

Lutheran Study Days Notes (5 Feb 2022)

1/ God who judges and saves (Law and Gospel) - Gud som dømmer og frelser

All Scripture Should be Divided, Apology IV:2-5

In this controversy the **main doctrine of Christianity is involved**; when it is properly understood, *it (1) illumines and magnifies the honor of Christ and (2) brings to pious consciences the abundant consolation that they need*. We therefore ask His Imperial Majesty kindly to hear us out on this important issue. For since they understand neither the forgiveness of sins nor faith nor grace nor righteousness, our opponents confuse this doctrine miserably, they obscure the glory and the blessings of Christ, and they rob pious consciences of the consolation offered them in Christ. To substantiate our Confession and to refute the objections of our opponents, we shall have to say a few things **by way of preface so that the sources of both kinds of doctrine, the opponents' and our own, might be recognized**.

All Scripture should be divided into these two chief doctrines, the law and the promises. In some places it presents the law. In others it presents the promise of Christ; this it does either when it promises that the Messiah will come and promises forgiveness of sins, justification, and eternal life for his sake, or when, in the New Testament, the Christ who came promises forgiveness of sins, justification, and eternal life.

Cranach, Law & Gospel

Law Gospel: Where did it come from, where did it go?

Deuteronomy 32:39 "See now that I, even I, am he, and there is no god beside me; I kill and I make alive; I wound and I heal; and there is none that can deliver out of my hand."

Apologien IV:

Striden angår her den fornemste artikel i den kristne lære, som, ret forstået, (1) gør Kristi ære herlig og stor og (2) skænker de fromme samvittigheder den fornødne og rigeligste trøst. Derfor beder vi, at man nådigt hører os i denne yderst vigtige sag. Modstanderne forstår nemlig hverken, hvad syndernes forladelse er, eller hvad tro, nåde og retfærdighed er. Derfor besmudser de jammerligt denne artikel, fordunkler Kristi ære og velgerning og røver de fromme samvittigheder den trøst, der er dem skænket i Kristus. Men for at vi nu både kan stadfæste vores bekendelse og gendrive, hvad modstanderne forkaster hos os, må vi først forudskikke nogle ord. Så kan man se, hvad der er kilden til både modstandernes og vores egen lære.

Hele Skriften bør deles i disse to hovedstykker: loven og løfterne. Nogle steder forkynder den os loven, andre steder tilbyder den os nåde ved løfterne om Kristus. I Det Gamle Testamente forjættedes Kristi komme og på grund af ham loves syndernes forladelse, retfærdiggørelse og et evigt liv. Efter Kristi komme tilsiger han os selv syndernes forladelse, retfærdiggørelse og et evigt liv



5Mos 32,39: *Indse dog, at det er mig, kun mig, der er ingen Gud ved siden af mig; det er mig, der dræber og gør levende, har jeg knust, er det mig, der læger; ingen kan rive nogen ud af min hånd.*

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1 Samuel 2:6 "The Lord kills and brings to life; he brings down to Sheol and raises up."

Job 5:18 "For he wounds, but he binds up; he shatters, but his hands heal."

Luther, "Explanation of the Ninety-Five Theses" 1518

So it seems to me, and I declare: When God begins to justify a man, he first of all condemns him; him whom he wishes to raise up, he destroys; him whom he wishes to heal, he smites; and the one to whom he wishes to give life, he kills, as he says in 1 Kings 2 [1 Sam. 2:6], and Deut. 32[:39], "I kill and I make alive, etc." He does this, however, when he destroys man and when he humbles and terrifies him into the knowledge of himself and of his sins, in order that the wretched sinner may say, "There is no health in my bones because of my sins; there is no soundness in my flesh because of thy indignation" [Ps. 38:3]. For thus do the mountains fall away before the face of the Lord. Thus does he send his arrows and scatter them, "at thy rebuke, O Lord, and at the breath of the spirit of thy wrath" [Ps. 18:15]. Thus sinners are turned to hell and their faces are filled with shame. David often experienced such consternation and trembling, as he confesses with groans in many different psalms. However, in this consternation is the beginning of salvation, for the "fear of the Lord is the beginning of wisdom" [Ps. 111:10]. Nahum says that when the Lord cleanses, he makes no one innocent: "His way is in whirlwind and storm, and the clouds are the dust of his feet" [Nah. 1:3]. Here his lightning's flash, the earth sees it and is moved; here his arrows fly and stick fast, the voice of his thunder rolls, that is, rolls all around, the waters see and tremble; here, in short, God works a strange work in order that he may work his own work. This is true contrition of heart and humility of spirit, the sacrifice most pleasing to God. Here is the sacrificial victim cut into pieces and the skin drawn and kindled for the burnt offering. And here (as they say) grace is infused, as Isa. 41[:3] says, "He pursues V 31, p 100 them and passes on safely." And in Isa. 66[:2]: "My spirit rests upon him, but only upon that one who is humble and contrite in spirit, and trembles at my word." And in Isa. 38[:16] Hezekiah says, "O Lord, if in such things is the life of my spirit, restore me to health and make me live." (AE 31,99)

1. Sam 2,6: *Herren dræber, og han gør levende, han sender ned i dødsriget, og han henter op derfra;*

Job 5,18: *For han bringer lidelser, og han helbreder, han knuser, og hans hænder læger.*

