

**SUNDAY
SCHOOL
JAMMS**

**This little light of mine,
I'm goin'-a let it shine; 3x
let it shine, let it shine,
let it shine.**

Ev'rywhere I go, I'm
goin'-a let it shine; 3x
let it shine, let it shine, let
it shine.

Jesus gave it to me, I'm
goin'-a let it shine; 3x
let it shine, let it
shine, let it shine.

I've got peace like a river

I've got peace like a river

I've got peace like a river

In my soul

I've got love like an ocean

I've got love like an ocean

I've got love like an ocean

In my soul

I've got joy like a fountain

I've got joy like a fountain

I've got joy like a fountain

In my soul

Your love is deep

Your love is high

Your love is long

Your love is wide

**Your love is deeper than my
view of grace
Higher than this worldly place
Longer than this road I travel
Wider than the gap You filled**

So who shall separate us
Who shall separate us
from Your love
Nothing can separate us
Nothing can separate us
from Your love



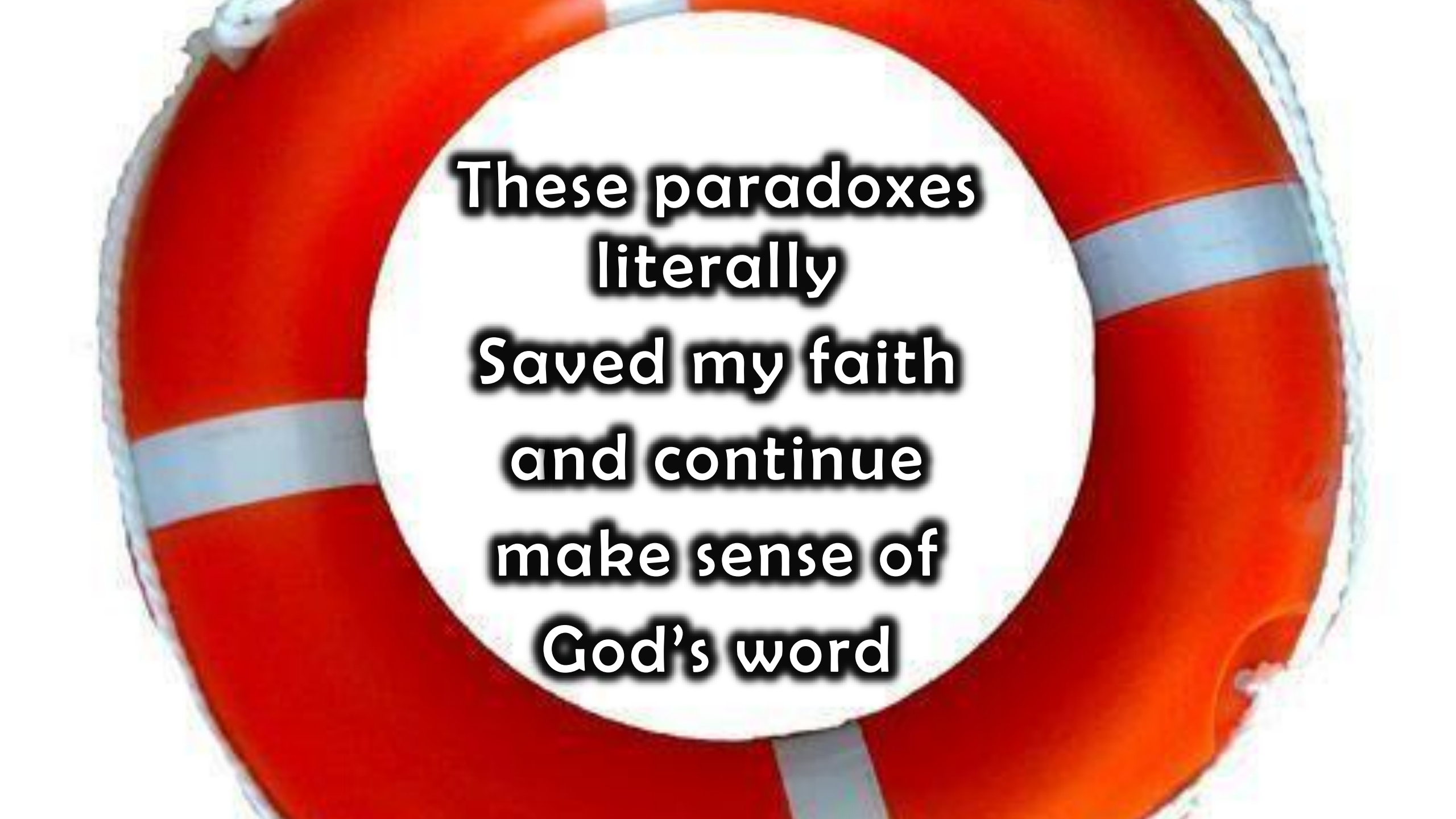
Lutheran Paradoxes

Living in & with the
Tension

par·a·dox

/'perə,däks/ noun

a seemingly absurd or self-contradictory statement or proposition that when investigated or explained may prove to be well founded or true.



