

BOOK SUMMARY

Concerning Christian Liberty

Martin Luther



BE UNITED IN CHRIST BOOK SUMMARY

Book Summary: Concerning Christian Liberty
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Book Summary

Concerning Christian Liberty

Martin Luther

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Author

Martin Luther is one of a handful of individuals who changed the course of human history. His personal struggles to find peace with God resulted in a public movement that reshaped the religious and political maps of Europe. His best-selling translation of the Bible had a formative influence on the German language, and as the father of the Reformation he is the patriarch of all Protestants. His recovery of the gospel reestablished five foundational pillars of Biblical Christianity: Scripture alone, Christ alone, grace alone, faith alone, for the glory of God alone. He is a towering figure whose writings are still well worth reading, whose voice is still well worth hearing, and whose insights into the gospel are especially well worth regarding.

Luther was born November 10, 1483, in a small community located 120 miles southwest of Berlin. His father was ambitious for his son and planned a law career for him. Luther dutifully began to study law until a single event changed his life. One day while returning to his studies he was caught in an intense thunderstorm. Terrified, he made a sudden vow to become a monk if he survived.

Luther was true to his word and enrolled in the Augustinian monastery at Erfurt. His years at the monastery were a time of intense turmoil. Acutely aware of his own sin, he struggled to purify himself before God by serving others and disciplining himself through fasting and prayer. He later recalled, “I was a good monk, and I kept the rule of my order so strictly that I may say that if ever a monk got to Heaven by his works it was I.”¹ Yet none of his efforts brought him peace.

In 1512, he was transferred to the monastery in Wittenberg where he earned his doctorate and became a Bible teacher. It was during his time as professor, while studying Paul’s epistle to the Romans, that Luther realized that the Christian’s standing before God is through faith alone, apart from any effort or merit. In particular, it was Paul’s statement in Romans 1:17 that convinced him: “in it [the gospel] the righteousness of God is revealed from faith to faith.” Luther later described his new insight into this text:

Night and day I pondered until I saw the connection between the justice of God and the statement that “The just shall live by faith.” Then I grasped that the justice of God is that righteousness by which through grace and sheer mercy God justifies us through faith. Then I felt myself to be reborn and to have gone through open doors into paradise.... This passage of Paul became to me a gate to Heaven.²

Luther’s recovery of the gospel of salvation by grace through faith alone soon led to conflict with the Roman Catholic Church, which eventually resulted in the Protestant Reformation.

Luther is known as the great pastor, preacher, commentator, apologist, and hymn-writer of the Protestant Reformation. The courage of his convictions, the passion of his preaching, the insights of his writings, and his sacrificial and unwavering commitment to the gospel have left a lasting legacy for all Protestants.

¹ Richard Curry Marius, *Martin Luther: The Christian between God and Death* (Cambridge, MA: The Belknap Press of Harvard University Press, 1999), 55.

² R. C. Sproul, *The Holiness of God*, 2nd ed. (Wheaton, IL: Tyndale House Publishers, Inc., 1998), 93–94.

Overview

Luther's public protest against the Roman Catholic Church began with his nailing of the 95 Theses to the door of the Castle Church in Wittenberg in 1517. This led to increasing conflict with the Roman Catholic Church, and in June 1520, Pope Leo X threatened Luther with excommunication if he did not recant his views within sixty days. Luther was persuaded to make a last-minute effort at reconciliation, and it is in this context that Luther wrote *Concerning Christian Liberty*.³

In this work Luther does not attack Roman Catholic doctrines or practices but rather offers a positive presentation of the gospel. The document is divided into two main sections preceded by a brief introduction and followed by a closing caution. Luther's focus is the Christian faith, which he argues can be summarized by two apparently contradictory statements:

A Christian man is the most free lord of all, and subject to none.

A Christian man is the most dutiful servant of all, and subject to everyone.

Understanding these two truths and how they relate is the key to understanding, embracing, and living out the gospel of Jesus Christ. Therefore, Luther devotes the entire book to addressing and explaining these two statements and their relationship to one another and the Christian life.

The source of Luther's claims is the apostle Paul, whose model is Jesus Christ.

Although these statements appear contradictory ... they are both the statements of Paul himself, who says, "For though I am free from all men, I have made myself a servant to all" (1 Corinthians 9:19), and "Owe no one anything except to love one another" (Romans 13:8). Now love is by its own nature dutiful and obedient to the beloved object. Thus even Christ, though Lord of all things, was yet made of a woman, made under the law, at once free and a servant, at once in the form of God and in the form of a servant.

This simultaneous freedom and bondage of the believer corresponds to the two-fold nature of human beings. Humans are embodied spirits, having both an inner man (the spirit or soul) and an outer man (the body or flesh). The inner man is free in Christ, justified by faith instead of works. The outer man responds to this freedom by living a holy life in loving service to others.

Martin Luther's *Concerning Christian Liberty* is a Christian classic because of its Biblical, balanced, clear, and practical presentation of the gospel. With regards to salvation, sinners are completely free from all works or merit of their own. Christ alone saves by grace alone through faith alone. Those who are freely saved by Christ should use their freedom to live a Christlike life in Christlike service to others. This is the freedom in Christ that makes Christians free indeed.

³ The text for this summary is taken from the public domain version of Martin Luther's *Concerning Christian Liberty*, from *First Principles of the Reformation, or, The Ninety-five Theses and the Three Primary Works of Dr. Martin Luther*, edited by Henry Wace and C. A. Buchheim (London: John Murray, 1883). This version is hosted by the HathiTrust Digital Library (hathitrust.org). This translation has been altered in places to aid understanding.

