




## A STUDY OF THE DOCTRINE OF SANCTIFICATION

(The Christian Lifestyle)

### Prologue

The Christian Church has always been fighting two errors regarding justification and sanctification.

1 confusing one for the other 

2 ignoring one or the other  

True theology must maintain a union between justification and sanctification without mixing or confusing one for the other. In other words, we must, as far as is humanly possible, distinguish between the two without separating them.

These two errors in the church are easily and often discovered on the American church scene. These errors include, on the one hand, blatant statements which insist that we earn salvation on our own to, on the other hand, subtle attitudes that tell us that good works cannot hurt our chance of getting to heaven and everything in-between.

One of the most frequent charges leveled at the Lutheran Church is that it neglects the doctrine of sanctification. At Augsburg in March of 1530 Eck's "404 Articles" charged the Lutherans with teaching against good works and a godly life. This same charge is echoed again and again today and has been doing so for the past 450 years. The criticism says that Lutherans do not take good works seriously or urge them enough. The argument continues saying that the Lutheran insistence on salvation by grace alone through faith has made good works of little importance, since they are worthless in giving sinners right standing before God.

Against this criticism Robert Preus points out that more is written in the Lutheran Confessions on the topic of good works and the Christian life than any other subject. In his book Getting into the Theology of Concord he writes that "No Roman Catholic theologian ever spoke or wrote more emphatically, more clearly, more winsomely about sanctification and works of love than our Confessions. And no Roman Catholic theologian urged sanctification and good works and their value and how they please God more than Luther and our Confessions"(p. 73).

With this in mind and asking our Father's blessing this study will attempt to address these inaccuracies and misunderstandings in connection with the relationship of justification and sanctification. We will also examine what the Scripture say and what we, as Christians, confess concerning the Christian Life

Style which is only a response to the work Jesus has accomplished for us.

This study will follow the topical outline below:

- 1 Sanctification Defined
- 2 The Essential Difference Between Sanctification and Justification
- 3 The Relation of Justification and Sanctification
- 4 Who Effects Sanctification?
- 5 The Inner Motions of Sanctification
- 6 The Means by Which Sanctification Is Effected
- 7 The Necessity of Sanctification and Good Works
- 8 The Imperfection of Sanctification
- 9 The Quality and the Quantity of Good Works
- 10 The Reward of Good Works
- 11 The Great Value of Good Works
- 12 The Christian Life and the Cross
- 13 The Christian Life and Prayer
- 14 The Christian Life and the Hope of Eternal Life

(This study should take 8 to 10 hours)

## 1

### Sanctification Defined

The term "sanctification" is used in Scripture in a wide and in a narrow sense.

#### The Wide Sense

When we speak of sanctification in the wide sense we are referring to everything that the Holy Spirit does in separating man from sin and making him again God's own, so that he may live for God and serve him only. This activity includes:

bestowal of faith, Justification, Sanctification, Conversion, perseverance in faith, complete renewal on Judgment day. 11+17:28

-Eph. 4:24



Some bible passages will help in understanding this.

2 Thess. 2:13; 1 Pet. 1:2 'sanctification of the Spirit' includes justification - belief in the truth - blood of Christ.

Rom. 1:7; 1 Cor. 1:2 Christians are called saints because of their justification by faith.

1 Cor. 6:11 'But you are sanctified' is best understood as a synonym for justification.

1 Thess 4:3-7 Doing and Serving God's Will is also in this category.

The Confessions similarly use sanctification in the wide sense:

Large Catechism, page 416, line 40-42 The third Article explains this wide application. - But mostly calls catharsis, enlightens  
sanctifies the whole Christian Church & keeps it

#### The Narrow Sense

When we use the term sanctification in its narrow sense we are examining the transformation (new birth, born-again, regenerated, conversion, etc.) of the believer and the life of response (life of holiness, faith, etc.) which necessarily follows immediately upon justification.

Rom. 6:17-22 you now have your roots in holiness - Sanctification is to be a natural part of your risen life. - Now we (must) discover - we don't to discover.

Solid Declaration, Article III, page 546, l 40f. The order of things all begins with God - conversion; then follows good works.

- ① Which comes first, the new Spiritual nature (Sanctification) or good works? Gal. 5:25-26; Gal. 6:1; Gal. 5:22 antecedents + consequents.

Sanctification is the new spirit - good works are the acts which flow from this new life.

- ② But we also properly say that Sanctification and good works are in concert, that is, happen simultaneously. The Holy Spirit is unceasingly active and constantly calling us to live and respond to Christ in faith and action through the means of grace.

Titus 2:11 God's grace brings salvation so abstain from evil.

Titus 3:8, 14 the believer should be careful to maintain good works



## The Essential Difference Between Sanctification and Justification

Justification: <sup>(outside)</sup> takes place outside man. God declares a man  
righteous who in himself is not righteous, but unrighteous. ungodly; objective  
instantaneous

Sanctification: <sup>(inside)</sup> in the narrow sense - which follows upon justification,  
is a divine action within man - moral transformation - maturing process - long time.

## The Relation of Justification to Sanctification

There are two statements which may be used to understand the relation between justification (that is faith) and sanctification and good works.

1: There is an inseparable connection (nexus indivulsus) between justification and sanctification; where there is justification, there is in every case also sanctification.

2: In this connection the cart must not be placed before the horse, that is, sanctification must not be before justification, but must be left in its proper place as the consequence and effect of justification.

We confess this as we subscribe to the Lutheran Symbols:

Solid Declaration, Article III, line 41. page 546 Faith and good works  
fit well together - but faith alone holds the blessing and yet is never alone.

### Inseparable Connection (nexus indivulsus)

Scripture teaches that wherever the Holy Spirit works faith in the Gospel He immediately works also sanctification and good works in that same man through that faith.

Luke 23:40-41 The thief on the cross was motivated in a short time.

With this in mind, is the following statement true or false?

"Where there is no sanctification, there is also no faith." \_\_\_\_\_

James 2:14-18



In Romans 3:21 to the end of chapter five the Apostle sets forth that justification is a forensic act, that is a judicial verdict of innocence. He does so that he places the faith which justifies in opposition to every moral quality in man.

Rom. 4:5; we cannot earn righteousness 3:28; righteous without works.

Gal. 2:16; no one is justified by law Phil. 3:9; not our own righteousness

But when he continues his letter to the Romans in 6:1 Paul at once brings up the question that whether in view of such a justification a life in sin is possible?. How does he answer this question?

Rom. 6:2 No - it is not - we, being justified, do not respond to sin - we are dead to it.

In the following verses through verse 11 Paul presents this state of affairs as an established, indisputable fact.

