God puts to death the old Adam through the Word by the Holy Spirit in the Christian

- **Apology II. Original Sin,** ²⁵ Concupiscence is not merely a corruption of the physical constitution, but the evil inclination of man's higher capacities to carnal things. They do not know what they are talking about when they simultaneously attribute to man <u>a concupiscence</u> that has not been quenched by the Holy Spirit and a love for God above all things.
- **Ap II,** 35 ... Concerning this material element, he has also said that the Holy Spirit, given in Baptism, begins to mortify lust and to create new impulses in man.
- **Ap II,** ³⁶ ... Augustine says: "That law which is in the members is forgiven by spiritual regeneration, but it remains in the mortal flesh. It is forgiven because its guilt is absolved by the sacrament that regenerates the faithful. But it remains because there continue to work those desires <u>against which the faithful struggle</u>."
- **Ap II,** ⁴⁵ So when Luther wanted to show the magnitude of original sin and of human weakness, he taught that <u>the remnants of original sin</u> in man are not in their nature neutral, but they need the grace of Christ to be forgiven and the Holy Spirit to be mortified.
- **Ap IV,** ⁴⁵ ... Thus it regenerates us and brings us the Holy Spirit, so that <u>we can finally obey God's law, love him, truly fear him, be sure that he hears us, and obey him in all afflictions.</u> It mortifies our lust.
- **FC SD I.** ¹⁴ 5. This inherited damage is so great and terrible that in baptized believers it can be covered up and forgiven before God only for the Lord Christ's sake. Likewise, <u>only the Holy Spirit's regeneration and renovation can heal man's nature, which original sin has perverted and <u>corrupted.</u> Of course, this process is only begun in this life, not to be completed until the life yonder....</u>

Large Catechism, Creed, 3rd Article

- forgiveness of sins through the Word and through signs appointed to comfort and revive our consciences as long as we live. Although we have sin, the Holy Spirit sees to it that it does not harm us because we are in the Christian church, where there is full forgiveness of sin. God forgives us, and we forgive, bear with, and aid one another.
- ⁵⁶ But outside the Christian church (that is, where the Gospel is not) there is no forgiveness, and hence no holiness. Therefore, all who seek to merit holiness through their works rather than through the Gospel and the forgiveness of sin have expelled and separated themselves from the church.
- ⁵⁷ Meanwhile, <u>since holiness has begun and is growing daily</u>, we await the time when our flesh will be put to death, will be buried with all its uncleanness, and will come forth gloriously and arise to complete and perfect holiness in a new, eternal life. ⁵⁸ Now we are only halfway pure and holy. <u>The Holy Spirit must continue to work in us through the Word</u>, daily granting forgiveness until we attain to that life where there will be no more forgiveness. In that life are only perfectly pure and holy people, full of goodness and righteousness, completely freed from sin, death, and all evil, living in new, immortal and glorified bodies.
- ⁵⁹ All this, then, is **the office and work of the Holy Spirit**, to begin and daily to increase holiness on earth through these two means, the Christian church and the forgiveness of sins. Then, when we pass from this life, he will instantly perfect our holiness and will eternally preserve us in it by means of the last two parts of this article.

FC SD IV Good Works, ¹⁰ For, as Luther writes in his Preface to the Epistle of St. Paul to the Romans, "Faith is a divine work in us that

transforms us and begets us anew from God,

kills the Old Adam,

makes us entirely different people in heart, spirit, mind, and all our powers, <u>and</u> <u>brings</u> **the Holy Spirit** with it.

Oh, faith is a living, busy, active, mighty thing, so that it is impossible for it not to be constantly doing what is good. ¹¹ Likewise, faith does not ask if good works are to be done, but before one can ask, faith has already done them and is constantly active. Whoever does not perform such good works is a faithless man, blindly tapping around in search of faith and good works without knowing what either faith or good works are, and in the meantime he chatters and jabbers a great deal about faith and good works. ¹² Faith is a vital, deliberate trust in God's grace, so certain that it would die a thousand times for it. And such confidence and knowledge of divine grace makes us joyous, mettlesome, and merry toward God and all creatures.

This **the Holy Spirit works by faith**, and therefore without any coercion a man is willing and desirous to do good to everyone, to serve everyone, to suffer everything for the love of God and to his glory, who has been so gracious to him. It is therefore as impossible to separate works from faith as it is to separate heat and light from fire."

Ap XII. Penitence, ⁴⁶ Wherever Paul describes conversion or renewal, he almost always names these two parts, **mortifying and quickening**. Col. 2:11, "In him also you were circumcised with a circumcision made without hands, by putting off the body of the sins of the flesh." And later on, "You were also raised with him through faith in the working of God" (v. 12).

These are two parts here. The one is putting off the body of sins, the other is being raised through faith. **Mortifying, quickening,** putting off the body of sins, being raised — we are not to understand these terms in a Platonic sense as counterfeit changes;

but **mortification** means genuine terrors, like those of the dying, which nature could not bear without the support of faith. Thus what we usually call **contrition** Paul calls "putting off the body of sins" because in these troubles our natural lust is purged away.

And **quickening** should not be understood as a Platonic figment but as **consolation truly sustaining a life** that flees in contrition.

There are therefore two parts here, **contrition and faith.** Because there is no peace for the conscience except by faith, therefore faith alone quickens, according to the word (**Hab. 2:4**), "The righteous shall live by his faith."

