A CUP OF COLD WATER: A LOOK AT BIBLICAL CHARITY - A STUDY GUIDE

This study guide to A Cup of Cold Water: A Look at Biblical Charity has been prepared as a resource to facilitate the study of this book. A Cup of Cold Water: A Look at Biblical Charity along with this study guide might be used in a variety of settings, such as:

*Bible classes and other study groups within the congregation;

*A board of human care (social ministry) within the congregation or district as the board seeks to define the scope and limitations of its work;

*Circuit pastors' conference;

*Associations of deaconesses and other Christian workers involved in charitable work.

As you work with A Cup of Cold Water: A Look at Biblical Charity, you may be challenged to think more deeply and carefully about the Lutheran doctrine of vocation which is foundational for our biblical charity. To that end the following books and journal articles may prove helpful:

Althaus, Paul. The Ethics of Martin Luther. Fortress Press.


Billing, Einar. Our Calling. Fortress Press


Hein, Steven. "The Outer Limits of a Lutheran Piety" in Logia: A Journal of Lutheran Theology (Epiphany 1994), 4-10

Kolb, Robert. "God Calling 'Take Care of My People': Luther's Concept of Vocation in the Augsburg Confession and Its Apology" in Concordia Journal (January 1982), 4-11.

Biblical Charity Continuing Education Program, administered by Concordia Seminary, St. Louis, has engaged theologians to prepare *A Cup of Cold Water: A Look at Biblical Charity* to assist pastors and congregations in thinking through the issues involved in teaching and practicing biblical charity (sometimes referred to as "social or human care ministry"). Note the four issues that have been debated relative to the practice of biblical charity (p.11). What is at stake in the discussion of these issues? What harm might be done both to the clear proclamation of the Gospel and to people in need if the church engages in works of charity without such thoughtful reflection?

B-After reading pages 12-13, how would you formulate a clear definition of biblical charity?

C- Four models for biblical charity (Charitable Commerce Model, Broad Spectrum Model, Vocational Model, and Eschatological Model) are described on pages 13-26. Each of these models is described in four dimensions: (1) The Providers of Charity; (2) The Recipients of Charity; (3) The Method of Charity; (4) The Goal of Charity. What do you see as the strengths and weaknesses of each of these models?

D- How does the proper distinction of God's law from His Gospel shape Totten's discussion "Towards a New View of Biblical Charity” on pages 27-28? How is "secular charity” like "churchly charity“ ( “a peculiarly ecclesiastical task of Christians sharing physical blessings with fellow Christians, in parallel with the spiritual blessings which they enjoy” p.27)? How are these two forms of charity different?
E- What are the implications of "Towards a New View of Biblical Charity" for the way in which the Lutheran Church-Missouri Synod structures its charitable efforts? What are the implications for works of love in the context of your congregation?


A- This chapter is constructed around the premise "...that in Christ, the New Age has come, and that his is the final, authoritative Word. But it does not necessarily follow that the New Testament's words about charity have, therefore, completely replaced any Old Testament concerns" (p.29). Bartelt goes on to say "Indeed, we will maintain that the basic understanding of the role of charity in the life of God's people, like all basic principles of God's interaction with his fallen creatures in terms of Law and Gospel, are the same in both testaments" (p.30). Keeping these basic assumptions in mind, how are we to approach the Old Testament in formulating a Christian approach to the practice of charity?

B- "Certainly the Decalogue (Ex. 20) is fundamental to the ethics of God's people in both testaments, as it formed the basis of the Sinai revelation, and was upheld by Jesus himself in the Sermon on the Mount (Matt. 5:17ff.)" (p.31). Bartelt notes that the God of the "first commandment" is the God who delivered his people from Egypt (also see Ex. 19:6). How does this observation shape our understanding of ethics? Also see Deut. 6:5 and Lev. 19:18.

C- According to Bartelt, what is "the first principle of biblical charity" understood from the Old Testament perspective?

