the field of the heart, so that the seed of the Gospel, if it is planted there, may actually have a seedbed in which it can take root and grow.”<sup>xxviii</sup> Or we can call the Law a mirror, reflecting a true image of sin’s ugliness. In each illustration we see the same function of the Law. It causes fear. It keeps alive a “healthy fear of death and judgement.”<sup>xxix</sup> It, as Luther explains, “makes us guilty, humiliates us, kills us, and leads us to hell...while the Gospel declares us not guilty, acquits us, makes us alive, carries us to heaven, and makes us possessors of all things. Between the two of them, they manage to kill us to life.”<sup>xxx</sup>

Communicate the Law clearly! Our main purpose in preaching it is to convince men of their sin, to bring them to their knees in fear, and to break down any hope of self-righteousness. Only then will the heart be ready for the news of Jesus. Only then will we use the Law effectively and kill, that the Gospel may bring to life.

Once the sinner has seen his sin and his Savior, the need for hearing the Law is gone, right? Wrong! Within the child of God there lurks the enemy of God, the flesh, the Old Adam. It still needs to hear the Law’s condemnation.

Because of the lusts of the flesh, the truly believing, elect, and regenerate children of God need in this life not only the daily instruction and admonition, warning and threatening of the Law, but also frequently punishments, that they may be roused (the old man is driven out of them) and follow the Spirit of God, as it is written, Psalm 119:71. And again, I Cor. 9:27. And again, Hebrews 12:8.<sup>xxxi</sup>

In view of Matthew 15:19 we know the Law serves a second purpose. If the evil in man’s heart were unchecked, nothing but anarchy and chaos would result. Yes, the sinful nature in the believer also needs restraint, for it would still delight in sin. We the regenerate confess with the Psalmist, “My flesh trembles in fear of you. I stand in awe of your laws. (Psalm 119:120). The heart of man is a nest of vipers...a tinder-box of shames, needing but the spark of temptation and occasion to flame up and burst forth in fiery passions. Were this evil nature, inherent in every man allowed to have full sway, language would fail to describe the fearful deluge of open sin and iniquity that would drown the world.”<sup>xxxii</sup> Communicate the Law clearly, for it functions as a curb.

We know on our own we would never realize how God wants us who believe in Jesus to express our love. The Lord in His Law, however, has given us a guide. Jesus castigates the Pharisees and scribes for holding to man’s traditions and forsaking God’s commands (Mark 7).

“This is love for God, to obey His commands,” cites John (I John 5:2). For the Christian, freed from the Law’s curse and its slavery, serving God doesn’t mean doing Law works for reward or because of fear. It is rather bringing forth fruits of the Spirit in accordance with God’s will expressed in His Moral Law. We don’t reject the Law, we welcome it with this attitude, “The justified believer sees the Law in a new light and is concerned with it in a new way. The Christians are no longer under the bondage of the Law, but they are set free to live it out.”<sup>xxxiii</sup> Walther explains the principle of “fruits” of faith by commenting that a fruitful tree doesn’t produce fruit by someone’s order, but because while it is alive it must produce fruit spontaneously. Faith, like a tree, proves its vitality by bearing fruit.<sup>xxxiv</sup> Faith looks to the Law as a guide for bearing its fruit.

We conclude then, “It’s a must. We must communicate the Law clearly in today’s permissive society.” Perhaps the best way to describe clear, effective communication, would be to expose improper communication of the Law. There are those who contend that the Law no longer concerns the Christian. I Timothy 1:9, “The Law is not made for the righteous man...” is their sedes. Paul’s meaning here, however, is that the Law can’t burden with its curse those whom God has justified through faith in Jesus. Since the regenerate delight in God’s Law in their inner being, the Law is not placed on them to force them into compliance. In view of the Law’s purposes as stated earlier, clearly we must preach the Law to our members. To omit it would be the grossest violation of the trust the Lord has committed to us of meeting the spiritual needs within our congregation.

On the other end of the spectrum we note moralizing. It too is an extreme. To use the Law, its threats of punishment or its promises of reward, to force obedience out of the Christian might produce outward compliance. But God-pleasing works it would never encourage. It would rather create a self-righteous Pharisee or a despairing Judas. In either case the pendulum has swung too far. The preacher has misused the Law and has led his hearers away from Jesus their Savior.

