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**SANCTIFICATION AS CONFESSED BY LUTHER
IN HIS CATECHISMS**

**A Thesis presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Systematic Theology,
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology**

by

Ernest Bernet

June 1994

Approved by: Charles P. Arand

Advisor

Andrew H. Bartelt

Reader

dedicated
to
the glory of God,
for
the benefit of His people's faith

**"Work out your salvation
with fear and trembling,
for it is God who works in you
to will and to act
according to his good purpose."
Philippians 2:12-13, NIV**

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LIST OF ABBREVIATIONS

- SC *Small Catechism. In The Book of Concord: The Confessions of the Evangelical Lutheran Church; or: Der Kleine Katechismus. In Die Bekenntnisschriften der evangelisch-lutherischen Kirche.*
- LC *Large Catechism. In The Book of Concord: The Confessions of the Evangelical Lutheran Church; or: Großer Katechismus. In Die Bekenntnisschriften der evangelisch-lutherischen Kirche.*
- SA *Smalcald Articles. In The Book of Concord: The Confessions of the Evangelical Lutheran Church; or: Schmalkaldische Artikel. In Die Bekenntnisschriften der evangelisch-lutherischen Kirche.*
- WA *D. Martin Luthers Werke: Kritische Gesamtausgabe. Weimar: Hermann Böhlau Nachfolger, 1883-.*
- LW *Luther's Works. American Edition. Edited by Jaroslav Pelikan and Helmut T. Lehmann. 55 vols. St. Louis: Concordia Publishing House; Philadelphia: Fortress (Muhlenberg) Press, 1955-86.*
- BKS *Die Bekenntnisschriften der evangelisch-lutherischen Kirche. 10th ed. Göttingen: Vandenhoeck & Ruprecht, 1986.*
- BK *The Book of Concord: The Confessions of the Evangelical Lutheran Church. Translated and edited by Theodore G. Tappert. Philadelphia: Fortress Press, 1959.*

INTRODUCTION

Background and Reason for Study

The recent awareness of the problem with the doctrine of sanctification and the need for a study has largely been the result of the book by Harold Senkbeil, *Sanctification: Christ in Action—Evangelical Challenge and Lutheran Response*. Notice the subtitle: "Evangelical challenge and Lutheran response." It is in the doctrine of sanctification that the Evangelicals present their greatest challenge to Lutheran theology.¹ The recent result of this challenge is that the Evangelicals seem to have "the only game going" when it comes to defining sanctification for their people. Senkbeil says that Evangelicals such as Chuck Swindoll have put their finger on the crying needs of Christians today. Thus, Senkbeil's call is for us to get in the game as well.²

According to Senkbeil, it is time we Lutherans get off the one-way street of always reciting the justification formula without being able to put it in practice. Christians today want help for living the Christian life of sanctification, and the Evangelicals are giving *their* "answers." Therefore, we need to take the initiative and become leaders in the area of sanctification rather than taking the usual defensive posture. Senkbeil concludes that we need to show the truth, practicality, and evangelical heart of Lutheran teaching.³

What is at stake here is the Gospel itself. Senkbeil says that the focus for the Evangelicals is on sanctification over justification, "Christ in me" over "Christ for me."⁴ That is, the New Testament puts the focus on Christ's action, but the Evangelicals put the focus on the Christian's action.⁵ This means that the power at work becomes the Christian's own sanctified will and not the Holy Spirit. The result is that in the Evangelical view of sanctification the Gospel (the *evangel*) actually gets "somewhat of a short shrift."⁶

Thus, this is no mere matter of denominational competition or pride. As Senkbeil says, "It's time to take the initiative and demonstrate the integrity and faithfulness of Lutheran teaching to the Scriptures as well as its practicality in answering the real questions of our age."⁷ This demonstration is the purpose behind this present study.

The Problem of Sanctification: An Overview

The problem with the doctrine of sanctification is multifaceted. However, Senkbeil, in the above material, has identified for us two main facets in the problem: 1) speaking of justification without properly addressing sanctification, and 2) speaking of sanctification without properly addressing justification. The respective results of these problems are: 1) the whole matter seems to be God's doing, or 2) the whole matter seems to be our doing.

In order to sift through these issues in sanctification which Senkbeil identifies, I propose for this study that we begin with a semantic method rather than speaking immediately in the traditional doctrinal categories and terminology.

I am proposing the use of this method, which I will soon explain below, because I maintain that it helps us to identify and understand the confusion in speaking of "sanctification." Briefly put, we are using this word in generally two different ways. Once we understand these two meanings and their relation to each other we will be a long way toward clearing up the confusion in discussing the term. Then, after we have cleared up the language, we may return to the more traditional dogmatic categories and terminology in addressing the doctrine of sanctification.

The semantic method that I propose for our use in this study is that we look at the "external entailment" of the word "sanctification." The external entailment of a word is the set of implications that go with it but are not apparent. Since all language tends to be shorthand, this involves stating what is implied. This will become clearer as we begin the process of unpacking the external entailment in "sanctification."⁸

The method for unpacking the external entailment of verbally-based words such as "sanctification," is to turn the word back into a verb ("sanctify") and then fill out the rest of the *implied* sentence in respect to subject, object, and modifiers. Thus, we will ask such questions as, "Who sanctifies?" (subject); "Who is sanctified?" (object); "How does sanctifying take place?" (adverb of means); "When does sanctifying happen?" (expressions of time); and "What does sanctifying effect?" (expressions of result).

By using this method I intend to show that the external entailment affects

the "components of meaning"⁹ for the word "sanctification." When God is the implied subject in the entailment then the meaning is "to make holy," but when we are the implied subject then the meaning is "to keep holy" or "to hold as holy." This means that "sanctification" is particularly confusing because it has this double meaning at the center of things. The only way to clear up this confusion is to make explicit what is implicit, which is to demonstrate by this method that "sanctification" has *two* full sets of entailments or *two* implied sentences which are controlled by God as the subject or by us as the subject.

In addition, this semantic method helps us to understand how "sanctification" is often used synonymously with either "justification" or "good works." Words are used as synonyms when they share components of meaning within the same "semantic field."¹⁰ These semantic fields refer to how and where main components of meaning relate to the main components of other words. The application of this approach to our study is that "sanctification" shares components of meaning with "justification" and "good works," and it is therefore often used synonymously with each. From the external entailment of "sanctification," as given above, we see the two components of *making* holy and *keeping* holy. These two components of meaning correspond to the two entailments of God as subject and us as subject. Using "God as subject" as the point of comparison, "justification" is often used synonymously with "sanctification"; and using "us as subject," "good works" is often used synonymously with "sanctification." This adds to the problem when discussing sanctification, and

a semantic method helps us better understand how these words are being used.

Turning to traditional dogmatic categories, with the help of the semantic method given above, we can see the need for careful use of the "wide" and "narrow" sense of the word "sanctification."¹¹ We need to set appropriate limits to the word "sanctification" and draw a circle around what it includes, so to speak. With this circle in place, we will not so easily confuse sanctification with what is outside the circle (too "wide") nor confuse it with one or two smaller items which are inside the circle (too "narrow"). We must, however, keep in mind that circles of definition may overlap because of shared characteristics.

First, the confusion of sanctification with what is outside the circle is an improper *widening* of the term. For example, if "sanctification" is used to refer to the entire Christian life, its scope seems unbounded. Asking what is sanctification would seem to be the same as asking what is the Christian life. This is problematic because of the difficulty in trying to define and describe the entire Christian life in one comprehensive and comprehensible doctrine. Thus, we need to appropriately restrict and "define" (*de finis*: concerning the limits) the term for the sake of discussion.

"Sanctification" is only one part of the Christian life and is to be discussed in relation to the other parts of the Christian life. For example, how does "sanctification" relate to "justification" and "good works"? To avoid an improper *widening* of the term, these other parts are kept outside the circle of "sanctification" and within their own circles.

However, these circles of definition are only for the sake of discussing each distinct category, and they cannot be maintained in any absolute sense, because these circles overlap! Where these circles overlap is where these parts of the Christian life (justification, sanctification, and good works) share components of meaning. Thus, where the circles overlap we may discuss the relation of these parts to each other, as mentioned above.

Second, the restriction of "sanctification" to only a few of the parts inside the circle results in an improper *narrowing* of the term. That is, "sanctification" is narrowed by thinking of it as being equal to only one or two of its own parts. There are basically two components of meaning that concern us in this study, and they correspond to the entailments of "God as subject" and "us as subject." As stated above, this means that there are *two* full sentences implied in the word "sanctification." For the sake of convenience I will refer to these two implied sentences as the two "aspects" of sanctification. The first aspect corresponds to God's action, which is the process of sanctification; and the second aspect corresponds to our action, which is the result of sanctification. Therefore, I will, for the sake of convenience, refer to these as the "process-aspect" and the "results-aspect."

Confusion in discussing sanctification takes place when one aspect eclipses the other and becomes the whole meaning of "sanctification." Thus, on the one hand, "sanctification" for some basically refers to "good works," and for others it basically refers to "justification." This takes place because sanctification shares

components of meaning with justification and good works, as stated above. On the one hand, the process-aspect is closely tied to justification, so if this aspect is taken as the whole meaning of sanctification then sanctification becomes synonymous with justification. On the other hand, the results-aspect is closely tied to good works, so if this aspect becomes the whole meaning of sanctification then sanctification becomes synonymous with good works. In both cases the term is improperly *narrowed* to refer to one aspect at the expense of the other.

In summary, to avoid confusion of the term "sanctification," we need to *properly* narrow and widen it. It must be narrow enough to exclude the other parts of the larger category, which is the entire Christian life (including also justification and good works); and it must be wide enough to include all the parts of the smaller categories, namely the two aspects of sanctification (the process that is God's work and the results which include our good works). Only in this way can we attempt to make sense of the doctrine of sanctification.

Each denomination makes such an attempt in ways that reflect the emphases of its tradition. Within our own Lutheran circles, we may note general confusion on the doctrine of sanctification, both among our clergy in their preaching and among our people in their lives.¹² The context for this confusion is that we know what is particularly Lutheran in the doctrine of justification, *vis à vis* Roman Catholicism; but we are not sure as to what is particularly Lutheran in the doctrine of sanctification, *vis à vis* Evangelicalism.

Speaking in traditional dogmatic categories, the confusion in discussing

"sanctification" involves the relation between justification and sanctification, that is, between the saving message of the Gospel and living the Christian life. For example, is sanctification basically synonymous with justification, is it based on justification which is then forgotten (like the unseen foundation to a house), or is there a third relation between the two? Do we receive our own righteousness, receive righteousness abstractly but realize it ourselves, or have righteousness only by imputation through faith?

Also involved in this discussion of "sanctification" is the Lutheran emphasis on the proper distinction between law and Gospel. Generally speaking, the Gospel refers to God's action and the law to our action. Thus, to distinguish law and Gospel here is to ask Who does what in sanctification? Since sanctification has the two aspects mentioned above, the "process" which God works and the "results" wherein we do good works, this means that *the central question in sanctification is one of the relation between God's action and our action.*¹³ Thus, this discussion also includes our continuing question on the proper understanding of the third use of law. That is, what role does the law play in the life of the sanctified? Is it accusatory only or does it also instruct us as to what *we* are to be doing in the Christian life? And if so, which is more important, the accusing or instructing function? What answers to these questions would be distinctively Lutheran?

This study, therefore, seeks greater clarity on a Lutheran doctrine of sanctification. To that end we will examine Luther's confession of sanctification

in the catechisms. The goal of this study hopes to help pastors and teachers in acquiring greater clarity on this doctrine for their teaching and preaching. Thus the final benefit will be for our people, as they are taught what the Christian life is, and what it is to be Lutheran. This is the purpose of catechesis. The content of the catechisms is what makes us Christians, and the catechisms themselves are the basic texts for what makes us Lutheran. Thus they are to be used for Christian formation; and, because we as Lutherans have them in common, they are formative to a proper Lutheran piety.

The Topic for Study

The problem, as described above, is defining and describing the doctrine of sanctification. In working toward a "solution" to this problem we will need to address two concerns: method and material. The proposed method has been discussed in part above and will be given in full below; and the material that this method will be used on (Luther's catechisms) will also be discussed below. Here, I will point out that both the method and the material serve the topic.

The topic for this study, as given in the title, is "Sanctification as confessed by Luther in his Catechisms." Thus, in this study I will examine the catechetical writings of Dr. Martin Luther in order to ascertain his teaching on the sanctifying work of the Holy Spirit in the life of the Christian. The focus of this examination will be on his explanations to the Third Article of the Apostles' Creed in the Large and Small Catechisms.

In this study I will seek to answer this question: "What is Luther's teaching

on sanctification?" This question includes the following parts: 1. How does Luther use the word "sanctification"? 2. What elements does Luther include in sanctification? and 3. How does Luther relate sanctification to other doctrines?

The answers to these three questions comprise my thesis for Luther's teaching on sanctification. The tentative answers are as follows:

1. Luther's basic definition of the word "sanctify" (according to his use) is that it has two components of meaning: to set apart 1) from sin and misuse, and 2) for God and His use. However, the additional component of "*setting* apart" ("making holy") is used only of God, and the component of "*keeping* apart" ("keeping or holding as holy") is used for our action. This shift in meaning is explained by the following.

2. Luther's description of sanctification fits a twofold model—that is, it has two aspects: a. the process and b. the result. These two aspects become apparent as we use the semantic method of unpacking the external entailment of sanctification. As explained above, this process yields two implied sentences. The first sentence is controlled by God as the subject of "sanctify" and the second sentence is controlled by us as the subject. These sentences would look something like the following: a. the Holy Spirit sanctifies us through the Word (the process); and b. as the Holy Spirit sanctifies us, we live out our lives of sanctification and the fruits of sanctification follow in our lives (the results). Note that this model also indicates the *relation* of the two aspects: the latter is the result of the former.

In addition, each aspect has its own relation to other elements. The entailments in the process-aspect connect sanctification back to justification (from which it proceeds), and the entailments in the results-aspect connect sanctification to good works. Thus, the process-aspect includes references to God's work through means; and the results-aspect includes references to the fruits of sanctification which are born out in three directions (good works): 1) prayer in relation to God (confession, thanksgiving, continuing to seek all good things from God); 2) battle with sin in relation to self (*simul justus et peccator*); and 3) service or vocation in relation to neighbor (stations in life).

3. Luther's doctrine of sanctification, as a synthesis of the above material and stated in more traditional doctrinal categories, is that the Holy Spirit brings us to Christ and "sanctifies" us ("makes us holy") through the Word of God (which corresponds to justification); with the result that we (by the power of the Holy Spirit continuing to work through the Word in our new nature) may live out our lives of sanctification ("keep or hold ourselves as holy" = "live holy") in attending to God's Word, battling against sin and our old nature, and serving our neighbor (which relates to good works).

The Boundaries of Research

Following the Introduction, chapter one will survey the main positions on sanctification, both Lutheran and non-Lutheran. These positions will be taken from books which are popular presentations of current Lutheran positions and three of the most prominent Protestant views. My presentation will briefly

summarize each view.

Chapter two begins the main part of this study. It will examine the primary sources for data on Luther's doctrine of sanctification. These primary sources will be the catechetical writings of 1528-29. They include the Large and Small Catechisms and the three catechetical sermon series that preceded them. I will examine these in the original German and/or Latin, as given in the Weimar edition of Luther's works.

Although I will focus this study in the catechetical writings on Luther's presentation of the Third Article of the Creed, I will also refer to other portions of the catechetical material as it relates to sanctification. The other portions that relate most directly to sanctification, are the Third Commandment ("Remember the Sabbath day by keeping it holy") and the First Petition ("Hallowed be Thy name").

Chapter three will be an examination of these data in light of Luther's other related writings. The purpose will be to see Luther's catechetical writings of 1528-29 in the context of his other writings in order to double-check our reading of Luther's doctrine of sanctification in the catechetical material. If we are reading Luther correctly, then we should expect to find few discrepancies between his presentation in the 1528-29 catechetical writings and his presentation in his other writings. These writings will also be presented in chronological order so that any developments in Luther's confession of this doctrine may be noted.

Method of Approach

I have already stated part of my intended method for this study: the semantic method of unpacking the "external entailment" of "sanctification." However, my concern in this study ultimately is doctrinal. That is, I am here concerned with the doctrine of sanctification and not only the semantics of its discussion.

However, before we can deal with the doctrinal content we must first deal with the linguistic form. Thus, exegesis precedes systematics. In this study, my examination of the various views on sanctification involves what is largely an "exegetical" (interpretive, hermeneutical) matter. Specifically, I will examine the various "external entailments" of "sanctification." As previously explained, all language tends to be shorthand, which means that this method involves stating what is implied. With verbally-based words such as sanctification, this is done by turning the word back into a verb ("sanctify") and then filling out the rest of the *implied* sentence in respect to subject, object, adverbial expressions, and so forth. Thus, we will ask such questions as, "Who sanctifies?" (subject); "Who is sanctified?" (object); "How does sanctifying take place?" (adverb of means); "When does sanctifying happen?" (expressions of time); and "What does sanctifying effect?" (expressions of result).

I will use this method to examine each view in chapter one and for Luther's view in chapter two. Following these examinations I will move to doctrinal discussion of what emerges. For Luther's view this doctrinal summary is

in chapter three. Finally, in the conclusion to this study, after examining and summarizing Luther's doctrine, we may compare it to the positions given in chapter one.

More specifically, for the main part of the study, chapters two and three on Luther, I will first examine Luther's use of the word "holy" or "sanctify" (various forms), to obtain an initial understanding of his basic definition (components of meaning) and to begin to address the more important entailments (how subject affects verb). Second, I will examine Luther's explanations surrounding these words ("holy" and "sanctify"), to determine all the implications (entailments) that are involved and how they relate to each other. Third, I will look for statements that point to relations between the doctrine of sanctification and other doctrines, especially justification and good works. Finally, I will try to put these elements together and draw some conclusions as to what is Luther's doctrine of sanctification in the catechisms.

NOTES

1. Harold L. Senkbeil, *Sanctification: Christ in Action—Evangelical Challenge and Lutheran Response*, (Milwaukee, WI: Northwestern Publishing House, 1989), 13.

2. *Ibid.* 110.

3. *Ibid.* 112-113.

4. *Ibid.* 113.

5. *Ibid.* 110.

6. *Ibid.* 86.

7. *Ibid.* 117.

8. For this method I am indebted to James W. Voelz, "What Does This Mean?" *Principles of Biblical Interpretation in the Post-Modern World*, (St. Louis, MO: Concordia Seminary Printshop, 1994), chapter 4, 1-6.

9. *Ibid.* chapter 2, 4-5. All meanings are composed of semantic components or components of meaning, which relate to the complexes of characteristics that are evoked by the word.

10. *Ibid.* chapter 3, 2-4.

11. Francis Pieper, *Christian Dogmatics*. (St. Louis: Concordia Publishing House, 1953), 3:3-4. Cf. Voelz chapter 2, 5-6 "Breadth/Narrowness of Meaning."

12. This confusion is evidenced by two recent books that will be reviewed in chapter one: Harold Senkbeil's *Sanctification: Christ in Action—Evangelical Challenge and Lutheran Response* and Philip Bickel and Robert Nordlie's *The Goal of the Gospel: God's Purpose in Saving You* (St. Louis: Concordia Publishing House, 1992). Note also that the last page of the April 1994 issue of *Concordia Journal* (20.2) advertises "Two Views on Sanctification." Those two views are the Bickel and Nordlie book, and a second, forth-coming book by Senkbeil, *Dying to Live: The Power of Forgiveness*, (St. Louis: Concordia Publishing House, 1994).

13. A related question is What is the relation of God's work *for us* to God's work *in us*? This question too will be addressed, but it is not what the

people are asking. They understand that God has acted in Christ *for their benefit* to save them and that He is acting even now *in their lives*, but their question is, for good or ill, "What are *we* to be doing?" This will be addressed later on but for now we may say that God's work for us (justification) is the basis for God's work in us (sanctification). This movement from justification to sanctification is God's work alone and is the "process" aspect of sanctification. The second aspect is the results, and it is here in this aspect that the relation (and confusion) of God's work and our work comes. That is, as God works in us, we receive the fruit of His work within and thus bear out that fruit, in that we do good works. Thus, the process-aspect is God's work alone, and the results-aspect is a "cooperation" (in the sense that two parties are acting) of God's work and our work (subsequent and dependent on God's work).

CHAPTER ONE
SANCTIFICATION—SURVEY OF THE MAIN POSITIONS

Introduction

This chapter is a survey of the main Protestant positions on sanctification—Lutheran and non-Lutheran. The non-Lutheran views have been selected for this study because they represent the Evangelical perspective on sanctification.¹ As mentioned above, I am surveying the Evangelical perspective because it is the primary "challenge" in our American context. Our people know what is particularly Lutheran in the doctrine of justification, *vis à vis* Roman Catholicism; but they are not sure as to what is particularly Lutheran in the doctrine of sanctification, *vis à vis* Evangelicalism.

In addition, because the challenge of Evangelicalism comes to our people in the form of popular-level books, I have chosen to survey in this chapter the popular presentations of this doctrine rather than the more scholarly or doctrinal presentations.² Thus, the main positions on sanctification will be taken from two books which are popular presentations of the most prominent Protestant views.

These two books are *Five Views on Sanctification* and *Christian Spirituality: Five Views of Sanctification*.³ In the prefaces of both books, the editors identify the tension in all the views on sanctification between God's work and human

responsibility.⁴ Since, addressing this tension is the prominent theme of this study, we will examine how each of these positions deals with this tension.

The particular way in which each tradition handles the above tension between God's action and our action determines what is generally stressed in sanctification. Donald Alexander, editor of *Christian Spirituality: Five Views of Sanctification*, says that the views which are presented fall into three categories according to what is stressed: 1) "faith alone," the Lutheran view; 2) "faith and the believer's responsible participation," the Reformed view; and 3) "the unique role of the Holy Spirit," the Wesleyan and Pentecostal views.⁵ The Lutheran view emphasizes God's action over our action, and so stresses receiving that action in *faith*. The Reformed speak of God's action but the emphasis seems to be on the believer's response, and so the stress tends to be on our action or *participation*. Finally, the Wesleyans and Pentecostals emphasize the work of the Holy Spirit in the life of the believer. However, the weight of the discussion is on how the believer experiences this working in his or her life, and so the stress tends to be not so much on the Spirit's action itself but on the believer's *experience* of it, which tends to be spoken of in terms of our action.

Our "participation" and "experience" (which is our action) may be spoken of as being *fruits* of faith, and not pertaining to faith itself (which receives God's action). Therefore, the second item to watch for in this study is the role of faith versus the fruits of faith.

The three non-Lutheran or "Evangelical" views which will be presented, as

given above, are the Reformed, the Wesleyan, and the Pentecostal views. Both books have essays on these positions, so they will be presented together. The other non-Lutheran views presented in these books are not pertinent to this study because they are not significant representations of the Evangelical view of sanctification. These other views include: the Contemplative view,⁶ the Keswick view,⁷ and the Augustinian-Dispensational view.⁸

Only one of these two books, *Christian Spirituality: Five Views of Sanctification*, includes a Lutheran view, that of Gerhard Forde. For additional Lutheran views, I will summarize two popular-level books that represent recent and differing views within the Lutheran Church—Missouri Synod. The first of these is Harold Senkbeil’s presentation in chapter five of *Sanctification: Christ in Action—Evangelical Challenge and Lutheran Response*.⁹ This work is appropriate for our survey because it provides the background for this present study, as explained in the Introduction above. For the final Lutheran view I will summarize chapter nine of Philip Bickel and Robert Nordlie’s book: *The Goal of the Gospel: God’s Purpose in Saving You*.¹⁰

This chapter will be divided into two parts. In the first part I will summarize and analyze the three non-Lutheran views together: Reformed, Wesleyan, and Pentecostal. In latter part I will summarize and analyze the three Lutheran views: Forde, Senkbeil, and Bickel and Nordlie.

Non-Lutheran Views

For the purpose of comparing these different views, I will use a list of

guiding questions. These guiding questions seek the "components of meaning" and "external entailments" of sanctification in each position. Each question will be explained as it appears below. In each question we will be looking for the primary issue of emphasis on God's action or the believer's action and the secondary issue of emphasis on faith or the fruits of faith.

What Is "Sanctification"?

With this question I am looking for the basic definition of the word, that is, the components of meaning for the verb "sanctify." Representative perspectives from all three traditions—Reformed, Wesleyan and Pentecostal—give the basic definition of the word to "sanctify" as being separation from what displeases God and consecration to God's service.¹¹ It is of interest to note this common definition, as a beginning point, so that we may follow the subsequent differences of each tradition.

Who Does Sanctification?

This question has to do with the "entailment" that is the subject of the verb "sanctify." With this question I am specifically addressing the primary issue of the tension between the role of God and the role of the believer in sanctification. *The essential question in sanctification pertains to the relation of God's action to our action. This relation can in part be seen in how each position describes the role of the Holy Spirit in the life of the believer. This role is especially important in this chapter because of the particular emphases of the traditions here surveyed.*

Sinclair Ferguson says that Reformed theology sees a union in Scripture of the indicative and the imperative, and therefore it joins God's work and our response.¹² Anthony Hoekema reports that in Reformed theology sanctification is said to be both the work of God and the responsibility of His people. God is the author of sanctification, which means the work is primarily His. However, we are not passive in this but active. The relation of God's working to our working is not a matter of one-for-one cooperation, as though we each do our part. Rather, sanctification is a supernatural work of God in which we are active. The more active we are, the more sure we may be that God is the power enabling us.¹³

Ferguson concludes that the role of the Holy Spirit is to accomplish *in us* what Christ did *for us*. Hoekema agrees and says that for this reason sanctification is specifically said to be a work of the Holy Spirit, and one in which we participate as mentioned above. The Holy Spirit's job is to continually renew and transform us into the likeness of Christ.¹⁴

Melvin Dieter reports that Wesleyan theology sees spiritual experience as the interaction between the grace of God and the freedom of human response. Wesley combined the Reformed doctrines of an individual's total sinfulness and dependence on God's grace with the Arminian doctrine of human freedom, making the person an acting subject with moral obligations. God's prevenient grace is the beginning of the process which brings those who faithfully respond and receive it to saving grace, sanctifying grace, and then grace for the life of

love.¹⁵

The role of the Holy Spirit is to communicate God's own nature to His children, which is why He is called *holy*. He gives them the "life of love" through the life of Christ who dwells in them by the Spirit's own presence and power.¹⁶

Stanley Horton says that Pentecostal theology sees sanctification as the work of the Holy Spirit with the cooperation of the believer. Thus, in sanctification both God and the believer play a part. God employs means in sanctification and man is expected to cooperate with God, sanctifying himself, but the work is a work of God. Pentecostal writers speak of the dual responsibility involved in sanctification and say that it is extremely difficult to find a suitable way to express the relationship between God and man. To say that the believer depends upon the Holy Spirit does not remove the believer's responsibility, nor does saying that man is involved in the process mean that sanctification is just a matter of one's own moral improvement.¹⁷

Russell Spittler reports that Pentecostals and charismatics together are distinguished by their emphasis on the Holy Spirit and their beliefs in the contemporary relevance of His gifts.¹⁸ They see the Holy Spirit's work, says Horton, as one of the most important means of our sanctification. The external effects of sanctification must be the result of His internal work. It is the Holy Spirit who enables us to cooperate with God. In this way He brings growth in grace and development of the fruit of the Spirit. Thus sanctification, which is made possible through Christ who sanctified us through His blood, is made

personal to us by the Holy Spirit who sanctified us by separating us from evil, dedicating us to God, giving us new life, and placing us in the body of Christ. We cooperate with this work of the Holy Spirit by presenting ourselves to God, seeking the Holy Spirit's help as we pursue holiness and dedicating ourselves to God in right relationships to God and man.¹⁹

In summary and analysis, the emphasis in all three positions from these presentations seems to be on our action over God's action, and on the fruits of faith over faith itself. Reformed theology indicates that it puts the emphasis on God's action, but speaks more strongly in the subsequent material of our participation. The net result would seem to be that the believer tends to focus on his own action rather than God's.