**These paradoxes
literally
Saved my faith
and continue
make sense of
God's word**

PARADOXES

- Law / Gospel

- Our Righteousness / Alien Righteousness

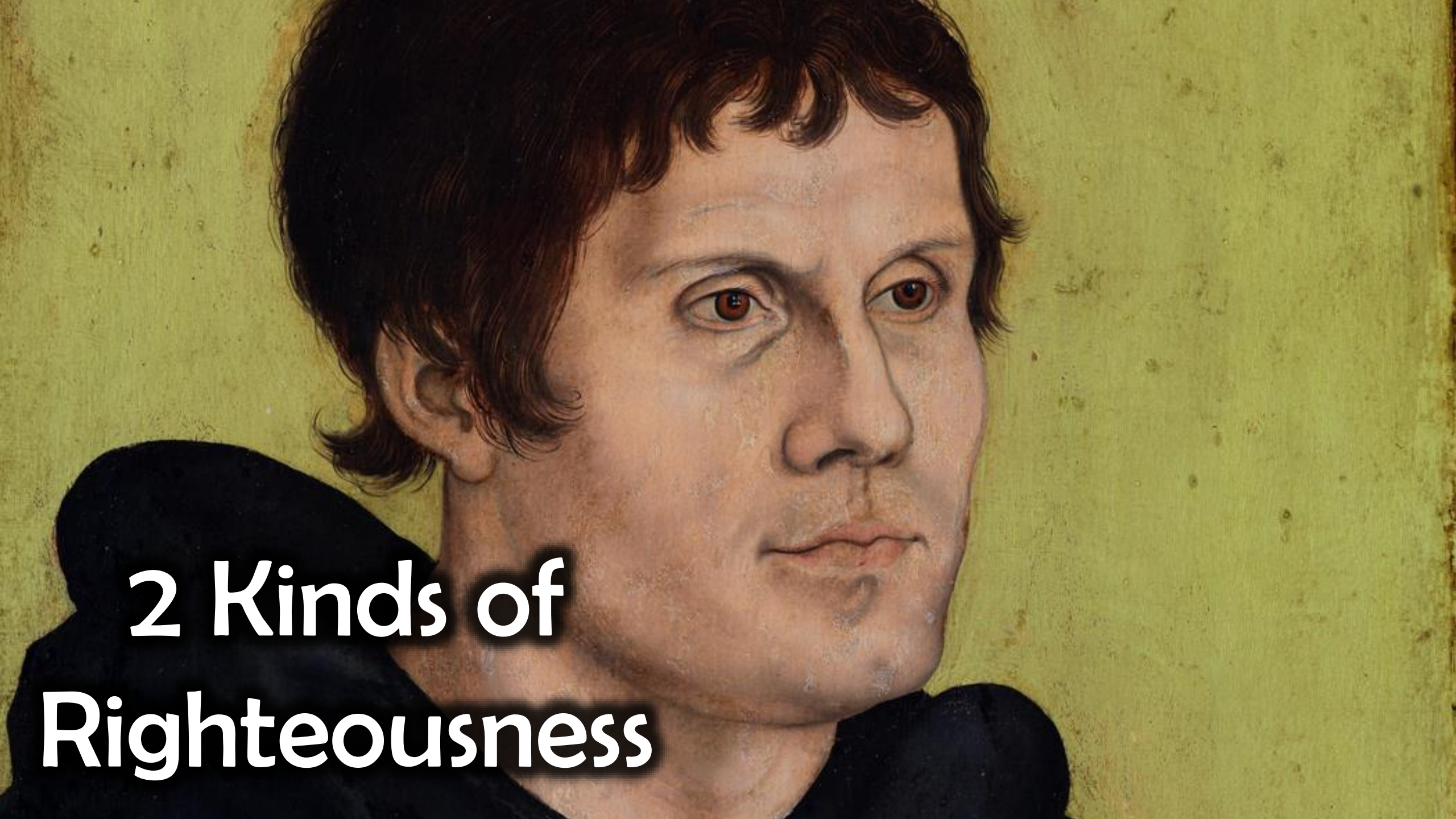
- Sinner / Saint

- Slave / Free

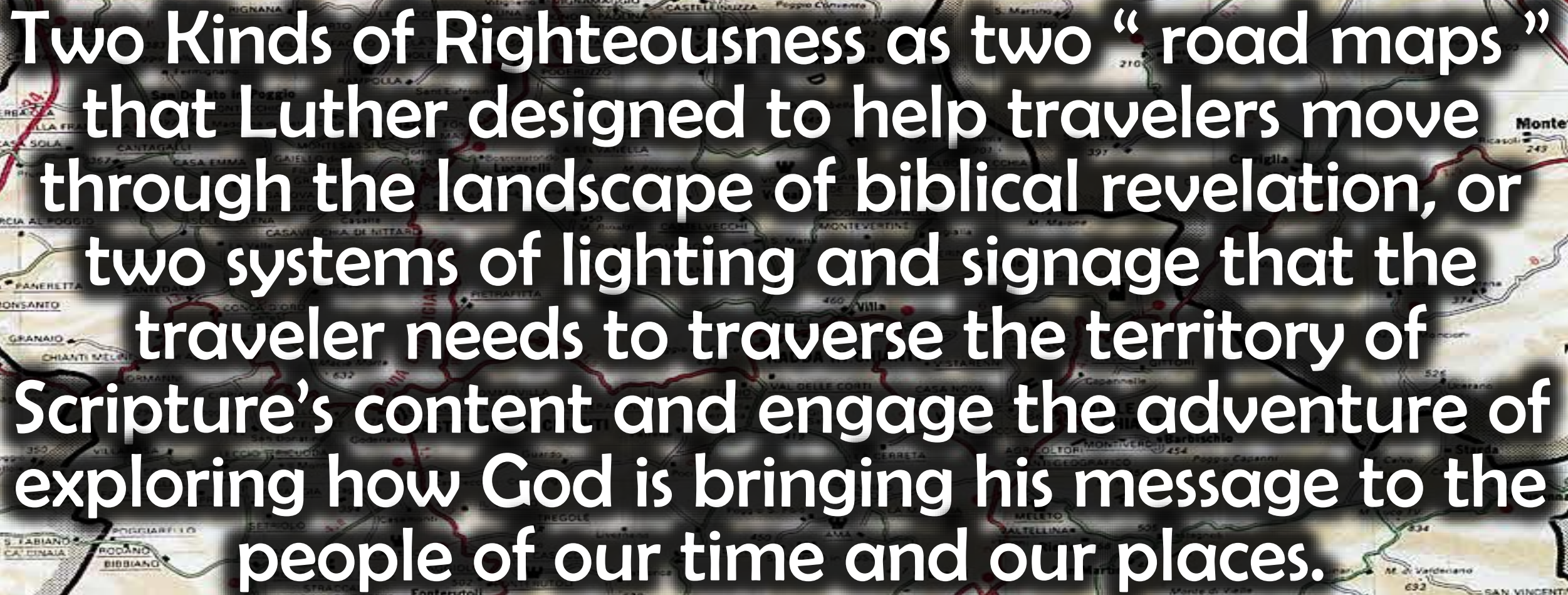
- Finite / Infinite

- Left Hand / Right Hand Kingdoms