How often aren’t we tempted to tone down the Law’s stern threats. Here too is a tragic misuse. The Bible,” we reassure says God loves all mankind. He wants all to be saved. He has forgiven the whole world in Christ. The Bible also warns God hates all workers of iniquity (Psalm 5:5) He hates all mankind! He really wants to show His wrath. (Romans 9:22). He has pronounced a curse on all law-breakers and He will not leave the guilty unpunished (Deuteronomy 27:26, Exodus 34:7). One of the greatest dangers we face is the inclination to emphasize the first truths and to soft-pedal the second. We thus might deny the full force of some of Scripture’s clear Law statements. To do so is to muddy the clear water of effective Law communication.

Luther’s advice strikes home: Don’t play carpenter with God’s Word by cutting out the parts we dislike. Don’t treat the Bible like a wax nose we can shape to our own liking. Dr. Becker comments on phrases we often use. He exposes them for what they are, resorting to double predestination, as if God predestined some to hell, or resorting to Romanism, as if God loves the good person but hates the bad. Listen as he touches on these statements,

‘God hates sin but loves the sinner.’ It is true, but don’t use it to negate the Biblical statement that God also hates sinners. We would never say God damns sin, but not the sinner...It sounds appealing to human reason, but it may obscure some of the glory of the cross. ‘God doesn’t send sinners to hell because He wants to, but because He has to.’ But God is accountable to no one! ‘Fear God—this doesn’t mean to be afraid of, but to stand in awe of.’ This is the way it would be if we were not sinners. But we are sinners, and we



must stand in terror of God's wrath...The Confessions also teach that this fear doesn't suddenly end and disappear forever when a man becomes a Christian...Luther once defined contrition as 'believing the Law.' When we believe there is a hell to which we deserve to go, this is a frightening thought. 'A Christian is not afraid to die, of Judgment Day, or of God's wrath.' This may be orthodox, but it may be unsettling to those whose consciences are terrified. The Christian in the abstract doesn't fear, but the Christian sinner-saint, is often filled with fear.<sup>xxxv</sup>

Since the Law's purpose is to terrify, we don't want to be guilty of toning it down. The Roman picture of Christ as an angry judge is a fundamental truth. It errs by not presenting Christ also as the Savior who invites, "Come to me." By downplaying the Law we would be guilty of the same error, only in reverse. "For an effective ministry," adds Becker, "this could be disastrous. Sinful man needs and ought to be frightened."<sup>xxxvi</sup> One out of every three Americans does not believe in the afterlife. Of those who do, more believe in heaven than in hell. Is this a matter of the church's toning down the Law?

After writing a sermon or after putting the finishing touches on a Bible/Confirmation class preparation, review it carefully. Do we apply the Law to our hearers? Caemmerer emphasizes,

The preaching of the Law is not simply a defining of good conduct from the negative: God wants us to be good, that is, not to be bad. The preaching of the Law is always God's saying, 'You are cutting yourself off from Me. You are experimenting with death; see its signs! You need help.'<sup>xxxvii</sup>

Our hearers believe in their hearts that they should use the Bible's truths in their lives. We try to preach and to teach to make the truths usable. The problem confronts us, which application techniques work, which don't? Lawrence Richards in his *Creative Bible Teaching* sheds clear light on the techniques to avoid. We do well to heed his advice. He notes that human minds don't automatically sort content and relate it to life situations. The preacher who feels, "I teach the Word. The Spirit will bring it home," is missing the point. Content, taught merely as information, will be learned, but the hearer is unlikely to see the relationship to his life.<sup>xxxviii</sup> The sermon or lesson that merely emphasizes the Law's content is not enough.

Richards progresses by pointing out that generalization also is not enough. Leading a hearer from facts to principles, while a cut above merely relating contents still doesn't lead the hearer to use the principle in his life. We might study John the Baptist's life and ministry, for example, and ask, "What qualities of John are important for Christians today?" We then no doubt would conclude, "Let's ask the Lord to help us be like John." The Christian principles we have stressed. But does it actually touch the heart and life of our hearers?

