

The Primary Doctrine in Its Primary Setting: Objective Justification and Lutheran Worship

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Progression of thought

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The Primary Doctrine in Its Primary Setting: Objective Justification and Lutheran Worship

1. Justification and the Power to Worship

“The article of justification is the master and prince, the lord, the ruler, and the judge over all kinds of doctrines; it preserves and governs all church doctrine and raises up our consciences before God. Without this article the world is utter darkness and death.”¹ Luther’s appraisal of the doctrine of justification is also ours. We hold it to be the primary doctrine of Scripture, that is, the central and most important teaching revealed by God for us sinners.²

The truth of justification, above all others, distinguishes Christianity from all other religions. If this teaching were obscured or lost, attempts to show significant differences between the Christian religion and others would ultimately prove to be futile. Also, as revealed and emphasized in the Bible, all other doctrines either prepare for or flow from this chief article of faith. Without this truth, all others would mean little. This doctrine is the source or basis of the benefits and blessings which mankind receives from God.

What precisely is this “master and prince, lord, ruler and judge” over other doctrines? Justification is a declaratory act of God, in which he pronounces sinners righteous. As revealed in the Bible, this declaration of God is made totally by grace and on account of Jesus Christ and his substitutionary life and death on behalf of mankind. To phrase it somewhat differently, God has justified acquitted or declared righteous the whole world of sinners. He has forgiven them. They have been reconciled to God; their status in his eyes has been changed from that of sinner to forgiven sinner for the sake of Jesus Christ. Since all this applies to all people, the term

¹ Martin Luther, *What Luther Says*, Vol. 2. p 703.

² Lutheran theologians sometimes have difficulty deciding which is the central teaching of Christianity. Usually it is said to be justification, but sometimes Christ's vicarious atonement or his resurrection as the cornerstone of the faith is so labeled. These doctrines are so intimately connected that none can be taught correctly without the others. Professor Siegbert Becker briefly discusses this (1986, p. 13.)

universal or *general justification* is used. In our circles an alternate term, *objective justification*, is also used. If justification is universal, it must also be objective - sinners are forgiven whether they believe it or not. This is precisely what Scripture teaches in Romans 3:23-24, when it says, "There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus. " All have sinned and all are justified freely by God's grace. Romans 4:5 also teaches the grand truth that our God is the "God who justifies the wicked," all of them. "God was reconciling the world to himself in Christ, not counting men's sins against them " (2 Co 5:19). Literally, God was not counting "their" sins against them, and the only antecedent of "their" in the sentence is "the world," which includes all people.³

This Bible teaching is so important and distinctive that we tend to use additional words or phrases, drawn from Scripture, to clarify what we believe and teach in this matter. So we speak of justification "by grace alone" to leave no doubt that the divine decree of pardon finds its cause only in God's love for us. It is "unconditional" in the full sense of the word. We are also quick to point out that justification is "forensic" or "Juridical" in nature, not referring to a moral or ethical transformation within people but an imputation of a righteousness (Christ's) that is outside of us. Our status before God is new, but the renewal of our will and character is another matter, related yet different. Forgiveness is not linked to an inner renewal of sinners, but solely to Christ's perfect work on their behalf. Justification is "on account of Christ" and his substitutionary life and death for mankind, not because of our faith or anything else in us. This righteousness from God, moreover, is *real* rather than imaginary, for it is none other than Christ's perfect obedience to the Father that is credited to us by the Father. The use of these and similar phrases shows that much effort has been expended over the years to defend this doctrine against perennial errors that seek to alter or replace it. Human reason will always have trouble with this truth, so we do well to define and defend this primary doctrine with diligence.⁴

The accomplishment of justification in the lives of sinners like us is profound. The declaratory act of God, like the substitutionary life and death of Jesus Christ that serve as its basis, is not debatable or changeable. It stands firm as the solid hope for otherwise hopeless and helpless mankind. This declaration of forgiveness, that is, the gospel, conveys life to those spiritually dead. The message of justification invites faith, creates faith, and then maintains faith in the message. With faith come spiritual and eternal life, deep joy, and a profound sense of awe toward the forgiving Lord. Divine love gives birth to love, and justified people who are brought to embrace the truth now love because he first loved them. Like all of God's truths, justification accomplishes profound things in people's hearts and lives.

