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Dr. Francis Pieper's Christian Dogmatics Study  
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# A STUDY (Reading) GUIDE for Dr. Francis Pieper's Christian Dogmatics III

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A STUDY GUIDE

for

Franz Pieper's Christian Dogmatics III

(Study Guides for Vol.  
I, II are also available.)

prepared by

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This Study Guide is a 'working copy'  
conditioned for correction  
and improvement.

Study Guides for all three volumes of Dr. Pieper's  
Christian Dogmatics are prepared by Dr. Won Jong Ji  
for  
the courses on Systematics I, II, III.

Systematics III includes the doctrines of:

1. the Christian Life;
2. the Law and the Gospel;
3. Means of Grace: = the Gospel,  
= Holy Baptism,  
= Lord's Supper,
4. the Church;
5. the Public Ministry;
6. the Election of Grace;
7. Eschatology.

Questions (or statements) for Preview/Review  
on Pieper's Dogmatics III

(NOTE: This list is intended to be a 'study guide' for students. They don't have to use it. They may develop their own method. The important thing is to learn the book well. WYJ)

Christian Life/Sanctification and Good Works

Read carefully the "Forward" and "Preface" and find out what the author is trying to achieve in this volume (III).

1. Sanctification in its wide sense (describe!). (p. 3f.)
2. Sanctification in its narrow sense (describe!): (4)
3. How does FC use the terms 'renewal' and 'sanctification'? (4f)
4. In what respect, good works and sanctification identical? (5)
5. **Explicate "Tota nostra iustitia extra nos"!** (6)
6. The difference between sanctification and justification, in the narrow sense. (6f)
7. It was said: "Though justification precedes sanctification, they both take place at the same time." Explain! (8, 7f)
8. Explain: Antinomianism, Majorism, theologians of the "critical school", Modern "positive theologians," (8) Semi-pelagianism (22)
9. Explain the statement: "Justification and sanctification are psychologically connected." (10, 9f)
10. What are the arguments of "the moderns" on faith and sanctification? (10f)
11. How does Apology present the "faith produces sanctification and good works" "psychologically"? (11)
12. Explain: Holy Ghost as the cause of sanctification, faith as His instrumentum. (11f)
13. How do the Arminians, synergists, Majorists, modern radical and positive theologians view good works and salvation? (12)
14. What is Gal. 3:2 saying? (13)
15. Why do we say repeatedly the "ordo antecedentium et consequentium"? (13, 8)
16. What is the role of man in conversion and sanctification? (14)
17. Relation between the Holy Spirit and the "new man". (14)
18. What does SD, II, 65-66 say? (Cf. 14)

19. What does 2 Cor. 3:5 tell us? (15)
20. What do the following passages say:
  - a) Eph. 4:24; Col. 3:10; 2 Cor. 4:16.
  - b) Rom. 7:22
  - c) Rom. 6:11
  - d) Eph. 4:22; 2 Cor. 4:16; Rom. 6:6; 7:18.
21. How does the Scripture describe and advise to stand against the flesh (devil), that is, the struggle of the spirit with the flesh? (15-7)
22. What is the means of sanctification? (18)
23. What is the role of the Law? (18f and fn. 18.)
24. How do the vicissitudes of life contribute? Do they? (19f + fn. 23)
25. What does SD, IV, 5 take up? (20)
26. What does Epit. IV, 7 say quoting Rom. 4:6-8 and Eph. 2:8-9? (21)
27. What do Rom. 11:20 and Col. 1:22 say? (21)
28. What was Pieper's assessment of Melancthon? (22 + fn. 26.)
29. Give the example of a "synergistic paralogism". (22f + fn. 27)
30. "Good works do not sustain faith. . . . faith sustains good works." Explain! (24, 7ff)
31. What does SD IV, 35 say about good works? (24)
32. T F : Man no longer obtains salvation by faith minus works, but by faith plus works. (25 F)
33. "What does SD IV, 27ff. say about faith and works? (26)
34. What did Nicholas of Amsdorf assert on good works? Comment! (27f)
35. "Sanctification and good works are necessary." Comment! (28, 29) I Thess. 4:3; I Jn. 3:23.
36. Comment Pieper's view, page 28, on Rom. 13:1-5.
37. What do the following Bibl. passages tell us about the nature of sanctification?
 

-Eph. 4:15;22;	-2 Cor. 9:8;	- IJn. 1:8, 10;
-1 Cor. 15:58	-Rom. 7:14-25;	- Heb. 12:1.
38. Explain "Iustitia fidei . . . , iustitia vitae . . ." (See p. 30f and fn. 47)
39. What are the "quaestiones otiosae et inutiles"? (31 fn. 47)

40. Give your explanation to "committing sin" (I Jn. 3:9) and "having sin" (I Jn. 1:8). (32)
41. What is the real intent of I Pet. 1:15? (33 + fn. 50. and p. 34)
42. Give your explanation to the "Christian worldling" and the "Christian perfectionist" in the light of Luther and the passages like Eph. 5:5-7; 1 Jn. 1:8,10). (34ff)
43. Perfect conformity to the Law of God ("the will of God") is the essence (the sole standard) of good works. Explain! (37, 39)
44. Comment with some current illustration(s): "Even our cross must not be self-imposed; our suffering is a true cross only when sent by God." (38)
45. According to Luther, good works are those which God has commanded, those which our vocation calls for (God-pleasing calling), . . . and thereby they "become noble". Explain! (40-42. fn. 63)
46. What do Ps. 110:3; 2 Cor. 8:3-4, 12; Rom. 12:1, say about "good works"? (42f)
47. What is the intent of Luther in saying: "The person must in all cases first be good and pious before he can do good works." (43)
48. What is the answer on 'good works' in Dietrich's Catechism? (43, fn. 65)
49. Illustrate the "good works of the heathen" according to the Scriptural passages. (43f)
50. What is the meaning, use and limit of the "good works of the heathen (vs. the works of the Christians)? (44)
51. The following view is exclusively of the conservative orthodox Lutherans (T or F), viz.: "all works done without faith in Christ are sin before God." (45)  
**(T in p. 45!)**
52. How does Col. 2:16-23 deal with the "good works of Christians"? What does the "ethelothreekeia" in v. 23 refer to? (46)
53. In what sense and in what way can we say: "The works of Christians are pronounced good." Or is it wrong to say that?
54. What do the following passages say to us? Rom 12:1; Is. 60:6, 9; Gal. 2:20; Ps. 110:3. (p. 47)
55. Comment, on the basis of pp. 47-49, the "quantity" and "quality" of good works; zealous, weary and rich in good works; content with a maximum rather than minimum in performing duty; living sacrifice, etc. (47-49)
56. What is the Lutheran stance on "tithing"? (49-50)
57. How can we urge our people in the congregation the strong "divine motives" which will awaken the responsive Christian love and giving? (51)
58. What is the advice of Apostle Paul on 'giving', according to 1 Cor. 16:1-2; 2 Cor. 8:8? (52)