Illustrations! Who doesn't love a good illustration? How we search memory, ingenuity, and file for an apt illustration! But an illustration might also have problems of its own. Is it pointed enough to convey the truth, or does it mislead? Is it similar enough to the lives of our hearers that they will relate the truth to themselves? Is the "real" situation we have created such that the hearer when in a similar situation will remember what our illustration taught? Richards offers us this example,

The difficulty is that elements of situations are seldom identical...A pastor cites as an illustration of failure to 'provide things honest in the sight of all men' unwillingness to honor a commitment. But the illustration doesn't make you think of the vacation you're planning, even though it means late payment of some bills. And it doesn't make you

think of the paper and pencils you have brought home to your children from the office...<sup>xxxix</sup>

Be wary of the attitude, “Ah, I’ve found an illustration. It’s, a good story. I’ll use it and then say, ‘Amen.’” This pitfall is easy to stumble into. Make sure the illustration will really apply the truth of God’s Law.

We would be stepping out of bounds in our Law communication if we would apply it in the wrong circumstances. The Christian, searching for guidance from the Law, needs that guidance coming from Scripture itself. No church, no pastor, dare legislate in matters not determined by Scripture. We use the Law to give our hearers the proper conception of God’s just will for our lives. We expound the Law as it bears on conduct in our society today. But we are not a political party. We do not specify how to vote on social issues, how to solve problems in finance and business, nor which side to take in a public controversy. Vidler aptly notes,

The church is not to legislate or give precise precepts applicable in all times. It is to give an exposition of God’s law to inform (its member’s) mind and to keep the divine imperatives ringing in his ears. It should deepen his insight into problems that his work and experience will thrust on him, but not show him, as a rule, exactly what to do.<sup>xi</sup>

Certainly in matters Scripture clearly decides, such as abortion and homosexuality, we have a clear course before us. Other matters, matters of adiaphoron, we dare not make rules as coming from God.

Finally, we would-apply the Law in the wrong circumstance if we kept pounding the penitent with its hammer. A preacher will be accountable before God if he derives perverse pleasure from refusing to bring the Gospel to the contrite sinner.

Furthermore, the terrors of the Law are in no way the beginning of faith. “The Law is badly preached,” warns Caemmerer, “when hearers imagine the discomforts of its denunciations are a penance which pleases God. It has one great purpose—that men say, ‘Tell me your Gospel.’”<sup>xli</sup> The Law works wrath, despair, fear, even hatred for God. We cannot be saved by the Law nor by any amount of contrite tears. Holding the Law over the penitent until he reaches a certain level of sorrow is but another form of work-righteousness.

Before we examine proper methods of communicating God’s Law, we want to understand clearly the hearer to whom we will be speaking the Law. All humans are morally depraved by nature as Scripture bears record (Ps. 51:5, John 3:6, Gen. 8:21, Romans 7:18, and Matthew 15:19). As little as the “Ethiopian can change its skin or the leopard its spots” (Jeremiah 13:23), so little can man, whose moral depravity clings to him through life, become a sinless saint on earth. We emphasize this truth for several reasons. It reminds us the Law will never outlive its usefulness in our hearers lives nor in our preaching and teaching. It reminds us not to grow discouraged when after careful instruction open sins unexpectedly occur, as in King David’s case. “Every Christian is capable of potentially all sins,” expresses Koehler.<sup>xlii</sup> We further would want to proceed carefully in Law preaching lest we flatter the Old Adam and produce self-righteous Pharisees.

Yet, remember our members are regenerated children of God. Certainly they need the Law to curb the Old Adam and to show sin. Since they believe in Jesus, however, godly training is possible. They have that spiritual life which delights in God’s Law. We therefore know the Spirit who has given them faith will move them to live for God. They will want to hear the Law then to find out how they can express their love for Christ.