Luther, "Forklaring af de 95 teser" 1518

Sådan forekommer det mig, og jeg erklærer: Når Gud begynder at retfærdiggøre et menneske, fordømmer han ham først; ham, som han vil oprejse, ødelægger han; ham, som han vil helbrede, slår han; og den, som han vil give liv, dræber han, som han siger i 1. Kongebog 2 [1 Sam. 2:6], og 5 Mos. 32[:39], "Jeg dræber og gør levende osv." Det gør han imidlertid, når han tilintetgør mennesket, og når han ydmyger og skræmmer det til kundskab om sig selv og sine synder, for at den elendige synder kan sige: "Der er ingen sundhed i mine knogler på grund af mine synder; der er ingen sundhed i mit kød på grund af din harme" [Sl. 38:3]. For således falder bjergene for Herrens ansigt. Således sender han sine pile og spreder dem, "ved din irettesættelse, Herre, og ved åndedrættet fra din vredes ånd" [Sl. 18:15]. Således bliver syndere vendt til helvede, og deres ansigter er fyldt med skam. David oplevede ofte en sådan forfærdelse og skælven, da han bekender med støn i mange forskellige salmer. Men i denne forfærdelse er begyndelsen til frelse, for "frygt for Herren er begyndelsen til visdom" [Sl. 111:10]. Nahum siger, at når Herren renses, gør han ingen uskyldig: "Hans vej er i hvirvelvind og storm, og skyerne er støvet af hans fødder" [Nah. 1:3]. Her blinker hans lyn, jorden ser det og bevæges; her flyver og stikker hans pile fast, hans tordens stemme ruller, det vil sige ruller rundt omkring, Vandene ser og skælver; her gør Gud kort sagt et mærkeligt værk, for at han kan udføre sit eget værk. Dette er ægte hjertesvigt og åndens ydmyghed, det offer, der er mest behageligt for Gud. Her er offerofferet skåret i stykker og skindet tegnet og antændt til brændofferet. Og her indgydes (som man siger) nåde, som Es. 41[:3] siger: "Han forfølger V 31, s. 100 dem og farer sikkert videre." Og i Isa. 66[:2]: "Min ånd hviler på ham, men kun på den, der er ydmyg og angerfuld i ånden og skælver for mit ord." Og i Isa. 38[:16] Ezekias siger: "O Herre, hvis min ånds liv er i sådanne ting, så genopliv mig helbred og lad mig leve." (AE 31,99)

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Luther: Sermon on Galatians 3:23-29

“The Law presses us to do what we are supposed to do; it demands that we do our duty towards God and our neighbor. In the Gospel, on the other hand, we are summoned to a gift of alms, to a rich distribution of charity, where we are to receive and accept God's favor and eternal salvation.”

“For God gave us these two different words, the Law and the Gospel – the one as well as the other. Each of these two bears His command. The Law is to demand perfect righteousness from everyone. The Gospel is to give the righteousness demanded by the Law to those who have not done it (i.e., to all people) by grace, as a gift. Whoever then has failed to satisfy the Law and is in captivity in sin and death, let him turn from the Law to the Gospel. Let him believe the preaching of Christ: that He is truly the Lamb of God who takes away the sin of the world; that He has reconciled His heavenly Father; that, as a totally free gift and by grace, He grants eternal righteousness, life, and salvation to all who believe it. Let him hold fast to this preaching.” (Martin Luther, “The Distinction Between the Law and the Gospel: A Sermon by Martin Luther, January 1, 1532,” trans. Willard L. Bruce, *Concordia Journal* 18, no. 2 (April 1992): 153-163. For the German original of this sermon see WA 38:8-42 or StL 9:799-811.)

A Most Brilliant Light (FC.SD V.1)

The distinction between law and Gospel is an especially brilliant light which serves the purpose that the Word of God may be rightly divided (see 2 Tim 2:15) and the writings of the holy prophets and apostles may be explained and understood correctly. We must therefore observe this distinction with particular diligence lest we confuse the two doctrines and change the Gospel into law. This would darken the merit of Christ and rob disturbed consciences of the comfort which they would otherwise have in the holy Gospel when it is preached purely and without admixture, for by it Christians can support themselves in their greatest temptations against the terrors of the law.

Loven kræver, hvad vi skal gøre, og blive ved med at gøre overfor Gud og vor næste. I evangeliet kaldes vi kun til en gave, som vi skal modtage.
(Credo, Troen og Livet)

Gud har givet os disse to forskellige ord, Loven og Evangeliet – det ene lige så vel som det andet. Hver af disse to er hans befaling.

Loven skal kræve fuldkommen retfærdighed fra enhver. Evangeliet skal som en gave af nåde give den retfærdighed, som loven kræver, til dem som ikke har opfyldt loven (dvs. til alle mennesker). Hvem som helst, der har fejlet i at opfylde Loven og derfor er i syndens og dødens fangenskab, lad ham vende om fra Loven til Evangeliet. Lad ham tro Kristi forkyndelse, at han er det sande Guds Lam, der bærer verdens synd; at han har forligt sin himmelske far; at – som en total fri gave og af bare nåde – giver han evig retfærdighed, liv og frelse til alle, der tror det. Lad ham holde fast i denne forkyndelse.

Sondringen mellem loven og evangeliet er et strålende, klart lys, der tjener til at Guds ord bliver ret delt og de hellige profeters og apostles skrifter bliver rigtig forklaret og forstået. Derfor må vi med særlig omhu fastholde denne sontring, så disse to lærer ikke bliver blandet sammen, eller at der bliver gjort en lov ud af evangeliet, så Kristi fortjeneste bliver fordunklet og de ængstede samvittigheder berøvet den trøst de ellers har i det hellige evangelium, når det bliver forkyndt rent og klart. Den trøst, de kan holde sig oppe ved mod lovens skræk i deres værste anfægtelser.

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2/ Reality of Hell - Helvedes virkelighed

John 5:22-27

For the Father judges no one, but has committed all judgment to the Son,²³ that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.²⁴ “Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.²⁵ Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.²⁶ For as the Father has life in Himself, so He has granted the Son to have life in Himself,²⁷ and has given Him authority to execute judgment also, because He is the Son of Man.

Augsburg Confession, Article XVII: The Return of Christ to Judgment

It is also taught among us that our Lord Jesus Christ will return on the last day for judgment and will raise up all the dead, to give eternal life and everlasting joy to believers and the elect but to condemn ungodly men and the devil to hell and eternal punishment. Rejected, therefore, are the Anabaptists who teach that the devil and condemned men will not suffer eternal pain and torment. Rejected, too, are certain Jewish opinions which are even now making an appearance and which teach that, before the resurrection of the dead, saints and godly men will possess a worldly kingdom and annihilate all the godless.