Verse 11: The thought that justified men could <sup>still</sup> serve sin and not live under God would be absurd as if we assumed that men who have departed this life are in their graves still participating in earthly activities

In regard to this there is also a "psychological connection" between justification and sanctification. There is a "law" which states that love begets love; kindness given finds kindness returned.

This is also true, and more so, in this theological regard. How is that so?

Convince a man of God's Love - (John 3:16, 1 John 4:10, Rom. 5:8) for him and he cannot help loving God in return and avoiding sin for the sake of his love toward God.

God knows how to convince a man and assure him of His great love.

He does not do so by:

1 Cor. 2:14; 1:23 appealing to natural powers of man - he will not believe it - it is foolishness

1 Cor. 2:4 not by persuasive arguments, or words of man's wisdom

He does this simply by:

John 16:14; 1 Cor. 2:5; Rom. 10:17 He simply presents this great love as a fact, and by his preaching of the Gospel the Holy Spirit creates faith in the love of God. - Then it is only a matter of course to love God & hate sin



When this happens justification and sanctification no longer form "two heterogeneous strata of dogmatic construction" but rather become alive and vital realities in the life of the Christian.

It is the experience of all Christians that the more certain they are of God's grace and of their heavenly inheritance, the more ready they are to serve God and to set their affection on things above.

1 John 4:19 love of neighbor

Ps 119:32 Love of God - The "tomato effect" Robert Kolb.

### **Sanctification: the consequence of justification**

Now we see that even though justification and sanctification cannot be separated, last things must not be put first. Sanctification is the consequence, not the antecedent, of justification.

The old man in us protests against this divine order. According to his conception of religion, works must be place before justification---the cart must come before the horse. This is the mark of a religion or a faith which is not Christ centered.

Acts 17:22-23 The more God's there men had the better.

1 Cor. 8:1; 10:20 the Sacrifice was a law - that's what they trusted in.

Apology III, line 206, page 135 One can imitate the actions of those who live in faith - but without faith - they are worthless

This protest is due to the "opinio legis," which each man inherits.

Apology III, line 265, page 146 Human reason can only evaluate what it sees. That is why we cling to salvation by works.

Only when men are instructed by the Holy Spirit through the Word will they get the right view of religion and place sanctification after justification.

Christians, too, are dogged by the old man and are prone to assign to works a place before justification. In a book called "A Study of Generations" it was discovered that a great percentage of Lutherans, when asked directly, said that they are saved because of their works. This is an easy temptation to which many succumb. This is, according to Scripture, fatal when maintained either in public or private. When this happens, two things occur, according to Scripture:

1 Gal 3:10 - Justification is not gained - rather a curse is called down on themselves



- 2 Rom. 7:5, the very opposite of <sup>sanctification</sup> ~~justification~~ and good works results  
namely, ~~Sin is increased~~ - <sup>Either</sup> ~~Some~~ + ~~Good works~~ follow justification or  
~~there is no Sanctification + Good work at all.~~

Therefore the practical need of the individual Christian, who is concerned about his Christian faith and Christian life, and the practical need of the Church, inasmuch as it is concerned about faith and sanctification, demand that, on the one hand, the inseparable nature of justification and sanctification, and on the other hand, the order of consequence be clearly understood and scrupulously maintained.

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### Who Effects Sanctification

- 1 Thess. 5:23-24 God, who creates faith, also produces sanctification by His infinite power. "and may the body be kept blameless"

In conversion man merely experiences the working of God, but in sanctification the Christian plays an active role; he co-

This, however, must be clearly understood! The working of God and the working of the new man, while are co-operative, are **not** co-ordinate, "as when two horses draw a wagon." The activity of the new man is always and fully subordinate to God's activity; it always takes place under dependence of God. In other words; it is the Holy Spirit who produces the activity of the new man; the new man remains the tool of the Holy Spirit.

compare this  
of our  
temple:  
Moses + God  
- water  
from the  
Stone.

Sol. Declaration, II, line 65, page 534, indeed we co-operate with the Holy Spirit in Sanctification - but we do so in great weakness. II Cor 5:17 "new creation"

Who, then, initiates these good works, new man or Holy Spirit?

- 2 Cor. 3:5 Scripture traces even every good thought to God as its Author.

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### The Inner Motions of Sanctification

What is the nature of the new man? - ~~the~~ <sup>"put on new self"</sup> <sup>"put on new self"</sup> <sup>"inwardly being renewed day by day"</sup>

Eph 4:24; Col. 3:10; 2 Cor. 4:16 The new man will agree perfectly with the will of God - The "inward man"

"delight in God" <sup>2 Cor</sup> Rom 7:22; Psalm 1:2 Only the Justified can delight in the Law.

"dead to Sin, alive to God" Rom. 6:11 The Christian - according to the new man - is perfectly holy - dead to sin. - alive to God.

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But in this life the Christian retains his sinful nature, the "old man."

*"nothing good lives in me"*

Rom. 7:18 The outward man: who is under the rule of sin - fights the new old man.

Sanctification, therefore, is brought about only in this way that, in the struggle going on within a Christian between his new nature and his old nature, a Christian according to his new man prevails over the will and conduct of the old man.

Eph. 4:22-24 The Christian must Put off the Old Man... put on the New Man.

The phrase simul justis et peccator (simultaneously sinner and saint) is very appropriate in application to the Christian.

Regarding this conflict we will note five points.

- 1 This constant struggle does not prove that a Christian has fallen from grace.  
*as he may think in difficulties. - on the contrary - conflict of this sort is evidence of grace.*
- 2 Since the old man of a Christian retains its old evil nature we must not be surprised  
*inclinations of*  
*and when the vilest inclinations stir in their heart (Rom 7:18)*
- 3 The conflict of sin & guilt will never leave the  
*body Temporal (as to Adam)*
- 4 "New man"
- 5 "baptism"

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### The Means by Which Sanctification Is Effected

Which division of the Word (Law or Gospel) do you think effects sanctification?

The Gospel - it is only the Gospel which de thrones sin - the Law only adds to sin.

The Law does have its place. In what way? it serves the Gospel -

It does us well to review the three uses of the Law. What are



they?

1 Accuser

2 Curb

3 Guide

So, how does the Law assist in the work of sanctification? The Law continually prepares the way for the Gospel. As we learned in our study of the Law and the Gospel where the knowledge of sin ceases, there also faith in the remission of sins, faith in the Gospel, has come to an end. As a result the Gospel, the only source of sanctification, is choked off. Which function of Law does this fall under? - *must take over here?*

Accuser

How might we categorize the difficulties of life such as poverty and wealth, sickness and health, misfortune and good fortune?