We also want to remember our hearers are human, with human minds, emotion, and will. Learning comes through self-activity. “Hoag’s Ladder of Learning” notes passive learning

produces these results of retention: hearing, 5%; hearing and seeing, 10%; and hearing, seeing, and echoing, 20%. On the other hand, these results of retention follow from active learning: memorizing and reciting, 30%; thinking and answering, 50%; and discussing and self-expressing, 65%.<sup>xliii</sup> “Learning is not hearing,” instructs Kuske, “and teaching is not telling.”<sup>xliv</sup> Learning is not just receiving facts and information. It is thinking, expressing, and doing. Proper teaching is exciting the student to act and guiding him in his action. In our Bible class and Confirmation class preparation, we will not want to shortcut any of the learning process. The aim of our Christian education is that we, as instruments of the Spirit, will seek to guide the students to a clear understanding of the Law, to stir the emotions to an intense interest regarding the truths of the Law, and to bend the students’ will to follow God’s will in his whole life. Bending the will, of course, is properly the work of the Gospel as it motivates the student to faith-born action.

To hear and learn the Law is a must for every man, woman, and child in our congregations. “Through the Law we become conscious of sin,” Paul writes (Romans 3:20). Our people are Christians, regenerated by the Spirit. But “Those whom God in His mercy has led quickly to faith and joy in their Savior must by that same mercy be merged again and again in genuine sorrow over their sins lest they fall away.”<sup>xlv</sup> Since the flesh still lurks, it must hear the Law clearly, for “where true knowledge of sin ceases, faith in the forgiveness of sin will also cease.”<sup>xlvi</sup>

The new man in our hearers will find the Law a delight, as Paul expressed, “In my inner being I delight in God’s Law.” (Romans 7:22) Our hearers rejoice in serving God. They are happy He has expressed His will so they may show their gratitude in ways pleasing to Him. The Law then is the source from which we teach what good works are. “The Law is holy, and the commandment is holy, righteous, and good” (Romans 7:12). Surely we will approach God’s Law with an earnest zeal to learn it and to apply it to our lives. We will want to impart this proper love for the Law so that our hearers, rather than looking at it as a stern code of rules or a “wet blanket” that inhibits pleasure, will look on it as a guide to expressing their joy in Christ. They will come to understand that it is holy and good and that to violate it will not bring joy.

The Scriptures abound in examples of clear Law communication. When we study them, we will find guidance for our own preaching and teaching. Consider Nathan’s procedure with David (II Samuel 12). David had been living in impenitence. He felt as king he was above God’s Law. Nathan’s story, however, drove home to David the sinfulness of his adultery and murder. The Old Testament writers never spared any punches when depicting God’s curse for unfaithfulness to Him. Moses prophesied captivity for Israel and intense suffering when its enemy would besiege its cities (Deut. 28:47-57). Jeremiah with frank realism portrayed the fulfillment (Lam. 4:7-11). Peter on Pentecost courageously preached to the crowd. He didn’t fail to point out the personal responsibility the sinner has for his sins, when he said, “God has made this Jesus whom *you* crucified both Lord and Christ” (Acts 2:37). Peter’s poignant preaching cut them to the heart. Finally, recall Paul’s dealing with the incestuous man at Corinth. He chided the Corinthians for their pride in permitting him to continue in his sin. He urged them to take the loving discipline necessary for impenitence, “When you are assembled in the name of the Lord Jesus...hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord.” (I Cor. 5:4-5)

We turn then to practical suggestions regarding Law preaching and teaching, first of all, the aim of our Law communication. “An ounce of prevention is worth a pound of cure,” this old adage is also true regarding educating our people. No one is immune to the seductive fascination of temptation. The wicked desires of the flesh are strong, powerful temptations. Should we yield

to them, our strength to resist grows weaker. We might become slaves of sin. Since repeated sins become a habit, we will want to train our members before evil habits become a part of their lives. We want to train them to overcome temptation. Matthew 18:8-9 (hand, foot, eye cause you to sin, etc.) suggests that we guide our hearers to eliminate opportunities to sin or whatever might suggest sinful thoughts. Just because the Playboy-type magazines are popular reading among so many doesn't mean we should sit back say nothing, and tacitly approve. Books, TV shows, movies, and language that lead to impure thoughts must be spoken out against. After all the seductive presentation of sin in them will make a far deeper impression on the sinful mind than any "enlightening" lesson they pretend to teach.