Wesleyan and Pentecostal theology also indicate that they put the emphasis on God's action. However, in the presentations, the believer's experience of what the Holy Spirit is said to be doing tends to overshadow the actual doing. That is, the experience of our using the Holy Spirit's gifts is spoken of more clearly than the Holy Spirit's activity of giving. This means that the feeling of being enabled and empowered would tend to overshadow the action of God's enabling and the power that remains with God. The net result would be that the believer tends to focus on himself and his own subjective experience, rather than on God's action for him.

All three positions seem to emphasize our action rather than God's action, because they give more space to the former and speak more strongly of it. This

comes as a result of their emphases on the believer's participation or experience. Either way, the central emphasis tends to remain with our action of producing the fruits of faith over faith itself, which receives God's action.

When Does Sanctification Take Place?

This question looks for the "entailments" that have to do with the time references involved in sanctification—past, present and future: initial; continual or progressive, and pen-ultimate stages; and final or complete. Our purpose here is to show where the differences are between the traditions here surveyed. This is especially evident in the central aspect of progressive sanctification, as we will see.

Hoekema reports that Reformed theology speaks of three temporal aspects: definitive (initial), progressive (continual), and complete (final). First, definitive sanctification happens when we are justified. We are then made genuinely new, though this newness is incomplete. Second, progressive sanctification is a lifelong process because sin continues to be present. The Holy Spirit therefore continually renews and transforms us into the likeness of Christ, enabling us to keep growing in grace and perfecting our holiness. Third, this perfection or completion of our sanctification does not occur until after death, when we will share all things with Christ including His glorification.²⁰

According to Laurence Wood, Wesleyan theology also holds to these (or comparable) three temporal aspects of sanctification. The difference lies in the second aspect, which Wesleyans call the "second blessing" or "entire sanctification."²¹ Dieter says that Wesley departed from the Reformed tradition

in his teaching on the freedom from sin that believers could experience in this life. He held that God promised salvation from all willful sin and that this sanctification took place before death. This view was expressed in his doctrine of "entire sanctification." It was to come about as a result of a crisis moment which established the basic relationship, and then it was to be nourished and developed throughout life.²²

Spittler reports that Pentecostal theology holds to the same three general temporal aspects as Reformed and Wesleyan theology. The difference again is in the middle aspect, sanctification in this life, between rebirth and heaven. Unfortunately, Pentecostal theology is not unified in this teaching. There are however two distinct views which can be quickly summarized because they relate to the two views already given above. First, the oldest form of Pentecostalism was a Wesleyan variety which held to the idea of sanctification as a "second definite work." Thus, baptism in the Spirit, with speaking in tongues, became the third distinct experience for the life of the Christian. The second variety of Pentecostalism was Baptist or Reformed. In this view, William Durham merged into one the two "subsequent" experiences of sanctification and baptism in the Spirit.²³

In summary and analysis, all three traditions hold that sanctification begins with justification or the new birth, and that it is not complete until we get to heaven. The differences therefore lie in how each tradition views what happens in this life, between the new birth and heaven: How many stages are there, and

how far can we progress in this life? More importantly though, what kind of life is it said to be, or what is largely characteristic of it? Because all three traditions seem to focus on the action or experience of the believer and his own inherent progressive holiness (rather than the alien holiness of Christ), this Christian life tends to be characterized in these presentations by doing, striving, and feeling, and not so much by receiving. These three characteristics correspond more to the fruits of faith than to faith itself.

How Does Sanctification Take Place?

This question has to do with the "entailments" that speak of the "adverbs of means" for sanctification. With this question I am looking for two things: The foundation and the means of sanctification. First, the foundation of sanctification has to do with how is it possible. This involves the relation of sanctification to justification. Second, the means of appropriation has to do with how the believer gets in on it. This involves the relation of sanctification to the means of grace.

For Reformed theology, says Ferguson, the foundation of sanctification is union with Christ, as described in Romans 6. That is, in baptism we are united with Christ in His death and resurrection. Thus, we have died to sin with Him, and we have similarly been raised into new life with Him. Our justification is received from Christ by faith alone, but that faith unites us to Christ as sanctifier, so justification and sanctification cannot be separated.²⁴

Thus, Ferguson continues, sanctification is rooted in what God has done in Christ and for us in union with Him, and not in any human achievement toward

holiness. Therefore all practical sanctification is based on this foundation. That is, to count ourselves dead to sin and alive to God is not to bring it about, but to recognize it as true already and to act accordingly. Ferguson concludes, "Sanctification is therefore the consistent practical outworking of what it means to belong to the new creation in Christ."²⁵

Ferguson reports that the means of sanctification include faith, God's Word, the fellowship of the church, the providences of God, and the sacraments.²⁶ The two that are of most interest for our purposes are faith and God's Word, especially the use of the law.²⁷

Faith is listed as a means of sanctification for Reformed theology because of their tie of the indicative and the imperative. That is, they see that God has joined together Christ's work and our faith, His grace and our duty. Thus, faith is a means of sanctification, in that by faith we continue to grasp our union with Christ, by faith we accept the fact that sin no longer is our master, and by faith we grasp the power of the Holy Spirit to enable us to overcome sin and live for God. Finally, Hoekema says that faith is said to be not only a receptive organ but also an "operative power." Thus, true faith produces spiritual fruit and works. In this way, he concludes, Reformed theology holds that not only are we justified by faith, but we are also sanctified by faith.²⁸

Second, Ferguson and Hoekema report that we are sanctified through God's Word, and that this is one of the chief means whereby God sanctifies His people. They say that Reformed theology stresses the important role of the law

of God in sanctification, and holds that the chief function of the law is the third use, to instruct believers. Hoekema explains that the believer is free from the law in the sense that he no longer has to keep it in order to be saved. However, the believer is not free from the law completely, in that he should keep it out of gratitude to God for His gift of salvation. Thus, according to Hoekema, Reformed theology holds that while other traditions may see a sharp contrast between lawkeeping and living by the Spirit, it is precisely the Spirit-led believers who are doing their best to keep God's law. Therefore, says Hoekema, the Christian life must be a law-formed life. Believers keep the law, not as a means to salvation, but out of gratitude for salvation given them. Lawkeeping is an expression of Christian love; and since the law mirrors God, living in the obedience to God's law is living as image bearers of God. Hoekema concludes, "The law therefore is one of the most important means whereby God sanctifies us."²⁹

Wood says that for Wesleyan theology the foundation of sanctification is in Christ as well. Thus, holiness is a process of becoming in reality what is already ours in Christ through the new birth. The new birth and sanctification are compared to Easter and Pentecost. That is, the sanctifying grace of Pentecost is begun in the justification of Easter. Easter accentuates forgiveness of sins and Pentecost accentuates the righteousness of the kingdom, which includes cleansing from the condition of sin and empowering with perfect love for God. The first is the prerequisite for the second.³⁰

Wesleyan theology does not speak directly of "means of sanctification." However, Dieter reports that the doctrine of law is integral to Wesley's doctrine of sanctification. He explains that Wesley always regarded the law as good, and thus did not have Luther's strong "law-versus-gospel" tension. Rather he held that behind the law is the love of God driving us to a life of love. Thus, for him the law in this sense becomes a Gospel. That is, Christians do not keep the law to be accepted by God, but are under obligation to fulfill it on the basis of faith. Fulfilling the law therefore pertains to sanctification not justification, and the Christian's life is designed to move from the new birth of justification to entire sanctification.³¹

Horton says that for Pentecostal theology the foundation of sanctification is also in our union with Christ. Our life of holiness is possible only because of Christ's work. Thus, sanctification is made possible through Christ who sanctified us through His blood, and this is made personal and practical through the work of the Holy Spirit.³²

The means of sanctification for Pentecostal theology, according to Horton's presentation,³³ are the blood of Christ, the Holy Spirit, and the Word of God. First, the blood of Christ effects our initial sanctification, but also has a continuous aspect. If we say that because we have had a sanctification experience that we no longer have sin in our lives or that we cannot sin any more, then we are saying that we do not need the continued cleansing of the blood and we make God out to be a liar (1 John 1:7).³⁴

Second, the Holy Spirit is listed as a means of sanctification in Horton's presentation of Pentecostal theology, which should not be surprising because of their emphasis on His work. However, the work of the Holy Spirit has been covered already above, so I will not repeat it here.

The third means of sanctification listed is the Word of God, which Horton says Pentecostal theology holds as God's primary tool for accomplishing His work in us. This Word is effective as it is made alive through the Holy Spirit. God's purpose in sanctification is to bring us to maturity, and this "growth is grace" requires a growth in knowledge from the Word of God as well. That is, the Holy Spirit sanctifies us by bringing us into the truth of God's word, helping us put it into action and making it real in our lives. Not only does Christ dwell within us but the Holy Spirit helps us to carry on the work of Christ. Thus, our cooperation is necessary for sanctification to become actual in our lives and our holiness must be put into practice which we can do only with the help of the Holy Spirit.³⁵

In summary and analysis, all three traditions indicate that the base for sanctification is in the believer's union with Christ, but the resulting emphases seem to show that this union is not so much one of faithful reception but "instructed" and "enabled" doing. For example, the third use of the law, according to the Reformed use of the term, appears in all three traditions as primary, whether they call it that or not. That is, we are united with Christ, but this is only a beginning. We are to grow into more and more Christ-likeness as we do what

the law tells us is Christ-like behavior. Therefore, the focus tends to be on our doing and not on our receiving of Christ's doing.

What Are the Results?

This question looks for the "entailments" that pertain to what is expected to happen in sanctification. This involves the goal of sanctification and its results inside and outside the believer. With respect to the inside of the believer I am looking for references to faith and renewal of the heart, the will, and the old nature or self. This will also involve the definition of sin used by each tradition. With respect to the outside of the believer I am looking for references to faith and its fruits or works.

For Reformed theology, according to Hoekema, the goal of sanctification has two perspectives: its final and its proximate goal. The final goal of sanctification is the glory of God, and the proximate goal of sanctification is the perfection of God's people. This perfection is perfection in the likeness to Christ.³⁶ Thus, Ferguson says that imitation of Christ is the essence of continuing sanctification. The goal of this imitation is true humanity. Thus, for Reformed theology sanctification moves toward "radical humanization."³⁷

Hoekema reports that Reformed theology has these expectations of sanctification: 1) deliverance as justified sinners from the pollution of sin, 2) renewal of our nature according to the image of God, and 3) enabling to live lives pleasing to Him.³⁸

However, Reformed theologians differ, continues Hoekema, on the

relation of the old self and new self. Most of them, particularly the early ones, hold that the old and new selves are distinguishable aspects of the believer. Thus, the Christian is partly a new self and partly an old self. More recent Reformed theologians, however, hold that the New Testament is consistent with teaching a "definitive sanctification," wherein believers no longer are their old selves. Rather they are new selves in Christ, though they have not attained sinless perfection but continue to struggle against sin. Thus the believer should consider himself a new person, but realize that he has a lot of growing to do.³⁹

For Wesleyan theology, reports Dieter, the expectation of "entire sanctification" is most distinctive. Wesley did not agree with other traditions that inward struggle with sin was normal for the Christian life. He believed that there was a remedy for our "systemic sinfulness." This remedy was "entire sanctification," which was a definitive work of God wherein the heart is fully released from rebellion, resulting in wholehearted love for God and others. This typically came about from a distinct crisis of faith subsequent to justification. It would negatively mean a cleansing of the heart and healing from all the hurts from Adam's sin, and positively it would mean a freedom wherein the whole person was turned toward God in love. However, this perfection was not to be a final step, but one point of many "degrees of faith" in a gradual progression.⁴⁰

Wesley was careful, says Wood, to point out that Christian perfection did not eliminate the human element or the consequences of sin in this life. The heart could be perfectly devoted to Christ, but one's behavior was often

defective.⁴¹ Thus, for Wesleyan theology the definition of sin figures largely, in that Wood reports that the possibility of freedom from sin is intelligible only if the distinction between voluntary and involuntary ideas of sin are kept in mind.⁴²

Sin, therefore, is a matter of intent, according to Wood's presentation of Wesleyan theology. One can have perfect intent with imperfect behavior. Sin is the attitude of pride that alienates from God and others, while sanctification is love for God and others. Thus, sanctification also has to do with intent. This, says Wood, is what Wesley means when he speaks of entire sanctification as a cleansing of the heart.⁴³

Finally, Dieter reports that an integral part of Wesley's doctrine of sanctification was the doctrine of love. As Wesley saw it, saving faith is fulfilled in works of love, and love is the essence of sanctification. Therefore, love and not faith is the final goal of salvation.⁴⁴

For Pentecostal theology, according to Horton's presentation, sanctification is not to be seen as being achieved by increasing effort to become godly. Just as growth in a plant is the result of life not effort, so holiness is the result of an indwelling, living Holy Spirit. He serves as the agent to make Christ our sanctification by seeking to bring about a perfect union with Christ, which He accomplishes through several steps. First He makes the believer aware of sin and then aware of his own helplessness to achieve holiness. Then He helps the believer in putting off the old man and putting on the new, which brings a sense of God's acceptance. Following this there is progress and steady development

wherein the Holy Spirit imparts the marks of holiness.⁴⁵

Horton reports that Pentecostal theology sees "baptism in the Holy Spirit" as an experience distinct from regeneration, though regeneration too is the work of the Spirit. That is, there is a distinction between the baptism by the Spirit which incorporates believers into the body of Christ and the baptism in the Spirit in which Christ is the baptizer and where the purpose is to empower the believer through the filling of the Spirit.⁴⁶

Speaking in tongues is said to be only the initial evidence of this baptism in the Holy Spirit. Other evidences should follow. Thus, this baptism is not a climactic experience, but only the beginning of a growing relationship with the Spirit. The emphasis is on empowering for service with regard to dedication to God and manifestation of His love. The Holy Spirit points us to Jesus and pours out the love of God into our hearts and through us to a needy world. Thus, the chief object of our Christian life is not to purify ourselves. Rather, our growth in grace comes best as we are involved in service. While love is not one of the charismatic gifts of the Spirit it does encompass the fruit of the Spirit and is one of the chief results of the sanctifying work of the Spirit.⁴⁷

Pentecostal theology, says Horton, is not unified in its view of the removal of sin in sanctification. Holiness Pentecostals hold to a second work of grace and believe that this removes original sin. Non-holiness Pentecostals reject this and hold to a progressive sanctification which is not complete until our glorification.⁴⁸

However, Horton concludes, all Pentecostals agree that the results of

sanctification include a purity that resists and overcomes temptation, and a victorious living that gives glory to God and shows fruits of righteousness. Thus, the sanctified life is a life filled with the graces and the power of the Spirit, a life of prayer and study of God's Word, a life lived in fellowship with God in Christ, and a life of service to God as a channel for His love.⁴⁹

In summary and analysis, all three traditions speak of God's action in sanctification, but the emphasis seems to lie on the results of that action in the believer. Thus, the focus tends to be on what change actually occurs inside the believer; and change on the outside of the believer, the external behavior, is expected to follow the internal change. That is, once God has changed the believer inside, it seems to be up to that believer to change the outside. Thus, the emphasis tends to remain with our action and experience, and with the fruit of faith over faith itself.

What Are the Emphases of Each View?

This question is fairly self-evident and does not speak directly to any one "entailment" in particular. However, rather than merely list the emphases peculiar to each view, this also allows me to provide a brief summary of each.

According to the presentations by Ferguson and Hoekema, Reformed theology places special emphasis on sanctification, and central to this is the teaching that doctrine and life-style are joined together by God. With this comes the emphasis on the connection between the biblical indicative and the imperative, and thus between God's grace and our response. This emphasis also

squares with the priority for Reformed theology on the third use of the law.⁵⁰

Reformed theology, according to Ferguson, also speaks of both the objective and the subjective: "All that is true *for me* in Christ has not yet been accomplished *in me* by the Spirit." That is, we have been delivered from the addiction to sin, but its presence remains.⁵¹

Wesleyan theology, says Dieter, is known for its concern for an ethical faith, and the expression of that concern is in the doctrine of entire sanctification or Christian perfection. For Wesley, spiritual experience was an interaction of the grace of God and the freedom of human response.⁵²

Dieter reports that though Wesley paid attention to justification, he gave his major attention to sanctification. For him sanctification was the overriding theme of Scripture as God's plan of salvation by renewing peoples' hearts in His own image. According to Wesley, God promised salvation from all willful sin and thus "entire sanctification" took place before death. For this, Wesley joined the objective grace of Christ's atonement with the subjective grace of our freedom to respond. Thus, in the new life in Christ there is freedom from the objective guilt of sin through justification, and there is the subjective life of Christ in us through sanctification.⁵³

Dieter concludes that the emphasis in Wesleyan theology on the importance of what God does "in us" through Christ, as well as what God does "for us" through Christ, is Wesley's greatest contribution to the church. Dieter explains that the Reformation tradition frequently emphasizes justification and

imputed righteousness, but often neglects sanctification and imparted righteousness. Wesleyans however maintain that both are in the biblical concept of salvation and in the Pauline concept of being "in Christ."⁵⁴

Pentecostal theology is distinguished, says Spittler, by its emphasis on the Holy Spirit, and the belief in the contemporary relevance of His gifts. Spittler summarizes that Pentecostals reflect conservative orthodoxy, value personal religious renewal, and reflect a restorationist impulse toward an idealized church of the New Testament.⁵⁵

In Pentecostal spirituality, explains Spittler, individualism is considered a virtue. That is, a high value is placed on personal religious experience. Speaking in tongues is important to Pentecostals because it is an intimately personal experience. Thus, according to Spittler, when the primacy of personal experience for Pentecostals is clear, other features of their spirituality make sense. These include the high value placed on personal testimony, lively music, common though separate oral prayer, deep religious feeling and excessive emotionalism.⁵⁶

In summary and analysis, all three traditions speak of the objective action of God, but in the presentations they seem to put the emphasis on the subjective action or experience of the believer. Thus sanctification tends to overshadow justification, the Christ in us tends to overshadow the Christ for us, and imparted righteousness tends to overshadow imputed righteousness. The emphasis moves from faith itself to the fruits of faith.

Lutheran Views

The Lutheran views to be compared are those of Gerhard Forde, Harold Senkbeil, and Philip Bickel and Robert Nordlie. For the purpose of comparing these views, I will use a list of guiding questions. As in part one above, these guiding questions seek the "external entailments" of sanctification in each view. Each question will be explained as it appears below. In each question I will again be looking for the primary issue of emphasis on God's action or our action and the secondary issue of emphasis on faith or the fruits of faith.

How Does Sanctification Take Place?

This question looks for the "entailments" that refer to the "adverbs of means" for sanctification. It has to do with the basis of sanctification and thus how each view relates sanctification to justification, and the relative importance of each. This also involves what sanctification is (components of meaning) and when it occurs (temporal modifiers).

Forde's thesis is, "Sanctification is the art of getting used to justification." He says that it is not something added to justification but *is* the justified life. We must therefore not separate sanctification from justification. In Scripture these two are always roughly equivalent and not distinct.⁵⁷

Forde says that if we are to arrive at a proper understanding of sanctification, we first need to look closer at how the unconditional promise of justification by faith works out in our lives. Since this happens in an unconditional way, Martin Luther said we are *simul justus et peccator*.

Conditional thinking cannot allow holiness and sin to exist simultaneously. Thus, sanctification in the latter scheme becomes a matter of cutting down on sin and gaining righteousness. Gaining righteousness would be measured by good works, and grace would be understood as the power to do such works. The conclusion under this scheme is that with the help of grace one gains more righteousness and thus sins less. Justification becomes a decree contrary to fact or a temporary loan until we actually earn our own way, and sanctification takes over as center stage. Thus, no matter how much we talk about the free grace of God, everything still depends on us, and the system turns against us.⁵⁸

Therefore, according to Forde, Luther came to a radically different approach. True Christian life begins when we see the simultaneity of sin and righteousness. God declares us righteous because of Jesus. This righteousness depends totally on Jesus and is appropriated only through faith. God therefore has two problems with us: our vices and our virtues, or our sins and our own "holiness." Thus the first step to sanctification is to see that before God through Christ we are rendered totally just as we are also exposed as totally sinners. Sanctification is thus included in justification as a total state and is at the outset simply to believe that God has taken charge of the matter.⁵⁹

Senkbeil says that justification and sanctification are a package deal. That is, God's saving action in Christ on the cross is theologically and temporally separated, but not essentially separated from our life of service to Him. To put sanctification before justification is an affront to God's grace and a stumbling

block to faith, and to hold to justification without sanctification leads nowhere, because "faith without works is dead." Thus, when speaking about the power for the sanctified life, we can never stop talking about Christ, because He is our righteousness, sanctification, and redemption.⁶⁰

Bickel and Nordlie say, "Lutheran theology emphasizes the need to separate and distinguish between justification (the Gospel) and sanctification (the goal of the Gospel)." They say that these two doctrines are sisters and should be kept together.⁶¹ However, according to them, many Christians so compartmentalize justification and sanctification that their interrelationship is lost. Justification is the act in which God declares us righteous because of Christ's work; and sanctification is the daily obedience to God's will that flows out of our justifying faith in the Gospel of Jesus Christ. Until we use the Gospel power of Word and sacrament to motivate sanctification (obedience), the church can't grow.⁶²

In summary and analysis, all three positions hold that justification and sanctification must be kept together. However, these positions differ in *how* they are kept together. Forde keeps them closely together, but in such a way that justification tends to eclipse sanctification. The result is that we are not fully helped in our discussion of sanctification.

On the other extreme is Bickel and Nordlie. They indicate that they keep justification and sanctification together, but in their presentation they describe the two as separate doctrines and not as two doctrines which work as a unit. Thus

sanctification tends to lose its base in justification, and this leads to sanctification becoming the main thing and justification being all but lost.

Senkbeil however seems to keep justification and sanctification together without losing either. The result is that we tend to see sanctification as the continual result of justification.

Who Does Sanctification?

This question involves the "entailment" of the subject of sanctifying—Who is emphasized as doing sanctification? This generally relates to the more familiar Lutheran question of how law (our action) and Gospel (God's action) is distinguished. This, in turn, involves what function the law has on the believer.

Forde's entire essay is a careful distinction of law and Gospel. He begins by saying that sanctification happens when we are grasped by the fact that God alone justifies and it is being made holy, which is God's work not ours.⁶³ And Forde ends the essay by saying that when we come to realize that if we are going to be saved, it will have to be by grace alone, then we shall be sanctified.⁶⁴

Forde says that talk about sanctification is dangerous because it becomes the part of salvation that we do. Although God alone justifies, sanctification seems to be our part of the bargain. Thus, the unconditional grace of God is combined with the wrong theological anthropology. That is, the danger in such talk of sanctification is that it misleads the old being into thinking it is still in control.⁶⁵

We therefore cannot talk about sanctification without first talking about

justification. God alone justifies unconditionally for Jesus' sake and by faith alone. As old beings we have trouble with this unconditional grace. Surely we must do *something*! And this is the crucial point which will entirely determine how we look at sanctification. God's unconditional promise is not an "offer" to us as old beings but means our end. That is, the old being cannot survive this promise which makes new beings out of nothing. And, these new beings find their center in Jesus, not themselves.⁶⁶

Senkbeil shows a careful distinction between law and Gospel already in the title: "Sanctification: Christ in Action," not "Sanctification: The Christian in Action." This also becomes his theme throughout the book.⁶⁷

Senkbeil says that Evangelicalism places the emphasis on Christ's action in me rather than Christ's action for me. Faith however is in jeopardy when guilty consciences are directed to the inner life for certainty of salvation, because the Spirit's work inside the Christian is always hampered by the sinful nature. The danger of seeking security inside has been a caution in Lutheran thinking since Pietism. The pitfall of Pietism was that they exchanged the "alien righteousness" of Christ for the inherent righteousness of the believer, the Christ *for me* for the Christ *in me*. Rather than seek the reality of God in our experience, the Bible directs us to find assurance in the historic events of God's intervention in this world in the person and life of His Son. The reality that truly matters is not our own experience but the experience of Jesus on the cross.⁶⁸

The cross of Christ is the central hinge around which all of faith revolves.

It is not just the way in which God saved the world but it is the continuing model for the Christian life. That is, rather than leaving us to tinker with our life style on our own, God works on us daily with the same reality of our baptism: death and resurrection. This means that the Christian life is not really a matter of life style at all. Rather, it is actually Christ's life which He lives through us. It is not a hypothetical life, but a reality offered to us in the person of Jesus Christ. God came to us in the historic events of the incarnation and cross of Christ, and now He makes real contact through the tangible channels of the sacraments.⁶⁹

Bickel and Nordlie do not seem to carefully distinguish law and Gospel in regard to sanctification. First, they say that it is Gospel but they also use it synonymously with "obedience," a law-word.⁷⁰ Second, the third use of the law seems to play prominently for them in sanctification.⁷¹ Third, they say that if you want evidence of your salvation, look at your life.⁷² Fourth, they portray sanctification as something God does and something we do, but the emphasis is on what we do. For example, even when the action is predicated of God, the benefit that is given usually includes "power" language—God empowering ME to do something.⁷³ Fifth and final, they do not provide a clear description of how the believer cooperates with God in sanctification, though they stress this.⁷⁴

In summary and analysis, the tension between God's action and our action in sanctification is the crux of the matter. Unfortunately, we cannot here deal with this tension in full, because we have not yet examined the data from Luther. However, we can say even now that whatever amount or sense of "cooperation"

there is in sanctification, emphasis on our action over God's action would tend to be detrimental to faith. Thus, Forde and Senkbeil would seem to distinguish law and Gospel in sanctification more carefully than do Bickel and Nordlie, because the former speak of God's action more prominently than our action in their presentations.

What Are the Results?

Here I am looking for the "entailments" that pertain to what is expected to happen in sanctification. This involves the positive and negative results of sanctification: Positive results are faith, new nature, and works; and negative results include the cleansing or purging of sin. But more importantly, I am looking for the distinction of internal versus external results: faith versus fruits of faith. Also involved here is the nature of the believer and the remaining sin.