D- The Old Testament reveals the God who shows grace and favor. Read Ex. 34:6; Jonah 4:2; Joel 2:13; Ps. 86:15, Ps. 103:8. How do these texts demonstrate that "favor, grace, charity clearly begin with God and are manifest as a response to sin and man's confession of sin, within the covenant relation of those who are God's people" (p.34)? How does God's favor, grace, and charity shape the character and actions of those who live within the Lord's covenant community? See Ps. 112:5, Prov. 14:21, 31, Ps. 37:21.

E- Bartelt observes that "steadfast love" (chesed) is used in the Old Testament to describe human "actions of kindness done between two parties" (i.e. Gen. 20:13, I Sam. 20:8, I Sam. 15:6, Gen. 40:14), the majority of occurrences of chesed are in reference to God. How does God express his steadfast love in each of the following passages:

- Exodus 20:5-6
- Exodus 34:5-6
- Exodus 15:13
- Hosea 2:21


F- How is God's steadfast love different from faithfulness to moral or legal obligations?

G- After reviewing various Hebrew words and concepts which denote "charity", Bartelt observes that "...charity is predominately and primarily ascribed to God. When man does acts of favor or
kindness, they are either derived from the initial - and initiating - action of God toward his people, or they are something other than and unrelated to God's character and therefore not theologically significant" (p.38). How is this observation confirmed by the New Testament? See I John 4:7-21. Also note Bartelt's summary of this section: "The basis for charity, then, is clearly found in God's charity and love for his people. True charity is done by those who have first experienced God's grace and favor, since it is motivated by God's deeds of salvation and forgiveness. Love for neighbor follows from love for God, which in turn follows from God's love for us" (p.39).

H- Read Luke 10:25-37, the familiar story of the Good Samaritan. In his book The Limits of Love: Some Theological Explorations, Gilbert Meilaender asserts "Countless preachers have observed that, in responding to him with the story of the Good Samaritan, Jesus does not really answer the lawyer's question but, instead, redirects the focus of his attention. What many of these preachers may have failed to note is that if we wish to engage in ethical reflection we will have to take our stand at the lawyer's side and press his question" (p.33). How does the Old Testament help us press the question, "Who is my neighbor?" What are the nuances of the Old Testament's answer?

I- How does the "Covenant Code" of Exodus 21-23 make application of the Decalog to the specifics of daily life in relation to those in need (i.e. the "sojourner," widow, orphan)? Was care for those in need an individual or corporate responsibility?

J- Read Deut. 15:4-11. What insight does this text give us into the Old Testament understanding of poverty and response to the poor?

K- Note how the following Old Testament passages reflect a concern for the poor:
Deut. 23:20-21
Lev. 25:35-37

L- Exodus 23:10-12 establishes the "land laws." How did these "land laws" benefit the poor? Also see Lev. 19:9-10 and Deut. 23:24-25. What was the "theological principle" (p.53) behind these laws? See Lev. 25.

M- What was the purpose of "Jubilee Year"? Was its purpose ever achieved in the Old Testament? How is the Jubilee Year fulfilled? See Is. 61:1 and Luke 4:16-21.


O- Liberation theologians and others have interpreted Old Testament references to the poor in a political way and have advocated a corresponding political redemption. How does Bartelt answer this false reading of the Old Testament?

P- How do both the Old and New Testaments warn against a utopian hope when it comes to poverty? See Deut. 15:11 and Matt. 26:11. How are we to understand Deut. 15:4?
Q- Review Bartelt's summary on pages 61-64. What the implications of Bartelt's articulation of the key biblical themes (law and gospel, sin and grace, creation and new creation, and the "now/not yet" nature of eschatology etc.) for our approach to "charity" as New Testament Christians?

III- Biblical Charity: What Does It Entail and How Does It Relate to the Gospel- A New Testament Perspective" (James W. Voelz)

A- How does Voelz suggest that a modern linguistic approach might help in defining "biblical charity"?

B- Review Voelz's summaries of both the Board for Social Ministry Services' document "Theological Guidelines for Social Ministry" and the essay by Michael Totten, "Principles for Biblical Charity." What are the points of convergence between the two approaches? What are the points of difference or disagreement?

C- Voelz builds on Totten's assertion that charity is to be done "according to principles laid down in Holy Scripture," asserting that such principles may be derived from two different kinds of evidence. What are these two kinds of evidence?