We secondly will want to prepare our people, for temptations will come. They should know the Word of God so that "when the day of evil comes, you may be able to stand your ground" (Ephesians 6:13). We will want to show from God's Word why certain actions, thoughts, and desires are sinful so our hearers will want to avoid them. Pieper brings a fitting comment, "The Christian theologian knows, too, that he cannot successfully combat sin by means of the Law. The Law can, indeed, check sin outwardly; but inwardly it only activates and multiplies sin...It is the Gospel alone which slays sin in man."<sup>xlvi</sup> Paul reminds us, "We have been released from the Law so that we serve in the new way of the Spirit, and not in the old way of the written code" (Romans 7:6). Here we must preach the Gospel to lead our hearers to appreciate the mercy and blessings of God. We remind them further they were bought with a price, they were buried with Christ by baptism and are dead to sin. Joseph's example demonstrates that faith is the most powerful prevention of sin. So we nurse the spiritual life, and the love of Jesus will cleanse the believer from love of sin. He will be girded with the "breastplate of righteousness" as he follows God's Law as a guide. He then won't be open to Satan's attacks.

In order for the Law to effectively serve as a mirror and curb, we must preach it in its totality. To think lightly of "small sins," sins of weakness, sins common to our times, would distort the Law and impair it. All God's Laws have equal importance. Every sin is a rebellion against God and worthy of damnation (Gal. 3:10, Deut. 27:26, James 2:10, Matt. 12:36). Geihlsler therefore bids us,

A pastor must mention in his sermon not merely national sins, crime in general, but he must warn diligently and particularly against those sins that are quite common in his congregation, and point out very definitely the lesson Christ teaches so often, that evil thoughts and desires are truly sins, transgressions of God's holy Law.<sup>xlviii</sup>

We further will remember that the Law is binding on all people. Neither the rich nor the poor, neither pastor nor people are excused from its demands. Winking and smiling while the young "sow their wild oats" is nothing but giving youth an exemption from the Law. We must reprove the attitude among the laity that feels they can indulge in sins the pastor can't. We must reprove the sinful attitude in a pastor that feels he is above temptation. The sins of the poor (theft) and the sins of the rich (greed), the sins of the influential members (pride) as well as the sins of the less prominent (jealousy), the sins of the delinquent (Third Commandment) as well as the sins of the faithful (insincerity in worship), and the sins the "hoodlums" down the block, as well as the sins of the pastor's own pride and joy all come under the Law's condemnation.

We now proceed to the "how" of effective Law preaching. We want to impart knowledge of the Law. We therefore will strive to work up a clear sermon outline, void of confusion. We will remember to use language simple and plain so even the visitor, unfamiliar with theological

terms, might grasp the message. We further want to move the hearts of our hearers by personally applying the precepts of the Law to their and our own sins. Caemmerer comments,

To stir the hearer to recognize his plight and be willing to listen to the remedy the preacher will often begin with the surface symptoms of the underlying malady of withdrawal from God; he will speak of sins as surface marks of sin. Thus St. John seizes upon hatred as a mark of blindness and death (I John 2:11, 3:15)...The hidden deficiency also has other surface signals: the satisfaction with material things, the preoccupation with physical life, and worry. The full panorama of human nature is at the disposal of the preacher for this diagnosis...his discussion of human sin and weakness must always have the purpose to alert to the judgment of God.<sup>xlix</sup>

Jeske notes the difference between sin and sins by comparing sin, that is the sinful nature and its attitude of rebellion, to the roots of a dandelion, while sins, the sinful acts the sinful nature produces, to the flower of a dandelion. He warns us not to flail away at the flower and forget the root. To decry sins and to fail to point out sinfulness might result in the members thinking, "We never do this." When we get to the root of the sinful acts, however, the evil thoughts and desires such as greed, selfishness, and self-love instead of love for God, all will stand convicted. We will use the Law to expose the sinful attitudes toward God; then we use it to expose the specific sins as an illustration of the attitudes. Jeske further advises us to keep up with current events; to glean the papers, for instance, for evidence of sin and its results.<sup>1</sup>

To aid us in our preaching about sin, we include the following diagram. It is titled, "Relating the Sermon to the Need of Modern-Day Hearers." It encourages us to identify the need of the hearer to which the sermon will speak and to identify God's remedy specific to that need. Please note, it attempts to expose the root of sin and how it affects us in our relationship with God, as we stand before Him by nature:<sup>li</sup>