Forde says that sanctification is actually not the kind of thing we would seek, because it is to be reborn not as gods but as human beings. He also says that progress or growth in sanctification will have to be looked at in quite a different manner than we would imagine. That is, sin is to be conquered and expelled, but it is the total state of standing against the unconditional grace of God. Thus only through faith is sin defeated. The total sinner comes under attack of the total gift.⁷⁵

Forde says that this is how the battle begins, and the "progress" of the battle has two aspects. First, because we are always confronted by grace as a totality, we are always beginning again. We can never presume to be on the glory

road nor reach a stage which forms the basis for the next stage. Second, our ordinary views of progress are turned upside down. That is, the goal is moving closer to us! The "progress" is that we are being taken more and more off our own hands and getting used to being saved by grace. Thus, sanctification is getting used to justification, which means our old Adam is being put to death and "being freed from sin." This means that the unconditional promise is overwhelming our fundamental unbelief. Thus, Luther spoke about our actual affections rather than a list of pious things to do. Under the pressure of the total gift we actually begin to love God and hate sin. This means that our progress in sanctification is in trusting God to be God and to do the saving from sin for us. This leaves us progressing toward becoming more human and not toward being some sort of god on our own.⁷⁶

What might this sanctification look like? Forde says it would include spontaneity, taking care (of creation), vocation, and truthfulness and lucidity.⁷⁷

Senkbeil says that the cross of Christ is not just the way in which God saved the world but it is the continuing model for the Christian life. In this Christian life there are two forces at work: the sinful nature which is a slave to sin, and the new man which is a slave to God. We are aware of our sinful nature but the new self is unseen, hidden in Christ, and thus calls for faith. God daily works on us in this state with the same reality of our baptism: death and resurrection. The only way we grow as Christians is through death of the sinful nature. Thus, just as there is no way around the cross in justification, there is

also no way around it in sanctification. It is a partnership with Jesus, a partnership in suffering.⁷⁸

But God uses the cross for constructive purposes. The process is ongoing, even though we are already complete through faith. It is a reality but it is hidden. God is now at work in us and to fulfill His purpose He must destroy the sinful nature. To do this God often uses suffering to knock down the sinful nature in the process of building us up in Christ. That is, in order for Christ's life to be more a part of our life, He makes us partners with Him in His death. This is how the cross works in the Christian life. It is God's scalpel of mercy whereby He uses pain to crucify our sinful nature and give us real life instead—life which is already given us by our baptism in Christ.⁷⁹

Bickel and Nordlie say that in sanctification God does not stop at declaring us righteous, but He goes on to rehabilitate us sinners and to equip us for obedience by means of giving us a new heart and the Holy Spirit to empower us to reach the goal of the Gospel: holiness, sharing Christ, and glorifying His name.⁸⁰ They conclude from what Paul says in Romans 6 regarding our baptism that we need not remain slaves of sin. That is, baptism into Christ means a mystical union with Christ and the believer. Thus, when Christ died our sinful nature was dethroned. The Holy Spirit then invaded the heart, throwing sin out of office and creating a new nature in its place that is capable of obeying God. Thus, God wishes not only to redeem us but also to rehabilitate us.⁸¹

They say that because of Paul's words in Romans 6, "Count yourselves

dead to sin," we are to count on the fact of our sanctification as firmly as the fact of our justification. Thus, the doctrine of our union with Christ and the new nature must be stressed so that Christians may live above sin, as much as that is possible this side of heaven.⁸²

In summary and analysis, Forde and Senkbeil seem to emphasize faith, and Bickel and Nordlie seem to emphasize the fruits of faith. For Forde and Senkbeil, God's action remains primary in their presentations. Because of the continuing presence of sin in us, we continue to need God's forgiveness and work in and through us.

For Bickel and Nordlie, our action tends to be primary in their presentation. They seem to indicate that we are to take sanctification as a past event (largely) and so act on it now. The problem with this is that we would tend to leave faith and justification behind and somehow go on ahead to do the works and bear the fruits on our own, and not as a natural result of our continual receiving from God. What would this do to faith?

What Are the Emphases of Each View?

This question is fairly self-evident and does not speak directly to any one "entailment" in particular. I will here list the emphases characteristic of each view. In addition, this question will afford me the opportunity of a brief summary for each view.

Forde's thesis standouts: "Sanctification is the art of getting used to justification." Thus, for Forde justification *equals* sanctification (J=S). He also

emphasizes that this sanctification is God's work alone and not ours. Thus, with this he emphasizes faith—It is much more a matter of receiving, than of doing.⁸³

Senkbeil stresses that the relation between justification and sanctification must be kept close and in order. For him, justification *effects* sanctification (J→S). He also emphasizes that we need to have both justification and sanctification in our theology and teaching.⁸⁴

Bickel and Nordlie say that the relation of justification to sanctification is one of being "sisters." Thus, for them it is justification *and* sanctification (J&S). This is evident throughout their book: Justification is equated with the Gospel and sanctification is equated with "the goal of the Gospel." And since their book is about the goal of the Gospel with little connection to the Gospel itself, they give more emphasis to the former than to the latter. In addition, the items listed as comprising "the goal of the Gospel" (obedience, mission, glory to God) show that the emphasis is not faith but on the fruits of faith. Thus, our action is emphasized in sanctification, which coincides with the third use of the law being prominent.⁸⁵

In summary and analysis, Forde and Senkbeil seem to emphasize God's action and faith. Bickel and Nordlie seem to emphasize our action and the fruits of faith. What effects do the latter emphases have on faith?

Conclusion

In the conclusion to this paper I will compare the above six positions on sanctification (three non-Lutheran and three Lutheran) with Luther's doctrine of

sanctification. At this point I will make general comparisons between the three non-Lutheran positions and the Lutheran position.⁸⁶

There are several elements which all the views generally hold in common. First, sanctification is seen as a work of God, though the views differ on the role of the believer's response (entailment of subject). Second, sanctification is essentially being separated from sin and consecrated to God's service (components of meaning). Third, sanctification has an initial aspect closely tied to Christ and justification, a progressive aspect wherein the believer is active in some sense, and a final aspect which culminates in heaven (temporal modifiers). Fourth, sanctification has to do with the purity of heart, the affections, or intentions (entailment of results). Fifth, sanctification is described as union with Christ and growing in His likeness (entailment of means and results).

However, significant differences are also evident. First, Lutherans emphasize justification, the Reformed do not neglect justification but put special emphasis on sanctification, Wesleyans put sanctification as central, and the Pentecostals put emphasis on the personal religious experience of sanctification (relation of doctrines, semantic fields). Second, Lutherans stress sanctification as God's work alone, the Reformed stress God's work and our responsible participation, Wesleyans combine God's gracious work with human freedom to respond, and the Pentecostals emphasize the work of the Holy Spirit as enabling the believers attitudes and actions (entailment of subject). Third, Lutherans identify the Christian as being sinner and saint, but the more recent Reformed,

the Wesleyans, and the Pentecostals identify the Christian with the new being (entailment of results). Fourth, Wesleyans and Pentecostals hold to an experience subsequent to justification wherein the believer is raised to a higher level of living the Christian life, but Lutherans and the Reformed do not hold to this teaching (temporal modifiers). Fifth, Lutherans emphasize the external Word and the objective events of Christ's work and life, the Reformed emphasize the connection of the indicatives of God's Word and work with the imperatives for the Christian life, the Wesleyans emphasize the connection of doctrine and life, and the Pentecostals emphasize personal experience (adverbs of means).

In this comparison we begin to see what is distinctively Lutheran by what is emphasized in sanctification. These Lutheran emphases are that justification is prior to sanctification, sanctification is God's work, the "objective" or external has priority over the "subjective" or personal, and the Christian life is a continuing struggle between the new and old natures. With this initial understanding of these traditional and other current Lutheran emphases, we will now turn to Luther in chapter two and examine his doctrine of sanctification.

NOTES

1. In *Five Views on Sanctification*, (Grand Rapids, MI: Zondervan, 1987), 7, the editor says that the positions in the book represent the "Evangelical perspective" on sanctification. As explained in the Introduction, I am examining the Lutheran doctrine of sanctification in the context of American Evangelicalism. For this reason, in this chapter I am examining these Protestant views and not the Roman Catholic view.

2. For the same reason (concern for what the common layman is reading), this paper is on Luther's view of sanctification as portrayed specifically in his catechisms rather than in his more scholarly treatises. This has to do with the level of language used to address the audience. Luther preached to the common people, not only but especially in the catechetical material. He says, "When I preach here at Wittenberg, I descend to the lowest level. I do not look at the doctors and magistrates, of whom about forty are present, but at the hundred or thousand young people. To these I address myself. They need instruction. If the others do not want to listen—the door is open" (Ewald M. Plass, *What Luther Says: A Practical In-home Anthology for the Active Christian*, (St. Louis, MO: Concordia Publishing House, 1959), 1119.3574).

3. *Christian Spirituality: Five Views of Sanctification*. Edited by Donald L. Alexander. Downers Grove, IL: InterVarsity Press.

4. *Christian Spirituality* 9; *Five Views* 8.

5. *Christian Spirituality* 10.

6. *Christian Spirituality* 171-190.

7. *Five Views* 149-184.

8. *Five Views* 197-226.

9. Harold Senkbeil. *Sanctification: Christ in Action—Evangelical Challenge and Lutheran Response*. (Northwestern Publishing House: Milwaukee, WI, 1989).

10. Philip M. Bickel and Robert L. Nordlie. *The Goal of the Gospel: God's Purpose in Saving You*. (St. Louis, MO: Concordia Publishing House, 1992).

11. Anthony A. Hoekema, "The Reformed Perspective," In *Five Views* 61-4. Melvin E. Dieter, "The Wesleyan Perspective," In *Five Views* 30. Stanley M. Horton, "The Pentecostal Perspective," In *Five Views* 111-3.
12. Sinclair B. Ferguson, "The Reformed View," In *Christian Spirituality* 67-8.
13. Hoekema 66-71.
14. Ferguson 60-5; Hoekema 61-2, 77.
15. Dieter 11-3, 14-5, 21-5.
16. *Ibid.* 28. On page 64 he says that Pentecostal language about the Holy Spirit's work was a deviation from Wesley brought about by John Fletcher. Fletcher taught a Trinitarian-dispensationalist view of salvation. He held that we are now in the new age of the Spirit, and that one could now be so filled with the Spirit that love and holiness become the habitual pattern of one's life. Wesley, however, cautioned him that using the phrase "receiving the Spirit" to describe the second work of grace of entire sanctification implied that the Holy Spirit did not already live in believers who had experienced the new birth but were not yet perfected in love. Thus, such Pentecostal language was only implicit in Wesley, but through Fletcher it became part of the Methodism as it established itself as the dominant movement in America in the nineteenth century.
17. Horton 110-1, 116-20, 134-5.
18. Russell P. Spittler, "The Pentecostal View," In *Christian Spirituality* 134.
19. Horton 118-20.
20. Hoekema 72-5, 77, 88-89.
21. Laurence W. Wood, "The Wesleyan View," In *Christian Spirituality* 95-99. "Entire sanctification" will be explained more fully below, under "What Are the Results (of Sanctification)?"
22. Dieter 14-9. On pages 39-40 he says that Phoebe Palmer, in the revivalists tradition of the American nineteenth century, sought the immediate response anticipated by the revivalists appeal. Thus, she shifted Wesley's focus on the tension between growth and crisis in coming to perfection, with the result that Christian perfection became the expected beginning experience rather than the culmination of mature growth in holiness. Wood, 100-2, says that another Methodist theologian, John Fletcher, taught that the Christian experience is in

progressive stages corresponding to God's revelation as Father, Son and Holy Spirit.

23. Spittler 135-7; Horton 105-9. Horton, 109, says that a third type of Pentecostalism derived from the second. Thus, being non-Wesleyan, they held to Durham's christocentric doctrine of the "finished work of Calvary" but took it to an extreme. They focused everything on Jesus, and so became known as the "Jesus Only" or unitarian Pentecostals.

24. Ferguson 51-4; Hoekema 63-4.

25. Ferguson 58-60.

26. Ferguson 67-8; Hoekema 64-6.

27. Hoekema, 64-6, says that we are sanctified through fellowship with those who are in union with Christ as well. Ferguson, 71-2, says that the fellowship of the church is the context in which sanctification matures. Sanctification involves our actions toward others and so our love is tested in fellowship, and here we have the "mutual encouragement of holy living."

Ferguson, 71, says that the providences of God are the trials and afflictions that God ordains for the purpose of sanctification. These providences yield sanctification only as they are experienced in union with Christ.

Finally, Ferguson, 73-4, says that in Reformed theology the sacraments play an important role in sanctification. They are "communicative signs" and provide incentives to Christlikeness and sanctification by being means of fresh realization of our union in Christ. They point us back to our foundation and ahead to our future consummation. That is, we were buried with Christ in baptism, and we commune with the crucified and risen Christ until he comes. Sanctification is simply the outworking of this communion, because we become like those with whom we commune. Thus, for Reformed theology, sanctification means becoming like Christ, and the sacraments are a means to that end.

28. Hoekema 65.

29. Ferguson 68-9; Hoekema 64-6, 85-8. The law as a "means" is not spoken of as motivating or empowering, but as informing and instructing.

30. Wood 95-6, 106-7, 111.

31. Dieter 25-7.

32. Horton 113-6, 118-20, 125-28.

33. This is actually for Pentecostal theology with a Reformed background, since as we saw above the Reformed speak of "means" whereas Wesleyans do not. We would expect this to carry over into each variety of Pentecostals. Though this is not necessarily true, it is the case in this instance, as evidenced by Horton's presentation. He is a member of the Assemblies of God, which has a Reformed background, and the information here given on the means of sanctification come from his presentation (110).

34. Horton 117-8.

35. *Ibid.* 120-3.

36. Hoekema 88-90.

37. Ferguson 65-6.

38. First, Hoekema, 61-2, says that God delivers us from the pollution of sin. In justification the guilt of sin is removed, but in sanctification the pollution of sin is in the process of being removed. Scripture speaks of both a negative and positive aspect of progressive sanctification. The negative aspect is putting to death the sinful practices and the positive aspect is the growth of the new self (75).

Second, sanctification therefore also involves a renewal of our nature, which is a change in direction rather than a change in substance. God thus enables us to use what He has given us in the right way rather than in sinful ways.

Third, sanctification means that we are enabled to live lives pleasing to God. This means we are enabled to do "good works"; and these good works are not meritorious, are never done perfectly, but are necessary. That is, we are not saved by works but for works.

39. *Ibid.* 78-82.

40. Dieter 17-9.

41. Wood, 97-9, says that this means that even those believers who are perfect in love still need that atonement of Christ for their daily offenses. In fact, the entirely sanctified are said to be more aware of their weaknesses and sins and so more capable of growth in grace because they are open to their true situation. This means that "Christian perfection" is to be a perfection of love which genuinely opens up the possibility for an unpretentious relationship to Christ. There is no need for pretentious behavior because our sufficiency in relation to God is totally through Christ. We are accepted of God in Christ which means real union in Christ through the spirit, and this acceptance is no mere "as if"

righteousness but real righteousness.

42. Wood, 112-3, says that Wesleyans see Scripture as normally speaking of sin in the voluntary sense. Thus, in 1 John 3 the author is speaking of those who voluntarily transgress the will of God. The biblical demand to cease from sinning can only be made intelligible if it is interpreted to mean to refrain from voluntary transgression.

43. *Ibid.* 113-5.

44. Dieter 25-7.

45. Horton 125-8.

46. *Ibid.* 128-30.

47. *Ibid.* 130-3.

48. *Ibid.* 134.

49. *Ibid.* 135.

50. Ferguson 47, 67-9; Hoekema 66-7, 85-8.

51. Ferguson 60-5.

52. Dieter 11-3.

53. *Ibid.* 14-7.

54. *Ibid.* 19, 35.

55. Spittler 134. He says, 134-5, that Pentecostals emerged from the holiness churches of the nineteenth century which were revivalist groups of Wesleyan origin. They sought personal and ecclesial renewal by pursuing something more in the Christian life. This something more was variously called "perfect love," "Christian perfection," "sanctification," and eventually the "baptism of the Holy Spirit." What decisively distinguished Pentecostals from the holiness bodies was the acceptance of speaking in tongues as legitimate even necessary Christian experience. However, not all Pentecostals teach that speaking in tongues is the necessary initial evidence of the baptism in the Holy Spirit. Also, one of the principle features that distinguishes the charismatics from the Pentecostals is their hesitance to affirm the necessity of tongues.

He says, 137-9, that Neo-Pentecostalism, or the Charismatic movement,

developed in the second half of this century as a daughter movement from classical Pentecostalism. Charismatics believe and practice Pentecostal piety but remain within their own denomination. Thus, this distinguishes them from the classical Pentecostals who formed their own denominations.

56. *Ibid.* 141-7.

57. Gerhard O. Forde, "The Lutheran View," In *Christian Spirituality* 13-7.

58. *Ibid.* 23-5.

59. *Ibid.* 25-7.

60. Senkbeil 120-1.

61. Bickel and Nordlie 110. However, Adolf Köberle in *The Quest for Holiness* (Minneapolis, MN: Augsburg Publishing, 1936) says, 253, that justification is the mother of sanctification, not the sister. This means that the latter is dependent on the former. Thus Köberle says, 96, that justification must always be given clear pre-eminence over sanctification. These two doctrines, therefore, cannot be treated as equals.

62. Bickel and Nordlie 82. Note that sanctification and obedience are used synonymously—also 80 and 191.

63. Forde 13.

64. *Ibid.* 32.

65. *Ibid.* 15-7.

66. *Ibid.* 17-20.

67. Senkbeil 111: Note also the title of the chapter—"Christ in Action: A Lutheran View of Sanctification, More Than Lifestyle." The preceding chapters have been a critique of the Evangelical view of sanctification. Senkbeil now presents the Lutheran view.

68. *Ibid.* 113-9.

69. *Ibid.* 134, 136, 138-40, 148. Note that chapter six is about the sacraments and worship.

70. Bickel and Nordlie 171-2; 80, 82, 191. They also say, 226, "Love in

action is the heart of sanctification"—our love, not God's.

71. For example Bickel and Nordlie say, 86, that the law can rightly be used by believers as a guide and rule to lead them in the paths of holiness. Compare this with what Jeffrey Silcock, 130-2, says in "Luther and the Third Use of the Law" (STM thesis, St. Louis, MO: Concordia Seminary, 1993), that stressing the third use of the law results in a distinctively Calvinistic doctrine of sanctification with dangers of moralism and legalism. A Lutheran understanding of the law therefore stresses the second use of the law, accusing and convicting of sin, as the chief use.

For an additional example, Bickel and Nordlie, 111-3, propose a new model for preaching and teaching in order to keep justification and sanctification together: Law-Gospel-Law-Gospel. First the Law is used as a mirror to show sin; second the Gospel of Christ's saving work is given; third the Law is used as our guide for Christian living; and fourth the Gospel is given to motivate and empower us to strive toward the goal of the Gospel. This model would better be Law-Gospel-Parenesis or Law as mirror, Gospel of vicarious atonement of Christ, and "Gospel use of the Law." Compare this with Silcock, 131-132: Parenesis is basically the appeal to Christians to be what they are. This is law in service of the Gospel. Therefore, rather than call it the third use of the law, it might better be called the Gospel use of the law.

72. Bickel and Nordlie 91. This is certainly law and not Gospel, to say nothing of being hazardous to faith.

73. *Ibid.* 82, 97, 111, 112, 170, 173, 174, 176, 185, 186, 188.

74. For example, Bickel and Nordlie, 187, say that sanctification is allowing the Holy Spirit to do good in us rather than our striving to do it ourselves, and that living in the Spirit means trusting the Holy Spirit to do what I cannot do myself. Each time I am faced with a command from the Lord, I look to Him to do in me what he requires of me. It is not a case of my trying, but of trusting; not of my struggling, but resting in Him. Only the Holy Spirit's working together with our new sinless spirit, under God's grace and not under God's law, can do God's will.

This description simply is not helpful to the believer. One is not left with a clear impression of what one has been given of God and what one is to do.

75. Forde 13-4, 27-8.

76. *Ibid.* 28-30.

77. Forde, 30-2, specifies each item. "Spontaneity" refers to the fact that a truly good work is not calculated but comes just by the doing of it as a fruit of

sanctification. "Taking care" refers to the fact that because we are about the business of becoming more human and creaturely, we are also about the business of taking care of our neighbor and God's creation. Good works are not a means of sanctification but they are the means through which we do this care.

"Vocation" refers to the fact that our sanctification is hammered out in the nitty-gritty of daily life. Thus it is not in particular acts of piety that we are sanctified but in our call to live and act as Christians. Finally, "truth and lucidity" refers to our talk about ourselves and our sanctification. "Am I really making progress?" It may seem as though I sin less as time goes by, but that may be only because I'm getting tired. "One should not, I expect, mistake encroaching senility for sanctification!" Thus, the grace of God should lead us to see the truth about ourselves. When we come to realize that if we are going to be saved, it will have to be by grace alone, then we shall be sanctified.

78. Senkbeil 136, 138-40.

79. *Ibid.* 142-3, 147.

80. Bickel and Nordlie 173-4.

81. *Ibid.* 174-5.

82. *Ibid.* 179-80.

83. Forde 13-4, 25-8.

84. Senkbeil 113-4, 120-1.

85. Bickel and Nordlie 110.

86. In this conclusion, by "Lutheran" I am referring to what is generally or traditionally considered the Lutheran position (*a la* Forde and Senkbeil). Bickel and Nordlie are speaking for moving beyond this position, and thus their view does not necessarily agree. In the conclusion to this paper, I will compare these three Lutheran views, and the non-Lutheran views to Luther's doctrine. For now, suffice it to say that Bickel and Nordlie's emphases are more in line with Reformed than Lutheran theology.

CHAPTER TWO

"SANCTIFICATION" IN LUTHER'S CATECHETICAL WRITINGS

Introduction

In this chapter I will examine Luther's Small Catechism, Large Catechism and the three catechetical sermon-series that preceded the catechisms. The texts for this study will be those provided by the Weimar edition of Luther's Works.¹

In these five works I will be mining the data for what they yield on Luther's doctrine of sanctification. For this, the natural place to start is with the explanations to the Third Article of the Apostles' Creed. I will however make reference to other portions of the catechetical material as it relates to Luther's teaching on sanctification. The portions that relate most specifically are the Third Commandment ("Remember the Sabbath day by keeping it holy") and the First Petition ("Hallowed be Thy name"), because in these portions Luther is still talking about sanctification even though the objects are different (that is, the objects in the entailment are the Sabbath and God's name respectively, as opposed to us as the object).

Therefore, in this chapter I will examine the catechetical writings of Dr. Martin Luther in order to ascertain his teaching on the sanctifying work of the Holy Spirit in the life of the Christian. That is, I will seek to answer this question: "What is Luther's teaching on sanctification?" This question includes

the following parts: 1. How does Luther use the word "sanctification"; 2. What elements does Luther include in sanctification; and 3. How does Luther relate sanctification to other doctrines? Parts one and two will be dealt with in this chapter and part three will be dealt with in the next chapter.

Thus, these parts will be the structure for the next two chapters. I will begin by examining Luther's use of the word "holy" or "sanctify," to obtain an initial understanding of his definition. Later I will analyze Luther's explanations surrounding these words, to determine all the implications (entailments) that are involved. Finally, in chapter three I will synthesize Luther's statements and present them as a doctrinal unit.

The methodology that I will use in this chapter is the semantic method of unpacking the "external entailment," as described above. Since all language is shorthand, the process involves filling in the shorthand (or unpacking the "external entailment") from Luther's use of the word "sanctification."² Thus, this chapter begins this process and specifically develops it. Chapter three is a doctrinal summary of what results.

Luther's Use of the Word "Holy"

My hypothesis for Luther's basic components of meaning for the word "sanctification," using the verb form "sanctify," is to be set apart 1) from sin and misuse, and 2) for God and His use. We have to begin somewhere with a basic definition (components of meaning) so that discussion of subsequent use makes sense. Fortunately Luther does provide us with such a definition in an earlier

catechetical work, in 1519: *An Exposition of the Lord's Prayer for Simple Laymen* (LW 42.15-81). In this work Luther says that to hallow something is to remove it from misuse and dedicate it to proper godly use.³ We may use this basic definition as a starting point for comparison of Luther's use in the catechetical works of 1528-29. We will be able to see from his subsequent use if the basic definition remains the same. I will now turn to Luther and the data at hand for this first part of chapter two.

I will examine the present data, from these five works as a whole, under words and themes that appear in Luther's explanation to the third article of the Apostles' Creed. These themes involve various forms of the word "holy" and will provide the structure for this part of the chapter. The themes that I will examine are as follows: first, the forms of the word "holy" and how they function in a sentence ("holy" as adjective, noun, verb, and so forth); second, the words "Holy Spirit" ("holy" as adjective in His name); third, the Holy Spirit's works (general verbs predicated of Him), and the Holy Spirit's work of sanctification specifically ("holy" as verb); fourth, the remaining phrases of the third article ("holy" as adverb—means of sanctification); finally, portions in the data where holiness is not explicit ("holy" as implied).

"Holy"—Various Forms

Here I am interested in giving a brief overview of Luther's use of the word "holy." Significant aspects will be taken up for greater detail in the following sections.

Luther uses the following forms: The adjective "holy" (heilig, sanctus) [LC 187.23, I 9.33]; the verbs "sanctify" (heiligen, sanctificare) [LC 187.37, III 91.2], "make holy" (heilig machen) [LC 187.25], "hold holy" or "keep holy" (heilig halten) [BKS LC 582.25], "hallowed be" (sanctificetur) [I 5.22], and a synonym "consecrate" (geweihten) [LC 189.13]; the noun "sanctification" (heiligung, sanctificatio) [LC 187.20, III 93.3]; and the titles "Sanctifier" (Heiliger, Sanctificator) [LC 187.35, III 94.28], and "Holy-maker" (Heiligmacher) [LC 187.36].

Luther applies the adjective "holy" to the Holy Spirit (der Heilige Geist, spiritus sanctus) [LC 187.23, I 9.35], the Church (various forms: congregation, group, Christendom, and so forth) [LC 189-90], and the Sacraments (die heiligen Sacrament und absolution) [LC 190.19]. He directly predicates the following as being holy: the Ten Commandments [II 45.34], the Sabbath [BKS LC 582.27], the Holy Spirit [LC 188.21], and God's name [BKS LC 370.37]. He admonishes us to keep or hold as holy God's Word [BKS LC 583.26], the Sabbath [BKS LC 582.23], God's name [BKS LC 670.45], and our lives (heilige Leben fuhren) [BKS LC 582.25].

The most interesting thing to note is the particular verbs used with "holy." As pointed out earlier, when God is the subject, the verb is "make holy" (heilig machen) [LC 187.25]; but when we are the subject, the verb is "keep (or hold as) holy" (heilig halten) [BKS LC 582.25]. This is the most important finding and will be discussed below in respect to its significance. Specifically, later in this chapter

I will present my thesis on what Luther "entails" in "sanctification." By looking at the external entailment we find that the subject of the entailment affects the components of meaning in the verb. When God is the subject, the verb is to make holy; and when we are the subject, the verb is to keep holy.

One final thing to note here are the verbal equivalents that Luther gives for sanctifying. First, Luther says that for us "to hallow" is the same as "to praise, extol, or honor" [BKS LC 672.22]. This relates to the meaning of "keeping holy," since the subject of the entailment is us. Second, he says that the Holy Spirit's work of sanctifying is the same as bringing us to Christ to be redeemed [LC 188.15]. This relates to the meaning of "making holy," since the subject is God.

"Holy Spirit"—"Holy" as an Adjective in His Name

Perhaps most helpful for our purposes in defining Luther's use of the word "holy" is his explanation of the term "Holy Spirit" itself. He says that there is a human spirit, an evil spirit, and a Holy Spirit. The Holy Spirit is called holy because He sanctifies or makes holy [III 91.4-6]. By contrast, Luther says that an evil spirit does just the opposite [III 94.8-9].