Part 1: The Freedom of the Inner Man

Freedom Comes through Faith, Not Works

Luther first focuses on the freedom of the inner man, “that we may see by what means a man becomes justified, free, and a true Christian; that is, a spiritual, new, and inward man.” The soul’s freedom is not tied to external factors that affect the body, for “what harm can ill health, bondage, hunger, thirst, or any other outward evil do to the soul?” Instead, “one thing, and one alone, is necessary for life, justification, and Christian liberty, and that is the most holy word of God, the gospel of Christ.”

Let us therefore hold it for certain and firmly established, that the soul can do without everything, except the word of God, without which none at all of its wants are provided for. But, having the word, it is rich and wants for nothing, since that is the word of life, of truth, of light, of peace, of justification, of salvation, of joy, of liberty, of wisdom, of virtue, of grace, of glory, and of every good thing.

Luther uses the phrase “word of God” to refer not to the Bible but to the gospel found in the Bible. This is the good news about salvation offered by grace alone, in Jesus Christ alone, and received through faith alone. It is critical that every person understand that salvation is completely dependent upon Christ and not their own efforts or merits. “The first care of every Christian should be to lay aside all reliance on works, and strengthen his faith alone more and more, and by it grow in the knowledge, not of works, but of Christ Jesus, who has suffered and risen again for him.”

Why Freedom Comes through Faith, Not Works

After Luther asserts that “faith alone without works justifies, sets free, and saves,” he addresses an objection: “How can it be that faith alone justifies, and affords [gives] without works so great a treasure of good things, when so many works, ceremonies, and laws are prescribed to us in the Scriptures?” Luther offers four responses.

First, faith embraces God’s promises. Luther explains that the Bible contains both God’s laws and His promises. The laws are given to serve as teachers “for the purpose of showing man to himself, that through them he may learn his own inability for good, and may despair of his own strength.” God’s laws were never intended to save but rather to demonstrate people’s need for God’s promised Savior. The law leads people to the promises, which are received by faith.

For what is impossible for you by all the works of the law, which are many and yet useless, you shall fulfill in an easy and complete way through faith, because God the Father has made everything to depend on faith, so that whoever has it has all things, and he who does not have it has nothing.

Thus, “faith suffices for everything.” By faith believers have liberty such that “no one should need the law or works for justification and salvation.”

Second, faith honors God, for it “holds Him to be truthful and worthy of belief.” To place one’s faith in God indicates the trustworthy character of God, which brings glory to God.

There is no honor like that reputation of truth and righteousness, with which we honor Him, in whom we believe. What higher credit can we attribute to anyone than truth and righteousness, and absolute goodness? On the other hand, it is the greatest insult to brand anyone with the reputation of falsehood and unrighteousness, or to suspect him of these, as we do when we disbelieve Him.

Thus, believing in the Lord gives Him great glory, while disbelief dishonors Him. God honors believers “on account of that faith; attributing to us truth and righteousness.”

Third, faith unites the soul with Christ. Luther uses the metaphor of marriage to explain the spiritual union of a believer with Christ that is accomplished through faith. In a marriage, the bride and groom “become one flesh” (Genesis 2:24). In the same way, when a person places his faith in God, “Christ and the soul are made one flesh.” Faith unites believers to Christ in what is “by far the most perfect of all marriages.” Christ lovingly invites sinners to take His “wedding ring of faith” and to be redeemed “from all ... evils and supplied with all His good things.”

Fourth, faith alone fulfills the law. True obedience is built upon belief in God and trust in His Word. Therefore, there is no obedience without faith, for “without faith it is impossible to please Him” (Hebrews 11:6). “If you were nothing but good works from the soles of your feet to the crown of your head, you would not be worshipping God, nor fulfilling the first commandment, since it is impossible to worship God without attributing to Him the glory of truth and of universal goodness, as it ought in truth to be attributed. Now this is not done by works, but only by faith of heart.”

Two Great Blessings of Faith

In the Old Testament, the firstborn son was given a double portion of the inheritance and a leadership role in the family. As the firstborn of the family of God (Colossians 1:15, 18), Christ also received the “double honor of priesthood and kingship.” When a person is united with Christ through faith, he receives Christ’s birthright. As the apostle Peter writes, “You are a chosen generation, a royal priesthood, a holy nation, His own special people” (1 Peter 2:9). This kingship and priesthood are spiritual rather than physical, and both emphasize the blessings of Christian freedom gained through faith.

If every Christian is a priest, then what distinguishes pastors from laymen? Luther replies that “Scripture makes no distinction between them” except with regards to their teaching responsibilities in the church. Church leaders are “to serve the rest in the ministry of the Word, for teaching the faith of Christ and the liberty of believers. For though it is true that we are all equally priests, yet we cannot, nor, if we could, should we all minister and teach publicly.” The role of a pastor is to promote faith in Christ, “so that He may not only be Christ, but a Christ for you and for me.” Those receiving the pastor’s teaching should respond with joyful faith.

Luther concludes Part 1 by praising the freedom found through faith in Christ.

Whose heart, on receiving so great a consolation, would not become sweet with the love of Christ, a love to which it can never attain by any laws or works? Who can injure such a heart or make it afraid? If the consciousness of sin, or the horror of death, rush in upon it, it is prepared to hope in the Lord, and is fearless of such evils, and undisturbed, until it shall look down upon its enemies.... For death is swallowed up in victory, not only the victory of Christ, but ours also, since by faith it becomes ours, and in it we also conquer.

Having argued that the inner man finds freedom through faith, then having explained four reasons why freedom comes through faith, and finally having reflected on two great blessings of this freedom, Luther turns next to the obligations of the outer man.