Among the fruits of justification is worship. Worship involves the forgiven sinner's expression of joyful thanks, dedication, and rededication to his saving Lord. In its widest sense, it is the Christian's entire lifestyle, his eating and drinking and doing everything to God's glory. Prominent in the Christian's lifestyle (his worship) is listening as God continues to speak to him in his Word. In a narrower sense, worship may be defined as more specific expressions of new life in Christ such as prayer, reading and meditation on the Word of God, reciting or singing hymns and songs of praise—those moments of personal devotion and often specific times set aside for such purposes. Justification is the source of such worship activity in the lives of God's people.

When these believers assemble to hear God's Word, to pray, praise and encourage each other mutually, that is, when they "go to church" and "worship" publicly, they express the same thanks and joy as they do privately. Still, these public worship assemblies are the *primary setting* referred to in the title of this essay. Someone may argue whether church services merit such a label when compared to the ongoing devotional life in the heart and mind of a believer, but the fact remains that public worship has often been called the *preeminent* and *most important* activity among Christians. Professor James Tiefel offers reasons for this.

³ "Subjective justification—is the very same forgiveness as it is received or applied to the individual sinner through the gift of faith. Objective justification is clearly the basis for subjective justification. The sad fact that many sinners forfeit the blessings of forgiveness and reconciliation with God in unbelief does not, however, change the fact or reality of universal justification.

⁴ Robert Preus (1981, p 163-184) does a fine job identifying "perennial problems" people have with the doctrine. The denial of the forensic nature of God's decree. Separating the declaration from Christ's atoning work and making faith a cause or condition for it are prominent errors identified.

Worship affords the best opportunity for believers to encourage each other with the Word. It sets a full banquet of the means of grace and marshals all of God's created gifts for the praise of his grace. Worship repeats for Christians the truths about Christ that are essential for Christian faith, and it sets a pattern and a pace for Christian life. No other congregational activity affords such a variety or such fullness of receiving and response.⁵

To summarize: The primary doctrine, justification, establishes personal and corporate worship among Christians. It is responsible, under God, for the primary setting. With that in mind we turn our attention to the influence justification exercises in this setting, namely, in establishing and shaping worship principles.

2. Justification and Principles of Worship

Worship is usually understood almost exclusively as something people do over against God, for example, honoring, adoring or praying. It is seen primarily as human response to God, human action at least partially determined and measured by human standards. This definition of worship, although common, is inadequate to express biblical and Christian reality. The doctrine of justification reminds us that what God has done, does, and says is of greatest value and importance. This influences the way Christians think and act, also (or especially) at worship. Worship, simply put, is much more than something we do. It begins with God, maintains its basis and source in God, and primarily consists of God coming to us rather than our responding to him. Human response is unquestionably an important part of worship, but not the main thing and surely not the only thing,

Our Lord speaks and we listen. His Word bestows what it says. Faith that is born from what is heard acknowledges the gifts received with eager thankfulness and praise.... Saying back to him what he has said to us, we repeat what is most true and sure. Most true and sure is his name, which he put on us with the water of our Baptism.... The rhythm of our worship is from him to us, and then from us back to him. He gives his gifts, and together we receive and extol them. We build one another up as we speak to one another in psalms, hymns, and spiritual songs. Our Lord gives us his body to eat and his blood to drink. Finally his blessing moves us out into our calling, where his gifts have their fruition. How best to do this we may learn from his Word and from the way his Word has prompted his worship through the centuries.⁶

A fairly recent incident in American Lutheranism demonstrates how sensitive Lutherans are to the primacy of God's coming to us in worship services. When the InterLutheran Commission of Worship (ILCW) proposed inserting a eucharistic prayer (a prayer that encloses or includes the Words of Institution) into the liturgy of a new hymnal (now the *Lutheran Book of Worship*), cries of complaint came quickly. The thought of making a biblical proclamation (what God does) into a prayer (what Christians do) or at least of confusing the two, was unthinkable. The compromising of "sacramental" worship aspects by mingling them with "sacrificial" tones is simply unacceptable to Lutherans.⁷

When God's words and actions are kept central in worship, we can anticipate that our worship will reflect enduring values rather than shallow and temporary ones. In addressing the weighty issues of our lives and destinies, God speaks to us in Law and Gospel, to kill and to make alive, to wound and to heal. The gospel of justification presupposes the prior preachment of law. A declaration of acquittal follows the real threat of condemnation, reconciliation assumes a prior alienation, forgiveness follows an emphasis on a prior, real guilt. God speaks to remove the rubble of self-chosen worship and to create, reinforce, and preserve faith and love, which worship God his way. His meaty messages of sin and grace penetrate heart, soul, and mind. As these twin truths are proclaimed to and by his people, an obvious impact on their worship will result.