In Luther's explanation to the third article the emphasis is the same as in third commandment: God makes us holy. Here, God the Holy Spirit sanctifies us "as his name implies [is]" (LC 188.21). So it is that Luther says that for this article on the work of the Holy Spirit he can find no better title than "Sanctification" (LC 187).⁴

"Sanctify"—"Holy" as the Verb

Luther does not immediately speak of sanctification as the main work of the Holy Spirit. Therefore, before we address that work specifically, we will look at how Luther discusses the work of the Holy Spirit in general.

In the first two sermon-series Luther does not say that the work of the Holy Spirit is "making holy" but "making the church" [I 9.34-5]. The work of the Holy Spirit is to govern the work of the catholic church, which is the forgiveness of sins [II 45.10-13]. Thus, Luther's explanation here remains with the Holy Spirit's working in the church in relation to the remaining items of the Third Article: forgiveness of sins, resurrection of the flesh and eternal life [I 10.34-7]. Even in the summary Luther does not speak directly of sanctification, but says the works of the Father, Son and Holy Spirit are to create, redeem, and give life [I 11.2-4].

Finally in the third sermon-series Luther describes the work of the Holy Spirit as "to sanctify." In addition, he states that this work is also "to vivify" [III 91.3]. In summarizing the works of the Trinity, he indicates that the Father is the Creator, the Son is the Redeemer, and the Holy Spirit is the Sanctifier [III 91.16-18; 94.14-15].⁵

In the Large Catechism, Luther states that for the third article, he can find no better title than "Sanctification," since that is the work of the Holy Spirit [LC 187.21]. He says that the Holy Spirit sanctifies us "as his name implies [is]" [LC 188.21], and he calls the Holy Spirit the "Sanctifier or Holy-maker" [LC 187.35-

36]. Luther contends that this work of "sanctifying" is none other than bringing us to Christ, to receive the treasure of redemption [LC 188.15-16].

In the Small Catechism, the title remains "sanctification," but in the explanation itself, sanctifying seems to be only one of the many works of the Holy Spirit that are listed: calling, gathering, enlightening, sanctifying, keeping, forgiving, raising, and giving eternal life. This raises the question as to how these words relate to sanctification, which will be discussed below and in chapter three.⁶

We may now turn to Luther's discussion of sanctification in particular as the work of the Holy Spirit. Recall that in the Large Catechism, Luther states that for the third article he can find no better title than "Sanctification" [LC 187.21].⁷ Luther always attributes this work to the Holy Spirit. That is, in the third article explanations, Luther never says that we take part in the actual sanctifying. The only sanctifying we do is spoken of in relation to the third commandment and first petition, and even this is not without considerable qualification, as we will see below.

Sanctification in the Third Commandment

In the first sermon-series, Luther explains the third commandment, "Sanctify the day of rest," and he summarizes the problem of defining the word "sanctify." He says that the word "sanctify" is a subtle matter [I 5.22].⁸ From the context it is clear that by "subtle," Luther is referring to distinguishing who is doing the sanctifying and how that sanctifying takes place among us.⁹ However, this is not yet clearly laid out in this work.

In the Large Catechism we can more clearly see the "subtle" distinction mentioned above, that is, who sanctifies. This is evident in Luther's explanation to the third commandment. Here he indicates that the day of rest, which is to be sanctified by us, is already sanctified by God. Luther says, "What is meant by 'keeping it holy'? Nothing else than to devote it to holy words, holy works, holy life. In itself the day needs no sanctification, for it was created holy. But God wants it to be holy to you" [BKS LC 581-3].

From the above explanation of the third commandment, we can see more clearly the subtlety involved in defining the word "sanctify." God has already sanctified the Sabbath, and we are to keep it sanctified. Luther states that the Sabbath is "set apart" for rest and worship, and we keep it holy by devoting the day to learning God's Word [BKS LC 581-2]. Thus, for Luther, it is God who makes the day holy, by declaring it to be so; and we are to keep it holy, by using it as God intended, that is, for hearing His Word. Thus, God MAKES it holy through His Word, and we USE it as holy by hearing and attending to that Word which sanctifies. It is God's making and our use that constitute the subtlety of the word "sanctify." Namely, there is a subtle distinction to be made when the word appears: If God is the subject, then the object is sanctified by God's making it to be holy through His Word; and if we are the subject, then the object is sanctified among us by our use according to God's Word (it already is so before God and thus is so in itself).

In the Small Catechism, Luther explains the third commandment: "We

should fear and love God, so that we do not despise preaching and His Word, but hold it sacred and gladly hear and learn it" [BKS SC 508]. This recalls for us Luther's words that the day is already declared holy by God, and that we use it as holy by doing holy things, that is, hearing and attending to God's Word.

Sanctification in the First Petition

Concerning the first petition Luther says in the Large Catechism, "But what is it to pray that his name may become holy? Is it not already holy? Answer: Yes, in itself it is holy, but not in our use of it" [BKS LC 670]. Luther explains that God's name is already holy in itself and that God's holy name is given to us in our baptism, so we are called children of God. The name of God in us and on us is therefore honored or profaned among us by our USE of it in our lives, that is, in our words or deeds. Luther continues, "How does it become holy among us? The plainest answer is: When both our teaching and life are godly and Christian" [BKS LC 670]. This double aspect of doctrine and life is what we saw earlier in Luther's explanation of "hallowing" as meaning to honor and not profane God's name by robbing honor from it (in our doctrine) or misusing it in sinning (in our life).¹⁰ In that explanation the basic meaning for our "hallowing" was to give honor to God (by proper use); and here, in the Large Catechism, Luther gives a similar explanation: "This petition, then, is simple and clear as soon as we understand the language, namely, that 'to hallow' simply means the same as in our idiom 'to praise, extol, and honor' in word and deed" [BKS LC 672.22].

When we use it as God intended it to be used we honor His name.

Luther's explanation of the first petition in the Small Catechism¹¹ recalls for us Luther's words that the name of God is holy in itself and that we, as His children who bear His name because of baptism, keep it holy among us by use of it in our words and deeds, doctrine and life. It is here that Luther discusses the double aspect of doctrine and life. We honor God ("keep His name holy") in our doctrine when we do not rob Him of His glory for our salvation and/or sanctification, but praise and honor Him for what He has done for us; and we honor God in our lives when we do not misuse His name for sinning, but lead godly and Christian lives before Him.

Sanctification in the Third Article

I will now turn to Luther's explanations of the third article. Recall that Luther said that he could think of no better title for this article than "sanctification." Thus, while he does not actually define sanctification here, this does go a long way toward helping us understand what he means by it. That is, whatever sanctification is, it includes what is confessed in the third article. Keep in mind, however, that it may include more, because Luther is not here explaining sanctification *per se*, but he is explaining the third article of the Creed (and all its component phrases) as the work of the Holy Spirit, which is sanctification. Luther does however make the statement that this work of "sanctifying" is nothing other than bringing us to Christ, to receive the treasure of redemption [LC 188.15-16]. I submit that Luther does not mean that nothing else happens besides coming to Christ, but that everything else is subsequent and derives from coming

to Christ. Thus, Luther is saying that the *heart and basis* of sanctification is nothing other than bringing us to Christ, which will be further explained later on in this study.¹²

In the Small Catechism, Luther's explanation of the third article begins: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Spirit has called me by the Gospel,¹³ enlightened me with His gifts,¹⁴ sanctified and kept me in the one true faith."¹⁵ This recalls for us Luther's words that the Holy Spirit sanctifies us and that He does this by bringing us to Christ.¹⁶

"Holy" Means—Adverbs of Sanctifying

Luther indicates that sanctification takes place through certain means. In the Small Catechism he says that the Holy Spirit uses the means of the Gospel in calling us to faith. In the Large Catechism, he states that the Holy Spirit works through the Word of God. In a list of verbs that sounds very much like the Small Catechism's explanation Luther says, "The Holy Spirit reveals and preaches that Word, and by it illumines and kindles hearts so that they grasp and accept it, cling to it, and persevere in it" [LC 188.25].

Apart from this Luther most directly speaks of the means which the Holy Spirit uses in sanctification as being the other parts of the third article: "the Holy Christian church, the communion of saints, the forgiveness of sins, resurrection of the flesh and eternal life." Luther binds these terms together under the theme of "sanctification," but this does not appear until the third sermon-series.¹⁷

In the third sermon-series, Luther treats the "holy catholic church" and the "communion of saints"¹⁸ together, saying that the latter is a gloss on the former [III 92.10]. In this treatment he uses the adjective "holy" also of the church [III 91.9; 92.3-4]. He uses these phrases to describe the church: "a holy Christian group or gathering" [III 92.7], "the holy common Christendom" [92.8; 92.15], "a community of saints" [III 92.10], and finally "a holy group and a community entirely of saints" [III 92.12-13]. Luther states that the Holy Spirit uses the office of this "holy" Christian church to sanctify us [III 92.16-17].

Luther identifies the "forgiveness of sins" as encompassing all the ministrations that come from this "holy church" [III 92.19-21]. He indicates that the "forgiveness of sins" includes the "holy Sacraments and absolution, and all the comforting passages of the Gospel" [LC 190.19]. Luther states that these means, and the church itself, are focused on the forgiveness of sins. He concludes that where there is no Gospel, there is no forgiveness, and therefore no sanctification [LC 190.27,32-33].

In the context of these two terms, church and forgiveness, Luther speaks of the Holy Spirit's work in past and present tenses: He has sanctified and still sanctifies. With "resurrection of the flesh" and "eternal life," Luther speaks of the Holy Spirit's work in the future tense: He will sanctify. That is, the Holy Spirit will sanctify us perfectly on the last day after we are raised, and give us eternal life [III 93.14-15; 94.17-19].

"Holiness" Implied

In the Large Catechism at the end of the Third Article, Luther summarizes his explanation to the Creed. Even though he does not use the words "holy" or "sanctify," the basic components of meaning, "setting apart from misuse and to proper use," still appear. Luther indicates that the work of the Holy Spirit in sanctifying us is to bring us to Christ for salvation, since before this time we were of the devil [LC 188.1-5; 190.11]. The result is that we are saved and "set apart" from sin, the world, and Satan; and we are placed within God's kingdom through Christ for His service and use. Thus Luther argues that the faith confessed in these articles of the Creed "divide and distinguish us Christians" (set us apart) from all other people on the earth, because we alone have Christ and the Holy Spirit at work in us [LC 192.9].

One final item to note is what is not so clearly stated about why a church is holy. In the Large Catechism, Luther indicates, in relation to the portion on the "holy Christian church," that we often think of "church" as being the consecrated house or building [LC 189.13].¹⁹ He contends however that the house should be called a church (consecrated, holy) only because of the people there assembled [LC 189.14-16]. What he means is that the people are holy. They are holy because God has placed His name on them, His Holy Spirit in them, and His Word among them.²⁰

Summary

In this section I have examined Luther's use of the word "holy" or

"sanctify." For Luther, the components of meaning for "sanctify" are setting apart from sin and misuse, and to God and proper use. This setting apart is done by God, and so it is God who determines holiness. This holds true in the third commandment, third article, and the first petition. God created and declared the Sabbath holy; God created, redeemed, and declared us holy; and God's name is holy because God is holy. These are kept holy among us by our use. We use the Sabbath properly when we hear and attend to God's Word; we properly "use ourselves," so to speak, when we live according to His Word; and we keep His name Holy among us when we use it properly in our lives so that our words and deeds give honor to God.

Thus, "sanctify" is a subtle matter. When it is used of God it means that He is making something to be holy through His Word. When it is used of us it means we are using something as holy according to the Word of God which declared it holy.

This declaration of God and use by us suggests that "holy" is a functional and relational word, not static. It is not simply a matter of something being pure or impure, clean or unclean. "Holy" has a dynamic understanding—It is holy as God says it is and as we use it as holy. Thus, when the Sabbath is used properly, it does what God intended it to do, that is, not that we would serve it, but that He would serve us through it and that we receive from God thereby. When God's name is working as it should, that is, we use it as He intended, it conveys salvation. The result of this, as described in the third commandment and the first

petition, is seen in the third article: We are restored to our intended work, receiving and using the gifts properly.

Luther's Model of Sanctification

In this section I will analyze the external entailments of "sanctification" in order to determine the elements of Luther's teaching on the sanctified life and surmise a possible model to fit all the elements. My concern here is to examine Luther's catechetical writings for what he considers to be involved in sanctification in order to verify what he considers to be entailed—Who does what, what takes place, how does it take place, where does it take place, and when does it take place? These are the same general questions used in chapter one, which relate to the semantic method I am using in these chapters, as explained above. I am using these general questions here because my answers will be descriptive only, and I will deal with the more elusive doctrinal issues in chapter three.

My hypothesis for a "model" to fit Luther's teaching on sanctification is a twofold one: 1) The Holy Spirit sanctifies us through the Word (the process), 2) As the Holy Spirit continues to sanctify us, we live out our lives of sanctification and fruits follow in our lives (the result). These fruits include works born out in three relations: a) God, b) self (old nature), and c) others.

Notice first of all that this model basically involves two aspects: the process and the results, the action of God and the action of the believer. The relation of these two aspects is the main issue in describing sanctification. Second, that relation between God's action and our action can be seen in that the two aspects

connect with the word "faith": God continually sanctifies us, and we receive that sanctification in faith and bear out the fruits of that faith in our lives. Thus, with this model I am proposing that faith is the key to understanding Luther's doctrine of sanctification.

I will now turn to Luther's writings to see if this is indeed "his model" for sanctification. The data will be handled in the same order (chronological) as in part one of this chapter, but will be organized around the questions (entailments) as given above.²¹

Who Sanctifies?

This is the key entailment question: Who is the subject of the verb "sanctify"? Luther's "answer," as proposed below, puts the emphasis on God's action, which makes faith central for us. That is, God does it; we receive it.²²

In the second series of catechetical sermons, Luther says of the third commandment that the Word of God is the holy day's holy thing (relic), and that the Gospel exceeds all relics. He continues, "Thus when I meditate on the Word of God, then that hour [etc.] is holy, not because of the work, but the word, [and] since it is holy, so also must the place and time be holy. . . . If I diligently listen, then God has made the time holy" [II 32-33]. This shows us that God is the one who makes something holy. Even when we do the work of reading and attending to the Word of God, it still is God's work to make us holy thereby. Key here is God's action, through the Word, and our faith which receives that Word.

In the Large Catechism, Luther states that we keep the day holy in our use

of it "when we occupy ourselves with the Word of God and exercise ourselves in it" [BKS LC 582.33]. He even indicates that this is a "holy exercise" for us, and that we do it and become holy thereby. This is the closest Luther ever comes to saying that we somehow do sanctification by our action [BKS LC 584.20].²³

However, keep in mind the above paragraph wherein Luther said that our action in fact was not the cause, and keep in mind what we saw earlier in this chapter—that determining the subject of the verb "sanctify" is a *subtle matter*. Thus, what this "holy exercise" involves is an exercise in faith. God gives sanctification through His Word, and our faithful response is to return to that Word to receive anew.

In the third article explanations, Luther clearly portrays the Holy Spirit as the doer of sanctification. In the third sermon-series, Luther indicates that the Holy Spirit's office is to sanctify and vivify! [III 91.2]. This pairing is interesting. We receive life from the Holy Spirit, and it is sanctified life. This is important to note in pinning down the source of our sanctified life—We receive it from outside ourselves, we receive it from God—The Holy Spirit gives it to us.²⁴ Thus, life itself—and especially sanctified life—is a matter of receiving, a matter of faith.

Luther also says that the Holy Spirit is called holy because He makes (things) holy [III 91.5-6]. Note that Luther does not just state that the Holy Spirit is holy because He is holy in Himself, but that we know Him as holy for us in that He makes us holy. That is, unlike a human or evil spirit, He is the "Holy" Spirit who brings us to the One who is holy. Thus, the Holy Spirit becomes the

"hallowing" or sanctifying Spirit, and this hallowing or sanctifying becomes the characteristic work of the Holy Spirit.²⁵

What is important to note is that the emphasis is still, as with the third commandment, on the sanctifying that is restricted to God's activity. In all five of these catechetical writings, Luther simply does not speak of sanctification as something we do, especially here in the third article. Remember though that he did say in the third commandment, and also in the first petition, that what God "made holy" by His declaration we "keep holy" by our use. That is, by our faithful use in not profaning what or where God has placed His Word and name, it is kept holy among us.

When Does Sanctification Happen?

The "when" of sanctification is a bit tricky and will therefore be discussed further in chapter three, because it involves doctrinal definitions. Here I will merely describe the temporal aspects involved in sanctification as they relate to God's activity, our activity, and faith.

In the Large Catechism, Luther titles the third article "Sanctification," but his explanation really involves more than what we normally consider as being "sanctification." In fact, Luther takes the whole of salvation into view when he speaks of sanctification here. By the entire act of salvation, God takes us from sin and misuse, and sets us apart for Himself. This He does by redeeming us through Christ's work and the Holy Spirit's application of that work to the life of the believer, which finally ends by God taking the believer completely unto

Himself in heaven. Thus Luther speaks of sanctification as this totality from start to finish, and he mentions three temporal aspects in this sanctifying—past, present and future. In the past tense Luther says that the Holy Spirit has sanctified us when He brought us to faith in Christ [LC 187-9, 190.24].²⁶ In the present tense, because we remain in the flesh, the Holy Spirit continually sanctifies us by daily granting the forgiveness of sins [LC 190]. Finally, in the future tense, the Holy Spirit will sanctify us completely in heaven by the complete removal of the believer from sin, the flesh, the world, and Satan, and by the complete restoration of the believer unto God [LC 191].

The same is true for the Small Catechism. This is the classic form in which Luther distills the above. Here also we should note that Luther's well known words on the third article speak of the Holy Spirit's work (in sanctifying us) as a totality. "I believe that I cannot . . . [come to Christ], but the Holy Spirit has . . . sanctified and preserved me." This is initial sanctification (past tense), the bringing to faith. Luther goes on to say that the Holy Spirit continues to sanctify us all in the Church (present tense) through the daily forgiveness of sins, which is a feeding and strengthening of faith.²⁷ Finally, the fulfillment of sanctification (future tense) is when "on the last day he will raise me and all the dead, and will grant eternal life to me and all believers in Christ" [SC 250]. This is the sure hope of believers, which also strengthens our faith here and now.²⁸

Where Does Sanctification Happen?

Here I am interested in tracking where sanctification takes place. For

Luther the specific location is the means of grace. This is where faith is fed on the Word of forgiveness in Christ, and so this is where sanctification is received.

I am aware that the means of grace might more appropriately answer the "how" of sanctification, but I am reserving that interrogative for the next heading, for the sake of convenience. In addition, I submit that this use is in keeping with Luther's emphasis on the external Word and the specificity of the means of grace. According to him, God did not leave us to grope around looking for God's grace but He gave us clear means of grace that we might know precisely *where* to go to receive from Him. Thus, I am referring to the means of grace as the "where" of sanctification in order to make this point.

In the second series of catechetical sermons, Luther says of the third commandment that the Word of God is the holy day's holy thing (relic), and that the Gospel exceeds all relics. He continues, "Thus when I meditate on the Word of God, then that hour [etc.] is holy, not because of the work, but the word If I diligently listen, then God has made the time holy The Word of God is the highest holy thing, which only the heart can receive" [II 32-33]. This shows us that God makes holy through the means of His Word. That Word is holy and can only be received by a faithful heart. Thus, we can here track the movement from grace through the means of grace to faith, from God through the Word to us.

Turning to the third article, Luther does not say in the first sermon-series that the Spirit makes holy, but that the Holy Spirit makes the church, where there

is the forgiveness of sins [I 9.34-10.1]. The focus is on the means of the Holy Spirit's work which is in the church and through the Word [I 10.12-13]. What emerges from this for the believer is that the Holy Spirit makes the church, the church proclaims the Word, and that Word bestows forgiveness. The Word and the church are means for the Holy Spirit delivering forgiveness to us. Note that there are means within means (nested): Forgiveness is the means of justification and sanctification, and it is to be found in the Word, which in turn is to be found in the church.

In the third sermon-series, after explaining the "Holy Spirit" and His work, Luther turns to the remaining elements of the Creed, and what is important here is that he explains them as the means through which the Holy Spirit does His work of sanctifying. [III 91.7-9].²⁹ Thus, Luther contends that the Holy Spirit now sanctifies through the church [III 91.9-11; 92.2-4; 93.10] and the forgiveness of sins (which includes the sacraments) [III 92.19-21, 93.1; 93.13-15]. Thus he argues that there is no sanctification outside this church and these sacraments [III 93.2-3], which is important for tracking the specificity of the means. Also, note that Luther here states that the clerics are outside the church because they want to be saved by their works [III 93.3-4] ("Saved by works" and "saved by faith" are mutually exclusive). Finally, Luther indicates that the Holy Spirit will sanctify us, that is complete our sanctification, through the resurrection of the flesh and eternal life [III 93.4-5,9-10,14-16]. In summary, Luther says, "[The] Holy Spirit sanctifies me through [the] Word and Sacraments, which are in the church, and

He will perfectly sanctify me on the last day" [III 94.17-19].

In the Large Catechism the emphasis is the same. Luther indicates that the "where" of sanctification is the list of items that follow the "Holy Spirit" in the third article. He contends that these are the Holy Spirit's means through which He sanctifies us [LC 187.36-38; 188.20-23].

In the Small Catechism, Luther weaves the parts of the third article into a short succinct explanation, wherein the Holy Spirit is emphasized and the following parts are depicted as His activity or the means through which He works. The Gospel is listed as a means [SC 250.5-6]; the church is listed as both a recipient of the Holy Spirit's work and the location for that work, and thus is a means [SC 250.11-14]; and finally, forgiving sins, raising the dead, and giving eternal life are all listed as activities of the Holy Spirit through which He sanctifies us. [SC 250.14-17].³⁰

All this shows us where our attention is to be fixed in regard to sanctification.³¹ The Word of God is the specified location for receiving sanctification, and receiving is a matter of faith. That is, God does it, not us. Therefore we need to know how to get in on what He does. The answer is that we receive it where he put it, and He put it in His Word. Thus, the Word is where to go to get it, or better, where it continually occurs, because we cannot go get it and leave God with it in hand. Rather, we must continually receive it from God and do so through His Word. Thus, in a word, the "where" of sanctification is the Word.

How Does Sanctification Happen?

This entailment question has to do with the process of sanctifying. Here I am interested in discussing how God's Word, as described above, works as a locus for sanctification. This is the means behind the means, which is forgiveness. That is, the Word is a Word of forgiveness. And, forgiveness is something God does and we receive in faith.

In the second-series, Luther says in his explanation of the third commandment that the Word of God is the holy day's holy thing (relic), and that only the heart can receive it [II 32-33]. The question to be asked here is why it can only be received by the heart. The answer is that "receiving" and "the heart" are faith-language—That is, they refer to faith. Thus, Luther is saying that God makes holy through the means of His Word, and this is only received by faith. The next question to be asked then is what has faith got to do with it?

On the third article Luther explains that what Christ merited by His passion, the Holy Spirit sets up through His church, and thus the work of the Holy Spirit [II 46.1] and the church is the forgiveness of sins [II 45.12-13]. This is where faith comes in—faith in the atoning death of Christ to pay for our sins. This is the Word that makes holy and can only be received by the heart because it is a matter of faith, a matter of forgiveness. Thus, in a word, the how of sanctification is "forgiveness."³²

Why Is Sanctification Possible?

We will now turn our attention to the "why" of sanctification. This

entailment question has to do with the basis of the process in sanctifying. Thus, with this question I am interested in the basis for the "how" of forgiveness, as described above. That basis is Christ and His holy life and atoning death. That is, the basis for sanctification is justification, and the basis for justification is Christ's atoning death.³³

In the third sermon-series Luther helps us understand the church's proclamation as a means. He portrays the preaching of Christ as the means of the Holy Spirit's work of sanctifying [III 91.11-16]. The preaching of Christ is preaching His atoning work on the cross, which grants forgiveness, which comes in the Word, which comes in the church's proclamation. Through this proclamation of Christ, the Holy Spirit brings us to faith and continually strengthens our faith.

In the Large Catechism, Luther explains that sanctification takes place by the Holy Spirit bringing us to faith in Christ and applying to us the blessing of salvation, which Christ won for us by His sufferings, death, and resurrection [LC 187.36–188.17].³⁴ Thus, in a word, the how of sanctification is forgiveness, the where of sanctification is the Word, and the why of sanctification is "(because of) Christ."³⁵

What Happens in Sanctification?

With this question we are interested in the entailment of results, the results of sanctification in the life of the believer. Therefore we will turn our attention to the movement from faith to works, the fruits of faith.

In the second-sermon series, Luther states that the value of the Creed is that I may know where to receive power to keep and fulfill the Ten Commandments because it is impossible for me to keep them. [II 45.26]. Thus whoever does not have the Holy Spirit is led by Satan in an evil life [II 45.26-27]. On the other hand the Holy Spirit gives strength to keep the Ten Commandments and not to live otherwise, but if one does there is forgiveness [II 45.29-31]. This speaks to the connection of the Holy Spirit and our holy living. Without Him we lead an evil life; with Him we lead a holy life, that is, a life in keeping with the Ten Commandments which pertain to our relation to God, self, and neighbor [II 45.32-35].³⁶ These are the three relations in which the fruits of our sanctified life are born.

Earlier we saw that God's work is to declare holy, and our work is to use it as holy. In the third sermon-series Luther contends that our keeping the Sabbath holy consists in living "holily": "for this day is given to us in order that we may use it for the exercise of holiness That is, you should concern yourself with the Word of God . . ." (LW 51.143-144). This shows us that God makes holy through His Word, and we exercise holiness by attending to His Word. This is the first fruit of faith, returning to God, the source of holiness, to receive anew.

In the third article explanation Luther speaks to the second relation in our sanctified life, the sinful self. Luther says, "In this life we are mixed, half hound [and] half rude-dog, because we are surrounded also by our weak and sinful flesh, which ambushes us; this also is sanctified through faith and the church of God all

the way to eternal life, in which our total flesh will be clean [and] holy." [III 93.23-26 Nürnberg text]. This ambushing of the old nature is what we have to fight against all our sanctified life on earth. Thus, the fruit of our sanctification born out in this relation is the resisting of the temptations which come to us because of the old nature.³⁷

In Luther's explanation of the first petition, he mentions all three relations in which the fruits of faith are born.³⁸ He states that God's holy name is given us in baptism and that we keep it holy among us when we call upon Him, pray, praise and magnify Him. These are the fruits of faith toward God: thanking Him for what we have received and continuing to seek all good things from Him. Luther also indicates that God's holy name is kept holy among us when we gladly endure poverty and sickness, and suffer want. These are some of the fruits of faith toward our old nature, which in itself is sinful, selfish, and does not seek to gladly endure anything. Luther finally says that God's holy name is kept holy among us when we preach about the Lord before others and when we teach and live Christianly. These are some of the fruits of faith toward our neighbor, in that we bear witness to him in our words and deeds. Thus what is holy through God's Word, is "kept holy among us" by our use of it as holy [III LW 51.173].³⁹

Summary

In this section I have analyzed the entailments of "sanctification" in Luther's use, identified the elements of his teaching on the sanctified life, and surmised a possible model for sanctification. Luther gives no explicit model

himself; that is, he never says, "These are all the pieces involved in sanctification, and this is how they all fit together." My concern here has been to determine all the elements and then to describe a model that fits together all that Luther states on sanctification. My conclusion is that this model would involve two aspects which are evident in Luther's teaching: 1) God's sanctifying, which is to declare holy, as we saw in part one above; and 2) our sanctifying, which is to use it as holy so that God may bless us thereby, as we also saw in part one above.