Part 2: The Works of the Outer Man

Luther now turns from the work of faith in the inner man to the works of faith in the outer man. Luther expects some to object that his strong emphasis on salvation by faith alone leaves no place for a holy life or good works. “If faith does everything and by itself suffices for justification, why then are good works commanded? Are we then to take our ease and do no works, content with faith?”

Luther responds that so long as the inner, spiritual man lives in an outer, physical body, Christians must use their freedom to grow in holiness and in service.

Although, as I have said, inwardly, and according to the spirit, a man is amply enough justified by faith, having all that he requires, except that this very faith and abundance should increase from day to day, even till the future life; still he remains in this mortal life upon earth, in which it is necessary that he should rule his own body, and have interactions with men.

Thus, although faith alone saves, saving faith works in two primary ways: growing in personal holiness by ruling one’s own body, and interacting with others in Christlike service. Luther goes on to explore both of these types of works.

Christians Should Work to Control Their Bodies

The fleshly nature is at war with the inner man (Galatians 5:17; 1 Peter 2:11). The “inner man, being conformed to God and created after the image of God through faith, rejoices and delights itself in Christ.” The outer man, however, “is striving to serve the world, and to seek its own gratification.” Therefore, Luther urges the believer to “give heed to exercise his body by fasting, watching, labor, and other moderate discipline, so that it may be subdued to the spirit, and obey and conform itself to the inner man and faith, and not rebel against them nor hinder them, as is its nature to do if it is not kept under.” “Thus it comes that, from the requirements of his own body, a man cannot take his ease, but is compelled on its account to do many good works, that he may bring his body into subjection [submission].”

Luther emphasizes that these works are not for salvation but rather flow from salvation. This was the case of Adam and Eve who performed “works of perfect freedom, being done for no object but that of pleasing God.” Similarly, a pastor is not a pastor because he preaches, but he preaches because he is a pastor. So, works do not make a Christian, but a Christian works as part of his identity in Christ. A person must be saved before he can bear the spiritual fruit of good works.

Understanding this concept leads to a practical application. Since good works only come from a good tree, then works provide evidence of a person’s spiritual state. Christ promised that His followers would recognize their fellow believers by their fruit (Matthew 7:16). So Luther insists that a person’s works are only a reflection of his inner self. Works are not what make a person good or bad, they only show his true nature. Therefore, one who “wishes to do good works must begin, not by working, but by believing, since ... nothing makes the person good but faith, nor bad but unbelief.”

Thus Luther urges pastors to continually emphasize faith to their congregations. “It is good to preach and write about repentance, confession, and forgiveness, yet if we stop there, and do not go on to teach faith, such teaching is without doubt deceitful and devilish.”

That would be to wound only and not to bind up, to strike and not to heal, to kill and not to make alive, to bring down to Hell and not to bring back, to humble and not to exalt. Therefore the word of grace, and of the promised forgiveness of sin, must also be preached in order to teach and set up faith, since, without that word, guilt, repentance, and all other duties, are performed and taught in vain.

Pastors must teach law with grace, because “a man, when humbled and brought to the knowledge of himself by the threats and terrors of the law, is consoled and encouraged by faith in the divine promise.”

Christians Should Work to Serve Others

True faith uses its freedom to work for others. In fact, the reason a Christian first “brings his own body into subjection ... is so that he may be able to serve others more sincerely and more freely.” Following Jesus’ selfless example, a Christian should have “nothing before his eyes but the necessities and the advantage [benefit] of his neighbor.”

Christ’s life of humility and service is the model for all Christians to follow. As Christ lived and died for the good of His followers, so a believer should “serve, help, and in every way act towards his neighbor as he sees that God through Christ has acted and is acting towards him.” In this way, believers “become to each other a sort of Christ, so that we may be mutually Christs, and that the same Christ may be in all of us. That is, that we may be truly Christians.” This is the heart of Christianity—imitating Christ by loving and serving others as He did.

With regards to church rituals and traditions, Christians are not bound to them but they may submit to them out of love. While it may be wrong to require “obedience to these things, yet it will not hurt me to do them, so long as they are not done against God.” A helpful way to evaluate church instruction is whether it promotes personal holiness and interpersonal service. “For whatever work is not directed to the sole end, either of subduing the body, or of doing service for our neighbor is no good or Christian work.”

To sum up, a Christian’s inner man is justified by faith and freed from any obligation to work in order to be saved. Then, the freed man strives to subdue his sinful desires in order to selflessly serve others. “We conclude therefore that a Christian man does not live in himself but in Christ and in his neighbor, or else he is no Christian: in Christ by faith, in his neighbor by love. By faith he is carried upwards above himself to God, and by love he sinks back below himself to his neighbor, still always abiding in God and His love.”

Concluding Counsel

Luther concludes his book with a warning to avoid both extremes of abusing freedom in Christ to excuse sinful behavior and attempting to earn salvation through works. Luther advises a middle path that a believer should take so that he does not offend or judge another Christian. He must bear with weaker brothers and sisters until they have reached maturity, teaching by words and actions “that righteousness which is by faith.” Finally, Luther returns to the source of faith and freedom. Unless God enlightens Christians’ hearts to understand faith by grace alone for salvation, they cannot experience the freedom to serve that flows from such faith. He urges believers “to pray that God will lead us and make us ready to learn from God; and will Himself, as He has promised, write His law in our hearts. Otherwise there is no hope for us. For unless He Himself teaches us inwardly, this wisdom hidden in a mystery, [human] nature cannot but condemn it and judge it to be heretical.”

