

True or False

1. T or F A believer does good works.
2. T or F An unbeliever does good works.
3. T or F An unbeliever can perfectly keep the law.
4. T or F A believer can perfectly keep the law.
5. T or F A believer can satisfy the law.
6. T or F An unbeliever can satisfy the law.
7. T or F Christ satisfies the law.
8. T or F An unbeliever can trust in his keeping of the law.
9. T or F A believer can trust in his keeping of the law.
10. T or F Believers begin to keep the law.
11. T or F A man begins to keep the law, and then he is justified and regenerated.
12. T or F A man is justified and regenerated, and then he begins to keep the law.
13. T or F We are not justified by the law.
14. T or F The law is not kept without Christ.
15. T or F Without faith it is impossible to please God.
16. T or F Even the good works of believers need forgiveness.
17. T or F Man is saved by repentance.
18. T or F Man is saved by faith in Christ alone.
19. T or F Man is saved by faith and love.
20. T or F Man is saved by faith and good works.
21. T or F Man is justified by works, apart from faith.
22. T or F A man is justified by love and works
23. T or F Forgiveness depends on good works.
24. T or F Forgiveness requires faith.
25. T or F Good works merit the forgiveness of sins.
26. T or F Good works are a propitiation and price that reconciles God to us.
27. T or F Good works conquer the terrors of sin and death.
28. T or F Good works regenerate our hearts.
29. T or F Good works preserve faith and salvation.
30. T or F The Christian life consists of faith and love.
31. T or F We do not need mercy and Christ, the propitiator.
32. T or F We merit grace and forgiveness of sins by good works.
33. T or F By our works we have access to God without Christ, the propitiator.
34. T or F By faith in Christ we have access to the Father.
35. T or F Our propitiation is due in part to Christ and in part to our works.
36. T or F Good works (of believers) please God without Christ, the propitiator.
37. T or F Good works (of believers) done according to the Law do not need Christ.
38. T or F Good works (of believers) please God because of faith.
39. T or F The reason that faith saves is because it produces good works.
40. T or F The reason faith saves is because it receives Christ's righteousness.

Circle all of the correct answers

1. Good works are accepted before God
 - a) because of their intrinsic excellence.
 - b) because of faith in Christ.
2. “To be justified” means
 - a) that a man is made righteous
 - b) that a man is pronounced righteous in a forensic way
3. Sometime the Scriptures connect the promise of forgiveness of sins with good works.
 - a) Because good works ought to follow penitence and faith.
 - b) Because if good works do not follow, then penitence is hypocritical.
 - c) Because external signs of this gospel promise by faith comfort believers.
 - d) Because the good works of believers can merit forgiveness.
4. When **James** says, “a man is justified by works, and not by faith only,” he is describing
 - a) the manner of justification
 - b) the nature of the just who have already been justified and reborn.
5. **James** says, “A man is justified by works and not by faith alone,”
 - a) because men who have faith and good works are certainly pronounced righteous.
 - b) Because faith is not enough to save, a man needs works, too.
6. **James** says, “The doers of the law will be justified”; because
 - a) God pronounces righteous those who believe him from their heart and then have good fruits, which please him because of faith and therefore are a keeping of the law.
 - b) God pronounces righteous those who satisfy the law.

Formula of Concord, Epitome, Art IV. Good Works

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Affirmative Theses

The Pure Doctrine of the Christian Church in this Controversy

⁵ In order to explain this controversy from the ground up and to resolve it, this is our doctrine, faith, and confession:

⁶ **1. That good works, like fruits of a good tree, certainly and indubitably follow genuine faith** — if it is a living and not a dead faith.

⁷ **2. We believe, teach, and confess that good works should be completely excluded from a discussion of the article of man’s salvation as well as from the article of our justification before God.** The Apostle affirms in clear terms, “So also David declares that salvation pertains only to the man to whom God reckons righteousness apart from works,² saying, ‘Blessed are those whose iniquities are forgiven, and whose sins are covered’” (Rom. 4:6–8). And again, “For by grace you have been saved through faith; and this is not your own doing, it is the gift of God — not because of works, lest any man should boast” (Eph. 2:8–9).