⁵ Christian Worship: Manual. p 6.

⁶ Lutheran Worship, Introduction, p 6.

⁷ In 1973 three seminary faculties voiced unanimous objection to the proposed Eucharistic prayer. One was ALC (Luther Seminary in St. Paul) and two were LCA (Southern Seminary - in Columbia, SC., and Luther Seminary in Philadelphia). When the same idea was mentioned in the Missouri Synod (1975) it was also strenuously opposed.

If, on the other hand, God's law is not proclaimed accurately as law in all its seriousness, sin will likely be considered a minor moral problem, an ethical aberration that can be treated with emotional or psychological remedies. Supernatural help and healing will accordingly take a back seat to human effort and ingenuity. The result will be worship assemblies characterized by religious pep talks, exhortations, and lectures to shame people or to stimulate changes in external human behavior. Law-oriented moralizing, shallow sentimentality, and the inducement of religious feelings that may have little or nothing to do with Justification in Christ may also be seen when theological substance is absent. The centrality and benefits of justification and its companion doctrines are then forfeited.

The message of full and free justification brings with it the truth of freedom in Christ. We are free from spiritual tyranny and have the specific call to stand firm and not allow ourselves to be burdened again by any yoke of slavery (Ga 5: 1). Our Lutheran forefathers were swift and clear in applying this to our worship assemblies.

And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites or ceremonies, instituted by men, should be everywhere alike.⁸

With the gospel of justification, moreover, always comes the Holy Spirit and his gift of Christlike love. Hence the fitting reminder accompanies the announcement of freedom: "Do not use your freedom to indulge the sinful nature; rather serve one another in love" (Ga 5-13). The way we conduct ourselves at worship assemblies will reflect this truth of freedom with love and love acting in freedom.

The God who justifies is also a God of order. As revealed in Scripture, orderliness and stability in the way things are done serve human needs better than confusion or unpredictable arbitrariness. Perhaps this is the reason for the frequently observed paradox among Lutherans as they approach external worship forms. While the Augsburg Confession asserts no need for uniformity in customs or ceremonies, Lutherans have proved to be very conservative in worship traditions. There is an apparent conviction that a liturgical stability is important to preserving and proclaiming what we hold as primary doctrine. The objective gospel is seen as best expressed in forms that don't essentially vary from place to place or generation to generation. Our belief on this issue may be expressed in this way:

Ritual and ceremony exist for the sake of stability, something the people in our changing society need. Dr. Luther expressed concerns about the wide variety of worship rituals and ceremonies that could be found in Germany in his day. He feared "everyone parading his talents and confusing the people so that they can neither learn nor retain anything."

C. S. Lewis made a point about the "liturgical fidget" whose continual novelties serve only to set up obstacles to worship. A service, he said, "is a structure of acts and words through which we receive the sacrament, or repent, or supplicate, or adore." As in dancing, so in worship, Lewis suggested, one needs to be thoroughly at home with the form in order to concentrate on the content without distraction "As long as you notice, and have to count the steps, you are not dancing, but only learning to dance."

The ideal service, he said, "would be one we were almost unaware of, our attention would have been on God, But every novelty prevents this"⁹

Stability without adequate content or predictability without substance, of course, is not what we're talking about here. Only as the liturgical components of a worship service and the seasons of the church year keep our attention focused on the words and works of Christ do we grow in our grasp of sin and grace and

⁸ Augsburg Confession, Article VII

⁹ Cited by James Tieffle in *Christian Worship: Manual*, p 48-49. The same quotations cited more extensively. are used by Kurt Marquart (1978), p 342-343.

ultimately exult in our justification. In Christ all things belong to us, and among us this includes the historic Christian worship tradition.¹⁰

3. Justification and Problems in Worship

The preceding brief glance at how the doctrine of justification shapes basic principles of worship explains to a large degree why we are accustomed to doing what we do and in rather predictable ways. Yet, as everyone knows all too well, problems in worship persist, also among us. Attendance at worship services is steadily declining. People within our churches find fault with the way we go about public worship, and we are supposedly quite poor at attracting visitors and the unchurched to our services. Does the doctrine of justification address any of these issues?

