

## The Christian Life includes:

**1. Justification** - When the sinner comes to faith in Jesus Christ, he is declared righteous. Justification is the outward declaration of forgiveness which is believed.

Romans 3:28, "Therefore we conclude that a man is justified by faith apart from the deeds of the law."

**2. Sanctification** {*narrow sense, proper*} – The inward renewal of man; the growth in faith and good works which follows upon justification.

Romans 6:22, "But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.

Romans 8:9, "But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His."

Galatians 5:22-23, "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law."

**Note:** Sometimes we describe sanctification in the wide sense as everything which the Holy Spirit does, that is both (1) and (2) above. Sanctification in the wide sense includes everything which the Holy Spirit does to (1) bring men to faith and (2) to work a holiness of life from within men.

Hebrews 10:10, 14 "By that will {*the Father's will*} we have been sanctified {*wide sense*} through the offering of the body of Jesus Christ once *for all*.... For by one offering He has perfected forever {*justification*} those who are being sanctified {*sanctification: narrow sense*}."

**Large Catechism, III, 57]** Meanwhile, however, while **sanctification has begun and is growing daily**, we expect that our flesh will be destroyed and buried with all its uncleanness, and will come forth gloriously, and arise to entire and perfect holiness in a new eternal life. **58]** For now **we are only half pure and holy**, so that the Holy Ghost has ever [some reason why] to continue His work in us through the Word, and daily to dispense forgiveness, until we attain to that life where there will be no more forgiveness, but only perfectly pure and holy people, full of godliness and righteousness, removed and free from sin, death, and all evil, in a new, immortal, and glorified body.

## The teaching of the entire Christian Life

Psalm 67:1, "God be merciful unto us, and bless us; *and* cause his face to shine upon us;"

### a. Justification:

Psalm 96:13, "Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

### b. Sanctification:

Psalm 43:4, "Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God."

**Titus 3:3-8**, “For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another. <sup>4</sup>But when the kindness and the love of God our Savior toward man appeared, <sup>5</sup>not by works of righteousness which we have done, but according to His mercy He saved us, **through the washing of regeneration and renewing of the Holy Spirit**, <sup>6</sup>whom He poured out on us abundantly through Jesus Christ our Savior, <sup>7</sup>that having been justified by His grace we should become heirs according to the hope of eternal life. <sup>8</sup>This is a faithful saying, and these things I want you to affirm constantly, that **those who have believed in God** should be careful **to maintain good works**. These things are good and profitable to men.”

He saved us

1. washing of regeneration (born again) --Justification
2. renewing of the Holy Spirit --Sanctification

A Christian’s life of sanctification is the will of God! “we should become heirs” = “**those who have believed in God** should be careful **to maintain good works**.”

**Where God has worked justification, there will also be sanctification.**

1. There is an inseparable connection between God’s work of justification (declaring someone righteous) and God’s work of sanctification (making someone righteous). We are justified by faith alone, and yet faith is never alone.
2. Sanctification is always the consequence and effect of justification.

FC Ep II, “**38]** In these words the Catechism does not mention our free will or cooperation with a single word, but ascribes everything to the Holy Ghost, namely, that through the office of the ministry He brings us into the Christian Church, wherein He sanctifies us, and brings it about that we daily grow in faith and good works.”

**The Psalmody exhorts us to sanctification.**

Psalm 123:1, “Unto thee lift I up mine eyes, O thou that dwellest in the heavens.”

**Chanting exhorts us to ask God for our sanctification.**

Psalm 125:4, “Do good, O LORD, unto *those that be* good, and *to them that are* upright in their hearts.”

**Chanting credits God for our sanctification.**

Psalm 126:3, “The LORD hath done great things for us; *whereof* we are glad.”

Psalm 127:1, “Except the LORD build the house, they labour in vain that build it....”