This distinction is merely for the sake of discussion, because these two aspects should not be separated. This is especially important in what follows: The first aspect sums up the movement from God through means to us (the process), and the second aspect sums up the movement from us outward (the result). That is, the first tracks the movement: grace → means of grace → faith; and the second tracks the movement: faith → works. Here we can see the importance of not separating these two aspects.⁴⁰ The danger in separating the two is that faith in the second aspect would then be seen to stand alone in producing fruits. The full sweep of the movement is this: grace → means of grace → faith → works. God does not thereby give us power to act on our own. Rather, He is present Himself in His Holy Spirit to do the work of creating faith to receive grace through the means and continuing to work through those means with the result that works/fruits are produced from the faith. Note that these works are the three-fold fruits of faith, in our relation to a) God, b) our old sinful nature, and c) our neighbor.

NOTES

1. Martin L uther, *D. Martin Luther's Werke* (Weimar: H. B ohlau, 1883-), vol. 30, part 1 (Hereafter WA). In this edition, the catechetical sermon-series are mostly in Latin, with a few German phrases; and the Small and Large Catechisms are in German. It should be noted that references to these works will be as follows: First sermon-series (I), Second sermon-series (II), Third sermon-series (III), Large Catechism (LC), and Small Catechism (SC). When versions or translations are used other than WA 30.I, these will be noted according to the list of Abbreviations at the beginning of this paper.

2. Before I begin with Luther, some (additional) prefatory comments on language are in order. For the following points I am indebted to James W. Voelz, "Biblical Hermeneutics: Where Are We Now? Where Are We Going?" In *Light for our World*, (St. Louis, MO: Concordia Seminary), 1989, 237-239 and 245.

First, a word is not defined by its etymology. For example, "sanctification" comes from the two Latin roots "sanctus" (holy) and "facio" (make)—Thus: "make holy." This is the word's etymology and not necessarily its current "meaning." Rather, meaning is determined by use. Therefore we must look at how a word is used in a given context before we can attempt to discover its meaning.

Second, this means that the essential unit of meaning is not the word, but whatever it takes to convey the thought—a paragraph, for example. The meaning of the whole resides largely in relational factors between words.

Third, the above is true because all language is shorthand. That is, not everything is said—The relations between words are not clearly spelled out, but assumed. This is especially true of certain words and phrases which represent "kernel sentences." Take for example, Luther's struggle with the phrase "righteousness of God" in Romans 1:17 (LW 34:336-37). Does this mean the "righteousness that God demands of us" or the "righteousness that comes from God which He gives to us"? Fortunately for Luther, and us, he came to see it as meaning the latter! We can see it that way now because the shorthand has been filled in for us.

The "kernel sentence" we want to unpack now is the "holiness of God." When Luther came to the above meaning for "righteousness of God" he said that he then found an analogy in other terms: The work of God is what God does in us, the power of God is that which makes us strong, the wisdom of God is that which makes us wise; so also with the strength of God, salvation of God, and glory of God (LW 34:336-37). The task at hand is to see if Luther's use of "holy" in the following data concurs with the unpacking of the "holiness of God" into

meaning the "holiness that comes from God which He gives us."

Since, however, the "holiness of God" does not occur in the scope of data chosen for this study, the "kernel sentence" that does occur and thus will be used is "sanctification." Words too can be "kernel sentences," especially nouns that are essentially verbs like this one. Thus to unpack the short hand, to spell out the *external entailment*, we would turn the noun back into a verb and fill out the sentence. Thus, the verb is "sanctify" and the questions to be answered are: who sanctifies (subject), what is sanctified (object), and how is it done (means, agents, adverbs or adverbial phrases).

This will not however insure that we commonly understand the verb itself. It is only one step along the way toward examining the word in its context. I will therefore examine Luther's use of the word "holy" in a process of broadening contexts: First, as it relates to adjacent words; second, as it functions in a sentence; third, how it (or the idea) functions in a paragraph; and finally, how the idea appears even without the word in certain contexts. This final item requires a "level two" reading of Luther. For example, What does it "signify" that Luther says the creed distinguishes us from all other people? Answer: It signifies that we are thereby "holy."

3. In 1519 Luther wrote *An Exposition of the Lord's Prayer for Simple Laymen*, (LW 42.15-81). This work contains Luther's fullest definition of the word "sanctify" or "hallow." Because of this, his explanation in this work will give us a good basis to build on in later works.

Luther begins by saying that to understand what it is to hallow something, we may first look at what it is to profane something. Thus he says that to profane God's name is to dishonor it. This dishonoring may be 1) a misuse of the name or 2) a robbing from His name (27-28).

First, the misuse: Luther says that we profane God's name, given us in baptism, when we do not live as baptized children of God. To illustrate such profaning, Luther says, "Really, people like those are like a priest who would let a sow drink from the sacred chalice or ladle out putrid manure with it. So these people place their body and soul, in which the name of God dwells and with which they are hallowed, in the service of the devil. Thus the holy and divine name in which they were consecrated is now desecrated" (29). Note here that it is our misuse that profanes and desecrates what had been consecrated in God's holy and divine name.

Having explained what it is to profane something, Luther turns to the proper definition of "to hallow." "See, now you understand the meaning of the term 'to hallow' and 'holy.' It is nothing else than withdrawing something from misuse and dedicating it to its proper godly use, just as a church is dedicated and appointed solely to the service of God. In like manner we must be hallowed in our whole life . . ." (29). From this we see that something is hallowed when it is both withdrawn FROM misuse (which is service of the devil, as we saw above), and dedicated TO its proper godly use (in the service of God).

The second way to profane God's name, Luther says, is to rob God of the honor due Him. This is done when we ascribe God's honor to ourselves (29-30). Luther calls this kind of arrogance the source of all sins (35-36). It is the arrogance of self-righteousness, which is the opposite of the righteousness by faith. Faith humbly receives from God, and therefore does not rob God of his honor or profane His name. Rather, faith honors God's name, and faith hallows God's name by giving Him all honor for our salvation.

4. Herbert Girgensohn in *Teaching Luther's Catechism*, (Philadelphia, PA: Muhlenberg Press, 1959), vol. 1, 179, says that by the addition of the attribute "holy" to the Spirit "the static character of a metaphysical reality is transformed into the dynamic of a living, present activity." Thus, since all holiness belongs to God alone, we may think that "holy" merely indicates the Spirit's divinity. However, since "all that God is, is for our benefit," the term also indicates God's activity toward us whereby He sanctifies us. "The Holy Spirit (*spiritus sanctus*) becomes the sanctifying Spirit (*spiritus sanctificator*)." Sanctification is His work and conversely He is characterized by this work. Thus, the heading of the third article is "Of Sanctification."

Eilert Herms in *Luthers Auslegung des Dritten Artikels*, (Tübingen: Mohr, 1987), 35, says that Luther replaced the traditional twelve-article explanation (one for each Apostle) with a three-article explanation (one for each person of the Trinity). This meant that under the third article he had to cover the church, the community of saints, forgiveness of sins, resurrection, and eternal life. The result was that he integrated them into the work of the Holy Spirit under the theme of sanctification, as we will see below.

Albrecht Peters in *Kommentar zu Luthers Katechismen*, (Göttingen: Vandenhoeck und Ruprecht, bd. 2, 1991), 191 says that Luther writes in the Large Catechism that there are many spirits (human, heavenly, satanic), but that the Holy Spirit is described not only as being alive, but also as giving life. Thus, He is called *Spiritus creator, vivificator, sanctificator*.

5. Herms, 39, says that in the catechetical sermons of 1523 Luther spoke of church, forgiveness, and resurrection as three works of the Holy Spirit. However, beginning with the third catechetical sermon-series of 1528, Luther spoke of the work of the Holy Spirit with a single term, as with the Father and the Son. Thus, "sanctification" became the title and theme, and the three "works" of church, forgiveness and resurrection became subordinate means to that end.

Peters, 178, says that the first two catechetical sermon-series of 1528 focused on the church. But with the Visitation Articles came the title "sanctification" as the work of the Holy Spirit. Then in the third sermon-series, Luther presented the article under this theme instead.

6. We have however already seen that since the third sermon-series, Luther speaks of these other activities as the *means* through which the Holy Spirit does

the activity of sanctifying.

7. Luther weaves this theme throughout the third article explanation. All the elements of the article become means through which the Holy Spirit works sanctification, as we saw above. This will be treated more fully below, under "'Holy' Means—Adverbs of Sanctifying."

Note here that *God* is the subject of the action in sanctification—God makes holy; we keep holy. To illustrate, it is as though God sets up the luge track, and we try to keep the sled in it as we go along (Dr. Voelz' analogy given in personal conversation).

8. "Das wort 'Sanctificetur' ist fein." (The Word[s] "Hallowed be" is fine/delicate/subtle.)

9. It is clear from the context that this distinction is what Luther is referring to as being the subtlety. This subtle distinction involves distinguishing law and Gospel in general. However, compare this with Carl F. W. Walther's Thesis 23b, in *The Proper Distinction between Law and Gospel*, (St. Louis, MO: Concordia Publishing House, 1929). Walther speaks of "command of law" versus "admonition of the Gospel." That is, the mere fact that we do something is not necessarily law, except in the general sense. When we are to do something, because of who we are, this is the admonition of the Gospel, called "parenthesis" or the Gospel use of the law. When it is because we have to do it, by force or threat, then it is the "command of the law" or law in the strict sense.

10. If we hallow God's name (keep or use holy), then God's name does what He intended—We receive blessing from Him thereby. However, if we profane it, then it does not do what was intended—We do not receive blessing thereby. Luther says, "So you see that in this petition we pray for exactly the same thing God demands in the Second Commandment: that his name should not be taken in vain by swearing, cursing, deceiving, etc., but used rightly to the praise and glory of God. Whoever uses God's name for any sort of wrong profanes and desecrates this holy name, as in the past a church was said to be desecrated when a murder or any other crime had been committed in it, or when a monstrance or a relic was profaned, thus rendering it unholy by misuse that which is holy in itself" (Tappert 426.45).

11. "Hallowed be Thy name." What does this mean? God's name is certainly holy in itself, but we pray in this petition that it may be kept holy among us also. How is God's name kept holy? God's name is kept holy when the Word of God is taught in its truth and purity, and we, as the children of God, also lead holy lives according to it. Help us to do this, dear Father in heaven! But anyone who teaches or lives contrary to God's Word profanes the name of God among us. Protect us from this, heavenly Father! (*Luther's Small Catechism with*

Explanation, (St. Louis MO: Concordia Publishing House, 1986), 17. Henceforth noted as "*Small Catechism* 1986.")

12. The difference and relation of justification and sanctification will be treated in chapter three. For now suffice it to say that there is considerable overlap in regards to what they refer.

13. Theodosius Harnack in *Katechetik und Erklärung des kleinen Katechismus Dr. Martin Luthers*, (Erlangen: Andreas Deichert, 1882), bd. 2, 232, says that the Holy Spirit's work starts with this work of calling. We are thereby called to disown the world and come to Christ. This calling is "through the Gospel," which he says is "through Baptism and the Word (the internal testimony of the Holy Spirit), which is the power of God."

14. Harnack, 233, says that the Holy Spirit uses the means of grace to enlighten us with spiritual gifts, as opposed to natural gifts of reason or power. And since they are gifts they are not our doing, but done by grace and received through faith.

Herbert Girgensohn, *Teaching Luther's Catechism*, vol. 1, (Philadelphia: Muhlenberg Press, 1959), 185, says that Luther is here speaking of the seven gifts of the Spirit in accord with medieval tradition, from Isaiah 11.2: fear, piety, knowledge, might, counsel, understanding, and wisdom. Johannes Meyer, *Historischer Kommentar zu Luthers Kleinem Katechismus*, (Gütersloh: L. Bertelsmann, 1929), 342, says the same. Peters, 202, refers to the seven gifts as well.

15. *Small Catechism* 1986, 15. Note the sequence of terms. Girgensohn, 181, says that this sequence has been taken as an *ordo salutis*. This topic will be treated in chapter three.

16. When we confess that it was the Holy Spirit who sanctified us and that we cannot by our own reason or strength come to Christ, we give honor to God in our doctrine. Note, however, that honoring God in our life is discussed elsewhere. This thought is not part of the third article, and actually applies to the first and second articles as well. However, keep in mind that I am not here explaining the third article *per se*, but Luther's doctrine of sanctification which I submit does include this thought.

17. See note 4 above.

18. Thomas M. Winger in "Communio Sanctorum: Gemeinde or Gemeinschaft?" (*Concordia Student Journal*, 15:3 Easter 1992), 16-7, says that after the Large Catechism, Luther infrequently uses the terms *Gemeinschaft* and *communio sanctorum*. Winger concludes that as Luther moved into a clear means

of grace definition of the church, the *communio sanctorum* faded out of view. Also, Luther sensed the danger of an anthropocentric referent in *Gemeinschaft*, in that the "common thing" was located in the brotherly fellowship. Thus, he favored the use of *Gemeine*, wherein Christ's body serves as the location of fellowship. That is, the "common thing" is not in the people but at the altar.

19. Luther uses the word "geweihten" (from "weihen"), which means: consecrate, dedicate, bless; as in "geweihtes wasser" (holy water).

20. In 1535 Luther wrote *A Simple Way to Pray* (LW 43.187-211). In his explanation of the first petition, Luther says that to pray "Hallowed be thy name" is to pray, "Yes, dear Lord, hallowed be thy name, both in us and throughout the whole world. Destroy and root out the abominations, idolatry, and heresy Dear Lord, convert and restrain [them]. Convert those who are still to be converted that they with us and we with them may hallow and praise thy name, both with true and pure doctrine and with a good and holy life" (195). Here we see that Luther continues with the same basic meaning for "sanctify" as we saw above in the 1528-29 works. That is, God is here "sanctifying" by setting apart people (converting them) and we honor (hallow) God's name with our doctrine and life.

21. In Luther's work of 1519, *An Exposition of the Lord's Prayer for Simple Laymen*, (LW 42.15-81) he says, "it is God who hallows us and all things" (27). This shows us that the starting point for sanctification is God.

In *Instructions for the Visitors of Parish Pastors in Electoral Saxony* of 1528 (LW 40.263-320), Melancthon says, "The third article, sanctification, deals with the work of the Holy Spirit. The people are to be taught to pray that God rule and protect us by his Holy Spirit, and are to be shown how weak we are and how miserably we fail if God does not draw us to himself and keep us through the Holy Spirit" (308). This shows us that God is the initial source and continues to be the source of our sanctification.

Melancthon wrote this last work, but since his writing was at the request of Luther and because Luther wrote the preface, this work is usually included among Luther's works. It is certainly pertinent to this study because of its close connection to the catechisms. Thus, this work, as well as the one above, provide some background for Luther's catechetical writings of 1528-29, which follow.

22. Meyer, 340, says that Luther's emphasis on the deity of the Spirit is to show that the Christian life can only be the work of God alone.

Herms explains the Holy Spirit's work in sanctification as being largely a matter of revelation (65). This restricts the action to the Holy Spirit's doing.

Peters, 192, says that the daily working of justification and sanctification by the Spirit is not a human work, out of man's own reason or power, but remains the office and work of the Holy Spirit. He, 194-5, continues by referring to "the

gift-character of life." This is explained in his words that we are not born on our own nor do we have life by our own power; we do not call ourselves, we do not devise our salvation in Christ through the Gospel, we do not baptize ourselves. Rather these are all the office and work of the Spiritus vivificator and sanctificator as the gift of Christ. Even as we are not our own Creator nor Redeemer, so also we are not our own Sanctifier.

23. Luther speaks of a "heilige Übung" (holy exercise). He explains this a few lines later: "Hier aber muß ein solch Werk geschehen, dadurch ein Mensch selbs heilig werde, welches alleine (wie gehört) durch Gottes Wort geschicht" (But here one is to do a work, through which a man himself is made holy, which only happens through God's Word, as we heard) [BKS LC 584.24]. Thus, we are not actually making ourselves holy through the action, but we are made holy through the Word as we attend to it.

24. Irenaeus says in "Against Heresies" in *Five Books of St. Irenaeus*, (London: James Parker & Co., 1872), 199-200: "For life is not of ourselves, nor of our own nature: but is given according to the grace of God." God is our source of life, and we continually receive it from Him.

25. Girgensohn 179, cf. note 4 above.

26. Again, the close relation of justification and sanctification will be treated in chapter three. Here we may say that justification is the basis for initial sanctification. Also, the word of forgiveness that justified (and justifies) is the same word that continues to sanctify. Finally, the proleptic justification that we received on earth through the Word, will be consummated in heaven, and thus so also will our sanctification be complete.

27. The question of whether there is any change in the believer (and the nature of that change) in progressive sanctification is another matter to be treated in chapter three. We simply have not examined enough data to address that question here.

28. Harnack, 230-2, says that because of our natural sinful condition we cannot come to faith through our own free will or work. Rather, the Holy Spirit does this for us in the beginning, middle, and end. "He calls us, and so we come; He sanctifies us, and so we receive; He sustains us, and so we hold on until the end. All is grace: preparing, accomplishing and conserving grace." Harnack concludes that the main thing is that we are "sanctified in the true faith," and that this involves all three time-frames: past, present and future.

29. This is also stated in the Nürnberg text [III 93.30-34].

30. Meyer, 343-5, says that God works sanctification through the external and internal word. Externally He uses the Gospel (including the sacraments), and internally He works through the Holy Spirit and faith. In the catechism this shows up in the difference between "called" and "enlightened." We are called through the external Gospel and then the Holy Spirit inwardly enlightens us, gives us a new life and sanctifies us. That is He sees to it that we inwardly appropriate the external Word, so that we have faith.

Peters, 195, also speaks of the inner and outer work of the Spirit. The Holy Spirit works externally through the Word and sacraments, and inwardly through faith and the spiritual gifts ("charisma"). Thus, Luther here (in the third article explanation) sketches the way of faith from calling to resurrection: called through the Gospel, enlightened with the Spirit's gifts, sanctified and kept in the right faith. (This "way of faith" sounds like an *ordo salutis*, but this topic will be treated in chapter three.) Peters, 198, concludes that God's external working through the simple Word comes to its goal in the internal working of faith.

31. Recall the adage about Real Estate—The three most important things are: "location, location, location!" In this respect sanctification is much the same.

32. Peters, 205, says the Spirit sanctifies us through daily forgiveness.

33. Harnack, 241, says that justification is and remains the root, and sanctification is the fruit.

Peters, 196, says that by calling us though the Gospel, the Holy Spirit builds the bridge between Christ's work at the time of Pontius Pilate and our existence here and now. Thus Luther says in the Large Catechism that sanctification is "bringing us to Christ." This shows up in the Small Catechism because the key-word there is faith, and it is paired with coming to the Lord. Christ acquires the treasure (salvation) though His work, and the Holy Spirit's work is to bring that treasure home to us. The instrument for this work is the Word and the organ that receives it is faith.

34. Herms, 44, says that the Spirit brings us to the Son, and the Son brings us to the Father. He, 53, explains that the Holy Spirit reveals the Son to us and thereby brings the treasure of His work to us and us to Christ. In turn, Christ's work, that is His atoning death, gives us the treasure of salvation, that is reconciliation and peace with God the Father.

Peters, 211-2, says that the "living chain of the Spirit's work" is to bring and keep us in Christ, and therein to bring us to God. Thus, the Holy Spirit does not draw us away from Christ, but always deeper into Him. In this way, Luther says He is like a poor lute-player who only knows one song to play. In His work of sanctification, He prepares for us a dwelling-place with the Son and Father. We become the living house of God in flesh and spirit. And the Holy Spirit daily works on this house until the last day. Also, this is not so much a *Unio mystica* as

it is a *Unio fidei*, nor is it with Christ alone, but with the entire Trinity.

35. Harnack, 236, says that the Holy Spirit sanctifies us in the right belief, so that we believe in the righteousness of Christ. He applies the righteousness of Christ to us for our justification. This is the individual application of reconciliation that comes from the declaratory act. In this way we have the sure ground *and* the seal of the Holy Spirit.

36. Luther says that this goes against the notion of trying to invent "more sublime" stations in life than what the Ten Commandments indicate. Such is the notion of the clerics, which Luther calls foolish and calls us to listen to God instead and keep the Ten Commandments [II 45.35-38].

Thus, the goal of it all is to keep the Ten Commandments. However, to keep the Ten Commandments is to keep the first commandment, and the first commandment calls for faith. Therefore, we may speak of obedience as a "goal of the Gospel" (*a la* Bickel and Nordlie), but never in such a way that faith is left behind or put in second place to our works. Faith, which receives God's work, must always be prior, in time and importance, to our work.

37. Harnack, 240, says that the Holy Spirit preserves us through suffering so that it does not sadden us to the point of falling away. Rather, He renews us continually by inviting us to drink from the font of grace, daily repent and believe, and so remain in Christ, as in the sermon on the vine and branches (John 15.4-5), despite our suffering. (Cf. Herms 97-8).

Peters, 205, says that since Christ has so freed us from sin in His death, we are to struggle against sin. This we do, not from our own power, but in our standing with Christ because of our baptism.

38. Harnack, 237, says that the Holy Spirit gives us faith and the new life and love. That is, He works in our new man a new obedience, teaches us to pray "Abba, Father," and makes us proficient for good works, so that we follow the example of Christ, take our cross, and even learn to glory in our troubles.

39. In Luther's work of 1535, *A Simple Way to Pray*, (LW 43.187-211) he paraphrases the first petition. In this paraphrase, he voices the concern for the neighbor, but he does not link it to our having been sanctified. Prayer and concern for others is certainly a fruit of faith, but this is only implicit here.

Concerning the third commandment Luther summarizes the movement from God to us and back to God. He says that the Sabbath is not sanctified by our keeping it holy, because our actions are not holy. Rather the day is sanctified "by the Word of God, which alone is wholly pure and sacred and which sanctifies everything that comes in contact with it" (202). This is God's sanctifying that comes from Him through His Word and to us. Next, Luther says that because of this, we realize that on the Sabbath we are above all to hear and contemplate

God's Word. This is returning to God to seek all good things from Him. Now we note what Luther says is the follow-up to this: "Thereafter I should give thanks . . . for all His benefits, and pray for myself and for the whole world" (202). Here we have fruits of faith following the means of grace (the Word), and we see the full range of the relations in which our faith bears fruit. This fits my hypothesis of a twofold model (grace to faith, and faith to works), with three parts in the second aspect (our relation to God, ourselves, and others).

40. By separating these two aspects we cut faith off from its source, which in effect cuts works off from faith. Luther says that when faith and works are separated, faith soon dies and works remain, which he calls a "twofold godless heresy" (Ewald M. Plass, *What Luther Says: A Practical In-home Anthology for the Active Christian*, (St. Louis: Concordia Publishing House, 1959), 1231.3919).

CHAPTER THREE
LUTHER'S DOCTRINE OF SANCTIFICATION:
CATECHETICAL WRITINGS IN CONTEXT

Introduction

Chapter two was on Luther's use of the words "holy" and "sanctify" in the context of his catechetical writings of 1528-29. Chapter three is on Luther's doctrine of sanctification from the catechetical writings in the context of his other writings. This is to see if what we saw of Luther in the data above squares with the data below, in order to see if we are reading Luther correctly. If we are we should expect no difference in doctrine but only in presentation.

In this chapter I will first summarize Luther's catechetical writings of 1528-29 and then compare them to his other writings which relate to his teaching on sanctification. For this comparison I will treat Luther's doctrine point by point, as these themes have emerged in the previous chapter from the external entailments of "sanctification." In each point or theme I will first summarize the catechetical material from 1528-29, and then compare it to his other writings.

Following this, I will, in the summary at the end of this section, summarize Luther's doctrine in light of his interpreters.¹ My hypothesis, as given in the introduction of this paper, is that Luther's doctrine of sanctification is that the

Holy Spirit brings us to Christ and "sanctifies" us ("makes us holy") through the Word of God, with the result that we may live out our lives of sanctification ("keep ourselves holy" = "live holy") in attending to God's Word, battling against sin and our old nature, and serving our neighbor.

Since my thesis basically involves two aspects in sanctification—the "process" and the "result," or that which God does and that which we do—I will be looking for these two aspects in each point or theme, as appropriate. This is a matter of distinguishing law and Gospel in general, because I am distinguishing God's action from our action, God's "operation" from our "cooperation," so to speak [BK 534.65-66]. The process-aspect of sanctification is God's doing alone, and the results-aspect of sanctification is where we "cooperate." Therefore, in each point of entailment we may ask two questions: 1) How does God operate here, and 2) how do we cooperate? I will now turn to Luther's writings to gather data for testing this hypothesis.

Comparison of the Catechisms to Other Writings

Who Is Involved in Sanctification?

Here the focus is on the subject of the verb in the entailment of "sanctification." Luther's clear teaching in this respect is that it is God who sanctifies (makes holy). However, we are not completely inactive in this. Though we do not contribute to the actual sanctifying, we do act, in that we interact ("cooperate") with the things God makes holy. We receive the benefit from them as we use them properly, and we thus "keep" them holy among us, as God

intends. Therefore, the manner of God's operation on this point is that HE is the one who sanctifies; and the manner of our cooperation is that we keep or use as holy what He makes holy.

In the catechetical material of 1528-29, this shows up in a number of places. First, when Luther explains the third commandment, he says that God sanctifies all things, including us, through the Word. Our action in this is to attend to that Word. However, we are not sanctified because of our external act of attending to the Word! The cause and source remains with God and His Word. Nevertheless, we do cooperate by bringing ourselves back to that Word to receive anew.²

Second, when Luther explains the relation of the Creed to the Ten Commandments, he says that the Ten Commandments tell us what to do and the Creed tells us what God does. Furthermore, because of what God does, as we hear in the Creed, we are thereby able to do what is in the Ten Commandments. Luther thus connects God's doing with our doing, and in that order; and the point of connection of these two is faith. That is, we receive from God those things which are in the Creed, with the result that we do those things which are in the Ten Commandments.³

In Luther's other writings he says the same thing. On the third commandment, for example, he says that the day is given for us to rest so that God alone may work in us. Our "work" therefore is to go and receive from Him in His Word at church. In this way, when the sabbath is used properly, we do not

do a work for God but He works for us, in that we receive spiritual blessings and sanctification from Him through His Word.⁴

What Is Done in Sanctification?

Here the focus is on the verb "sanctify" itself. This has more to do with the components of meaning, than the external entailment. However, because the entailments affect the components of meaning, both will be dealt with here. This is the heart of the matter—where all the pieces hang together. Thus, this section is somewhat of an overview or summary of the others.

In the catechetical writings of 1528-29, Luther says that the Holy Spirit sanctifies us. This action is always described in conjunction with other works. For example the list of verbs in the Small Catechism is the following: call, enlighten, sanctify, keep, gather, forgive, raise from the dead, and give eternal life. Similar lists appear in the third sermon-series and the Large Catechism.⁵

Taking these lists together we may see that the first and foremost item is the Holy Spirit's work of calling us to faith in Christ through the preaching of the Gospel. It is this faith in Christ into which we are sanctified. This faith in Christ is explained as being the appropriation of Christ's work for us. That appropriation is forgiveness of our sins because of Christ's work, which is received through faith.⁶

Thus, Luther says that the Holy Spirit takes what Christ accomplished by His atoning death, preaches this Gospel message to us in the Word, and thereby calls us to faith. This faith is that our sins are forgiven because of Christ. Luther

concludes that sanctification is nothing other than the Holy Spirit bringing us to Christ to receive this salvation from Him.