Are they conducive to holiness? *They are ~~not~~ result of our sinful nature but not always result of activity*

*They do not work sanctification but they do motivate work. - there is no special dispensation.*

*look at F.L. Sol. Dec. VI 24. p. 568 - A powerful illustration is found in Mark 9:42-47*

### The Necessity of Sanctification and Good Works

*1 Cor 5:12 "constrain me"*

The real concern in this section is the difference between "necessity" and "free". Are we duty bound and obliged to do good works or are they actually and free, natural response of the new man to the Gospel? This is the question to be answered.

In history there were two trains of thought within the Lutheran church.

George Major: *He used the rational that if we cannot be saved by evil works then we must be saved by good works. - ~~the opposite view~~*

Niklas of Amsdorf: *he held the opposite view and said the good works are injurious to salvation. - if we do good then we will think we earn it.*

The Scripture teaches that sanctification and good works are not necessary for salvation. It teaches that faith obtains not only the remission of sins, but also salvation without works of the Law. The Formula of Concord, quoting Rom 4:6 and Eph 2:8 declares:

(Epit., IV, 7, page 476) *The Librated Spirit does good works*

*not from free y. punishment but out of love & rightness* *IT Ch 5:12 Rom 8:13*

When Major was confronted with this he restated his conviction to say that good works are necessary not to obtain salvation, but in order to retain salvation. This too is contrary to Scripture. The order of things would be that faith starts things off but eventually resigns itself to the office of works to obtain



salvation.

If this is true, what happens to faith? It can be thrown away.

Sol Decl. IV, 34, page 556: every thing is ascribed to faith - the beginning the end and the middle - those who continue in faith will be holy - even saved.

What heresy is Major adhering to? semi-Pelagianism - Synergism.

What is that? Synergism holds that conversion, the beginning of faith, is brought about by the proper human conduct, refraining from willful resistance + teach that good works preserve faith.

To this thought of works and faith the Scriptures state this: Evil works destroy faith, but good works do not preserve faith. - Today otherwise is to turn the Scriptures upside down. Faith sustains good works.

Nicholas of Amsdorf: "good works are detrimental to salvation" What he originally meant to say was that to trust in good works for justification + salvation is injurious.

There is only one cure for Major's statement that good works are necessary for salvation. What is that?

to strike the words "for salvation"

"Sanctification and good works are necessary." This stands as a statement of Scripture.

Rom 13:5 must be obedient to the Govt Acts 5:29 we must obey God rather than man.

The necessity of Sanctification and good works means that they must be performed.

1 Thess. 4:3 you sanctification is God's will we are commanded to love each other. 1 John 3:23 God commands us to love a holy life.

- 1 We do screen his account. - He does not want us to serve Satan + sin but rather the Creator Tit. 2:12-14 Eph. 2:10
- 2 " " " our own account - they remind us of our state of grace + possession of salvation. Jn. 3:14
- 3 " " " account of the world - as much as possible to prove the truth of the Gospel. Mt 5:13-16; 1 Pet 2:12

This necessity is coupled with a willingness according to the new man.

Rom. 7:22

They are to be done without the coercion of the Law. - This is Scriptural.

Ps 110:3 2 Cor. 9:7

1 Pet 5:2 No man in his right senses will get the impression that Scripture leaves it to the discretion of the individual whether he will or will not do good works.

Sol. Decl. IV. L. 20 p. 554



### The Imperfection of Sanctification

Respond to the following statement by saying if it is true or false. When speaking of Justification we can say that there are no degrees; we either are or are not Justified. This is true

Can you think of any bible passages that will support your answer? "You are with me for me or against me" - Lk 16:13

Again, identify the following statement as being true or false.

When speaking of Sanctification we can say that there are degrees within which the Christian falls but that there is never

perfection. This is true - We begin with Spiritual Milk - but must not be satisfied with it.

How can we say this? Eph 4:15 - as grow + increase - abound in Sanctification;  
2 Cor. 9:8 - in every good work; 1 Cor 15:58 - in the <sup>world</sup> knowledge of God;  
Col 1:11 - in the knowledge of God; 1 Thess. 3:12 - in the love of brotherhood and  
of all men; Eph 4:22 - admonished to grow in holiness and to put off the  
old man.

But what is holding us back from having our sanctification

perfected? our sin remains in Christians throughout this life - Rom 7:14-24  
Heb. 12:1

Anything which teaches that we can reach perfection in this life regarding sanctification is wrong and cannot dwell in the

Christian heart. If we could reach perfection what action of the Christian would be eliminated? Daily asking for forgiveness of sins.

Since we determine that we cannot perfect sanctification what

danger is there for the Christian regarding sanctification? to relax and neglect Sanctification. It is God's will that we

strive after perfection. The Christian wants to be fruitful, not



only in some but in all good works. It is the characteristic of the true Christian to refrain from every sin and be eager to serve God. Rom. 7:22 delight in God's Law Phil. 3:15 strive for perfection this is the sense here Phil. 3:13-14 We are to live in forgiveness - not being haunted by past sins - always pressing forward.

What is the status of the Christian who is not striving to serve God alone? it is precarious - he is in danger of losing his Christianity.

Matt 6:24 You cannot serve God & Mammon Luke 14:25-35 We are asked to forsake all or else we are not even his disciples.

What does mark the Christian Life? Matt 16:24 Let him deny himself - take up his cross - and follow me. (denial of self)

Matt. 18:8-9 Only he who is willing to cut off his hand - pluck out his eye.

At this point we are about ready to ask "Who, then, can be saved?" Christ answers in Matt. 19:25-26 Scarcely impossible doesn't it? well it is if you rely on yourself - but relying on God - all things are possible.

Nothing makes a Christian so conscious of their daily deficiencies as the earnest striving for perfection. And when they acknowledge and confess their daily shortcomings before God, they flee for refuge to divine grace, knowing that the grace of God takes no account of the Law and human works, of our daily success or failure in sanctification and good works. **Only by keeping Law and Gospel separate could the Apostle, on the one hand, be fully assured of grace and salvation, Rom 8:37-39, and on the other hand, require unsparing self-denial, 1 Cor. 9:27.** The whole life of the Christian becomes a daily repentance. The more sincerely Christians daily endeavor to rid themselves of all they have and to serve God alone in all their works, the better they learn to know the abysmal sinful depravity which clings to them, and the more earnestly they will daily ask for the free grace of God in Christ.

The question to ask next is "Which is the greater evil, perfectionism or indifference to sanctification?" A. J. Gordon says "If the doctrine of sinless perfection is heresy, the doctrine of contentment with sinful imperfection is a greater heresy... It is not edifying to a Christian worldling throwing stones at a Christian Perfectionist."



