

Concordia Seminary - Saint Louis

Scholarly Resources from Concordia Seminary

Bachelor of Divinity

Concordia Seminary Scholarship

5-1-1948

The Preaching of the Gospel as the Motive Power for Good Works

Philip H. Lochhaas

Concordia Seminary, St. Louis, ir_lochhaasp@csel.edu

Follow this and additional works at: <https://scholar.csl.edu/bdiv>



Part of the [Practical Theology Commons](#)

Recommended Citation

Lochhaas, Philip H., "The Preaching of the Gospel as the Motive Power for Good Works" (1948). *Bachelor of Divinity*. 271.

<https://scholar.csl.edu/bdiv/271>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Bachelor of Divinity by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csel.edu.

THE PREACHING OF THE GOSPEL
AS THE MOTIVE POWER
FOR
TABLE GOOD WORKS

Outline.

Foreword.

- I. Introductory and A Thesis Presented to.
- II. Examples of The Faculty of Concordia Seminary of the Motivation for Good Works.
Department of Practical Theology
- III. Examples of the New Testament Presentation of the Motivation for Good Works.
- IV. Examples of the Presentation of the Motivation for Good Works in the Confessions of the Evangelical Lutheran Church.
In Partial Fulfillment
- V. The Motivation for Good Works as it is Presented in the Sermons and of the Requirements for the Degree of Bachelors and Theologians.
Bachelor of Divinity

Concluding Remarks.

by

Philip H. Lochhaas

May, 1948

Approved by:

Joseph L. ...
Joseph L. ...

THE PREACHING OF THE GOSPEL AS THE MOTIVE POWER FOR GOOD WORKS

(Outline)

- I. Introductory and Background Materials.
 - A. Sanctification in General.
 - B. Good Works.
 - C. The Christian's Growth in Good Works.
 - D. The Necessity of Good Works.
 - E. The Great Value of Good Works.

TABLE OF CONTENTS

Outline.

Foreword.

- I. Introductory and Background Materials.
 - II. Examples of the Old Testament Presentation of the Motivation for Good Works.
 - III. Examples of the New Testament Presentation of the Motivation for Good Works.
 - IV. Examples of the Presentation of the Motivation for Good Works in the Confessions of the Evangelical Lutheran Church.
 - V. The Motivation for Good Works as it is Presented in the Sermons and Writings of the World's Great Preachers and Theologians.
- Concluding Remarks.

- A. Theologians of the Past.
 1. Clement of Rome.
 2. Saint Augustine.
 3. Thomas A' Kempis.
 4. Girardus Sevonevris.
 5. Martin Luther.
 6. Friedrich Schleiermacher.
 7. William Channing.
 8. Thomas Chalmers.
 9. C. F. W. Walther.
 10. Joseph A. Seiss.
 11. Alexander MacLaren.
 12. Charles Spurgeon.
 13. Francis Pieper.
- B. Present-Day Theologians.
 1. Theo. Loatsch.
 2. Clive Staples Lewis.
 3. J. Gresham Machen.
 4. Leslie D. Weatherhead.

FOREWORD

THE PREACHING OF THE GOSPEL AS THE MOTIVE POWER FOR GOOD WORKS

ification by faith is the (Outline) doctrine (articulus fundamental-

- I. Introductory and Background Materials.
- A. Sanctification in General.
 - B. Good Works.
 - C. The Christian's Growth in Good Works.
 - D. The Necessity of Good Works.
 - E. The Great Value of Good Works.
- II. Examples of the Old Testament Presentation of the Motivation for Good Works.
- A. In the Pentateuch.
 - B. In Other Historical Books.
 - C. In the Poetical Books.
 - D. In the Prophetic Books.
- III. Examples of the New Testament Presentation of the Motivation for Good Works.
- A. Jesus' Presentation.
 - B. St. Paul's Presentation.
 - C. St. John's Presentation.
- IV. Examples of the Presentation of the Motivation for Good Works in the Confessions of the Evangelical Lutheran Church.
- A. In the Augsburg Confession and the Apology.
 - B. In the Formula of Concord.
- V. The Motivation for Good Works as it is Presented in the Sermons and Writings of the World's Great Preachers and Theologians.
- A. Theologians of the Past.
 1. Clement of Rome.
 2. Saint Augustine.
 3. Thomas A' Kempis.
 4. Girolamo Savonarola.
 5. Martin Luther.
 6. Friedrich Schleiermacher.
 7. William Channing.
 8. Thomas Chalmers.
 9. C. F. W. Walther.
 10. Joseph A. Seiss.
 11. Alexander Maclaren.
 12. Charles Spurgeon.
 13. Francis Pieper.
 - B. Present-Day Theologians.
 1. Theo. Laetsch.
 2. Clive Staples Lewis.
 3. J. Gresham Machen.
 4. Leslie D. Weatherhead.
1. John T. ...
 2. Acts ...

FOREWORD

"It requires little proof to show that the article of justification by faith is the central doctrine (articulus fundamentalissimus, articulus stantis et cadentis ecclesiae) of the entire Christian religion; for it is the preeminent teaching of Holy Scripture, to which all the sacred truths of the Gospel converge."¹ All pagan religions, in varying degrees, teach salvation by works. The Christian pastor, then, finds that his task is to present to his flock this Scriptural truth, that man's salvation comes only by faith. And precisely here lies a danger to which every Christian minister is exposed, namely, that in his endeavoring to inculcate in his hearers the Scriptural way of salvation, and in avoiding the paganistic pitfall by which the Gospel of Christ is annulled, he will also neglect to lay enough emphasis on the doctrine of sanctification, or, concretely, the doctrine of good works.

It is very necessary for the Christian minister to constantly keep in mind that one of the duties of his holy office is to present to his hearers the entire corpus doctrinae, following the example of Paul who was able to confess to the elders of the church at Ephesus, "I have not shunned to declare unto you all the counsel of God."² Not only should sanctification and good works be preached because it is God's will that the whole body of doctrine be made known, but also because it is impossible to give a complete exposition of justification by faith to the neglect of sanctification, since the two are inseparably joined together, as is seen from Ro-

1. John Theodore Mueller, Christian Dogmatics, p. 371.

2. Acts 20:27.

3. Martin Luther, A Commentary on St. Paul's Epistle to the Galatians, edited and abridged by Theodore Graebner, p. 215.

mans 6:22, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness."

Moreover, Scripture insists that Christian pastors repeatedly urge their hearers to be fruitful in good works. The experienced preacher St. Paul wrote to young Titus, "I will that thou affirm constantly that they which have believed in God might be careful to maintain good works."³

However, the task of the Christian minister is not so simple that it consists merely in making certain that he preaches both justification and sanctification. The problem arises, "How is he to teach good works properly?" Indeed, Luther wrote,

It is not an easy matter to teach faith without works. Unless the ministers of Christ are wise in handling the mysteries of God and rightly divide the word, faith and good works may easily be confused. Both the doctrine of faith and the doctrine of good works must be diligently taught, and yet in such a way that both the doctrines stay within their God-given sphere. If we only teach works, as our opponents do, we shall lose the faith. If we only teach faith people will come to think that good works are superfluous.⁴

The problem, then, with which this paper shall deal is this: "On what basis and in what manner shall a Christian minister urge his people to perform good works?" This shall be seen, first of all, from the Bible, both the Old and the New Testaments, the unalterable Word of God, which clearly sets forth the motivation for good works. It shall be seen, secondly, that the Scriptural motivation is clearly and correctly set forth in the Symbolical Books of the Evangelical Lutheran Church. The last section of this paper will be devoted to an analysis of sermons and writings

3. Titus 3:8.

4. Martin Luther, A Commentary on St. Paul's Epistle to the Galatians, edited and abridged by Theodore Graebner, p. 219.

of the world's great preachers and theologians with the object of determining their approach to the Scriptural motivation for good works. Although Scripture indicates but a single motive for good works, there are nevertheless various methods of presentation of this doctrine, and these are demonstrated in the works of those who have gone before. Since it is ultimately with preaching the motivation for good works that this paper deals, it is for the most part by a study of sermons that the manner of preaching can be discovered.

Since the motivation for good works and an analysis of the preaching of the same cannot be studied without an adequate knowledge of the whole doctrine of sanctification, it is necessary to determine, first of all, exactly what Scripture does teach concerning sanctification and related subjects.

Sanctification in General

In the wider sense of the term, sanctification includes everything which God does and has done to remove man from his lost and condemned condition of sin and to make him His own, such as conversion, justification, renovation, preservation, and, on the Day of Judgment, glorification. In its strict, or narrower, sense, sanctification denotes specifically the inward spiritual transformation in the regenerate, which is inseparably joined with justification, as St. Paul points out to the Corinthians, "Having therefore these promises [of the gospel] let us cleanse ourselves, . . . perfecting holiness in the fear of God."¹

In order to become "renewed in knowledge after the image

1. II Cor. 7:1.

of him that created him,"² the believer must put off the "old man," the corrupt nature which constituted the sum total of his being before conversion, and serve God according to the inward, or "new," man which has been implanted in him in his conversion. However, even after conversion the corruption of his nature remains in the believer, so that he is subject, that is, inclined

**THE PREACHING OF THE GOSPEL AS THE MOTIVE
POWER FOR GOOD WORKS**

I. Introductory and Background Materials

Since the motivation for good works and an analysis of the preaching of the same cannot be studied without an adequate knowledge of the whole doctrine of sanctification, it is necessary to determine, first of all, exactly what Scripture does teach concerning sanctification and related subjects.

Sanctification in General

In the wider sense of the term, sanctification includes everything which God does and has done to remove man from his lost and condemned condition of sin and to make him His own, such as conversion, justification, renovation, preservation, and, on the Day of Judgment, glorification. In its strict, or narrower, sense, sanctification denotes specifically the inward spiritual transformation in the regenerate, which is inseparably joined with justification, as St. Paul points out to the Corinthians, "Having therefore these promises [of the Gospel] let us cleanse ourselves, . . . perfecting holiness in the fear of God."¹

In order to become "renewed in knowledge after the image

1. II Cor. 7:1.

of him that created him,"² the believer must put off the "old man," the corrupt nature which constituted the sum total of his being before conversion, and serve God according to the inward, or "new," man which has been implanted in him in his conversion. However, even after conversion the corruption of his nature remains in the believer, so that he is subject, that is, inclined to sin and he must continually oppose and struggle against the "old man." "For the flesh lusteth against the Spirit and the Spirit against the flesh: and these are contrary the one to the other."³ Sanctification, then, occurs in the believer when he, after the new, or inward, man struggles against his flesh with the affections and lusts"⁴ and resists its carnal desires and evil designs, performing instead that which pleases God and walking "in newness of life."⁵

It would certainly seem that in sanctification man is doing something of his own accord. But this is impossible since man is by nature dead in sin and can only be "alive unto God through Jesus Christ."⁶ As God by His almighty power created faith in man,⁷ so also He enables the believer to live a sanctified life as the fruit of faith; for, the moment justifying faith has been wrought in the heart by God's Holy Spirit, in the act of regeneration, the same Spirit of God also makes the faith active in sanctification. Accordingly, every new spiritual desire which

Good Works

-
2. Col. 3:10.
 3. Gal. 5:17.
 4. Gal. 5:24.
 5. Romans 6:4.
 6. Romans 6:11.
 7. Eph. 1:19.

8. Romans 8:13.
 9. Romans 8:37.
 10. J. T. Meller, *op. cit.*, p. 388.

the believer has, as well as every new good work which he does, is prompted and executed in him through the gracious power and operation of God; "for it is God which worketh in you both to will and to do of his good pleasure."⁸

With regard to the struggle of the Spirit against the flesh Scripture offers this comfort to the believers, that there is spiritual death only when the struggle against the flesh has only ceased, for "if ye through the Spirit do mortify the deeds of the body, ye shall live."⁹ Moreover, Scripture assures the believers that if they adhere to God's Word and thus permit the Holy Spirit to work effectually in their hearts, they will, in their struggles against the flesh, finally obtain the victory. "Nay in all these things we are more than conquerors through Him that loved us."¹⁰

Although the constant struggle against the carnal nature is both difficult and painful since it is directed against the believers own flesh, yet the Apostle's earnest exhortation is to be heeded, "Let us run with patience the race that is set before us . . . if ye endure chastening, God dealeth with you as with sons." "It is an important rule of Christian combat to substitute for the evil impulse and desire of the flesh the corresponding holy impulse and desire of the inward man."¹¹

Good Works

Good works coincide with sanctification, since good works in the strict Scriptural sense of the term include every desire,

8. Phil. 2:13.

9. Romans 8:13.

10. Romans 8:37.

11. J. T. Mueller, op. cit., p. 388.

thought, word, and deed which a believer does through faith in Jesus Christ. Sanctification is never an idle state or quality, but a ceaseless activity of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, which is the fruit of the Spirit.¹² Sanctification occurs concretely by way of the performing of good works.

However, it is clear from Scripture that good works can only be performed by true Christians whom the Holy Ghost has endowed with spiritual powers through faith. The standard for good works cannot be man's own will nor the will of other men; for St. Paul inquired, "Why, as though living in the world, are ye subject to ordinances . . . (which all are to perish with the using;) after the commandments and doctrines of men?"¹³ Nor can the norm of good works be the will of the church, since of its members Christ said, "In vain they do worship me, teaching for doctrines the commandments of men."¹⁴ Even the good intentions of men can err, as is seen from Jesus' prophecy to His disciples, "Yea, the time cometh, that whosoever killeth you will think that he doeth God a service."¹⁵ The only standard of good works is the revealed Word and will of God, as it is stated in I Samuel 15:22,23, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee."¹⁶

12. Gal. 5:22,23.

13. Col. 2:20,22.

14. Matt. 15:9.

15. John 16:2.

16. J. T. Mueller, op. cit., p. 404.

Why the Christian desires to act in accord with the revealed will of God will be shown in the next chapters of this paper which deal with the motivation for good works as it is set forth in Scripture. Let it suffice at this point to say that only he is able to do good works who has a pure and prevailing love to God, and who, as a result, makes it his principle to practice all known good because such is the will of God.

"In acting, the Christian may be conscious of this motive. . . . But it is neither possible, nor requisite, that he should at all times, and in every action, be distinctly conscious of this motive."¹⁷ The Christian will through constant exercise of his spiritual powers find it impossible to live in premeditated sin; for it has become part of his very nature to do, consciously or unconsciously, what is good and acceptable in the sight of God. "Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God."¹⁸ "Even so every good tree bringeth forth good fruit. . . . A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."¹⁹ "A good man out of the good treasure of his heart bringeth forth good things."²⁰

However, the unregenerate man is in a state of hopelessness. He is unable to do good works from spiritual motives. From the earthly point of view the works of the heathen appear to be good. Indeed, St. Augustine called them "shining vices;" but concerning the heathen, God pronounces this judgment, "Corrupt are they, and have done abominable iniquity: there is none that doeth good."²¹

17. George Christian Knapp, Lectures on Christian Theology, p. 436.
 18. I John 3:9
 19. Matt. 7:17,18.
 20. Matt. 12:35.
 21. Psalm 53:1

It is impossible for an unregenerate man to do a good work, for Jesus said, "Without me ye can do nothing."²² Luther points to the example of Judas to illustrate this. Among the Lord and His disciples, the kiss of greeting was a good work, done with a good heart; but the kiss of Judas, also a good work outwardly, was in reality evil because his heart was bad.²³

The Christian's Growth in Good Works

While justification is a single act and cannot be thought of in various stages, sanctification is never complete in this life, but is a gradual development. It is only on this basis that St. Paul could admonish the Thessalonians, "The Lord make you to increase and abound in love one toward another, and toward all men."²⁴ Throughout Scripture stress is laid on the quantity of good works, as well as on the quality of them.

"Scripture multiplies its exhortations and unweariedly repeats its admonitions that believers should bring forth fruits of faith in abundance."²⁵ The many Scripture exhortations show that due to the "old man" the Christian is still imperfect and that the struggle to overcome sin and accomplish good in the sight of God is a perpetual effort continuing through his whole lifetime. The life of the believer, then, is the perfecting, but not the perfection. Luther indicates this beautifully in the following sentence:

22. John 15:5.

23. "Whether Soldiers, Too, Can Be Saved," in The Works of Martin Luther, Philadelphia Edition, Volume V, p. 41.

24. I Thess. 3:12.

25. J. T. Mueller, op. cit., p. 412. See also: II Cor. 8:7, 20; Titus 2:14; II Cor. 8:4; Gal. 6:9, 10; Eph. 5:16.

This life, therefore, is not righteous, but growth in righteousness, not health, but healing, not being, but becoming, not rest but exercise; we are not yet what we shall be, but we are growing toward it; the process is not yet finished, but it is going on; this is not the end, but it is the road; all does not yet gleam with glory, but all is being purified.²⁶

The Necessity of Good Works

Good works are not necessary for salvation. Scripture plainly teaches that salvation is due only to the grace of God through the merits of Christ. In order to impress this firmly on the minds of believers, Scripture repeatedly uses particulæ exclusivæ, such as "by grace,"²⁷ "through faith,"²⁸ "not of works,"²⁹ "by faith,"³⁰ "by his grace,"³¹ "of grace,"³² "not of works,"³³ etc.³⁴

However, from the foregoing it cannot be concluded that good works are not necessary. On the contrary, Scripture speaks of the doing of God's will as a necessity, saying, "We ought to obey God rather than men," using the word δεῖ, denoting that which must be done, referring to the very nature of the deed.

26. "An Argument in Defense of All the Articles of Dr. Martin Luther Wrongly Condemned in the Roman Bull," in The Works of Martin Luther, Philadelphia Edition, Volume III, p. 31.

27. Eph. 2:8.

28. Ibid.

29. Eph. 2:9.

30. Romans 1:17.

31. Romans 3:24.

32. Romans 4:4.

33. Titus 3:5.

34. In the eleventh chapter of Hebrews the words, "by faith," and related phrases are repeated twenty-four times in forty verses to emphasize and re-emphasize the fact that, "Without faith it is impossible to please him: for he that cometh to God must believe, . . . Hebrews 11:6.

The believer must do good works because they are in accordance with the will of God, who commands, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."³⁵ "This is the will of God, even your sanctification."³⁶ The will of God is expressed in the commandments which He has given us, and which the believer has been enjoined to keep by Christ Himself, "If ye love me, keep my commandments,"³⁷ and by His apostles, "And hereby we do know that we love him, if we keep His commandments."³⁸

Furthermore, it is necessary that the believer do good works in imitation of the example of Christ. Again, the Savior has laid down the rule of Christian life, "For I have given you an example, that ye should do as I have done to you."³⁹ Once more, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."⁴⁰ The Apostle John re-echoes this command in the words, "He that saith he abideth in Him ought himself also so to walk, even as He walked."⁴¹ Certainly, the sentiment in Scripture is reflected by Dr. Walther who wrote, "It would be correct to say: 'Good works are not necessary to salvation.' But I cannot remain on the way to heaven if I am doing no good works."⁴²

35. Romans 12:2.

36. I Thess. 4:3.

37. John 14:15.

38. I John 2:3.

39. John 13:15.

40. John 13:34.

41. I John 2:6.

42. C. F. W. Walther, The Proper Distinction Between Law and Gospel, p. 56.

43. Luke 6:35.

50. I Cor. 3:8.

The Great Value of Good Works

Christian good works are to be esteemed highly. Scripture furnishes ample reason for this, declaring first of all that good works are God's own works in man,⁴³ "For it is God which worketh in you both to will and to do of his good pleasure."⁴⁴ Paul, in his Second Epistle to the Corinthians, writes, "Our sufficiency is of God."⁴⁵

Furthermore, good works are to be highly esteemed because they are testimonies of the faith which the believer has in Christ. Jesus Himself said to the "woman which was a sinner," "Her sins, which are many, are forgiven; for she loved much;" and turning to her He said, "Thy faith hath saved thee; go in peace."⁴⁶ The Apostle John confessed, "We know that we have passed from death to life, because we love the brethren."⁴⁷

Another reason why good works should be held in esteem is this: they shall be taken into account in eternal life, where they are to be rewarded most graciously. It is written, "For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name."⁴⁸ Christ said, "Do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest,"⁴⁹ to which St. Paul adds yet this promise, "every man shall receive his own reward according to his own labour."⁵⁰

A fourth reason for the high estimate of good works lies

43. J. T. Mueller, op. cit., pp. 418-419.

44. Phil. 2:13.

45. 3:5.

46. Luke 7:47.50.

47. I John 3:14.

48. Heb. 6:10.

49. Luke 6:35.

50. I Cor. 3:8.

in the fact that the believer no longer belongs to this world but already belongs to the kingdom of heaven, even as the Lord said, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."⁵¹ St. Paul bears this out with the words, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."⁵²

In conclusion, the doctrine of sanctification can be summed up as follows:

1. Sanctification can only follow upon justification; hence only a true believer in Jesus Christ can perform good works.
2. Good works are the external means by which sanctification manifests itself in the believer, and are the fruit of justification by faith.
3. The Christian believer is constantly striving to grow more fruitful and perfect in good works.
4. The Christian believer must perform good works in accordance with God's command, will, and example.
5. The good works of Christians are to be highly esteemed.