Appraisal

Martin Luther’s *Concerning Christian Liberty* is one of the most influential expressions of the gospel in the history of the church. Most importantly, it is *Biblical*. Time and again Luther supports his assertions with Scripture, and he quotes no authority other than the Bible. It is also *clear*. Luther writes for a general Christian audience, so his arguments are short and simple. Luther’s presentation of the relationship between faith and works is *balanced*. He manages to strike both notes with equal force to create a harmonious chord in which faith alone saves but saving faith works. Finally, this book is immensely *practical*. Luther the preacher proclaims how sinners can be saved by grace alone in Christ alone through faith alone, and then Luther the pastor instructs saved sinners how to live holy lives serving others. *Concerning Christian Liberty* shows how to find freedom through faith and how to faithfully use this freedom to grow in holiness and love. All Christians must understand and embrace the Biblical truths that “a Christian man is the most free lord of all, and subject to none; a Christian man is the most dutiful servant of all, and subject to everyone.”

Connection to Be United in Christ

True Christian unity is only unified around the true gospel. Any unity that denies or ignores the gospel, or that accepts false gospels, is not true unity because it is not truly Christian. Therefore, the starting point for uniting believers is to define the Biblical gospel that true Christians must believe. Martin Luther's *Concerning Christian Liberty* presents the gospel in a clear, balanced, practical way that is understandable and acceptable to true believers of all denominations. The gospel of salvation in Christ alone, by grace alone, through faith alone, apart from any human works or merit, communicates God's promise of salvation. The gospel lived out in personal holiness and in dedicated service to others is God's will for His people in both the Old and New Testaments. By embracing the freedom of Christ through faith and using this freedom to live and love like Christ, Christians receive and respond to the gospel in order to Be United in Christ.

Key Quotations

“A Christian man is the most free lord of all, and subject to none; a Christian man is the most dutiful servant of all, and subject to everyone.” (104)

“One thing, and one alone, is necessary for life, justification, and Christian liberty, and that is the most holy word of God, the gospel of Christ.” (106)

“The soul can do without everything, except the word of God, without which none at all of its wants are provided for. But, having the word, it is rich and wants for nothing, since that is the word of life, of truth, of light, of peace, of justification, of salvation, of joy, of liberty, of wisdom, of virtue, of grace, of glory, and of every good thing.” (106)

“For the word of God cannot be received and honored by any works, but by faith alone. Hence it is clear that, as the soul needs the word alone for life and justification, so it is justified by faith alone, and not by any works. For if it could be justified by any other means, it would have no need of the word, nor consequently of faith.” (107)

“Works, since they are irrational things, cannot glorify God, although they may be done to the glory of God, if faith be present.” (113)

“And yet there is nothing of which I have need—for faith alone suffices for my salvation—unless that, in it, faith may exercise the power and empire of its liberty. This is the inestimable power and liberty of Christians.” (115)

“This is done when the Christian liberty which we have from Christ Himself is rightly taught, and we are shown in what manner all we Christians are kings and priests, and how we are lords of all things, and may be confident that whatever we do in the presence of God is pleasing and acceptable to Him.” (117)

“For the inner man, being conformed to God and created after the image of God through faith, rejoices and delights itself in Christ, in whom such blessings have been conferred on it, and hence has only this task before it: to serve God with joy and with nothing else but free love.” (119)

“These works, however, must not be done with any notion that by them a man can be justified before God—for faith, which alone is righteousness before God, will not bear with this false notion—but solely with this purpose: that the body may be brought into subjection [submission], and be purified from its evil lusts, so that our eyes may be turned only to purging away those lusts.” (119)

“But those who pretend to be justified by works are looking, not to the mortification of their lusts, but only to the works themselves; thinking that, if they can accomplish as many works and as great ones as possible, all is well with them, and they are justified.” (120)

“Here is the truly Christian life, here is faith really working by love, when a man applies himself with joy and love to the works of that freest servitude in which he serves others voluntarily and for naught, himself abundantly satisfied in the fullness and riches of his own faith.” (125)

“Though he is thus free from all works, yet he ought to empty himself of this liberty, take on him the form of a servant, be made in the likeness of men, be found in fashion as a man, serve, help, and in every way act towards his neighbor as he sees that God through Christ has acted and is acting towards him. All this he should do freely, and with regard to nothing but the good pleasure of God.” (127)

“It is not from works that we are set free by the faith of Christ, but from the belief in works, that is, from foolishly presuming to seek justification through works.” (133)

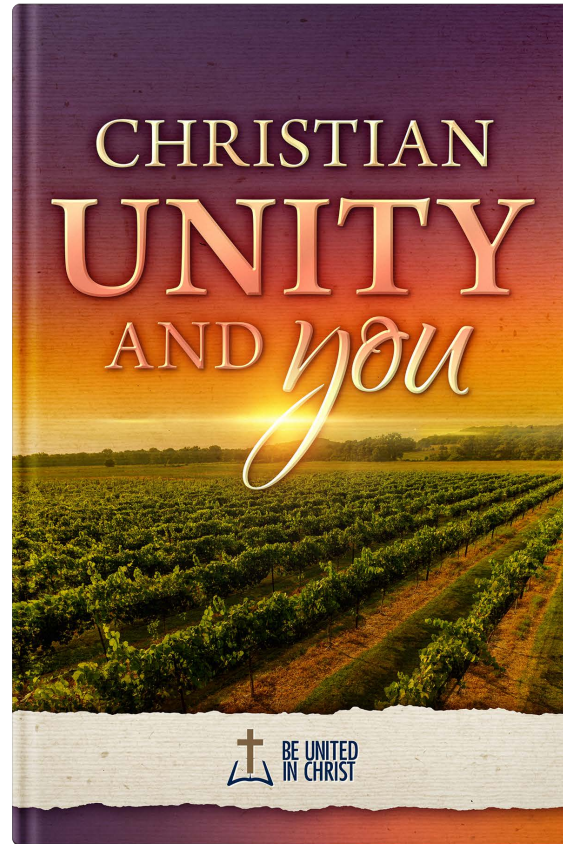
Key Bible Passages (NASB)