Penitence = Repentance

Ap XII. ¹³¹ We say that after penitence (that is, conversion or regeneration) must come good fruits and good works in every phase of life. There can be no true conversion or contrition where mortifying the flesh and good fruits do not follow. True terrors and sorrows of the soul do not permit the indulgence of the body in lusts, and true faith is not ungrateful to God or contemptuous of his commandments. In a word, there is no penitence inwardly which does not produce outwardly the punishing of the flesh. ¹³² This, we say, is what John means when he says (Matt. 3:8), "Bear fruit that befits penitence," and Paul when he says (Rom. 6:19), "Yield your members to righteousness," and elsewhere (Rom. 12:1), "Present your bodies as a living sacrifice, holy," etc. When Christ says (Matt. 4:17), "Be penitent," he is surely talking about total penitence and total newness of life and fruits....

Luther's Works, v.40 p148

They pay no attention to God's design of inward things, such as faith. They approach and force all external words and Scriptures belonging to the inward life of faith into new forms of putting to death the old Adam. They invent such things as "turning from the material," "concentration," "adoration," "self-abstraction," and other such foolishness which has not an inkling of foundation in Scripture. My Karlstadt plunges in like a sow to devour pearls, and like a dog tearing holy things to pieces [Matt. 7:6]. What Christ has said and referred to the inner life of faith, this man applies to outward, self-contrived works, even to the point of making the Lord's Supper and the recognition and remembrance of Christ a human work, whereby-we-in-like-manner, in "passionate ardor" and (as they stupidly put it) with "outstretched desire," put ourselves to death. By throwing up a smoke screen, he obscures the clear words of Christ, "My blood poured out for you for the forgiveness of sins," etc. [Matt. 26:28; Mark 14:24; Luke 22:20]. Their meaning undoubtedly is grasped, received, and retained only by faith, and by no kind of work. This will become clearer as we proceed.

Enough has been said so that you may know that it is of the nature of this spirit to press for a way the reverse of that ordered by God. That which God has made a matter of inward faith and spirit they convert into a human work. But what God has ordained as an outward word and sign and work they convert into an inner spirit. They place the mortification of the flesh prior to faith, even prior to the Word. In devil's fashion they go out where God would enter and enter where he goes out. It ought surprise no one that I call him a devil. For I am not thinking of Dr. Karlstadt or concerned about him. I am thinking of him by whom he is possessed and for whom he speaks, as St. Paul says, "For we are not contending against flesh and blood—but against the spiritual hosts of wickedness in the heavenly places" [Eph. 6:12].

So, my brother, cling firmly to **the order of God**. According to it the putting to death of the old man, wherein we follow the example of Christ, as Peter says [I Pet. 2:21], does not come first, as this devil urges, but comes last. No one can mortify the flesh, bear the cross, and follow the example of Christ before he is a Christian and has Christ through faith in his heart as an eternal treasure. **You don't put the old nature to death, as these prophets do, through works, but through the hearing of the gospel.** Before all other works and acts you hear the Word of God, through which the Spirit convinces the world of its sin (John 16[:8]). When we acknowledge our sin, we hear of the grace of Christ. In this Word the Spirit comes and gives faith where and to whom he wills. Then you proceed to the mortification and the cross and the works of love. Whoever wants to propose to you another order, you can be sure, is of the devil. Such is the spirit of this Karlstadt, as you will more clearly see presently.

Romans 6-8, v. 35 p. 375-377

In chapter 6 he takes up **the special work of faith**, the conflict of the spirit with the flesh for the complete slaying of the sin and lust that remain after we are justified. He teaches us that we are not by faith so freed from sin that we can be idle, slack, and careless, as though there were no longer any sin in us. Sin is present; but it is no longer reckoned for our condemnation, because of the faith that is struggling against it. Therefore we have enough to do all our life long in taming the body, slaying its lusts, and compelling its members to obey the spirit and not the lusts. Thus we become like the death and resurrection of Christ, and **complete our baptism**—which signifies the death of sin and the new life of grace—until we are entirely purified of sin, and even our bodies rise again with Christ and live forever.

Prayer

Large Catechism, Lord's Prayer, 4th petition "And forgive us our debts, as we forgive our debtors."

86 This petition has to do with our poor, miserable life. Although we have God's Word and believe, although we obey and submit to his will and are supported by God's gift and blessing, nevertheless we are not without sin. We still stumble daily and transgress because we live in the world among people who sorely vex us and give us occasion for impatience, wrath, vengeance, etc. 87 Besides, Satan is at our backs, besieging us on every side and, as we have heard, directing his attacks against all the previous petitions, so that it is not possible always to stand firm in such a ceaseless conflict.

⁸⁸ Here again there is great need to call upon God and pray, "Dear Father, forgive us our debts." Not that he does not forgive sin even without and before our prayer; and he gave us the Gospel, in which there is nothing but forgiveness, before we prayed or even thought of it. But the point here is for us to recognize and accept this forgiveness. ⁸⁹ For the flesh in which we daily live is of such a nature that it does not trust and believe God and is constantly aroused by evil desires and devices, so that we sin daily in word and deed, in acts of commission and omission. Thus our conscience becomes restless; it fears God's wrath and displeasure, and so it loses the comfort and confidence of the Gospel. Therefore it is necessary constantly to turn to this petition for the comfort that will restore our conscience.

⁹⁰ This should serve God's purpose to break our pride and keep us humble. He has reserved to himself this prerogative, that if anybody boasts of his goodness and despises others he should examine himself in the light of this petition. He will find that he is no better than others, that in the presence of God all men must humble themselves and be glad that they can attain forgiveness. ⁹¹ Let no one think that he will ever in this life reach the point where he does not need this forgiveness. In short, unless God constantly forgives, we are lost.

7th Petition - ¹¹⁶ Therefore there is nothing for us to do on earth but to pray constantly against this arch-enemy. For if God did not support us, we would not be safe from him for a single hour.