FC Ep II, “**36]** In the Large Catechism of Dr. Luther (the Third Article of the Christian Faith) it is written thus: And I am also a part and member of the same, a sharer and joint owner of all the goods it possesses, brought to it and incorporated into it by the Holy Ghost, **by having heard and continuing to hear the Word of God**, which is the beginning of entering it. **37]** For formerly, before we had attained to this, we were altogether of the devil, knowing nothing of God and of Christ. Thus, until the last day, the Holy Ghost abides with the holy congregation or Christendom, by means of which He brings us to Christ, and which He employs to teach and preach to us the Word, whereby He works and promotes sanctification, causing [this community] daily to grow and become strong in the faith and the fruits of the Spirit, which He produces. **38]** In these words the Catechism does not mention our free will or cooperation with a single word, but ascribes everything to the Holy Ghost, namely, that **through the office of the ministry** He brings us into the Christian Church, wherein He sanctifies us, and brings it about that we daily grow in faith and good works.”

Through the hearing of the God’s Word we are made a member of the Christian congregation (justification). That hearing the Word is not a one-time thing, but “the beginning.” The beginning is made so that **the Holy Spirit might continually “teach and preach to us the Word, whereby He works and promotes sanctification.”**

### **1. The Holy Spirit works sanctification through the Word of God.**

Acts 2:42, “And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.”

Ephesians 2:20-22, “And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; <sup>21</sup> In whom all the building fitly framed together groweth unto an holy temple in the Lord: <sup>22</sup> In whom ye also are builded together for an habitation of God through the Spirit.”

John 17:17, “Sanctify them through thy truth: thy word is truth.”

### **2. The Word of God is taught through the Office of the holy Ministry.**

Romans 10:14-17, “How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? <sup>15</sup> And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! <sup>16</sup> But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? <sup>17</sup> So then faith *cometh* by hearing, and hearing by the word of God.”

### **The Word**

Psalm 49:1-4, “Hear this, all *ye* people; give ear, all *ye* inhabitants of the world: <sup>2</sup> Both low and high, rich and poor, together. <sup>3</sup> My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding. <sup>4</sup> I will incline mine ear to a parable: I will open my dark saying upon the harp.

### **The Office of the holy Ministry**

Psalm 45:7, “Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.”

“This petition has the same twofold effect as the preceding one, that is, it humbles and it exalts; it makes sinners and it makes righteous people; **for the Word of God always works both judgment and righteousness**. We read, “Blessed are they who practice justice and righteousness at all times” [Ps. 106:3]. Judgment consists of nothing else but that man recognizes his condition and judges and condemns himself. That is true humility and self-abasement. Righteousness is nothing else but recognition of self, followed by a plea and petition for God’s mercy and help by which a man is then exalted before God. We shall study these two points in this petition.

In the first place, **we judge and accuse ourselves with our own words**, declaring that we are disobedient to God and do not do his will. For if we really did his will, this petition would not be necessary. It is really frightening to hear ourselves say, “Thy will be done.” What can be more terrible than our own frank admission in this petition that God’s will is not being done and that his commandment is disdained. If we pray in this manner, it is obviously true that we are not doing and have not done God’s will. In God’s sight sham and hypocrisy avail nothing, for we must pray in accord with the facts as they really are....

In the second place, **righteousness consists of this**, that having known and judged ourselves, we do not despair before God’s judgment seat, before which we plead guilty in this petition, but that **we seek refuge in God’s mercy and firmly trust that he will deliver us from our disobedience** to his will. He who humbly confesses his disobedience and sin, who admits that he deserves the sentence and sincerely asks God for mercy, not doubting that it will be granted, is righteous before God. Thus the Apostle teaches that a person will be justified before God solely by reason of his faith and trust in God, and not because of his own works. The mercy of God is the only source of his comfort and confidence (Romans 1; Galatians 3)” (An Exposition of the Lord’s Prayer, p.42-43, Luther’s Works, vol. 42.).

**Sanctification occurs when the Word of God daily teaches us the truth about ourselves and Christ, so that we learn to live by faith alone and speak the truth.**

**The Word of God shows us**

1. Our Sins (Law)

Psalm 51:5, “Behold, I was shapen in iniquity; and in sin did my mother conceive me.”

Ephesians 4:22, “That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;”

2. Our Savior, Jesus Christ (Gospel)

Ephesians 4:23-24, “And be renewed in the spirit of your mind; <sup>24</sup> And that ye put on the new man, which after God is created in righteousness and true holiness.”