I submit that Luther is here speaking of the components of meaning that are shared by justification and sanctification. God makes us just/holy 1) by taking us from our sin or our sin from us (forgiveness) and 2) by reconciling us to Himself. These are true of both justification and initial sanctification (also it is the heart and basis of continual and final sanctification). Thus, Luther is not saying that nothing else happens besides justification, but that it all happens because of justification. That is, Luther is saying that the *heart and basis* of sanctification is nothing other than the Holy Spirit bringing us to Christ.⁷

In addition, Luther says that the Holy Spirit will sanctify us completely on the last day. In the meantime though, we are "only halfway pure and holy." This is because in this life we are fundamentally holy (delivered from the dominion of sin), but we are not fully holy (not delivered from the presence of sin). Therefore the Spirit continues to sanctify us through the forgiveness of sins. In this way Luther says that it is the Holy Spirit's office to begin and daily increase sanctification.⁸

The question now is, if God sanctifies us, what do we do? As we saw above, God "makes holy" and we "keep holy." That is, what God makes holy, we hold and use as holy.

In the other writings Luther also describes the two actions involved in our sanctification. He says that God sanctifies something by His Word, and that we

keep it holy by our actions, that is we use it according to its purpose. However it is not holy because of our actions, because our actions are not holy. Rather, it is because of God's Word.⁹

This does speak of "how" God sanctifies but the point is to demonstrate that the components of meaning in "sanctify" itself shift because of the entailments. As previously discussed, when God is the subject of "sanctify" (which is shown here by the fact that God's Word is the operative factor), then it means "make holy"; but when we are the subject, then it means "keep holy." *How* God makes holy (through His Word) will be discussed below.

So what are we doing while God is sanctifying us through the Word? God always acts first and then we "cooperate." God does the "process," and we cooperate in the "results." We do this in three directions: toward God, self, and our neighbor. First, we have received faith from God through His Word and we subsequently "cooperate" by making ourselves available to that Word, that is, by returning to receive from God anew. Secondly, Luther says that this involves our struggle against the flesh which does not want to hear God's Word or receive from Him. Thirdly, having received from God we serve our neighbor. That is, we attend to our station in life in service to others.¹⁰

Luther's fullest description of the work of the Holy Spirit in the life of the sanctified believer is in his writing of 1539, *On the Councils and the Church*. In his discussion of the Creed's phrase "Holy Christian Church," he says that there will always be a holy Christian people in whom Christ works "*per redemptionem*,

through grace and the remission of sin," and the Holy Spirit works "*per vivificationem et sanctificationem*, through daily purging of sins and renewal of life" according to the two tables of the ten commandments. According to the first table, the Holy Spirit sanctifies and works Christian holiness in the inner man by effecting faith, hope and love; and according to the second table he induces them to be willing to do good works in their outward lives according to their station in life.¹¹

Luther says that the Holy Spirit sanctifies us according to the second table when He assists us in sincerely honoring our father and mother, when we faithfully serve our princes and lords, when we entertain no hatred toward our neighbor, and so forth. Luther says,

We need the Decalogue not only to apprise us of our lawful obligations, but we also need it to discern how far the Holy Spirit has advanced us in his work of sanctification and by how much we still fall short of the goal, lest we become secure and imagine that we have now done all that is required. Thus we constantly grow in sanctification and always become new creatures in Christ. This means "grow" and "do so more and more."¹²

There will be more later on growth and the use of the law in the life of the believer. For now, Luther says that these outward signs however "cannot be regarded as being as reliable as those noted before" (that is, the seven holy things of the first table) since even heathen do some of these works and would at times seem even holier than Christians. But because the heathen lack faith in God, their actions do not come from a pure heart. To which Luther says, "But here is the Holy Spirit, who sanctifies the heart and produces these fruits from an honest and good heart."¹³

When Does Sanctification Occur?

Here the focus is on the time-frames involved in sanctification. These are indicated by the adverbial modifiers of time in the entailment.

In the catechetical writings of 1528-29, Luther says that the Holy Spirit has sanctified us, still sanctifies us, and will sanctify us completely. That is, the Holy Spirit has sanctified us and continues to sanctify us while we live on earth, through the church and the forgiveness of sins; and that He will sanctify us completely in heaven, through the resurrection of the flesh and eternal life.¹⁴

In the other writings Luther speaks of the same time-frames for sanctification. He says that we are not completely holy in this life and so the Holy Spirit daily sanctifies us through the forgiveness of sins.¹⁵

This all refers to God's operation, but begs a question pertaining to our cooperation: Does our cooperation advance our sanctification? Well, yes and no. First of all, recall the two aspects of sanctification and their relation: God does the "process," and then we cooperate as a "result." It is a one way relation—the results do not affect the process, but the process effects the results, just as a tree bears fruit. So if we are speaking of sanctification as "process" in our question above (Does our cooperation advance our sanctification?), then the answer is "no." God makes us holy and our cooperation does not advance that process. It is objective—God does it. Luther, therefore, repeatedly stated that our works do not make something holy [BK 377.91-2; LW 43.202].

However, if we are speaking of sanctification as "result," then the answer is

"yes." The results-aspect has to do with the subjective and personal appropriation of sanctification. This admits to degrees (is partial) because it is experiential, and in our experience we are "only half-way pure and holy." Thus, we do act and keep holy among us what God made holy—That is, it becomes holy in our use. So also we advance our sanctification in the results aspect, when we cooperate with God's sanctifying, by living holy. That is, we experience the holy life—an experience, however, that may not be what we expected. To live this life is to battle sin, and not to overcome it immediately. Therefore, speaking of growth in sanctification is a tricky matter, and it will be further discussed later.

Where Does Sanctification Occur?

The focus here is on the specified location for receiving sanctification, and the specified locations for living out our sanctification. These are the adverbial modifiers of location in the entailment.

In the catechetical writings of 1528-29, Luther indicates that the Holy Spirit works through specific means—namely, the Gospel (as in the Small Catechism's explanation), the Word, the sacraments, the church, and resurrection and eternal life.

I am aware that these means (Word, sacraments, resurrection and eternal life) might more appropriately answer the "how" of sanctification, which leaves the church as the only real "where." However, I am reserving the "how" interrogative for the next heading, for the sake of convenience, as in chapter two.

In the explanations to the third article Luther explains the items after the

Holy Spirit as being the means through which He works sanctification. This is so we know where to go for our sanctification, unlike the Schwenker who Luther says creep into corners. Thus, he says that in this life the Holy Spirit continues to work sanctification through the church and the forgiveness of sins, which includes the Word and the sacraments. When we die, Luther says, the Holy Spirit will sanctify us completely through the resurrection of the flesh and eternal life.¹⁶

This is the "where" of God's operation through the means. That is, the means of grace are the specific locations for where God works. This answers the question: Where do we go for sanctification? A related question is: Where do we live out our sanctification? With this question we turn to the "where" of our cooperation in our sanctified life. That is, just as God gives us sanctification in specific locations, so also we live out that sanctification in specific locations, which are our stations in life.

Luther says that the Ten Commandments teach what is to be done by us and the Creed teaches us where to go to accept power to do it. Following this, Luther goes right into discussing stations in life. He says that the Ten Commandments are to be kept because they describe what is to be most holy among us, rather than the sublime inventions of so called holy stations, such as the clerics [II 45.32-38].¹⁷

One interesting thing about the church is that it is both the recipient of God's means and a means itself.¹⁸ Thus the church and fellow believers therein are both involved in bringing the Word to us, and they also benefit from our lives

of sanctification as we serve them and bring the Word to them.

In the other writings Luther speaks of the same locations: God's means of operation are Word and sacrament, and our manner of cooperation is in our station in life. The most common place this shows up in Luther is in dealing with the third commandment. As we saw above, Luther admonishes the people to struggle with the old nature and go to church because that is where the Word of God is, which makes us holy. However, he also says that, after hearing God's Word, we are to pray to God in thanks and for ourselves and the whole world. He concludes that by doing this we "keep" the sabbath holy—That is, God set the sabbath apart for a purpose, and we keep it holy as that purpose is fulfilled, which is hearing God's Word. Therefore, because we know that the Word sanctifies us, we realize that we are to continue seeking God's Word. Following this we receive it in faith by our prayer. This prayer is the voicing of our faith which both receives from God in thanks and continues to seek all good things from Him, and it voices the concerns for ourselves in our struggle against the old nature and the concern for others in their struggle or subjection to sin.¹⁹

In the *Smalcald Articles* (1537), following the discussion of the various forms in which the Gospel comes to us, Luther says that enthusiasm clings to us all since Adam and it is the source and power of all heresy. "Accordingly, we should and must constantly maintain that God will not deal with us except through his external Word and sacrament." Therefore, when Luther discusses the church, he says that its holiness does not consist of surplices and ceremonies, but

of the "Word of God and true faith." Through the Word, God declares it holy, and through faith we receive and use it as holy.²⁰

In Luther's work of 1539, *On the Councils and the Church*, he says that the "Holy Christian Church" may be recognized by the seven holy things (*heilighum*) of the Christian church. These are God's Word, Baptism, the Sacrament of the Altar, the Keys, the Holy Ministry, prayer, and the sacred cross. Luther says that by these seven principal parts (marks) of the great holy possession of the church, the Holy Spirit effects in us a daily sanctification and vivification in Christ according to the first table of the law.²¹

Following this, Luther says that because the seven holy things according to the first table are greater and a "holier possession," he provides only a summary of the outward marks according to the second table. But, he says, these too could be divided into seven holy things, that is, the seven commandments of the second table. These describe our stations in life, wherein we live out our sanctification.²²

How Does Sanctification Occur?

The focus here is on what might be called "the means within the means." That is, above we saw that the "where" of sanctification is the means of grace, but now we ask "how" do those means of grace bring sanctification? The key is the forgiveness of sins. All the means of grace convey and bestow forgiveness. This is how sanctification occurs in God's "means of operation." As for our "manner of cooperation," we receive that forgiveness in faith. Faith is always where God's means of operation meets our manner of cooperation in the sanctified life. Keep

in mind however that this is a one-way street: God "operates" → God bestows faith and we receive in faith → we "cooperate."

In the catechetical writings of 1528-29, Luther says that the Holy Spirit sanctifies us through the same word of forgiveness with which He brings us to faith.²³ The significance here is that there are not certain means of grace for justification and different means for sanctification—It is the same word of forgiveness.²⁴

Luther stresses the need for daily forgiveness in sanctification. In fact, he says that the Holy Spirit's work will not be completed until we no longer need forgiveness. But since we do not keep the Ten Commandments it is necessary that forgiveness of sins be present, and where it is present the law is not able to accuse. Thus, with forgiveness we are free from sin and therefore totally free on earth. Luther concludes, on the other hand, that where there is no Gospel, there is no forgiveness, and therefore no sanctification.²⁵

In the other writings Luther also stresses the importance of the forgiveness of sins. He says that wherever the Christian church exists, there the Holy Spirit is, who daily sanctifies us through the forgiveness of sins.²⁶

Forgiveness is necessary because of the presence of sin. It is a reality we must reckon with even in the church. Luther says that the church on earth is never without crosses, heresy, or factions. Those who think otherwise, he says, must think they are already holy and need no forgiveness or protection from assault. To this he says to let them go their stubborn way, but we will continually

pray "Hallowed be thy name, thy kingdom come," and so forth, and stay with our symbols [creeds]. Note that in the Lord's Prayer we pray for forgiveness, and in the Creed we hear how Christ died for our sins and how the Holy Spirit brings us forgiveness in the church.²⁷

This all refers to God's operation of sanctifying through forgiveness. Our cooperation in this point is indicated in Luther's repeated pronouncements on the necessity of forgiveness. That is, we cooperate by continually seeking forgiveness, which we do by seeking out the means of grace whereby we might receive the forgiveness we need.

Why Is Sanctification Possible?

The focus here is on the basis for sanctification. In the external entailment this would be expressed as a rationale or causal clause. It pertains directly to the process-aspect as its basis, and indirectly to the consequent and dependent results-aspect. It is the "justification" for justification, and thus for sanctification. In a word the why of sanctification is "Christ."

In the catechetical writings Luther emphasizes the close connection of the Holy Spirit's work to Christ's work. In fact, in both catechisms the explanations of the Holy Spirit's work sound more like subjective justification than sanctification. Luther speaks of the Holy Spirit bringing us to Christ and applying the benefits of Christ, but little on renewal or purging away sin. Rather, he says that the Holy Spirit preaches to us in the church and brings us to Christ. We could not know Christ, believe in Him, nor have him as Lord were it not through

the preaching of the gospel by the Holy Spirit offered and placed in our hearts [LC 188.4-9].²⁸

Luther goes on to say that what Christ gained through His suffering and death, the Holy Spirit appropriates to us. Thus, Luther concludes, sanctification is nothing other than the Holy Spirit bringing us to Christ to receive salvation. The Holy Spirit reveals Christ to us and Christ reveals the Father to us. [LC 192.3-8].²⁹

Luther explains how the Holy Spirit reveals Christ. He says that the Holy Spirit bears witness to Christ in the church, and that where the Holy Spirit does not cause the Word to be preached and made alive in hearts, then no one can believe in Christ. Thus, the Holy Spirit sets up in the church what Christ merited, which means the work of the church is proclaiming the forgiveness of sins because of Christ's atoning death.³⁰

In the other writings Luther also stresses the connection of the work of Christ to our holiness. Luther tells us that our confidence must rest purely upon Christ and not our own holiness. He says, "For if faith is to be pure . . . these two, Christ and my works, must be rightly distinguished."³¹

According to Luther, it is by faith in Christ that God accounts us altogether righteous and holy. Even though sin remains in us, God does not count it against us. This constitutes justification. Next, Luther says, "Good works follow such faith, renewal, and forgiveness." What is still sinful in these works is not held against us because of Christ, so that "the whole man" in both person and

works is accounted righteous and holy. This is purely by grace, so we cannot boast in ourselves or our own works, but "all is well if we boast that we have a gracious God." Finally, Luther concludes that if good works do not follow in this way, then the faith is a false one.³²

In 1519 Luther wrote, *Two Kinds of Righteousness*. Already in this work Luther distinguishes between our alien and proper righteousness. He says that we are justified by the alien righteousness, that is, that of Christ, who is "our righteousness and sanctification." Luther continues, "Through faith Christ's righteousness becomes our righteousness This righteousness is primary; it is the basis, the cause, the source of all our own actual righteousness." According to Luther, this righteousness (primary, alien) is given in place of the original righteousness, and it is given by grace alone, without our works. However, the second kind of righteousness, Luther calls our proper righteousness, though we do not work it alone. Rather, in it the first and alien righteousness works with us.³³

This is that manner of life spent profitably in good works, in the first place, in slaying the flesh and crucifying the desires with respect to the self In the second place, this righteousness consists in love to one's neighbor, and in the third place, in meekness and fear toward God This righteousness is the product of the righteousness of the first type, actually its fruit and consequence.³⁴

By this we see that the righteousness of Christ becomes our righteousness before God by faith. That righteousness is also then the basis on which our own proper righteousness grows forth, producing fruits toward God, self, and others.

Compare this with the second section of chapter two, the "sanctification model."

Finally, Luther's work of 1520, *Freedom of a Christian*, shows us the basis

for our life of service to our neighbor. A summary of the theme of this work will show us its import: "The Christian is a perfectly free lord of all, subject to no one. A Christian is a perfectly dutiful servant of all, subject to all." Before God the righteousness that is ours by faith because of Christ means that we are free from sin. Since our works are not needed to please God, we are free to use them to serve our neighbor.³⁵

Luther on Sanctification: A Doctrinal Summary

I will here summarize Luther's teaching on sanctification. From the preceding data and the use of the semantic method of unpacking the external entailment, we have been able to make explicit what is implied in "sanctification." I will now bring this information to bear on the traditional doctrinal categories and terminology.

The doctrinal issues that I will now address seek an answer to these questions: 1) What are the common uses of the word "sanctification" (wide and narrow)?³⁶ 2) Who does what in sanctifying? 3) How does sanctification relate to justification? 4) Where are we to look for sanctification? 5) When does sanctification come in the Christian life?³⁷ 6) Why is the law still applied to Christians? (What function or use does the law have in the Christian life?) These questions of course overlap, but I will try to deal with them in sequence as much as possible. Also, these issues could be paper topics in themselves and can therefore be dealt with here only in brief as they relate to sanctification.

1) What are the common uses of the word "sanctification"? Because the

word involves many entailments it refers to different things for different people. As previously discussed, some people focus on one set of entailments, and other people focus on a different set. Thus, in discussing the doctrine, the term itself causes a great deal of confusion. I will now attempt to sift through all the uses and make some sense of them.

In defining any word we need to set the boundaries on what it entails. This is a matter of widening or narrowing the scope of reference until all the essential elements are included and other items are excluded.

First of all, in the traditional dogmatic discussion of sanctification, there are in general two senses, the wide and narrow. The "wide sense" refers to salvation as a whole, which includes justification. The "narrow sense" refers specifically to the doctrine of sanctification as opposed to the doctrine of justification.

This study is on the doctrine of sanctification, therefore we will use the "narrow sense." However, there is still confusion within this use. This comes from improperly narrowing the scope further to only one set of elements and thus excluding other necessary elements. As mentioned above, what usually happens is that some people narrow the scope and focus on the results-aspect of sanctification, and others narrow the scope and focus on the process-aspect.

Thus, the essential problem in sanctification that this study has addressed is the relation of these two aspects within the one doctrine. In discussing sanctification both aspects—process and result—must be included so that we may

discuss the relation of God's action to our action.

These two aspects both occur in the "narrow sense" of sanctification. Therefore, in this discussion we need to keep in mind the two distinct aspects of process and result, within this one "narrow sense," which correspond to God's activity and our activity. This distinction is helpful because this is where most of the confusion comes in. That is, we cannot very well speak of the Holy Spirit sanctifying us when most of our people think of sanctification as something we do.

Francis Pieper (*et alii*) speaks of the "wide sense," which encompasses the entire saving act of God, and he says that this is how Luther uses the term in his explanation to the Third Article in the Large Catechism. Pieper also says that in the "narrow sense," sanctification may refer to either the internal transformation of the believer (which is God's doing) or the holiness of life which follows (which involves our doing).³⁸ Pieper may however be mistaken in saying that Luther speaks of sanctification in the wide sense in the explanation to the Third Article in the Large Catechism. Rather, Luther may be speaking of sanctification as being roughly synonymous with justification. Thus, the presentation sounds more like subjective justification, as mentioned above. This, I submit is Luther's way of stressing that justification is and remains the heart and basis of sanctification, and is therefore roughly equivalent to the process-aspect of the narrow sense.

Robert Kolb says we in North America normally hear the word sanctification as meaning holiness of life, but that Luther did not use it in this way in the Small Catechism.³⁹ Therefore, the wide sense, referring to salvation as

a whole, or the process-aspect of the narrow sense, referring to God's action which roughly equivalent to justification, is the typical use in the catechetical writings; and the results-aspect of the narrow sense, referring to our Christian lives, is the typical understanding in our society. Thus, the confusion.

However, it gets worse. What I call the "results-aspect" of the narrow sense does appear in Luther's catechetical material—not in the third article, but in the third commandment and first petition. For example, remember the third commandment's "subtle" distinction between God making holy and our keeping or using as holy? This is exactly what these two "aspects" are all about—the process-aspect versus the result-aspect! The same thing shows up in the first petition, and from this we may surmise the importance for Luther in distinguishing what I have called the two aspects of sanctification. If this is not done, then we leave our people in even more confusion on "sanctification."

Strictly speaking, "sanctification" comes from the Latin and is a compound of words meaning "make holy." However, since use not origin determines meaning, my only point of contention here is that this use is often what Luther is asserting in his explanations—that it is not our works, but God's Word that does the sanctifying. Thus, I would reserve the word "sanctify" ("make holy") to God's activity, and our activity is to "live holy" (live as holy, live in a holy way, "keep holy").

Together, the "process-aspect" and "results-aspect" comprise the "narrow sense," which refers to the doctrine of sanctification. Thus the narrow sense may

also be called the doctrinal use of the term; that is, it is used as a label to distinguish items for discussion. Specifically, this use is "sanctification" as a doctrinal category, distinguished from "justification." It is most easily summarized as the work of God in the Christian that answers the question, "Now that I've been saved, what happens next?" (Answer: "You keep being saved," that is, salvation continues!) It is this doctrinal use or narrow sense that I am concerned with in this paper, which is on Luther's "doctrine" of sanctification as opposed to his doctrine of justification, and it is the distinction between the "process-aspect" and "results-aspect" that I am especially interested in highlighting.⁴⁰

2) Who does what in the sanctifying? As stated above, it is clear from Luther's writings that he believes God is the cause and source of our sanctification. God sanctifies by making something to be holy through His Word. This is why Luther continually distinguishes God's sanctifying through His Word and our sanctifying through our use of His Word. A good example of this distinction is in Lev. 20.7-8: "Sanctify yourselves . . . for it is I, the LORD, who sanctify you." Thus, strictly speaking God sanctifies, and our "sanctifying" is actually only in a derived sense, that is, we use what He has already declared holy. This is why Luther called the word "sanctify" a subtle matter.

That subtlety comes to the fore especially when we speak in terms of our "cooperation" with God in sanctification. We "cooperate" with the work of the Holy Spirit, but not "the way two horses draw a wagon together" (Tappert 534:66). Adolf Köberle addresses this concern when he says, "It is not fitting to teach

justification evangelically and then in the doctrine of sanctification to turn synergistic."⁴¹ What then of cooperation? From Luther, recall that we saw a distinction in use of verbs: When God is sanctifying, the verb is "make holy"; but when we are sanctifying, the verb is "keep holy" (in the sense of "use it as holy," and not as though we somehow actually *preserve* or maintain the holiness of something). Thus, we see Luther's concern to keep God as the cause and source, and that we therefore simply use what He has given us, so that it may be holy in our use among us. Thus our action is secondary to God's, that is, our lives of sanctification (results-aspect) follow and are derived from God's activity of sanctifying (process-aspect).

For example, recall what Luther says about what it means for us to sanctify the holy day. This does not mean that we make pure something that is impure. Rather, we use what has been set aside for a purpose, according to that purpose. Thus, sanctification is indeed a matter of subtle distinction between "making holy" (God's activity) and "keeping holy" (our activity).

3) What is the relation of justification and sanctification? The concern here is that justification not be "left in the rear-view mirror as we drive on ahead, pursuing sanctification." This is David Scaer's concern, voiced in his article "Sanctification in the Lutheran Confessions."⁴² Leaving justification behind can be the result of an overly defined *ordo salutis*. Recall that Herbert Girgensohn says it was not Luther's intent to set up such an *ordo* in the Catechisms, but to speak of the whole act of God's saving work together.⁴³ The "solution" is to keep

justification and sanctification together (not separated), but distinguished (not confused). This is given by Karl Barth in his article. He says that if they are separated, the result is moralism ("Christ died for you, therefore you must do [X]"); and if they are confused, the result is work-righteousness ("If you do [X], you will be saved").⁴⁴ Again and again in his writings Luther says that the Holy Spirit continues to sanctify us by the daily forgiveness of sins. This means that forgiveness is not a one time, past event; and thus neither is justification. Rather, it is the continual and daily basis and source from which sanctification springs. Thus they are kept together but distinguished: Justification gives rise to sanctification.⁴⁵

4) Where do we go for sanctification? The same Word of God that justifies us also sanctifies us. That is, the Word of the forgiveness of sins is the same Word through which the Holy Spirit sanctifies us. Therefore the specified location for "where" we receive sanctification is the Word of God in all its forms, that is, in Word and sacrament. Luther continually emphasizes the Word of God as His means through which He works in the lives of His people. This is why Luther also continually admonishes his readers to hear and attend to the Word of God, though we often would neglect it.

5) When does sanctification take place? We were first sanctified when we were first brought to faith, and we will be sanctified completely when we get to heaven. Luther is clear on these two aspects. Thus, our real question is what is our life like in the meantime if we are not perfectly holy now? Luther says that

we are both declared fully holy before God, but only halfway holy experientially. That is, we are painfully aware that we are not yet completely holy, and God knows that we still have the old nature at work in us, but because of Christ, the new nature that is given us is all that God counts us as. "Our life is hid with Christ" (Colossians 3:3). Thus we may live in a halfway holiness (old and new natures at war), but God reckons us fully holy even now because of the holiness of Christ that is ours through faith.

A tricky question here is whether there is any progress in sanctification or if the struggle becomes easier. Luther does speak of progress, but not in such a way that it cannot be understood as admonition to strive to cooperate with the work of the Holy Spirit in us for producing good works. Thus, "growth" can also simply refer to the bringing forth of good works, much as trees bring forth or "grow" fruit, which is a common image in Luther for the Christian life. Recall that Gerhard Forde says our talk of progress is often just that, . . . talk! He says that what we see as progress is often nothing more than a weakening of our strength with age. We may *outwardly* sin less, but he advises that we should not mistake encroaching senility for sanctification.⁴⁶ Inwardly, the battle continues, and the form of outward sins change. There is, to be sure, variation from Christian to Christian and within an individual Christian from time to time. We would of course hope that the variation is for the better. However, there simply is not enough in Luther to say more than what is given above, that is, to progress is to strive for, and to grow is to bear fruit or do good works.⁴⁷

The fact is that the new nature will continually have to do battle with the old nature, and our focus should not be on us and how well we are doing in that battle, but on Christ who fights for us and on the Word with which He does the fighting. That is, in our new nature, we struggle against the old nature and his allies—sin, the world, and the devil. Because of this struggle, the Word of God, that is the Gospel, is continually needed to sustain the new nature, and the old nature continually needs the rebuking of the law.

6) Why is the law still applied in the life of the Christian? What is the "third use of the law"? This term or phrase does not occur in Luther, but it does occur in discussions of sanctification, and so I need to address it. However, since it is currently a much disputed topic in our circles, I do not presume to solve the issue here. In brief, the law in this sense does not function in the process-aspect of sanctification, but within the results-aspect, showing us how to use and "keep holy" what God has made holy.

Traditionally in dogmatics, there are three uses of the law. The law functions to restrain sin and to show us our sin—These are the first two uses of the law. The third use, as in the Formula of Concord (Tappert 563-568), is simply the law applied to the Christian who still has the old nature within. The new man alone would need only Gospel, but the Christian continues to need the law because of the old man. Luther often speaks against self-elected works which throw us back to our own holiness. Here the law teaches us what are and are not the works which God prescribes, and condemns us for our arrogance in

prescribing others, for example, the works of monks and nuns.⁴⁸

The critical concern in this issue is really what the law does *not* do in the life of the Christian. Luther says in the Antinomian Disputations that the law is "not useful or necessary, neither for justification nor for good works, much less salvation."⁴⁹ Thus the concern is to keep the law out of justification (no works righteousness) and out of sanctification, in the process-aspect (no moralism).

