

1 - What is a sinner?

- someone who has not taken up their cross and walked the path of sanctification
- one who disobeys God's will

2 - What is sin?

- Singular thing or a general thing?
- The Lutheran confessions define sin as the self-centered failure to trust God (Apology of the Augsburg Confession, Article II).

3 – What makes a sinner?

4 - Are you a sinner?

I want every one of you to take a couple of minutes and think of things that you or other people do that makes you/them a sinner and write it one the board under the "Sinner" heading.

5 - What is a saint?

- a Saint is someone who is in the presence of God (whether dead or alive)
- Super holy person (Mother Theresa, others?)

6 - What makes a person a saint?

- One who obeys God's will
- One who does extraordinary things

7 - Are you a saint?

I want every one of you to take a couple of minutes and think of things that you or other people do that makes you/them a saint and write it on the board under the "Saint" heading.

8 - "Mutually exclusive" is a statistical term describing two or more events that cannot occur simultaneously. It is used to describe a situation where the occurrence of one event is not influenced or caused by another event. For example, it is impossible to roll a five and a three on a single die at the same time

9 - Are "Saint" and "Sinner" mutually exclusive terms?

So it would appear that one can be a saint and sinner simultaneously (at the same time).

10 - Tonight's discussion is called "Saint & Sinner" "Law & Gospel"

Google that concept and you will find that "Saints and Sinners:"

- **11** - is a restaurant in New Orleans.
- **12** - The name of a famous ELCA church in Denver "House for all Saints and Sinners"
- **13** - The name of a TV Series
- **14** - And a Lutheran theological concept

Luther said that we are simultaneously saint and sinner and he coined a latin phrase to describe it:

Simul Justus et Peccator (parse)

Nothing sums up the identity of a Christian better than the phrase: "Simul Iustus et Peccator." The Christian is, at the same time, wholly (*totus*) a sinner, who deserves God's temporal and eternal punishment, and wholly (*totus*) righteous* before God on account of Jesus' Good Friday.

15

(Rom 7:15-20)

And, as St. Paul writes, *“What I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate. But if I do the very thing I do not want to do, I agree with the Law, confessing that the Law is good. So now, no longer am I the one doing it, but sin which dwells in me. For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not. For the good that I want, I do not do, but I practice the very evil that I do not want. But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me”* (**Rom 7:15-20**).

(Rom 8:1-2).

Yet, at the same time, *“...there is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death”* (**Rom 8:1-2**).

Paul doesn't say *“I was”* in the past tense, but *“I practice the very evil that I do not want,”* in the present. I'm an active sinner in fact, not in theory. The apostle confesses that in his flesh he's a slave to the law of sin and death, yet at the same time, in the present tense, through the Spirit he's a slave to Christ Jesus.

(Ps 143)

St. Paul isn't alone in this either. David writes, *“And do not enter into judgment with Your servant, for in Your sight no man living is righteous”* (Ps 143:2). Then, he concludes, *“Let Your good Spirit lead me on level ground. For the sake of Your name, O Lord, revive me. In Your righteousness bring my soul out of trouble”* (Ps 143:10b-11).

(1 Tim 1:16)

Finally to Timothy, St. Paul writes, *“It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all”* (1 Tim 1:15). However, in

spite of this, “...for this reason I found mercy, so that in me as the foremost, Jesus Christ might demonstrate His perfect patience as an example for those who would believe in Him for eternal life” (1 Tim 1:16).

Later, Martin Luther repeated St. Paul’s teaching. Luther put it this way: “The saints in being righteous are at the same time sinners; they are righteous because they believe in Christ whose righteousness covers them and is imputed to them, but they are sinners because they do not fulfill the law and are not without sinful desires. They are like sick people in the care of a physician: they are really sick, but healthy only in the hope and insofar as they begin to be better, healed, i.e., they will become healthy. Nothing can harm them so much as the presumption that they are in fact healthy, for it will cause a bad relapse” (Luther, Romans Commentary).

That a Christian is “*simultaneously righteous and a sinner,*” is the hinge on which all Lutheran theology turns.

16 - Bishop Video

For Lutherans, without this “*simul*” distinction their theology lapses into moralism. Salvation is reduced to a process of self-improvement in which God and man each contribute their fair share and man’s progress is measured against a scale of increasing holiness.

For Luther that’s totally unacceptable. It’s incompatible with Scripture. If we have to do our part and meet God half way, or even part of the way, we end up with terrified consciences because the old man in Adam, not the new man in Christ, is running the show.

That’s the root of the Gospel. The good news about God’s justification of the ungodly in Christ. That, as Luther wrote, “*Whatever sins I, you, and all of us have committed or may commit in the future, they are as much Christ’s own as if He Himself had committed them*” (Galatians Lectures, 1535).

But, if no one can hope to please God and be saved from sin, death, and the devil, who can be saved? Jesus Himself answers that question for us: “*With people this is impossible, but with God all things are possible*” (Matt 19:26).

17 - Second Video

We do not get rid of the *old Adam* completely in this life, yet by the indwelling of the Holy Spirit and the work of Christ we are justified saints. The work of God is justifying sinners. So in Lutheranism the issue is **trust in God that God will do this. A sinner lacks trust in the promises, a saint is a sinner who trusts God to deliver.**

Being a saint isn't about what I do or don't do **but** about who I am in relationship with God.

Adam and Eve's problem wasn't just that they ate a piece of fruit or broke one of God's rules. Their real sin was their desire to be “like God,” relying on their judgment rather than trusting God's word. For us, too, our specific sinful behaviors are only symptoms of this self-centered condition that theologians call “original sin.”

Paradox

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

So *Simul Justus et Peccator*, "Simultaneously saint and sinner" is what we are. And while there is nothing we can do about it, it is our job as disciples to try to live a godly life. But the "Justus" the righteousness we have been given through our baptism into Christ is where all our righteousness comes from and all we need.

18 - Law & Gospel

In scripture God speaks to us in many and various ways using two forms of language. Luther described these two forms of language as "Law & Gospel"

19 - Law

An example of Law is the Ten Commandments. God commanded, "You shall..." and "You shall not...".

This form of language establishes conditions, "If you do this, things will go well for you, and if you don't, enter into your own peril."

20 - Gospel

An example of Gospel is John 3:16; Romans 8:38-39

This form of language establishes no conditions, but instead give hope and promise and announce what God is doing.

There are no expectations or conditions required of us, but God makes a promise to us out of God's own goodness.

20 - Distinction

"Law" is the way the world works. We have laws that tell us what behavior is unacceptable. But there is very little Gospel in the world. The Law is not, in and of itself, a bad thing. We need laws in civil society.

But God works in a different way. God uses both Law and Gospel in dealing with human beings. God gives us law for our own protection, and when we break it, the consequences should draw us back to God and neighbor because of our need for redemption and reconciliation.

When that happens we experience grace.

Saint & Sinner

Are there sins or sinful people that are unforgiveable?

Can you think of things that are "mutually exclusive"?

Do you see how Saint & Sinner are not "mutually exclusive"?

Law & Gospel

Give some examples of "laws" and why they are necessary.

What would happen in society if we did not have that law?

Give some examples of "grace."

Is grace a requirement of God?

Do we need to seek it or ask for it?

Give some examples of Law & Gospel in the same passage or event.