Galatians 3:11, “But that no man is justified by the law in the sight of God, *it is evident*: for, The just shall live by faith.” (also Romans 1:17)

**God Does It**

1 Samuel 2:6, “The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.”

**Through the work of the Law, we despair of that which cannot save**

Psalm 146:3, “Put not your trust in princes, *nor* in the son of man, in whom *there is* no help.”

**Through the work of the Gospel, we trust in the Gospel which promises deliverance in Christ**

Ps 65:3, “Iniquities prevail against me: *as for* our transgressions, thou shalt purge them away.”

“Although, as I have said, a man is abundantly and sufficiently justified by faith inwardly, in his spirit, and so has all that he needs, except insofar as **this faith and these riches must grow from day to day** even to the future life; yet he remains in this mortal life on earth. In this life he must control his own body and have dealings with men. Here the works begin; here a man cannot enjoy leisure; **here he must indeed take care to discipline his body by fastings, watchings, labors, and other reasonable discipline and to subject it to the Spirit so that it will obey and conform to the inner man and faith and not revolt against faith and hinder the inner man**, as it is the nature of the body to do if it is not held in check. The inner man, who by faith is created in the image of God, is both joyful and happy because of Christ in whom so many benefits are conferred upon him; and therefore it is his one occupation to serve God joyfully and without thought of gain, in love that is not constrained.

While he is doing this, behold, he meets a contrary will in his own flesh which strives to serve the world and seeks its own advantage. **This the spirit of faith cannot tolerate, but with joyful zeal it attempts to put the body under control and hold it in check**, as Paul says in Rom. 7[:22–23], “For I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin,” and in another place, “But I pommel my body and subdue it, lest after preaching to others I myself should be disqualified” [I Cor. 9:27], and in Galatians [5:24], “And those who belong to Christ Jesus have crucified the flesh with its passions and desires.” (Freedom of a Christian)

“Now, all of us dwell in the devil’s kingdom until the coming of the kingdom of God. However, there is a difference. To be sure, the godly are also in the devil’s kingdom, but **they daily and steadfastly contend against sins and resist the lusts of the flesh, the allurements of the world, the whisperings of the devil**. After all, no matter how godly we may be, the evil lust always wants to share the reign in us and would like to rule us completely and overcome us. In that way God’s kingdom unceasingly engages in combat with the devil’s kingdom. And the members of the former are preserved and saved because they, within themselves, fight against the devil’s kingdom in order to enlarge the kingdom of God. It is they who pray this petition with words, hearts, and deeds. Thus the holy apostle Paul says that **“we must not let sin reign in our mortal bodies, to make us obey its passions” [Rom. 6:12]**. He says as it were: You will indeed have and feel evil lusts, a love of and inclination to anger, greed, unchastity, and the like, all of which would lure you into the devil’s kingdom, that is, into sin. These emotions issue out of that same kingdom and are sins in themselves. However, **you must not give way to them, but fight against them** and forcibly subdue these traitors left behind from the old kingdom of the devil, just as the children of Israel did with the Jebusites and Amorites [II Sam. 5:6–7]. In that way you increase the kingdom of God—that is, the true promised land—in you” (An Exposition of the Lord’s Prayer, p.42-43, Luther’s Works, vol. 38.).

### **Sanctification puts to death the Old Adam and his desires**

Psalm 129:2, “Many a time have they afflicted me from my youth: yet they have not prevailed against me.”

Psalm 132:4, “I will not give sleep to mine eyes, *or* slumber to mine eyelids.”

Psalm 70:1, “*Make haste*, O God, to deliver me; make haste to help me, O LORD.”