D- After reviewing the New Testament usage of Greek words equivalent to "ministry" (diakoneo, diakonia) on pages 76-78, how does Voelz conclude that we should define biblical charity/social ministry?

E- The English word "charity" is derived from the Greek charismai/charis. According to Voelz the char-stem is not as helpful as one might think for the purpose of determining the meaning of biblical charity. Why is this the case?

F- Read II Corinthians 8:6-7. What does this passage tell us about biblical charity?

G- According to Voelz, who is the beneficiary "entailed" in the act of "doing good" in Galatians 6:10?

H- What is the relationship between the activity of assisting other Christians with physical needs and the Gospel?

I- Voelz writes "Deeds cannot, by themselves, communicate Christ unless one has the knowledge which is intended to be communicated already. Without further elucidation, they can only say something about the doer of the deeds, and further (explicit) clarification must be brought to bear" (p.86). How does Romans 10:17 shed light on this statement?

J- Using Romans 8:21-24a, Matthew 11:4-6, and Isaiah 35:4-6a, Voelz shows "that the hope of redemption and restoration was brought to fulfillment by our Lord, but it was not brought to its consummation"(p.88). Why is this distinction important? See Rev. 21:1.
K- Review the scriptural texts which Voelz brings to bear on the shape of the Christian life (p.88). How do these passages help us understand that we are living in the "fulfillment" accomplished by Jesus' life, death, and resurrection while still awaiting its "consummation"? What are the implications for our practice of charity?

L- Voelz provides his own answers to questions posed both to the Totten document and the document prepared by the Board for Social Ministry Services on pages 89-90. How are these answers supported from Scripture?

Would you modify or supplement any of Voelz's answers? If so, on what scriptural basis?

M- Using Voelz's model ("Application" pp.89-90) how do you read Acts 6:1-7?

N- Voelz concludes his chapter by outlining potential problems with an "eschatological perspective" on charity. What are the scriptural and confessional resources which we have to address these problems?

IV- Charity in the Early Church (Quentin F. Wesselschmidt)

A- In a chapter entitled "The Care of the Poor" in his book Classical Pastoral Care: Crisis Ministries, Thomas Oden makes this observation regarding the early church: "The classical pastoral writers viewed care of the poor as a claim intrinsic to the pastoral office. As God has cared for us in our need, so are we being called to care for others in their needs. Christians are called to love all humanity, yet the poor, hungry, dispossessed constitute a special claim upon faith active in love because they are most urgently and immediately in need" (p.144). In what sense did the early church see its own practice of charity as extension of Christ's own ministry?

B- "The underlying motive for early Christian charity is the love that God enjoins upon man in the twofold summary of the Law. In fact, charity became a manifestation of one of the primary attributes of God, namely love, in the life of the church" writes Wesselschmidt (p.95). How did Justin Martyr understand this love in light of the "Golden Rule" (Mt. 22:37)? What is the outcome of this love according to Justin Martyr?

C- How does the Didache, a liturgical/catechetical manual of the early church, direct Christians to respond to beggars? Compare with Matt. 5:42.

D- According to the Shepherd of Hermas the giving of the Christian is to reflect the bountiful giving of God. How are similar thoughts expressed by Ignatius of Antioch, Cyprian and Clement of Alexandria?

E- How does Cyprian ground the practice of charity in apostolic example?

F- How did Cyprian tie "almsgiving" to prayer?
G- Lactanius appealed to the ancient pagan virtues of *humanitas, iustitia,* and *pietas* as foundational for the life of charity. How did these virtues provide a philosophical framework for a specifically Christian understanding of charity?

H- John Chrysostom identified charity as an art, in fact the highest of arts. In what sense did John Chrysostom consider the lack of this "art" an "impossibility" for the Christian?

I- How inclusive was the expression of charity in early Christianity?

J- What are some concrete examples of the early church's charitable work?

K- How was generosity embodied in the communal life of the early church?

L- What are the signs that a legalism of "works righteousness" colored the understanding of charity in the early church?

M- How was the administration of care for the poor organized in the early church?