### *The Inner Motions (Motus Interni) of Sanctification*

By faith in Christ a "new man" (Eph. 4:24; Col. 3:10; "the inward man," 2 Cor. 4:16) has been born, whose will agrees perfectly with the will of God. Rom. 7:22: "I delight in the Law of God after the inward man." According to the new man a Christian is therefore perfectly holy, "dead unto sin, but alive unto God" (Rom. 6:11). But in this life the Christian retains his sinful nature, the "old man" (Eph. 4:22; 2 Cor. 4:16: "our outward man"; Rom. 6:6: "the body of sin"; 7:18: "my flesh"), who is under the rule of sin (Rom. 7:18: "I know that in me, that is, in my flesh, dwelleth no good thing") and strives against the new man (Gal. 5:17: "The flesh lusteth against the Spirit"). Sanctification, therefore, is brought about only in this way that, in the struggle going on within a Christian between his new nature and his old nature, a Christian according to his new man prevails over the will and conduct of the old man. According to Scripture, sanctification, expressed negatively, consists in the putting off of the old man, and positively, in the putting on of the new man. Eph. 4:22-24: "Put off the old man . . . put on the new man."

Regarding the conflict of the spirit with the flesh we note. <sup>(1)</sup> This constant struggle does not prove that a Christian has fallen from grace, as he may perhaps think in the hour of trial, but, on the contrary, such conflict is evidence that he is living in the state of grace. Only when the struggle has ceased has the fall from grace taken place.

<sup>(2)</sup> Since the old man of a Christian retains his old evil nature, just as it exists in unbelievers, Christians must not be surprised, on the one hand, when inclinations to rankest unbelief stir in their heart or temptations to commit the coarsest sins (Rom. 7:18; 1 Thess. 4:3-6); on the other hand, they must bear in mind that the spirit's struggle against the flesh does not aim at improving and reforming,

*1. There can be unbelief  
2. Old man is not renewed.*

but at crucifying and mortifying the flesh.<sup>15</sup> Such a treatment of the flesh is demanded by Scripture. Rom. 8:13: "Mortify the deeds of the body"; Gal. 5:24: "They that are Christ's have crucified the flesh with the affections and lusts"; Col. 3:5: "Mortify your members which are upon the earth, fornication, uncleanness, etc."; 1 Cor. 9:27: "I keep under my body and bring it into subjection"; Matt. 18:8-9: "If thy hand or thy foot offend thee, cut them off. . . . If thine eye offend thee, pluck it out."

<sup>(3)</sup> The struggle of the spirit against the flesh is difficult and painful: "Mortify," "crucify," "cut them off"; and the flesh which must be given that treatment is not a being separate from us, but is part and parcel of ourselves. But we find comfort in the thought that, as Luther often reminds us, "the great saints" experienced the same bitter struggle. We hear the great Apostle Paul crying out in anguish: "O wretched man that I am!" (Rom. 7:24.)<sup>16</sup>

*Struggle*



4. Victory in this battle is assured to him who continues in the grace of God and God's Word and thus gives the Holy Spirit opportunity to work in him effectually with His divine power. This He does when we realize our weakness, 2 Cor. 12:10: "When I am weak, then I am strong"; Luke 18:27: "The things which are impossible with men are possible with God"; 2 Cor. 4:7 ff.: "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." And this divine power is exerted through the Word, Eph. 6:17: "Take the sword of the Spirit, which is the Word of God"; John 15:7: "If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you." And what will happen if we thus employ the Word of God? Rom. 8:37: "In all these things we are more than conquerors" (ὑπερνικῶμεν – we keep achieving the most brilliant victory). Paul describes the victorious outcome in detail. 2 Cor. 4:8 ff. (Paul's play upon words cannot be reproduced in the translation): "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the

dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

Regarding the use of God's Word in the conflict of the spirit with the flesh, Luther says: "You must be sober and vigilant in order that the body may become fit" (Luther often speaks of the proper training of the body in this connection, but he does not overestimate this *paedagogia externa*). "But thereby the devil is not yet vanquished; more than the outward training of the body against sin is needed. The real sword is this, that you are strong and firm in the faith. If with your heart you take hold of the Word of God and cling to it in faith, the devil cannot win, but must flee. If you can say: 'This my God hath said; on this I take my stand,' you will see that he slinks away, and with him will depart the sluggishness, the evil desires, anger, miserliness, melancholy, and doubt. But the devil is sly; he will not have you put your trust in the Word and reaches out to wrest it out of your hand; if he can make you lazy, so that your body becomes unfit and filled with knavish desires, he will soon wrest the sword out of your hand. He thus had his way with Eve; she had God's Word, and if she had clung to it, she would not have fallen. But when the devil saw that she held the Word so loosely, he tore it out of her heart, so that she let go of it; and thus he had won. (2 Cor. 11:3; Gen. 3:4, 13.) Thus St. Peter has sufficiently instructed us how we are to fight the devil. Running to and fro will not do, nor any work that you might perform; what is needed is that you cling to the Word by faith. When he comes and would drive you into despondency because of your sin, just take hold of the Word of God which promises forgiveness of sins and take that to heart, then he will soon have to leave off." (St. L. IX:1108, on 1 Pet. 5:9.)



5. An important rule in this warfare is to do at once the very opposite of what the flesh and the devil propose. When we are tempted to murmur against God, then the best answer is to praise God for His many mercies. When we are tempted to entertain our own or other men's thoughts about matters of doctrine and life, we should simply ask: What has God revealed on this matter in Scripture? <sup>17</sup> It is important for the Christian not only to read God's Word

<sup>17</sup> Experience proves that following this rule will insure success. Do not wait with the praise of God until your heart feels that God should be praised, but in the midst of your discontent take up the strains of "Now thank we all our God," and your discontent and murmuring will melt away. When death rises up as a frightening specter before our eyes, words of Scripture such as "Today shalt thou be with Me in Paradise" will banish the frightening specter. The feeling that our affliction entails very deep and persistent sorrow will vanish in the light

daily, but to commit to his memory as many Scripture texts as possible, so that he will be ready to repel the attacks of the flesh, the world, and the devil with the Word of Scripture, whenever and wherever they occur. Christ taught us by His example that in this way the victory is obtained (Matt. 4:1-11).



Actually, it is useless to try to determine which is worse. The bible speaks to both errors. Indifference: Eph. 5:5-7 you are not to be children of disobedience

Rev. 3:16 Can't stand Lukewarm

Perfectionism: 1 John 1:8,10 If we say we have not sinned we call God a liar and his words not in us.

Ecc. 7:20 There is no man on earth who is righteous.

Is. 64:6 All of us are unclean - and our righteousness is like a filthy rags.