One thesis that may help in the discussion of the "Third Use of the Law" is this: The law always accuses, but it does not only accuse.⁵⁰ This is because of the *simul* in "*simul justus et peccator*." The law hits us Christians as *simul*—simultaneously two things, and thus the law speaks to both. But what does it speak? The argument against the third use of the law as being guidance for the Christian is that the new man doesn't need guidance and the old man would not listen to it anyway. However, this can deny the *simul* of our reality—We are not spiritual schizophrenics anymore than Christ is a Nestorian composite of divine and human natures. Thus we are one being, and this one being does need guidance. So when the law comes it always accuses, because we have the old man. However, we also have the new man who has been freed from the accusation of the law. This allows us ("us" as a composite) to also be guided by the law when it comes. Thus, every time the law comes, it always accuses; but it does not only accuse, because it also, at the same time (*simul*), guides.⁵¹

Perhaps the best description of what the law does do in the life of the Christian is this: Since preaching is proclaiming God's Word both in law and

Gospel, the third use of the law is most evident when the new nature preaches to the old nature. This can occur inter-personally or intra-personally. When it is done interpersonally it is brotherly or pastoral admonition, and intra-personally is battling our old nature.

Luther liked to speak of the Christian life as being like a tree bearing fruit. The fruit does not make the tree good or bad, but the tree makes good or bad fruit. The above description of the third use of the law would fit into the image as being something like the tall stake used to help young trees grow up straight. Or, in the imagery of John 15 (Vine and branches), the third use of the law is like the trellis on which the vines grow. It does not provide growth, but provides structure for growth.⁵²

In summary, the above questions and answers all relate to issues in the doctrine of sanctification. While these issues could not be resolved here, we did need to address them. First of all, the uses of the term "sanctify" are varied according to the scope of reference and entailments ("wide," "narrow," "process-aspect," and "results-aspect"). Second, strictly speaking, it is God who sanctifies, by making something holy through His Word; and we "cooperate" in a secondary and derived sense, by keeping or holding it as holy. Third, justification and sanctification are to be distinguished and not separated—the former gives rise to the latter. Fourth, we are to look for sanctification in the Word of God, that is in the Gospel. Fifth, God has sanctified us, does sanctify us, and will sanctify us completely. Until that final completion of holiness, we live as *simul justus et*

peccator. Our Christian life involves a constant struggle between our new and old natures within us. In this struggle we are admonished to strive for progress, if only apparent, and to do good works ("grow" the fruits of faith). Sixth, in this struggle the law continues to be preached because of the old nature, until that nature is removed from us and/or we from it, and we are taken to heaven to be completely sanctified.

The above "answers" are evident in Luther's catechetical and related doctrinal writings, as given in the above data. Nothing from my secondary reading, which takes into account Luther's other writings, adds or takes away anything significant from the data already presented. Thus, my study has been on Luther's doctrine of sanctification as presented in his catechetical writings, but I would not expect anything different in his doctrinal and exegetical writings besides vocabulary.⁵³

Therefore, putting all the above pieces together and using both the semantic and doctrinal terms, we may "fill in the shorthand" with the external entailment which is implied in Luther's use of the word "sanctification" and summarize his doctrine of sanctification. For this, the word "sanctification" is turned back into the verb "sanctify" and the rest of the sentence is filled out (that is: subject, object, adverb, and so forth.).

Who is the subject?—Who "sanctifies"? God does. And we do. Thus, we have two sentences or clauses: "God sanctifies" and "We sanctify."

What is the relation of these two clauses? They are not merely coordinate

sentences—"God sanctifies *and* we sanctify"—as the word "cooperate" might imply. Rather, the first clause is the main sentence and the second is a subordinate clause.

What *kind* of subordinate clause? It is a result clause. As discussed above, the first clause describes the process-aspect and the second clause describes the result-aspect. Thus: "God sanctifies, with the result that we may sanctify."

Now the two clauses need some fine tuning. First, what does it mean when God sanctifies something as opposed to when we sanctify something? God actually makes something holy, but we only use it or hold it as holy. Second, this "something" also brings up the question of what objects go with the verbs. In this study I am interested in *our* sanctification, that is, we are the object. God makes *us* holy; and for us to "use, keep, or hold something as holy" when the object is ourselves, simply means to "live as holy" or "live out our sanctification." Thus: "God makes us holy, with the result that we may live as holy."

Finally, each clause may be filled out further by adding the adverbial phrases. That is, *how* does God make us holy, and *how* do we live as holy? In the first clause, God makes us holy *through the Word* and *because of Christ*. This action involves all three time-frames for the verb "sanctify." God sanctifies us by 1) initially bringing us to faith in Christ, 2) continually strengthening that faith through the same Word of forgiveness in Christ, and 3) finally completing our sanctification in heaven through our resurrection in Christ and giving us eternal

life with Christ.

In the second clause, we live as holy *through receiving in faith and in doing good works*. Our faith receives all that God does to sanctify us, as given above with the three temporal-aspects: we initially receive justification through the Word of forgiveness because of Christ, we continue to receive that forgiveness through the Word, and our faith is strengthened by the future hope of resurrection and eternal life because of our salvation in Christ.

This is all passive reception of the process-aspect which God does. The results-aspect describes what we do as a *result* of receiving this. The result is this: we live out our lives of sanctification in our stations in life, with respect to three parties: God, ourselves, and others. In relation to God, we give Him thanks for what he has given us in Christ through the Word and we continually return to that Word to receive anew. In relation to ourselves, we continue to struggle against sin and the old nature. In relation to others, we serve them with our good works.

From the foregoing, I therefore conclude that Luther's doctrine of sanctification is that God the Holy Spirit brings us to Christ and "sanctifies" us ("make holy") through the Word of God because of Christ, with the result that we may live out our lives of sanctification ("use, keep, or hold as holy") in attending to God's Word (receiving and giving thanks), battling against sin and our old nature, and serving our neighbor.

NOTES

1. The three Lutheran positions presented in chapter one will be dealt with in the conclusion to this paper. There I will compare the non-Lutheran and Lutheran positions of chapter one with Luther's position, as presented in chapter two and here in chapter three.

2. Remember Luther's line from the first sermon-series: "The word 'sanctify' is a subtle matter" [I 5]. This is because we think that by our action we are doing the sanctifying, but God sanctifies us through His Word as we correctly use all that He has given us whether the sabbath, His name, or this Christian life.

In the second sermon-series, on the third commandment, Luther says, "When I meditate on God's word, then that hour is holy, not because of the work, but the Word If in truth I diligently listen, God has made the time holy The highest holy thing (*heiligthum*) is the Word of God" [II 32-33]. Note again that Luther stresses that it is not by our works that sanctifying takes place but by *God's* work through His Word.

In the Large Catechism, on the third commandment, Luther says, "The Word of God is the true holy thing [*heiligtum*, relic] above all holy things. Indeed it is the only one we Christians have. . . . God's word is the treasure that sanctifies all things. By it all the saints themselves have been sanctified. At whatever time God's Word is taught, preached, heard, read, or pondered, there the person, the day, and the work are sanctified by it, not on account of the external work but on account of the word which makes us all saints. Accordingly, I constantly repeat that all our life and work must be guided by God's Word if they are to be God-pleasing or holy" [Tappert 377.91-2]. This again shows that God sanctifies through His Word, and that we "keep holy," that is, use it as holy, by attending to that Word. Recall that even in the "heilige Übung" (holy exercise), which Luther says we do and makes us holy, we are not made holy *by* our doing, but *in* the doing by God's Word (cf. chapter two, note 23).

3. In explaining the Creed in the second series, Luther maintains a close connection between the Creed and the Ten commandments. Finally, he concludes his treatment of the Creed by saying: "it is necessary that the Father, Son and Holy Spirit come by their power and works that we may keep the Ten Commandments" [II 46.5-6].

Luther ends his treatment of the Creed in the third series by saying, "This doctrine is different than the Ten Commandments, which teach what we are to do. The Creed teaches what we are to receive from God. Therefore faith gives

what you need. This is the Christian faith: to know what you are to do and what has been given to you" [III 94.19-22].

In the Large Catechism, Luther compares the Ten Commandments and the Creed: the first says what we are to do, the second what God has done; the first is in the hearts of men, the second must be preached by the Holy Spirit alone; and the first makes no one a Christian, the second makes us Christians [LC 192.17-21]. Luther concludes, "Through the Creed we delight in the Ten Commandments because we see God has given Himself to help us keep them: the Father, all creatures; Christ, all His work; the Holy Spirit, all His gifts" [LC 192.25-28].

4. *Treatise on Good Works*, 1520 (LW 44.15-114). In this work Luther says that the third commandment tells us how to relate to God in our works (54). These "works" however are to go hear the sermon, go to receive mass, and to pray (55-69). Luther also says that the "rest" of the Sabbath is both physical and spiritual. The spiritual rest consists in letting God alone work in us (72-73). We are to restrain the works of the flesh and let God work in us (77). Luther summarizes that the work of the third commandment is "to worship God by praying, hearing the sermon, meditating upon and pondering God's benefits, and, in addition, chastising oneself and keeping the flesh subdued" (79). Thus we "rest" that God may work. He gives us the sabbath and it is holy in our use when we attend to God's Word. In this way, when the sabbath is used properly, we don't do a work for God but He works for us, in that we receive spiritual blessings and sanctification from Him through His Word.

An Exposition of the Lord's Prayer for Simple Laymen, 1519 (LW 42.15-81). In this work Luther says, "note that God's name is holy in itself and is not hallowed by us, for it is God who hallows us and all things In this petition God becomes everything and man becomes nothing" (27). This recalls for us Luther's words that hallowing for us is honoring God.

5. In the third sermon series, Luther gives a list of verbs predicated of the Holy Spirit that resembles the list in the Small Catechism explanation. "Through the church the Holy Spirit preaches, calls you and makes Christ known and gives faith, that through the sacraments and the Word of God you will be free from sin and thus be free totally on earth. When you die and you remain in the church, then He will raise you up and sanctify you entirely" [III 94.4-7].

In the Large Catechism, Luther says that the Holy Spirit sanctifies us through the church [LC 188.22]. In describing the Holy Spirit's work in the church he lists a string of verbs which again is similar to those in the Small Catechism explanation: The Holy Spirit reveals and preaches through the word, through which He illumines and kindles hearts, that they understand, accept, cling to, and remain in it [LC 188.25-27].

6. Luther says that Christ gained and acquired the "treasure" for us

through His suffering, death, and resurrection; and, so that this treasure not remain buried, but be enjoyed and appropriated, God causes the word to go forth and gives the Holy Spirit to bring it home and appropriate it to us. Therefore sanctifying is not other than to bring to the Lord Christ, to receive such good, which we could not attain on our own [LC 188.9-17].

7. This will be discussed more below, under "Why Is Sanctification Possible?" For now, one example of what happens besides justification is that Luther speaks of the Holy Spirit as "enlightening with His gifts" [SC 250.6-7]. To what gifts does he refer? Recall that Girgensohn, 185, says that Luther is referring to the seven gifts of the Spirit in accord with medieval tradition: fear, piety, knowledge, might, counsel, understanding, and wisdom (cf. Meyer 342).

8. An apparent paradox exists between our sanctification based on justification, which is total, and our sanctification that is described as "only halfway pure and holy," which is partial. In fact, our justification is in full because God declares us just before Him because of the completed work of Christ on the cross which atones for our sins. In faith we receive this atonement and are thereby sanctified. That is, we are taken from the dominion of sin and placed in the dominion of Christ. However, in our existence this side of heaven the presence of sin remains, and so we are existentially "only halfway pure and holy." For full and complete sanctification, existentially speaking, we await heaven. For now we are fundamentally holy, even as we are fundamentally delivered from sin, that is its dominion; but we are not fully holy, even as we are not fully delivered from sin, that is from its presence. Thus, we may speak of our sanctification as a totality and as partial.

So what can we say of growth in sanctification? This will be dealt with latter in the summary, under "When does sanctification take place?" For now we will look at it in part.

One reference to it in Tappert is mistaken. Tappert has the following: the Holy Spirit "creates and increases sanctification, causing it to grow and become strong in the faith and in the fruits of the Spirit" (Tappert 417.53). The Triglotta translation is correct in identifying the community as the referent to the thing that increases and becomes strong: "Thus until the last day the Holy Ghost abides with the holy congregation or Christendom, by means of which He fetches us to Christ and which He employs to teach and preach to us the Word, whereby He works and promotes sanctification, causing it [this community] daily to grow and become strong in the faith and its fruits which He produces" [CT LC 691, 693].

The German is ambiguous, but the Latin which explains it repeats the word "communio" in order to clarify: "Quin etiam spiritus sanctus a sanctorum communione seu christianitate non discedit, sed cum ea usque ad consummationem saeculi per severat, per quam nos adducit, ejusque in hoc utitur adminiculo, ut verbum praedicet atque exercent, per quod sanctificationem efficit communionem amplificans, ut quotidianis incrementis crescat et in fide ejusque

fructibus, quos producit, corroborata fortis evadat" [BKS 657.53-658.53].

However, later in the same work "growth" is spoken of in reference to sanctification. Luther says that the Holy Spirit gathers us through the Church, and uses it to teach us the Word. Luther continues that "holiness has begun and is growing daily," and that perfect holiness will be in heaven.

Luther says sanctification is begun and daily growing. We will arise to entire and perfect holiness in eternal life. For now we are only half and half pure and holy, so the Holy Spirit still works on us through the word, and daily dispenses forgiveness of sins until that life where there will be no more forgiveness but wholly and completely pure and holy people, full of godliness and righteousness, removed and free from sin, death, and evil, in a new immortal and glorified body. This all is the work of the Holy Spirit, that on earth He begin and daily increase sanctification through these two parts: the church and forgiveness of sins. When we pass away, he will in an instant completely carry it out and therein eternally preserve through the last two parts: resurrection and eternal life [LC 191.2-12]. With these last two parts, the "growth" will be instantaneous and complete. In the meantime, growth is partial. There will be more on this later.

9. *A Simple Way to Pray*, 1535 (LW 43.187-211). In this work, concerning the third commandment, Luther says, "I learn from this, first of all, that the sabbath day has not been instituted for the sake of being idle or indulging in worldly pleasures, but in order that we may keep it holy. However, it is not sanctified by our works and actions—our works are not holy—but by the Word of God, which alone is wholly pure and sacred and which sanctifies everything that comes in contact with it, be it time, place, person, labor, rest, etc. According to St. Paul, who says that every creature is consecrated by word and prayer, 1 Timothy 4 [:5], our works are consecrated through the word. I realize therefore that on the sabbath I must, above all, hear and contemplate God's Word. Thereafter I should give thanks in my own words, praise God for all His benefits, and pray for myself and for the whole world. He who so conducts himself on the sabbath day keeps it holy" (202). Here we see that the day is holy because of God's Word—He declares it holy—and that we keep it holy in our use of it when we attend to that Word. Note that the word alone is wholly pure and sacred, and remember that above Luther said we are only halfway holy. This is because we continue to have the old nature at work in us. But the word works in the new nature to consecrate it. The new nature therefore receives this working by prayer, that is in faith.

10. *A Sermon on the Three Kinds of Good Life for the Instruction of Consciences*, 1521 (LW 44.231-242). In this work Luther compares the tabernacle (courtyard, holy place, and holy of holies) to the church (churchyard, nave, sanctuary) and to the Christian life. He says that the churchyard saints are only concerned with outward holiness (238). It is in the nave that the true Christian life is lived out, "fighting against pride, [etc.] . . . as long as we live." Thus, the

"nave" in the Christian life is the struggle against the old nature. This is the "proper road to piety and holiness" (240). Finally, in the sanctuary one receives from God through Christ and the Holy Spirit. "Where Christ's name is, there the Holy Spirit follows" (241). When the Holy Spirit comes he makes the heart pure and holy. Luther points out that the nave and the sanctuary make up one structure, and this is the Christian life—to continually fight the old nature in the nave, and to continually receive from God in the sanctuary—until we live with God in the heavenly tabernacle.

Confession Concerning Christ's Supper, 1528 (LW 37.360-372). Note that this work comes from the same time period as the main portion of data for this study. In this work Luther says, "For to be holy and to be saved are two entirely different things" (365). In the context he is talking about salvation as being only in Christ, and being holy as attending to the stations in life which God has ordained (priest, marriage, government, Christian love) and not the false holiness of the orders (monks and nuns).

11. *On the Councils and the Church*, 1539 (LW 41.143-147). This is only a quick paraphrase of some of the richest pages in Luther on holiness.

12. *Ibid.* 166.

13. *Ibid.* 167.

14. Luther says that the Holy Spirit is the one who sanctifies. He has sanctified, still sanctifies, and will sanctify. Sanctification will be complete when we no longer need forgiveness, which is when we are in heaven. Thus the Holy Spirit's work continues—Creation and Redemption are past; but the work of the Holy Spirit, in working through the forgiveness of sins, goes on to the end of time. It is through the resurrection of the body and life everlasting that the Holy Spirit will finally complete sanctification in us [III 91-94 (cf. LC 191.2-12)].

This item is sufficiently clear, so I will only cite the above example from Luther. However, this matter of time-frames in the Christian life does bring up the question of an *ordo salutis* and the relation of justification and sanctification.

The well known explanation to the third article in the Small Catechism—"I cannot by my own reason or strength believe in Jesus Christ, my Lord"—sounds more like subjective justification than sanctification. And, the following actions of the Holy Spirit are enlightening, sanctifying, and preserving. Thus, Girgensohn, 181, *Teaching Luther's Catechism*, says that this explanation has at times been taken as setting up an *ordo salutis*. He says however that Luther is not setting up such a scheme but describing aspects of the work of the Holy Spirit. Also, Girgensohn says that in the Catechism sanctification is not conceived of as a separate stage but always refers to the whole work of God in making us His own.

In a similar section in the Large Catechism, Luther says that the Church bears every Christian through the Word, when the Holy Spirit "reveals and

preaches that Word, and by it illumines and kindles hearts so that they grasp and accept it, cling to it, and persevere in it" (Tappert LC 416). This again is not to be taken as an *ordo salutis*, but a description of the total act of God.

15. *A Simple Way to Pray*, 1535 (LW 43.187-211). Luther gives the following summary in his explanation of the third article: "Where the holy Christian church exists, there we can find God the Creator, God the Redeemer, God the Holy Spirit, that is him who daily sanctifies us through the forgiveness of sins, etc." (211). Here we see the full sweep of the work of the Trinity for us, and the continuing of sanctification in our daily lives.

The Three Symbols or Creeds of the Christian Faith, 1538 (LW 34.199-229). In this work Luther says that the Church on earth is never without crosses, heresy, or factions. Those who think otherwise, he says, must think they are already holy and need no forgiveness or protection from assault. To this he says to let them go their stubborn way, but we will continually pray "Hallowed be thy name, thy kingdom come," etc. and stay with our symbols [creeds] (215-216).

16. Luther says that the work of the Holy Spirit is that on earth He begin and daily increase sanctification through these two parts: the church and forgiveness of sins. When we pass away, He will in an instant completely carry it out and therein eternally preserve through the last two parts: resurrection and eternal life [LC 191.2-12; also III 93.14-16, 94. 4-7].

The importance of means is noted in Luther's statement that the way the Holy Spirit sanctifies is shown in these parts that follow in the article, because He does not justify outside the church. Luther says that the Schwärmer, who "creep into corners" think otherwise. Therefore, immediately after the Holy Spirit in the Creed is placed the Christian church, in which all His gifts are. [III 94.1-4].

17. In explaining the Creed Luther begins by saying: "We have heard the Ten Commandments, which teach what things are to be done by us" [II 43.27]. God sanctifies but we are not inactive in the sanctified life given us. Luther says that because we ourselves do not have sufficient strength to keep the Ten Commandments, the Creed was given that we may know where we may accept power to do this [II 43.29-31]. He continues, "If from our own strength we are able to do what the commandments demand, then we would have no use for the Creed or the Lord's Prayer. But these things we are not able [to do] Therefore, one learns to speak of faith (or: to say the Creed), that one thereby gets power, grace and strength, to keep the Ten Commandments" [II 43.31-33, 43.35-44.1].

18. For example, Luther speaks of the church as both receiving sanctification and being a means of it in the third article's explanation in the Small Catechism. Compare this with his list of means in the Smalcald Articles, Part III, Article IV: the spoken word (the Gospel), Baptism, the Sacrament of

the Altar, the keys, and the "mutual conversation and consolation of brethren" (Tappert 310:45).

19. *Sermon on the Sum of the Christian Life*, 1532 (LW 51.259-287). Luther admonishes the people to hear God's Word and come to church. "For here all things are hallowed and especially chosen—the time, the person, the place and the churches—all for the sake of the Word, which makes all things holy to us" (262).

Confession Concerning Christ's Supper, LW 37.365. Recall that in this work Luther says, "For to be holy and to be saved are two entirely different things" (365). In the context he is talking about salvation as being only in Christ, and being holy as attending to the stations in life which God has ordained (priest, marriage, government, Christian love) and not the false holiness of the orders (monks and nuns).

20. *Smalcald Articles*, 1537 (Tappert 313, 315).

21. *On the Councils and the Church*, LW 41.164-6. Recall that in this work Luther speaks of seven means: God's Word, Baptism, the Sacrament of the Altar, the Keys, the Holy Ministry, prayer, and the sacred cross. He says, "I would even call these seven parts the seven sacraments, but since that term has been misused by the papists and is used in a different sense in Scripture, I shall let them stand as the seven principal parts of Christian sanctification or the seven holy possessions of the church" (166).

A quick note on prayer is in order since I am also looking at the first petition of the Lord's Prayer in this study. In this work Luther says that prayer in accord with God's Word also sanctifies [1 Timothy 4:5], and that it therefore belongs with the creed and the Ten Commandments in the holy possession, whereby the Holy Spirit sanctifies the holy people of Christ. In brief, prayer is faith's asking and receiving.

22. *Ibid.* 167. Adolf Köberle, *The Quest for Holiness: A Biblical, Historical and Systematic Investigation*, Translated by John C. Mattes, (St. Louis: Concordia Publishing House, 1982), 170, says that the "practical activity of sanctification" takes place in the "three most central expressions of the life of a regenerate Christian—in prayer, discipline and service." He then goes on to describe these in pages 171-83, 184-94, and 195-204 respectively. Note that these three "expressions" of sanctification match the three relations that I described (in the second section of chapter two) as being in Luther's model of sanctification—God, self, and neighbor. These are where the fruits of faith are born out. Also, note that these correspond to the three components of Bickel and Nordlie's "goal of the Gospel"—obedience (a matter of self discipline), mission (service to others), and glorifying God.

23. In summary of the third article Luther says that the Holy Spirit daily brings us through the word and gives us faith, increases it and strengthens it through the same word and forgiveness of sins so that when He has accomplished all, He may finally make us completely and eternally holy [LC 191.21-27].

24. The significance could be more explicitly spelled out in that the means of sanctification are the means of grace which convey forgiveness, and thus it is the Gospel that works sanctification and *not* the law, not even the "third use of the law." Luther does speak of the law as telling us what are and are not the things God would have us do. This is seen especially when he denounces the clerics for their "sublime inventions" of "more holy" stations instead of listening to God's Word in the Ten Commandments and attending to the "normal" stations in life, as we saw above. This does not mean however that Luther says that we use the law to sanctify ourselves. That is, we are not holy *because* we attend to our stations in life. Recall that Luther said our works simply are not holy. Rather, God sanctifies us and we live out that sanctification in the specific locations given us—our stations in life. That is, we do not attend to our stations to be sanctified, but God sanctifies us and so we may attend to those stations. There will be more on the third use of the law in the doctrinal summary below.

25. Luther says that the Holy Spirit still works on us through the word, and daily dispenses forgiveness of sins until that life where there will be no more forgiveness [LC 191.2-12].

Thus, Luther ties the work of the Holy Spirit to the forgiveness of sins. He says that creation is long done and Christ has fulfilled His office, but the Holy Spirit is still in His office because the forgiveness of sins is still not fully accomplished; we are not yet free from death, until after the resurrection of the flesh [III 94.10-13].

Luther says, "What Christ merited by his passion, the Holy Spirit sets up also through His church. Therefore the work of the church is the forgiveness of sins Because we do not keep the Ten Commandments, therefore it is necessary that forgiveness of sins be present. Where this is present, the law is not able to accuse. Thus the Creed teaches where and how we are to keep the Ten Commandments Therefore we learn the Creed, that we have the fortitude to not live such impious [lives]. Because faith (the Creed) proclaims Father, Son and Holy Spirit, who gives strength to keep them, and not to live in another manner, or if I live so, that God overlook and forgive me, so that this writing may be an article of forgiveness of sins" [II 45.12-17, 27-31].

Luther says that there is no forgiveness outside the church. He says that where there is no Gospel, there is no forgiveness, and thus no sanctification [LC 190.32-33].

26. *A Simple Way to Pray*, 1535 (LW 43.187-211). Recall Luther's summary to his explanation of the third article: "Where the holy Christian church exists,

there we can find God the Creator, God the Redeemer, God the Holy Spirit, that is him who daily sanctifies us through the forgiveness of sins, etc." (211). Here we see the continuing of sanctification in our daily lives, through the forgiveness of sins.

27. *The Three Symbols or Creeds of the Christian Faith*, LW 34.215-216.

28. Notice the similarity of the wording with the first part of Luther's explanation in the Small Catechism: "I cannot by my own reason or strength believe in Jesus Christ, my Lord."

Also Luther says in the third sermon-series, "These latter clauses show the ways in which he sanctifies me, for the Holy Spirit does not justify you outside of the church" [III 94.1-2]. Note that Luther uses "sanctify" and "justify" with little distinction here—or at least in very close connection.

I will deal with the relation of justification to sanctification specifically in the doctrinal summary below. For now, we may note that justification is the basis for sanctification. That is, the word that justifies also sanctifies. Christ died for our sins, and so we are justified as God declares us forgiven for Christ's sake. In declaring us forgiven, this also means that we are reckoned sinless, pure and holy. This is initial sanctification that comes with justification. As the word of forgiveness continues to come to us throughout our lives, the Holy Spirit works sanctification in us as a process of renewal. This process is again a matter for the doctrinal summary below. The important thing here is that *we* do not do the process. God works it through the justifying word of forgiveness, purging us from the very sins He forgives, by making us become more aware of sin and hate it more and more as He does.

29. Luther says that Christ gained and acquired the "treasure" for us through His suffering, death, and resurrection; and, so that this treasure not remain buried, but be enjoyed and appropriated, God causes the word to go forth and gives the Holy Spirit to bring it home and appropriate it to us. Therefore sanctifying is not other than to bring to the Lord Christ, to receive such good, which we could not attain on our own [LC 188.9-17].

Luther keeps the work of the Holy Spirit in close connection to the work of Christ. He says that Christ acquired dominion through death, but if that work remains hidden then it is lost. Therefore that Christ's death and resurrection may not remain hidden, the Holy Spirit comes and leads you to the Lord who liberates you. So when you are asked what this article means, say that you believe the Spirit of God sanctifies you [III 91.11-16].

30. Luther says that where the Holy Spirit does not cause the word to be preached and made alive in hearts so that one understands, there it is lost, as under the papacy. There no one believed that Christ acquired the treasure and made us acceptable to God, without our works or merits. Rather men and evil

spirits taught that through works one obtains grace and is saved. Therefore it is no Christian church, for where one does not preach Christ, there is no Holy Spirit, who makes the Christian church [LC 188.28-189.2].