Matthew 25:34

“Then the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world.’ (See also **Matthew 25:41**, **John 5:29**, **Daniel 12:2**, **Matthew 25:46**)

Luther on Hell, On Jonah 2:2

However, on the Last Day this will assume a different aspect. Then hell will be a particular place and the abode of those consigned to it and the eternal wrath of God. But let this suffice. It is not very important whether or not one pictures hell as it is commonly portrayed and described. The fact remains that hell is far worse now—and will be even worse than it is

Faderen dømmer heller ingen, men hele dommen har han overdraget til Sønnen, for at alle skal ære Sønnen, ligesom de ærer Faderen. Den, der ikke ærer Sønnen, ærer ikke Faderen, som har sendt ham. Sandelig, sandelig siger jeg jer: Den, der hører mit ord og tror ham, som har sendt mig, har evigt liv og kommer ikke for dommen, men er gået over fra døden til livet. Sandelig, sandelig siger jeg jer: Den time kommer, ja, den er nu, da de døde skal høre Guds søns røst, og de, der hører den, skal leve. For ligesom Faderen har liv i sig selv, således har han også givet Sønnen at have liv i sig selv. Og han har givet ham magt til at holde dom, fordi han er Menneskesøn.

17. Om Kristi genkomst til dom

Ligeledes lærer de, at Kristus skal komme synligt til dom ved verdens afslutning. Han vil opvække alle døde. De retfærdige og udvalgte vil han give evigt liv og glæde uden ophør. De ugudelige mennesker og djævlene vil han idømme evig straf.

De fordømmer gendøberne, der mener, at de fordømte menneskers og djævlens straffe vil få ende. De fordømmer også dem, der nu udbreder jødiske teorier om, at de fromme skal få verdensherredømmet før de dødes opstandelse og efter at de ugudelige er nedkæmpet overalt.

Matt 25.34

Da skal kongen sige til dem ved sin højre side: Kom, I som er min faders velsignede, og tag det rige i arv, som er bestemt for jer, siden verden blev grundlagt. (Se også **Matt 25:41**, **Joh 5:29**, **Dan 12:2**, **Matt 25:46**)

Men på den sidste dag vil dette antage et andet aspekt. Så vil helvede være et bestemt sted og bolig for dem, der er overgivet til det, og Guds evige vrede. Men lad dette være tilstrækkeligt. Det er ikke særlig vigtigt, om man afbilleder helvede, som det almindeligvis portrætteres og beskrives. Faktum er, at helvede er langt værre nu - og vil være endnu værre,

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now—than anyone is able to say, depict, or imagine. (AE 19:75)

2 Peter 3:8-10 “But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. 9 The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance. 10 But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed.” (see also 1 Timothy 2:3-4, Ezekiel 18:23)

Smalcald III.I.3

This hereditary sin is so deep a corruption of nature that reason cannot understand it. It must be believed because of the revelation in the Scriptures (Ps. 51:5, Rom. 5:12ff., Exod. 33:20, Gen. 3:6ff.).

FC.SD V.12

In fact, where is there a more earnest and terrible revelation and preaching of God's wrath over sin than the passion and death of Christ, his own Son?

John 3:17-19 “For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. 18 Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God. 19 And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil.” (See Romans 3:23-24)

Psalm 5:10 “Make them bear their guilt, O God; let them fall by their own counsels; because of the abundance of their transgressions cast them out, for they have rebelled against you.”

Psalm 7:15 “He makes a pit, digging it out, and falls into the hole that he has made.”

Psalm 9:15-17 “The nations have sunk in the pit that they made; in the net that they hid, their own foot has been caught. 16 The Lord has made himself known; he has executed judgment; the wicked are snared in the work of their own hands. Higgajon. Selah 17 The wicked shall return to Sheol, all the nations that forget God.”

end det er nu - end nogen er i stand til at sige, afbilde eller forestille sig.

Dette ene må I ikke glemme, mine kære, at for Herren er én dag som tusind år, og tusind år som én dag. Herren er ikke sen til at opfylde sit løfte, sådan som nogle mener, men han har tålmodighed med jer, fordi han vil, at ingen skal gå fortabt, men at alle skal nå til omvendelse. Men Herrens dag vil komme som en tyv, og da vil himlene forgå med et brag, og elementerne vil brænde op, og jorden og alt det menneskeskabte på den vil vise sig som det, det er. (se også 1 Tim 2,3-4; Ez 18,23)

Denne arvesynd er en så omfattende og grusom fordærvelse af menneskets natur, at ingen fornuft kan begribe det, men det må tros ud fra Skriftens åbenbaring, Salme 51, Rom 5, 1 Mos 3 og 2 Mos 33.

Ja, findes det nogen mere alvorlig og skræmmende påvisning og forkyndelse af Guds vrede over synden end netop Kristi, Guds Søns, lidelse og død?

For Gud sendte ikke sin søn til verden for at dømme verden, men for at verden skal frelses ved ham. Den, der tror på ham, dømmes ikke; den, der ikke tror, er allerede dømt, fordi han ikke har troet på Guds enbårne søns navn. Og dette er dommen, at lyset er kommet til verden, og menneskene elskede mørket frem for lyset, fordi deres gerninger var onde. (se også Rom 3,23-24)

Sl. 5,11: Lad dem bøde for det, Gud, så de fældes af deres egne rænker. Driv dem bort for deres mange synder, for de trodser dig.

Sl. 7,16: En faldgrube har han gravet ud, men han falder selv i den grav, han gravede.

Sl. 9,16-18: Folkene faldt selv i den grav, de gravede, deres fod blev fanget i det net, de lagde ud. Herren har givet sig til kende, han har holdt dom, den ugudelige blev fanget i sine egne gerninger. Higgajon De ugudelige skal vende tilbage til dødsriget, alle folkeslag, der glemmer Gud.