<p>“So every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. So then, you will know them by their fruits.” (Matthew 7:17–20)</p>
<p>“But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name.” (John 1:12)</p>
<p>“For in it the righteousness of God is revealed from faith to faith; as it is written, ‘BUT THE RIGHTEOUS MAN SHALL LIVE BY FAITH.’” (Romans 1:17)</p>
<p>“For with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. For the Scripture says, ‘WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED.’” (Romans 10:10–11)</p>
<p>“So faith comes from hearing, and hearing by the word of Christ.” (Romans 10:17)</p>
<p>“Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law.” (Romans 13:8)</p>
<p>“For not one of us lives for himself, and not one dies for himself; for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord’s.” (Romans 14:7–8)</p>
<p>“For though I am free from all men, I have made myself a slave to all, so that I may win more.” (1 Corinthians 9:19)</p>
<p>“But I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.” (1 Corinthians 9:27)</p>
<p>“I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.” (Galatians 2:20)</p>
<p>“It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.” (Galatians 5:1)</p>
<p>“For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another.” (Galatians 5:13)</p>
<p>“But we know that the Law is good, if one uses it lawfully, realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, according to the glorious gospel of the blessed God, with which I have been entrusted.” (1 Timothy 1:8–11)</p>
<p>“And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.” (Hebrews 11:6)</p>
<p>“For just as the body without the spirit is dead, so also faith without works is dead.” (James 2:26)</p>