In the church the Holy Spirit bears witness concerning Christ [III 91.20-12]. An evil and human spirit under the papacy preached Christ but with works too, that is, that through them one is saved [III 91.22; 92.1-2]. By way of contrast to the Roman church Luther says, "Through the Christian church, that is through its office, you were sanctified, because He [the Holy Spirit] uses their office, that you may be sanctified, otherwise you would never know of hear Christ" [III 92.16-18].

On the third article Luther says "What Christ merited by his passion, the Holy Spirit sets up also through His church. Therefore the work of the church is the forgiveness of sins" [II 45.12-15].

31. *Sermon on the Sum of the Christian Life*, LW 51.281.

32. *Smalcald Articles*, Tappert 315.

33. *Two Kinds of Righteousness*, 1519 (LW 31.297-8).

34. *Ibid.* 299-300.

35. *Freedom of a Christian*, 1520 (LW 31.344).

36. This has been discussed above and will be summarized below. The importance of this relates to the current confusion in talking about sanctification. That is, we often are not speaking of the same thing when we say the word. This usually has to do with which elements (set of entailments) are emphasized. That is, some emphasize the entailments in the result-aspect of sanctification (what we do), and others emphasize the entailments in the process-aspect (what God does). This difference in what each party is referring to with the word "sanctification" is a large part of the problem in discussing the doctrine.

37. This includes these questions: When were we first sanctified in the past? What is the present nature of the Christian life [*simul justus et peccator*], and is there progress or growth in this sanctification? When will we be completely sanctified?

38. Francis Pieper, *Christian Dogmatics*. (St. Louis: Concordia Publishing House, 1953), 3:3-4.

39. Robert Kolb, *The Christian Faith: A Lutheran Exposition*. (St. Louis: Concordia Publishing House, 1993), 181.

40. This doctrinal sense corresponds to what we saw in chapter two, my

"Model of Sanctification": The process-aspect is that God sanctifies us through means, and the results-aspect is that we live out our lives of sanctification in relation to God, self, and neighbor.

41. Köberle, 95, says that sanctification must be understood as the exclusive act of God. In fact, he says, 138, that this involves the central point in sanctification as well as justification: The relation of God's will and grace to human will and freedom.

However, Köberle takes issue with the Formula's use of the word "cooperate." I will therefore cite the formula here, before citing Köberle's misgivings with it.

The Formula of Concord, Solid Declaration, article two is on Free Will. In it cooperation is denied the pre-regenerate will of man. However, in the course of this discussion, the writers contrast this lack of freedom before conversion with a "cooperation" after conversion. The main citation is as follows: "From this it follows that as soon as the Holy Spirit has initiated his work of regeneration and renewal in us through the Word and the holy sacraments, it is certain that we can and must cooperate by the power of the Holy Spirit, even though we still do so in great weakness. Such cooperation does not proceed from our carnal and natural powers, but from the new powers and gifts which the Holy Spirit has begun in us in conversion, as St. Paul expressly and earnestly reminds us, 'Working together with him, then, we entreat you not to accept the grace of God in vain.' This is to be understood in no other way than that the converted man does good, as much and as long as God rules him through his Holy Spirit, guides and leads him, but if God should withdraw his gracious hand man could not remain in obedience to God for one moment. But if this were to be understood as though the converted man cooperates alongside the Holy Spirit, the way two horses draw a wagon together, such a view could by no means be conceded without detriment to the divine truth" (Tappert 534.65-6). Other references to cooperation do not add to this, but they do refer to the cautions and qualifications for how to understand our "cooperation" with God (cf. 538.88; 539.90).

Köberle, 149, responds to the above by saying that the Formula is correct in saying that those who are justified have a liberated will, with a new activity, ability, and sense of obligation. This will is given by God, unites with the will averse to sin, and makes itself felt in all our being. Then Köberle comes to the "but": "But in spite of this, in spite of all its caution, the Formula was mistaken when it called this liberated activity, that after all is no part of us but proceeds from God, a 'cooperation.' When neither the incentive to action nor the power of accomplishment, nor the perseverance that leads to completion comes from ourselves, then every expression must be scrupulously avoided that might awaken even the appearance of any creative participation on our part in the process of renewal. So sanctification as well as regeneration must be guarded against every form of synergistic misunderstanding. What is true of justification is also true

here. It is a *sanctificatio impii*; an *actio dei gratuita*, that is, the vivification as well as the continuation and preservation result from grace, without our being an associated cause for their existence."

I have quoted each at length for fair treatment of both. Thus, in fairness I would like to call each statement a misfortunate use. That is, the word "cooperation" in the Formula, and the word "mistaken" in Köberle are misfortunate uses.

More to the point, Köberle's point is well taken. The Formula could have taken a little more care in defining our "cooperation" in sanctification.

Köberle, 150, goes on to make his attempt at doing just that. He says that the paradox of God's sole activity and man's responsibility which is found in justification, also applies to sanctification. That is, the *crux theologorum* has a parallel in sanctification. In justification, we do not attempt to answer the *cur alii, alii non?* because to do so would deny a clear word of Scripture in one of two directions. Rather, letting both statements stand, we can only confess that if someone gets to heaven, then it is God's doing; and if someone ends up in hell, then it is his own doing. Similarly with sanctification, whatever good works appear are God's doing, and every lapse from the new life and every taint of sin in all we do is our own fault.

42. David Scaer, "Sanctification in the Lutheran Confessions," *Concordia Theological Quarterly* 53.3 (1989), 165.

43. Herbert Girgensohn, *Teaching Luther's Catechism*. (Philadelphia: Muhlenberg Press, 1959), 181.

44. Karl L. Barth, "Cardinal Principles of Lutheranism and 'Evangelical Theology.'" *Concordia Journal* 7:2 (March 1981), 52-54.

45. Köberle, 253-4, says that justification is the mother of sanctification. Thus, the chief stress is to remain with forgiveness. However, since the daughter sanctification cannot give rise to the mother justification but can destroy her, sanctification must also be presented. Köberle concludes, "The battle against dead works is just as important as that against dead faith."

46. Gerhard O. Forde, "The Lutheran View," In *Christian Spirituality: Five Views of Sanctification*. (ed. Donald L. Alexander. Downers Grove, IL: InterVarsity Press, 1988), 32.

47. However, recall Luther words in *On the Councils and the Church*, LW 41.166: "We need the Decalogue not only to apprise us of our lawful obligations, but we also need it to discern how far the Holy Spirit has advanced us in his work of sanctification and by how much we still fall short of the goal, lest we become secure and imagine that we have now done all that is required. Thus we

constantly grow in sanctification and always become new creatures in Christ. This means 'grow' and 'do so more and more.'

48. Jeffrey G. Silcock, "Luther and the Third Use of the Law, with Special Reference to His Great Galatians Commentary." STM thesis. Concordia Seminary, St. Louis, 1993.

49. James Arne Nestingen, "Luther: The Death and Resurrection of Moses." *Dialog* 22 (Fall 1983), 278. Luther says in the Antinomian Disputations: "37. Truly it is after justification [that] good works follow spontaneously without the law, that is, without help or coercion [of the law]. 38. In sum: The law is not useful or necessary, neither for justification nor for good works, much less salvation."

50. Köberle, 150-1, says of the New Testament imperatives: In no case are they to be regarded, like the Old Testament commandments, only as schoolmasters to lead us to Christ (*usus elencticus*). Undoubtedly they always serve to uncover mercilessly the separation that exists between us and God. But that is not their sole purpose. The numberless exhortations of the epistles, for example, are not in the first place addressed to unbelievers, who are thus to be driven to a decisive ethical choice. They are actually addressed to those who are baptized, to the regenerate and to those who have become members of Christ in His Church, who on the basis of their communion with Christ already possess what is being required of them.

51. I am aware of Apology 4.257 (Tappert 144) and 12.34 (Tappert 186), which say that the law only accuses; but these are speaking of the pre-regenerate man and the insufficiency of preaching only law without Gospel to this man for justification or repentance, respectively.

52. The term, "Third Use of the Law," might better be restricted to the use in the Formula. Thus, here it might be better to speak of "the Gospel use of the law." This is the *tertium quid* of the Christian life (cf. Ap XII, Tappert 185.28): contrition, faith, works—Law, Gospel, *Parenesis*.

53. For example, John Kleinig, "Luther on the Christian's Participation in God's Holiness," *Lutheran Theological Journal*, 19:21-29, May 1985, says that "the foundation of Luther's teaching on sanctification" is found in a sermon on First Peter [LW 30.32]. He then quotes Luther as saying that God is holy and we are holy as we walk in faith in Christ, because in this way we share all things with Christ. Christ is holy, and we put on Christ in faith; thus, we too are holy (22).

Kleinig then says that the nature of this holiness is clarified by Luther in his Galatians commentary. This clarifying comes with Luther's distinction between active and passive holiness. Christian holiness consists not in our own

works but in possessing the Word of God, "on the basis of which they are holy" [LW 26.25]. This point Luther has emphasized again and again in the data presented above. Thus, the terms "active" and "passive holiness" are not found in the catechetical writings, but the concepts are not foreign. For Luther, sanctification remains a matter of passive reception from God through His Word (the process-aspect of sanctification), and an active matter as we cooperate with God and His Word to produce the fruits of faith in our lives (the results-aspect of sanctification).

CONCLUSION

My aim in this thesis has been to examine Luther's doctrine of sanctification, based primarily on the catechetical writings of 1528-29 and secondly compared with his other writings as they relate to sanctification. This has been done against the background of the current confusion on this doctrine in our own circles and in our context of American Evangelicalism.

In chapter one I summarized the popular presentations of three major non-Lutheran views on sanctification from traditions which comprise modern Evangelicalism in America. I also summarized in that chapter, three modern and popular-level Lutheran presentations, two of which were written by people within our Synod. In chapters two and three I examined Luther's doctrine of sanctification within the catechisms. What remains before us now is to compare Luther's doctrine, as given in these latter chapters, with that of the "Evangelicals" and then with that of the three Lutheran presentations, as given in chapter one.

For this comparison I will be using as my guiding concern the practical matter of how we are to teach this doctrine of sanctification to our people. I have chosen to examine Luther's doctrine from his catechetical writings, and I have chosen the other popular-level views, for the very reason that I am ultimately interested in how to *teach* this doctrine properly. The question then is

this: "What are the proper *emphases* in teaching sanctification so that our people's faith is benefitted?" Thus, each view of sanctification will be evaluated on what is beneficial to faith and what is detrimental. This is the general concern that will be addressed in the specifics of the entailment questions which have been used throughout this study.

Sanctification: Evangelicals and Luther Compared

What Is Sanctification?

This has to do with the basic definition of the word, that is, the components of meaning for the verb "sanctify." All three traditions—Reformed, Wesleyan and Pentecostal—give these components of meaning for the word "sanctify": separation from what displeases God and consecration to God's service. Question: Does God do this or do we? In all three traditions the answer is both. In Luther, however, we saw the distinction in the components of meaning caused by the external entailment: God *makes* holy, but we *keep* holy.

Who Does Sanctification?

This question deals with the "entailment" that is the subject of the verb "sanctify," as given above. With this question I am specifically addressing the tension between the role of God and the role of the believer in sanctification.

The Reformed stress God's work and our responsible participation, Wesleyans combine God's gracious work with human freedom to respond, and the Pentecostals emphasize the work of the Holy Spirit as enabling the believers

attitudes and actions. Luther, however, stresses sanctification as God's work alone. He simply does not speak of sanctifying as something we do. God sanctifies, that is, He makes holy; and we use, receive, and hold it as holy ("keep holy").

In summary, all three positions emphasize our action over God's action, and the fruits of faith over faith itself. Reformed theology claims to put the emphasis on God's action, but speaks more strongly of our participation. The net result is that the believer focuses on his own action.

Wesleyan theology also claims to put the emphasis on God's action. However, in the presentation, the believer's experience of what the Holy Spirit is said to be doing overshadows the actual doing. The net result is that the believer focuses on himself and his own subjective experience.

Pentecostal theology, again, claims to put primary emphasis on God's action, but the believer's experience again overshadows this. That is, the experience of the Holy Spirit's gifts overshadows the Holy Spirit's giving, and the feeling of being enabled and empowered overshadows the action of God's enabling and the power that remains with God. As with Wesleyan theology, the net result in the life of the believer is that the focus is on himself and his subjective experience.

Thus, these three positions actually emphasize our action over God's action. This comes as a result of their emphasis on the believer's participation or experience. That is, their emphasis is not on faith itself, which receives God's

action, but on producing the fruits of faith. These emphases, therefore, are held to the detriment of faith.

When Does Sanctification Take Place?

This question looks for the "entailments" that have to do with the time references involved in sanctification—past, present and future. The differences between the traditions are especially evident in the present time reference: continual or progressive sanctification.

Wesleyans and Pentecostals hold to an experience subsequent to justification wherein the believer is raised to a higher level of living the Christian life. The Reformed do not hold to this teaching. Luther did not either. He repeatedly spoke of the Christian life as being a continual struggle, and did not speak of such higher levels of Christian existence this side of heaven.

In summary, all three traditions hold that sanctification begins with justification or the new birth, and that it is not complete until we get to heaven. The differences therefore lie in how each tradition views what happens in this life, between the new birth and heaven: How many stages are there, and how far can we progress in this life? More importantly though, what kind of life is it said to be, or what is largely characteristic of it? Because all three traditions focus on the action or experience of the believer and his own inherent progressive holiness (rather than the alien holiness of Christ), this Christian life is characterized by doing, striving, and feeling, and not by receiving. Therefore, this view of the sanctified life is held to the detriment of faith.

How Does Sanctification Take Place?

This has to do with the "entailments" that speak of the "adverbs of means" for sanctification: The foundation and the means of sanctification. First, the foundation of sanctification has to do with how is it possible. This involves the relation of sanctification to justification. Second, the means of appropriation has to do with how the believer gets in on it. This involves the relation of sanctification to the means of grace.

All three traditions base sanctification on the believer's union with Christ. The differences come in how the that union is portrayed—how God's work in Christ affects the life of the believer. The Reformed emphasize the connection of the indicatives of God's Word and work with the imperatives for the Christian life (God works; I work), the Wesleyans emphasize the connection of doctrine and life (God works; I work), and the Pentecostals emphasize God's presence in personal experience (God works in me). Luther, however, emphasized the objective events of Christ's work and life, and the external Word and sacraments as the means of appropriation through faith (God works for me).

This plays out in sanctification in how each tradition deals with the function of the law for the believer. The Reformed emphasize the third use of the law (guidance), and the Wesleyans and Pentecostals do as well, though they do not speak of it as such. Luther, however, emphasizes the second use, which shows us our need for forgiveness (accusation). (The first use of the law is the outward restraint of manifest sin.) He does however speak of the Ten

Commandments and our doing of them, but not so as to emphasize them as a guide for living over and above their primary function of turning us to Christ.

In summary, all three traditions base sanctification in the believer's union with Christ. The resulting emphases however show that this union is not so much one of faithful reception but "instructed" and "enabled" doing. Thus the third use of the law, according to the Reformed use of the term, appears in all three traditions as primary, whether they call it that or not. Thus, we are united with Christ, but this is only a beginning. We are to grow into more and more Christ-likeness as we do what the law tells us is Christ-like behavior. Therefore, the focus is on our doing and not on our receiving of Christ's doing. This focus is held to the detriment of faith.

What Are the Results of Sanctification?

This question looks for the "entailments" that pertain to what is expected to happen in sanctification. This involves the goal of sanctification and its results inside and outside the believer. Inside of the believer, this involves faith and renewal of the heart, the will, and the old nature or self. It also involves the definition of sin used by each tradition. Outside of the believer, it involves faith and its fruits or works.

The Reformed (more recently), the Wesleyans, and the Pentecostals identify the Christian with the new being. And this is not spoken of as being a partial matter, though sin remains. There is to be a complete break with the old being—The believer is indeed completely new, though not completely renewed.

Luther, however, says that the Christian is fully sinner and fully saint simultaneously! This alone makes a big difference in what we will emphasize in teaching. That is, with the former all that is needed is a little guidance from the law, but with the latter forgiveness remains the primary matter.

In summary, all three traditions speak of God's action in sanctification, but the emphasis lies on the results of that action in the believer. Thus, the focus is on what change actually occurs inside the believer. Secondly, change in the external behavior is expected to follow the internal change. That is, once God has changed the believer inside, it is up to that believer to change the outside. Thus, the emphasis remains with our action and experience to the detriment of faith.

What Are Particular Emphases of Each View?

This question does not speak directly to any one "entailment" in particular, but to themes that run throughout them. However, rather than merely list the emphases peculiar to each view, this also allows me to provide a brief summary of each.

From the foregoing chapters, I conclude that the following emphases hold true in the various Evangelical views as compared to Luther's view. First, the Reformed do not neglect justification but put special emphasis on sanctification, Wesleyans put sanctification as central, and the Pentecostals put emphasis on the personal religious experience of sanctification. Luther, however, puts the special emphasis on justification, but does not neglect sanctification, as we have seen

above.

In summary, all three traditions speak of the objective action of God, but they put the emphasis on the subjective action or experience of the believer. Thus sanctification overshadows justification, the Christ "in us" overshadows the Christ "for us," and imparted righteousness overshadows imputed righteousness. All this occurs to the detriment of faith.

Sanctification: Contemporary Lutherans and Luther Compared

How Does Sanctification Take Place?

This question looks for the "entailments" that refer to the "adverbs of means" for sanctification. It has to do with the basis of sanctification and thus how each view relates sanctification to justification, and the relative importance of each. This also involves what sanctification is (components of meaning) and when it occurs (temporal modifiers).

In summary, all three positions hold that justification and sanctification must be kept together. However, these positions differ in *how* they are kept together. First, Gerhard Forde emphasizes justification to the point of nearly excluding sanctification. Harold Senkbeil emphasizes justification, and stresses the need to have both justification and sanctification clearly presented to our people. Philip Bickel and Robert Nordlie treat justification and sanctification as being of practically equal in importance—Justification is just one of many doctrines. Luther, does not allow his priority on justification to exclude sanctification (*a la* Forde). Rather, he treats them in a cause-and-effect relation

as does Senkbeil. Thus, Luther does not treat them as equals (*a la* Bickel and Nordlie). Justification is first and foremost, but priority does not mean exclusion—Sanctification comes with justification, and it continues to come to us through the same justifying word of forgiveness of sins because of Christ.

There are two extremes within Lutheran circles on sanctification. Both are to be avoided. On the one hand, when justification (the process-aspect) is presented to the exclusion or neglect of sanctification (the results-aspect), the impression left with our people is that God is not concerned with our Christian life. Forde comes close to this extreme. On the other hand, when sanctification (the results-aspect) is emphasized to the exclusion or neglect of justification (the process-aspect), our people are left with the impression that it is all up to them. Bickel and Nordlie come close to this extreme.

In the middle of these is the teaching of justification and sanctification so that justification is emphasized but sanctification is in no way neglected. Senkbeil calls for just this, but does not provide a thorough explanation of it.

Bickel and Nordlie say they are calling for this, but they provide an incorrect explanation. It is an incorrect explanation precisely because they have the wrong emphasis. In the opening pages of their book they say that they are presenting a "different emphasis or balance of doctrines" (14). Therein lies the problem.

So how do these three views on the relation of justification and sanctification pan out in teaching sanctification? Forde keeps them closely

together, but in such a way that justification almost completely eclipses sanctification, and the result is that we are not helped in our discussion of sanctification. Bickel and Nordlie describe the two as separate doctrines and not as two doctrines which work as a unit. Thus sanctification loses its base in justification, and the result is that sanctification becomes the main thing and justification is all but lost. Senkbeil however keeps justification and sanctification together without losing either, and the result is that we see sanctification as the continual result of justification.

Who Does Sanctification?

This involves the "entailment" of the subject for sanctifying—Who is emphasized as doing sanctification? This generally relates to the more familiar Lutheran question of how law (our action) and Gospel (God's action) is distinguished. This, in turn, involves what function the law has on the believer.

In summary, Forde and Senkbeil carefully distinguish law and Gospel, but Bickel and Nordlie do not. The tension between God's action and our action in sanctification is the crux of the matter. In brief, whatever amount or sense of "cooperation" there is in sanctification, emphasis on our action over God's action is held to the detriment of faith.

What Are the Results of Sanctification?

Here I am looking for the "entailments" that pertain to what is expected to happen in sanctification. This involves the positive and negative results of

sanctification: Positive results are faith, new nature, and works; and negative results include the cleansing or purging of sin. But more importantly, I am looking for the distinction of internal versus external results: faith versus fruits of faith. Also involved here is the nature of the believer and the remaining sin.

In summary, Forde and Senkbeil emphasize faith, and Bickel and Nordlie emphasize the fruits of faith. For Forde and Senkbeil God's action remains primary. Because of the continuing presence of sin in us, we continue to need God's forgiveness and work in and through us.

For Bickel and Nordlie our action is primary. We are to take sanctification as a past event (largely) and so act on it now. The problem here is that we leave faith and justification behind and somehow go on ahead to do the works and bear the fruits on our own, and not as a natural result of our continual receiving from God. This emphasis on works or fruits of faith over faith itself is held to the detriment of that faith.

What Are Particular Emphases of Each View?

This question is fairly self-evident and does not speak directly to any one "entailment" in particular. I will here list the emphases characteristic of each view. In addition, this question will afford me the opportunity of a brief summary for each view.

In general, the emphases that are problematic in sanctification are these: sanctification with justification assumed, the third use of the law (guidance) over the second use (accusation), fruits of faith over faith, and our work over God's

work. These appear in Bickel and Nordlie, in particular, in varying degrees.

From the foregoing data from Luther we may conclude that these are not his emphases. As stated above he stresses justification and the second use of the law (accusation). We have also seen how strongly he emphasized God's work over our work in sanctification. The final item is a logical consequence of the others: Faith is emphasized rather than its fruits.

In summary, Forde and Senkbeil emphasize God's action and faith. Bickel and Nordlie emphasize our action and the fruits of faith. The latter emphases are held to the detriment of faith.

Sanctification: Luther Summarized

As we saw above, the problem of "sanctification" is that the word is used in generally two different ways: 1) As basically synonymous to "justification," focusing on the process-aspect, or 2) as basically synonymous to "good works," focusing on the results-aspect. Thus, in working toward a "solution" to this problem we have addressed two concerns: method and material. The method has been a semantic one, that of unpacking the external entailment; and the material has been that of Luther's catechisms.

With this method and in this material, we have addressed this topic: "Sanctification as confessed by Luther in his Catechisms." Thus, we have examined the catechetical writings of Dr. Martin Luther in order to ascertain his teaching on the sanctifying work of the Holy Spirit in the life of the Christian. In this study we have sought to answer this question: "What is Luther's teaching on

sanctification?" This question included the following parts: 1. How does Luther use the word "sanctification"? 2. What elements does Luther include in sanctification? and 3. How does Luther relate sanctification to other doctrines?

The answers to these three questions comprise my conclusion for Luther's teaching on sanctification. My conclusions are as follows:

1. Luther's basic definition of the word "sanctify" is that it has two general components of meaning: to set apart 1) from sin and misuse, and 2) for God and His use. However, the additional component of "*setting* apart" ("making holy") is used only of God, and the component of "*keeping* apart" ("keeping or holding as holy") is used for our action. This shift in the components of meaning is explained by the following.

2. Luther's description of sanctification fits a twofold model—that is, it has two aspects: a. the process, and b. the result. These two aspects became apparent as we used the semantic method of unpacking the external entailment of sanctification. As explained above, this process has yielded two implied sentences. The first sentence is controlled by God as the subject of "sanctify" and the second sentence is controlled by us as the subject. These sentences look something like the following: a. the Holy Spirit sanctifies us through the Word (the process); and b. as the Holy Spirit sanctifies us, we live out our lives of sanctification and the fruits of sanctification follow in our lives (the results). Note that this model also indicates the *relation* of the two aspects: the latter is the result of the former.

In addition, each aspect has its own relation to other elements. The entailments in the process-aspect connect sanctification to justification, and the entailments in the results-aspect connect sanctification to good works. Thus, the process-aspect includes references to God's work through means (Church, Word and sacraments); and the result-aspect includes references to the fruits of sanctification which are born out in three directions: 1) prayer in relation to God (confession, thanksgiving, continuing to seek all good things from God); 2) battle with sin in relation to self (*simul justus et peccator*); and 3) service or vocation in relation to neighbor (stations in life).

3. Luther's doctrine of sanctification, as a synthesis of the above material and stated in more traditional doctrinal categories, is that the Holy Spirit brings us to Christ and "sanctifies" us ("makes us holy") through the Word of God (which relates to justification); with the result that we (by the power of the Holy Spirit continuing to work through the Word in our new nature) may live out our lives of sanctification ("keep or hold ourselves as holy" = "live holy") in attending to God's Word, battling against sin and our old nature, and serving our neighbor (which relates to good works).

How then do the data from Luther help us to answer my guiding question: "What are the proper *emphases* in teaching sanctification to the people?" These emphases arise from the entailment questions.

First, *who* sanctifies? God is the One who sanctifies us, but we are not completely inactive in this. Both extremes in Lutheran teaching (justification

without sanctification, or sanctification without justification) can give this impression: 1) "If God alone sanctifies, then I'll wait until He does it before I do any thing"; or 2) "If God empowers me to do it myself, then I'll wait until I feel empowered." This is the problem with not addressing our part in sanctification, and the problem with using "power-language" to do so. Rather, God has given us a clear external Word on receiving from Him *and* attending to our station in life according to the Ten Commandments. That is, we know what He is doing (sanctifying), and what we are to be doing (living out our sanctification in our station in life).

Second, how then are we to be living out our sanctification? We are not to be about the business of making ourselves more holy—It simply is not our work. This is what the clerics tried to do with their "sublime inventions." We, however, hold to the clear Word of God (which, again, points us to our stations in life).

Third, what is the basis of our sanctification? Sanctification is to be taught in such a way that the people see the clear connection to justification. Sanctification comes from justification—that is, the same word of forgiveness that justifies also sanctifies.

All depends on Christ and all depends on faith. What Christ won for us on the cross, we receive by faith. His is the atoning death from which we receive forgiveness; and His is the perfectly righteous life, which we also receive from Him in faith. This is the "one thing needful" to make the tree good, with the

result that it may bear good fruit. Christ gives and faith receives, and as it receives, it produces fruits. This is sanctification.

From Luther's Preface to Romans:

Faith is a divine work in us that transforms us and begets us anew from God, kills the Old Adam, makes us entirely different people in heart, spirit, mind, and all our powers, and brings the Holy Spirit with it. Oh, faith is a living, busy, active, mighty thing, so that it is impossible for it not to be constantly doing what is good. Likewise faith does not ask if good works are to be done, but before one can ask, faith has already done them and is constantly active. Whoever does not perform such good works is a faithless man, blindly tapping around in search of faith and good works without knowing what either faith or good works are, and in the meantime he chatters and jabbars a great deal about faith and good works. Faith is a vital, deliberate trust in God's grace, so certain that it would die a thousand times for it. And such confidence and knowledge of divine grace makes us joyous, mettlesome, and merry toward God and all creatures. This the Holy Spirit works by faith, and therefore without any coercion a man is willing and desirous to do good to everyone, to serve everyone, to suffer everything for the love of God and to his glory, who has been so gracious to him. It is therefore as impossible to separate works from faith as it is to separate heat and light from fire.

(Quoted in Formula of Concord IV, Tappert 552)

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