

Pastor's Bible Study

October 26, 2025

Reformation

#566 “By Grace I’m Saved”



1 By grace I'm saved, grace free and bound-less; My soul, be-lieve and
2 By grace! None dare lay claim to mer - it; Our works and con - duct
3 By grace God's Son, our on - ly Sav - ior, Came down to earth to
4 By grace! This ground of faith is cer - tain; As long as God is



doubt it not. Why stag - ger at this word of prom - ise?
have no worth. God in His love sent our Re - deem - er,
bear our sin. Was it be - cause of your own mer - it
true, it stands. What saints have penned by in - spi - ra - tion,



Has Scrip - ture ev - er false - hood taught? No! Then this word must
Christ Je - sus, to this sin - ful earth; His death did for our
That Je - sus died your soul to win? No, it was grace, and
What in His Word our God com - mands, Our faith in what our



true re - main: By grace you too will life ob - tain.
sins a - tone, And we are saved by grace a - lone.
grace a - lone, That brought Him from His heav'n - ly throne.
God has done De - pends on grace— grace through His Son.

Read Revelation 14:6-7

1. In this short reading, we are given a picture of judgment day in which the “gospel” is proclaimed. What important information is included about this proclamation?
2. Martin Luther wrote about “loving the last judgment.” Why is this true?

Read Romans 3:19-28

3. Read the following biographical information about Martin Luther:
When Luther felt that he was enjoying life in the least little bit, he would beat himself with a whip, often into unconsciousness, in the hope of appeasing God’s anger toward sin through his actions of self-deprivation. An able scholar, Luther was soon chosen to continue his studies, and in 1507, he was consecrated as a priest. Luther was terrified

of “performing” his first mass, where he had been taught that “he” would “sacrifice” the body and blood of Christ anew. His inner conflict grew, always believing that he was unworthy to have anything to do with a holy God. Luther tormented himself with thoughts of sins he “might” have committed...Luther was still haunted by the mere thought of his own sinfulness and the wrath of a vengeful God, when he earned the title “Doctor of Theology” in 1512.

From what you read here, what was Luther’s primary problem?

4. How did this text help Luther understand God in a new way? Also see Romans 1:16-17.
5. The Greek word for justified (*dikiaoo*) carries a legal connotation and means, “to declare, pronounce, one to be just, righteous, or such as he ought to be.” With this in mind, what does it mean to be “justified?”
6. What is “righteousness?” One commentator explains, “This righteousness of God rests outside of us in God, in God's judgment, and so is as firm and immovable as God Himself...He whom God declares righteous is righteous, even though all the world and all devils condemn him, even though his own conscience pronounces him guilty and judges him...The righteousness of which he speaks is identical to the forgiveness of sins.”
7. How did understanding these words change Luther?

Read John 8:31-36

8. Who does Jesus address in John 8:31?
9. What do we later learn about these “believers” (See John 8:44, 52 and 59)?
10. What is the truth about which Jesus speaks?
11. How does this reading connect to the themes brought to light in the Great Reformation of the Church?

Devotional Thought (The Lutheran Study Bible)

This reading demonstrates human equality: All have sinned and fall short of God’s glory. We are all alike in our corruption and fallen condition. But all humanity has also been redeemed by Christ. Sinners may draw distinctions between people, but God does not. He would save us all through Christ (TLSB, 1915).

Closing Prayer

Lord Jesus Christ, redeemer of the world, thank You for Your gift of salvation. Empower me to share this gift with others. Amen.