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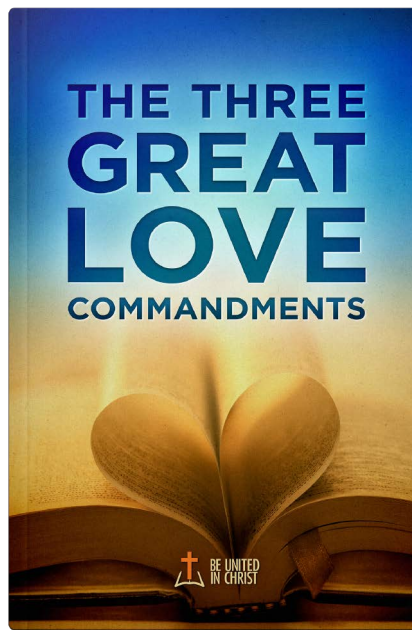
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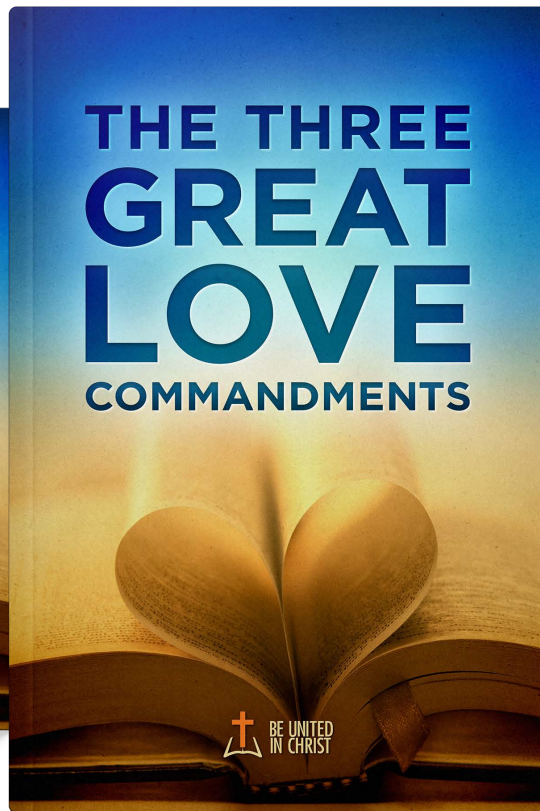
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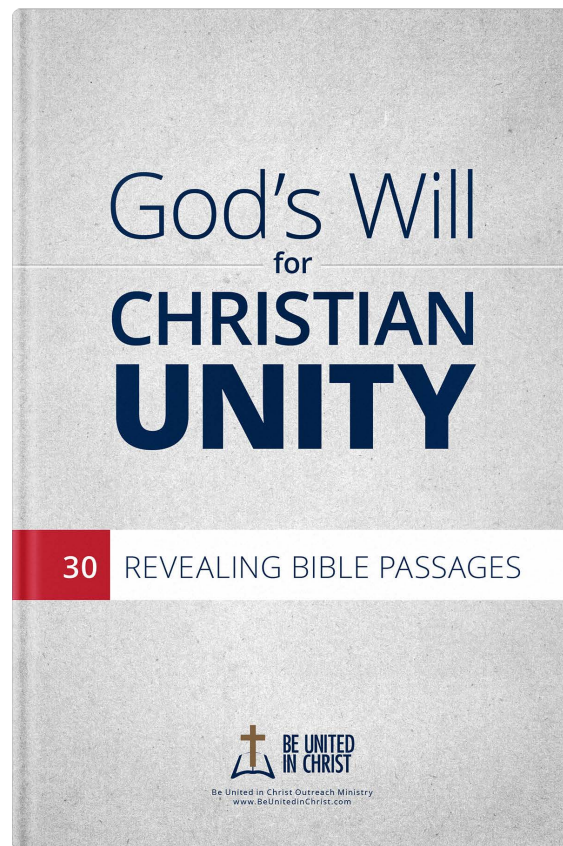
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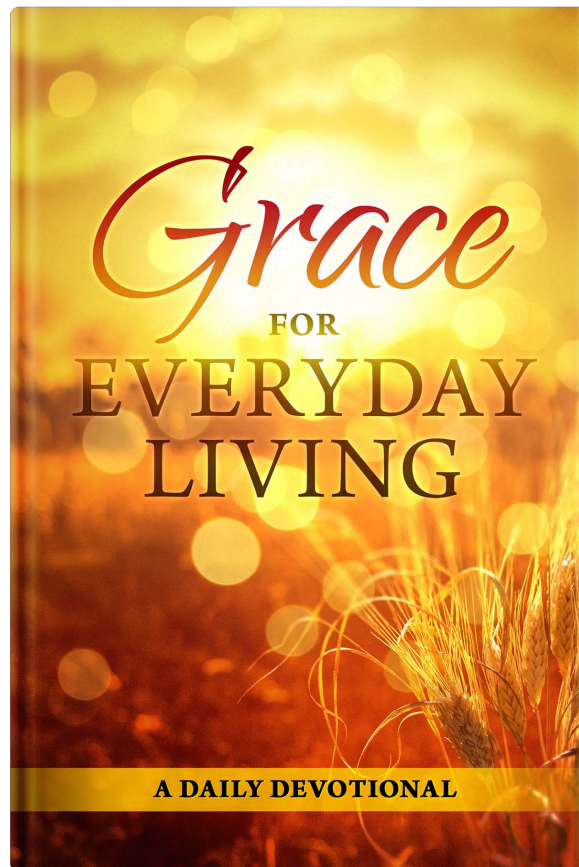
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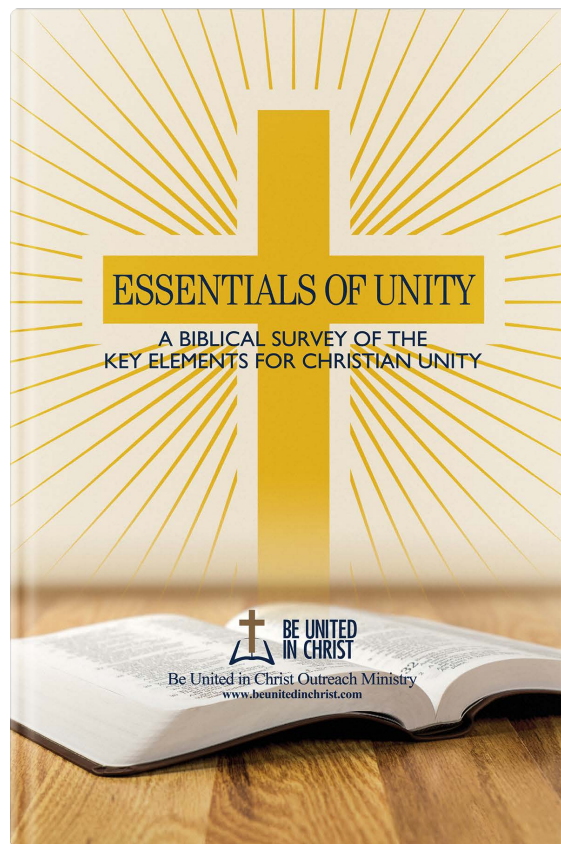
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UNITY IS ESSENTIAL FOR GOD'S PEOPLE.

The Be United in Christ Outreach Ministry has written *Essentials of Unity* from a great sense of conviction ... to better understand God's will for the unity of His people, how He achieves it, and what He asks of each of us in preserving it. *Essentials of Unity* explains significant Biblical themes for understanding Christian unity and how these Biblical themes connect to one another in the storyline of Scripture from Genesis to Revelation.

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FEEL THE PASSION OF CHRIST FOR UNITY.

In John 17:20–23, Jesus prayed for His disciples to be one ... united with Him and each other. In His prayer, we hear the passion of Jesus Christ for the union of His people to God and to one another. *One: The Passion and Prayer of the Lord Jesus Christ* was written to help God's people understand the nature of this unity as well as how it is to be accomplished in the body of Christ.

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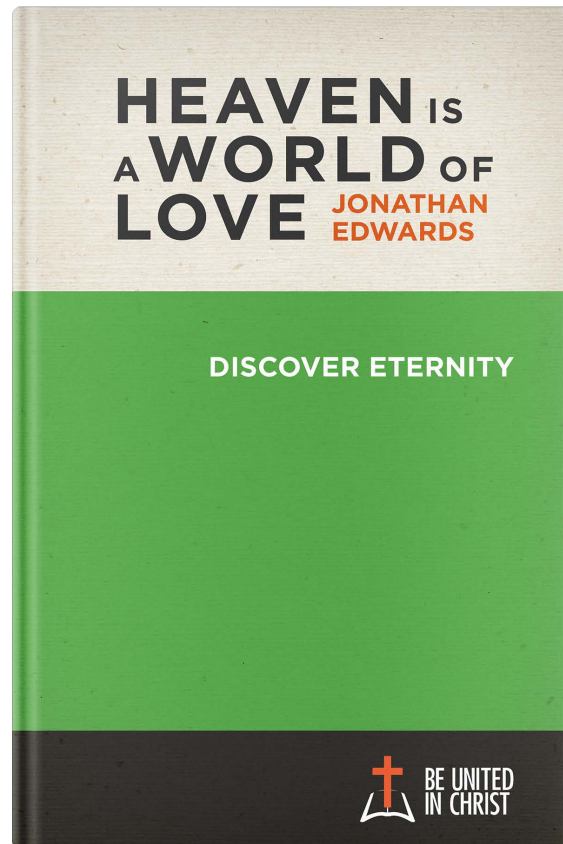
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HOW WILL YOU SPEND ETERNITY?