**V- Bringing Forth Fruits: Luther on Social Welfare (Robert Rosin)**

A- Rosin notes that the justification of the godless by grace through faith for Christ's sake stands as the "core motif" of Luther's theology, illuminating a host of topics, including social welfare. While the poor had been objects of charity in the medieval church, Luther's reforms ushered in major changes. What are the three major shifts identified by Rosin?

B- Fundamental to Reformation theology is the relationship between faith and works. In "The Freedom of the Christian" (1520), Luther sets in place two propositions concerning the Christian life:

"A Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all, subject to all" (LW 31:344).

Rosin observes "That order - lord and then servant - is no accident and looms large in Luther's understanding of the Christian life of love" (p.119). What is the significance of this order for our understanding of the relationship between faith and works?

C- How did Luther tear down "the wall between secular and sacred vocations" and thus eliminate "the artificial distinction between so-called special, sacred works and the ordinary activities of daily life" (p.120)?

D- According to Luther, what made a good work "good"?

E- Rosin spots a second change prompted by Luther - a shift in the focus of social welfare. Under the impact of the Reformation, charity takes on a new object and a new purpose. What
was the object and purpose of charitable giving in the late middle ages? How did this change with the Reformation?

F- In the first of his Ninety-Five Theses, Luther writes "When our Lord and Master, Jesus Christ, says 'Repent,' he wanted the whole life of believers to be one of penitence" (p.132). How did Luther's evangelical understanding of repentance shape his view of charity? Note especially Theses 43 and 45 (p.134)? How does Luther center the practice of charity within one's vocation in the "horizontal" plane of life?

G- Drawing on Luther's 1519 treatise, *The Blessed Sacrament of the Holy and True Body of Christ, and the Brotherhoods*, Rosin observes that the spiritual oneness which Christians enjoy in Christ is carried over into daily life. How does Luther forge the link between the life which we are given in Christ and the life which we live in the world where we are confronted by the needs of the neighbor?

H- In contrast to Roman Catholicism's view that the Mass or liturgy is a sacrifice offered to God, Luther held that the liturgy is *Gottesdienst*, the service of God to his church through the preaching of the Gospel and the giving out of the sacraments. How did Luther's liturgical theology reinforce the evangelical doctrine of vocation?

I-What practical changes did Luther suggest in his 1520 essay *Appeal to the Christian Nobility of the German Nation* for the care of the poor?

J- How did Luther encourage the city officers of Wittenberg to implement a plan to provide for the needy?

K- In what way did Luther's "double level understanding of Gottesdienst" express itself in his *Ordinance on the Common Chest-Preface* and his *Fraternal Agreement on the Common Chest of the Entire Assembly at Leisnig*?

L- How did "the priesthood of all believers" figure into Luther's proposals for relief of those in need?

M- What was the basis for Luther's criticism of the Fugger family?

N- Institutionally, Luther maintained that the care of the poor was primarily a civil responsibility rather than a churchly duty. How did this lead Luther to redirect the administration of aid to the poor?

O- What are some of the factors which inhibit Luther's "institutional reforms" for charitable work from being implemented in contemporary North American society?

P- Luther maintained that God ruled his creation with "both hands."
We may diagram this "two-handed rule" as follows:

GOD
God's Left Hand Rule                 God's Right Hand Rule

Creation.................................................Redemption/Sanctification  
Law........................................................Gospel  
Reason...................................................Holy Scripture  
Works.....................................................Faith  
Retribution.............................................Forgiveness  
Preservation...........................................Salvation  
Secular...................................................Spiritual  
Temporal................................................Eternal  
Government...........................................Church

How does Luther's understanding of God's "two-handed rule" of his creation (i.e. "the Two Kingdoms," see Augsburg Confession XVI) provide us with a theological framework for the practice of charity in a pluralistic context?

Q- Review "What of Luther for Today" (pp.154-164). What are the key insights of Luther relative to the relief of the needy that especially need to be emphasized in our own day?

VI- Considering Biblical Charity Within a Creedal Framework (Charles P. Arand)

A- Arand notes that the debate over biblical charity "centers on the issue of whether or not the church as a community of believers ought to help in relieving the bodily needs and wants of those outside its membership, and if so, to what extent" (p.165). While the Small Catechism provides no direct answer to this question, it does serve as a compass to orient us in our quest for a biblically sound approach to charity. Why does Arand suggest that we approach the question of charity by way of the Creed? More specifically, why is it important that we view the question as a "First Article" question?