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Psalms 10:2 "In arrogance the wicked hotly pursue the poor; let them be caught in the schemes that they have devised."

"All Mankind Fell in Adam's Fall"

1. All mankind fell in Adam's fall,
One common sin infects them all;
From sire to son the bane descends,
And over all the curse impends.
2. Through all man's powers corruption creeps
And him in dreadful bondage keeps;
In guilt he draws his infant breath
And reaps its fruits of woe and death.
3. From hearts depraved, to evil prone,
Flow thoughts and deeds of sin alone;
God's image lost, the darkened soul
Nor seeks nor finds its heavenly goal.
4. But Christ, the second Adam, came
To bear our sin and woe and shame,
To be our Life, our Light, our Way,
Our only Hope, our only Stay.
5. As by one man all mankind fell
And, born in sin, was doomed to hell,
So by one Man, who took our place,
We all received the gift of grace.
6. We thank Thee, Christ; new life is ours,
New light, new hope, new strength, new powers:
May grace our every way attend
Until we reach our journey's end!

Summary of God's Judgment

Romans 2:5-16

⁵ But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed. ⁶ He will render to each one according to his works: ⁷ to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; ⁸ but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury. ⁹ There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, ¹⁰ but glory and honor and peace for everyone who does good, the Jew first and also the Greek. ¹¹ For God shows no partiality. ¹² For all who have sinned without the law will also perish

Sl. 10,2: I hovmod jager ugudelige de hjælpeløse og fanger dem i rænker, de har spundet,

1 Hele menneskeheden faldt i Adams fald;
én fælles synd smitter os alle.
Fra én til alle falder forbandelsen ned,
og over alt kommer forbandelsen.

2 Gennem alle vores magter kryber korrupsjonen
og os i frygtelig trældom holder;
i skyld trækker han sin spædbarnsånde
og høster dens frugter af ve og død.

3 Fra fordærvede hjerter, tilbøjelig til ondskab,
Flyder alene syndige tanker gerninger;
Guds billede tabt, den formørkede sjæl
hverken søger eller finder sit himmelske mål.

4 Men Kristus, den anden Adam, kom
at bære vores synd og ve og skam,
at være vores liv, vores lys, vores vej,
vores eneste håb, vores eneste tilflugt.

5 Som ved én mand hele menneskeheden faldt
og født i synd blev dømt til helvede,
således af en mand, som tog vores plads,
modtog vi alle nådens gave.

6 Vi takker dig, Kristus; nyt liv er vores,
nyt lys, nyt håb, ny styrke, nye kræfter.
Må nåden være med os på alle vore veje
indtil vi når vores rejses ende.

Med dit hårde og ubodfærdige hjerte samler du dig vrede på vredens dag, da Guds retfærdige dom skal åbenbares. Han vil gengælde enhver efter hans gerninger: Dem, der søger herlighed og ære og uforgængelighed ved udholdende at gøre det gode, vil han gengælde med evigt liv; og over dem, der søger deres eget og er ulydige mod sandheden, men lydige mod uretten, kommer vrede og harme. Nød og angst rammer hvert menneske, som gør det onde, både jøde, først, og græker; herlighed og ære og fred får enhver, som gør det gode, både jøde, først, og græker. For Gud gør ikke forskel på nogen.

De, som har syndet uden loven, vil også gå fortabt uden loven. Og de, som har syndet under loven, vil

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without the law, and all who have sinned under the law will be judged by the law. ¹³ For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. ¹⁴ For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. ¹⁵ They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them ¹⁶ on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

The Apology of CA, Article IV: Justification

By freely accepting the forgiveness of sins, faith sets against God's wrath not our merits of love, but Christ the mediator and propitiator. This faith is the true knowledge of Christ, it uses his blessings, it regenerates our hearts, it precedes our keeping of the law.

Only Christ, the mediator, can be pitted against God's wrath and judgment.

The Gospel shows another way. It compels us to make use of Christ in justification. It teaches that through him we have access to God through faith (Rom. 5:2), and that we should set him, the mediator and propitiator, against the wrath of God. It teaches that by faith in Christ we receive the forgiveness of sins, reconciliation, and victory over the terrors of sin and death.

Our opponents' teaching does not mention how we must set Christ against the wrath of God, as though we could overcome the wrath of God with our love or could love an angry God.

2 Thessalonians 1:5-12

⁵ This is evidence of the righteous judgment of God, that you may be considered worthy of the kingdom of God, for which you are also suffering— ⁶ since indeed God considers it just to repay with affliction those who afflict you, ⁷ and to grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels ⁸ in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. ⁹ They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might, ¹⁰ when he comes on that day to be glorified in his saints, and to be marveled at among all who have believed, because our testimony to you was believed. ¹¹ To this end we

blive dømt efter loven. For det er ikke dem, som hører loven, der er retfærdige for Gud, men de, som gør loven, vil blive gjort retfærdige. For når hedningerne, der ikke har loven, af naturen gør, hvad loven siger, så er de, uden at have en lov, deres egen lov. De viser, at de har den gerning, som loven kræver, skrevet i deres hjerte, og deres samvittighed optræder som vidne, og deres tanker anklager eller forsvarer hinanden – på den dag, da Gud dømmer det, som skjuler sig i mennesker, efter mit evangelium ved Kristus Jesus.

Guds vrede kan ikke blive forsonet ved, at vi sætte vores gerninger derimod, for Kristus er fremstillet som vores forsoner, for at Faderen på grund af ham skulle blive os nådig.

Men Kristus bliver ikke grebet som midler uden ved troen.

Derfor får vi syndernes forladelse ved troen alene, idet vores hjerter oprejses ved fortrøstningen til den barmhjertighed, som på grund af Kristus er os lovet. Endvidere siger Paulus i Rom 5, 2: "Ved ham har vi adgang til Faderen," og han tilføjer: "ved troen." Således bliver vi altså forsonet med Faderen og får syndernes forladelse, når vi oprejses ved fortrøstningen til den barmhjertighed, som i Kristus er os lovet.