#### **Man's need/malady**

1. separation from God (Is. 53:6; 59:2)
2. enmity against God (Ro. 8:7)
3. wrath of God (Eph. 5:6)
4. death (Gen. 2:7, Ro. 6:23)
5. sin as rebellion (Ps. 51:3)
6. sin as guilt (Matt. 6:12)
7. sin as dominion (Ro. 7:14; 20)
8. darkness (Col. 1:13)
9. pangs of conscience (Ps. 32:3, 51:8)
10. filth of sin (Ro. 1:21 ff.)
11. meaninglessness (Ecclesiastes)

#### **God's remedy**

1. atonement (Ro. 5:11)
2. reconciliation (2 Co. 5:18)
3. peace with God (Ro. 5:1)
4. life (Ro. 6:23, John 10:10)
5. Spirit at work (Ro. 8:16)
6. forgiveness (Is. 53:5)
7. release from its power (Ro. 6:14)
8. light (John 8:12)
9. joy (Ps. 51:8,12)
10. cleansing (I John 1:7)
11. valid goal for life (Matt. 6:33, I Cor. 10:31)

Certainly in "our individual counseling and instruction, we will carefully study the spiritual state of the individual. If he is a secure sinner, we will speak the Law. If he is a terrified sinner, we will speak the Gospel. From the pulpit, however, we are unable to divide our hearers into these categories. We will simply preach the Law in all its force and the Gospel in all its saving power. Each hearer will receive what his soul needs, for the Law which condemns the impenitent will also strike down the regenerate's Old Adam. The Gospel which brings the unbeliever to faith also will enable the believer to live a godly life. From the pulpit then the preacher "should not anxiously-try to divide his audience," but should conscientiously divide the Word of truth."<sup>lii</sup>

Rather than coldly and impersonally imparting knowledge, we will preach the Law from the heart, as it has smashed our pride and rebellion. Our purpose is to lead our hearers through the knowledge of the Law to a personal knowledge of sin. Sinai was not a pleasant, comforting sight. The thunder, lightning, trembling of the mountain, the fire and smoke, the trumpet blast growing louder and louder sent the Israelite camp into a dreadful fear. Walther advises that by this sight on Sinai God has indicated how we are to preach the Law.

True, we cannot reproduce the thunder and lightning, of that day, except in a spiritual way. If we do, it will be a salutary sermon when the people sit in their pews and the preacher begins to preach the Law in its fullness and to expound its spiritual meaning.

There may be many in the audience who will say to themselves, 'If that man is right, I am lost.'<sup>liii</sup>

Forceful preaching of the Law is not out of bounds for the evangelical preacher. The Law must precede the Gospel, or it will have no effect. This writer recalls the suggestion of one teacher of homiletics (Spurgeon?). He instructed his class, "When you preach the Gospel, let it show by a joyful expression on your face. When you preach the Law, just use the normal expression you have." With a note of humor he was urging his students to preach the Law forcefully, from the heart, with all its stern demands. The people will know you mean what you say and God means what He says.

In our catechizations and Bible classes we will want to use much the same methods to communicate the Law clearly. Parents and teachers in the public schools often rear the children to be self-righteous. They lead the young to believe they are inherently good. They fail to make them aware they are miserable sinners. Yet even young children have to pass thorough the feeling of terror in the Law's presence to be prepared for the Gospel. Therefore we will avoid mingling the Law with the Gospel. Koehler reminds us to teach the Biblical doctrines as divine truths so the students know God is speaking to them. Teach for knowledge and test for knowledge by questioning. But also teach to convince. Teach to move the hearers to action. So our teaching must touch and move the heart. It must arouse the emotions. Mechanical, indifferent teaching is always a danger since we have heard the passages and material time and again. But surely we believe the Law; we believe it is important for our hearers to learn and to believe it. The manner we teach then will evidence our burning zeal for the salvation of our students' souls by convicting them of sin with the Law, then offering them the Gospel's promises. When our hearts feel what our mouths express, we will truly teach impressively and convincingly.

