

How We Were: Adam's Original Righteousness	»Sådan var vi engang« Adams oprindelige retfærdighed
<p>A. Life is a story with four chapters</p> <ul style="list-style-type: none"> • Begin • Broke • Fix • Finish <p>B. The Unique Christian Story (which becomes an argument when it faces contrary stories)</p> <ul style="list-style-type: none"> • Creation • Fall • Redemption • Resurrection <p>C. Our Law/Gospel danger is forgetting chapter 1 and 4.</p> <p>D. Lost Chapter One</p> <ul style="list-style-type: none"> • Luther's Disputation Concerning Man (1536) <p>11. Therefore, if philosophy or reason itself is compared with theology, it will appear that we know almost nothing about man, 12. Inasmuch as we seem scarcely to perceive his material cause sufficiently. 13. For philosophy does not know the efficient cause for certain, nor likewise the final cause, 14. Because it posits no other final cause than the peace of this life, and does not know that the efficient cause is God the creator. (https://wolffmueller.co/martin-luthers-dispensation-concerning-man/)</p> <ul style="list-style-type: none"> • "Homo Sapiens has no natural rights, just as spiders, hyenas, and chimpanzees have no natural rights." (Yuval Noah Havari, Sapiens. A Brief History, 109, quoted in McLaughlin, The Secular Creed, 7) <p>E. The Image of God is Original Righteousness</p> <ul style="list-style-type: none"> • The Divine Council • Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth 	<p>A. Livet er en beretning med 4 kapitler</p> <ul style="list-style-type: none"> • Begyndelsen • Brudet • Genoprettelsen • Afslutningen <p>B. Den særlige kristne fortælling (som bliver et argument, når den støder på andre modsatte fortællinger)</p> <ul style="list-style-type: none"> • Skabelse • Faldet • Frigørelsen • Opstandelsen <p>C. Vor Lov/Evangelium har en fare for at glemme del 1 og 4.</p> <p>D. Glemte del 1</p> <ul style="list-style-type: none"> • Luther's disputats 'om mennesket' (1536) <p>11. Derfor, hvis filosofien eller fornuften selv sammenlignes med teologien, vil det vise sig, at vi næsten intet ved om mennesket, 12. For så vidt som vi næppe synes at opfatte hans materielle årsag tilstrækkeligt. 13. For filosofien kender ikke den effektive årsag med sikkerhed, og heller ikke den endelige årsag, 14. Fordi den ikke opstiller nogen anden endelig årsag end freden i dette liv, og ikke ved, at den effektive årsag er Gud skaberen. (https://wolffmueller.co/martin-luthers-dispensation-concerning-man/)</p> <ul style="list-style-type: none"> • - "Homo Sapiens har ingen naturlige rettigheder, ligesom edderkopper, hyæner og chimpanser ikke har nogen naturlige rettigheder." (Yuval Noah Havari, Sapiens. A Brief History, 109, citeret i McLaughlin, The Secular Creed, 7) <p>E. Guds billedet er den oprindelige retfærdighed</p> <ul style="list-style-type: none"> • Det guddommelige råd • Gud sagde: »Lad os skabe mennesker i vort billede, så de ligner os! De skal herske over havets fisk, himlens fugle,