- Institution / Mission



2 Kinds of Righteousness

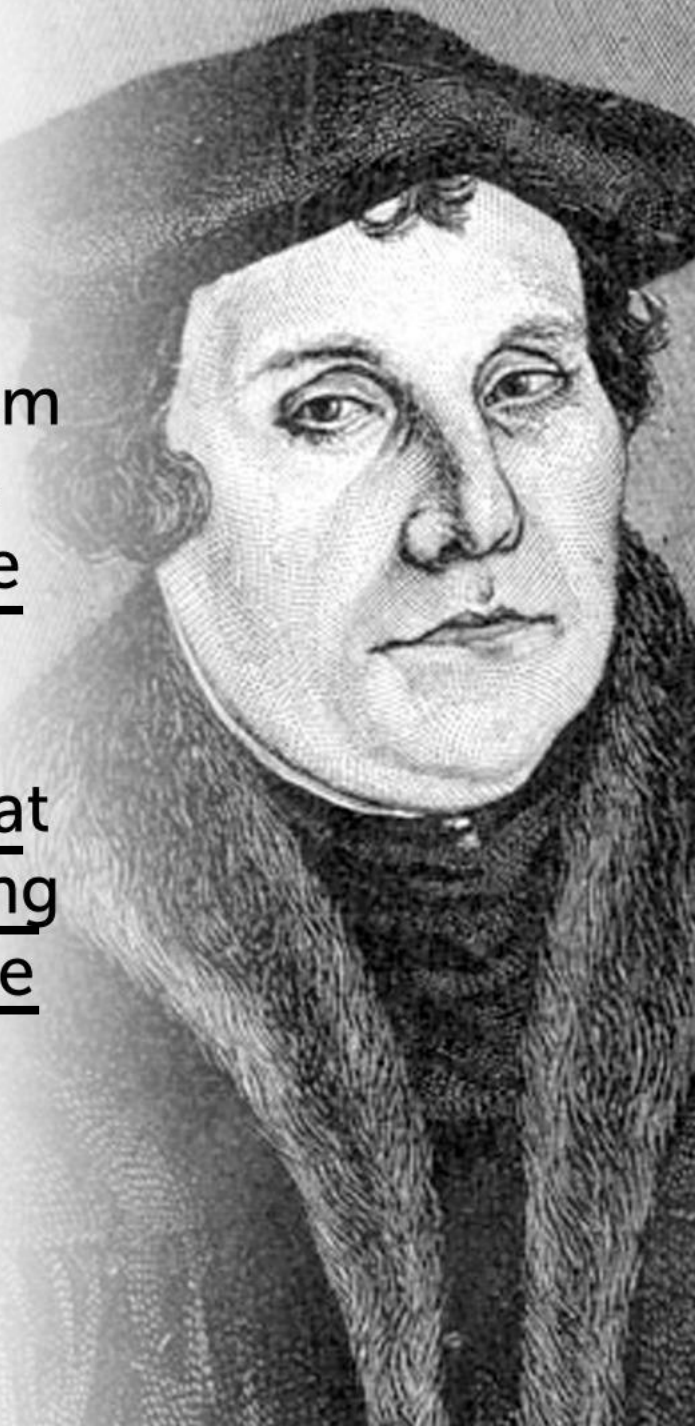


Two Kinds of Righteousness as two “road maps” that Luther designed to help travelers move through the landscape of biblical revelation, or two systems of lighting and signage that the traveler needs to traverse the territory of Scripture’s content and engage the adventure of exploring how God is bringing his message to the people of our time and our places.

Kolb, R., & Arand, C. P. (2008). *The Genius of Luther’s Theology: A Wittenberg Way of Thinking for the Contemporary Church* (p. 14). Grand Rapids, MI: Baker Academic.