Modstanderne mener, at Kristus er en midler og forsoner kun for så vidt, som han har erhvervet os kærlighedens sind. De ønsker ikke, at vi nu skal bruge ham som midler.....

.... Vi kan ikke sætte vores kærlighed og gerninger op mod Guds vrede.

Det er et varsel om Guds retfærdige dom, for at I skal kendes værdige til Guds rige, som I nu lider for, så sandt som det er retfærdigt for Gud at gengælde dem, der volder jer trængsel, med trængsel, og at gengælde jer, der lider trængsel, med lindring sammen med os, når Herren Jesus, fulgt af sine mægtige engle, åbenbares fra himlen med flammende ild og bringer straf over dem, der ikke kender Gud og ikke er lydige mod evangeliet om vor Herre Jesus. De skal straffes med evig undergang fjernt fra Herrens ansigt og fra hans herlighed og magt, når han på den dag kommer for at blive herliggjort blandt sine hellige og blive hyldet blandt alle, som kom til tro; for hvad vi har vidnet for jer, har I troet. Derfor beder vi også

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<p>always pray for you, that our God may make you worthy of his calling and may fulfill every resolve for good and every work of faith by his power, ¹² so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.</p>	<p>altid for jer om, at vor Gud vil gøre jer værdige til hans kaldelse og med kraft fylde jer med alle gode forsætter og alle troens gerninger, for at vor Herre Jesu navn må blive herliggjort i jer, og I i ham, ved vor Guds og Herren Jesu Kristi nåde.</p>
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3/ Enduring faith. Martyrs as examples and heroes. - Troens udholdenhed

<p>Jesus says, "Take up your cross and follow Me." In 12:25 "Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life."</p> <p>Brother Henry (martyred December 10, 1524)</p> <p>In our day the pattern of the true Christian life has reappeared, terrible in the world's eyes, since it means suffering and Persecution, but precious and priceless in God's sight. As the Psalter puts it [Ps. 116:15], "Precious in the sight of the Lord is the death of His saints," and again in Ps. 72[:14], "Precious is their blood in His sight." (LW 32:265-266)</p> <p>Fear of Death</p> <p>Hebrews 2:14-15 "14 Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, 15 and deliver all those who through fear of death were subject to lifelong slavery."</p> <p>Revelation 12:1-11</p> <p>¹ Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars. ² Then being with child, she cried out in labor and in pain to give birth. ³ And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads. ⁴ His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born. ⁵ She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne. ⁶ Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days. ⁷ And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his</p>	<p>Jesus siger: Tag dit kors op og følge mig Den, der elsker sit liv, mister det, og den, der hader sit liv i denne verden, skal bevare det til evigt liv.</p> <p>I vore dage er mønsteret for det sande kristne liv dukket op igen, forfærdeligt i verdens øjne, eftersom det betyder lidelse og forfølgelse, men dyrebart og uvurderligt i Guds øjne. Som Salmerne udtrykker det [Sl. 116:15], "Dyrebart i Herrens øjne er hans helliges død," og igen i Sl. 72[:14], "Deres blod er dyrebart i hans øjne.</p> <p>Siden børnene alle er af kød og blod, måtte han også blive det ligesom de, for at han med sin død skulle gøre ham magtesløs, som har dødens magt, nemlig Djævelen, og befri alle dem, som af frygt for døden hele livet igennem havde været holdt nede i trældom.</p> <p>Og et stort tegn viste sig på himlen, en kvinde klædt i solen, med månen under sine fødder og med en krone af tolv stjerner på sit hoved. Hun skulle føde, og hun skreg af smerte i sine fødselsveer. Og der viste sig et andet tegn på himlen, en stor ildrød drage med syv hoveder og ti horn og syv kroner på sine hoveder. Dens hale fejede en tredjedel af himlens stjerner bort og styrtede dem ned på jorden. Dragen stillede sig foran kvinden, der skulle føde, for at sluge hendes barn, så snart hun fødte. Og hun fødte en søn, en dreng, som skal vogte alle folkeslagene med et jernscepter. Og hendes barn blev borttrykket til Gud og hans trone. Men kvinden flygtede ud i ørkenen; dér har hun et sted, som Gud har gjort rede til hende, for at hun kan få sin føde dér i tolv hundrede og tres dage.</p> <p>Og der blev krig i himlen. Mikael og hans engle gik i krig med dragen, og dragen og dens engle tog kampen op, men kunne ikke stå sig, og de havde ikke</p>
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angels fought, ⁸ but they did not prevail, nor was a place found for them in heaven any longer. ⁹ So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him. ¹⁰ Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down. ¹¹ And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.

Luther on John 15:2 Every Branch of Mine that Bears No Fruit He Takes Away, and Every Branch that Does Bear Fruit He Prunes, that It May Bear More Fruit.

Thus we also read that when St. Agatha, a girl fourteen or fifteen years old, was being led to imprisonment and torture, she went cheerfully and said that she felt as though she were being escorted to a dance. These are surely words of comfort and defiance from a young girl who regards the torment and death to which she is being led as no different from a wedding and an occasion for the greatest joy. This is due to faith, which has averted the eyes from the physical appearance and sensations and has directed them upward to the life beyond. It has concluded: "What can they accomplish, even if they do their worst and afflict me with every misfortune? They only usher me quickly from this misery to Christ in heaven." It is the sole purpose of all the sufferings of Christians to promote our Christian life and to bear fruit for a fuller knowledge and a stronger confession of the Word, a more certain hope, and a wider expansion of the kingdom of Christ. The world, to be sure, intends to do us harm, but it really accomplishes no more than what the church sings about the martyrs: "Unknowingly they lead us into eternal joys." Unknowingly and involuntarily the world leads the Christians through torture and death to eternal joys. Such tortures are nothing else, as St. Agatha said, than taking our arms in a friendly way and leading us to heaven as a bride is led to a dance. Whatever harm is done to Christians by the world, God turns back their anger and lets the harm redound to their advantage. (AE 24:196-197)

Luther's last sermon (February 15, 1546 in Eisleben)

Christ says, "Come to me, all who labor and are heavy-laden" [Matt. 11:28], and it is as though he were

længere deres plads i himlen. Den blev styrtet, den store drage, den gamle slange, som hedder Djævelen og Satan, og som forfører hele verden – styrtet til jorden, og dens engle blev styrtet ned sammen med den. Og jeg hørte en høj røst i himlen sige: Nu er frelsen og magten og Riget vor Guds og herredømmet hans salvedes, for vore brødres anklager er styrtet, han, som dag og nat anklagede dem for Gud. De har besejret ham ved Lammets blod og ved deres vidnesbyrds ord. De havde ikke livet for kært til at gå i døden.