= pp. 52-

59. Relate the "good works of Christians" to the "reward" using Biblical examples. (52 + fn. 81)
60. Summarize Luther's comment on "the last shall be first and the first last." (53)
61. Give your own explanation to: "God is the causa efficiens of the good works of Christians." What is man's role? (Cf. 54)
62. Luther: "Why have so many sects now arisen which, in their own separate ways, tamper with the Gospel?" What was the answer? (55) What is your answer today to the same question?
63. What was the attitude and understanding on Christ's work and man's good works, by the Papists, Jesuits, and the Roman theologians, as well as the Tridentinum, of whom Pieper had conceived? (56)
64. What are the two points which Luther put forth, in connection with Matt. Ch. 5-7, and his further explanation? (57-9.)

### Value of Good Works:

65. What is the precise difference between the views of Luther, the "pseudo-reformers" and Anabaptists on "good works"? 59-60
66. What does it mean: God is the causa efficiens of good works? 60
67. Read carefully the five points on good works (Luther's thought), together with the Bible passages, and make your own comment! 60-61.
68. What was the chief charge of the Papacy against the Reformation Church? 61f.
69. Familiarize with the meaning of gratia infusa, ex opere operato. 183, etc.
70. On what Biblical ground can we say: Good works are in every case solely the product of justification without works? 62
71. What are meritum de congruo and de condigno trying to say, and what is wrong with them? 62, 183.
72. Why are the Lutherans who have the clear teaching, "sanctification and good works spring only from faith in the Gospel", at times inactive in "good works"? Cf. 62f.
73. What was the charge of Luther against Papists' "false norm" of good works, "man-made precepts", purgatory, etc.? 63f.
74. How can the demand, sacrificium intellectus et voluntatis, end up in dehumanizing mankind? 65, 66.
75. How is the difference between the wickedness of the world and the wickedness of Rome described? 66f.
76. Comment: a). The fruit of faith is necessary for salvation.  
b). The fruit of faith is not necessary for salvation.  
c). The fruit of faith is the mark of the person with faith. 67f.

### Christian Life and the Cross; Prayer:

77. Meditate on "the cross of Christians" applying to you personally. 68 +fn.111.
78. "The confession of Christ entails persecution." What does it mean? Cf. 70.
79. What are the "work saints" and "the devil's martyrs"? 71 + fn. 118.
80. How can (do) you present meaningfully the purpose and profit of the cross to the Christians in such a land like America? Ref. 73f.
81. Define "suffering." Have you ever experienced it? Ref. 74-75
82. How are sin, Christian cross and suffering interrelated? Rev. 75f.
83. How is 'prayer' described? (several points) 77
84. What is wrong about the statements (views) of Schleiermacher and Ritschl, quoted on page 78 ac.
85. What is the prerequisite of prayer according to Luther? 79 + fn 132
86. How are the power and effect of prayer described in pp. 80 ff.?
87. What does it mean: "Christians are truly helpers and saviors, yea, lords and gods, of the world?" in Luther's exposition of John 14:12? 81,80c.



88. Things for which we pray? 82.
89. What is the proper understanding on: a). prayer to the departed saints: b). adorations of angels; c). the ceremonies to be observed in prayers? 83f.
90. Comment: "the blessed hope of heaven ... insures the happy life of a Christian; this is the key to successful ministry." 85-6.

Final Perseverance:

91. Which two facts does Scripture stress in answering the question: How can the believer endure in faith unto the end? 89.
92. Defend your answer to the above ("91") against Calvinists' "doctrine of the in-amissibility of faith." (Cf. Calvinism's Five Points!) 89-91. Against synergism. 91ff.
93. Why do not all believers persevere in faith? 89.

The Means of Grace:

94. Define the term "Means of Grace". 103.
95. Describe the twofold power of the means of grace. 103.
96. Doctrine of the means of grace can be understood properly only in the light of the redemptive work of Christ? Comment! 104-5.
97. Why are the Sacraments called the "verbum visibile"? 108 + fn. 15.
98. Explicate the positions of the Lutherans and the "modern theologians" on the purpose and the effect of the Means of Grace! 108-9.
99. Give your reasoning against the wrong teaching of "modern theologians" on the Means of Grace. 109f. espec. fn. 17.
100. Look up AC and Ap. on Sacraments (XIII) and state their position. 111f.
101. Does Luther teach a physical result in the body of Christians, as they receive the Holy Sacrament, because of their bodily eating? Explicate in your own way! 112f.
102. How do you conceive of the "spiritual eating"? 113.
103. Describe the Roman error regarding the Sacraments. 113f. 115-8.
104. Describe the "Sacrament". 115 + fn. 22.
105. Comment on the Calvinist (and modern Reformed) view on the Sacraments. 118-127.
106. What does the "inner illumination" refer to? 120.
107. How do the synergists understand the Means of Grace, and how do you react to them? 122-4.
108. How do the Unitarians of ancient and modern times reject the vicarious satisfaction? 125-6.
109. Observe closely the claims of "enthusiasts", such as Zwinglians, "recent Calvinists", and Quakers, on the Means of Grace. 127f.
110. Defend Lutheran position against Enthusiasts arguments above. 128 f.
111. Argue against the claim of enthusiasts on Jn. 3:8. 129 f.