In the history of Christianity, no one has written as vividly on the subjects of Heaven and Hell as Jonathan Edwards. *Heaven Is a World of Love* combines Edwards' most powerful sermons and presents them in modern-day language. Be encouraged with the hope of Heaven, sobered by the horrors of Hell, and assured that you can spend eternity enjoying God's love.

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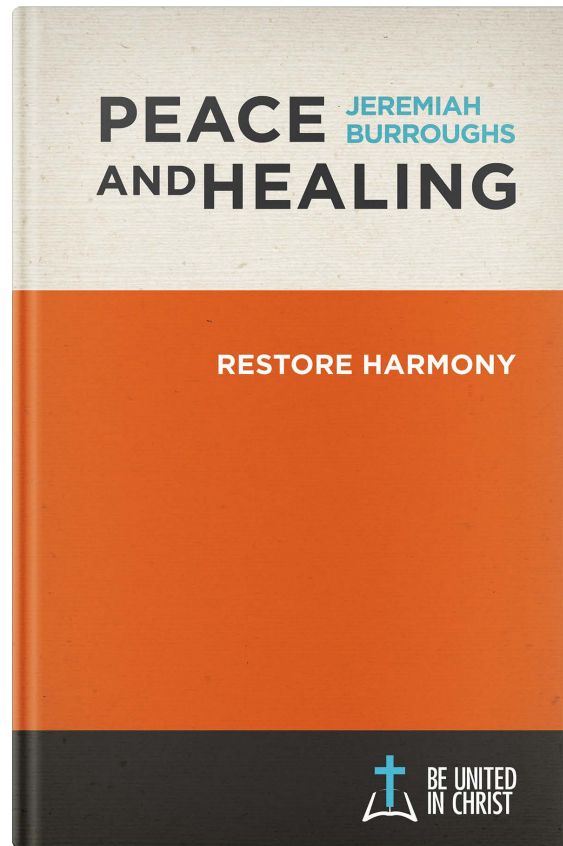
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BRING HARMONY TO YOUR CHRISTIAN FAMILY.

What if your church could be conflict-free? Drawn from the wisdom of respected Puritan preacher Jeremiah Burroughs, *Peace and Healing* reveals the sources and dangers of conflict within God's family and recommends God's solutions. Get to the root of disunity and bring love and harmony to the most important relationships in your life.

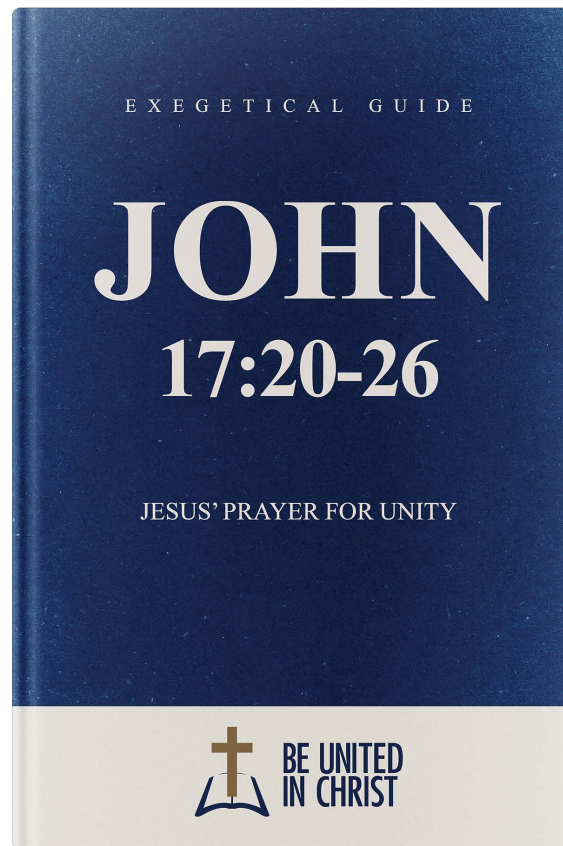
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LEARN WHAT JESUS PRAYED FOR YOU.

In the hours just before He was crucified, Jesus prayed for you. But what did He pray? And why does it matter? With the *John 17:20–26* Exegetical Guide, you will see through Jesus' eyes and be moved by what He prayed for you at this critical time. You will find where you belong. And your desire to draw closer to God and to other believers will grow as you read this inspiring guide.

