Apology IV, Love and the Keeping of the Law

[142] **The faith of which we are speaking, moreover, has its existence in penitence**; that is, it is conceived in the terrors of a conscience that feels God's wrath against our sins and looks for forgiveness of sins and deliverance from sin. **This faith ought to grow and be strengthened in these terrors and in other afflictions.** [143] And so **it cannot exist in those who live according to the flesh, who take pleasure in their lusts and obey them**. Therefore Paul says (Rom. 8:1), "There is therefore now no condemnation for those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit." And in Rom. 8:12, 13 he says, "We are debtors, not to the flesh, to live according to the flesh — for if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live." [144] Receiving the forgiveness of sins for a heart terrified and fleeing from sin, therefore, **such a faith does not remain in those who obey their lusts, nor does it exist together with mortal sin.**

Apology XX, Good Works

[13] Such argumentation is to make the effect the cause. Peter is talking about the works that follow the forgiveness of sins; he is giving instruction that they should be done **in order to confirm their call**, that is, lest they fall from their call by sinning again. Do good works to persevere in your call and not to lose its gifts, which were given to you before your works and not because of them and which are now kept by faith. **Faith does not remain in those who lose the Holy Spirit and reject penitence;** as we have said before, **faith has its existence in penitence.**

Smalcald Articles, III, III, *The False Repentance of the Papists*

[40] In the case of a Christian **such repentance continues until death**, for all through life it contends with the sins that remain in the flesh. As St. Paul testifies in Rom. 7:23, he wars with the law in his members, and he does this not with his own powers but with the gift of the Holy Spirit which follows the forgiveness of sins. **This gift daily cleanses and expels the sins that remain and enables man to become truly pure and holy....**

[43] It is therefore necessary to know and to teach that **when holy people, aside from the fact that they still possess and feel original sin and daily repent and strive against it, fall into open sin** (as David fell into adultery, murder, and blasphemy-*2 Sam 11*), **faith and the Spirit have departed from them.** [44] This is so because the Holy Spirit does not permit sin to rule and gain the upper hand in such a way that sin is committed, but the Holy Spirit represses and restrains it so that **it does not do what it wishes. If the sin does what it wishes, the Holy Spirit and faith are not present**, [45] for St. John says, "No one born of God commits sin; he cannot sin" (*1 Jn 3:9, 5:18*). Yet it is also true, as the same St. John writes, "If we say we have no sin, we deceive ourselves, and the truth is not in us" (*1 Jn 1:8*).

Galatians 5:17

Formula of Concord, Epitome, IV. Good Works

[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 II.

[67] There is therefore a great difference **between baptized people and unbaptized people** because, according to the teaching of St. Paul, "all who have been baptized have put on Christ" (Gal. 3:27), are **thus truly born again, and now have a liberated will** — that is, as Christ says, they have again been made free.[2] As a result, **they not only hear the Word of God but also are able to assent to it and accept it, even though it be in great weakness**. [68] But since in this life we have

received only the first fruits of the Spirit, and regeneration is not as yet perfect but **has only been begun in us**, the conflict and warfare of the flesh against the Spirit continues also in the elect and truly reborn.

Again, there is not only **a great difference between Christians**, one being weak and the other strong in the Spirit, but even the individual Christian in his own life discovers that at one moment he is joyful in the Spirit and at another moment fearful and terrified, at one time ardent in love, strong in faith and in hope, and at another time cold and weak.

[69] But **if those who have been baptized act contrary to their conscience and permit sin to rule in themselves and thus grieve the Holy Spirit within them and lose him**, they dare not be baptized again, though they must certainly be converted again, as we have sufficiently reported above on this matter.

[70] It is, of course, self-evident that **in true conversion there must be a change, there must be new activities and emotions in the intellect, will, and heart**, so that the heart learns to know sin, to fear the wrath of God, to turn from sin, to understand and accept the promise of grace in Christ, to have good spiritual thoughts, Christian intentions, and diligence, and to fight against the flesh, etc. For if none of these things takes place or exists, there is no true conversion.

Formula of Concord, Epitome, XI. Eternal Foreknowledge and Divine Election

[73] Next, since the Holy Spirit dwells in the elect who have come to faith as he dwells in his temple, and is not idle in them but urges them to obey the commandments of God, believers likewise should not be idle, still less oppose the urgings of the Spirit of God, but should exercise themselves in **all Christian virtues**, in all godliness, modesty, temperance, patience, and brotherly love, and should diligently seek to "confirm their call and election"[3] so that the more they experience the power and might of the Spirit within themselves, the less they will doubt their election. For the Spirit testifies to the elect that they are "children of God" (Rom. 8:16). [74] **And if perchance they should fall into such grave temptation** that they feel that they are no longer experiencing any power whatever of the indwelling Spirit of God and say with David, "I had said in my alarm, I am driven far from thy sight" (Ps. 31:22), then, regardless of what they experience within themselves, they should nevertheless join David in the next words, "But thou didst hear my supplications when I cried to thee for help" (Ps. 31:23).

Apology, XII. Penitence

[36] **...** This faith shows the difference between the contrition of Judas and Saul on the one hand and that of Peter and David on the other. The contrition of Judas and Saul did not avail because it lacked the faith that grasps the forgiveness of sins granted for Christ's sake. **The contrition of David and Peter did avail because it had the faith that grasps the forgiveness of sins granted for Christ's sake.** [37] Nor is love present before faith has effected the reconciliation. For the law is not kept without Christ, according to the passage (Rom. 5:2), "Through him we have obtained access." This faith gradually grows and throughout life it struggles with sin to conquer sin and death. But love follows faith, as we have said above. [38] **Filial fear can be clearly defined as an anxiety joined with faith, where faith consoles and sustains the anxious heart, whereas in servile fear faith does not sustain the anxious heart....**

[56] Thus David is rebuked by Nathan, and in his terror he says (2 Sam. 12:13), "I have sinned against the Lord." This is contrition. Then he hears the absolution (2 Sam. 12:14), "The Lord has put away your sin; you shall not die." **This voice encourages David and by faith it sustains, justifies, and quickens him**....