112. What could be the implication of "good reasoning" and a "man-made assurance based on 'feelings'". 130. 305a, 310a.
113. What is the basic difference between the views of enthusiasts and Rome on the means of grace? 131.
114. Comment: "All of us are by nature 'enthusiasts'". 131. 208.
115. Comment: "Christianity is an absolutely unique religion." 131f.
116. What would be a common aspect between Luther and Adolf Harnack (and others like Carlstadt, Zwingli, many "modern theologians"), concerning the doctrine of the Means of Grace, and the precise and basic difference which make them totally incompatible? 132-7.
117. What moved Luther to espouse and maintain the Biblical teaching of the Means of Grace? 138-42.
118. Reformed views on the Means of Grace: Once again, indeed, Dr. P. deals with the subject in length, pp. 142-83, 185-89. To get to know about the contemporary Reformed view, you may look into the work of Berkhof. The instructor takes it up briefly as time permits. Some hints for reading:
- a) "Experience" theology and theologians: 143, 175, 176f.
  - b) Heart of the Reformed claims: 147, 152, 153
  - c) Six points arguments (Alexander Hodge): 148-50.
  - d) The "fortunate inconsistency" aspect of the Reformed: 160, 161
  - e) Calvin and Zwingli, compared: 163. View of Reformed theologians: 186.
  - f) Dr. P's views of the 16th and 20th centuries. 164 f.
  - g) Difference between the "active social trend" of the Lutheran Church and the Reformed (and modern social activists, political theol.). 179.
119. Comment on the relation between the views of Luther and the medieval Scholastics on the Means of Grace. 183-84.
120. How do you assess the comment of R. Seeberg? 185.
121. What do the remarks of Luther on the following passages say: (Look up!)
- = Ex. 15:16 (p. 186)
  - = John 6:63 (p. 186)
  - = John 17:20 (p. 187 fn. 83)
122. Difference in practice between Luther and the Reformed? 188.
123. What is "absolution"? 189f. 191 + fn. 90.
124. What do Jn. 20:23; Matt. 18:18; 16:19; 1 Cor. 14:40 say about the power to absolve or the power of the keys? (Look them up!) 193 +fn. 98.
125. Read Lk. 24:47 in the light of 2 Cor. 5:19, and comment. 196f. + fn. 100.
126. Explain the relation between absolution and the Sacraments. 197 f.
127. Is this inference acceptable: "If I do not believe, then Christ is nothing." 198f.
128. Explicate: Absolution is to be given categorically. 199-200 +fn. 102.
129. Are Papists, Calvinists, Synergists differ or similar? 202-3.
130. Which were the Means of Grace in the OT? (Bibl. passages). 211ff., 215
131. Is prayer a means of grace? Support your answer. 215-9. 216, 219

### Law and Gospel:

132. How to distinguish the Christian religion from pagan religion? 220a. cf. Q.156.
133. In what sense Law and Gospel are one, and in what sense they are opposites? 220f.
134. The favor Dei propter Christum and iustitia inhaerens vel vitae are opposites. Explain! 220b.
135. View the Law and the Gospel from 'soteriology'. 220c.
136. Read Frank's statements carefully and comment. 221
137. Meaning of the Law in its proper, i.e. primary, sense. 222
138. The meaning of the Gospel in its proper, i.e. primary, sense. 222
139. The Law and the Gospel in wider, or general, sense. 222f.
140. In what sense the Torah (Law) can signify the Gospel? 223a, + fn. 3 (Luther).
141. T F. The term "Gospel" be sometimes used to designate the Law in the proper sense. F. 223a, +fn. 4 (Quenstedt)
142. Explicate the views on the "Gospel" -- in two ways -- wide sense and proper sense -- S.D. V, 3f., 6. 223.+ fn. 5.

### Law and Gospel

143. What is the meaning of "both Law and Gospel are the Word of God"? 224b.  
cf. Althaus, L's Theol., 251,261,264b
144. Meaning of "both Law and Gospel apply to all men"? 224c.
145. What is the claim of Antinomianism (Agricola et. alii.)? 225 + fn.7 and 8.
146. How do Pieper and Luther argue against the logical and theological folly (den logischen und theologischen Unverstand und Unklarheit) of Antinomians? 226
147. Give your argument to the 'Gospel and Law' formula instead of 'Law and Gospel'. Cf. 226-7. +fn.11.
148. Explicate: In content Law and Gospel are perfect opposites. 228ab.
149. Relate these passages: 1 Jn. 3:23 and Eph. 2:8-9. 228f.
150. Difference between the promises of the Law and the promises of the Gospel. 229.
151. Ponder over: The Law pronounces the righteous righteous; the Gospel pronounces the unrighteous righteous. 229c.
152. Meaning of Rom. 10:9 230a.
153. What are the starting and ending points of the Law? 230f.
154. What does Luther say about the office and function of Gospel and Law? 231.
155. Comment on the manner of speaking of a lesser and a higher Word with reference to the sphere of authority of Law and Gospel. 232b + fn. 18.
156. What are similarity and dissimilarity between the Christian religion and the pagan religions? 233ab. cf. Q 132.