Such is the Scriptural doctrine of sanctification and good works.

It is evident from the foregoing that only a true believer in Jesus Christ can perform good works and that every true believer must perform good works. It is a duty imposed by God on every Christian pastor that he urge his flock to the performing of good works. The primary problem, then, of the pastor is: "On what basis are good works to be performed? What is the motivation that produces the desire to do the will of

51. John 5:24.

52. Phil. 3:20.

God ? What is it about the Christian that makes it impossible for him not to do good works ? On what shall I base my sermons concerning the keeping of the commandments and the living of a sanctified life ?" The answer to these questions can come only from the one true source of Christian doctrine, Holy Scripture, for it is written, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."⁵³

The following chapters, therefore, will be an analysis of the Scriptural motive for good works. In these chapters shall be seen the one priceless possession which belongs to every child of God and which alone enables him to perform that which is pleasing and acceptable in the sight of God.

It is for this reason that any literature which merely says "do good works" is of no value. No matter how many good works are done, if the heart is not right toward God, the works are of no value. It is the attitude of the soul toward God which is practically and essentially the same in every age. Thus Paul, for instance, declared that Abraham's faith was the same as the faith of the Christian today.¹

There are some theologians, however, who have a small opinion of the Old Testament, thinking of it as being addressed to Jewish people only, and containing stories of past times which are now out of date.² Jesus said, "Search the Scriptures . . . for they are they which testify of me."³ Christ, then,

53. II Tim. 3:15-17.

1. Romans 4:1-25.

2. Origen and Jerome especially fostered this idea.

3. John 5:39.

without His has no meaning. With this in mind, it is possible to proceed to an analysis of the motivation for good works as found in the Old Testament, beginning with the first books of

II. Examples of the Old Testament Presentation of the Motivation for Good Works

The Christian minister who approaches his duty of expounding Scriptural doctrine with the attitude that it must first be brought up to date ignores the fact that the intangible, essential features of human life do not vary from one age to another. The man of today is actuated by the same motives as was the ancient Egyptian. It is for this reason that any literature in which portrays the inner workings of the heart, no matter how early it was written, retains its fascination for all succeeding ages. What is true of secular literature is also true of Holy Scripture. Hence, there is no Christian minister who is more likely to speak timely sermons than he who conscientiously draws effectively on Scripture as his source. Much of the New Testament is intended to show that the attitude of the soul toward God is practically and essentially the same in every age. Thus Paul, for instance, declares that Abraham's faith was the same as the faith of the Christian today.¹ Jesus Christ, the

There are some theologians, however, who have a small opinion of the Old Testament, thinking of it as being addressed to Jewish people only, and containing stories of past times which are now out of date.² Jesus said, "Search the Scriptures . . . for they are they which testify of me."³ Christ, then, must be read into the Old Testament. It centers about Him, and

1. Romans 4:1-25.

2. Origen and Jerome especially fostered this idea.

3. John 5:39.

without Him has no meaning. With this in mind, it is possible to proceed to an analysis of the motivation for good works as found in the Old Testament, beginning with the first books of the Bible.

The Motivation as Found in the Pentateuch

The five books of Moses contain much "New Testament theology." Genesis is made up almost entirely of illustrations of faith and unbelief, and the fruits that each bears. It is almost a Gospel-book. Deuteronomy, likewise, contains nothing else than faith toward God and love to one's neighbor, for, in reality, all God's laws come to that.⁴

As shown in the previous chapter, good works can only flow from faith, --can only be done by a true believer in Christ. The faith of the Old Testament believers was no different from the faith of a Christian today. It consisted of reliance upon the promises of God which directed the believer to the Messiah who would redeem mankind. It was an active principle in the life of each Old Testament believer by which he appropriated to himself the gracious promise of the Coming One. Faith can only be justifying faith by virtue of its object, Jesus Christ, the promised Messiah of the Old Testament. On the promised Messiah Moses based his exhortations to love and "fear" God and walk in His ways.⁵ The Messiah was always before the eyes of the Jewish believers and the object of their chief desire. The promise of the Messiah sustained them in difficult situations and the hope that He would soon come kept them from despair. No doubt, the

4. "Introduction to the Old Testament," in The Works of Martin Luther, Philadelphia Edition, Volume VI, pp. 369-370.

5. Deut. 10:12.13.

coming Deliverer provided the topic of many conversations and still more quiet meditations.

A close analysis of the Old Testament concept of the "fear of God" is necessary to an understanding of the motivation for a godly life. The term commonly used for "fear" is יָרָא denoting all kinds of fears. However, when יָרָא is coupled with the name of God, in expressions such as these יָרָא יְהוָה, יָרָא יְהוָה אֱלֹהֵינוּ, יָרָא יְהוָה אֱלֹהֵינוּ, יָרָא יְהוָה אֱלֹהֵינוּ, it takes on a more specific meaning.⁶

The term "fear of God," expressed in the original by יָרָא יְהוָה, appears a very great number of times in the Old Testament and is regularly an attitude ascribed only to a child of God. Even the Messiah Himself is described as having this "fear of God."⁷

While heathen are described at times as being afraid of Jehovah, they are nevertheless characterized as lacking the "fear of God". Lack of this "fear" is regularly included in the description of a gross sinner. This brings to light one more characteristic connotation of the term יָרָא יְהוָה; namely, the moral and ethical conduct which is so unmistakably connected with expressions in which יָרָא יְהוָה has the name of God as its object.⁸ "This association of fear and conduct is so common that it can safely be termed a constant, and the conclusion is warranted that this fear of God is never without moral implications."⁹

Hence, the "fear of God" is repeatedly used as a basis or motivation for keeping the commandments of God.¹⁰ Examples are

6. H. O. A. Keinath, "The Term 'Fear of God' in the Old Testament," in Concordia Theological Monthly, XIX, (Feb., 1948), p. 93.

7. Is. 11:3.

8. H. O. A. Keinath, op. cit., p. 96.

9. Ibid.

10. Lev. 25:17, 36:43; Deut. 5:29.

given of people who served God in "fear." The midwives in Egypt "feared God and did not as the king of Egypt commanded them but saved the men children alive."¹¹ Moses also speaks of "men of truth . . . such as fear God . . . hating covetousness."¹² After Moses had received the Ten Commandments from God, he came down from the mountain and exhorted the people, "Fear God . . . that ye sin not."¹³

That "the fear of God" does not mean to be frightened of God, but that it is closely connected with love, can be seen from passages which speak of fear and love as existing together. Throughout the sixth chapter of Deuteronomy, for instance, Moses uses the terms "fear" and "love" interchangeably as motives for the keeping of the commandments. In Deuteronomy 10:12 he uses them synonymously, "And now Israel, what doth the Lord require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul." Furthermore, Moses announced, "The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments."¹⁴ Here is the indication that love comes before "fear" and is proven by "fear."

However, love to God must not be thought of as being without basis. On the contrary, it is clearly pointed out that love to God flows from His love to all mankind. The eighth chapter of Deuteronomy depicts God's fatherly love very beautifully,

-
- 11. Ex. 1:17.
 - 12. Ex. 18:21.
 - 13. Ex. 20:20;
 - 14. Deut. 13:3-4.

applying it especially to Israel. There Moses reminds the Hebrews that God's love is manifest in His guiding them to the Promised Land¹⁵ and in His having delivered them from their bondage in Egypt.¹⁶ He reminds them also of the goodness and mercy which the Lord showed unto them as they journeyed to the Promised Land; namely, feeding them,¹⁷ clothing them, and preserving them from illness as a result of the long journey.¹⁸ For all this they should love the Lord, and in thankfulness, fear Him and walk in His ways,¹⁹ for it was He who loved them as a father loves his son.²⁰

Moses again and again based his exhortations to walk in the way of the Lord on God's love shown in bringing Israel out of Egypt.²¹ God Himself, at the time when He issued the Ten Commandments, referred to the same occurrence as a basis for keeping the commandments.²² Israel had been separated unto God because it had found grace in His sight.²³

Moreover, most important of all, God's love to mankind is shown in His promise of a Messiah, a Deliverer. Although this love from God and the love due to God are frequently not directly connected together, they are the two themes of the whole Old Testament, and their interrelation cannot be denied. Genesis 18:18 and 19 does clearly connect the two themes, --in

-
- 15. Verses 1, 7, 10, and 19.
 - 16. Verse 14.
 - 17. Verses 3 and 16.
 - 18. Verses 4 and 15.
 - 19. Verses 6 and 11.
 - 20. Verse 5.
 - 21. Lev. 11:44-47; Numbers 15:39-41; Deut. 30:2.3.6.19.
 - 22. Ex. 20:2.
 - 23. Ex. 33:16; Lev. 20:26.

the example of Abraham. The Lord Himself says, "All the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." In Deuteronomy 13:17 the same sentiment is expressed.

Thus it is seen that the Pentateuch is made up almost entirely of illustrations of faith and the fruit it bears, separation from evil and love toward God and toward one's neighbor, and also illustrations of unbelief and the fruit it bears, hatred toward God, separation from Him, resulting in selfishness and evil-doing.

Other Historical Books of the Old Testament

The motivation which characterizes the books of Moses runs throughout the other historical books of the Old Testament. Several new illustrations and thoughts are brought in, but the picture of God as a Seeking God who delivered His people time and again remains the same. The mercy of God shown in His grace to a people who often rejected Him is even more evident among these than in the Pentateuch. He did not remove from the Hebrew people the hope of the promised Messiah although they often were unappreciative of His love toward them.

However, there were always some in Israel who perceived God's love and loved Him in return and sought to do His will. Among these the most faithful perhaps was Moses' successor, Joshua, who exhorted the people to faithfulness in walking in the way of God's commandments and himself set the example for them to follow. After recalling to the minds of the assembled

Israelites the many acts of love that God had shown toward them, he uttered the familiar words:

Now therefore fear the Lord, and serve him in sincerity and in truth; and . . . choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord.

And the people answered and said, God forbid that we should forsake the Lord to serve other gods; For the Lord our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed.²⁴

Solomon, too, often exhorted the people to faithfulness to the commandments of God. He, too, reminded them of the goodness of the Lord and urged them to follow His example. He added another reason for leading righteous lives when he pointed out the results which follow such:

The Lord our God be with us, as he was with our fathers: let him not leave us nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. . . . That all the people of the earth may know that the Lord is God, and that there is none else.²⁵

This very same thought was expressed by the Savior Himself in the Sermon on the Mount: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."²⁶

David perhaps more than any other man in Old Testament history after Abraham, felt keenly the importance of the Promise which God had given. He spoke much of the Coming One and he realized what unbounded love God has for man that He should deliver man from the power of death. The delights and praises, the

24. Joshua 24:14-16.

25. I Kings 8:57-60.

26. Matt. 5:16.

kingdom of Christ at length and Christ's work in great detail, assurance and thankfulness, the inner dynamic conviction which that which he points out as most characteristic of Christ's kingdom is righteousness, which flows out of the love of God's life, can be best seen in the psalms that flowed from his heart. Law, which, in turn, flows from a knowledge of God's love.

Therefore The Poetical Books of the Old Testament

Among the poetical books of the Old Testament, the Psalms are by far of the greatest importance. The book of Psalms can almost be called a "New Testament book in the Old Testament," for a complete "New Testament theology" can be set up from the Psalms alone. In places it seems that David, as well as some of the authors less well known, was looking backward upon the arrival of the Messiah instead of forward to it. Often the very spirit of the authors is that of a Paul or of a John.

So, also, there is found in the Psalms a treatment of sanctification which, so far as contents are concerned, could almost be called Pauline. The Psalms, more than any other Old Testament book, declare the love of God for man, as evidenced in His mercy and lovingkindness of providing a Deliverer. The Psalms likewise speak more of the resultant love of man to God.

Moreover, the Messiah Himself is more evident in the Psalms than in any other Old Testament book. The Messiah is the center of all, the motivation for all. It is the promise of the Messiah that calls forth love to God, and it is the knowledge of the Messiah's work that engenders the keeping of God's commandments.

Hence, the foremost of the Psalmists, David, was given by divine inspiration of God the special privilege of envisioning the kingdom of the Promised One. Although David describes the

kingdom of Christ at length and Christ's work in great detail, that which he points out as most characteristic of Christ's kingdom is righteousness, which flows out of the love of God's law, which, in turn, flows from a knowledge of God's love.

Therefore, he exclaims:

Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemed thy life from destruction; who crowneth thee with lovingkindness and tender mercies. . . . He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him.²⁷

I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah. For this shall everyone that is godly pray unto thee in a time when thou mayest be found.²⁸

The goodness of the Lord, then, consists in forgiveness and salvation. And it is through the forgiveness of sins that a new heart is created in man, --a heart that is sorrowful over sin and earnestly endeavors to walk in the way of God's commandments:

Have mercy upon me, O God, according to thy lovingkindness; according unto the multitude of thy tender mercies blot out my transgressions. . . . Create in me a clean heart, O God; and renew a right spirit within me. . . . Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways;²⁹

Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.³⁰

27. Psalm 103:2-4.10.11.

28. Psalm 32:5.6.

29. Psalm 51:1.10.12.13.

30. Psalm 32:1.2.

Such a one is he that belongs to Christ's kingdom. He does not obey God's law from fear of punishment, but, out of pure love and gratitude he actually delights "in the law of the Lord; and in his law doth he meditate day and night."³¹ Because he finds pleasure in doing God's will, he "shall be like a tree . . . that bringeth forth his fruit in his season."³² Indeed, "the steps of a good man are ordered by the Lord; and he delighteth in his way. . . . The law of his God is in his heart; none of his steps shall slide."³³

The delight of the godly man in doing the will of the Lord as it is expressed in His commandments is portrayed most beautifully in the one hundred nineteenth Psalm. This Psalm is a poem of happiness, love, delight, gratitude, peace. The Psalmist writes: "I will run the way of thy commandments, when thou shalt enlarge my heart. . . . make me to go in the path of thy commandments; for therein do I delight."³⁴ He does not say, "When thou frightenest me with the curse of the law, and threatenest destruction upon me, I shall keep thy commandments." On the contrary, the Psalmist expects to keep God's commandments because his heart has been comforted. What he says is this: "Because Thou, O God, receivest me into Thy grace, therefore, because of this gracious act of Thine, I conceive a love for Thy commandments. As long as my sins are still unforgiven, I cannot love Thee and Thy commandments; no, I hate Thee. But as soon as I have been pardoned, I have obtained a new heart and gladly quit the world, for I find with Thee something bet-

31. Psalm 1:2.

32. Psalm 1:3.

33. Psalm 37:23,31.

34. Verses 32 and 35.

ter than what the world can give me."³⁵ That is the sum of all the Psalms.

Among the poetical books of the Old Testament, the Proverbs of Solomon, like the Psalms, instructs the godly man in righteousness. Luther calls Proverbs "a book of good works, for in it he [Solomon] teaches us how to lead a good life before God and the world."³⁶ The contents of the book can be summed up in the words, "The fear of the Lord [פִּי אֱלֹהִים יִרְאֶה] is the beginning³⁷ of knowledge: but fools despise wisdom and instruction."³⁸ This is further echoed in the words: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes; fear the Lord [פִּי אֱלֹהִים יִרְאֶה] and depart from evil."³⁹ All moral virtues come alone from God. "The preparations of the heart in man, the answer of the tongue, is from the Lord. . . . the Lord hath made all things for Himself. . . . By mercy and truth iniquity is purged: and by the fear of the Lord [פִּי אֱלֹהִים יִרְאֶה] men depart from evil."⁴⁰ In the above passage it is also pointed out that the forgiveness of sins comes by the mercy of God. This mercy of God calls forth in man the desire to depart from evil because they fear the Lord. The "fear of the Lord," as pointed out previously, is that attitude of a child of God which denotes both reverence and love. This is the theme of

35. C.F.W. Walther, op. cit., pp. 90-91.

36. "Preface to the Books of Solomon," in The Works of Martin Luther, Philadelphia Edition, Volume VI, p. 399.

37. Margin -- "principal part."

38. Prov. 1:7.

39. Prov. 3:5-7.

40. Prov. 16:1.4.6.

the whole book of Proverbs.

The same theme also runs through the book of Ecclesiastes, which Solomon himself sums up in the words:

Let us hear the conclusion of the whole matter: Fear [X] God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.⁴¹

The Prophetic Books of the Old Testament

It is evident that in the Old Testament the law served a dual purpose. It was primarily given to man as the revealed will of God. It showed man what God required of him, and guided the man who was anxious to do the will of God. On the other hand, the law breathed out threatenings and destruction against whoever might be perverse enough to defy the will of God. Thus the prophets, after whom Christian ministers today might well pattern themselves, preached the law in order to show sin to those whom they wished to convert. They also preached the law to those who had strayed and needed correction. After the chastisings of the law had taken effect, and after the hearers felt their sins and sorrow over their rejection of Jehovah, the prophets preached comfort to the poor sinners and recalled to their memory the riches of God's mercy in providing a Deliverer from sin and death.

The prophetic books of the Old Testament are filled with exhortations to live righteously. The chief content of their message is a warning to return unto the Lord and live in accordance with His will. However, before a righteous life can be

41. Eccl. 12:13,14.

lived, there must be faith in the heart. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation, he that believeth shall not make haste,"⁴² that is, he that believeth shall not be dashing to and fro searching in vain for an escape.⁴³ In like manner Isaiah warned Ahaz of unbelief with the words, "If ye will not believe, surely ye shall not be established,"⁴⁴ for, "the just shall live by his faith."⁴⁵

It is only faith that recognizes sin and turns from it. It is only faith that renews the heart to love God and desire to do His will: "Repent ye, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel ?"⁴⁶

The Lord told Israel that a heart filled with love is what He expects from all men. "I have loved you, saith the Lord, yet ye say, wherein hast thou loved us ? . . . a son honoureth his father, and a servant his master: if then I be a father, where is mine honour ? And if I be a master, where is my fear ?"⁴⁷ The love which characterizes God is the love by which He has delivered sinful man, "Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."⁴⁸

42. Is. 28:16.

43. Job 18:11.

44. Is. 7:9.

45. Hab. 2:4.

46. Ezek. 18:30,31.

47. Mal. 1:2,6.

48. Jer. 31:3.

Moreover, since it is God's love that has prepared salvation for sinful man, God expects love in return for the mercies He has shown. The outward sacrifices He commanded in the Old Testament were of no avail in themselves. It was the heart of the man who sacrificed which made the offerings efficacious. The Lord said to the people, "For I desired mercy and not sacrifice; and the knowledge of God more than burnt offerings."⁴⁹ Because Israel performed these functions mechanically, and lived contrary to the very spirit of the sacrifices, the Lord said, "I hate, I despise your feast days, and I will not smell your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts."⁵⁰

The prophets became alarmed over the mechanical carrying out of God's law. They saw that the sacrifices were a mockery of God. For this reason they continuously urged the people to set their hearts aright with God first, and then, rejoicing in God, to do His will. National repentance was necessary. The prophets faithfully carried the words of the Lord to the people and pleaded with them to reform their hearts:

Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?⁵¹

No matter how large the offering might be, nor how dear its va-

49. Hos. 6:6.

50. Amos 5:21, 22.

51. Joel 2:12-14.

lue, nor how worthy the deed, to the Lord it means nothing at all if the proper motivation is lacking from the heart:

Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? ⁵²

The prophet Isaiah not only condemned the thoughtless sacrifices of the self-righteous Jewish people, but he even substituted a different concept of the sacrifices which they should make, --one which would be sure to draw its origin from the heart:

To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings . . . I delight not in the blood of bullocks . . . Bring no more vain oblations; incense is an abomination unto me; . . . it is iniquity, even the solemn meeting. . . . Your appointed feasts my soul hateth. . . . I am weary to hear them . . . when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. ⁵³

Recurring again and again in the Old Testament, one hope seems to be of great comfort to the prophets themselves. That hope was the knowledge of the coming Messiah. The prophets foresaw the Kingdom of the Messiah, with all its glory, extending to all corners of the earth. They foresaw how He would establish a chosen people, blessed beyond their greatest expectations. Moreover, the prophets foresaw that the true members of

52. Micah 6:7,8.

53. Isaiah 1:11,13-18.

Christ's Kingdom would be an holy nation, dedicated to serving the Lord, with Whom they would live in peace and righteousness forever. They wrote their descriptions of the Kingdom zealously, in glowing words:

Behold, a king shall reign in righteousness, and princes shall rule in judgment . . . the liberal deviseth liberal things and by liberal things shall he stand.⁵⁴ . . . Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever.⁵⁵

An important truth about Christ's Kingdom is that it would include all nations. They would all worship the Lord and walk in His ways:

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.⁵⁶

In summary, the prophetic writings contain two main themes which run throughout. One is this: things have never turned out well for the person who has despised God's law, even though he was a mighty king or outwardly the most holy creature alive. God is an angry judge to the godless and proud, and no one, however mighty or however wise he may be, can escape God's judgment. On the other hand, no one who has relied on God's promises and comforts has been deserted, even though he might be miserable and despised of men, for God is a gracious Father

54. Or, "be established."

55. Isaiah 32:1.8.16.17.

56. Micah 4:1.2.

to the poor and believing.