B- What is the basic point of reference for Luther's exposition of the First Article?

C- Arand notes that Luther "unfolds the word 'creator' by structuring his explanation in such a way that each successive statement revolves around this central theme in expanding circles with each successive circle enlarging and amplifying God's creating activity" (pp.167-168). How does Luther's exposition reinforce the relationship between Creator and creation?

D- What is the significance of Luther's rephrasing the clause "heaven and earth" in the Apostles' Creed to "me together with all creatures" in his explanation?

E- How does Luther amplify God's creating activity to including the sustaining work of God?

F- In what way does Luther's exposition of the First Article demonstrate that God's gifts "come to us by way of God's instrumentalities"?

G- How does the Explanation of the First Article embrace all of creation?
H- How is the First Article connected to the Fourth Petition of the Lord's Prayer?

I- The third revolution around the theme of creation confesses the fact God defends, guards, and protects me. How inclusive is this aspect of the First Article?

J- Luther makes a fourth and final circle around the word "Creator," drawing our attention to the nature of our God and our relation to him. How does Luther's fourth trip around the word "Creator" comprehend both faith and love? What does this tell us about God's work and our response?

L- How does the conclusion of the Explanation of the First Article take us back to the Ten Commandments? How does Luther demonstrate this from the Large Catechism?

M- Where is the "place" in which the "thank and praise, serve and obey Him" happens?

N- How does the Third Article parallel the First Article?

O- How does Luther link the Holy Spirit's activity for the individual with His activity for the church?

P- How does the Explanation to the Third Article make it clear that the church is not a voluntary association of like-minded people?

Q- Where does the Third Article and its Explanation locate the forgiveness of sins?

R- Arand writes "All this leads to the conclusion that the work of the church is the work of the Spirit from beginning to end and the work of the Spirit concentrates on the activity of forgiving sins, that is, making holy" (p.187). The church has only one mission, to preach the Gospel. How does Luther's Explanation of the First Article safeguard the Third Article?

S- How does the Second Article connect the First Article to the Third Article? What the implications of this linkage for a biblical understanding of both the church's mission (Third Article) and the Christian's life in God's created world (First Article)? What is the place of the Ten Commandments in the life of faith lived out within the structures of creation?

T- How does the distinction (not separation) of the First Article from the Third Article shape the Christian's response to human need? What are the ramifications of this for the Christian's involvement in secular relief programs?

U- Commenting on the doctrine of vocation, Steven Hein writes: "We would like to suggest that salvific worldliness is also how we should understand the contours of Christian vocation and true Christian piety from within the Theology of the Cross. We have become a new creation in Christ and a temple of the Holy Spirit, but God has called us to a life of faith and faithfulness in the flesh and blood of the old creation. This means that Christian vocation calls us to be simultaneously members of the communities of this fallen world and citizens of the kingdom of God. Jesus carried out his call from the Father within the old creation communities of earthly
family, work and the social structures of the general society. So also must we who now live in Christ. Christian life and vocation involves a dual citizenship; an extraordinary membership in the kingdom of God and an ordinary membership in the old creation communities and structures of everyday life" ( "The Outer Limits of a Lutheran Piety" in Logia: A Journal of Lutheran Theology, Epiphany 1994, p.6). The doctrine of vocation is drawn from all three articles of the Creed. What does it mean that "the Christian lives out his life within the context of all three articles"?

VII- Educating for Charity (John W. Oberdeck)

A- In educating for charity, it is vital that the proper distinction between law and Gospel be maintained. Critiquing the "obedience as the goal of the Gospel theology," Edward Kettner maintains "You cannot get people to do what they should be doing by telling them that they should be doing it. The Christian life is not empowered through the preaching of the law, but through the preaching of the Gospel" ("The 'Third Use of the Law' and the Homiletical Task" in Lutheran Theological Review, Spring/Summer 1995, p.70). From this perspective, critique the statement of George Grant: "Our evangelism must include sociology as well as salvation; it must include reform and redemption, culture and conversion, a new social order as well as a new birth, a revolution as well as regeneration" (p.198).