157. Who are these; what is wrong with them? 233c  
 = Philippiasts:  
 = Crypto-Calvinists:
158. React to these statements: "...Law and Gospel are God's Word addressed to men  
 .... the Gospel alone teaches concerning saving faith in Christ....there can be  
 both Law and Gospel simultaneously in God... Now I know in part." 234f.
159. What is the chief intent of SD V, 12? 235 bc.
160. What is "a foreign work of Christ"? 235c.
161. We say: In practice, Law and Gospel are joined intimately. Illustrate! 236a.
162. How and when does the intimate connection of Law and Gospel set in at conversion?  
 236b. 241b
163. What do we mean by saying: The Gospel must devour the Law. 237a cp. 241b
164. Does a Christian (new man) need the Law? 237bc cf. Third use of Law
165. Read SD VI, 6 and answer: Are you a new man or still an old man? 237f.
166. Give your own thought on the idea of "old man", "new man", "not yet entirely  
 a new man", etc.? Are we in a process of becoming something? 238bc (quotations  
 from Luther).
167. Comment on the "threefold (or fourfold)" use of the Law. (Nitzsch-Stephan)  
fn. 29 on 238. First, Second and Third Use of the Law (Cf. the supplementary  
 reading materials!)
168. Ponder ~~over~~ the "victorious reign of the Gospel" and "the succumbing reign on the  
 Law". 239a
169. How does FC show in detail that Law and Gospel are joined in the case of a  
 Christian? (three points in 239-240. Read SD VI, 21, 14, 20, 10-11, 24, and  
 other related Bible passages!)
170. Explicate: properly distinguishing between Law and Gospel is a "difficult art".  
 241a; 242b, 244a. cf. Althaus, Luthers Th., p. 257  
  
Well-said: "Now, him who is adept at this art of properly dividing Law  
 and Gospel set at the head of the table and declare him a Doctor of the  
 Scriptures." (Luther. 242c.)
171. Why does the true distinction between the Law and the Gospel in practice lie  
 beyond the natural powers of man and can be accomplished only through the  
 operation of the Holy Spirit? 242b
172. Comment on P's interpretation of Matt. 11:12 (biastai, faith, etc.). 241f.
173. Comment: "The Christian doctrine of justification is virtually identical with  
 the discrimination between Law and Gospel." 244b. Cp. Walther's book  
 God's No and God's Yes, p. 13.
174. T F: It is impossible that Christ and the Law should dwell together in one  
 heart; either the Law or Christ must give place. 245b.

175. Explain in your own words the statement: Proper differentiation between Law and Gospel is necessary in order to understand correctly the Holy Scriptures. 245c.
176. Distinction between the Law and the Gospel is set aside by:
- a). Romanists: (247b)
  - b). Calvinists: (247c-248ab)
  - c). Synergists: (248f.)
- Food for thought: The Law condemns all without exception, and the Gospel assures all without exception of grace. Rom. 3:23-4.
- d). the Liberals: (Cf. points 4 and 5 in page 249-50 and get some general conceptions of the Liberals)
177. How does theology abandon Scripture as the sole source and norm of Christian doctrine? See 249c
178. What is the chief argument of those who are seeking a "higher unity"? 249f. also see fn.36. Cf. 251c
179. What is your reaction to the idea of "unity of thought" being related to God, God's actions, and the divine Truth? 250 251a.
180. What do they mean by "the common higher principle" (unter einen einheitlichen hoeheren Begriff zu bringen)? Argue their point! 250 c
181. Ponder over 1 Cor. 13:9, 12 and the "higher school" above (Die einheitliche Anschauung gehoert der "oberen Schule" an.). 251a.
- a). T F. In this life we have a "unified conception" of God's essence, attributes, and works. 251 a.
  - b). T F. It is possible for us to harmonize the two facts that those who are saved by God's grace alone, and that those who are lost solely by their own fault. 251c.
182. What are some highly recommended works to read and study? fn. 37 in 252.

Holy Baptism:

183. Holy Baptism is not merely an ecclesiastical custom, but a \_\_\_\_\_, no less a \_\_\_\_\_ than preaching the Gospel. Holy Scripture commands Baptism (for example) in: Matt. \_\_\_\_\_, Mark \_\_\_\_\_, Acts \_\_\_\_\_ and (few more passages). Cf. 253, 280b.
184. State briefly the positions (claims) on Baptism by: 253-255
- a). Quakers:
  - b). Socinians: (Who are they by the way?)
  - c). Salvation Army:
  - d). "Recent theologians" like Holtzmann:
  - e). "Positive theologians":
  - f). "Enthusiasts": (fn. 6 and 255b.)

- T F. Baptism in the name of the Triune God is mentioned as something self-evident and generally known. 255a.
185. What do we mean by: 256a, 274a, 257 a. 270b.  
 = materiale Baptismi:  
 = materia coelestis:  
 = the "essentials of Baptism":  
 = signum absolutionis peccatorum:
186. Is a Baptism without water conceivable? Argue the point. 256 fn. 7.
187. Baptism can be performed in various ways. Argue your point (also use of the word baptizein, etc.)! fn. 8 in 256f.
188. Make briefly your own commentary: Accedit verbum ad elementum et fit sacramentum (Augustine). 257a
189. Important facts to remember: 1). to baptize "In the name of the Lord," (Acts 10:48) does not affect the formula of Baptism (Matt. 28:19). 2). To confess Christ is to confess the whole Trinity. 3). p. 259b on epi, eis, en. 259 +fn. 12.
190. Can we know the Father without simultaneously knowing the Son and the Holy Ghost? (2 Cor. 13:14) No! 260ab, fn. 14 Cf. Q 115, 156.
191. What does Apol. XXIV, 18 say about Baptism? (look it up!) 263.
192. What does SA, Part. III, Art. IV say about Baptism? (Look it up). 263.
193. Wherein does Baptism as a means of gnace differ from the Word? 264b.
194. What are the views on Baptism by:  
 a). The Romanists: (265)  
 b). The Reformed: (267, 270b, 271b)
195. How often must Baptism be repeated? 275.
196. Ponder over: The poenitentia stantium is called a daily return to the covenant of Baptism. What does that mean? 276a, +fn. 33.
197. T F. With theological and practical considerations, confirmation may represent as a complement or supplement of Baptism received in infancy. Give reason for your answer! 276b.
198. Who is(are) to be baptized, why, how, by whom, how often? 277a, 279a, and other references which you have already read so far.
199. Pedobaptism is established by Scripture with two general evidences. Mention the Scriptural passages and the evidences. 277bc. Familiarize the views of Tertullian and Origen. 278a.
200. Comment on Baptism and Circumcision. (See Calov's remark!). 277b, 285a.
201. Are children of Christians who die without Baptism saved? 278b.
202. Is baptism an absolute necessity? 280-1.fn. 44 (Cf. Jn. 3:5).