The task of communicating the gospel message accurately and adequately will remain one of utmost importance. If we are poor communicators, complaints from those inside and outside our churches are likely legitimate. The doctrine of forgiveness, as revealed in Scripture, stands as a classic example of how to communicate the truth. Any biblical study of justification quickly reveals the picturesque manner in which our gracious God gets his message across to us. The imagery used may well be that of a courtroom with the forensic, juridical vocabulary and phraseology. The picture language used in connection with our reconciliation to God or the forgiveness of our sins is equally memorable.¹¹ God is the ultimate Communicator and leads us to imitate him in his style of catching and keeping attention along psychological norms appropriate to human experience. Of even greater import is the matter of accuracy in communicating the message of justification in word or song, in liturgy or sermon, creedal statement or prayer. This is especially true since many churches and theologians use language similar to that of Scripture to express a greatly dissimilar theology. The key to accurate communication is to retain, with clarity, the forensic nature of justification (“declare righteous, acquit”) instead of suggesting or allowing some meritorious moral renewal (“make righteous,” gain God’s approval”) in the matter of forgiveness. To state clearly the cause of justification is also an ongoing need, since “grace” is often turned from a divine favorable and loving attitude toward mankind into an imparted or infused quality that enables mankind to earn standing before God. And, particularly in modern America, the challenge of clarifying the instrumentality of faith in subjective justification is a necessary one.

Protestant theology has changed faith from an instrument apprehending God’s grace into a good work for which man is responsible, whether it is a decision, an acceptance, or a feeling which man must produce and thus make himself worthy or acceptable to God. Such an understanding of faith is the result of an emphasis and insistence on faith out of its context. When faith is made the centerpiece of God’s Justification, when it is presented as a condition to be fulfilled, or when it is demanded from the pulpit, a misconception of faith is created or strengthened. One word in particular, “accept,” is used indiscriminately by our own publications as well as translations of the Confessions, Webster’s Dictionary of synonyms specifies: “receive implies passiveness ... accept, in contrast with receive, always implies a measure of mental consent, even approval “ Faith is properly presented only in a context where it is pitted against works, the Law, good behavior, or the like.¹²

Learning from the article of justification to communicate to people accurately, as God does, will not solve all problems among us. Nor will it silence all critics of our worship assemblies. But it will perhaps alleviate some problems and at the same time offer evidence that we are consciously striving to be imitators of God for the sake of souls.

¹⁰ Those interested in reading Luther's comments on retaining the use of the historic liturgy and church year are pointed to the American Edition of Luther's Works, pages 11 ff. And 78ff.

¹¹ The imagery of blotting out, forgetting or not remembering, casting into the depths of the sea, removing as far as east is from west, washing or cleansing, and the canceling of an enormous debt are samples of the biblical variety in defining or describing the fullness and reality of the forgiveness of sins.

¹² Theodore Mueller (1982) p 31. This article is heartily recommended to anyone desiring more information concerning the challenge of communicating God's truth accurately and adequately.

Another problem frequently perceived among us is that we fail to attract large numbers of the unchurched or the unconverted as visitors to our worship assemblies. Justification inevitably moves us to think about this problem because it emphasizes that they, as part of the world, are included in reconciliation and that Christ accomplished his work for them just as surely as he did it for us. Our society largely expects us to seek these souls by means of our worship services as well as by means apart from the assemblies.

[There was a time when] Christianity did not consider the public worship of God's people to be the place for the initiation of the unchurched . . . What changed the relationship between evangelism and worship was American Revivalism. Initially, Revivalism was a zealous attempt to reclaim pioneer Protestants who became detached from organized religion during the national expansion of the nineteenth century. Efforts by Revivalists like Charles Finney were so successful, however, that the mainline churches eventually invited the Revivalists to reclaim the spiritual deadwood of their congregations, too. Success after success (along with a variety of other factors) helped to solidify revivalistic worship principles on the American scene. Many of the churches that are part of the neo-Evangelical movement as well as those that subscribe to the tenets of the Church Growth Movement consider worship to be the preeminent assembly for evangelization and growth.