The Old Testament, then, primarily approaches the motivation to good works from two viewpoints. Negatively, it shows that a life of hypocrisy with an outward covering of the works of the law is, and only can be, a life of sin. Positively, it presents the law in such a way that, in demanding the impossible, it shows man his shortcomings and the terror of sin and resulting death, and causes him to throw himself upon God's mercy and long for the Promised Messiah. Because of God's grace in promising the Messiah, the Old Testament true believer willingly, out of love and gratitude to God, performed the deeds of the law, --true good works in God's sight. The Old Testament requirement for good works was that they be done willingly, not as mechanical fulfillment of God's demands, but as a loving desire to do His will, for,

where there is unwillingness, there can never be a good work. For what is not done willingly is not good, and only seems to be good. Consequently, all the laws cannot make one really pious without the grace of God, for they can produce only dissemblers, hypocrites, pretenders, and proud saints, such as have their reward here and never please God. Thus He says to the Jews, Malachi 1:57 "I have no pleasure in you; for who is there among you that would even shut a door for me, willingly and out of love?"⁵⁸

57. Verse 10.

58. Martin Luther, "A Treatise on the New Testament that is the Holy Mass," in The Works of Martin Luther, Philadelphia Edition, Volume I, p. 294.

sibility.² The New Testament faith was a total dedication of one's self to God. It made no reservations, but placed the whole man at the disposal of the gracious God. Hence, the be-

III. Examples of the New Testament Presentation of the Believer's Motivation for Good Works

In contrast to the driving, compelling, threatening spirit of the Old Testament, a kindly presentation of the benefits of Christ characterizes the New Testament. To the New Testament believer there is no law given to enforce righteousness, because the believer is already righteous and saved by faith in Christ. He needs nothing more. He is compelled to keep no works of the law. Indeed, Luther says,

Now, if faith is there, he cannot hold himself back; he shows himself, breaks out into good works, confesses and teaches this Gospel before people, and risks his life for it. Everything that he lives and does is directed to his neighbor's profit, in order to help him, not only to the attainment of this grace, but in body, property and honor. He sees that this is what Christ has done for him, and he follows Christ's example.¹

Special attention must be paid to the particular quality of New Testament faith. It had a solid foundation of definite belief. It was characterized by a realization of the reality, righteousness, and love of God. It emphasized the awfulness of sin, the need for repentance, the reality of forgiveness, the power of prayer, and the presence of the Holy Spirit. The faith of the New Testament is clear and confident. "Nebulous thinking and hesitant affirmation never could have produced the zeal and faithfulness of the Primitive Church. People do not face severe opposition and persecution for a curious pos-

1. "Preface to the New Testament," in The Works of Martin Luther, Philadelphia Edition, Volume VI, p. 443.

sibility."² The New Testament faith was a total dedication of one's self to God. It made no reservations, but placed the whole man at the disposal of the gracious God. Hence, the believer lived a changed life. The will of God was his standard of action, not because of the sovereign command of God, but because unreserved service to God was the highest privilege that life could offer. "What Jesus sought was to draw men into a fellowship of purpose with God which would place the life in tune with the Divine Spirit and put it at the disposal of God's cause."³ From Christ's own words which He spoke while on earth the motivation for good works can be studied.

Jesus' Presentation of the Motivation for Good Works

Throughout Jesus' teaching it is evident that the existence of good works is determined solely by the inward man, or the heart, for it is only "out of the heart" that a good man brings forth that which is good.⁴ Likewise, also, "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."⁵ The condition of the heart is the determining factor whether a deed is good or bad. The hidden contents of the hearts of men show themselves in action. Hence, God does not judge men by their outward deeds, but He looks into their hearts. "God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."⁶ This standard of judging works, as has been pointed out, was evident in the Old Testament. Jesus alluded

2. Floyd V. Filson, One Lord - One Faith, p. 185.

3. Ibid., p. 201.

4. Luke 6:45.

5. Matt. 15:19.

6. Luke 16:15.

to one of the Old Testament passages⁷ when He reproved the Pharisees, "But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless."⁸

The existence or lack of faith is the factor which determines whether a heart is able to produce good works or not. The woman who came to Jesus and anointed Him with the alabaster box of ointment was accused of waste, but Jesus, beholding her faith, said, "She hath wrought a good work on me."⁹ Jesus over and over again emphasized that whatsoever is done in faith is good in the sight of God. "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."¹⁰

Moreover, since Jesus depicted as righteous those works which proceed from faith, He also condemned as worthless all external acts of righteousness which do not spring from faith. Thus, He spoke concerning the Jews, "This people draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me."¹¹ Those deeds which are not done in faith have their source in selfish desires from man's carnal nature, --desires for honor and admiration, as the Lord declared, "Woe unto you, Pharisees ! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God."¹²

Even the smallest acts of man, though of little or no value

7. Hosea 6:6.

8. Matt. 12:7.

9. Mark 14:6.

10. John 3:21.

11. Matt. 15:8.

12. Luke 11:42.

from the earthly point of view, if it is prompted by faith in the true God, has value in His sight. According to Jesus' own pronouncement, the poor widow who cast only two mites in the temple treasury gave more than all the others who cast in of their abundance, because hers was a spirit of faith and her motive was love to God.¹³

Here, then, is the summary of man's relation to God which produces good works, namely, love, --love which mounts to God in gratitude for His mercies, love which so fills the heart that it unconsciously expresses itself. When Jesus was asked by one of the scribes, "Which is the first commandment of all?" He replied, "Thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself."¹⁴ This shows that Jesus summarized the fulfilling of the law as direct love to God Himself coupled with love for all His creatures. "That idea of love to God certainly corresponds to the childlike relation which, according to Jesus, should be cherished by men to their heavenly Father. That idea emphatically indicates the moral inwardness of man's due attitude to the will of God, in contrast with mere external worship -- a mere servile obedience."¹⁵

Jesus was fond of using the illustration of a Father-son relationship between God and man. He portrayed God as a gracious and compassionate Father who provides for His children,

13. Mark 12:41ff.

14. Mark 12:30.31.

15. Hans Hinrich Wendt, The Teaching of Jesus, Volume I, p. 288.

forgives them, protects them, and delivers them. In return, He urges that the children express love and gratitude to their Father, seek always to do His will, and strive to be like Him. The Semitic concept of "being a son" expressed likeness as well as kinship.¹⁶ God's children are to be like Him, are to possess a warm and personal love toward Him, which exercises itself in walking in His ways.

Since God, as a Father, is filled with love toward men, He is pleased with their love toward one another. Love to fellow-men is an essential characteristic of a child of God, for, as God is the one Father of all believers, so all are brethren.¹⁷ In God's fatherly love to man can be found the constraining motive for man's love to his fellow-men. Since God's love is universal, men are to love all their fellows, freely and forgivingly, even their enemies, that they may be the children of their Father which is in heaven.¹⁸

Service to fellow-men is the real proof of love, for love expresses itself in action. Jesus did not require a sentimental affection, but He considered practical ministering to others as the real proof of love. He Himself set the example which believers are to follow. One example of His ministering love is found in His washing the disciples' feet. The lesson which Jesus taught by this humble service of love He expressed in the words, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's

16. Charles Foster Kent, The Life and Teachings of Jesus, p. 186.
 17. Matt. 23:8,9.
 18. Matt. 5:44,45.

feet. For I have given you an example, that ye should do as I have done to you."¹⁹ Jesus not only set the example for His followers to imitate, but by pointing out His own great service, He indicated the entirely devoted character of the love which He sought in all men, "Greater love hath no man than this, that a man lay down his life for his friends."²⁰ At the same time He also pointed out the gratuitous character of that love, "Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit."²¹

A love which is fruitful in good works will not only fulfill those obvious needs of others which it cannot avoid, but it will be quick to gratify even the unuttered requests and desires which arise. That is what Jesus meant by the precept, "All things whatsoever ye would that men should do to you, do ye even so to them."²²

It can be said that Jesus' whole teaching of the motivation for good works is summed up in the words, "This is my commandment, that ye love one another, as I have loved you,"²³ for what good work can there be that is not included in the command of love? Jesus' love denotes humility, patience, gentleness, mercy, faithfulness, faith, kindness, peace, obedience, self-control, chastity, serving, giving, and all the other attributes of love which the Holy Spirit has taught in Scripture. Since good works consist in doing the will of God as expressed in His commandments there can be

19. John 13:14.15.

20. John 15:13. Alfred Schwinkel, "The Ethics of Jesus,"

21. John 15:16. *Theological Monthly*, XIX (March, 1948), pp. 173-

22. Matt. 7:12.

23. John 15:12.

no good work outside of love.²⁴

The teachings of Jesus, in short, were a way of life. He taught the Gospel as a power for creating new spiritual life. This new life was to manifest itself in the conduct of the regenerate. Jesus taught both what man's relation should be to God and what it should be to his fellow-men. Both He summarized in the word "love."²⁵ Love motivated God to send His Son Jesus Christ to save sinful mankind. God's love calls forth a sympathetic love in man which prompts him to walk in God's commandments. The motivation for good works which Jesus presented may be summarized as follows:

1. The will of God, as revealed in His commandments, determines what is a good work.

2. A good work must be the expression of an inward attitude.

3. Good works must spring from proper relation to God. Only that man can come into correct relationship to his fellow-men who is in the correct relationship to God.

4. Good works are based on love. Love is basic to acceptable works in the sight of God. Only from love to God can love to fellow-men flow.

5. Good works must be spontaneous. Love, by its very nature, is active and does not stop to inquire where good works are to be done.

6. Jesus not only set forth the correct principles concerning love as the motivation for good works, but He Himself provided the example which believers are to follow.²⁶

Jesus' teaching of God's love and the resultant love of men was shared by the apostles who carried on His work. The

24. Martin Luther, "On the Councils and Churches," in The Works of Martin Luther, Philadelphia Edition, Volume V, p. 244.

25. Luke 10:26-28.

26. Adapted from Alfred Rehwinkel, "The Ethics of Jesus," in Concordia Theological Monthly, XIX (March, 1948), pp. 172-188, passim.

apostles faithfully preserved the attitude of Jesus. Hence the early Church never approved of an idle or a fruitless faith, but constantly urged service to God and to men.

St. Paul's Presentation of the Motivation for Good Works

Exhortations to good works are found especially in the writings of Paul, for he personally knew the depths of the love of God. While in the very act of persecuting the Church, he suddenly found himself converted to Christian discipleship. He could only explain this to himself by admitting that it was the work of a loving, merciful, seeking God. Henceforth Paul gave his life as a service to God, to the God who had revealed Himself to Paul and had given His Son for Paul and for all other sinners. Paul felt himself impelled to render a life of service to God. He felt impelled to preach the love of God to whomever he might be able to contact. On the love of God St. Paul based his earnest exhortations to service.

A study of St. Paul's writings must necessarily begin with his Epistle to the Romans, for it is the most formal and logical of all his writings. It has been said that the Epistle to the Romans contains Christian doctrine in its entirety.²⁷ The first three chapters are a sharp preaching of the law, threatening sinners with the wrath of God. Chapters four and five are a presentation of the doctrine of justification, announcing the promises of God. Beginning with chapter six, St. Paul treats sanctification. In chapter twelve he begins his description of the outward conduct of Christians, the

27. C. F. W. Walther, op. cit., p. 93.

good works that a Christian does. The thread of motivation for good works runs throughout the entire epistle, since it is found that Paul's theme is to show the difference between "doing the works of the law" and "fulfilling the law." To do the works of the law is to strive to keep the law by one's own free will and thus merit salvation. Since there remains in the heart a repulsion for the law and an imperfection of nature brought on by sin, these works of the law are wasted and have no value beyond the present world. On the other hand, to fulfill the law is to do its works with pleasure, to lead a godly and good life out of love for the law. Love for the law can only be put into the heart by the Holy Ghost, in, with, and by faith in Jesus Christ. Faith comes only through the Gospel which presents Christ as God's Son, He who died and rose again for man, as St. Paul declares repeatedly throughout the epistle.²⁸

Thus, in the midst of his treatment of justification, while showing that Christ died for man while man was still an enemy of God,²⁹ St. Paul already hints at the results which the love of God have shown in man: "The love of God is shed abroad in our hearts by the Holy Ghost,³⁰ that is, it takes effect on man's heart and works love to God in it. From this love realized in faith, flow the fruits of the Spirit, here described as peace, joy, love to fellow-men, glory in tribulation.

28. Martin Luther, "Preface to the Epistle to the Romans," in The Works of Martin Luther, Philadelphia Edition, Volume VI, pp. 449-450.

29. Romans 5:6.

30. Romans 5:5.

However, it is with the twelfth chapter of Romans that St. Paul begins his actual treatment of good works. Beginning there and running through to the end of the epistle, he describes how Christians are to "teach, preach, rule, serve, give, suffer, love, live, and act toward friend, foe, and all men. These are the works that a Christian does; for, as has been said, faith takes no holidays."³¹ His whole exhortation to good works is based on the love of God shown in sending His Son into the world to save sinners. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."³² Here is the transition from the doctrinal to the practical portion of the epistle. Paul, as a preacher of divine grace, coaxes and urges his readers to do good works by reminding them of the goodness and mercy which God has shown them. To exhort "by the mercies of God" is to remind Christians that "God spared not his own son, but delivered him up for us all."³³

God would have no unwilling workers or cheerless service, Paul points out; any person who will not render God cheerful service because of His love and grace certainly cannot be softened and cheered by the law. It is not an ordinary human mer-

31. Martin Luther, "Preface to the Romans," op. cit., p. 460.

32. Romans 12:1,2.

33. Romans 8:32.

cy of which St. Paul speaks, but the mercy of God bestowed upon sinful man. Paul exhorts the Romans to meditate upon this inestimable mercy of God so that they might be moved by it to serve God joyfully and lovingly do good unto their fellow-men. The motivation which Paul here presents for good works is purely that of the love of God "shed abroad in our hearts." Because of this love, believers are to present their bodies "a living sacrifice." The picture Paul draws is a comparison with the slain sacrifices of the Mosaic Law. "To present the body as a living sacrifice is to consecrate it, with the living soul that inhabits it, to God's service."³⁴

Because of the mercies of God, the Christian will not be conformed to the sinful spirit of the world, but, instead, will be changed in the whole spirit and temper of his mind. From his own experience he will be able to discern what is the "good, and acceptable, and perfect will of God." When the realization of the manifold mercies of God has imbedded itself deeply in the believer's heart, there flows out from it a corresponding reaction to every situation. Thus, for instance, a Christian's relation to his government is only one of the situations which will reflect "the love of God shed abroad in his heart."³⁵ Again, "love worketh no ill to his neighbor: therefore love is the fulfilling of the law."³⁶ Therefore, "supreme love to God, and that genuine love to men which springs from and accompanies it, will lead rulers and ruled to seek each other's good and that of all their fellow-men."³⁷ Christ's precept, "All things

34. Concordia New Testament, op. cit., p. 429.

35. Romans 13:1-10.

36. Romans 13:10.

37. Concordia New Testament, op. cit., p. 433.

whatsoever ye would that men should do to you, do ye even so to them,"³⁸ will be found wherever the love of God is shed abroad in the hearts of men.

The love of God, which includes and presupposes love to God as well as love from God, makes all the works of the Christian's renewed being good and acceptable in the sight of God. However, whatever a man cannot do with a clear conscience, --knowing it to be right and in accordance with God's will, is, properly speaking, sin.³⁹ No one can perform good works unless he has first come to faith in Christ, for it is not the work itself which is good, but the condition of the heart which motivates it. Any other motive than that of faith in Christ and the love of God which must accompany it in order for it to be true faith -- any other motive, whatever it might be -- is sin.

No better summary of St. Paul's teaching of the motivation for good works, as it is presented in the Epistle to the Romans, can be found than that of Martin Luther:

Faith . . . is a divine work in us. It changes us and brings with it the Holy Ghost. O, it is a living, busy, active, mighty thing, this faith; and so it is impossible for it not to do good works incessantly. It does not ask whether there are good works to do, but before the question is asked, it has already done them, and it always is at the doing of them. He who does not these works is a faithless man. . . . Faith is a living, daring confidence in God's grace. . . . This confidence in God's grace and knowledge of it makes men glad and bold and happy in dealing with God and with all His creatures, and this is the work of the Holy Ghost in faith. Hence a man is ready and glad, without compulsion, to do good to everyone, to suf-

38. Matt. 7:12.

39. Romans 14:23.

fer everything, in love and praise of God, who has shown him this grace.⁴⁰

Indeed, Paul strikes the very keynote of the Christian's life, the sum and total of the Christian's existence, in the words, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God."

One other epistle of St. Paul must be considered in any treatment of Paul's motivation for good works, namely, the Epistle to the Galatians. In structure, the Epistle to the Galatians much resembles the Epistle to the Romans. In the first four chapters Paul expounds the doctrine of justification by faith alone, without merit, without works, through Christ only. He shows that the law brings only sin and a curse, but the Gospel promises righteousness out of pure grace. In the last two chapters, five and six, Paul teaches that works of love ought to follow faith.⁴¹

In the Epistle to the Galatians Paul ties justification and the fruits it produces closely together. He begins his exposition of justification with the words,

For I through the law am dead to the law that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.⁴²

It is evident here that there is a close, absolute relationship between faith in Christ's vicarious atonement and the life which results from that faith. Through Christ's death

40. "Preface to the Romans," *op. cit.*, pp. 451-452.

41. Martin Luther, "Preface to the Epistle of St. Paul to the Galatians," in The Works of Martin Luther, Philadelphia Edition, Volume VI, pp. 466-467.

42. Gal. 2:19-20.

the Christian has become dead to any means of salvation, save through faith in Christ; and yet, at the same time he is more alive and active than ever, for Christ liveth in him, and thus is the cause of everything right and good in the Christian.

The Christian looks away from his own person. Christ and his inner man become one, so that he can see nothing else than Christ crucified and raised from the dead. Now Christ lives in the Christian, embellishing his faith, purging his sin.

Here is the key to how spiritual life originates. "The life which I now live in the flesh, I live by the faith of the Son of God." Spiritual life enters the heart by faith. Together with the Holy Spirit, Christ reigns in the heart, hearing, seeing, speaking, working, suffering, and doing all things in and through the Christian over the protest and resistance of the flesh.⁴³ Hence, in every way the Christian deals with his neighbor as Christ has dealt and still deals with him. Joyfully, and with all his heart, he does all things which he knows to be pleasing to his Father in heaven. He gives himself over to his neighbor as Christ offered himself for all mankind. "Thus from faith flow love and joy in the Lord, and from love a joyful, willing, and free mind that serves one's neighbor willingly."⁴⁴

In the same vein Paul also says, "As many of you as have been baptized into Christ have put on Christ."⁴⁵ As with a change of garments, a new life follows the new birth in con-

43. Martin Luther, Commentary on Galatians, op. cit., pp. 78-80.

44. Martin Luther, "Treatise on Christian Liberty," in The Works of Martin Luther, Philadelphia Edition, Volume II, p. 338.

45. Gal. 3:27.

version. New affections arise in the heart. A new will replaces our old sinful one. This is to "put on Christ" according to the Gospel. Needless to say, when a man has put on the robe of the righteousness of Christ, he must not forget to put on also the mantle of the imitation of Christ.⁴⁶

Paul alludes once more in Galatians to the indwelling of God in the heart of man, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts."⁴⁷ While outwardly there is no great difference between the Christian and any moral, honest man, inwardly there is no resemblance. The life of the unbeliever may show a good conduct, acceptable to men, but his heart shows selfishness. His motives are those of natural man. The believer in Christ, on the other hand, produces his good conduct from an inclination toward Christ, which is the gift and the work of the Holy Spirit. Thus the heart of the believer acts with gratitude.