<p>and over every creeping thing that creeps on the earth.”</p> <ul style="list-style-type: none"> • So God created man in his own image, in the image of God he created him; male and female he created them. (Genesis 1:26-27) <p>Luther on the Image of God</p> <ul style="list-style-type: none"> • I am afraid that since the loss of this image through sin we cannot understand it to any extent. (LW 1:61) • Therefore the image of God, according to which Adam was created, was something far more distinguished and excellent, since obviously no leprosy of sin adhered either to his reason or to his will. Both his inner and his outer sensations were all of the purest kind. His intellect was the clearest, his memory was the best, and his will was the most straightforward—all in the most beautiful tranquillity of mind, without any fear of death and without any anxiety. To these inner qualities came also those most beautiful and superb qualities of body and of all the limbs, qualities in which he surpassed all the remaining living creatures. I am fully convinced that before Adam’s sin his eyes were so sharp and clear that they surpassed those of the lynx and eagle.⁹⁹ He was stronger than the lions and the bears, whose strength is very great; and he handled them the way we handle puppies. Both the loveliness and the quality of the fruits he used as food were also far superior to what they are now. (LW 1:62) • Therefore my understanding of the image of God is this: that Adam had it in his being and that he not only knew God and believed that He was good, but that he also lived in a life that was wholly godly; that is, he was without the fear of death or of any other danger, and was content with God’s favor. In this form it reveals itself in the instance of Eve, who speaks with the serpent without any fear, as we do with a lamb 	<p>kvæget, alle de vilde dyr og alle krybdyr, der kryber på jorden.«</p> <ul style="list-style-type: none"> • Gud skabte mennesket i sit billede; i Guds billede skabte han det, som mand og kvinde skabte han dem. (1Mos 1,26-27) <p>Luther om Gudbilledligheden</p> <ul style="list-style-type: none"> • Jeg er bange for, at vi ikke kan forstå dette billede i nogen grad, siden vi mistede det ved synden. (LW 1:61) fba: Genesis-forelæsningerne • Derfor var det billede af Gud, som Adam blev skabt efter, noget langt mere fornemt og fremragende, da syndens spedalskhed tydeligvis ikke klæbede til hverken hans fornuft eller hans vilje. Både hans indre og hans ydre fornemmelser var af den reneste slags. Hans intellekt var det klareste, hans hukommelse var den bedste, og hans vilje var den mest ligefremme - alt sammen i den smukkeste ro i sindet, uden nogen frygt for døden og uden nogen ængstelse. Til disse indre kvaliteter kom også de smukkeste og mest fremragende kvaliteter i kroppen og i alle lemmerne, kvaliteter, hvor han overgik alle de andre levende væsener. Jeg er helt overbevist om, at før Adams synd var hans øjne så skarpe og klare, at de overgik lossens og ørnens.⁹⁹ Han var stærkere end løverne og bjørnene, hvis styrke er meget stor; og han håndterede dem på samme måde, som vi håndterer hundehvalpe. Både skønheden og kvaliteten af de frugter, han brugte som føde, var også langt bedre, end de er nu. (LW 1:62) • Derfor er min forståelse af Guds billede denne: at Adam havde det i sit væsen, og at han ikke kun kendte Gud og troede, at han var god, men at han også levede i et liv, der var helt gudfrygtigt; det vil sige, at han var uden frygt for døden eller for nogen anden fare og var tilfreds med Guds gunst. I denne form viser den sig hos Eva, som taler med slangen uden frygt, som vi gør med et
---	---

or a dog. For this reason, too, if they should transgress His command, God announces the punishment: "On whatever day you eat from this tree, you will die by death," as though He said: "Adam and Eve, now you are living without fear; death you have not experienced, nor have you seen it. This is My image, by which you are living, just as God lives. But if you sin, you will lose this image, and you will die." (LW 1:62-62)

- Therefore when we speak about that image, we are speaking about something unknown. Not only have we had no experience of it, but we continually experience the opposite; and so we hear nothing except bare words. In Adam there was an enlightened reason, a true knowledge of God, and a most sincere desire to love God and his neighbor, so that Adam embraced Eve and at once acknowledged her to be his own flesh. (LW 1:63)
- Therefore that image of God was something most excellent, in which were included eternal life, everlasting freedom from fear, and everything that is good. However, through sin this image was so obscured and corrupted that we cannot grasp it even with our intellect. Although we utter the words, who is there who could understand what it means to be in a life free from fear, without terrors and dangers, and to be wise, upright, good, and free from all disasters, spiritual as well as physical? (LW 1:65)

Lutheran Confessions on the Image of God

- This the Scripture shows when it says that man was created in the image of God and after his likeness (Gen. 1:27). What else is this than that a wisdom and righteousness was implanted in man that would grasp God and reflect him, that is, that man received gifts like

lam eller en hund. Det er også derfor, at Gud annoncerer straffen, hvis de skulle overtræde hans befaling: "Uanset hvilken dag I spiser af dette træ, skal I dø," som om han sagde: "Adam og Eva, nu lever I uden frygt; døden har I ikke oplevet, og I har heller ikke set den. Dette er mit billede, som I lever efter, ligesom Gud lever. Men hvis I synder, vil I miste dette billede, og I vil dø." (LW 1:62-62)

- Når vi taler om dette billede, taler vi derfor om noget ukendt. Ikke alene har vi ingen erfaring med det, men vi oplever hele tiden det modsatte, og derfor hører vi ikke andet end nøgne ord. I Adam var der en oplyst fornuft, en sand viden om Gud og et oprigtigt ønske om at elske Gud og sin næste, så Adam omfavnede Eva og straks erkendte, at hun var hans eget kød. (LW 1:63)
- Derfor var dette billede af Gud noget meget fremragende, som omfattede evigt liv, evig frihed fra frygt og alt, hvad der er godt. Men gennem synden blev dette billede så tilsløret og ødelagt, at vi ikke engang kan forstå det med vores intellekt. Selvom vi udtaler ordene, hvem er der så, der kan forstå, hvad det vil sige at leve i et liv uden frygt, uden rædsler og farer, og at være vis, retskaffen, god og fri for alle katastrofer, åndelige såvel som fysiske? (LW 1:65)