What can we conclude concerning the pious Christian? he should learn and know that all good works gain nothing in God's sight (the illustration of the nurse who carries jewels + Thelike) - He should despair of his works as the Saints did

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### The Quality and the Quantity of Good Works

This section will be outlined as follows:

1. Good works
  - a) are done according to the divine Law
  - b) flow from a willing spirit
2. An examination of the good works of Christian and non-Christian according to this criteria
3. God's will as to the quantity of good works and the deficiency in actual practice.

### The Norm of Good Works

For a good work to be a good work what must it do? It must conform perfectly to the Law of God Deut. 5:32 you shall observe to do what the Lord has commanded you Matt. 4:20 <sup>not - 10</sup> you shall worship the Lord your God and him only shall you serve - not our own will, not the will of others.

So what quality is lacking when we do the work of men rather than of God? works on our own or others will lack the quality of good works.

Matt. 15:9; Mark 7:7 They worship in vain because off they teach doctrine of men.



Good intentions do not change an evil work into a good work.

1 Sam. 15:22 \_\_\_\_\_

John 16:2 \_\_\_\_\_

Acts 26:9 \_\_\_\_\_

At the same time evil intent changes divine command into an evil work. Matt 6:1ff. \_\_\_\_\_

Ignoring the divine norm is nothing less than rebellion against God and idolatry. One who makes his own will the standard of action is actually disposing God as his Lord and Master and putting himself in place of God.

1 Sam. 15:22-23 Scripture calls it abominable to not listen to God's word and resolve to act without or contrary to it - the verdict is deadly.

Even the cross we bear must not be self-imposed; our suffering is a true cross only when sent by God. 1 Pet. 3:17 \_\_\_\_\_

Again we say that "There is none good but one," that is God (Matt. 19:17). Nothing is good in itself. Only God is good in Himself. All creatures and everything produced by creatures in good only in so far as it corresponds to God's will. To say that anything is good independently of God is a form of dualism, of atheism.

How does this truth challenge us? - Good works are not those which we choose to do ~~that~~ of ourselves, but those which God has commanded, those which our vocation calls for.

#### Good Works Flow from a Willing Spirit

Good works must not only conform to the divine Law, but they must also flow from a willing spirit, that is, from the love of God. I guess we could say that good works must not only be good, they must be done well. Whatever is not done from a willing spirit, from the love of God, in response to the Gospel, is not keeping but in fact transgressing the divine Law.

Rom. 13:8-10 \_\_\_\_\_

Matt. 22:37-40 \_\_\_\_\_

When we feel we have been taken advantage of in the Church what



should we do? \_\_\_\_\_

Thinking back to your confirmation days what phrase did Luther use to introduce the meanings of the 10 Commandments? \_\_\_\_\_

Why do you suppose he did this? It is the uniform teaching of Scripture. Only those works are acceptable in the sight of God which are done willingly, from the love of God - Ps 110:3; 2 Cor 13:3-4, 12.

With this understanding, in what capacity can the unbeliever conform to God's Law? "in materia" externally -

There are four possible motives for the unbeliever, at best, to attempt to conform to God's Law. List them below.

1. Natural inclination to work - love toward parents, children, wife, natural sympathy.
2. Love of fame - to gain recognition
3. to make up for some sin - try to appease a god
4. to merit salvation

The love of God and the desire to serve Him is found only in those who have come to faith in the Gospel by the operation of the Holy Spirit and as a result of this faith love Him who first loved them. Good works "are done out of heaven", that is, are performed by those who through faith in Christ already possess heaven and accordingly bring the works which they do on earth to God as a thankoffering (Rom. 12:1).

With this as reality and with-in this supreme context, who alone are able to perform good works? \_\_\_\_\_

Luther continually stresses the axiomatic truth: "The person must in all cases first be good and pious before he can do good works", and Luther tells us, too, how the person becomes good and pious. "Whoever believes in Christ, believes that He was born for us, died, was buried and raised again from the dead, he is regenerated, or born anew. He is a new man, for now he has thoughts which no Papist or Turk ever had....If you continue in this faith, the Holy Spirit is there and baptizes you, strengthens and increases your faith, puts a new understanding into your heart, and awakens in you holy and new thoughts and affections, so that you begin to love God and refrain from all wicked actions, and do from your heart what God would have you do, and love your neighbor, and shun anger, hatred, and envy."



On the other side, works not done out of faith, in response to the Gospel are indeed a curse.

Sol. Decl. VI, 16-17, p. 566

"We do not love unless our hearts are firmly convinced that the remission of sins has been granted us" (Trigl. 153).

### The Good Works of the Unbeliever

The question of how the goods works of the unbeliever are to be regarded has been answered. However, there is much discussion centered on that question. Let's review. When the unbeliever does comply with God's Law in what sense is it to be regarded?

Such works are being done as stated in Rom. 2:14. In fact Luther asserts that in their external form such works as feeding the hungry, clothing the naked, comforting the distressed, working hard in one's profession and trade, etc., are much like the works of Christians. In many cases they surpass the work of the Christian in the eyes of men.

How then, are we to approach these works? these works belong to the civil sphere - This is the best way to discuss this - as civil righteousness or of the State - In this sphere they deserve high praise and they are rewarded by God - in this life with temporal blessings  
what are these temporal blessings?

In the spiritual sphere how are these works to be rated? as sin not only a little bit but absolutely - without any qualification. Scripture does this.  
Eph 2:1 unbeliever is dead in sin Eph 4:18 alienated from God <sup>life -</sup> <sup>humblings</sup> <sup>spiritual</sup>  
Eph 2:12 there is no hope + are w/o God 1 Cor 12:2 they are deceived by many things.  
1 Cor 10:20 their worship - outside of faith - is to devils not to God.

The Scriptures sharply distinguish between the worldly kingdoms and the Church. In this we confess that the works of the unbeliever are good in a civil sphere but have no spiritual value.

F.C. Sol. Decl., II, 7, 26, 59, 61, 85, p. 521-537

Since, according to Scripture, all the works of the natural man are sin, there is no room for the teaching that conversion is effected through human co-operation. F.C. SOL. DECL. II, 43. p 529



In which sphere does mankind have a free will? civil sphere

In which sphere does mankind have no free will? spiritual sphere

How can we say this? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

### The Quality of the Good Works of Christians

Measured against the standard of the divine Law, the works of the unbeliever do not deserve to be called good. What, then, becomes of the good works of Christians? Do they measure up to that same standard? They do not. They are deficient as to the requirements of the Law.

In what ways?

1 Col. 2:16-23 - are a warning against self-appointed worship

2 Rom. 7:22-23 - " " " that good works must be done with a willing spirit.

No Christian boasts about the quality of his good works.