The obvious successes of American Revivalism have not gone unnoticed by Lutherans. With a deep interest in reaching the lost, many of America's Lutherans have wondered if the worship style of the Evangelical churches might have some application among Lutherans.... They have replaced liturgical style with a non-threatening Bible class format, hymnody with contemporary Christian anthems, the organ with a piano or pop ensemble, and vestments with a business suit.¹³

Can we do this and remain faithful to the principles established by the God who justifies the ungodly. Shall we, in efforts to attract and appease the unchurched, find ourselves facing a deep predicament? James Tiefel identifies the potential problem:

The presupposition many Lutherans hold is that visitors tend to be put off by the way Lutherans "package" their message of law and gospel. They rightly insist that if the package interferes with the gospel, it ought to be discarded. However, what may actually be keeping most visitors away from conservative Lutheran churches is the message of law and gospel itself. Guilt and grace, the essential ingredients of biblical theology, are not a part of natural religion, nor, for that matter, is sin or the bondage of the human will. What may actually appeal to the unchurched in contemporary Protestant worship is not only the style of the worship, but its substance as well.... Lutherans who try to copy the style of the fast-growing megachurches in order to attract these seekers may find themselves in a predicament.... If these Lutherans want to provide what the seekers are really seeking, they will have to change much more than their style; they will have to change their substance, too, which, they believe, is what alone can convert the lost.¹⁴

Our substance, the content of law and gospel and biblical theology, is not up for grabs. Justification, which presupposes human depravity and damnableness and holds out the true and only remedy for our plight, cannot be compromised. Peter Brunner writes:

Our deliberations have shown us that the form of worship is regulated by an absolutely binding "Thou shalt not !" Thou shalt not express anything in the words or in the symbolic acts of worship that contravenes the Scripturally attested Gospel.¹⁵

Aside from "substance," however, may we or should we change our worship style?" If so, to what degree? The doctrine of justification doesn't address this question directly other than pointing us to the freedom we possess in Christ and calling us to exercise that freedom in love and for the edification of souls. What must be stressed is that, in matters of genuine adiaphora, we are to cultivate truly evangelical and truly ecumenical

¹³ James Tiefel. op. cit., p 105-106.

¹⁴ Ibid, p 106-107.

¹⁵ Peter Brunner, 1968, p 224-225.

perspectives. There is no such thing as “*the* Lutheran liturgy.” Purely external forms are legitimately influenced by histories of nations, peoples, cultures and languages. A key is to seek and find forms that are appropriate for communicating the truth of the gospel in its fullness, in a particular setting. Some words, tunes and actions are ill suited in certain situations, at best give mixed signals, and will disrupt serious efforts at educating and edifying. Good intentions may also be short on wisdom.

The idea, for instance, that the Service should be “meaningful,” that is, clear and obvious to any casual visitor who might pop in from the street, is shortsightedly pragmatic. A “service” tailored to such a misguided ideal would comprise a melange of threadbare banalities, which even the casual visitor is likely to find unbearable after the third time—not to speak of the faithful who attend regularly for threescore years and ten.¹⁶

Let us continue in prayer for wisdom and discernment in making choices, ask God for growth in Christian love that mutual toleration and forbearance prevail, and at the same time recall the prudent reminder of our Confessions that “nothing would serve better to maintain the dignity of ceremonies, and to nourish reverence and pious devotion among the people than if the ceremonies were observed rightly in the churches.”¹⁷ If we, in our freedom, use a given rite or liturgy, let us use it well. Let us, to the best of our ability, train ourselves and our members to understand and appreciate what we are doing. May we appropriately use, not abuse, ceremonies.

As a final word on the issue of attracting and serving visitors and the unchurched, let us repeat the truth: the primary reason our traditional approach to worship fails to attract people is that it expresses and presents a totally different value system than the one they currently have. Our society is blatantly individualistic, human-centered and ultimately self-centered. People seek things (including churches and religions) that make them feel good about themselves, allow them to achieve personally chosen goals and accomplishments, and further them in their quest for “meaning,” “fulfillment,” and “purpose.” Such thinking is fundamentally at odds with the biblical message of personal human guilt and universal helplessness and hopelessness outside of Christ. Only when person’s natural value system is changed, when their self-centered approach to life is replaced with a God centered set of values, will truly Christian worship services appeal to them. And what do we possess that can bring about such a change in people? The gospel, the truth of justification. So what the unconverted likes least, he needs most. What doesn’t attract him at all is what he desperately needs to be attracted to. Our task, as always, is to seek some point of contact where we can present the gospel to people who aren’t explicitly interested in it.