In the same manner as in the Epistle to the Romans, Paul opens the practical portion of the Epistle to the Galatians with a forceful, summarizing sentence: "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."⁴⁸ Here Paul not only repeats his preceding declaration that faith only avails before God, but he also adds the motivation for the good works which are to follow faith. Faith must be sincere, performing good works through love. If it is not sincere, it will lack love, and is not a true faith. "In this terse manner Paul presents

46. Martin Luther, Commentary on Galatians, op. cit., p. 147.

47. Gal. 4:6.

48. Gal. 5:6.

the whole life of the Christian. Inwardly it consists of faith toward God, outwardly in love towards our fellow-men."⁴⁹ Paul does not here mean to say that love must be added to faith, but rather that it must grow out of it. A living, fruitful tree does not bear fruit because it has been commanded to do so, but because it is filled with vitality and it must produce fruit spontaneously. It is a false tree and avails nothing to anyone when it fails to bring forth fruit.⁵⁰

Paul follows his declaration that only faith which works by love can avail before God with all kinds of admonitions and precepts. It was customary for the apostles to build their admonitions and exhortations to good works upon a sound declaration of faith, that the believers might manifest the duties of love toward each other. Exhortations to good works are necessary, since the believers are still in their flesh, which is a deadly enemy to both faith and works.

Exactly what constitutes good works, St. Paul points out to the Galatians with these words: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, meekness, temperance."⁵¹ All these can be summed up in the word "love." For what is joy other than love exultant, and peace other than love in repose? So, also, longsuffering is love enduring; gentleness is love in society; goodness, love in action; faith, love on the battlefield; meekness, love at school; temperance, love in training.⁵²

49. Martin Luther, Commentary on Galatians, op. cit., p. 204.

50. C. F. W. Walther, op. cit., p. 211.

51. Gal. 5:22-23.

52. Adapted from a sermon entitled "Love" by Dwight L. Moody, in The Gospel Awakening, L. T. Ramlap, editor, p. 338.

In conclusion, St. Paul adds at the very end a summary of the contents of the Epistle to the Galatians:

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the whole world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.⁵³

A new creature is a person who has been restored to the image of God. This is done by the entrance of the Holy Ghost into the heart of man, working faith and love and granting strength to subdue the devil, the world, and the flesh. A new creature possesses a new will, a new attitude, a new line of thought. It extols the goodness of God and cheerfully, spontaneously, carries out the duties commanded in the revealed will of God, the Bible. Such is a new creature.⁵⁴

Thus it can be seen from St. Paul's Epistles to the Romans and Galatians that the motivation which gave impetus to his own good works and that motivation which he powerfully delivered to his addressees was an exposition of Christ's precept: "This is my commandment, that ye love one another, as I have loved you."⁵⁵

Paul was the Apostle of Faith. The motivation for good works is presented exactly the same way in all his epistles, of which those addressed to the Romans and Galatians are the most typical. He always spoke first of faith, of that faith which alone can appropriate the merits of Christ's vicarious death to the individual. Then he showed how true faith must express itself in love, --in the love which cheerfully serves God and man with good works. Paul always thought of good works

53. Gal. 6:14.15.

54. Martin Luther, Commentary on Galatians, op. cit., p. 250.

55. John 15:12.

as an imitation of Christ's character which is brought about by the indwelling of the Spirit of God in the heart of man.

Thus, when Paul presented his beautiful portrait of Christian love in the thirteenth chapter of the First Epistle to the Corinthians, he, in reality, portrayed the character of Christ, for,

Jesus suffered long and was kind. Jesus envied not. Jesus vaunted not Himself, was not puffed up. Jesus did not behave Himself unseemly, sought not His own, never was provoked to a loss of His self-control. He took no account of evil, rejoiced not in unrighteousness, but rejoiced in truth. He bore all things, believed all things, hoped all things, endured all things. In Him we find the perfect example of Christian love. It is as though Paul had taken Jesus for his model and had noted down the characteristics of His disposition and character and thus formed the picture of Perfect Love.⁵⁶

Such is the love of the Savior which constrained Him to lay down His life for all mankind. Such is the love which His love begets in those that believe in Him. This is the message of Paul, the Apostle of Faith.

The motivation for good works as it is presented in the New Testament, however, would not be complete without considering at least one other apostle who spoke of good works, namely, the Apostle of Love, John.

St. John's Presentation of the Motivation for Good Works

Like Paul, John deals with faith, and teaches that works cannot be absent where faith is; if they are absent, then faith is not genuine. John's object is to show the true middle way between salvation by works and faith without works.

56. Doremus A. Hayes, The Heights of Christian Love, pp. 45-46.

H. R. Hans, The Epistles and Apocalypse of John, p. 21.

His First Epistle, therefore, exhorts the righteous to practice love and good works for Christ's sake.⁵⁷

The First Epistle of John presents a number of difficulties to analysis. The Epistle revolves, for the most part, about five cardinal ideas, --righteousness, truth, regeneration, love, assurance. Each of these five ideas is woven into all parts of the epistle, and yet each has its own portion of the epistle in which it stands out more prominently than the others.⁵⁸

The epistle was designed as a companion piece to John's Gospel. Therefore, the epistle is mostly an application of the truths set forth in the former writing. The doctrinal basis which John takes for granted in his readers is the simple Gospel story of Jesus laying down His life for the sins of the world. John found in the Savior's sacrifice a love beyond all human comprehension. The impact of the Savior's love having struck John, he could not refrain from loving God with a love that showed itself in all his relations with men. The spirit of God's love in sending His Son, and the spirit of the Son's love in laying down His life, is the spirit which John wished to instil in his readers. Therefore, knowing that his readers had a knowledge of the facts of faith, John did not divide his epistle into doctrinal and practical portions, as did the other apostles, but began immediately to make an application of the Gospel to his readers. The keynote of the epistle is "the love of God."

The term "love of God" is used in Scripture in several

57. Martin Luther, "Preface to the Three Epistles of John," in The Works of Martin Luther, Philadelphia Edition, Volume VI, p. 476.

58. H. E. Dana, The Epistles and Apocalypse of John, p. 21.

different senses. Sometimes it is used to mean the believer's love for God, and at other times it refers to God's love for the believer. When John uses the term "love of God," he refers to the complete, full meaning of the term with all its implications:

It is that spirit of love, derived originally from God, and constituting the basis for His redeeming work (cf. Jno. 3:16), but imparted by the Holy Spirit to the heart of the believer. When the word of divine revelation becomes a cherished and practical possession in the experience of the believer, this spirit of love, which is fundamental in redemption, has its full and complete realization. . . . Note closely the connection of ideas. The believer's compliance with God's revealed will is a manifestation of the love which has reached its full realization.⁵⁹

Such is the love of which John speaks in his First Epistle.

The First Epistle, as stated above, begins with the application of this "love of God." It is not until after he has described the works of this love, both those which God has done and those which men should do, that John presents the relation between the two, the motivation for good works. In order to determine the manner in which John presents the motivation for good works, the latter portion of the Epistle must be considered first.

It is in the fourth chapter that John goes deeply into the grounds for his contention that love is the natural fruit of faith. Here his words are so concise, clear, simple, and yet so comprehensive and so logically presented, that any commentary or elaboration of the same would only mar the beauty of St. John's presentation:

59. Ibid., p. 31.

59. Ibid., 17, 16, 17, 18, 21, 5:3.
 61. Encyclopedia New Testament, op. cit., p. 713.

Beloved: let us love one another: for love is of God; . . . he that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. . . . If we love one another, God dwelleth in us, and his love is perfected in us. . . . God is love; and he that dwelleth in love dwelleth in God, and God in him . . . because as he is, so are we in this world. . . . We love him, because he first loved us. . . . And this commandment have we from him, That he who loveth God love his brother also. . . . For this is the love of God, that we keep his commandments; and his commandments are not grievous.⁶⁰

With these words John would have us know that God is the author of all true love. A characteristic exhibition of His love is shown to the believer in the way God has wrought redemption. By producing its proper fruits love proves its genuineness and completeness in the believer. After the inward man, as new creatures in Christ, believers perform good works from love and gratitude toward their Father in heaven through His Son, Jesus Christ. Peace with God prevails.

The gift of the Savior and the way of life which he has opened, the gift of the Holy Spirit, the preaching of the Gospel and all the means of grace, the regeneration of men, the sanctification and hope of glory, their perseverance in holiness and their eternal life, are all the fruit and manifestation of the infinite and eternal love of God, and will call forth from all the redeemed the most exalted praises to God forever.⁶¹

Love for God and hatred for one's brother cannot be present in the same individual. God's revealed will demands that the love which He has for men be reflected in the relations

60. I John 4:7-12.16.17.19.21, 5:3.

61. Concordia New Testament, op. cit., p. 713.

which believers have to one another. In short, John "emphasizes the essential connection between love and fidelity to God and love to the brethren." John sees in love and good works the two normal products of a redeemed life. Essentially these two are one.⁶²

The intensity of the love which believers should show for each other is exemplified in Christ. "Hereby we perceive the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."⁶³ If Christ considered a soul worth His life, then surely it is worth an ordinary human life. Christ's followers, therefore, should love one another with such intensity that they will die for one another if God wills that it be so. Such a love is constantly active in doing good works, as the Apostle declares, "Whoso . . . seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"⁶⁴ The love which gave His only Son surely is not the controlling principle in the life of one who would let a brother suffer unattended. "Let us not love in word, neither in tongue, but in deed and in truth."⁶⁵ Only an active love is true love. However, if love is absent, God sees that fact, and knows that such a heart is not in the right relation to Him, for, "God is greater than our heart and knoweth all things."⁶⁶

Hence, the object of John's First Epistle is to point out God's twofold purpose: "This is his commandment. That we should believe on the name of His Son Jesus Christ, and love one an-

62. H. E. Dana, op. cit., p. 65.

63. I John 3:16.

64. I John 3:17.

65. I John 3:18.

66. I John 3:20.

other, as he gave us commandment."⁶⁷ First and foremost, John points out that God's purpose for man is to accept the divine and unique Sonship of Jesus Christ and to trust Him as a Deliverer. The second purpose of God for man is to render service and obedience with a basis of love, --the inevitable result of the first purpose.

It is evident, therefore, from the writings of Paul and John, that the apostles who succeeded Christ taught His doctrines in all their purity. They stressed faith in Christ's mission on earth, the deliverance of man from the bonds of sin, as the very substance of the life of man. The most active and chief ingredient of this faith is love, love to God, and its complement, love to man. A marvelous unity of thought runs throughout the whole New Testament; the epistles being but an application and unfolding of the wondrous truths presented by Christ and recorded in the Gospels. The epistles are one unit, promulgating one doctrine. It is true that the apostles view different facets of Christ's teachings, but their end and purpose is one. Thus,

Paul is called the Apostle of Faith, but it is he who writes, "The greatest of these is love." John is called the Apostle of Love, but he wrote the fourth Gospel and said at the end of it, "These things are written that ye may believe." The Apostle of Love writes the Gospel for faith. The Apostle of Faith writes the incomparable Eulogy of Love.⁶⁸

There is nothing in Christ's teachings that can be summed up otherwise than faith and love.

67. I John 3:23.

68. Doremus A. Hayes, op. cit., pp. 15-16.

IV. Examples of the Presentation of the Motivation
for Good Works in the Confessions of the
Evangelical Lutheran Church

All the doctrines of the Confessions of the Evangelical Lutheran Church, because they are taken from Scripture, "are absolutely binding, binding on all Lutherans, binding on all Christians."¹ To no one belongs the liberty to dispense themselves from the confessing of any of the truths in these Confessions. No one has the right to set aside any of the immutable, eternal truths of God as revealed in Scripture. To no one likewise is the privilege given to reject the Word of God in any form in which it might appear, if it is presented in all its truth and purity. Since all the statements of the Lutheran Confessions express nothing but God's truth, they compel the assent of all Christians.²

The Christian minister, then, must preach the motivation for good works as it is presented in the Confessions of the Evangelical Lutheran Church. The Confessions clearly and concisely present and explain the Scriptural teaching of the same, as shall be demonstrated by the examples of the Augsburg Confession and the Formula of Concord.

The Augsburg Confession and the Apology

Article Six of the Augsburg Confession, entitled "Of New

1. Th. Engelder, "The Reunion of Christendom," in Concordia Theological Monthly, XIV (December, 1943), p. 840.

2. Ibid., pp. 841-842.

Obedience," identifies good works as a fruit of faith. The text of the article is:

Also they ["Our churches," Art. I.] teach that this faith is bound to bring forth good works, and that it is necessary to do good works commanded by God, because of God's will, but that we should not rely on those works to merit justification before God. For remission of sins and justification is apprehended by faith, as also the voice of Christ attests: When ye shall have done all these things, say, we are unprofitable servants. Luke 17:10. The same is taught also by the Fathers. For Ambrose says: It is ordained of God, that he who believes in Christ is saved, freely receiving the remission of sins without works, by faith alone.³

Article Six thereby emphasizes that the good tree cannot do otherwise than bring forth good fruit. The Christian is under obligation to do the clearly stated moral will of God. Gratitude to God for His manifold mercies and for the salvation He has provided should be the incentive to do His will. In reality, all men are obligated to do the will of God, whatever their attitude toward God and His grace may be. But the believer is under no compulsion or constraint. He does good works because, being justified by faith, his heart overflows with gratitude to God, and he has peace with God and delights to do His will.⁴ The faith which Article Six of the Augsburg Confession declares is "bound to bring forth good works" is that faith which is described in Articles Four and Five of the Confession. It is saving faith whereby forgiveness of sins, or justification before God, is obtained. This faith must produce good works because it is a living principle in the heart, implanted there by the Holy Ghost. It will not let a man be

3. Concordia Triglot, pp. 45-47.

4. C. H. Little, Lutheran Confessional Theology, pp. 42-43.

idle, but it stirs him up and pushes him in a way of holiness. It is a receptive faith in that it appropriates all that Christ has done. It is an active faith since it deals with works which are commanded, but yet to be done.⁵ In a state of alienation from God, no man can do anything which is pleasing to Him. Faith is the only thing in a man which enables him to do good works. Good works furnish the field of exercise for faith. They are the element in which it lives and moves and has its being.⁶ Moreover, faith must produce good works since it is that which brings the living active Christ to dwell in the soul. "The union of Christ and the believer is of such a close, intimate, and permeating character, that the life of the believer is but the life and spirit of Christ shed abroad through him."⁷ Of such a nature is the faith described in Articles Four and Five of the Augsburg Confession, which, according to Article Six, is "bound to bring forth good works."

The role which faith plays in good works is further described in Article Twelve, "Of Repentance," which points out that faith must produce good works because it is faith by which forgiveness of sins is conveyed and sealed to the penitent sinner. There is a freedom, a love, a joy, in doing God's holy will, which is produced by and upon forgiveness of sins, which cannot be gotten from any other source. It is the love of God, as displayed in forgiveness, that awakens man and prompts him to serve God with a grateful and loving heart. The Article declares:

Now repentance consists properly of these two parts:

5. Hiram Peters, "Faith Must Produce Good Works," in The Lutheran Church Review, III (April, 1884), p. 115.

6. Ibid., p. 118.

7. Ibid., p. 120.

One is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other is faith, which is born of the Gospel, or of absolution, and believes that, for Christ's sake, sins are forgiven, comforts the conscience, and delivers it from terrors. Then good works are bound to follow, which are the fruits of repentance.⁸

While good works form no part of repentance, they will inevitably follow it as an expression of the new life created in the believer and will be his grateful response to God for the abundant grace shown to him in the forgiveness of sins through Jesus Christ, his Lord.

Article Twenty, "Of Good Works," was inserted into the Augsburg Confession to meet the accusation that the followers of Luther forbade good works. This article describes the essential characteristics of good works. It declares that good works are voluntary works called forth by the Holy Spirit in the heart of the believer.

Furthermore, it is taught on our part that it is necessary to do good works, not that we should trust to merit grace by them, but because it is the will of God. It is only by faith that the forgiveness of sins is apprehended, and that, for nothing. And because through faith the Holy Ghost is received, hearts are renewed and endowed with new affections so as to be able to bring forth good works. For Ambrose says: Faith is the mother of a good will and right doing.⁹

This Article supplements the positive declaration of Article Six by stating that good works shall and must be done because of God's will and to His glory. It teaches that reliance is not to be placed on good works nor is grace to be sought by them, but good works are done out of gratitude for the grace of

8. Concordia Triglot, p. 49.

9. Ibid., p. 57.

God, that His name may be glorified and honored.¹⁰

Thus it is seen that throughout the Augsburg Confession faith is regarded as the basis upon which the doing of good works follows. Article Four of the Apology of the Augsburg Confession, "Of Justification," indicates one of the false beliefs concerning the production of good works:

False also is this, that reason, by its own strength, is able to love God above all things, and to fulfill God's law, namely, truly to fear God, to be truly confident that God hears prayer, to be willing to obey God in death and other dispensations of God, not to covet what belongs to others, etc. [sic]¹¹

Article Four goes on to point out that by faith the believer is accounted righteous for Christ's sake before he loves and does the works of the law, although love does necessarily follow.

Because the law accuses man and always shows him that God is angry, not until His mercy is apprehended by faith does God become a truly lovable object. That is the theme of Article Three of the Apology, "Of Love and of the Fulfilling of the Law." Once a person has been justified by faith and regenerated, he begins immediately to fear and love God. The Holy Ghost produces spiritual movements in his heart. These "spiritual movements" the Lord describes with the words, "I will put my law into their inward parts, and write it in their hearts."¹² Love to fellow-men begins with spiritual and holy movements in the heart.

10. W. Ernst Rohnert, "Of Faith and Good Works," in The Lutheran Quarterly, 57 (January, 1927), p. 18.

11. Concordia Triquet, p. 127.

12. Jer. 31:33.

Truly, the Augsburg Confession and its Apology set forth purely the Scriptural doctrine of good works. Throughout the Augsburg Confession it is stressed that good works in no way precede justification. The believer is saved before he performs any good works. However, the faith that saves him is of such a nature that it must produce good works out of love and gratitude to God.

The Formula of Concord

The Formula of Concord, like the Augsburg Confession, holds rigidly to the proposition that it is the very nature of faith to bring forth good works.

Article Four, entitled "Of Good Works," declares, first of all, that faith is the source of all good works, and that good works can only be done by the regenerate. The Epitome says:

Good Works certainly and without doubt follow true faith, if it is not a dead, but a living faith, as fruits of a good tree. . . . Nevertheless, by the words mentioned, necessitas, necessarium, necessity, and necessary, if they be employed concerning the regenerate, not coercion, but only due obedience is to be understood, which the truly believing, so far as they are regenerate, render not from coercion or the driving of the law, but from a voluntary spirit; because they are no more under the law, but under grace . . . Yet this is not to be understood otherwise than as the Lord Jesus Christ and His Apostles themselves declare, namely regarding the liberated spirit, that it does not do this from fear of punishment, like a seryant, but from love of righteousness like children.¹³

The Thorough Declaration further defines true faith by adding, "Faith without love is dead, although such love is no cause of

13. Concordia Triglot, pp. 797-799.

salvation."¹⁴ In this manner the Formula of Concord identifies faith as the source of good works and the regenerate man as the only producer of good works. Without exception good works are found wherever there is a true faith. It is as impossible to separate good works from faith as it is to separate heat and light from fire. Faith is not a dead tree upon which a person hangs all sorts of fruit, but it is a living tree which brings forth of itself leaves, flowers, branches, and fruit.¹⁵ Nor is faith a cistern into which a man pours his good works. It is rather a living spring, which from its own unlimited supply, pours out a never-ending stream of love and good works.¹⁶ Article Four of the Formula of Concord further declares that good works are ordained by God and that it is only by the will of God that a work can be called truly good. Moreover, good works are pleasing to God only through Christ. The Thorough Declaration teaches,

Nor is there a controversy as to how and why the good works of believers, although in this flesh they are impure and incomplete, are pleasing and acceptable to God, namely, for the sake of the Lord Christ, by faith, because the person is acceptable to God. For the works which pertain to the maintenance of external discipline which are also done by, and required of, the unbelieving and unconverted, although commendable before the world, and besides rewarded by God in this world with temporal blessings, are nevertheless, because they do not proceed from true faith, in God's sight, sins, that is, stained with sin, and are regarded by God as sinful and impure on account of the corrupt nature and because the person is not reconciled with God. . . . For the person must first be accepted of God, and that for the sake of Christ alone, if also the works of that person are to please Him.¹⁷

14. Ibid., p. 939.

15. F. Bente, Gesetz und Evangelium, p. 72.

16. Ibid.

17. Concordia Trilogot, p. 939.

Thus this article points out that "Good works make no one a Christian, but God makes Christians in order that they may do good works."¹⁸ Primarily, Article Four was written to defend the Church against the false teachings of the Papists, who declared that by means of good works a man could change himself into a fruitful, good tree, "as if a thorn-bush could change itself into a grape-vine, or a tiger change itself into a lamb."¹⁹ If good works are to be produced, God must make the new tree. This occurs when God creates faith in man and makes of man a new creature. It is true that the Christians do works which are commanded in the law, but not because the law forces or compels them to do such. A willing spirit and a joyful heart are the identifying marks of works which are pleasing to God. Whatever is done against man's will is a sham-work [Scheinwerk], good only on the surface, not acceptable to God. Everything depends on faith, for only through faith in Christ can strength be obtained to perform good works.²⁰

The motivation for good works is brought out clearly also in Article Six of the Formula of Concord:

We believe, teach, and confess that, although men truly believing in Christ and truly converted to God have been freed and exempted from the curse and coercion of the law, they nevertheless on this account are not without the law, but have been redeemed by the Son of God in order that they should exercise themselves in it day and night. Ps. 119. For even our first parents before the Fall did not live without the Law, who had the law of God written also

¹⁸. F. Bente, op. cit., p. 62, "Gute Werke machen niemand zu einem Christen; aber Gott macht Christen, damit sie gute Werke tun."