Lutherske bekendelser om Guds billede

- Det viser Skriften, når den siger, at mennesket blev skabt i Guds billede og efter hans lignelse (1 Mos 1,27). Hvad andet er dette, end at der blev indpodet en visdom og retfærdighed i mennesket, som ville gribe Gud og afspejle ham, det vil sige, at mennesket

<p>the knowledge of God, fear of God, and trust in God? (Ap III.18)</p> <ul style="list-style-type: none"> • In Eph. 5:9 and Col. 3:10 Paul shows that the image of God is the knowledge of God, righteousness, and truth. (Ap III.20) • Furthermore, that original sin is the complete lack or absence of the original concreated righteousness of paradise or of the image of God according to which man was originally created in truth, holiness, and righteousness, together with a disability and ineptitude as far as the things of God are concerned. (FC.SD I:10) • That original sin in human nature is not only a total lack of good in spiritual, divine things, but that at the same time it replaces the lost image of God in man with a deep, wicked, abominable, bottomless, inscrutable, and inexpressible corruption of his entire nature in all its powers, especially of the highest and foremost powers of the soul in mind, heart, and will. (FC.SD I:11) <p>Quenstadt:</p> <ul style="list-style-type: none"> • The IMAGE OF GOD is a natural perfection, consisting in an entire conformity with the wisdom, justice, immortality, and majesty of God, which was divinely created in the first man, in order that he might perfectly know, love, and glorify God, his Creator. (11.9, quoted by Schmid, Doctrine Theology of the Evangelical Lutheran Church, 239) • Practical Application: We are made of “moldable” stuff • Their idols are silver and gold, the work of human hands. They have mouths, but do not speak; eyes, but do not see. They have ears, but do not hear; noses, but do not smell. They have hands, but do not feel; feet, but do not walk; and they do not make a sound in their throat. 	<p>modtog gaver som kundskab om Gud, guds frygt og tillid til Gud? (Ap III.18)</p> <ul style="list-style-type: none"> • I Ef. 5:9 og Kol. 3:10 viser Paulus, at Guds billede er kundskab om Gud, retfærdighed og sandhed. (Ap III.20) • Desuden, at arvesynden er den fuldstændige mangel eller fravær af den oprindelige skabte retfærdighed i paradiset eller af Guds billede, ifølge hvilket mennesket oprindeligt blev skabt i sandhed, hellighed og retfærdighed, sammen med handicap og uduelighed, hvad angår Guds ting. (FC.SD I:10) • At arvesynden i menneskets natur ikke blot er en total mangel på det gode i åndelige, guddommelige ting, men at den samtidig erstatter Guds tabte billede i mennesket med en dyb, ondskabsfuld, afskyelig, bundløs, uudgrundelig og usigelig fordærvelse af hele dets natur i alle dens kræfter, især af sjælens højeste og fremmeste kræfter i sind, hjerte og vilje. (FC.SD I:11) <p>Quenstadt:</p> <ul style="list-style-type: none"> • GUDS BILLEDE er en naturlig fuldkommenhed, der består i en fuldstændig overensstemmelse med Guds visdom, retfærdighed, udødelighed og majestæt, som guddommeligt blev skabt i det første menneske, for at det fuldkomment kunne kende, elske og herliggøre Gud, sin Skaber. (11.9, citeret af Schmid, Doctrine Theology of the Evangelical Lutheran Church, 239) • Praktisk anvendelse: Vi er lavet af "formbare" ting • Deres gudebilleder er sølv og guld, menneskehænders værk. Nok har de mund, men de kan ikke tale, nok har de øjne, men de kan ikke se, nok har de ører, men de kan ikke høre, nok har de næse, men de kan ikke lugte. De har hænder, dem kan de ikke føle med, de
---	--

Those who make them become like them; so do all who trust in them. (Psalm 115:4-8, see Psalm 135)

- Luther Comments: "He speaks prophetically, in the first place, because they themselves will also become images and idols, not by nature, but by similarity, as Zech. 11:17 says: "O shepherd and idol," because they are vain. A remarkable love of one's own powers does all these things, a love which changes the lover into the beloved, as blessed Augustine says: "Love the earth, and you are earth; love gold, and you are gold; love God and you are God.'" (LW 11:399)

God's Image Lost, but...