On the other hand, the weak, who are not malicious or slanderous but good, are offended when they hear that the Law and good works do not have to be done for justification. One must go to their aid and explain to them how it is that works do not justify, how works should be done, and how they should not be done. They should be done as fruits of righteousness, not in order to bring righteousness into being. Having been made righteous, we must do them; but it is not the other way around: that when we are unrighteous, we become righteous by doing them. The tree produces fruit; the fruit does not produce the tree. ...Galatians Lectures LW 26.169

MARTIN LUTHER



GETTING THE TWO CONFUSED

- Religious Orders of Luther's Day ... Today?
- Anabaptist Tradition
- Pietism – Holiness Churches
- “Liberal Protestantism” – “Social Gospel”
- Christian Nationalism (more on this when we get to the 2 Kingdoms)
- Other Religions?

SANCTIFICATION



Instead of producing holiness at the extremities of life, Luther began to open up God's desire for what it was like to be holy in the middle of life. He became a great phenomenologist of earthly life, using God's law (the most salutary doctrine of life) to probe beneath contorted human inventions of false spirituality to find what God wanted normal life to be like. Marriage, having children, preaching, taking responsibility for the welfare of others, and resisting evil emerged as the kind of things humans are made to do in the middle of this life—not forming Christian communes or creating vows for higher forms of spiritual exercise in order to escape the world.

STEVEN D. PAULSON

Human reason is revolted by the thought that there are two kinds of righteousness, legal and fiduciary, and the two are not complementary. They stand in eternal and deadly opposition so that any striving for virtue ends by crucifying God when he comes to live among us. Divine righteousness destroys the goal of human righteousness through the law, and in its place raises Christ from the dead as its glory and “goal.” When the legal scheme is gone, the law ended, and virtuous people are put to death, faith is the only thing that lives by trusting what Christ promises.

STEVEN D. PAULSON

A portrait of Martin Luther, a German theologian, philosopher, and reformer. He is depicted from the chest up, wearing a black cap and a black robe. The background is a textured, dark greenish-blue. A blue speech bubble is overlaid on the left side of the image, containing white text.

**Now lets
talk
about
Simul
Justus Et
Peccator**



**The Problem
word:**

**Simul
Simultaneous
Same-Time**

SINNER

- Psalm 51
- Romans 5:6 – 11
- Romans 7:14
- I Timothy 1:15
- Luke 18:9-14

SAINT

Holy One

- **Romans 6:5 – 11**
- **Paul's Greetings –
I Corinthians 1:2**
- **John 17**

Luther's understanding of the simul is a radical attack on human ideas of progress according to the law. At the outset in the commentary on Romans he suggests a major revision of the fundamental scheme. "The exodus of the people of Israel has for a long time been interpreted to signify the transition from vice to virtue. But one should, rather, interpret it as the way from virtue to the grace of Christ." The Christian life is not an exodus from vice to virtue, but from virtue, to the grace of Christ! "Because," Luther continues, "virtues are often the greater and worse faults the less they are regarded as such and the more powerfully they subject to themselves all human affections beyond all other goods." The more the pursuit of virtue succeeds in absorbing all desires and affections, the more dangerous it becomes.

GERHARD O. FORDE



- More from
Dr. Gerhard Forde

SANCTIFICATION



**A brief look
at hagios**



SAINT/SINNER

How might understanding ourselves as both SAINT & SINNER simultaneously be helpful for our faith journey?