Still, can his good works be pronounced as being good?

Col. 1:4 yes they can - Paul praises the Christian - Rom. 15:14, 1 Cor 1:7, Phil 2:12

What is the reason for this praise? They believe in forgiveness of sins by faith - receive that forgiveness continually even for those sins which hinder the good works

Christ's perfect righteousness covers the person of the Christians and so also the imperfection of their deeds.

1 John 2:12. \_\_\_\_\_

Sol. Decl., IV, 8, p. 552 \_\_\_\_\_

Sol. Decl., IV, 22, p. 554 \_\_\_\_\_

### The Quantity of Good Works

What is the answer to the question as to how much the Christian should do? Some say everything in General - Nothing specific

What does the Scripture expect of the Christian?

Rom. 12:1; Is 60:6,9 \_\_\_\_\_



According to the new man: Gal. 2:20; Ps 110:3 \_\_\_\_\_

Two things get in the way of this ideal. Can you identify them?

- 1 The Old Man tears him away.
- 2 Misuses the doctrine of grace.

The doctrine of grace was misused in the Apostolic Church

Gal. 5:13; 6:6-10; Titus 3:14; and the Church of the Reformation.

Can we also say that it is being abused in the Church today? \_\_\_\_\_

Site an example or two? \_\_\_\_\_

So the Scripture speaks not only to the quality of good works but also to the quantity of good works. Christians should not be satisfied with having performed this or that good work, but they should become rich in good works (2 Cor. 8:7, 20; 9:8, 11). They should not sit at home and wait to be importuned to do good works, but they should go out and seek opportunities to do good works; they should be "zealous of good works" (Titus 2:14; 2 Cor. 8:4), never "weary in well doing" (Gal. 6:9). Serving God should not be their avocation, but their vocation; they should make the very most of their time of earth in doing good works (Eph. 5:16; Gal. 6:10; Col. 4:5).

In addition, God has instructed the teachers and watchmen in His Church to give attention not only to the quality but also to the quantity of the works performed by Christians. Titus is to make it his business to "affirm constantly that they which have believed in God might be careful to maintain good works," Titus 3:8. Pastors are to see to it in particular that those who are blessed in worldly goods may be "rich in good works, ready to distribute, willing to communicate," 1 Tim. 6:17-19.

What kind of ramifications does this have?

- 1 To the Pastor - "rich in good works" must begin with themselves - not content with a minimum.  
Pastor has much to say in the pastoral. as in Is 56:10
- 2 urging members to become "rich in good works" Pastor should not stop there.  
It is a reflection of his conviction of justification by faith - there is no other incentive.  
Rom. 12:1; 2 Cor. 8:9.
- 3 Tithing - Titus 3:14 - Titus's ~~own~~ respond less than 2% / person for the work of the church.  
Tithing is not a deliverance as in A.T. times. Rich Church is not obliged to this, rather is Abolished - Does that negate this guideline?  
What is the only true holy - motivation



### The Reward of Good Works

What do the Scriptures teach about good works and rewards? 1 Cor.

3:8 it teaches that the Christian receives a great reward.

What is the danger of using the word reward? \_\_\_\_\_

We cannot shy away from the terminology. The world hates and persecutes Christians just because of their very best works. (Acts 5:40; Rom. 8:36; 1 Cor 4:13)

But our gracious God makes up for that. He is so pleased with our good works that he rewards us richly for doing them.

What does Scripture say regarding the kind of reward? Matt.

19:27-20:16 \_\_\_\_\_

Peter raised the question concerning reward in Christ's kingdom. Reminding the Lord of the fact that the disciples, unlike the young man who would not forsake his goods, had forsaken everything and followed the Lord, he asks: "What shall we have therefore?" In response the Lord says two things:

- 1 All works done for him ("Kis'manus sake") will be recompensed with a great reward.
- 2 But a claim of merit because of works done would make the Lord become last - a child of grace a child of wrath (works righteousness) Gal 3:10

Luther on "the last shall be first and the first shall be last.

"Christ simply desires to show in this parable that in the kingdom of heaven, that is, in Christendom on earth, God judges and operates in a strange manner: He makes the first last and the last first; He humbles those who are something so that they learn to rely on nothing but the bare mercy and compassion of God, and, conversely, He will not have those who are nothing despair but have them also rely on God's goodness, just as well as the first. First, then, He casts down the presumption of those who strive to gain heaven with works, as did the Jews, who claimed to be nearest and dearest to God, just as our spiritual orders also did. These are all working for wages...and they despise those who have done nothing at all. They murmur against the householder because he takes account of their great trouble and labor no more than of the idleness and loose life of the others; they consider such a treatment unjust, they blaspheme the Gospel and become obdurate in their behaviour. So they lose the favor and grace of God; they must take their temporal reward, go their way with their penny, and be damed. They did not work because fo



the eternal favor of God, but in order to be paid. The others, however, confessing that they have merited neither the penny nor the favor are given more than they thought had been promised them. These remain in grace and are saved, beyond having enough here in time too. For all depends on the good will of the householder.

What can we conclude about anyone who claims any merit on the basis of having performed good works? he is excluded from the Kingdom of God. - a fact which anyone acquainted with Reim teaching will admit at once. - (Not any kind of faith makes a person - not knowledge of the bible or church history)

When we begin to think that we have merited some special favor what does our knowledge concerning the quality of our good works remind us of? - his works are tainted with sin - and unless they are forgiven they will subject him to damnation. How then, can he work his wayward?

But the old man persists in his opinion that good works merit something. Therefore it is necessary that Law and Gospel be taught side by side. Christ admonishes the Twelve and all Christians to be on guard lest the first become the last.

What is God accomplishing when He tells us that the first are last?

### The Great Value of Good Works

This is a Christian approach to Good Works:

"...for if what I do is good, God has done it through me and in me. But if God has done it and it is God's work, what is the whole world over against God and His work? Though it does not make me holy---that must be done before, through Christ's blood and grace, without works --- still it is done to the praise and glory of God and for the benefit and welfare of my neighbor, both of which cannot be paid for or equaled by all the world's goods."  
Luther.

Five points can then be made:

- 1 Good works have value because they are done according to God's will.
- 2 God is the cause + effect of good works - they are His works. - Phil. 2:13; 2 Cor. 3:5
- 3 They have value in that they serve as a testimony to the Spirit's work externally. - Luke 7:47.
- 4 Good Works are worth more than heaven + earth (they are imperishable) - imperishable <sup>Rev. 14:13</sup>
- 5 We are admonished to make the most of our short stay. - Pastors too.