¹⁹. Ibid., "als ob ein Dornstrauch sich selber in einen Weinstock oder ein Tiger sich in ein Lamm verwandeln koennte !"

²⁰. F. Braun, "Von den guten Werken," in Kirchliche Zeitschrift, 67 (March, 1943), p. 139.

in their hearts, because they were created in the image of God.²¹

The law is held in observance by the true followers of Christ because the Holy Spirit is given to them and received by them in the reading and hearing of God's Word. Thereafter the Holy Ghost employs the law to teach the regenerate and to point out to them what is the "good and acceptable will of God." When a man has been born anew of the Spirit, he lives according to the immutable will of God because of the free and cheerful state of mind created in him. Unmingled love and gratitude to God for the liberation from the curse of the law and for the salvation He has provided are evident in the works of the saved man.

Such are the teachings of the Confessions of the Evangelical Lutheran Church concerning the motivation for good works.

It is evident, therefore, that the Confessions of the Evangelical Lutheran Church set forth purely the Old and New Testament doctrine of the motivation for good works, as it is presented in chapters two and three of this paper. The Christian minister, therefore, must accept the teachings of these Confessions because they contain the true Word of God, the only source of Christian doctrine.

²¹. Concordia Triglot, p. 805.

the Christian minister how he is to present the Scriptural doctrine, for it will vary with varying conditions. Nor can any one describe to him the conviction which he must have in his

V. The Motivation for Good Works as it is Presented in the Sermons and Writings of the World's Great Preachers and Theologians

Having determined the Scriptural motivation for good works, the Christian minister is faced with another problem. From Scripture he can, indeed, discover the basis for his exhortations to good works, but the manner of presentation of this doctrine to his hearers he will have to work out for himself. His problem is: "How can I preach the Scriptural truths in such a way that they are fresh and clear to my congregation? How must I present them so that they actually move my hearers to action?" Certainly the preacher cannot add anything to the power of the Word of God; however, it is sad, but true, he can hinder and detract from it. Herein lies the danger to which the Christian minister is exposed. There are beautiful and powerful presentations of the motivation for good works found in Scripture, as for instance in the Epistles to the Romans and to the Galatians. A careless minister can easily hinder the effectiveness of these passages by a purely mechanical and cold exposition of them. His sermons must be filled with a personal conviction of the truths he preaches. His delivery must be "alive" with the importance of his message. Only then can he hope to instil in his hearers the deep conviction which gripped the hearts of the men whom the Holy Ghost used to write the Word of God. No one can dictate to

the Christian minister how he is to present the Scriptural doctrine, for it will vary with varying conditions. Nor can any one describe to him the conviction which he must have in his own heart. That is the work of the Holy Spirit. Least of all can any one beside the minister himself determine the style of delivery which is best in keeping with his message and the audience he faces. The delivery must flow from his heart. If he is truly convinced of the importance of what he is saying, and if he concentrates only on effecting the hearts of his hearers to live the Word of Truth, his delivery will indicate his zeal and will not prove to be in vain.

As mentioned above, no one can dictate to the Christian minister how he is to present God's Word to his hearers. The situation varies with the individual minister and with the individual congregation. The most that can be done is to suggest different approaches by means of examples of men who have gone before. This chapter will present excerpts from the sermons and writings of a few of the world's great preachers and theologians. These excerpts can do no more than show how men have presented the motivation for good works in times past. The Christian minister may find in the sermons and writings of others varied and fresh approaches, different points of view, new illustrations, new methods of treating a text, and countless other benefits. He will not find new meanings to the immutable doctrines of Scripture, but he may find new meanings for the individual members of his congregation. He may find new and better developments of Scriptural thought than he has

been able to discover for himself. Regardless of what else he may learn from reading the sermons of others, one thing is certain, they will keep him fresh and alert as far as his own sermons are concerned.

The sermons and writings which appear here in excerpt will follow in chronological order. They represent eras of preaching from apostolic times down to the present. They represent all walks of life and all religious denominations, hence their language and style will vary widely. One thing must necessarily be kept in mind while reading the sermons of others,

We can print the written record of what the preacher said; but the light in his eye, the glow of his cheek, the sweep of his hand, the attitude of his body, the music of his voice, that we cannot print. When we have put down the theme and the divisions and the paragraphs and the very words which were spoken we do not have the preacher. All that we can say of a printed sermon is what Job said of the Creator's majesty, "Lo, these are the parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand it?" The greater the preacher the greater the contrast between the written record and the spoken sermon.¹

Theologians of the Past

Clement of Rome

The earliest extant writings after the time of the apostles are those of Clement, Bishop of Rome from 92 to 101 A. D. He was either the second or third bishop of Rome. The sermon quoted here is called "Christ and the Church" and is taken from the Second Epistle of Clement to the Corinthians.

1. Clarence Edward Macartney, Great Sermons of the World, p. 1.

This sermon is regarded by some as a forgery; however, whether forgery or not, it is the oldest example of apostolic preaching.²

The sermon of Clement opens with a statement of the problem he wishes to solve. His words are reminiscent of the Psalmist's question: "What shall I render unto the Lord for all his benefits toward me?"³ Clement mentions some of the goodnesses which the Lord has shown, foremost among them being salvation:

We ought to think highly of Christ. Brethren, it is fitting that you should think of Jesus Christ as God, —as the Judge of the living and the dead. And it does not become us to think lightly of our salvation; for if we think little of Him, we shall also hope to obtain little from Him. And those of us who hear carelessly of these things, as if they were of small importance, commit sin, not knowing whence we have been called, and by whom, and to what place, and how much Jesus Christ submitted to suffer for our sakes. What return, then, shall we make to Him? or what fruit that shall be worthy of that which He has given us? For, indeed, how great are the benefits which we owe to Him! He has graciously given us light; as a Father, He has called us sons; He has saved us when we were ready to perish. What praise, then, shall we give to Him, or what return shall we make for the things which we have received?⁴

The question is immediately answered. Good works are to be done out of gratitude to God, gratitude for the mercies mentioned in the first section of the sermon:

Wherefore, brethren, let us confess Him by our works, by loving one another, by not committing adultery, or speaking evil of one another, or cherishing envy; but being continent, compassionate, and good. We ought to sympathize with one another, and not be avaricious. By such works let us confess Him, and not by those that are of an opposite kind. And it is not fitting that we should fear men, but rather God. . . . And consider,

2. Ibid., p. 23.

3. Psalm 116:12.

4. Ibid., p. 25.

St. A brethren, that the sojourning in the flesh in this world is but brief and transient, but the promise of Christ is great and wonderful, even the rest of the kingdom to come, and of life everlasting. By what course of conduct, then, shall we attain these things, but by leading a holy and righteous life, and by deeming these worldly things as not belonging to us, and not fixing our desires upon them? ⁵

While Clement insists that good works must be done, he cannot be accused of teaching work-righteousness in this sermon, for in the first part of the sermon he speaks of that man who is to do good works as being already saved. Upon this fact he builds his contention that man ought to do good works. Likewise, he points out that the absence of good works is an indication of the absence of trust in the promises of God:

We ought to serve God, trusting in His promises. Let us therefore, serve God with a pure heart, and we shall be righteous; but if we do not serve Him, because we believe not the promises of God, we shall be miserable. . . . Wherefore, my brethren, let us not be of a double mind, but let us hope and endure, that we may also obtain the reward. . . . We are constantly to look for the kingdom of God. Let us expect, therefore, hour by hour, the kingdom of God by love and righteousness, since we know not the day of the appearing of God. . . . As, then, thy body is visible to sight, so also let thy soul be manifest in good works. ⁶

In construction, this sermon of Clement is divided along the lines of the Epistle to the Romans. It recalls to the hearers, first of all, God's goodnesses, and then, "by the mercies of God," beseeches that they live in accord with God's holy will.

St. Augustine

One of the greatest theological fathers of the Church was

5. Ibid., p. 26.

6. Ibid., pp. 29-30.

St. Augustine. He lived from 354 to 430. The sermons which he preached were powerful and moving, but to the modern reader they prove disappointing. This is due entirely to his fantastic allegorical interpretation of Scripture. Augustine's allegories are of such a nature that they tend to distract the reader with their almost whimsical accounting for even the most minute details in the Sacred Record. The modern reader, therefore, must ignore these grotesque interpretations of the Bible, and determine the message that Augustine wanted to deliver to his hearers.

Augustine's sermon concerning Jesus' healing of the two blind men near Jericho is such an allegory. According to Augustine, the two blind men represent the Jews and the Gentiles. Jesus' "passing by" is symbolic of the manifold mercies He was showing to the people along the way, and which even now He is showering upon men everywhere. The "crying out" of the blind men indicates the good works of the Christians, of believers in Jesus. Under this illustration, Augustine exhorts to good works:

Now what is it, brethren, to cry out unto Christ, but to correspond to the grace of Christ by good works? This I say, brethren, lest haply we cry aloud with our voices and in our lives be dumb. Who is he that crieth out to Christ, that his inward blindness may be driven away by Christ as He is passing by, that is, as He is dispensing to us those temporal sacraments, whereby we are instructed to receive the things which are eternal? Who is he that crieth out unto Christ? Whoso despiseth the world crieth out unto Christ. Whoso despiseth the pleasures of the world crieth out unto Christ. Whoso saith, not with his tongue but with his life, the world is crucified unto me and I unto the world crieth out unto Christ. Whoso disperseth abroad and giveth to the poor, that his righteousness may endure forever, crieth out unto Christ. For let him that hears, and is not deaf to the sound, sell that ye have, and give to the poor; provide yourselves bags that wax not old, a treasure in the heavens that faileth not; let him that hears the sound, as it were, of Christ's foot-

steps passing by cry out in response to this in his blindness; that is, let him do these things. Let his voice be in his actions.⁷

It is noteworthy that Augustine speaks of good works as corresponding to the grace of Christ, as being motivated by it. Only he is able to do good works who hears and accepts the sound of Jesus passing by, the record of His work, the Gospel. Such a man is he who despises the world, has faith; and because of his faith in Jesus' salvation, he will despise the world, which is the requisite Augustine sets up for good works. Good works are the voice, that is, the evidence, of faith.

It is the love of this light [righteousness] that I would exhort you, beloved; that ye would cry out by your works, when the Lord passeth by; let the voice of faith sound out, that Jesus was standing still, that is, the unchangeable, abiding wisdom of God, and the majesty of the Word of God, by which all things were made, may open your eyes.⁸

Another allegory of Augustine treats love as the motivation for good works. He speaks of faith as the prerequisite for good works and points out that an essential part of this faith is love. Without love faith is neither operative nor complete. The text is the parable of the Ten Virgins. The Ten Virgins represent all the members of the visible church. The members of the church do all manner of externally "good" works, yet some are wise and some are foolish. After reciting some of the good works which are done, St. Augustine explains the distinction between the wise and foolish:

It hath been said even of these, virgins, and carrying lamps, some are wise and some are foolish. By what do we see this? By what make the distinction? By the oil. Some great, some ex-

7. Grenville Kleiser, The World's Great Sermons, Volume I, pp. 64-65.

8. Ibid., pp. 69-70.

ceedingly great thing doth this oil signify. Think-est thou that it is not charity? This we say as searching out what it is; we hazard no precipitate judgment. I will tell you why charity seems to be signified by the oil. The apostle says, "I will show unto you a way above the rest. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." This, that is "charity," is that way above the rest, which is with good reason signified by the oil. For oil swims above all liquids. Pour in water, and pour oil upon it, the oil will swim above. Pour in oil, pour in water above it, the oil will swim above. If you keep the usual order, it will be uppermost; if you change the order, it will be uppermost. "Charity never faileth." . . . What is the meaning of "brought no oil with them in their vessels"? What is "in their vessels"? In their hearts. Whence the Apostle says, "Our glorying is this, the testimony of our conscience." There is the oil, the precious oil; this oil is the gift of God. Man can put oil into their vessels, but they cannot create the olive. See, I have oil; but didst thou create the olive? It is of the gift of God. Thou hast oil. Carry it with thee. What is "carry it with thee"? Have it within, there please thou God.⁹

Love makes the difference. Love determines the value of any work. The lamps of the virgins signify faith. Unless faith has a content of love, it cannot be of any worth before God. Moreover, as Augustine points out, love comes from God, as a gift. When man has love in his heart he can do good works, but it must be remembered that the love originally came from God, who created it. It is given to the believer. All that is required of him is that he exercise it. In short, Augustine's distinction between a living, real faith and a dead, sham faith is summed up in this almost proverbial passage of his:

Two loves have built two cities; the love of self reaching on to the contempt of God has built the city of the world; the love of God reaching

9. Macartney, op. cit., pp. 50 and 53.

on to the contempt of self has built the heavenly city. Let every one inquire of himself what he loveth; and he shall resolve himself of whence he is a citizen.¹⁰

The whole atmosphere of the life of a Christian is love. He lives as in a "heavenly city," in perfect relation to God and to his fellow-men. However, if the love of God is not present in a man, if it is not "shed abroad in his heart," he lives in the city of this world. There his relations are those of natural man; selfishness and arrogance characterize his life, rather than benevolence, humility, and mercy. God built the heavenly city and placed each Christian therein. Citizenship in the heavenly city is a gift of God's grace. Citizenship in the city of the world is the natural condition of man before the Holy Spirit creates faith in his heart.

Thomas A' Kempis

Thomas A' Kempis, the author of the immortal classic of devotional life, The Imitation of Christ, spent seventy years, of the ninety he lived, in a monastery.

The sermon which appears here in excerpt is a beautiful, but simple, exposition of Christian doctrine. It is entitled "Taking Up the Cross." In this sermon A' Kempis, first of all, lays stress on the only means of salvation:

This is the way, and there is none other; the right way, the holy way, the perfect way, the way of Christ, the way of the just, the way of the elect that shall be saved. Walk in it, persevere in it, endure in it, live in it, die in it, breathe forth your spirits in it. The Cross of Christ conquers all the machinations of the devil; the Cross draws to itself all the hearts of the faithful; the

10. Quoted in F. M. Barton, One Hundred Prayer Meeting Talks and Plans, p. 135.

Cross destroys all things evil, and confers on us all things good, through Jesus Christ, Who hung and died upon it.¹¹

Because of the salvation that comes only from God, all love and gratitude are due to Him. This love is the complement of the love that placed Jesus on the cross. Love to God in the heart of man is only the reflection of the love that God shows to man in Christ. The cross is love, as A' Kempis points out in the following paragraph, where he lists the component parts of love:

O truly blessed Cross of Christ, most worthy of all honor, to be embraced with all love; that causes those who love Thee to bear their burdens with ease, that consolest the sorrowful in enduring reproaches; that teaches the penitent how to obtain pardon for every offense. . . . Plant in the garden of your memory, the tree of the holy Cross; it produces a very efficacious medicine against all the suggestions of the devil. Of this most noble and fertile tree, the root is humility and poverty; the bark, labour and patience; the branches, mercy and justice; the leaves, true honour and modesty; the scent, sobriety and abstinence; the beauty, chastity and obedience; the splendour, right faith and firm hope; the strength, magnanimity and patience; the length, longsuffering and perseverance; the breadth, benignity and concord; the height, charity and wisdom; the sweetness, love and joy; the fruit, salvation and life eternal.¹²

Love expresses itself in all manner of works. Following his description of love, A' Kempis describes also the good works which love evokes. It is noteworthy that among the works of love which he mentions, he includes many ascetic principles which undoubtedly are of great importance to him because of his own ascetic life.

11. Macartney, op. cit., p. 72.

12. Ibid., pp. 73-74.

This is the way of the holy Cross, this is the doctrine of the Saviour, this is the rule of the monks, this is the life of the good . . . to imitate Christ humbly, to suffer evil for Christ, to choose the bitter instead of the sweet; . . . to bear contempt with equanimity, . . . to fly the occasions of vice, . . . to lament for our own sins and the sins of others, . . . to rejoice with them that are in prosperity, to grieve with them that suffer injury, to succour the indigent; not to seek high things, . . . to love that which is simple, . . . to be contented with a little, to labour for virtues, to subdue the flesh by fasting, . . . to seek solitude, . . . to despise from the heart all that is earthly. . . . He that does this may say with blessed Paul, the Apostle, "For me to live is Christ, and to die is gain."¹³

In the above sermon A' Kempis elaborated on the truths which he set down in his chapter on "The Wonderful Effects of Divine Love" in The Imitation of Christ. The motivation for good works in that famous writing is presented much the same as it was in the above sermon. A few lines from The Imitation of Christ will suffice to illustrate how he indicates the motivation for good works in the same:

Love is a great thing,
 A blessing very good,
 The only thing that makes all burdens light,
 Bearing evenly what is uneven,
 Carrying a weight, not feeling it,
 Turning all bitterness to a sweet savor,
 The noble love of Jesus drives men on to do great
 deeds,
 And rouses them to long for what is better.¹⁴

Girolamo Savonarola

Girolamo Savonarola, who lived from 1452 to 1498, was widely known for his eloquence. He sealed his doom when he attacked Pope Alexander VI. Because of the strict rule of conduct he imposed in Florence, he was tried for heresy,

13. Ibid., pp. 73-74.

14. Quoted in Doremus A. Hayes, op. cit., p. 19.

hanged and burned.

Like Augustine and A' Kempis, Savonarola was bold in rebuking vice. It was that which brought about his eventual death. For him the principle of Jesus, love to fellow-men as He loved all men, was the motivating power for good works. Love, he points out in his sermon "The Ascension of Christ," is a gift of God:

He [God] has given thee the gifts of His Holy Ghost, and before all the gift of knowledge by which He enlightens thee and shows thee by that light His goal. Thereupon He gives thee the gift of wisdom, by which thou learnest to love thy goal, and perceivest how much thou needest love. Christ then said to man: Remain in My love, leave the things of this world, follow Me to heaven.¹⁵

Love will be eternally rewarded in heaven. Therefore, exhorts Savonarola, man should desire to enter into service for Christ. Because Christ has given heaven to the believer, the believer should serve Him in love:

He will give thee not the treasure of this world, but eternal glory and undying happiness. What wilt thou do, O child of man? Leave this world, enter the service of Christ. He is waiting for thee, and will reward thy service, for he is a bountiful rewarder. . . . The Lord gives thee the gift of love, by which thou shouldst warn thy brother, thy neighbor, thy friend, thy wife, every one, and with all thy strength and zeal shouldst lead them to Christ.¹⁶

Good works only come from faith. Faith has no choice but to show itself in good works. The Gospel not only creates faith, but, in creating faith, it bursts out in good works, the fruit of faith. Savonarola's parable about the monk illustrates the close connection between faith and works:

15. Kleiser, *op. cit.*, Volume I, p. 96.
16. *Ibid.*, pp. 96-97.

He who has faith should show it in his deeds, that he may have what he says he has, and may know what he has; namely, the certainty of the divine Word, which cannot err, the goodness of God, and His guidance into all goodness. . . . Leave at length thy sensual life and enter the pathway of Christ. Hesitate no longer, begin today, put it not off until tomorrow. If thou hast faith, thou canst not delay longer. . . . Then thou wilt know for thyself that the Gospel makes good men out of those who truly believe, and thine experience will tell thee that thou hast no occasion to doubt. . . . Or dost thou believe? Where are thy works? Why dost thou delay about them? Hear this: There was once a monk who spoke to a distinguished man about the faith, and got him to answer why he did not believe. He answered thus: "You yourself do not believe, for if you believed you would show other works." Therefore, to you also I say: If you believe, where are your works?¹⁷

It is, however, in the conclusion of his sermon that his motivation for good works is the most clearly brought out. There he beseeches, by the mercies of God, that the believers love not the world, but rather love Christ.

To your will say: Thou seest that everything passes away; therefore, love not the world, love Christ. Therefore, turn to the second part of your world, and say to it: Be thankful, O my memory, for the mercies God has shown thee, that thou thinkest not of the things of the world but of the mercy of thy creation, and thy redemption through the blood of the Son of God. Then go to the third part, thy imagination, and proclaim to it: Set nothing before me but the Crucified, embrace Him, fly to Him.¹⁸

Martin Luther

Martin Luther, the greatest protagonist for the Protestant faith, lived from 1483 to 1546. In spite of his fame as a writer of hymns, translator of the Bible, and author of commentaries, he thought of himself as a preacher to the common

17. Ibid., pp. 98-99, 107.

18. Ibid., pp. 110-111.

people. Among the many volumes that flowed from his pen, there can be found innumerable references to the motivation for good works.

