

## The Lord's Prayer, Sixth Petition

“Moreover, although we have acquired forgiveness and a good conscience, and have been wholly absolved, yet such is life that one stands today and falls tomorrow. Therefore, even though at present we are upright and stand before God with a good conscience, we must pray again that he will not allow us to fall and yield to trials and temptations” (LC III 100).

### Divine Monergism(God's work alone)

Man's salvation can either be described as

1. Man works his own salvation (Pelagianism).
2. Man and God co-operate toward salvation.
  - a. Man begins and God completes (Semi-pelagianism).
  - b. God begins and man completes (Synergism).
3. **God alone works and man is saved(Divine Monergism)**

**The Scriptures and Lutheran Confession teach #3: Divine Monergism.**

“Thirdly, in this manner, too, the Holy Scriptures ascribe **conversion, faith in Christ, regeneration, renewal, and all that belongs to their efficacious beginning and completion**, not to the human powers of the natural free will, neither entirely nor half, nor in any, even the least or most inconsiderable part, but in *solidum*, that is, entirely, **solely, to the divine working and the Holy Ghost**, as also the Apology teaches (FC, SD, II, 25).

Colossians 1:13-14, “**He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, in whom we have redemption through His blood, the forgiveness of sins.**”

### Under Attack! By Myself Unable to Stand

God is not attacking us, but our three foes—the devil, the world, and our sinful nature—are seeking to take away our faith in Christ, so that we fall away. Therefore, we are to give up on our own strength which is completely unable to keep us from falling. We are directed to rely upon God' gracious help for sinners found in the Word and Sacraments.

James 1:13-14, “Let no one say when he is tempted, ‘I am tempted by God’; for God cannot be tempted by evil, **nor does He Himself tempt anyone**. But each one is tempted when he is drawn away by his own desires and enticed.”

Romans 13:14, “But put on the Lord Jesus Christ, and make no provision for **the flesh**, to fulfill its lusts.”

1 John 5:19, “We know that we are of God, and **the whole world** lies under the sway of the wicked one.”

1 Peter 1:5, “...you, who are **kept by the power of God through faith** for salvation ready to be revealed in the last time.

Luke 8:13, “...who believe for a while and **in time of temptation fall away.**”

### Our Gracious God

**A. does lead(tempt) believers to do good** (*tentatio probationis*)

That is, He works the testing and strengthening of our faith (for our good and to bring us goodness).

Deuteronomy 13:3, “You shall not listen to the words of that prophet or that dreamer of dreams, for **the Lord your**

**God is testing you** to know whether you love the Lord your God with all your heart and with all your soul.”

Matthew 4:1, “Then Jesus **was led up by the Spirit** into the wilderness to be **tempted** by the devil.”

James 1:2-3, “My brethren, count it all joy when you fall into various **trials**, knowing that the **testing** of your faith **produces patience.**”

**B. does NOT tempt(lead) men to sin** (*tentatio seductionis*).

That is, the Triune God does not desire men to sin.

Ezekiel 33:11, “Say to them: ‘As I live,’ says the Lord God, ‘I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?’”

**C. does punish unbelievers for their sin and with their sin**

Romans 1:21-25, “...because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. 22 Professing to be wise, they became fools, 23 and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things. 24 Therefore **God also gave them up** to uncleanness, in the lusts of their

hearts, to dishonor their bodies among themselves, 25 who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.”

**D. could, in His wrath, abandon believers and give us over to temptation(sin) as the just punishment for our sin, but He is merciful and forgiving.**

1 John 2:1, “ My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.”

**God gives us the power and strength to resist temptation, even though the temptation is not removed**

John 16:33, “These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, **I have overcome the world.**”

1 Peter 5:8-9, “Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. 9 **Resist him, steadfast in the faith**, knowing that the same sufferings are experienced by your brotherhood in the world.

### **#52 Don't Let Go of the Comforting Passages**

Therefore in affliction every Christian should so arm himself that he may defend and guard himself with the fine, comfortable assurances which Christ, our dear Lord, has left us when we suffer for his Word's sake. But if we do not do this, if we let the comforting sayings go, then when the cross comes the same thing that happened to Eve in paradise will happen to us. She had God's commandment and with it she should have beaten down the devil's suggestions and instigations. But what did she do? She let the Word go and kept thinking what a fine apple it was and that after all such a little thing was of no great importance. So she went her way. And when one lets the Word go, there can be no other result. But when we stay with the Word and hold on to it, we shall certainly have the experience of conquering and coming out of it fine.

You see that we teach these two things [*1. that God has appointed that we should suffer and that it cannot be otherwise. 2. We have the promise and assurance that God will keep his Word*] when we preach on suffering and cross. And anybody who accuses us of teaching nothing about suffering is doing us an injustice. But this we do not do; we do not make our suffering meritorious before God. No, far from it. Christ alone did that and nobody else, and to him alone belongs the glory. (Luther's Works, v.51, p.205-206)

### **#56 Why Suffering? 3. Lest We Become Sleepy and Secure Apart From the Word**

Thirdly, it is also **highly necessary that we suffer** not only that God may prove his honor, power, and strength against the devil, but also in order that when we are not in trouble and suffering this excellent treasure which we have may not merely make us **sleepy and secure**. We see so many people, unfortunately it is all too common, so misusing the gospel that it is a sin and a shame, as if now of course they have been so liberated by the gospel **that there is no further need to do anything, give anything, or suffer anything.**

This kind of wickedness our God cannot check **except through suffering**. Hence he must keep disciplining and driving us, **that our faith may increase and grow stronger** and thus bring the Savior more deeply into our hearts. For just as we cannot get along without eating and drinking so we cannot get along without affliction and suffering. Therefore we must necessarily be afflicted of the devil by persecution or else by a secret thorn which thrusts into the heart, as also St. Paul laments [cf. II Cor. 12:7]. Therefore, since it is better to have a cross than to be without one, nobody should dread or be afraid of it. After all, you have a good strong promise with which to comfort yourself. Besides, the gospel cannot come to the fore except through and in suffering and cross. (Luther's Works, v.51, p.207)

### **#58 Summary Concerning Suffering**

Since we know then that it is God's good pleasure that we should suffer, and that God's glory is manifested in our suffering, better than in any other way, and since we are the kind of people who cannot hold on to the Word and our faith without suffering, and moreover since we have the noble, previous promise that the cross which God sends to us is not a bad thing, but rather an utterly precious and noble holy thing, why should we not be bold to suffer? As for those who will not suffer, let them go and be cavaliers; we preach this only to the devout who want to be Christians, the others wouldn't carry it out anyhow. After all, we have so many assurances and promises that he will not allow us to stick in our suffering but will help us out of it, even though all men should doubt it. Therefore, even though it hurts, so be it, you have to go through some suffering anyhow; things cannot always go smoothly. It is just as well, nay, a thousand times better, to have suffered for the sake of Christ, who promised us comfort and help in suffering, than to suffer and despair and perish without comfort and help for the sake of the devil. (Luther's Works, v.51, p.208)