⁸ **3. We believe, teach, and confess further that all men, but especially those who are regenerated and renewed by the Holy Spirit, are obligated to do good works.**

⁹ 4. In this sense the words “necessary,” “ought,” and “must” are correctly and in a Christian way applied to the regenerated and are in no way contrary to the pattern of sound words and terminology.

¹⁰ 5. However, when applied to the regenerated the words “necessity” and “necessary” are to be understood as involving not coercion but **the due obedience which genuine believers, in so far as they are reborn, render not by coercion or compulsion of the law but from a spontaneous spirit because they are “no longer under the law but under grace.”**³

¹¹ 6. Therefore we also believe, teach, and confess that the statement, **“The regenerated do good works from a free spirit,”** should not be understood as though it were left to the regenerated person’s option whether to do or not to do good and that he might keep his faith even if he deliberately were to persist in sin.

¹² 7. This, however, should be understood exactly as our Lord and the apostles themselves explain it, as applying only to the liberated spirit which does **good works not from a fear of punishment, like a slave, but out of a love of righteousness, like a child (Rom. 8:15).**

¹³ 8. However, in the elect children of God this spontaneity **is not perfect**, but they are still encumbered with much weakness, as St. Paul complains of himself in Rom. 7:14–25 and Gal. 5:17.

¹⁴ 9. Nevertheless, for Christ’s sake **the Lord does not reckon this weakness against his elect**, as it is written, “There is therefore now no condemnation for those who are in Christ Jesus” (Rom. 8:1).

¹⁵ 10. We also believe, teach, and confess that **not our works but only the Holy Spirit, working through faith, preserves faith and salvation in us.** The good works are testimonies of the Holy Spirit’s presence and indwelling.

False Antitheses

¹⁶ 1. Accordingly we reject and condemn spoken and written formulations which teach that **good works are necessary to salvation**; likewise, that **no one has ever been saved without good works**; likewise, that **it is impossible to be saved without good works**.

¹⁷ 2. We also reject and condemn as offensive and as subversive of Christian discipline that bald statement that **good works are detrimental to salvation**.⁴

¹⁸ **Especially in these last times, it is just as necessary to exhort people to Christian discipline and good works, and to remind them how necessary it is that they exercise themselves in good works as an evidence of their faith and their gratitude toward God, as it is to warn against mingling good works in the article of justification.**

Such an Epicurean dream concerning faith can damn people

as much as a papistic and Pharisaic confidence in one’s own works and merit.

¹⁹ 3. We also reject and condemn the teaching **that faith and the indwelling of the Holy Spirit are not lost through malicious sin, but that the holy ones and the elect retain the Holy Spirit even though they fall into adultery and other sins and persist in them.**

Formula of Concord, Solid Declaration, Art IV. Good Works

⁸ Neither is there a controversy among us as to **how and why the good works of believers are pleasing and acceptable to God, even though they are still impure and imperfect in this flesh of ours. We agree that this is so for the sake of the Lord Christ through faith, because the person is acceptable to God.** For works which belong to the maintenance of outward discipline and which unbelievers and the unconverted are also able and require to perform, are indeed praiseworthy in the sight of the world, and even **God will reward them with temporal blessings** in this world, but since they do not flow from true faith, they are sinful (that is, spattered with sins in the sight of God), and God regards them as sin and as impure because of our corrupted nature and because the person is not reconciled with God. A bad tree cannot bear good fruit,⁹ and “Whatsoever does not proceed from faith is sin” (Rom. 14:23). The person must first be pleasing to God — and that alone for Christ’s sake — before that person’s works are pleasing.

⁹ Hence **faith alone is the mother and source of the truly good and God-pleasing works** that God will reward both in this and in the next world. For this reason St. Paul calls them **fruits of faith or of the Spirit.**¹

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, and brings 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 jabbars 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.”

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