Luther was more conscious of his relation to God than was any theologian of his age. He thought of everything in life as being in direct relation to God. Hence good works, while they are done by men, really show man's relation to God. Luther did not teach the relation of the believer to God as that of a servant to his master. Neither did he think of the believer as a subject to God, the sovereign ruler. Luther was only conscious of the Biblical teaching of a Father-son relationship between the believer and God, a relationship that manifests itself in love. The perfect love which unites the believer with God finds its motive power in the love of God in Christ Jesus. The end and object of man's love is to serve God and his neighbor.¹⁹ Luther's writings are filled with references to the fact that good works do not merit salvation, but do express love to God for the salvation He has provided. For example,

Works themselves do not justify him [the Christian] before God, but he does the works out of a spontaneous love in obedience to God, and considers nothing except the approval of God, Whom he would in all things most scrupulously obey.²⁰

Love is so closely connected with faith that it cannot be distinguished from faith in regard to the time when it begins in man. Love and faith are created together in the believer. Neither can truly exist without the other. Both are gifts of God.

19. E. H. Klotsche, The History of Christian Doctrine, p. 238.

20. Martin Luther, op. cit., "A Treatise on Christian Liberty," p. 329.

If we see it aright, love . . . comes at the same instant with faith. For I could not trust God, if I did not think that He wishes to be favorable and to love me, which leads me, in turn, to love Him and to trust Him heartily and to look to Him for all good things.²¹

The ideal for which a believer should strive is a life in which there is naught but good works. But due to the imperfections of the flesh, this cannot be attained. The best that can be done is to strive unceasingly. To keep the struggle against the flesh from coming to an end it is necessary that the believers be constantly urged to perform good works.

Likewise, we have not yet reached the point where our flesh and blood would be active and leap forward with sheer joy and delight to do good works and obey God, such as our spirit desires and our flesh demands; on the contrary, with all our incessant urging and prodding we can scarcely get them to move. What would happen if we would quit our admonitions and our urging and assume — as many secure spirits do — that everybody knows well enough what he has to do, having heard his duties recited to him so many years and having even taught them to others, etc. ? I believe that if preaching and admonition were to cease for a year, we would all become worse than the worst heathen.²²

However, the preaching and admonishing directed to the believer does not in any way imply that the believer is forced or compelled to do good works. They are of a voluntary nature.

The children of God do good entirely voluntarily, seeking no reward, but only the glory and will of God, ready to do good, even if, assuming the impossible, there were neither heaven nor hell.²³

21. "A Treatise on Good Works," in The Works of Martin Luther, Philadelphia Edition, Volume I, p. 195.

22. Quoted in C. F. W. Walther, op. cit., from Martin Luther, "Church Postil," in The Works of Martin Luther, St. Louis Edition, Volume XII, pp. 911-912.

23. Quoted in F. Bente, "Historical Introductions to the Symbolical Books of the Evangelical Lutheran Church," in the Concordia Triglot, p. 124, from Martin Luther, De Servo Arbitrio.

Luther emphasizes also that while good works are done voluntarily, they are not done selfishly, with the motive of gaining temporal reward.

For cursed and condemned is every kind of life lived and sought for selfish profit and good; cursed are all works not done in love. But they are done in love when they are directed with all one's heart, not toward selfish pleasure, profit, honor, ease, and salvation, but toward the profit, honor, and salvation of others.²⁴

Nor are good works done with the aim of obtaining eternal reward from God although that does inevitably come. The motivation for good works is and must remain the love of God.

God saves us out of pure goodness, without any merit or works, so we in turn should do the works without reward or self-seeking for the sake of the bare goodness of God. We should desire nothing in them but His good pleasure, and not be anxious about a reward. That will come of itself without our seeking. For though it is impossible that reward should not follow, if we do well in a pure and right spirit, without thought of reward or enjoyment; nevertheless God will not have such a self-seeking and impure spirit, nor will it ever obtain a reward. A son serves his father willingly and without reward, as his heir, solely for his father's sake. But a son who serves his father merely for the sake of the inheritance would indeed be an unnatural child and deserve to be cast off by his father.²⁵

Finally, good works are all equal in the sight of God. God only looks at the motive which produces the work. Faith, whence all good works flow, is the determining factor whether a work is good or evil. If a work is the product of faith, it must flow out of love to God and to one's neighbor. Moreover, Luther says,

24. "Secular Authority: To What Extent it Should be Obeyed," in The Works of Martin Luther, Philadelphia Edition, Volume III, pp. 143-144.

25. "The Magnificat Translated and Explained," in The Works of Martin Luther, Philadelphia Edition, Volume III, p. 263.

in this faith all works become equal, and one is like the other; all distinctions between works fall away, whether they be great, small, short, long, few or many. For the works are acceptable not for their own sake, but because of the faith which alone is, works and lives in each and every work without distinction, however numerous and various they are, just as all the members of the body live, work, and have their name from the head, and without the head no member can live, work, and have a name.²⁶

Luther's sermons are written in the same style as the many books he produced. He speaks plainly and powerfully, never going beyond Scripture, and yet setting forth Scripture in its entirety. While Luther stressed the difference between justification and sanctification, he also showed the relation between the two. In his sermon "Justification by Faith," he illustrated how justification is inward, personal, and passive. Sanctification, on the other hand, is externally proven in good works, is related in some way to all men, and is active.

Faith makes good, but works prove the faith and goodness to be right. Thus the Scriptures speak in the plain way, which prevails among the common people, as when a father says unto his son, "Go and be merciful, good, and friendly to this or that poor person." By which he does not command him to be merciful, good and friendly, but because he is already good and merciful, he requires that he should show and prove it outwardly to the poor by his act, in order that the goodness which he has in himself may also be known to others and may be helpful to them. . . . So you may call the fruit of the tree the outward or public good of the tree, which is only the result and proof of its inner and natural goodness.²⁷

26. "A Treatise on Good Works," *op. cit.*, p. 190.

27. Reproduced in Andrew Watterson Blackwood, The Protestant Pulpit, p. 16, from The Precious and Sacred Writings of Martin Luther, John Lenker, editor, Volume IV.

Whenever the sermons of Martin Luther are discussed, his "Eight Wittenberg Sermons" receive much attention. They are expositions of faith and love, the twofold subject of all of Luther's preaching and teaching, as he himself declares. In the sermon quoted here, Luther speaks of love as a fruit of the Sacrament of the Altar:

We shall now speak of the fruit of this sacrament, which is love; that is, we should treat our neighbor even as God has treated us. Now we have received from God naught but love and favor, for Christ has pledged and given us His righteousness and everything that He has, has poured out upon us all His treasures, which no man can measure and no angel can understand or fathom, for God is a glowing furnace of love, reaching even from earth to the heavens. Love, I say, is a fruit of this sacrament. But I do not yet perceive it among you here in Wittenberg, although there is much preaching of love, and you ought to practice it above all other things. This is the principal thing and alone is seemly in a Christian. . . . If you do not want to show yourselves Christians by your love, then leave other things undone, too, for St. Paul says in I Corinthians, "If I speak with the tongues of men and of angels, and have not love, I am as sounding brass or a tinkling cymbal. . . . And if I bestow all my goods to feed the poor, and if I give my body to be burned, and have not love, it profiteth me nothing." You have not got so far as that, although you have received great and rich gifts from God, especially a knowledge of the Scriptures. It is true, you have the pure Gospel and the true Word of God, but no one has yet given his goods to the poor, no one has yet been burned, and even those things would profit nothing without love. You would take all of God's goods in the sacrament and yet not pour them forth again in love. One will not lend another a helping hand, no one thinks first of another, but everyone looks out for himself and his own gain, seeks but his own, and lets everything else go as it will, —if anybody is helped, well and good. No one looks after the poor or seeks how to help them. It is pitiful. You have heard many sermons about it and all my books are full of it and have the one purpose, to urge you to faith and love.²⁸

²⁸. "The Eight Wittenberg Sermons," in The Works of Martin Luther, Philadelphia Edition, Volume II, pp. 420-421.

Everything finally comes down to faith and love. That is the teaching of Luther that found its way into the hearts of the people. Luther's writings and sermons deeply affected the hearts and minds of the people who followed him. His work was fruitful. That which accomplished great things for God was not, however, Luther's doctrine, nor even his presentation of doctrine. It was the power of the unimpeded Word of God. Luther merely served as an ardent bearer of God's holy Word. He added nothing to its effectiveness, but he did give it free course that it might be preached to the glory of God. In other words, Luther accomplished much because he did not hinder or detract from the Word of God, but presented it purely, simply, and completely; and it bore its own fruits.

Friedrich Schleiermacher

While Luther lived, the newly-founded Protestant theology stood for religious freedom, but only a freedom on the basis of obedience to God and to His holy Word. The formal principle of Protestantism was the authority of the Bible as the rule of faith. The material principle was justification by faith only. After Luther's death, however, controversies arose immediately concerning certain teachings of Scripture. Under the influence of rationalism, certain sects grew farther and farther away from Scripture. These aberrations grew ever greater until they reached their culmination in the theology of Friedrich Ernst Schleiermacher, who might be called the "Father of Modern Protestant Theology." Religion he defined as consciousness of God. In Christ was found the high-

est consciousness of God, and redemption through Christ consists merely in the communication of Christ's consciousness of God to the believer. The result he called "regeneration." Schleiermacher discarded such doctrines as Christ's miraculous birth, resurrection, ascension, and second coming. While he attacked rationalism, he himself was a rationalist and a pantheist.²⁹ An example of his preaching of the motivation for good works is the following excerpt from his sermon "Love and Service":

If one has been thoughtlessly dreaming away his time and has cared little about seeking out and employing the treasures hidden in every soul; it is love which first awakens him and impels him to take up and gather about him, everything that can make him more capable of fulfilling in the world the great calling of the servants of the Lord. Or if a man, before he is brought into the living fellowship of faith and love with the Saviour, has been eagerly following some other course, and from some other motive has been enriching his mind with knowledge and cultivating its faculties, what a change is made on such a person by love to the Saviour, as soon as it takes possession of his soul! It pervades his whole being, transforms everything in him, gives a new direction to everything that has been used in the service of vanity, and sets it free to be a living power for good; so that he stands forth a new creature; all the powers of his soul united in active obedience to the motive that inspires him and to no other.³⁰

Truly Schleiermacher preaches that good works flow from love, but it is at this very point that he departs grossly from the Scriptural truth. Love, he points out, comes into the heart by the Holy Spirit, and the Holy Spirit is no more than the projection of Christ's consciousness of God into the heart of the "regenerate man." Love is wrought in the heart by a direct

29. L. Fuerbringer et al., "Schleiermacher," The Concordia Cyclopedia, p. 685.

30. Friedrich Ernst Schleiermacher, Selected Sermons, p. 202.

feeling of dependence on God, the highest Cause. Here Schleiermacher's treacherous influence on modern theology is clearly seen. Love is founded on the immediate inner consciousness of the individual heart instead of the mercies of God as they are revealed in Scripture. Christianity becomes merely one form of salvation, rather than the sole means of entering heaven. It was Schleiermacher who laid the foundation for the subjectivistic, mystic character of modern theology. In his sermons and writings can be found a perfect example of how rationalism and philosophy lead one astray when Scripture is rejected as the sole norm of faith.

William Channing

Another example of the aberrations which follow a rejection of the inspiration of the Bible is found in William Channing, (1780-1842), America's foremost Unitarian theologian. In addition to the doctrine of inspiration, he rejected also the Biblical doctrines of the Trinity and the vicarious atonement of Christ. Although he did accept Christ's sinlessness, miracles, and resurrection, he denied his deity. Hence Christ's life, death, and resurrection meant no more than to set an example for all men to follow. Channing, like his contemporary Schleiermacher, also thought of Christ as possessing that perfect consciousness of God for which believers should strive. Christ attained the true religion which all men can also attain through imitation of Him and reverent obedience and fervent love to Him.

The character of Christ may be studied for various purposes. It is singularly fitted to call forth the heart, to awaken love, admiration, and moral de-

light. As an example, it has no rival. As an evidence of his religion, perhaps it yields to no other proof; perhaps no other has so often conquered unbelief. It is chiefly to this last view of it, that I now ask your attention. The character of Christ is a strong confirmation of the truth of his religion. As such I would now place it before you. I shall not, however, think only of confirming your faith; the very illustrations, which I shall adduce for this purpose will show the claims of Jesus to our reverence, obedience, imitation, and fervent love.³¹

The above paragraph is an excerpt from his sermon, "The Character of Christ." The first part of the sermon is a recitation of examples of the wonderful sympathy which Christ had for men. Upon these examples, Channing builds his exhortations for good works:

Here I pause, and indeed I know not what can be added to heighten the wonder, reverence, and love which are due to Jesus. When I consider him, not only as possessed of the consciousness of unexampled and unbounded majesty [sic], but as recognizing a kindred nature in human beings, and living and dying to raise them to a participation of his divine glories; and when I see him under these views allying himself to men by the tenderest ties, embracing them with a spirit of humanity, which no insult, injury, or pain could for a moment repel or overpower, I am filled with wonder as well as reverence and love. . . . Let us then, my hearers, by imitation of his virtues and obedience to his word, prepare ourselves to join him in those pure mansions, where he is surrounding himself with the good and pure of our race, and will communicate to them forever his own spirit, power, and joy.³²

Sermons by men like Schleiermacher and Channing are to be studied if one desires to understand the work-righteous attitude of modern Protestant theology. In the sermons of these two men can be found the roots of the teaching that heaven can be gained through the living of a "good" life. Their

31. Reproduced in Blackwood, op. cit., p. 63, from The Works of William E. Channing, American Unitarian Association.

32. Ibid., p. 74.

teaching that Christ was merely a great man who serves no more than as an example to be followed had its source in the rejection of Scripture as the only infallible text-book of doctrine. From the sermons of Schleiermacher and Channing the Christian minister can determine what pitfalls he must avoid in the treatment of Scriptural texts.

Thomas Chalmers

While Schleiermacher and Channing worked their pernicious influence on the theology of Germany and America respectively, Thomas Chalmers, (1780-1847), a Presbyterian, combatted vice and pauperism in Scotland. His sermons, although filled with long, complicated sentences and difficult words, stressed never more than a single idea, which he repeated with great variety and growing intensity. Chalmers' sermon, "The Expulsive Power of a New Affection," considered by some as the most beautiful sermon ever written, deals with the Scriptural motivation for good works. Chalmers was filled with a spirit of love evoked by the Gospel. This love he defines in the aforementioned sermon:

This, we trust, will explain the operation of that charm which accompanies the effectual preaching of the Gospel. The love of God and the love of the world are two affections, not merely in a state of rivalry but in a state of enmity, and that so irreconcilable, that they cannot dwell together in the same bosom. . . . In the Gospel do we so behold God that we may love God. . . . It is when He stands dismantled of the terrors that belong to Him as an offended Lawgiver, and when we are enabled by faith to see His glory in the face of Jesus Christ, and to hear His beseeching voice, as it protests good will to men, and entreats the return of all who will to a full pardon and a gracious acceptance — it is then that a love paramount to the love of the world and at length expulsive of it, first arises in the re-

generating bosom. It is when released from the spirit of bondage, with which love cannot dwell, and when admitted into the number of God's children, through the faith that is in Jesus Christ, the spirit of adoption is poured upon us — it is then that the heart, brought under the mastery of one great and predominant affection, is delivered from the tyranny of its former desires, and in the only way in which its delivery is possible. And that faith which is revealed to us from heaven as indispensable to a sinner's justification in the sight of God, is also the instrument of the greatest of all moral and spiritual achievements on a nature dead to the influence and beyond the reach of every other application.³³

Chalmers also shows how this love must call out a responsive love in the heart of the believer which expels all love of the world. This sermon of Chalmers is reminiscent of the First Epistle of John, in that it speaks of love wrought by love, love of God's commandments flowing from God's love to man shown in the gift of His Son.

Let us not cease then to ply the only instrument of powerful and positive operation, to do away from you the love of the world. Let us try every legitimate method of finding access to your hearts for the love of Him who is greater than the world. For this purpose, let us, if possible, clear away that shroud of unbelief which so hides and darkens the face of the Deity. Let us insist on His claim to your affection, and whether in the way of gratitude, or in the shape of esteem, let us never cease to affirm that in the whole of that wondrous economy, the purpose of which is to reclaim a sinful world unto Himself — He, the God of love, so sets Himself forth in character of endearment that nought but faith and nought but understanding are wanting on your part to call forth the love of your hearts back again. . . . Faith worketh by love; and the way of expelling from the heart the love that transgresseth the law is to admit into its receptacles the love that fulfilleth the law.³⁴

33. Blackwood, op. cit., pp. 55-56.

34. Ibid., pp. 57 and 61.

35. Ibid., p. 309.

C. F. W. Walther

In the Lutheran Church the most commanding figure of the nineteenth century was C. F. W. Walther. He was a faithful student of the Bible and taught its doctrines completely, purely, and unhesitatingly. His great number of books, articles, and sermons is a theological library in itself. The motivation for good works is set forth in a great percentage of his sermons and books. The paragraphs here quoted are from a printed copy of some of his lectures, a work cited previously in this paper, The Proper Distinction Between Law and Gospel.

Walther, following the Bible closely, points out that faith brings love into the believer's heart. True faith cannot be without love.

It is true, indeed, that genuine faith changes a person completely. It brings love into a person's heart. Faith cannot be without love, just as little as fire can be without heat.³⁵

The love of God which produces faith in the heart of man at the same time calls forth from man a grateful love to God, which exhibits itself in good works.

A person who has real understanding of the love of God in Christ Jesus is astonished at its fire, which is able to melt anything in heaven and on earth. The moment he believes in this love he cannot help but love God and from gratitude for his salvation do anything from love of God and for His glory.³⁶

Good works, then, are works done out of love to God, which is the fruit of faith. Only such are true good works.

The real good works, therefore, are works to which gratitude toward God prompts us. Whoever has true

35. Op. cit., p. 136.

36. Ibid., p. 389.

faith never thinks of meriting something good for himself by his service. He cannot help expressing his gratitude by love and good works. His heart has been changed: It has been softened by the riches of God's love which he has experienced. Over and above this God is so gracious that He rewards even the good works which he accomplishes in us. For the good works done by Christians are God's works.³⁷

It is impossible that true faith should not produce good works.

Luther had found this to be true from Scripture and from his own life. Walther, also a student of Scripture, bears him out:

He [Luther] did teach that those who would be saved must have a faith that produces love spontaneously and is fruitful in good works. That does not mean that faith saves on account of love which springs from it, but that faith which the Holy Spirit creates and which cannot but do good works justifies because it clings to the gracious promises of Christ and because it lays hold of Christ. It is active in good works because it is genuine faith. The believer need not be exhorted at all to do good works; his faith does them automatically. The believer engages in good works, not from a sense of duty, in return for the forgiveness of his sins, but chiefly because he cannot help doing them. It is altogether impossible that genuine faith should not break forth from the believer's heart in works of love.³⁸

Thus it is seen from these four short paragraphs quoted from only one of Walther's works how concisely and clearly he sets forth Scriptural doctrine. There is no doubt, no wavering here. Walther plainly states that which Scripture teaches concerning the motivation for good works. They are done in love. Love is a necessary fruit of faith. Love cannot exist without faith; neither can faith exist without love. Hence, no good works are done by the faithless. Gratitude to God resulting in good works cannot be present without faith.

37. Ibid., p. 226.

38. Ibid., p. 210.

heart. Love of Joseph A. Seiss Love influences
the soul and desire. Love does away

As the nineteenth century came to a close, theology in the eastern part of the United States felt the influence of Joseph A. Seiss, a Lutheran, who served a number of terms as president of both the Pennsylvania Ministerium and the General Council. Stately and dignified, Seiss preached the doctrine of the Savior's redeeming love. He stressed that if faith in Christ is real, it must necessarily show itself in service. His sermons are applied expositions of Scripture directed toward each individual and his life. For example, speaking of the parable of the fig tree, he reminded his hearers of the loving care which the Savior has lavished upon them that they might be fruitful. Indeed, they must be fruitful or else they will be treated as dead wood and be cut off from the Kingdom of God. Again, speaking of Christ as the Light of the World, Seiss reminded his hearers that light is of such a nature that it must be reflected in order to be of any worth. An object which absorbs light and does not reflect it again, cannot be seen; hence it is of no use to anyone. The Christ-light must radiate from him who basks in it, so that others, too, will receive the benefit, and so that he will have received the Light to his own salvation. In his sermon, "The Gospel Yoke," Seiss approaches the motivation for good works thus:

When the soul is once filled with adoring admiration and gratitude for the matchless goodness of Jesus and His unspeakable sacrifices for its redemption, and considers the exceeding great and precious blessings which He has purchased for it by His blood, nothing is too hard for it to do and bear for Him. To be able to serve such a friend and Saviour then becomes a delight, an honor, a privilege. Love thrills the

heart. Love quickens the step. Love influences the zeal and desire to please. Love does away with all sense of hardship in the service it renders. And where true love to Jesus has been begotten in the soul, it is glad to confess His Name, and to do and suffer all His good and holy will.³⁹

Alexander Maclaren

The "Prince of Expositors" was Alexander Maclaren. A Baptist, he excelled in England as a pulpit teacher. His sermons were deeply doctrinal, but simple enough for the average hearer to grasp. They are noted for their unified, methodical treatment of the text. This can be seen from the sermon quoted below, "Love and Forgiveness," which treats the motive for obedience to God's will.