På samme måde fortælles der om Skt. Agathe, der var en pige på 14 eller 15 år. Da man førte hende til fængsel og pinebænk, gik hun glad med og sagde, at hun følte det, som om hun skulle til bal. Det var i sandhed rigtige trøsterige, modige ord af en ung pige, der ikke anså den pine og død, hun blev ført til, om andet end som om hun gik til bryllup og den højeste glæde.

Dette skabes af troen, der har vendt øjnene bort fra det, man anser legemligt og føler efter kødet, og har rettet dem mod det evige liv og i overensstemmelse med det har tænkt: "Selv om de er modbydelige og tilføjer mig al slags ondt, hvad kan de så gøre mig andet, end at de kun hjælper mig til at snart at komme væk fra denne elendighed og op til Kristus i Humlen!" Den gavn gør alle de kristnes lidelser: DE fremmer kun vores kristne liv og skaber frugt til fuld erkendelse og stærkere bekendelse af Ordet, til et fast håb og videre udbredelse af Kristi rige. Verden har ganske vist meget ondt i sinde, men de udrettet ikke andet med det, end hvad kirken synger om martyrerne "De uvidende fører dem ind til evig glæde".

De ved ikke selv, at de uforvarende kommer til at gøre de kristne til den evige glæde igennem deres pinsler og død, at den slags martyrium ikke er andet, end hvad Skt. Agathe kaldte at blive taget varsomt under armen og blive ført til Himlen som en brud til dans. Det, verden tilføjer de kristne af ondt, bruger Gud til at vende dens vrede til bedste for dem.

Luthers sidste prædiken (15. februar 1546 i Eisleben) Kristus siger: "Kom til mig, alle I, som slider jer trætte og bærer tunge byrder" [Matt. 11:28], og det er, som

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<p>saying: Just stick to me, hold on to my Word and let everything else go. If you are burned and beheaded for it, then have patience, I will make it so sweet for you that you easily would be able to bear it. It has also been written of St. Agnes⁵ that when she was led to prison to be killed, it was to her as if she were going to a dance. Where did she get this? Ah, only from this Christ, from believing this saying, "Come to me, all who labor and are heavy-laden, and I will give you rest." That is to say: If things go badly, I will give you the courage even to laugh about it; and if even though you walk on fiery coals, the torment shall nevertheless not be so severe and the devil shall nevertheless not be so bad, and you will rather feel that you are walking on roses.⁶ I will give you the heart to laugh even though Turk, pope, emperor, and everybody else be filled with horrible wrath and rage. Only come to me; and if you are facing oppression, death, or torture, because the pope, the Turk, and emperor are attacking you, do not be afraid; it will not be heavy for you, but light and easy to bear, for I give you the Spirit, so that the burden, which for the world would be unbearable, becomes for you a light burden. For when you suffer for my sake, it is my yoke and my burden, which I lay upon you in grace, that you may know that this your suffering is well pleasing to God and to me and that I myself am helping you to carry it and giving you power and strength to do so. So also say Ps. 31 [:24] and Ps. 27 [:14]: "Let your heart take courage, all you who wait for the Lord," i.e., all you who suffer for his sake. Let misfortune, sin, death, and whatever the devil and the world loads upon you assail and assault you, if only you remain confident and undismayed, waiting upon the Lord in faith, you have already won, you have already escaped death and far surpassed the devil and the world. (AE 51:391-392)</p>	<p>om han sagde: Hold dig bare til mig, hold fast i mit Ord og lad alt andet gå. Hvis du bliver brændt og halshugget for det, så hav tålmodighed, jeg vil gøre det så mildt for dig, at du let ville kunne holde det ud. Det er også blevet skrevet om Skt Agnes⁵, at da hun blev ført i fængsel for at blive dræbt, var det for hende, som om hun skulle til dans. Hvor har hun fået det fra? Åh, kun fra denne Kristus, fra at tro på dette ord: "Kom til mig, alle I, som slider jer trætte og bærer tunge byrder, og jeg vil give jer hvile." Det vil sige: Hvis det går dårligt, vil jeg give dig mod til endda at le af det; og hvis selv om du går på glødende kul, så skal plagene alligevel ikke være så voldsomme, og Djævelen ikke desto mindre ikke være så slem, og du vil nærmere føle, at du går på roser.⁶ Jeg vil give dig hjerte til at le, selvom tyrker, pave, kejser og alle andre er fyldt med frygtelig vrede og raseri. Kom kun til mig; og hvis du står over for undertrykkelse, død eller tortur, fordi paven, tyrkeren og kejseren angriber dig, så vær ikke bange; det bliver ikke tungt for dig, men mildt og let at bære, for jeg giver dig Ånden, for at den byrde, som for verden ville være uudholdelig, for dig bliver en let byrde. For når du lider for min skyld, er det mit åg og min byrde, som jeg lægger på dig i nåde, for at du skal vide, at denne din lidelse er velbehagelig for Gud og for mig, og at jeg selv hjælper dig med at bære den. og giver dig kraft og styrke til at gøre det. Så sig også Ps. 31 [:24] og Sl. 27 [:14]: "Vær stærke, fat mod, alle I, som venter på Herren!" dvs. alle I, som lider for hans skyld. Lad ulykke, synd, død, og hvad Djævelen og verden lader dig blive angrebet af og med, hvis bare du hviler sikkert og uforfærdet og venter på Herren i tro, har du allerede vundet, da er du allerede undsluppet døden og langt overgået djævelen og verden. (AE 51:391-392)</p>
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4/ Hope, Assurance, and standing firm on judgment day - Håb vished for evigheden

Martin Luther commentary on Genesis 26:9.