NEXT WEEK

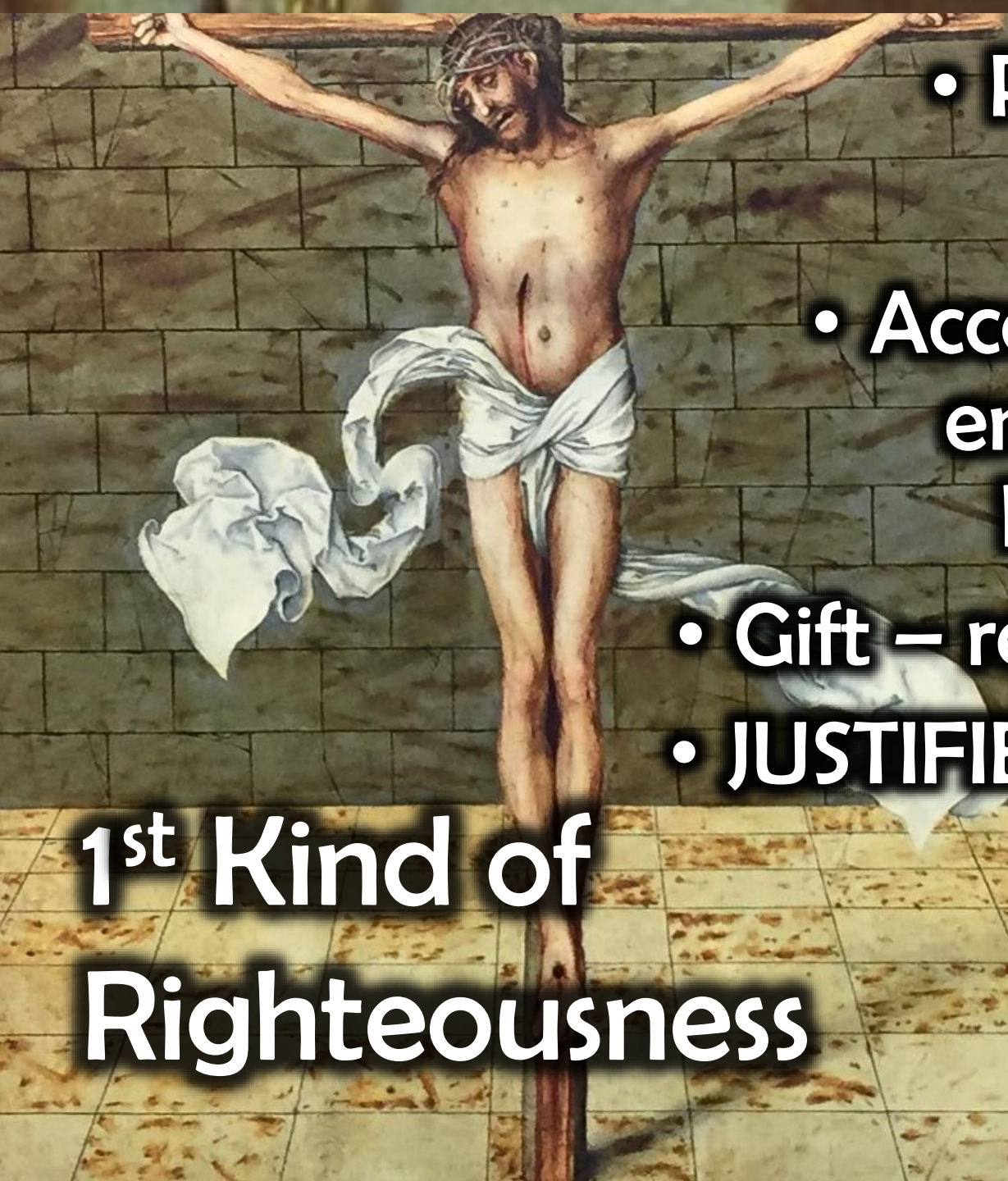
SLAVE

&

FREE

As Oswald Bayer has observed, the language of justification (and the verdict of guilty or not guilty) comes out of the courtroom, and we find ourselves in hundreds of smaller “courtrooms” in everyday life. With respect to other human creatures, we constantly encounter questions and challenges, such as “What were you thinking?” or “Why did you do that?”

Kolb, R., & Arand, C. P. (2008). The Genius of Luther's Theology: A Wittenberg Way of Thinking for the Contemporary Church (p. 27). Grand Rapids, MI: Baker Academic.



- Passive - Alien
- Instilled
- Accomplished for us , encounters us , & happens to us
- Gift – received not achieved
- JUSTIFIES/MAKE INNOCENT
- Romans 3:21 ff.
- Hearing from Luther

**1st Kind of
Righteousness**

Therefore, wonderful and sweet is the mercy of God, who at the same time considers us both as sinners and nonsinners. Sin remains and at the same time it does not remain. Therefore, this psalm must be understood according to its title.⁶ On the other hand, His wrath is also wonderful and severe, for at the same time He regards the ungodly as both righteous and unrighteous. And at the same time He both takes away their sin and does not take it away.

MARTIN LUTHER