We will also want to be consistent in our Law teaching. For example, teaching to tell the truth, yet occasionally encouraging a student to lie will not pass for effective Law communication. Here too our own example of willing obedience will further train the students. Likewise, if we stress obedience, but let disobedience slip by unreproved, we will accomplish little with our teaching. We will want to be persistent. Again, the Law must be taught clearly, without confusing language, or outline. "The clearer and more highly polished the mirror, the better it will show every blemish in the face of the beholder."<sup>liv</sup>

We then will strive to apply the Law to actual conditions in the students' lives. Thus we will teach to train them in God's will. We will use applications to remind them of the Law's requirements and to remind them of all Christ has done for us so they will willingly endeavor to follow the Law. To stimulate the students to see the response God requires, Richards suggests that we focus on the meaning of the Bible truth, involve the students in an active search for that meaning, and guide our students in their discovery process. "The creative teacher serves as a

guide to learning and strives constantly to structure situations which will stimulate his students to discover meaning.”<sup>lv</sup>

Using Bible lessons and verses that explain how God hates sin and workers of iniquity and that He is omnipresent and omniscient will impart true fear of God. The student’s sinful nature will be curbed by this terror; their new man will stand in awe of their holy, ever-present God. Like Joseph they will not want to sin against Him. The examples of others who feared God, Abraham, Samuel, Daniel, etc., will serve to guide the students.

Our sinful nature loves sin. It delights to wander from the path God would have us walk. Therefore we will want to teach the students to abhor sin. How? Point out it is serious and dangerous. God hates it. When children learn their Savior detests sin, they will learn to avoid it for His sake to keep from grieving Him. It is rebellion; it defiles man in God’s sight; it brings temporal and eternal unhappiness and death. It in short is the sinful nature’s effort to be like the devil. Bible lessons depicting sin’s consequences, the fall, the flood, Sodom and Gomorrah, the idolatry at Sinai, Absalom, Ahab, Saul, Judas, etc., will bring practical illustrations of the truth that God will visit the iniquity of those who despise Him and persist in sin.

When we remind the students that our sins caused Jesus’ suffering and death, they will not want to continue in sin and so crucify Jesus over again and expose Him to public shame (Heb. 6:6). When we note that God graciously forgives sin, but love of sin, deliberate, willful sin will drive the Spirit from our hearts and will leave us without personal forgiveness (Hebrews 10:26), when we contrast the ugliness of sin with the beauty of the sanctified life, when we remind that sin might bring gratification for the moment, but misery and shame in the end, the student will want to flee temptation. Even when our personal influence is not present, students’ consciences will continue to exert their influence.

Finally, we will want to urge the students not to lose courage. The struggle against the flesh is fierce and long. But our God is, faithful (I Cor. 10:13), He promises to hear and answer our prayers (Mark 14:38), and the battle will continue as long as we live. Through faith in Jesus, however, our names are written in heaven (Heb. 12:23). When we keep that goal in sight, we will begin anew the struggle to daily drown our Old Adam.

Before we leave the topic of Law communication, we would do well to consider two practical suggestions. The one deals with a member who is neglecting the means of grace. We are concerned, for the lack of church attendance, and communion reception stands out like a red danger flag. Has faith died? Assume we have visited the member and still there is no response. One approach would be to pay another visit, taking along two Bibles of the same edition. You would lead the member in a Bible study to impress on him God’s feelings about his lack of zeal for God’s house. By using Bibles of the same edition, you can refer to page numbers as you look up references. Matthew 7:21-23 will voice the concern that just saying “I’m a Christian” won’t guarantee heaven. We are also to do God’s will. John 6:40 reminds us God’s will is to believe. James 2:14, 26 indicates that faith shows itself in action: Without works it is dead. John 15:5 helps us understand that when we are in union with Christ by faith, we will bear fruit. Love for God in Christ will move us to obey His will.

Romans 10:17 and I Peter 1:23 inform us that faith comes through the Word. Luke 11:38 and Hebrews 10:25 warn us that to refuse to worship is a sin against God’s will. He knows that neglecting the Word will jeopardize faith. He wants us to gather for worship. By refusing to worship, other fruits of faith also are lacking, for example, an offering to spread the Gospel. (Phil. 1:17) Further warnings from Hebrews 10:26-31, I Cor. 10:6-12, I John 2:4, and Hebrews 13:17 will bring the full force of God’s Law into clear focus. The delinquent member may be so

hardened it has no effect. But he will know your concern for his soul, and he will have been guided in a Bible study that clearly communicated God's Law. Should further disciplinary action follow, he will know why.