203. What should our attitude and understanding of the baptismal "Customs"? 282bc, 283ab, Cf. SD X,9.
204. What is our understanding of "sponsors" in Baptism? 284 ab.
205. Is faith generated in the baptismal act of child? 286cb; 285abc
206. Think about, once again, "infant faith". 287bc.
207. Was the Baptism of John the Baptist a Means of Grace? 288
208. Read Thomasius' view and the counter-argument, and establish your own understanding. 289.
209. Explicate the difference between baptismus sanguinis, baptismus flaminis, and baptismus fluminis. 289c + fn. 53.

The Lord's Supper:

210. Show the relation of the Lord's Supper to the other means of grace. 290a, 292a. 293 ac
211. Argument and counter-argument concerning such important topic as Lord's Supper, is in essence a right and wrong understanding of the Holy Scripture. A case may be of "the Quakers", together with some Reformed, quoting Biblical passages. Comment! 290bc
212. Read carefully the "names" used for the Lord's Supper. Informative indeed! 292b + fn. 4.
213. Which three representative doctrines have been taught within Christendom concerning the Lord's Supper? 294c-296. 296c-298.
214. The "unio sacramentalis" is clearly and concisely expressed, where and how. . .? 296ab. See Q 219.
215. A worthwhile investment of time is the reading of 298-336: Lutheran understanding of the Lord's Supper as the doctrine of Scripture: the Real Presence. Read it all!
- a. Luther's "synecdoche" from lectio exhibitiva. 299-301 fn. 16 & 17. (Read carefully. An important and interesting section)
  - b. Danger to fall into the Roman doctrine of transubstantiation. 301.  
  
(Important sentence: 301 (from the second last line)-302a) Cf. Q 219.
  - c. Symbolism in "This is My body." (by various views in the Reformed) e.g.: "figuratively or symbolically . . . Reformed 'subject trope'" 320  
  
+ the copula "is" = signifies" --- by Zwingli.  
  
+ The "body" = "symbol of the body" --- by Calvin, Oecolampadius.  
  
+ Cf. Marburg Colloquy: what has it to do with Lord's Supper?  
  
+ Note carefully the defense of Luther and the Lutherans against the false views above. 303ff.
  - d. "This..." = to become the body --- the Roman Church

- e. Correct interpretation of John 6: 329-33.
- T F. In the Lord's Supper only a local and visible presence is possible for Christ according to His human nature. 324a.
- T F. Jn. 6 speaks of nothing but spiritual eating, namely, faith. 330c.
- T F. We teach the oral eating all the more to awaken and strengthen the spiritual eating. 331.
- T F. Jn. 6:63 are spoken of the body of Christ in the Lord's Supper. 332, 186b
- f. How Zwingli twist Ex. 12:11: and Luther's remark? 334a + fn. 62.
216. Did Luther interpret the words of institution? Give reason(s). 337a, 341a. (Different accounts of words of institution)
217. State Luther's account of Roman teaching with extensive exegesis to the word "bread". 337b-338, 344a.
218. Reformed doctrine of the Lord's Supper with a great amount of exegesis. CF. 339.
219. Unio sacramentalis is, again, explained. 341bc, 342a. 347bc, 302a, Cp. Q 214.
220. Give some thought on koinonia. 342b + fn. 78.
221. Lutheran views on four "particulars" and the Reformed's counter-arguments. 345-9. (Note carefully the points!)
222. Three different modes of 'presence' with representative Bible passages: 348c-349a.
223. Lutheran view on the variations in the wording of the institution in four Biblical records: 349-50 + fn. 90.
224. What would be the most accurate meaning of "the new testament" (kainee diatheekkee)? 351, 352b.
225. Describe the elements in the Lord's Supper:
- a. the material elements: 353ff.
- b. the spiritual elements: 353, 355ff.
226. Lutheran views on the detailed specifications as to the sort of bread and wine: fn. 94 in 354.
227. What is the "whole Christ" ("entire Christ", "Christ's Person", "Christ's Personality", "Whole Person", etc.) view trying to say? 355f., 357b. (This is one of the deplorable "substitutes" proposed. 355ff.)
228. What is the "concomitance" view trying to say? 356f.
229. What is wrong with the view of "spiritual fellowship with Christ"? 359b. Cf. 377c.
230. What is the so-called "psychosomatic effect" of the Lord's Supper and what is wrong with its claim? 359c.



231. In what does the all-sufficient reason for the Real Presence lie? 359.
232. Two reasons of Christ's Body being present in the Sacrament and received: 360b.
233. Unio sacramentalis and unio symbolica, compared. 361-62.
234. The manner (modus) of the taking of body and blood, defined and discussed: 362c.
235. What does really constitute the Lord's Supper? 365a, 366a. Read SD VII, 76,74f.
236. What words are to be used in consecrating? 368a, SD VII, 79ff.
237. Dr. Pieper's view on the Sacraments of the Reformed (in comparison with Unitarian Baptism). 372a, 371b. Cf. 375c.
238. The purpose of the Lord's Supper: 373b, 374a, 375a.
239. The true working faith, defined: 376a, 380a.
240. Romanists' view on the forgiveness of sins and the Lord's Supper. 379a, and fn.69 in 338. Cf. 380c.
241. What are the "other effects" of the Lord's Supper, subordinate to the bestowal of the forgiveness of sins? 379f.
242. What is the rationale of the custom of "close communion". 381.
243. Explicate: "The Gospel is intended for all men; the Lord's Supper is intended only for Christians." See. 381 and esp. fn. 132 in 382.
244. Which Christians only may be admitted to the Lord's Supper? 383-4.
245. Ponder over: Abendmahlsgemeinschaft ist Glaubensgemeinschaft. 385.
246. State briefly your own understanding, after reading 385c - 391, on:
- a. Defence of "Open Communion" in the name of love and/or charity:
  - b. Custom of registration for communion:
  - c. Refusing communion to anyone...:
  - d. Difference between suspension from Communion and official excommunication:
  - e. Combination of confession and the Lord's Supper:
- and other points from reading.
247. The Lord's Supper, like Baptism is not an adiaphoron, but a divine ordinance. On the other hand, there is no absolute necessity of those two Sacraments. Explain! 391f., 280f.
248. Don't the statements in 392bc sound 'softening' towards the Reformed! Give your explanation!
249. Ponder over Augustine's dictum: "Contemptus sacramenti damnat, not privatio." 393a
250. Why should Christians frequently attend the Lord's Supper? 393b, 391b, (Luther's discussion in LC, Fifth Part, 40-87, 45)