**Apology XII, 53]** But they say that it belongs to God's justice to punish sin. **He certainly punishes it in contrition, when in these terrors He shows His wrath.** Just as David indicates when he prays, Ps. 6, 1: *O Lord, rebuke me not in Thine anger.* And Jeremiah, 10, 24: *O Lord, correct me, but with judgment; not in Thine anger, lest Thou bring me to nothing.* Here indeed the most bitter punishments are spoken of. And the adversaries acknowledge that contrition can be so great that satisfaction is not required. **54]** Contrition is therefore more truly a punishment than is satisfaction. Besides, **saints are subject to death, and all general afflictions,** as 1 Peter 4, 17 says: *For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God?* **And although these afflictions are for the most part the punishments of sin, yet in the godly they have a better end, namely, to exercise them, that they may learn amidst trials to seek God's aid, to acknowledge the distrust of their own hearts, etc.,** as Paul says of himself, 2 Cor. 1, 9: *But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead.* And Isaiah says, 26, 16: *They poured out prayer when Thy chastening was upon them, i.e., afflictions are a discipline 55]* **by which God exercises the saints. Likewise afflictions are inflicted because of present sin, since in the saints they mortify and extinguish concupiscence,** so that they may be renewed by the Spirit, as Paul says, Rom. 8, 10: *The body is dead because of sin, i.e., it is mortified [more and more every day] because of present sin which is still left in the flesh. 56] And death itself serves this purpose, namely, to abolish this flesh of sin, that we may rise absolutely new. Neither is there now in the death of the believer, since by faith he has overcome the terrors of death, that sting and sense of wrath of which Paul speaks 1 Cor. 15, 56: *The sting of death is sin; and the strength of sin is the Law.* This strength of sin, this sense of wrath, is truly a punishment as long as it is present; without this sense of wrath, **57]** death is not properly a punishment."*

God uses afflictions and sufferings as discipline in the lives of His believers. Afflictions and even death, serve to expose sinful desires of false fear and love so that the believer may turn away from that which is not trustworthy. Afflictions teaches believers to seek God's aid in the midst of trials.

### **Sanctification teaches us how to deal with affliction**

Psalm 62:10, "Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them."

Psalm 66:11-12, "Thou broughtest us into the net; thou laidst affliction upon our loins. 12 Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place."

Psalm 66:18, "If I regard iniquity in my heart, the Lord will not hear me:"

Psalm 68:20, "*He that is our God is the God of salvation; and unto GOD the Lord belong the issues from death.*"

## Trying to do Faith's Works?

"6. Thus we see that this commandment, like the second, should be nothing other than a doing and a keeping of the first commandment, that is, of faith, trust, confidence, hope, and love toward God so that in all the commandments the first may be the captain, and faith the chief work and life of all other works, without which, as has been said, such works cannot be good.

But if you say, "**What if I cannot believe that my prayer is heard and accepted?**" I reply that faith, prayer, and all other good works are commanded so that you should know what you can do and what you cannot do. And when you find that you cannot believe [in this way] and do [what is commanded], **humble yourself before God, deploring this fact, and in this way begin with a weak spark of faith and strengthen it more and more every day by exercising it in all your living and doing.** For there is not a man living who does not have a full share in breaking the first and greatest commandment, i.e., the commandment to believe. Even the holy apostles in the gospel, and St. Peter in particular, were weak in faith, so that they also asked Christ and said, "Lord, increase our faith" [Luke 17:5]. And he very frequently rebukes them because they have so little faith.

Therefore, you shall not despair or let up for a moment either in prayer or in other works if you find that you do not believe as firmly as you ought and want to. In fact, **you should thank God with all your heart that he thus reveals to you your weakness, through which weakness he teaches and admonishes you what your real need is, that is, to exercise and strengthen yourself in faith every day.** For how many do you see who go on praying, singing, reading, and working, and who have every appearance of being great saints, yet they never reach the point of knowing where they stand with respect to the chief work, faith. In this state they blind themselves and lead other people astray. They think that all is very well with them, and in their darkness they build without any faith at all on the sand of their own works and not on God's grace and promise through a firm, pure faith.

Therefore, however long we live, we shall always have our hands full if we remain pupils of the first commandment and of faith throughout all works and sufferings, and never cease to learn. Nobody knows what a great thing it is to trust God alone except him who begins to trust and tries to do faith's works" (Treatise on Good Works, p.60-61, Luther's Works, vol. 44).

"So let him who wishes to do good works begin not with the doing of works, but with believing, which makes the person good, for nothing makes a man good except faith, or evil except unbelief" (Freedom of a Christian).

2 Corinthians 7:1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

## **Sanctification directs us to faith which produces good works**

Psalm 90:16-17, "Let thy work appear unto thy servants, and thy glory unto their children."<sup>17</sup>

And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

Psalm 36:11, "Let not the foot of pride come against me, and let not the hand of the wicked remove me."