- This is the book of the generations of Adam. When God created man, he made him in the likeness of God. 2 Male and female he created them, and he blessed them and named them Man when they were created. 3 When Adam had lived 130 years, he fathered a son in his own likeness, after his image, and named him Seth. (Genesis 5:1-3)
- "Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image." (Genesis 9:6)
- With it we bless our Lord and Father, and with it we curse people who are made in the likeness of God. (James 3:9)
- ...the light of the gospel of the glory of Christ, who is the image of God. (2 Corinthians 4:4, see Colossians 1:15, Hebrews 1:3)
- And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit. (2 Corinthians 3:18, see Ephesians 4:24)

har fødder, dem kan de ikke gå på; der er ikke en lyd i deres strube. Sådan bliver også de, der har lavet dem, alle, der stoler på dem. (Sl 115, 4-8, se også Sl 135)

- Luther kommenterer: "Han taler profetisk, for det første, fordi de også selv vil blive billeder og afguder, ikke af natur, men af lighed, som Zak. 11,17 siger: "O hyrde og afgud," fordi de er forfængelige. En bemærkelsesværdig kærlighed til ens egne kræfter gør alle disse ting, en kærlighed, der ændrer elskereren til den elskede, som den velsignede Augustin siger: "Elsk jorden, og du er jord; elsk guld, og du er guld; elsk Gud, og du er Gud.'" (LW 11:399) fba: første salmeforelæsning

Gudsbilledet er tabt, men ...

- Dette er Adams slægtsbog. Dengang Gud skabte mennesket, skabte han det, så det lignede ham. Som mand og kvinde skabte han dem, og han velsignede dem og kaldte dem menneske, da de blev skabt. Da Adam havde levet 130 år, fik han en søn, der lignede ham og var et billede af ham. Ham kaldte han Set. (1Mos 5,1-3)
- Den, der udgyder menneskets blod, skal få sit blod udgydt af mennesker. For i sit billede skabte Gud mennesket. (1Mos 9,6)
- Med den velsigner vi Herren og Faderen, og med den forbander vi mennesker, som er skabt i Guds billede; (Jak 3,9)
- ... lyset, der stråler fra evangeliet om Kristi herlighed, Kristus, som er Guds billede. (2Kor 4,4 – se også Kol 1,15; Hebr. 1,3)
- Og alle vi, som med utilsløret ansigt i et spejl skuer Herrens herlighed, forvandles efter det billede, vi skuer, fra herlighed til herlighed, sådan som det sker ved den Herre, som Ånden er. (2Kor 3,18; se også Ef 4,24)
- Og ligesom vi har båret det jordiske menneskes billede, skal vi også bære

<ul style="list-style-type: none"> • Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven. (1 Corinthians 15:49) <p>Behold the man</p> <ul style="list-style-type: none"> • Pascal: For in fact, if man had never been corrupt, he would enjoy in his innocence both truth and happiness with assurance; and if man had always been corrupt, he would have no idea of truth or bliss. But, wretched as we are, and more so than if there were no greatness in our condition, we have an idea of happiness and can not reach it. We perceive an image of truth and possess only a lie. Incapable of absolute ignorance and of certain knowledge, we have thus been manifestly in a degree of perfection from which we have unhappily fallen. (Penses, 434) • Psalm 8, What is man, that You are mindful of him? • Plato: "Man is a featherless biped." Diogenes (and Pontius Pilate), "Behold the man." 	<p>det himmelske menneskes billede. (1Kor 15,49)</p> <p>"Se dette menneske."</p> <ul style="list-style-type: none"> • Pascal: For faktisk, hvis mennesket aldrig havde været korrupt, ville det i sin uskyld nyde både sandhed og lykke med sikkerhed; og hvis mennesket altid havde været korrupt, ville det ikke have nogen anelse om sandhed eller lyksalighed. Men, elendige som vi er, og mere end hvis der ikke var nogen storhed i vores tilstand, har vi en idé om lykke og kan ikke nå den. Vi opfatter et billede af sandheden og besidder kun en løgn. Ude af stand til absolut uvidenhed og sikker viden, har vi således været åbenlyst i en grad af perfektion, som vi ulykkeligt er faldet fra. (Penses, 434) • Salme 8, "hvad er da et menneske, at du husker på det," • Platon: "Mennesket er en fjerløs tobenet." Diogenes (og Pontius Pilatus), "Se dette menneske."
--	--