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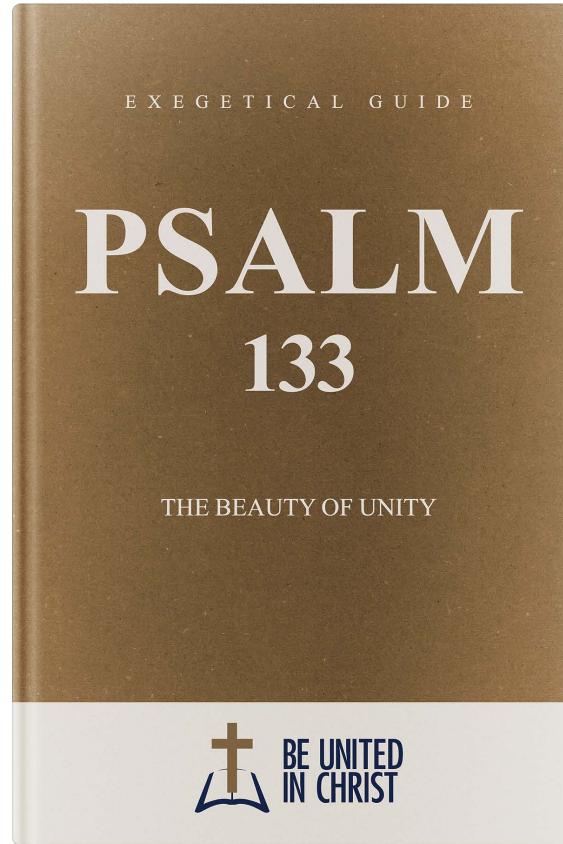


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DEVELOP A RICH CHRISTIAN COMMUNITY.

Blessing. Peace. Eternal life. How can you experience them for yourself? Explore *Psalm 133* and learn King David's song of the goodness and pleasantness of God's children living in harmony. You will discover that unity is not only God's desire but also His design to lead you into the satisfying life He desires for you to experience.

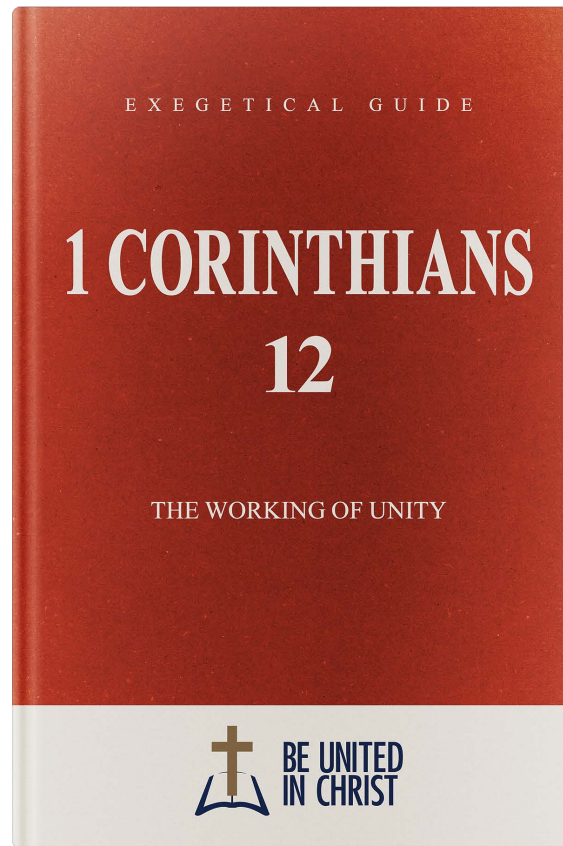
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UNCOVER YOUR PURPOSE IN GOD'S PLAN.

All of us want to belong, to feel connected, to be a part of something bigger than ourselves. For the Christian, these desires find their fulfillment in Christ and in the life He has designed for His church. The *1 Corinthians 12* Exegetical Guide will show you how God intends to fulfill your deep need to belong. You have a reserved position in His plan. You have a unique place, and you have a vital role.

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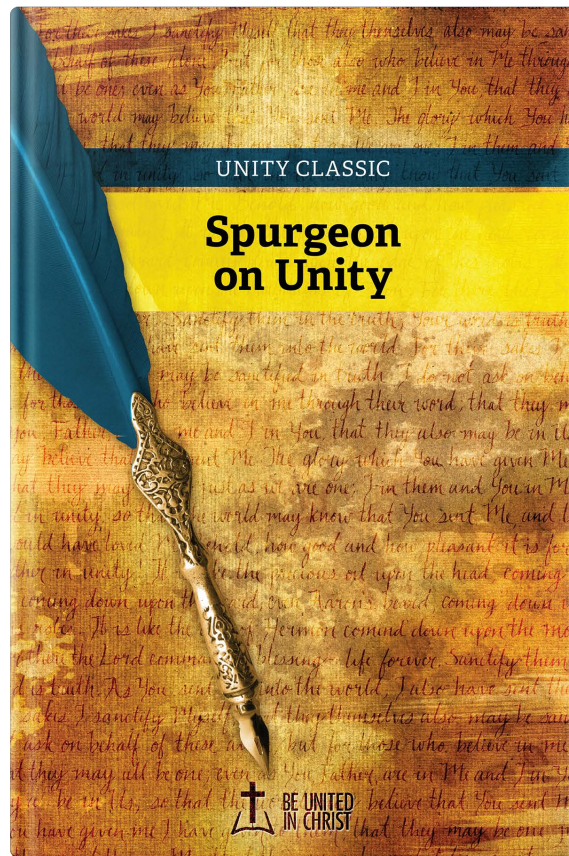


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ENJOY THE LIFE CHRIST INTENDS FOR YOU.

The most prominent preacher of the 19th century, Charles Spurgeon pastored the world's largest mega-church and spoke to millions. Considered one of the greatest preachers in church history, his messages are as inspiring today as when they were first preached. *Spurgeon On Unity* lets you slip into the pew of this "Prince of Preachers" as he applies God's Word to one of your greatest needs.

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The desire of the Be United in Christ Outreach Ministry is to glorify our Lord by helping our brothers and sisters in Christ to have a better understanding of our Lord's passion and prayer for His people to "Be United in Christ."

Please join us in the Be United in Christ Outreach Ministry as we await the glorious return of our Lord and Savior Jesus Christ.



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