In this sermon Maclaren speaks of the woman who came and anointed Jesus while He sat at meat in the house of a Pharisee. Three people are noticeable in the Gospel account; first, Christ, the love of God appearing among men as the foundation for all love to God. In addition, there is the woman, a penitent sinner, who recognizes the Divine Love and loves in return. Also present is the self-righteous Pharisee, empty of all love to God, and hence empty of love to men also. Speaking of God's love in sending His Son into the world, and the Savior's love in redeeming the world, Maclaren says:

God's love is Christ's love; Christ's love is God's love. And this is the lesson that we gather — infinite and Divine lovingkindness does not turn away from thee, my brother and my friend, because thou art a sinner, but remains hovering about thee, with wooing invitations and with gentle touches, if it may draw thee to repentance, and open a fountain of answering affection in thy seared and dry heart.

39. Joseph A. Seiss, Beacon Lights, p. 114.

The love of God is deeper than all our sins. "For His great love wherewith He loved us, when we were dead in sins, He quickened us". . . And so, . . . Christ teaches us here that this Divine love, when it comes forth among sinners, necessarily manifests itself first in the form of forgiveness.⁴⁰

Divine love is manifest in forgiveness. Forgiveness awakens love, once it is grasped by faith.

Now, in the second place, let us look for a moment, at "This Woman," as the representative of a class of character — The Penitent Lovingly Recognizing the Divine Love. . . . Now, when Christ says, "she loved much," He does not mean to say that her love was the cause of her forgiveness — not at all. He means to say that her love was the proof of her forgiveness, and that it was so because her love was a consequence of her forgiveness. . . . The sense of sin precedes forgiveness; forgiveness precedes love; love precedes all faithful and acceptable service. If you want to do, love. . . . This poor woman brings her box of ointment, a relic perhaps of past evil life, and once meant for her own adornment, and pours it on His head, lavishes offices of service which to the unloving heart seem bold in the giver and cumbersome in the receiver. It is little she can do, but she does it. Her full heart demands expression, which is relieved by utterance in deeds. The deeds are spontaneous, welling out at the bidding of an inner impulse, not drawn out by the force of an external command. It matters not what practical purpose they serve. The motive of them makes their glory. Love prompts them, love justifies them, and His love interprets them, and His love accepts them. The love which flows from the sense of forgiveness is the source of all obedience, as well as the means of all knowledge.⁴¹

In the example of the self-righteous Pharisee, on the other hand, can be seen how, without love,

religion degenerates into mere casuistry. Love is the foundation of all knowledge. Without it religion degenerates into a chattering about Moses, and doctrines, and theories; a thing that will never kill, nor make alive, that never gave life to a single soul or a blessing to a single heart, and never put strength into any hand in the conflict

40. Blackwood, *op. cit.*, p. 109.

41. *Ibid.*, pp. 110-112.

and strife of daily life. There is no more contemptible, and impotent thing on the face of the earth than morality divorced from love, and religious thoughts divorced from a heart full of love to God.⁴²

The summary and conclusion of all that Maclaren has said about lives full of love and lives empty of love is this:

And so it all comes round to one blessed message: My friend, God hath loved us with an everlasting love. He has provided an eternal redemption and pardon for us. If you would know Christ at all, you must go to Him as a sinful man, or you are shut out from Him altogether. If you will go to Him as a sinful being, fling yourself down there, not try to make yourself better, but say, "I am full of unrighteousness and transgression: let Thy love fall upon me and heal me;" you will get the answer, and in your heart there shall begin to live and grow a root of love to Him, which shall at last effloresce into all knowledge and into all purity of obedience.⁴³

Charles Haddon Spurgeon

A contemporary of Maclaren, of the same denomination, and working in the same country with him, Charles Haddon Spurgeon, (1834-1892), overshadowed Maclaren as far as popularity was concerned, --in spite of the fact that he was not at all the scholar that Maclaren was. Spurgeon was a preacher of the people. His pulpit work was supplemented by the great services he rendered to society when not in the pulpit. Spurgeon was a man of unceasing activity, vivid imagination, a marvelous voice, quaint humor, and rare pathos. Blackwood has called him "almost a genius."⁴⁴ Sixty-three volumes of sermons and many other works flowed from Spurgeon's pen. In spite of the fact that Spurgeon was a Calvinist, he often divorced himself from

42. Ibid., p. 112.

43. Ibid., p. 113.

44. Op. cit., p. 417.

Calvinistic doctrine and preached the Scriptural presentation of universal grace. Although at times Spurgeon did allow a leaven of "election to reprobation" to creep into his sermons, when he really wanted to bring the comfort of the Gospel to his hearers, he spoke to them of the invitation of the Savior to come to Him as being open to all men.

Thus, in a sermon entitled "Herein is Love," Spurgeon speaks of the love of God in providing a Savior from sin that "whosoever believes on Him" might be saved. Moreover, he declares that God's love extends to all who are on the face of the earth. He then points out that this love is the source, the motive, for any love which men might have:

I have thus pointed out the well-head of love: let us draw from it and from none other. If you go into the world and say, "I am to love my fellow-men because I love God," the motive is good, but it is questionable, limited, and variable. How much better to argue — I am to love my fellow-men because God loves me. When my love grows cold toward God, and when by reason of my infirmity and imperfection I am led to question whether I do love God at all, then my argument and my impulse would fail me if it came from my own love to God; but if I love the fallen because God loved me, then I have an unchanging motive, and unquestionable argument, and a forcible impulse not to be resisted: hence the apostle cried, "The love of God constraineth us." It is always well for a Christian to have the strongest motive, and to rely upon the most potent and perpetual force, and hence the apostle bids us look to divine love and not to our own. "Herein is love," saith he, "not that we loved God, but that God loved us." . . . We come at last to think of the Consequent Outflow of Love from Us, — "Beloved, if God so loved us, we ought also to love one another." Our love then to one another is simply God's love to us flowing into us, and then flowing out again. That is all it is. . . . Observe, brethren, then, that as love of God is the source of all true love in us, so a sense of that love stimulates us.

Whenever you feel that you love God you overflow with love to all God's people: I am sure you do.⁴⁵

That Spurgeon recognized the love of God as being appropriated only by faith is evident from a Reformation sermon he preached, "The Luther Sermon at Exeter Hall." Using Luther as an illustration of one who had a true faith, Spurgeon remarks:

I want to say a good deal tonight upon another question, How Does Faith Operate ? . . . When the Lord leads us to believe in Jesus, we become henceforth His loving servants, and serve Him not for reward, but out of gratitude. . . . The thing that I note was the intense activity of his [Luther's] faith. . . . This resembled Oliver Cromwell's Puritan precept, "Trust in God, but keep your powder dry." Luther believed above most men in keeping his powder dry. How he worked ! By pen, by mouth, by hand; he was energetic almost beyond belief. He seemed a many-handed man. He did works which would have taxed the strength of hundreds of smaller men. He worked as if everything depended upon his own activity, and then he fell back in holy trust upon God as though he had done nothing. This is the kind of faith which saves a man both in this life and that which is to come.⁴⁶

Francis Pieper

In America, the foremost Lutheran dogmatician at the turn of the present century was Dr. Francis Pieper. From 1899 to 1911 he served as the President of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. Dr. Pieper was probably best known as an outstanding opponent of religious liberalism. Well-versed in Scriptural doctrine, he was in constant demand as a lecturer and speaker. Hence, it is from an essay read at the Tenth Delegate Synod in 1902 that his presentation of the motivation for good works can be illustrated. The essay is entitled, "What is Christianity ?"

45. Charles Haddon Spurgeon, Sermons, Volume XIV, pp. 61, 69.
46. Ibid., pp. 342, 344, 351.

Dr. Pieper recognizes, first of all, that without faith there are no good works. True, externally man can appear to be good, but that which is recognized as pleasing to God can only flow from faith in Christ:

In short, without faith in Christ, merely an external, civil, natural morality is possible, which is of value only for this temporal life; but no Christian morality, no true righteousness is possible without faith; for without it there is in man no Holy Spirit, no true knowledge of God. True, we may speak of love of God even without Christ, as do the heathen, the papists, the Unitarians, the lodges, and others, but that is vain prattle. Since the Fall, love of God and the neighbor is implanted in the human heart only through faith in Christ, the Savior of sinners.⁴⁷

The only true good work is one which is done out of faith in Christ. This is true because good works flow only from love to God, and no one can love God save through Jesus Christ only. God can only be loved when the mercies He has revealed in Christ are known.

No one has ever done a single good work until he came to the saving knowledge that he has a gracious God through faith in Christ, without any merit of his own. Why is this? If a work is to be good, it must be done unto God; in other words, it must be motivated by a genuine love of God. But since the Fall the heart of man can love God only when it knows, believes, and understands the fact that God has had mercy on him for Christ's sake, that through Christ He has saved him from everlasting perdition and given him everlasting life. Accordingly, when St. Paul exhorts the believers to "Christian morality," he writes, I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God.⁴⁸

Such is Dr. Pieper's description of the motivation for good works.

47. What is Christianity and Other Essays, p. 21.

48. Ibid., p. 19.

is of such a nature that a Present-Day Theologians believer to return a
 that Because of the very large number of popular preachers and
 acclaimed theologians living at the present time, it is rather
 difficult to choose a few examples from the great mass of writ-
 ings they have produced. However, for the purpose of illust-
 rating the presentation of the Scriptural motivation for good
 works, four men have been chosen to represent present-day "or-
 thodox" Christianity. These men differ greatly in background,
 office, and style, and yet each one seems to set forth Scripture
 quite clearly, in spite of the various modes of presentation.

Theodore Laetsch

Dr. Theodore Laetsch, former professor at Concordia Sem-
 inary, St. Louis, Missouri, is noted, among other things, for
 the sermon studies he has produced. These sermon studies are
 gatherings of material preliminary to the actual writing of the
 sermon. In sermon studies of this sort, ideas are jotted down
 in an abbreviated form and sentences are not written out com-
 pletely. The application to the individual hearer's needs is
 omitted in the sermon study, but it is to be supplied when the
 sermon is written out in its final form. The excerpts quoted
 below are from a sermon study on Second Corinthians 5:14-21,
 dwelling particularly on the words:

For the love of God constraineth us; . . . he
 died for all, that they which live should not
 henceforth live unto themselves, but unto him
 which died for them and rose again. Wherefore
 henceforth know we no man after the flesh.⁴⁹

The theme of Dr. Laetsch's sermon study is to show that the
 love which prompted Christ to die for the sins of the world

49. Verses 14-16.

is of such a nature that it compels the believer to return a thankful love to God, to manifest this love in his relations with God and hence also in his relations with his fellow-men.

Dr. Laetsch points out, first of all, the purpose, the end, the aim of Christ's love:

His purpose was not only that the believers should so live. His purpose goes much farther. His aim was to have all men, all that are living, to live no more for themselves but unto Him, their Savior. As He actually died for all and thus freed all from the penalty of death, so He died for all and rose again to sanctify all mankind, to bring them all to saving faith and enable them all to walk in holiness and good works.⁵⁰

The contention that Christ died in order that all men may live unto Him is further described:

Their own selves are not to be the center of their thoughts, round which all their desires and hopes and activities revolve. Their lives, as long as they continue, are to be Christ-centered, Christ, the One who died for them, and this Christ alone, it is for Whom they are to live, to Whom they are to consecrate every breath, to Whose loving service they are to surrender themselves, all their faculties, all their possessions, their body and soul. That is the purpose for which Christ died in their stead, so that in His death they all died.⁵¹

The powerful influence which the love of Christ wields in the life of everyone who believes in Him is exemplified in the life of St. Paul. Paul is an example of a true Christian, motivated by the power of God in Christ Jesus.

Paul and his fellow-worker were held fast, held captives in the grip of the love of Christ. . . . The power of the Gospel which reveals this heavenly love holds Paul in its grip, holds him captive, will not let him go.

50. Theodore Laetsch, "Sermon Study for Good Friday, 2 Corinthians 5:14-21," in Concordia Theological Monthly, XII (April, 1941), p. 275.

51. Ibid.

For him to live is Christ. . . . And if his flesh rebels, he brings it into subjection to Christ's Gospel, . . . and if his reason objects, he brings into captivity every thought to the obedience of Christ. . . . The love of Christ which has apprehended him . . . has changed his entire life . . . and holds him, the former rebel and bloody opponent of Christ, fast in its loving embrace. Oh, blessed apprehension, blessed captivity, to be held close to the love of Christ.⁵²

Due to his new relationship to God, Paul could not help likewise having a new relationship to men.

In this fleshly manner, Paul no longer knows anyone. He looks at his fellow-men with the eyes of Christ. . . . He has an altogether different way of judging and evaluating man. He sees in his fellow-men such as had been like himself redeemed in order that, like himself, they might live, and live not unto themselves but in the service and to the glory of their blessed Redeemer. This change of his viewpoint is the direct consequence and outflow of the glorious fact that he knows Christ as the One who died for all. This knowledge has changed his whole being, his whole manner of thinking, of establishing values.⁵³

Clive Staples Lewis

Within the past few years a new voice has been heard in the world of theology. It is the voice of a layman, Clive Staples Lewis, lecturer on English Literature at Magdalen College, Oxford. Lewis' books have received wide acclaim on both sides of the Atlantic, but especially have they been awaited with great enthusiasm in the United States. In fact, Lewis has become so popular that he cannot be overlooked as a theologian. His books are characterized by their clear, down-to-earth, practical Christianity. Lewis, at first analysis, does not appear to be a deep theologian, but when his works are

52. Ibid., p. 271.

53. Ibid., p. 276. Lewis, Christian Behaviour, p. 66.

studied in detail, it is seen that he handles difficult theological problems delicately and in such a manner that they appear simple to the average reader. His remarkable imagination and gift of illustration give clarity to his presentation of Scriptural doctrine, and account for his popularity.

The following excerpt is from a series of his radio addresses which have appeared in print. In this address he shows the correlation between faith and one's life in relation to God and to his fellow-men. Faith, says Lewis, is a sense of man's own deficiency accompanied by full reliance on God. The result of true reliance on God is a life in keeping with His will, hence also a life in the right relation to all God's creatures:

I am trying to talk about Faith in the . . . higher sense. I said last week that the question of Faith in this sense arises after a man has tried his level best to practise the Christian virtues, and found that he fails, and seen that if he could he would only be giving back to God what was already God's own. In other words, he discovers his bankruptcy. Now what God cares about, I think, is not exactly our actions. What He cares about is that we should be creatures of a certain kind or quality — the kind of creatures He intended us to be — creatures related to Himself in a certain way. I don't add "and related to one another in a certain way" because that is included: if you are right with Him you will inevitably be right with all your fellow-creatures, just as if all the spokes of a wheel are fitted rightly into the hub and rim they're bound to be in the right positions to one another.⁵⁴

Lewis presents the motivation for good works quite differently from others who have been quoted. Yet he cannot be described as being unscriptural. It is merely that he looks at it from

54. Clive Staples Lewis, Christian Behaviour, p. 66.

a little different point of view than is commonly done. He uses the word "trust" in the sense that it denotes the believer's desire to do the will of God because of his unique relationship to God. Trust is the result of the comprehension of God's mercies in Christ. Hence, what Lewis means by trust is really confidence coupled with love and gratitude:

To trust Him means, of course, trying to do all that He says. There would be no sense in saying you trusted a person if you didn't take his advice. Thus if you really handed yourself over to Him, it must follow that you are trying to obey Him. But trying in a new way, a less worried way. Not doing these things [good works] in order to be saved, but because He has begun to save you already. Not hoping to get to heaven as a reward for your actions, but inevitably wanting to act in a certain way because the first faint gleam of heaven is already inside you.⁵⁵

It is of interest that Lewis emphasizes that when good works are done, the performer is not conscious of the motivation. He is so busy looking at the Object of his faith that they flow naturally from him. The problem of doing good does not even concern the true believer, in spite of the fact that the outside world thinks of Christianity only as a system of morality:

I think all Christians would agree with me if I said though Christianity seems at first to be all about morality, all about duties and rules and guilt and virtue, yet it leads you on, out of all that, into something beyond. One has a glimpse of a country where they don't talk about those things, except perhaps as a joke. Everyone there is filled full of what we should call goodness as a mirror is filled with light. But they don't call it goodness. They don't call it anything. They are not thinking of it. They are too busy looking at the source from which it comes.⁵⁶

55. Ibid., p. 68.

56. Ibid., p. 70.

In another work, The Problem of Pain, Lewis does come out with the plain statement that the motivation for good works is the love of God. Love to God he portrays as an experience, a conformity to His will because of His love manifest to the believer.

To experience the love of God in a true, not an illusory form, is therefore to experience it as our surrender to His demand, our conformity to His desire: to experience it in the opposite way is, as it were, a solecism against the grammar of being.⁵⁷

When the individual believer comes to realize what love God has shown to him, his life is completely changed. It must be changed. That is the nature of his faith if it is a true faith. It pervades his whole personality. This doesn't mean that the believer is swept along by faith into good works while he himself remains passive. The very nature of his sinful flesh demands that he must strive to grow into perfection. That is why Jesus continually stressed that although good works must spring forth from faith, on the other hand, the believer must make a conscious effort to do the will of God. It is impossible for a believer to remain in a state of indifference toward service to God and to his fellow-men. True faith is never passive. In fact, passivity is the worst threat to faith. Faith must be active or pass away:

But from those moments [when faith is created] the new sort of life will be spreading through our system: because now we are letting Him work at the right part of us. It is the difference between paint, which is laid on the surface, and a dye or stain which soaks right through. He never talked vague, idealistic gas. When He said, "Be perfect,"

57. Op. cit., p. 39.

58. C. S. Lewis, Beyond Personality, p. 42.

59. G. Gresham Machen, What is Faith, p. 197.

He meant it. He meant that we must go in for the full treatment. It's hard; but the sort of compromise we're all hankering after is harder — in fact, it's impossible. It may be hard for an egg to turn into a bird: it would be a jolly sight harder for it to learn to fly while remaining an egg. We're like eggs at present. And you can't go on indefinitely being an ordinary, decent egg. We must be hatched or go bad.⁵⁸

J. Gresham Machen

More theological and systematic than Lewis in his presentation of the motivation for good works is J. Gresham Machen, professor of New Testament Literature at Westminster Theological Seminary, Philadelphia. Machen has produced remarkable treatises on faith and its fruits, revealing his deep insight into Scriptural doctrine.

The Gospel, Machen points out, is a message of love which produces a resultant love in those who accept it. Faith is the appropriation of the love of God to man, wrought by God Himself.

Yes, we were saved by love, but it was by a greater love than the love in our cold and sinful hearts; we were saved by love, but it was not our love for God but God's love for us by which He gave the Lord Jesus Christ to die for us upon the cross. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." That love alone is the love that saves. And the means by which it saves is faith. Thus the beginning of the Christian life is not an achievement but an experience; the soul of the man who is saved is not, at the moment of salvation, active, but passive; salvation is the work of God and God alone.⁵⁹

Faith shows itself in love. It is active in love. This love is not only directed to God, but to man:

"Faith working itself out through love" —
love is the work, faith is the means. . . .