But it pleases me to take from this passage the opportunity to discuss doubt, God, and the will of God; for I hear that here and there among the nobles and persons of importance vicious statements are being spread abroad concerning predestination or God's foreknowledge. For this is what they say: "If I am predestined, I shall be saved, whether I do good or evil. If I am not predestined, I shall be condemned

Ud fra denne tekst vil jeg gerne benytte lejligheden til at tale om tvivlen, Gud og Guds vilje. Jeg hører nemlig, at der rundt omkring blandt adelen og de fornemme udsprede ugudelige ord om forudbestemmelsen eller Guds forudviden. De siger: "Hvis jeg er forudbestemt, bliver jeg frelst, hvad enten jeg gør godt eller ondt. Hvis jeg ikke er forudbestemt, bliver jeg fordømt, uden hensyn til at jeg flittigt

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regardless of my works." I would be glad to debate in detail against these wicked statements if the uncertain state of my health made it possible for me to do so. For if the statements are true, as they, of course, think, then the incarnation of the Son of God, His suffering and resurrection, and all that He did for the salvation of the world are done away with completely. What will the prophets and all Holy Scripture help? What will the sacraments help? Therefore let us reject all this and tread it underfoot.

These are devilish and poisoned darts and original sin itself, with which the devil led our first parents astray when he said (Gen. 3:5): "You will be like God." They were not satisfied with the divinity that had been revealed and in the knowledge of which they were blessed, but they wanted to penetrate to the depth of the divinity. For they inferred that there was some secret reason why God had forbidden them to eat of the fruit of the tree which was in the middle of Paradise, and they wanted to know what this reason was, just as these people of our time say: "What God has determined beforehand must happen. Consequently, every concern about religion and about the salvation of souls is uncertain and useless." Yet it has not been given to you to render a verdict that is inscrutable. Why do you doubt or thrust aside the faith that God has enjoined on you? For what end did it serve to send His Son to suffer and to be crucified for us?

Of what use was it to institute the sacraments if they are uncertain or completely useless for our salvation? For otherwise, if someone had been predestined, he would have been saved without the Son and without the sacraments or Holy Scripture. Consequently, God, according to the blasphemy of these people, was horribly foolish when He sent His Son, promulgated the Law and the Gospel, and sent the apostles if the only thing He wanted was that we should be uncertain and in doubt whether we are to be saved or really to be damned.

But these are delusions of the devil with which he tries to cause us to doubt and disbelieve, although Christ came into this world to make us completely certain. For eventually either despair must follow or contempt for God, for the Holy Bible, for Baptism, and for all the blessings of God through which He wanted us to be strengthened over against uncertainty and doubt. For they will say with the Epicureans: "Let us live, eat, and drink; tomorrow we shall die" (cf. 1 Cor. 15:32). After the manner of the

anstrenger mig." Mod sådanne upassende meninger vil jeg gerne tale meget, hvis jeg kan på grund af mit skrøbelige helbred. For hvis disse ord er sande, som det jo synes, så ophæver de totalt betydningen af at Guds Søn blev menneske, led og opstod, og alt, hvad han gjorde til verdens frelse. Hvad nyttede da profeterne og hele Den Hellige Skrift? Hvad gavnede sakramenterne? Sådant forkaster og nedtramper man alt.

Dette er et djævelsk og giftigt påfund, og selve arvesynden, hvormed Djævelen forførte vore første forældre, da han sagde: "I skal blive som Gud". For de lod sig ikke nøje med den åbenbarede guddom, hvis erkendelse er salig, men ville trænge ind i guddommens dybder.

De tænkte nemlig, at der måtte være en eller anden hemmelig grund til at Gud havde forbudt dem at spise af frugten på træet, der stod midt i Paradiset. Den ville de vide.

Af samme grund siger også disse i dag: "Det, som Gud har fastsat, må nødvendigvis ske. Altså er al bekymring om religion og sjæls frelse nytteløs og usikker." Men hemmeligheden er ikke for dig, så du skal bedømme, hvad der er uudforskellig. Hvorfor tvivler du og forkaster den tro, Gud har åbenbaret dig? I hvilken hensigt sendte Gud da sin Søn, for at lide og blive korsfæstet for os?

Til hvilken nytte er sakramenterne indstiftet, hvis de er usikre og helt virkningsløse til vor frelse? Hvis jeg nemlig bliver frelst uden hensyn til Sønnen og sakramenterne, blot jeg er forudbestemt. Så var Gud, ifølge disse gudsbespottere, en forfærdelig tåbe, at han sendte sin Søn, lod lov og evangelium prædike, sendte apostlene, hvis han alligevel ville, at vi skulle være usikre og tvivle, om vi blev frelst eller fordømt.

Men dette er Djævelens bedrag, der forsøger at bringe os i tvivl og vantro, skønt Kristus kom til verden for at gøre os helt visse.

For af sådanne meninger må nødvendigvis følge enten fortvivelse eller foragt for Gud, Den Hellige Bibel, dåben og alle guddommelige velgerninger, ved hvilke han ønsker at grundfæste os mod usikkerhed og tvivl. For de siger med livsnyderne: "Lad os leve, æde, drikke, i morgen dør vi".

Med muslimerne styrter de sig blindt i døden, i ild og

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Turks they will rush rashly into the sword and fire, since the hour in which you either die or escape has been predetermined.

But to these thoughts one must oppose the true and firm knowledge of Christ, just as I often remind you that it is profitable and necessary above all that the knowledge of God be completely certain in us and that we cling to it with firm assent of the heart. Otherwise our faith is useless.