B-Oberdeck notes that "Obedience and command terminology can soon collapse into legalistic approaches toward acts of kindness" (p.199). Instead he offers this definition: "Biblical charity is our loving response to our gracious God who has showered us with mercy upon mercy" (p.199). How do the following biblical texts illuminate this definition?

John 15:4

Galatians 5:22-23

Ephesians 2:10

C- How is the statement "Biblical charity has as its foundation our own reception of mercy" (p.200) fundamental for an evangelical approach to educating for charity?

D- What are the objectives of educating for biblical charity according to Oberdeck?

E- Oberdeck cites studies (Five Cries of Youth by Merton Strommen etc.) which indicate that there is a decline in concern over social issues and the value to serve others among youth today. How can Christian education best address this issue without resorting to moralism?

F- What insights from the previous chapter, "Considering Biblical Charity Within a Creedal Framework" might be more clearly incorporated in the catechesis of youth to address both the "vertical" and "horizontal" themes of the Christian faith?
G- Oberdeck writes "We have noted two indicators for the need for education in biblical charity, (1) the growing needs of the world; and (2) the hesitant response on the part of Christians to meet human needs" (p.210). What does Oberdeck see as obstacles that block education for biblical charity?

H- How does Oberdeck suggest that we respond to apathy and indifference? What are elements in our culture that maximize apathy and indifference?

I- Read II Thessalonians 3:10. How has this text been misused to fuel hostility and blame toward the poor? Are the distinctions between three different types of poverty made by John Stott (see p.218) helpful in correctly interpreting texts like II Thessalonians 3:10 and Proverbs 26:15?

J- How are "fear and repulsion" obstacles to education for biblical charity. How might these obstacles be addressed in the church?

K- What are the broad goals in constructing a curriculum for biblical charity? How are these goals biblically defined? How would they best be implemented in the ongoing life of the parish?

L- Discuss the statement by Hauerwas and Willimon: "We argue that the political task of the Christian is to be the church rather than transform the world" (p.230). What pitfalls does such an approach assist the church in avoiding? Recalling, Rosin's discussion of the Reformation's refocusing of the question of charity and Arand's treatment of the distinction between the First Article and the Third Article, what is theologically significant about the Hauerwas/Willimon statement for a Lutheran approach?

M- How might the congregation provide opportunities for youth to grow in their understanding of biblical charity? How could these opportunities be expanded to include adults?

VIII- Biblical Charity and the Liturgical Life of the Church (Timothy Quill)

A- Quill begins his essay with the following quote from Daniel Polish and Eugene Fisher: "It has been said that to truly understand a religious tradition, one should turn to its liturgy" (p.237). How does the substance and style of the Divine Service reflect the social values of Lutheranism?

B- How is the relationship between creed, liturgy, and life informed by Prosper of Aquitaine's often quoted maxim, "Lex orandi, lex credendi" (the law of prayer/worship, the law of belief)?

C- What were the key influences of the Second Vatican Council's Constitution on the Sacred Liturgy to a renewed understanding of the relationship between liturgy and Christian life?

D- How is contemporary Roman Catholic theology of liturgy (i.e. "action theology," "liturgy is the work of the people") consistent with medieval Catholicism's theology of the Mass as sacrifice?
E- Quill points out that a Lutheran theology of worship flows from the doctrine of justification. How is this demonstrated from Article IV of the *Apology of the Augsburg Confession*? How is this reflected in the Introduction to *Lutheran Worship*?

F- "In Lutheran theology *lex credendi* determines both the *lex orandi* and *lex vivendi*. The Scriptures and the Confessions are source and norm of worship and life (*norma normans* and *norma normata* respectively). In a different sense, however, it is proper and indeed circumspect to recognize that *lex ordandi* determines *lex credendi* and *lex vivendi*. The repetitive and profound nature of the liturgical 'act' has a powerful effect on people's beliefs and life" writes Quill (p.249). How does this demonstrate the inter-connectedness of creed, liturgy, and life?