Our gracious God has justified every individual person. God’s will and our desire is that each person be brought to understand and embrace this truth. So the primary doctrine does point us to care for and strive to deal with people individually. On this point at least, the Christian church and the modern American see an agreement of sorts.

It should also be recognized that even godless thinkers have pointed to human nature itself as being the root of the problem of the strangely unhappy history of humanity. The French existentialist Albert Camus identified this problem as a profound alienation in our nature; a sense of lost innocence, a human wandering through history seeking a homeland from which we were expelled. He described the lostness of humanity in almost biblical terms, spoke in terms of alienation and inauthenticity of existence, and conceivably points us to our point of contact to modem pagans.¹⁸ While humanists and existentialists normally express no sense of personal guilt and appear disinterested in the authentic gospel, many may nevertheless be approachable. The doctrine of Justification, with the accompanying announcement of sin and guilt, condemnation and alienation, offers people the full truth about what’s wrong with mankind and how God has remedied it. Something we could not achieve on our own is provided for us. This truth is fully capable of overturning secular, godless

¹⁶ Kurt Marquart (1978) p 340.

¹⁷ Augsburg Confession, Introduction to section on Abuses. 6. *Triglotta*, p 59.

¹⁸ The whole subject of using such existential insight as a point of contact for the preaching of justification is explored by, McGrath (1988) p 93 ff.

values and presuppositions. This is our only real solution to the problem of attracting the unconverted. Preach the truth. By word and song, in liturgy and life, proclaim it accurately and repeatedly. Beyond that, cheerfully leave the gathering of an audience to God.

A final “worship problem” mentioned here is that of agreeing on what music is most appropriate and most to be appreciated in worship. Those within the church square off on the issue more than the unchurched do. The debate is neither new nor unusual. Whether we speak of liturgy or hymnody, we speak of contested territory. Justification obviously does not address this issue directly. The fruit of Justification does enter the arena. Love, patience, mutual tolerance, and the willingness to hear others out will never go out of style in issues like this. But is one’s preference of music purely a matter of personal taste, or is it a reflection of being strong or weak in biblical values? A contemporary defender of the historic Lutheran liturgy offers this appraisal and diagnosis of the problem:

Holy ground calls for holy songs. Yet some are put off by the foreign feel of the liturgy. Our ears are so jaded by the discord of modern life that the harmonious texts of the ancient liturgy seem stilted. Our voices are so attuned to the music of this age that the liturgy’s timeless music seems awkward.... No wonder the liturgy seems foreign to us, then. For you and I live in a dying world and the liturgy invites us to enter the land of the living.... In the sacred liturgy we live most completely as God’s holy people, singing the songs of Zion in this foreign land.... The foreignness of the liturgy is really a matter of perspective, you see.... There is a certain beauty to these songs, though it is a beauty not of this world....¹⁹

To the degree that this appraisal is correct, the doctrine of justification can help. Justification leads to inner renewal and a reordering of values and priorities, likes and dislikes in Christian thinking and living. Our new status in Christ issues into a new likeness to Christ. What pleases him pleases us, more and more. Still, since even the most ancient and approved components in our historical liturgy cannot be equated with heaven’s songs or established as divinely mandated songs for us on earth, their use or nonuse remain a matter of choice. And choices, even among saints, differ widely.

I suspect that most of those present at this Conference are quite content with, even appreciative of, our historical liturgy and the great majority of hymns in our hymnal. So let us encourage each other to do our liturgical worship well! Let us not treat our inherited liturgical style like “some embarrassing old antique” and compromise its value with poor preparation and poor performance.²⁰ Above all else, cherish what gives all our worship, private and public, its tone and texture: the gospel of forgiveness through Christ. Do so in anticipation of being gathered around the throne in glory, the eternal primary setting for our thanks and praise.

¹⁹ Harold Senkbeil (1994), p 128-129.

²⁰ See James Tiefel, op. cit., P 108-110 for excellent encouragement in this regard

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