58. C. S. Lewis, Beyond Personality, p. 42.

59. J. Gresham Machen, What is Faith, p. 197.

Christian love includes not merely the wish for the welfare of one's fellow-men, not merely even the willingness to help, but also the power. In order to love in the Christian sense, a man must not only be benevolent, but also strong and good; he must love his fellow-men enough to build up his own strength in order to use it for their benefit.⁶⁰

Machen describes the love which faith arouses in the heart of the Christian, from four different aspects. In the first place, the love is not a mere emotion, but a working principle:

Christian love is not merely intellectual or emotional, but also moral. It involves nothing less than the keeping of the whole moral law. . . . The Christian is no longer under the school-master; his performance of the law springs not from obedience to a stern voice of duty but from an overpowering impulse; he does right because he cannot help it.⁶¹

The expression of love is found in man's performances as regards his fellow-men:

Christian love does not indeed, neglect men's physical welfare; it does not give a man a sermon when he needs bread. It relieves distress; it delights in affording even the simplest pleasure to a child.⁶²

The fact that a Christian has a unique relation to his fellow-men is because he recognizes that they, too, are the objects of the Savior's atoning love. The Savior is the first object of the Christian's love, his fellow-men second, and himself last:

Love involves, I think, a peculiar conception of the content of the law. It regards morality primarily as unselfishness. And what a vast deal of the culture of the world, with all its pomp and glitter is selfish to the core! Genius exploits the plain men: Christ died for them: and His disciples must follow in the footsteps of their Lord.⁶³

60. Ibid., pp. 211-212.

61. Ibid., p. 213.

62. Ibid., p. 212.

63. Ibid., p. 213.

However, with all the emphasis laid on love to fellow-men, God must not be lost sight of as the prime object of love, for it is He that first loved, He that gives the power to love, He that is the source of love in Christ Jesus.

Christian love is not merely love for man; but is also, and even primarily, love for God. We have observed that love for God is not the means by which we are saved: the New Testament does not say "Thy love hath saved thee," but "Thy faith hath saved thee"; it does not say, "Love Jesus Christ, and thou shalt be saved," but "Believe on the Lord Jesus Christ, and thou shalt be saved." But that does not mean that the New Testament depreciates love; it does not mean that if a man did love, and always had loved, God the Father and the Lord Jesus Christ and his fellow-men, as he ought to love them, he would not be a saved man; it only means that because of sin no unregenerate man who has ever lived has actually done that. Love, according to the New Testament, is not the means of salvation, but it is the finest fruit of it; a man is saved by faith, not by love; but he is saved by faith in order that he may love.⁶⁴

Leslie D. Weatherhead

The most popular preacher in England at the present time is Leslie D. Weatherhead, a Methodist pastor in London. Since Weatherhead is a special student of psychology, it may be concluded that his popularity, at least in part, is due to his ability to discern the soul-needs of his hearers and supply their solution. He is said to be the only clergyman in England who is able to draw a capacity crowd anywhere at any hour of the week.⁶⁵

In the sermon quoted below, "Thou Shalt Love Thy Neighbor," Weatherhead speaks of a person's relations to his fellow-men.

64. Ibid., pp. 213-214.

65. Blackwood, op. cit., p. 318.

All good works, all service which is really good, he points out, must flow from love to God. Without love to God, Christ's command of love to fellow-men seems foolish and impossible.

Weatherhead: "Thou shalt love !" We stop there ! Our minds at first reject the words, for they seem to contradict one another. "Thou shalt !" That is a command. A command is carried out by the will. We can bend our will to any task we are commanded to do. We may not succeed in it, but at any rate we can try. But to say, "Thou shalt love," seems psychologically impossible. One cannot love to order. Surely love is an emotion and beyond the control of the will. Love rises up itself without commandment or in defiance of commandment or it isn't worth calling love.⁶⁶

There is, however, a little more to the Savior's command than just love to fellow-men, Weatherhead continues. Christ's command of love to fellow-men was preceded by a command of love to God. That changes the entire picture. Love to God can only be possible if the goodness of God is seen. It is by His mercies that love is called forth to Him, --love to one's neighbor being an integral part of love to God.

We are helped to "love" our neighbor by remembering that God loves us. The sooner we part with the thought that God loves us because we are worth loving, or because of our moral achievements, or because of any of our qualities, the better.⁶⁷

No one would wish to present to God a love demanded by mere words, but if the nature of God is such that it evokes man's gratitude, love bounds from him without the slightest hint of compulsion. And exactly thus is the nature of God. God is love and has shown innumerable evidences of His love to mankind. A true realization of God's love is certain to germinate love to His creatures. In the following paragraph, Weatherhead

66. Leslie D. Weatherhead, The Significance of Silence, p. 63.

67. Ibid., p. 67.

describes God's love for man. In this excerpt from the sermon "Thou Shalt Love Thy Neighbor" is seen a fine illustration of the simple, popular style which is largely responsible for Weatherhead's appeal to his hearers. His style is much like that of another popular English theologian previously considered, C. S. Lewis.

Have you ever looked around a crowded bus and amused yourself with the whimsical thought that God actually loves all these funny-looking people? One can hardly withhold the thought: What funny taste God must have! They do look such a queer lot, and of course we look the same to them. Whenever I look at a crowd, I say to myself, "What a queer taste God must have to love every one of these people!" And there isn't a person that He does not love. But He doesn't love us because we are clever or beautiful, or have a good figure or a good brain. He loves us because we belong to Him and because we are part of Him. Indeed, if I may break into the subject of this sermon, His loving us is the only way of realizing His Godness. If He excluded you from His loving, He Himself would be incomplete. . . . We shall be helped to love others in the New Testament sense if we realize that God loves them, and although God has the advantage over us in seeing perhaps lovable qualities in them which we cannot see, we are to act by faith where He acts by sight.⁶⁸

Countless other examples of preachers and theologians of all times could be cited here as exemplary of the Scripturally-correct presentation of the motivation for good works, but the limitations of space and purpose in this paper would not permit a more complete anthology of the same. From the few sermon excerpts quoted several conclusions can be drawn. First, disregarding a few exceptions, Protestant theologians, although they may deviate greatly from Scripture on other points of doctrine, are

68. Ibid., pp. 68-69.

fairly consistent in presenting the motivation for good works as it is found in the Bible. In the second place, it is seen that this motivation can be presented from various viewpoints and in varying spoken and literary styles. The preacher must be careful to confine his language and define his concepts in keeping with the situation in which he labors. The sermons of Martin Luther would be just as much out of place today as those of Weatherhead would have been at Luther's time. In this respect, no amount of sermon study will help a preacher. He must determine the best possible way to reach his own particular people. However, the study of the sermons of great preachers is helpful in countless other ways. The best approach to preaching is through history. The faults of former preachers become the profit of preachers of today. The things which made former preachers effective are the outline for successful preaching today. Efficient preaching is that preaching which bears fruit, which brings to the hearer God's plan of salvation in such a way that it produces an effect in the hearer. A study of sermons that have been effective in times past will prove helpful to anyone aspiring to a rich ministry in the pulpit. Scripture, however, must be and remain the final authority in all points of doctrine. With the Bible in his hand the minister can proceed to administer to the needs of his people.

renewing power of God's Holy Spirit, who
works
May the Lord bless the efforts of all who endeavor to present His Word purely, completely, and effectively to the extension of His Kingdom on earth and to the glory of His holy Name!

faith, for there is no true faith without a renewed will, a will in conformity with the will of God. The renewed, God-given will in the believer needs claim no reward for its works because God has all things. The obligation

Concluding Remarks

The purpose of this paper, as stated in the Foreword, was to determine how the Christian minister is to teach good works properly. The problem resolved itself into two inquiries, namely, what is the proper Scriptural motivation for good works, and how is this motivation to be presented to the Christian congregation?

Good works, in the Scriptural sense of the term, are those works which are pleasing and acceptable to God. They must flow from faith in the merits of Jesus Christ, for whatsoever is not done in that faith, regardless of its outward appearance, is, properly speaking, sin. Good works, then, can be done only by the true believer in Christ. They are fruits which have grown out of the power of God's message of salvation, the Gospel. The Law cannot produce good works for no one is able to fulfill its demands. Within the Law of God all men have transgressed, disobeyed, and done all manner of evil. It is only through the Gospel, God's message of redeeming love, that they are enabled to do good. This ability to do good does not arise from man himself, but it springs from the renewing power of God's Holy Spirit, who works faith, through the Gospel-message, in man. Good works must, then, be done by him in whom the Holy Ghost has wrought

faith, for there is no true faith without a renewed will, a will in conformity with the will of God. The renewed, God-given will in the believer needs claim no reward for its works because God has already given it everything. The obligation to fight the good fight of faith, to serve in love, to sacrifice, exists in the believer because he has received the gracious gifts of God in Christ Jesus. The realization in man of the manifold gifts of God finds its fullest expression in love and gratitude to God. As love and gratitude to God make a person humble, so they make him ready and willing to serve God with God-pleasing thoughts, words, and deeds, true good works. Because the Christian, through Christ's merits, has been made an heir of salvation, and because the Holy Spirit has made it possible for him to comprehend the innumerable mercies of God, it is a joy for him to serve God and his fellow-men, with willing love, gladly, eagerly, free from all compulsion, out of gratitude to God. Love to God always implies love to fellow-men, for "if a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment we have from him, That he who loveth God, love his brother also."¹ Love to God and His creatures can come only because God first loves man. That is the only true motivation for good works. That is the motivation which the Christian minister must present to his hearers.

Herein lies the second part of the Christian minister's

1. I John 4:20.21.

obligation. He must not only present the one Scriptural motivation for good works purely, but he must present it in such a manner that it will be effective in the hearts of his hearers. The pastor who, because of ignorance, negligence, or indolence, does not present the Word of God effectually to his hearers commits a grievous sin. The manner in which good works is to be preached is determined by the individual congregation's needs and circumstances. The culture, age level, location, indoctrination, etc., of the individual congregation must be taken into consideration. A study of books and printed sermons of other theologians and preachers will provide much useful information on the adaptation of Scriptural doctrine to the needs of individual and particular hearers. Beyond that, the preacher, by careful, prayerful study, with the gracious guidance of the Holy Spirit, must determine the best possible manner in which he can offer the power of the living Word of God to his hearers.

It would be well for every Christian minister to impress indelibly upon his own mind the words of advice which the veteran preacher, St. Paul, sent to young Titus:

For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he has saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that

thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. But avoid foolish questions and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.²

Barton, J. M., One Hundred Prayer Meeting Talks and Plans, New York, Harper and Brothers, c. 1911.

Bente, F., Gesetz und Evangelium: Busse und gute Werke, St. Louis, Concordia Publishing House, 1917.

_____, "Historical Introductions to the Symbolical Books of the Evangelical Lutheran Church," in Triloget Concordia, The Symbolical Books of the Evangelical Lutheran Church, St. Louis, Concordia Publishing House, 1921.

Blackwood, Andrew Watterson, The Protestant Pulpit, An Anthology of Master Sermons from the Reformation to Our Own Day, New York, Abingdon-Cokesbury Press, c. 1947.

Braun, F., "Von den guten Werken," Kirchliche Zeitschrift, 67 (March, 1943), 129-139.

Chemnitz, Martin, et al., Epitome of the Formula of Concord, W. H. T. Dau and F. Bente, translators, in Triloget Concordia, The Symbolical Books of the Evangelical Lutheran Church, Concordia Publishing House, 1921.

_____, Thorough Declaration of the Formula of Concord, W. H. T. Dau and F. Bente, translators, in Triloget Concordia, The Symbolical Books of the Evangelical Lutheran Church, St. Louis, Concordia Publishing House, 1921.

Dana, F. E., The Epistles and Apocalypse of John, Dallas, Baptist Book Store, 1937.

Engelder, Theodore, "The Reunion of Christendom," Concordia Theological Monthly, XIV (December, 1943), 817-852.

Filson, Floyd V., One Lord - One Faith, Philadelphia, Westminster Press, c. 1943.

Fuerbringer, L., Theodore Engelder, and P. E. Kretzmann, The Concordia Cyclopedia, St. Louis, Concordia Publishing House, 1927.

Graebner, A. L., Outlines of Doctrinal Theology, St. Louis, Concordia Publishing House, 1910.

Hayes, Doremus A., The Heights of Christian Love, New York, The Abingdon Press, c. 1928.

Keinath, H. O. A., "The Term 'Fear of God' in the Old Testament," Concordia Theological Monthly, XIX (February, 1948), 53-57.

Bibliography

Kent, Charles Foster, The Life and Teachings of Jesus According to the Early Records, Philadelphia, 1917.

Barton, F. M., One Hundred Prayer Meeting Talks and Plans, New York, Harper and Brothers, c. 1911.

Bente, F., Gesetz und Evangelium: Busse und gute Werke, St. Louis, Concordia Publishing House, 1917.

_____, "Historical Introductions to the Symbolical Books of the Evangelical Lutheran Church," in Triglot Concordia, The Symbolical Books of the Evangelical Lutheran Church, St. Louis, Concordia Publishing House, 1921.

Blackwood, Andrew Watterson, The Protestant Pulpit, An Anthology of Master Sermons from the Reformation to Our Own Day, New York, Abingdon-Cokesbury Press, c. 1947.

Braun, F., "Von den guten Werken," Kirchliche Zeitschrift, 67 (March, 1943), 129-139.

Chemnitz, Martin, et al., Epitome of the Formula of Concord, W. H. T. Dau and F. Bente, translators, in Triglot Concordia, The Symbolical Books of the Evangelical Lutheran Church, Concordia Publishing House, 1921.

_____, Thorough Declaration of the Formula of Concord, W. H. T. Dau and F. Bente, translators, in Triglot Concordia, The Symbolical Books of the Evangelical Lutheran Church, St. Louis, Concordia Publishing House, 1921.

Dana, H. E., The Epistles and Apocalypse of John, Dallas, Baptist Book Store, 1937.

Engelder, Theodore, "The Reunion of Christendom," Concordia Theological Monthly, XIV (December, 1943), 817-852.

Filson, Floyd V., One Lord - One Faith, Philadelphia, Westminster Press, c. 1943.

Fuerbringer, L., Theodore Engelder, and P. E. Kretzmann, The Concordia Cyclopaedia, St. Louis, Concordia Publishing House, 1927.

Graebner, A. L., Outlines of Doctrinal Theology, St. Louis, Concordia Publishing House, 1910.

Hayes, Doremus A., The Heights of Christian Love, New York, The Abingdon Press, c. 1926.

_____, "The Term 'Fear of God' in the Old Testament," A. T. W. Steinhilber, translator, Works of Martin Luther, Philadelphia Edition, VI, Philadelphia, Muhlenberg Press, 1932.

- Keinath, H. O. A., "The Term 'Fear of God' in the Old Testament," Concordia Theological Monthly, XIX (February, 1948), 93-97.
- Kent, Charles Foster, The Life and Teachings of Jesus According to the Early Records, New York, Charles Scribner's Sons, 1913.
- Kleiser, Grenville, Compiler, The World's Great Sermons, Volumes I, III, IV, V, VI, VIII, New York, Funk and Wagnalls Company, c. 1908.
- Klotsche, E. H., The History of Christian Doctrine, Burlington, The Lutheran Literary Board, 1945.
- Knapp, George Christian, Lectures on Christian Theology, seventh American edition, Leonard Woods, translator, Philadelphia, J. W. Moore Company, 1858.
- Laetsch, Theodore, "Sermon Study for Good Friday, 2 Cor. 5:14-21," Concordia Theological Monthly, XII (April, 1941), 271-286.
- Lewis, Clive Staples, Beyond Personality, The Christian Idea of God, New York, The Macmillan Company, 1947.
- _____, Christian Behaviour, New York, The Macmillan Company, 1946.
- _____, The Problem of Pain, New York, The Macmillan Company, 1947.
- Little, C. H., Lutheran Confessional Theology, A Presentation of the Doctrines of the Augsburg Confession and the Formula of Concord, St. Louis, Concordia Publishing House, 1943.
- Luther, Martin, "An Argument in Defense of All the Articles of Dr. Luther Wrongly Condemned in the Roman Bull," C. M. Jacobs, translator, Works of Martin Luther, Philadelphia Edition, III, Philadelphia, A. J. Holman Company and the Castle Press, 1931.
- _____, A Commentary on St. Paul's Epistle to the Galatians, Abridged translation by Theodore Graebner, third edition, Grand Rapids, Zondervan Publishing House, [n.d.]
- _____, "The Eight Wittenberg Sermons," A. Steimle, translator, Works of Martin Luther, Philadelphia Edition, II, Philadelphia, Muhlenberg Press, 1943.
- _____, "Introduction to the Old Testament," A. T. W. Steinhäuser, translator, Works of Martin Luther, Philadelphia Edition, VI, Philadelphia, Muhlenberg Press, 1932.

- _____, "The Magnificat Translated and Explained," A. T. W. Steinhaeuser, translator, Works of Martin Luther, Philadelphia Edition, III, Philadelphia, A. J. Holman Company and the Castle Press, 1930.
- _____, "On the Councils and Churches," C. M. Jacobs, translator, Works of Martin Luther, Philadelphia Edition, V, Philadelphia, A. J. Holman Company and the Castle Press, 1931.
- _____, "Preface to the Books of Solomon," C. M. Jacobs, translator, Works of Martin Luther, Philadelphia Edition, VI, Philadelphia, Muhlenberg Press, 1932.
- _____, "Preface to the New Testament," C. M. Jacobs, translator, Works of Martin Luther, Philadelphia Edition, VI, Philadelphia, Muhlenberg Press, 1932.
- _____, "Preface to the Epistle to the Romans," C. M. Jacobs, translator, Works of Martin Luther, Philadelphia Edition, VI, Philadelphia, Muhlenberg Press, 1932.
- _____, "Preface to the Epistle of St. Paul to the Galatians," C. M. Jacobs, translator, Works of Martin Luther, Philadelphia Edition, VI, Philadelphia, Muhlenberg Press, 1932.
- _____, "Preface to the Three Epistles of John," C. M. Jacobs, translator, Works of Martin Luther, Philadelphia Edition, VI, Philadelphia, Muhlenberg Press, 1932.
- _____, "Secular Authority: To What Extent it Should be Obeyed," J. J. Schindel, translator, Works of Martin Luther, Philadelphia Edition, III, Philadelphia, A. J. Holman Company and the Castle Press, 1930.
- _____, "A Treatise on Christian Liberty," W. A. Lambert, translator, Works of Martin Luther, Philadelphia Edition, II, Philadelphia, Muhlenberg Press, 1943.
- _____, "A Treatise on Good Works," W. A. Lambert, translator, Works of Martin Luther, Philadelphia Edition, I, Philadelphia, A. J. Holman Company and the Castle Press, 1915.
- _____, "A Treatise on the New Testament that is the Holy Mass," J. J. Schindel, translator, Works of Martin Luther, Philadelphia Edition, I, Philadelphia, A. J. Holman Company and the Castle Press, 1915.
- _____, "Whether Soldiers, Too, Can be Saved," C. M. Jacobs, translator, Works of Martin Luther, Philadelphia Edition, V, Philadelphia, A. J. Holman Company and the Castle Press, 1931.
- Macartney, Clarence Edward, Great Sermons of the World, Boston, The Stratford Company, 1926.

- Machen, J. Gresham, What is Faith?, New York, The Macmillan Company, 1935.
- Melanchthon, Philip, The Loci Communes, Charles Leander Hill, translator, Boston, Meador Publishing Company, c. 1944.
- _____, Apology of the Augsburg Confession, W. H. T. Dau and F. Bente, translators, in Triglot Concordia, The Symbolical Books of the Evangelical Lutheran Church, St. Louis, Concordia Publishing House, 1921.
- _____, The Augsburg Confession, W. H. T. Dau and F. Bente, translators, in Triglot Concordia, The Symbolical Books of the Evangelical Lutheran Church, St. Louis, Concordia Publishing House, 1921.
- Mueller, John Theodore, Christian Dogmatics, A Handbook of Doctrinal Theology for Pastors Teachers and Laymen, St. Louis, Concordia Publishing House, 1934.
- _____, Editor and reviser, The Concordia New Testament with Notes, St. Louis, Concordia Publishing House, c. 1942.
- Peters, Hiram, "Faith Must Produce Good Works," The Lutheran Church Review, II (April 1884), 113-122.
- Pieper, Francis, What is Christianity and Other Essays, John Theodore Mueller, translator, St. Louis, Concordia Publishing House, 1933.
- Rehwinkel, Alfred M., "The Ethics of Jesus," Concordia Theological Monthly, XIX (March, 1948), 172-188.
- Remlap, L. T., Editor, The Gospel Awakening, Twentieth Edition, Chicago, Fairbanks, Palmer, and Company, 1883.
- Rohnert, W. Ernst, "Of Faith and Good Works," The Lutheran Quarterly, 57 (January, 1927), 14-26.
- Schleiermacher, Friedrich Ernst, Selected Sermons, Mary F. Wilson, translator, New York, Funk and Wagnalls, [n.d.]
- Seiss, Joseph A., Beacon Lights, Philadelphia, The United Lutheran Publication Board, c. 1899.
- Spurgeon, Charles Haddon, Sermons, XIV, New York, Funk and Wagnalls Company, [n.d.]
- Walther, C. F. W., The Proper Distinction Between Law and Gospel, W.H.T. Dau, translator, St. Louis, Concordia Publishing House, 1929.
- Weatherhead, Leslie D., The Significance of Silence and Other Sermons, New York, Abingdon-Cokesbury Press, c. 1945.

Wendt, Hans Hinrich, The Teaching of Jesus, John Wilson, translator, Volumes I and II, New York, Charles Scribner's Sons, 1899.