So for what reason does God leave the Christian in this world? \_\_\_\_\_

As soon as a man comes to faith in ~~R~~ he no longer belongs to the world - his home is in heaven - John 5:24. But God wants him to stay in this world in order to serve Him - particularly the Gospel - The ultimate purpose is the performance of good works - service of the Gospel.  
earth life

### The Christian Life and the Cross

We learn from Scripture on the one hand, that Christians by their faith in Christ enjoy the full favor of God --- God is not against them but for them (Rom. 8:31), they are God's children and heirs of eternal life (John 1:12-13; Gal. 3:26; Rom. 8:17), the angels serve them (Heb. 1:14), etc.. On the other hand, we learn from Scripture and from life as a Christian that God has ordained that the high dignity of Christian should not become manifest in this life, but rather that the same lowliness which characterized the earthly life of Christ should characterize their earthly life (1 Pet. 4:1). And this lowly form of the life of Christians, by which they are conformed to the image of Christ, is called the cross of the Christian.

Luther describes the contrast between the high dignity of Christians and the lowly form of their life on earth in these words: "We are even now the children of God, and through faith and Baptism have been put into possession of eternal salvation, as is written Mark 16:16 and John 1:12....But who among men recognizes us as children of God? Who will call those men children of God that are thrown into prison and are so tortured and tormented in every conceivable way that they appear to be the children of the devil, condemned and accursed souls? For that reason St. Paul says that the glory of the children of God is now hidden, but shall be manifested in them later (Col. 3:3-4). so long as God's children are here upon earth, they are not clothed with the livery of God, but wear the devil's livery. For the devil's children should be bound in fetters and should suffer all manner of misfortune. But that does not happen to the devil's offspring; they have all the world's pleasures, are wealthy and powerful, enjoy honor and money to the full; withal they put on God's garb and name, as though they were God's favorites. Us they regard as heretics, under God's wrath. The right order is reversed: those who are God's children are called children of the devil, and those who are the children of the devil are called God's children. That hurts the pious; heaven and earth and all creatures cry out in complaining protest, are unwilling to be thus subjected to vanity and to suffer that the wicked abuse them to the dishonor of God."

What Scripture says of the cross of Christians we will examine

under six headings.

1. What constitutes "cross"?
2. The inseparable connection between Christianity and the cross.
3. The right view of the cross.
4. The purpose and profit of the cross.
5. The strength to bear the cross.
6. The cross and the sin of Christians.

What constitutes "cross"?

Both the believer and the unbeliever have many sorrows. What then properly constitutes what the Christian calls a cross?

What does the Christian deserve in so far as he is a sinner?

So what is the true punishment for sin?

What distinguishes the Christian from the unbeliever?

Why then is the Christian tormented by Satan, the world, and our flesh?

The confession of Christ entails persecution. To escape this cross, the antagonists of Paul preached the doctrine of works, which the world wants to hear (Gal. 6:12), and for the same end many in our day embrace synergism, which again is the doctrine of salvation by works, so pleasing to the world.

Considering our dual nature once again, what does the Scripture say concerning our fighting against God's Word, will, and order.

Matt. 16:24 means self-denial

Luke 14:33 renounce everything that interferes with our following Christ

Matt. 11:25-26 renounce our own wisdom in spiritual matters



- ✓ Matt. 10:34; Luke 12:52-53 renounce our peace + tranquility
- 1 Cor. 7:30; Matt. 19:21-22 renounce our honor among men - temporal possessions.
- Luke 14:26 <sup>Mt. 10:35-37</sup> renounce friendship of Father, Mother, Son, Daughter. - even our own life.
- Gal. 5:24 we crucify all the passions and lusts of the flesh
- Col 3:5 in fact mortify the flesh - thusly we do not serve sin.

### The inseparable connection between Christianity and the cross

Bearing the cross is inseparably bound up with Christianity, so inseparably that he who refuses to bear the cross can no longer claim to be a Christian; he has renounced the right to share the glory of Christ.

Does this mean that the Christian may impose a cross upon

himself? No - He must leave this to God (1 Pet. 3:17; 1:6) God alone  
knows which cross is beneficial and only God gives the strength needed  
to bear the cross (1 Cor. 10:13) - We don't need to seek it.

### The right view of the cross

How do you suppose the old man of the Christian views the cross?

As a heavy burden - they think that they are not getting what they  
should as Christians. - they may think God has forgotten them. (Lam. 5:20; Ps 13:1; Job  
30:21)

The Scripture instructs us to recognize reality when we are bearing a cross. The cross is not a manifestation of God's wrath against us. Rather the cross reveals God's love toward us. It marks us as children of God.

Heb. 12:6-10

1 Cor. 11:32

Scripture continues to teach us that when we suffer because of our testimony of Christ by word and deed, the cross is for us a testimony of the Holy Spirit that we are not of the world, but belong to Christ, for we then experience the same treatment which Christ and all witnesses of Christ experienced.

Matt. 5:12 prophets were persecuted Rom. 8:17; 2 Thess 1:5-7; 2

Cor. 4:7-8

### The purpose and profit of the cross

The cross is the way in which God leads His children through this world into eternal life.

Acts 14:22 \_\_\_\_\_ 2 Cor. 4:17 \_\_\_\_\_

\_\_\_\_\_ 2 Cor. 12:7 It makes us humble

2 Cor. 12:8-9 \_\_\_\_\_

Adhering to the Scriptures and carrying the cross God works the following:

1 Peter 1:6-7 \_\_\_\_\_ Ps. 18:6; Is. 26:16 \_\_\_\_\_

\_\_\_\_\_ Rom. 6:6; 1 Pet. 4:1 \_\_\_\_\_

2 Cor. 4:16-18 \_\_\_\_\_

Christians bearing their cross patiently strengthen fellow Christians who, of course, also bear a cross.

### The strength to bear the cross

From where is the strength to bear the cross derived? from the

assurance of the forgiveness of sins and salvation

Rom. 5:5,8 \_\_\_\_\_

Rom. 8:18 \_\_\_\_\_

Col. 3:3-5 \_\_\_\_\_

Matt. 5:12; Luke 6:22 \_\_\_\_\_

Whoever, therefore, destroys the assurance of grace and salvation by making grace and salvation dependent on human works or moral efforts in any form deprives himself of the strength needed to bear the cross.

