

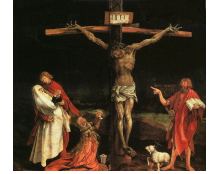
Predestination

Luther's Heidelberg Disputation



The Theology of **sentimentality** vs The Theology the **cross**

Faith in man vs. **Faith in God**



Thesis 1-12 – Formulating the Cross (The Problem of Good works)

Review:

Statement 1: *The Law of God, the most salutary doctrine of life, cannot advance humans on their way to righteousness, but rather, **hinders** them.*

Statement 2: *Much less can human works, which are done over and over again with the aid of natural precepts, so to speak, lead to that end.*

Brining the Distinction Home – (This gets uncomfortable because you CAN'T end up in the right!)

Statement 3: Although the works of man always seem attractive and good, they are nevertheless likely to be mortal sins. (*The Glory story*)

Statement 4: Although the works of God are always unattractive and appear evil, they are nevertheless really eternal merits. (*The Cross Story*)

Isiah 53:2-4, 1 **Man of Sorrows**

The theologian of glory judges by what he sees, and so classifies a work as either good or bad, based on the human.

*The theologian of the Cross judges what he sees by the **horror** of the cross of Jesus, and so can credit no human work as good, but sees even the best work as occasion for fear and humility.*

Defining the Goodness of Man's Works (5-6)



Statement 5: The good works of men are thus not sins as though they were crimes.

Statement 6: The works of God (which he works in man – ie humility and fear and love) are thus not merits as though they were sinless.

Ecclesiastes 7:20 “Surely there is not a righteous man on earth who does good and never sins.”

*Even the good deeds done in those who are righteous by faith are not sinless. That is to say, the redeemed are **simul justus et peccator**.*

Discussion Isaiah 64:5-6, Rom. 3:10-19, 1 John 1:5-10

The Fear of the Lord as FAITH (7)

Statement 7: The works of the righteous (by faith) would indeed be mortal (damning) sins if they would not be feared as mortal (damning) sins by the righteous themselves, out of pious (faithful) fear of God.

Humility and fear of God are precisely those “unattractive works of God” he works in the faithful which by nature we despise.

Luther: To trust in works, which one ought to do *in fear*, is equivalent to giving oneself the honor of taking it from God, to whom *the fear* is due in connection with every work (because of our sinful inclination to take credit for it!)

But this is completely wrong, namely to please oneself, to enjoy oneself in one's own works, and to adore oneself as an idol. He who is self-confident and without the fear of God must act this way. For, *if he had fear*, he would not be self-confident, and for this reason he would not be pleased with himself, but would be pleased with God (in Christ.)

Discussion

James 4:13-17, Matthew 6:9-10, Psalm 34:11-14, Proverbs 8:13, Isaiah 11:2



A Moment of Comparison:

Today's Preferred Theology of Sentimentality

“In order to promote a sentimentalized [even “feminized”] love, we try to excuse God from everything that might cause us to fear him.”

- Gerhard Forde



The Love of God is approached *therapeutically*. (“The Shack,” “The New Earth,” “Your Best Life Now.”)

“Contemporary Video”



Compare to Scriptural encounters with God: Isaiah 6:1-7, Luke 5:1-8, Genesis 39:1-10, Revelation 22:6-9

*“There is no way to **limit**, or **circumscribe**, or even **precisely describe** this fear.”*

It is MORE than a sense of awe.

It *includes* the terror of falling into the hands of a Living God. (**Moses Video**)

DO NOT MAKE THIS FEAR A NEW LAW YOU MUST KEEP

(That is the second move of the Theologian of Glory)

But how should this “fear and love” of God influence:

- worship?
- mission?
- things we don't “like” about “the” church

Remember the Wisdom of James

Psalm 130

The Christian Life – Cross Theology – is one of considering oneself constantly in need of repentance and forgiveness, for without this forgiveness we will be lost.

