

S-080 Basic Christian Doctrine

KOLB; Chapter 9

JUSTIFICATION

IDEAS

(Note: Although these questions arise from specific sections of the chapter, please allow the whole chapter to possibly supplement your answers.)

" Human performance does not produce human righteousness; even in Eden, human performance resulted from human righteousness." To what image of salvation from chapter 8 does this quote refer? Compare this view to how "justifying" someone is typically understood in "our culture."

God's grace is free. On the one hand, this means that God's grace is not bound or restricted; on the other hand, that God's grace is not earned. Discuss the points from KOLB pages 158-159 on these terms.

" God likes to talk." In KOLB 160-162, the second point made by this quotation is developed. Like in the beginning (the first "point"), God's Word *creates reality*. What error does KOLB try to correct by this emphasis? To what misinterpretation (confusion of two kinds of righteousness) is this emphasis open? (I know this may be confusing; but give it some thought).

" Promises elicit trust." Is this saying the same thing as "propositions (or statements of fact) elicit belief" ? Explain.

How does the relationship between faith in a promise and belief (or knowledge) of a proposition help us consider the complexities of saving faith?

What two benefits to believers does KOLB note for thinking of the Christian as *simul justus et peccator*?

List and discuss briefly the three ways of God has designed for reassuring us that "nothing can separate us from his love in Christ Jesus.?"

Relate the question, " Why do you want to know?" to the distinction of Law and Gospel.

What two effects does the " unconditional word of grace" work/renew in the sinner who has been broken by the Law and is repentant before God?

Reflect on why " Christ Alone" is a necessary element in a discussion of justification, that is, what it adds/emphasizes to " by grace alone" and " by faith alone" ?

What significance does KOLB draw from the " peace" which results from justification? Relate this to the distinction of two kinds of righteousness.

KOLB, 170-171, discusses what Christ's work has accomplished " objectively" and what the Holy Spirit works " subjectively" which humans receive " by grace through faith because of Christ." In other words, " objective justification" and " subjective justification" -- see terms list.

List four false ways Christians can seek assurance of their salvation. Where should a Christian seek assurance? Discuss.

KOLB, p. 173, discusses God's foreknowledge of his elect (not to be confused with his broader foreknowledge of all things). How is it different from "human" foreknowledge?

Reflect on the notion of "planned parenthood" in light of KOLB's discussion.

Where does God's power reside?

What is God's purpose (1) for this teaching on election? To what false purposes (2) dare it never be applied?

The doctrine of election is intimately connected with the *crux theologorum* (the cross of theologians) which is the question, "*cur alii, non alii?*" (why some, not others). How does the question, "Why do you want to know?" help us to know how the doctrine of election is to be taught?

Discuss the three attempts, which KOLB lists, to solve the *crux* – noting the pastoral and biblical weaknesses of each.

TERMS AND PEOPLE

justitia (2)

gratia or grace (2)

sola gratia

"to justify" (2)

sola fide

simul justus et peccator

"means of grace"

solus Christus

"alien righteousness"

"proper righteousness"

"objective justification"

"subjective justification"

crux theologorum

cur alii, non alii

"double predestination"

synergism

universalism

"Anonymous Christians" (teaching of Karl Rahner and Vatican II)