The Church Universal:

251. General and specific definitions of the Christian Church. 397b, 398b, 400c-402.
252. What is your reaction to the very heavy emphasis on "personal faith" aspect in the 'membership' of the Church? 397, 398c, 399c, 400a
253. What does Apol. VII-VIII, **5, 16, 17, say about the Church?**
254. Read carefully the four characteristics of the Church, with passages: Eph. 4:15-16 1 Pet. 2:4-5, etc, given by Baier. 401c-402
255. The prerequisite for one's correct concept of the Church is what? 402c
256. **What is in the heart of "the communion of believers"?** 402c-403a.
257. What is the understanding of the Church by "moral-influence theory", and your comment on that? See espec. the remark of Roehr. 403ab, 405a.
258. Where does the mistake lie in the teaching of men like Ritschl, Wendt, etc., even though they call the Church the "people of God," "true Christendom," etc.? 403c. **405a**
259. Give your comment on the statement: "Without the Scriptural teaching of the means of grace the Christian concept of the Church is impossible." 406b.
260. Let us take up the "experience theologians" which occurs repeatedly in P's book. Who are they, what are their claims, your critique? 406c-407a.  
What is your reaction to: "Nowhere in the Bible does the 'Word of God' refer to the Scripture itself, but only to Jesus or the Gospel."? Give your reply to this claim. (This quotation is taken from outside source.) **Cf. Vol. I. 59, 62b, 74c. 213ff.**
261. Ecclesia invisibilis est. Comment! 408f.  
Who do say the Church to be wholly visible, semivisible, with "visible and invisible side"? How do you react to them?  
Does such statement as "Church with visible and invisible side" (for Sacraments are visible, and faith invisible) help or confuse the "marks" of the Church?
262. Ponder over the statement (from "Suppose we could single out ...." to the end of the paragraph), p. 409b.  
T/F. The communion of believers and saints (the Church) is not visible and cannot be pointed out. (Calov) fn. 12 in 409. Comment!
263. Una ecclesia. Comment! Jn. 10:16; Rom. 3:23-4; Gal. 3:28. 410b.  
How do you account "all differences" within the Christendom?
264. Sancta ecclesia; communio sanctorum. 410c.  
Are the points "(a)" and "(b)" consistent?
265. Ecclesia universalis sive catholica. The Church embraces all believers in Christ -- the people with faith in the remission of sins resulting from Christ's work of redemption. Read Luther's comment. 411ab.
266. Ecclesia apostolica. ... the believers come to faith in Christ through the Word of the Apostles. **Jn. 17:20-21.** Comment on the "Apostolic Succession"? 411c.

267. Extra ecclesiam salus nulla. Comment! 412a.
268. To whom the 'obedience' due? 412b.
269. What is the use of "special gifts" in the life of the Church? 412f.  
(Sharing of gifts for good rather than a pretext for overruling others!)
270. Comment: "All Christians are Peters." (Luther, Matt. 16:18) fn. 18 in 413.  
(Read footnote 18!) (we are spiritually interdependent family in Jesus Christ)
271. What is the meaning of: "Christians are the wealthiest and mightiest. . . .  
believers have everything, the unbelievers nothing." 415a.
272. How is the Church founded? 415b.
273. How does God preserve the Church? 415f.
274. What is the role of men for the expansion and preservation of the Church? 416a.
275. What is the meaning of the Church on earth being called "the mother"? 416b.
276. What is your opinion on the relation between the Church and the State in the USA?  
Chaplaincy? 416f + fn.20.
277. Is it Church's business to advocate a certain form of civil government? What is  
the position of the Lutheran Church. Give your comment. 417b- 418.

The Local Churches (Congregations):

278. Define local congregation(s) (churches in the plural, sometimes). 419, 420b.
279. What is the relation of the local churches to the Church Universal? 419f.
280. What do we do with the "unbelievers" or "hypocrites" among the believers, in  
the church, and in 'Christian lands'; who will determine them? Cf. 420 fn. 23.
281. Prove the fact that a formation of a local congregation is divine mandate, not  
a human adiaphoron. (3 points). 421ab +fn. 27.
282. Where does the union of congregations unto larger church body, such as a  
'synod' stand? 421c.
283. Divine "orthodox church" and "heterodox church". Who are they? Cf. 422 +fn.29.
284. What are the determining factors for a church being orthodox or not? 423ab.
- T/F. A church body forfeits its orthodoxy by reason of the casual **intrusion of**  
false doctrine. 423.
- T/F. **The extent of deviations from the doctrine of Christ determines whether a**  
**heterodox church body as being a 'church' or a 'sect'. 432, (Heterodox**  
**and schismatic church groups)**
285. What are the views of Luther and classical Lutheran orthodox dogmaticians on  
the 'orthodox Church', such as the Lutheran Church, Una Sancta Ecclesia, and  
their relation? 424 + fn. 31.

286. What are the advices given for church fellowship with heterodox churches, argument of unionists, unionism, etc. 425-26.
287. Give some thought on 1 Cor. 1:10 relating it to the definition of Christian unity. 426 + fn. 38.
288. What is wrong with separatism and schism in the church? (see Rom. 16:17) 427 + fn. 39.
289. What authority do the church representatives have? 427f.
290. What is the precise meaning and extent of "binding the conscience"? Cf. 428a, 430a.
291. In the light of reading pp. 430-33 and Matt. 23:8; 1 Cor. 7:23; 1 Pet. 5:5, who should and could determine, in your estimation, controversies of faith and cases of conscience?
292. Who said: "The office of preaching the Gospel is the highest of all...."? ... theologians may talk in such scholarly fashion that it astonishes even God in heaven;... they owe it to their audience to speak in terms that ordinary people can understand! 434a, 435c.