### The cross and the sin of Christians

The question here is whether or not sin forms a part of the cross of Christians. How can that be answered? It must be answered yes

Rom. 7:15 \_\_\_\_\_ 7:14 \_\_\_\_\_

Rom. 7:24 \_\_\_\_\_



### The Christian life and Prayer

What the Scripture says regarding the Christian life and Prayer will be examined in this study under four headings:

1. The inseparable connection between Christian life and Prayer
2. The requisite for prayer
3. The power and effect of prayer
4. Additional matters

#### 1. The inseparable connection between Christian life and Prayer

How might prayer be defined? \_\_\_\_\_

Ps 27:8

Rom 8:26-27

Is 65:24

What is prayer the result of? it is the consequence of faith

So when does the prayer life of the Christian begin? \_\_\_\_\_

A Christian prays even when, as often happens while fulfilling his earthly calling, he is not conscious of praying. This is true even when by reason of great sorrow and grief he imagines that he cannot pray.

Prayer has been fittingly compared to the heartbeat of physical life. Luther says: "Where there is a Christian, there is the Holy Ghost, who is always engaged in prayer. For though the Christ does not continually move his lips to utter words, nevertheless the heart is beating and pulsating, like the arteries and the heart in the body, unceasingly sighing: O dear Father, may Thy name be hallowed, Thy kingdom come, Thy will be done among us and all people, etc. And as attacks, trials, and troubles press and crowd harder, also such sighing and begging becomes more urgent, even audible. So, then, you cannot find a Christian who is not always praying, as little as a living person is without a pulse, which never rests, but beats continuously, though the person is not aware of it beating."

While this is true what is the danger in taking this analogy to

far particularly considering our nature? \_\_\_\_\_

Into what two catagories can we divide our prayers?

1 \_\_\_\_\_

2 \_\_\_\_\_

## **2 The requisite for prayer**

We have touched on this already but let's look into this more indepth.

What does prayer presuppose? \_\_\_\_\_

Only faith in the forgiveness of sins for Christ's sake makes prayer a prayer "in the name of Christ," and only prayer in the name of Christ has God's command and promise. (John 16:23; 14:13-14) It is only because of Christ's work that we have the boldness to approach God in prayer.

What does the old man want us to believe concerning this requisite for prayer? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

The prayers of all saints have been based on Christ's righteousness, on God's grace and mercy in Christ, never on their own worthiness (Dan 9:18). And so today and to the end of time every Christian, entirely disregarding both his own worthiness and his unworthiness, derives his confidence and boldness to pray solely from the reconciliation effected by Christ and from God's command and God's promise to hear.

## **3 The power and effect of the Christian prayer**

Since God preserves this world only for the sake of Christians, in order that they may execute their Christian calling in the world (Mat. 24:14), and since the will of Christians as expressed in their prayers coincides with the all-sustaining and governing will of God (1 John 5:14), it follows that the Christians' prayer



sustains and governs the whole world. In other words, the prayer of Christians has its effect on all occurrences in the Church and the world.

Let's see if this is Scriptural.

2 Thess. 3:1 \_\_\_\_\_

Col. 4:2-4; Eph. 6:19-20 \_\_\_\_\_

Rom. 15:30-32 \_\_\_\_\_ Jer. 29:7 \_\_\_\_\_

\_\_\_\_\_ 1 Tim. 2:1-3; Ps. 76:6 \_\_\_\_\_

Ps. 5:6,10; 55:23 \_\_\_\_\_

Here we keep in mind the office of the keys. What are those? \_\_\_\_\_

How might this be applicable also in the case of prayer? \_\_\_\_\_

How does Luther describe the importance of prayer in the civil sphere? p. 81 - Prayer vol III

#### 4 Things for which a Christian prays

The Christian is told to pray of God everything that is covered by the divine will and the divine promise.

What assurance do we have when we pray in Christ's name? Matt.

21:22 \_\_\_\_\_

What does the "old man" have us think when we hear this? \_\_\_\_\_

What supreme rule regulates prayer? \_\_\_\_\_

What happens when our prayers go beyond God's command and promise? \_\_\_\_\_

When we are praying for spiritual blessings, necessary for our salvation, we should ask unconditionally; when praying for other gifts, we should ask that God grant them to us if it be His will.

How can we say this? 1) ~~2 Cor. 12:9~~ Rom. 8:32-39 3p

2) 2 Cor. 12:9

There are cases where the Christian has asked unconditionally for temporal blessings. One example is when Luther prayed unconditionally for the prolongation of Melanchthon's life. This is what he said: "There our Lord God had to give in to me; for I threw down the sack before His door and rubbed into His ears all His promises that He would hear prayer which I could enumerate from Scripture, saying that He would have to hear me if I were to trust His promises."

Such cases belong to the domain of "heroic faith". But God taught Luther a hard lesson from which we would be wise to learn.

What lesson might that be? \_\_\_\_\_

There are other examples. \_\_\_\_\_

Concerning the Lord's Prayer: (page 423 in the Book of Concord, Large Catechism, Lord's Prayer, line 22 ff.) \_\_\_\_\_

#### 5 Additional Matters

Is 63:16; 1 Kings 8:39 \_\_\_\_\_

Matt. 4:10 \_\_\_\_\_ 1 Tim. 2:5-6; Rom. 8:34; 1 Jon 2:1-2;

Rom. 8:31-32 \_\_\_\_\_

Rev. 19:10; 22:8-9 \_\_\_\_\_

What position should one take when he prays? \_\_\_\_\_

#### The Christian Life and the

#### Hope of Eternal Life

Justification by grace through faith is the central doctrine in the Scriptures. It is the only God pleasing motivator. But what brings the Christian life into focus?



Luke 1:67-79; Luke 2:25; Luke 2:38 \_\_\_\_\_

1 Cor. 1:7; Titus 2:13; Phil. 3:20 \_\_\_\_\_

How much impact does this important part of a life of faith have on Christians today? \_\_\_\_\_

Knowing that salvation is in Christ and knowing that Jesus may return at any time, what, as Christ-centered believers, are we called to do? (Matt. 24:45-51; 25:14ff; Luke 12:15ff.) \_\_\_\_\_

Matt. 24:14 \_\_\_\_\_ Titus 2:12-14 \_\_\_\_\_

Matt. 24:36ff. \_\_\_\_\_

1 Peter 2:11; Heb. 13:14 \_\_\_\_\_

1 Cor. 7:31 \_\_\_\_\_ Phil. 4:5 \_\_\_\_\_

Matt. 25:1ff. \_\_\_\_\_

Rom 8:18 \_\_\_\_\_ Luke 6:23; Matt. 5:12; 1

Pet. 4:12 \_\_\_\_\_

1 Thess. 4:13-18 \_\_\_\_\_

In short, it is the blessed hope of heaven which shapes a Christian's life on earth into the right form. This hope insures the happy life of a Christian; this is the key to a successful ministry.

How might this hope be used in regard to various situations which the Christian finds himself and are troublesome? \_\_\_\_\_