G- What is Quill's evaluation of liberation theology's attempt to use liturgy as a means to achieving a particular social and political ends?

H- Carter Lindberg comments that "Luther was effective not because he told people what they ought to do, but because he first told them what has done for them" (p.254). How does this apply both to worship and charity?


**BENEFICICUM**

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The *beneficium* is God's work and gift which He bestows in the preaching of His Word and the testament of His body and blood. The *sacrificium* is that which we offer to God. For Luther the Divine Service was beneficium. Where does Luther locate the *sacrificium*?

J- Luther did not remove *sacrificium* from the Christian life. Rather he relocated sacrifice moving it from the chancel into the world. What is "the liturgy after the liturgy" (p.260)? See Romans 12:1-2. In the ancient world everyone knew that a sacrifice was dead, yet Paul speaks of a "living sacrifice." Where did the death take place? See Romans 6:1-11. How is Holy Baptism the fountain of the Christian life of sacrifice?

K- Review Quill's examples of how the liturgies and hymnody of *Lutheran Worship* express the connection between God's service to us and our service to God through the neighbor. Note
especially how those in need are embraced in the Prayer of the Church, the Bidding Prayer, the Litany, and the Suffrages.

Read Hebrews 13:15-16. According to this passage how does the doxological existence of the believer encompass both the sacrifice of the lip and the life?

L- Quill notes that offerings for charity are common in both Old and New Testaments. Carter Lindberg observes: "Luther does not spiritualize the offering but thinks of it in material terms. We bring to God his gifts of the earth as a thankoffering of what we have received. God does not need these gifts, but the neighbor does" ("Luther’s Concept of Offering” in dialog, Fall 1996, p.253). How is the offering a concrete expression of "faith active in love”?

M- In his treatise on The Freedom of the Christian (1520), Luther writes: "We conclude, therefore, that a Christian lives not in himself, but in Christ and the neighbor. Otherwise he is not a Christian. He lives in Christ through faith, and in his neighbor through love" (LW 31:371). How is Luther's thought expressed in the Post-Communion Collect?

We give thanks to you almighty God, that you have refreshed us through this salutary gift, and we implore you that of your mercy you would strengthen us through the same in faith toward you and in fervent love toward one another; through Jesus Christ, your Son, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever (Lutheran Worship, p.153).

N- In the liturgy, the Royal Priesthood is gathered in the Lord's name to receive His gifts in Word and Sacrament and having received these blessings to confess the Donor in prayer and praise. Jobst Schoene aptly notes: "The royal priesthood means to serve just as Christ served us. The royal priesthood serves through prayer, by comforting and encouraging, and by giving spiritual and material help to others....The royal priesthood passes on to others what it has received in the divine service" (The Christological Character of the Office of the Ministry and the Royal Priesthood, p.16). How is charity a "byproduct of worship”? Note how this is reflected in a line from "Sent Forth By God's Blessing" (LW 247): "...The supper is ended. Oh, now be extended the fruits of this service in all who believe." Also see stanza 3 of "I Trust, O Christ, in You Alone" (LW 357) and stanza 5 of "Salvation unto Us Has Come" (LW 355).

O- "Utilitarianism is a corruption of worship" (p.269). How does worship run the danger of being corrupted when well-meaning pastors and worship committees attempt to create "special liturgies" that promote charitable programs or issues?

IX- Conclusion (Charles P Arand)

A- What does Arand identify as the common perspective shared by all the writers in this volume?
B- Arand identifies the confessional locus of charity as Article VI of the Augsburg Confession. What does Article VI confess regarding the sequence of faith and works? What does Article VI assert that we must not do with good works?

C- Discuss the important of this sentence: "In no sense is the activity of Christian charity such as feeding the hungry to be regarded as 'doing the Gospel'" (p.276).

D- On pages 277-278, Arand raises five summary questions with respect to biblical charity. Review the answers which he provides. How do these answers assist us in constructing a solid and workable approach to biblical charity?

E- What are the three questions which the authors of A Cup of Cold Water: A Look at Biblical Charity suggest need further attention? In light of your study of this book, what insights have you gained that are helpful in addressing these questions?

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