#### The Public Ministry:

293. Show the difference between the use of the term "ministry" in the wider and the narrower sense. 439a.
294. What is the nature and function of the 'public' ministry? Ministry in the narrower sense. 439-40.
295. What is the proper relation of the public ministry to the spiritual priesthood of all believers? Are they the same? 440-42
- What does the "spiritual priesthood" presuppose? 440b.
- What does the public ministry presuppose? 440f.
- Well-said: "In a congregation, where the privilege is common property, no one should undertake it without vocation and appointment by the whole congregation;..." (Luther)
296. What is the meaning of public ministry being not a human but a divine institution? 443ff. 443b, 444c; Apol. Art. XIII, 11: 448c-449a.
297. Personal qualifications of elders, bishops, etc. 443f.
298. What is Erlangen Theology (School)? Why is it important to know it? 445-6. (Look up Encyclopedia, if needed.) What is Repristination Theology?
299. Why is the public ministry necessary? Is it absolute necessity? 449f.
300. When is the ministry despised? 450b.
301. What does AC (XIV) say about the call?

302. The call into the public ministry: 450-54.
- T/F. The usual distinction between an immediate and a mediate call is Scriptural.
- Who did receive immediate call: \_\_\_\_\_, mediate call: \_\_\_\_\_?
- T/F. The mediate call is less divine than the immediate. **451a**
- Who are the agents through whom God appoints the preachers? **451bc**
- The keys have been given to: \_\_\_\_\_ Cf. Matt. 16:18-19
- Who can extend a valid call? \_\_\_\_\_ Cp. Q. 270
- T/F. It is totally acceptable to say that the ministry is conferred through the call of the congregation. **454a**
303. What makes a Christian a public minister (pastor)? 454f.
304. What is "absolute ordination" and our position on that? 455b.
305. Difference between the Lutheran rite of ordination and the Roman doctrine of holy orders. 455f.
306. What are some Biblical bases for all Christians to be important in the holy ministry? 456 (Cf. Erlangen theologians' claim on independence of local congregation against the centralized system.)
307. Why did Luther discourage the use of the term 'priest' for minister? 456f.
308. Where does the authority of the public ministry lie? 459f. 461a, 462a.
309. The 'Antichrist' in a wider and in a narrow sense. 462f.
310. Observe the five points referring to 'antichrist' the light of some of the so called pseudo-religious sects in recent years. Cf. 463-4.
311. Give your personal comment on the five points (465f.) describing the Papacy to be the Antichrist. (SC Art II, Art. IV,10).
312. What is your reaction to the 'objections' to the views in Q. 311 above. 466b-469. (Look up 2 Thess. 2:)

Eternal Election (predestination):

313. Comment on the place of "eternal election of grace" in Dogmatics. 473.
314. Define the term 'eternal election'. 473f.
315. What two basic truths must be borne in mind concerning the election of grace? **475ab**
316. Why many are filled with terror rather than comfort by the Election? 475f.
317. What does the FC say with regard to the correct and profitable use of the doctrine of Election? 476b.; SD XI, 76. 477c(8 points).

318. What is "absolute election to salvation" and our reaction to it? 476f. 478b  
(Read Eph. 1:4; 2 Thess. 2:13), 486ab.

T/F The eternal election is identical with the eternal foreknowledge of God.  
See SD XI, 3-8.

T/F The elect are only those actually saved, not all men. 478f, fn.9.

T/F The term "election of grace" is used in Scripture in a threefold sense.  
479a.

Praescientia Dei pertains to \_\_\_\_\_; while praedestinatio ad salutem applies to \_\_\_\_\_. 479.

319. Give some thought on Matt. 24:24; Rom. 8:28-30. fn. 9 in 479.

320. What do you know about "Tuebingen School (theologians)"? Ref. 478-9.

321. What did it mean, "general election," and what is wrong with it? 480a.

T/F. Eternal election must be considered, not as a bare decree, but always only  
in conjunction with the entire counsel of God pertaining to our salvation.  
480b.

T/F. Divine decree and the election of grace are synonymous. 480.

T/F. It is an Orthodox view: election pertains not to individual (persons),  
but to the Church collectively (principles). 480f.

322. Study the Scripture passages which presuppose the assurance of Christians as  
the elect. fn. 11, 12 in p. 481.

T/F. Seeking assurance of one's election into the divine foreknowledge is  
right thing. 481c

T/F. It is right to conclude: Without faith in universal grace our election is  
indiscernible. 482.

T/F. The recognition (assurance) of one's election and faith in the Gospel are  
not identical. 483.

323. What did Luther say about 1 Pet. 1:2? 483f.

324. Exploring the depths of divine foreknowledge with one's reason is like sinking  
into gloomy fatalism or turning to epicurianism. Why? Cf. 484a, 482a.

325. "In eternity faith was neither anterior nor posterior to God's decree of election."  
What does it mean? 485c.

T/F. God's election does not follow our faith and righteousness, but precedes  
all that as one of its causes. 486c.

T/F. Neither faith here in time nor perseverance of the Christians even in extreme  
tribulation antecedes election, but follows it as its result and effect. 487b.