The other case deals with an unmarried man and woman living together. Assume they have visited church or are members. You pay a visit to their home. In the conversation they confess faith in Christ. You express your joy that they have worshiped with you. You stand ready to serve them in their spiritual needs. You know you must say more, for the names on the apartment, the names of the guest register, or your dear wife, who is usually more in the know about these details anyhow, indicate these Christians are ignorant of God's will regarding marriage. So you ask them about their relationship at present. Do they feel comfortable in it? They have confessed faith in Christ. You review with them God's will regarding sex and the Sixth Commandment. You then lead them to see living together unmarried is not consistent with their Lord's will. Faith in Jesus will prompt them to confess their sin and to correct the situation. If they refuse, then you know you are dealing not with Christians who are caught up in today's "new" lifestyle and are ignorant of God's will. You are dealing with impenitence. You know now you should use the Law, no longer as a guide, but as a mirror to point out the dangers of impenitence and unbelief.

Many preachers have forsaken the Gospel to preach only the Law. "Keep God's commands, and you will earn His blessing," some proclaim. "The news of Jesus," others smugly teach, "is this: Live like Him, follow His example, and do good to others." But they say no more. They imply that living like Christ will get you to heaven. Is not this just another way of preaching pure Law, the ministry of condemnation? God demands perfect obedience. Not one slip up, no evil thoughts, no words of hatred will He tolerate. Surely no one can earn heaven. This kind of preaching will never turn people to look for Jesus' remedy for sin.

Yet, we must preach the Law, clearly, as God intends it to be preached. Only those who know they are sick will seek a doctor. The Law we must preach clearly in today's permissive society, for it tells us how sin-sick we are. It warns us of God's just judgment for sin. Then only will we realize our utter helplessness and our need for the Savior. Thank God His Law has made that need so very clear to us. Thank Him He has given us the Law to point out that need to our hearers. For now we rejoice together with them to learn the Gospel. We rejoice to bring that comforting message of Jesus.



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<sup>ii</sup> Nancy Reagan, "How Parents Can Help Teenage Drug Users," *U.S. News and World Report* (May 31, 1982), p. 49.

<sup>iii</sup> Chance Conner and Jan McCoy, "Some Boulder Teenagers Test Drugs to Limit," *Boulder Daily Camera* (December, 1981) p. 1.

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<sup>v</sup> Stanley Wellborn, "Troubled Teenagers," *U.S. News and World Report* (December 14, 1981), p. 42.

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<sup>vii</sup> Jeffrey Sheler, "As Unemployment Rises, So Do Benefit Frauds," *U.S. News and World Report* (May 31, 1982), p. 73.

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<sup>ix</sup> Addie Jurs, "Planned Parenthood Advocates Permissive Sex," *Christianity Today* (September 3, 1982), p. 17.

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<sup>xiii</sup> Wellborn, *pp. cit.*, p. 40.

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- <sup>xxxix</sup> *Ibid.*, p. 118.
- <sup>xl</sup> Vidler, *op. cit.*, p. 113.
- <sup>xli</sup> Caemmerer, *op. cit.*, p. 182.
- <sup>xlii</sup> Koehler, *op. cit.*, p. 13.
- <sup>xliii</sup> David Kuske, Seminary Catachetics Notes, 1976-77, p. 6.
- <sup>xliv</sup> *Ibid.*, p. 6.
- <sup>xlvi</sup> Dau, *op. cit.*, p. 119.
- <sup>xlvi</sup> Koehler, *op. cit.*, p. 135.
- <sup>xlvii</sup> Pieper, *op. cit.*, p. 79.
- <sup>xlviii</sup> Laetsch, *op. cit.*, p. 115.
- <sup>xlix</sup> Caemmerer, *op. cit.*, p. 25.
- <sup>l</sup> John Jeske, Seminary Homiletics Notes, 1978-79.
- <sup>li</sup> *Ibid.*
- <sup>lii</sup> Laetsch, *op. cit.*, p. 121.
- <sup>liii</sup> Dau, *op. cit.*, p. 82.
- <sup>liv</sup> *Theological Quarterly*, *op. cit.*, p. 123.
- <sup>lv</sup> Richards, *op. cit.*, p. 76.