326. Examine the Scriptural usus loquendi, as being illustrated by proginoskein and others, and establish your own understanding. 488bc.
- T/F. Mere divine prescience can be considered as the meaning of proginoskein. 489.
- T/F. Christian knows or can know what God has foreseen in him or of him. 489.
327. An eternal election intuitu fidei finalis: What is it? Its claim; why claim so; why wrong? 489c.
328. What is the purpose of election? 490b.
329. How does FC describe the purpose of the doctrine of election? 491f.
330. How is the doctrine of election terrifying to some and consoling to others? 492f.
331. Another purpose of the doctrine of election is to be an admonition and warning: Examine the meaning on the basis of the Bibl. passages given in 494.
332. What would be the relation of faith to eternal election? (Your **personal** reflection).
333. What do they mean by "necessary reverse" or "logical counterpart" when Calvinists and the Reformed talk about the election of God? 494f.
334. What is the difference between Calvinists and Arminians? 495.
335. Who say the position of FC "untenable ground", and why? 495. 499c.
336. Show that there is no election to eternal damnation. 496ff. Also Rom. 9:22-23; Jn. 3:17-18.
337. What is the argument of Calvinists on "an eternal predestination to damnation in view of the historical fact"? 499f. **Read: Calvin's Institutes, Bk. III, Ch. XXI: on "Election."**
338. What is the attitude and understanding of Calvin and the Lutherans on Rom. 11:33-36? 499b
339. What is Bengel's comment on Matt. 25:34? 498b.
340. Examine Rom. 9:18. 500bc, 501a.
341. What is the cause of error in the doctrine of election, given? 501.
342. What is our answer to: Cur non omnes? Cur alii, alii non? Cur alii prae aliis? 502b.
343. What is the answer of the synergists on the "inexplicable mystery"? 502a  
Whoever is saved, is saved by \_\_\_\_\_; whoever is lost, is lost solely by \_\_\_\_\_. 502.
344. Explain: "in the doctrine of election a theologian takes his final examination." 503.

Eschatology; the Last Things:

Temporal Death:

345. Physical death means? 507b  
Spiritual, temporal, and eternal death: See Vol. I, 535f.
346. T/F. Death is due to both the constitution of human nature and human sin.  
507. 508a (with Bible passages); also Cf. 508f.
- T/F. Death prevailed even prior to sin, but after the Fall was connected with sin as its judgment. 508.
347. In what sense: 508b.
- = God Himself is the cause of death:
  - = The devil is a cause of death:
  - = Intermediate causes of death:
348. How do we relate the real cause of death of man to Christ's death? 509b.  
510a (2 Tim. 1:10)
349. Who are **the subjects of death**? 509 + fn. 10. (Rom. 5:12)
350. What does the Scripture teach regarding the death of Christians? 510f.
351. To what extent can we comprehend: 511-12 + fn. 15.
- a). the state of the souls between death and the resurrection;
  - b). the "celestial language";
  - c). the state of dwelling with Christ and in Paradise;
  - d). the manner of our blessed communion with God?
352. What is Pieper's view on "purgatory" (using examples of Roman Church and Kahnis)? 512-4.
353. What are the three points of warning on the souls of the departed? 515.

Second Advent of Christ:

354. What does the Scripture teach **concerning the Second Advent of Christ**?  
515f. also check the Bible passages mentioned in the footnotes.  
On the exact time of His Second Coming: Cf. fn. 37 on p. 516.
355. What are the abnormalities or disturbances which may be considered as precursors and signs of the approaching advent of Christ? 517-8.
356. To what extent have these signs been fulfilled? Luther's view and your view?  
519 + fns.
357. What does Dr. P. mean by "Fictitious Signs of Judgment Day? 520ff.  
His views on "millenarian kingdom" "chiliasm", "future millennium"?



358. Identify: 520
- = The grossest (crassissimus) chiliasm:
  - = Gross (crassus) chiliasm:
  - = Subtle (subtilis) chiliasm:
359. How do we interpret the Biblical passages (520c)? also see 521c.
360. How do we understand "Peace on earth"? 521b.
361. Read carefully the helpful interpretation on the "binding of Satan for a thousand years" (Rev. 20). 523f.
362. Carefully describe the three marks of anti-Scriptural characteristics of chiliasm 525f.
363. A lengthy, but interesting, reading on the "general conversion of the Jews." 527-34. Check the key passage, Rom. 11:26 ("all Israel"), in commentaries.

Resurrection; Judgment; World's End; Eter. Damnation and Life:

364. What is the Scriptural teaching concerning the resurrection of the dead? Formulate your own view, based on 534c (passages) and 535f.
365. Raising the dead is for sure, a work of divine omnipotence. (2 Cor. 1:9; Rom. 4:17). Look up the passages on p. 537.
366. As to "what rises", Scripture instructs us: 537f. Ponder over it! 539a.
367. What does the "spiritual body" mean (1 Cor. 15:42-44)? 538b. 552b. Cf. Phil. 3:21.
368. Meaning of "equal unto the angels" (Lk. 20:36; Matt. 22:30)? 538c.
369. Describe the final judgment. 539bc.
370. The "norm of the judgment": Clear description in 540-542a + fn. 67.
- = for the believers:
  - = for the un-believers:
371. End of the world: "the heaven and the earth will pass away" (eg.: Lk. 21:33)
- T/F. Earlier and later Lutheran theologians agree on the meaning of this 'passing away'. (542c). Give reasons for agreeing or disagreeing. 542f.
- = Give the meaning of "total annihilation" and "transformation." 542f.
372. How is eternal damnation described in the Scripture? 544f.
373. Nature and the essence of eternal damnation? 545c, 546a.
374. Will there be ceaseless sinning of the damned? 546f.
375. On the 'location of hell': 547.

376. What are the causes of eternal damnation? 548b.

377. What are the claims of the "mercy theologians"? 549b, 545b,

378. Eternal Life: 550ff.

T/F. General teaching of the immortality of the soul and the Christian doctrine of eternal life share their meaning and content. 550b. Give reasons for your answer.

The essential nature of eternal life: 550c, 551a.  
Meaning of visio Dei beatifica.

How do you comprehend "face to face"? 551b.,

What would be like the "heaven" and heavenly life? 552

What is the difference between the eternal "bliss" and "glory"? 552f.

How about the "location of heaven"? 553c.

The citizens (subjects) of Heaven? 553f.

The real purpose of this doctrine of eternal life? 555.

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**At last we are at the end! Hope this "Study Guide" has been some assistance to you. The amount of your effort in the study determines the amount of the dividend. May God bless your study and your Holy Ministry! (WYJ)**

Soli Deo Gloria

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