For if God does not stand by His promises, then our salvation is lost, while, on the other hand, this is our comfort, that, although we change, we nevertheless flee for refuge to Him who is unchangeable. For in Mal. 3:6 He makes this assertion about Himself: "I the Lord do not change." And Rom. 11:29 states: "The gifts and the call of God are irrevocable."

Accordingly, this is how I have taught in my book *On the Bondage of the Will* and elsewhere, namely, that a distinction must be made when one deals with the knowledge, or rather with the subject, of the divinity. For one must debate either about the hidden God or about the revealed God. With regard to God, insofar as He has not been revealed, there is no faith, no knowledge, and no understanding. And here one must hold to the statement that what is above us is none of our concern. For thoughts of this kind, which investigate something more sublime above or outside the revelation of God, are altogether devilish.

With them nothing more is achieved than that we plunge ourselves into destruction; for they present an object that is inscrutable, namely, the unrevealed God. Why not rather let God keep His decisions and mysteries in secret? We have no reason to exert ourselves so much that these decisions and mysteries be revealed to us.

Moses, too, asked God to show him His face; but the Lord replies: "You shall see My back, but you will not be able to see My face" (cf. Ex. 33:23). For this inquisitiveness is original sin itself, by which we are impelled to strive for a way to God through natural speculation. But this is a great sin and a useless and futile attempt; for this is what Christ says in John 6:65 (cf. John 14:6): "No one comes to the Father but by Me." Therefore when we approach the unrevealed God, then there is no faith, no Word, and no knowledge; for He is an invisible God, and you will not make Him visible.

sværd, da de mener, at det forud er fastsat, om de skal omkomme eller undslippe.

Mod disse tanker skal man sætte den sande og sikre erkendelse af Kristus. Ligesom jeg ofte har mindet om, at det især er nyttigt og nødvendigt, at Guds erkendelse er helt vis i os, så vi med fast sind holder fast ved den grebne sandhed. Ellers er vor tro forgæves.

For hvis Gud ikke fastholder sine løfter, så er det ude med vor frelse. Modsat er det vor trøst, at om også vi forandres, så har vi dog en tilflugt hos ham, der ikke forandres.

Således fastslår han i Mal 3, 6: "Jeg, Herren, er ikke blevet en anden." Og i Rom 11, 2-9: "Sine nådegaver og sit kald fortryder Gud ikke."

Således har jeg lært i mit svarskrift "Om den trælbounde vilje" og andre steder, at man må skelne, når man behandler vor viden om Gud, eller snarere, når vi har Gud som genstand. For man må enten tale om den skjulte Gud eller den åbenbarede Gud. Om Gud for så vidt som han ikke er åbenbaret, er der ingen tro, ingen viden, ingen erkendelse. Der skal man rette sig efter de ord, der siger: "Det, der er over os, angår os ikke."

For sådanne tanker, der søger at udforske noget højere, der går højere og ud over Guds åbenbaring, er fuldstændig djævelsk og udretter intet andet end at nedstyrte os i selve undergangen, fordi man undersøger en udforskkelig genstand, nemlig den ikke-åbenbarede Gud. Lad derfor hellere Gud beholde sine beslutninger og hemmeligheder i det skjulte. Der er ingen grund til at vi så ivrigt anstrenger os for at få dem afsløret.

Moses søgte også at få Guds ansigt at se. Men Herren svarede: "Bagfra vil jeg vise mig for dig, men mit åsyn kan du ikke skue." Denne nysgerrighed er nemlig selve arvesynden, der tilskynder os til at søge en vej til Gud gennem naturlige spekulationer. Men det er en stor synd, og et nytteløst og forgæves forsøg. For således siger Kristus i Joh 14, 6: "Ingen kommer til Faderen uden ved mig."

Derfor, så vidt du nærmer dig den ikke-åbenbarede Gud, så er der ingen tro, intet ord og ingen erkendelse, fordi det er en usynlig Gud, hvem du ikke kan gøre synlig.

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Furthermore, God has most sternly forbidden this investigation of the divinity. Thus when the apostles ask in Acts 1:6, "Has it not been predestined that at this time the kingdom should be restored?" Christ says to them: "It is not for you to know the times" (Acts 1:7). "Let Me be hidden where I have not revealed Myself to you," says God, "or you will be the cause of your own destruction, just as Adam fell in a horrible manner; for he who investigates My majesty will be overwhelmed by My glory."

And it is true that God wanted to counteract this curiosity at the very beginning; for this is how He set forth His will and counsel: "I will reveal My foreknowledge and predestination to you in an extraordinary manner, but not by this way of reason and carnal wisdom, as you imagine. This is how I will do so: From an unrevealed God I will become a revealed God. Nevertheless, I will remain the same God. I will be made flesh, or send My Son. He shall die for your sins and shall rise again from the dead.

And in this way I will fulfill your desire, in order that you may be able to know whether you are predestined or not. Behold, this is My Son; listen to Him (cf. Matt. 17:5). Look at Him as He lies in the manger and on the lap of His mother, as He hangs on the cross. Observe what He does and what He says. There you will surely take hold of Me." For "He who sees Me," says Christ, "also sees the Father Himself" (cf. John 14:9). If you listen to Him, are baptized in His name, and love His Word, then you are surely predestined and are certain of your salvation. But if you revile or despise the Word, then you are damned; for he who does not believe is condemned (Mark 16:16).

You must kill the other thoughts and the ways of reason or of the flesh, for God detests them. The only thing you have to do is to receive the Son, so that Christ is welcome in your heart in His birth, miracles, and cross. For here is the book of life in which you have been written. And this is the only and the most efficacious remedy for that horrible disease because of which human beings in their investigation of God want to proceed in a speculative manner and eventually rush into despair or contempt. If you want to escape despair, hatred, and blasphemy of God, give up your speculation about the hidden God, and cease to strive in vain to see the face of God. Otherwise you will have to remain perpetually in unbelief and damnation, and you will have to perish; for he who

Desuden har Gud på det alvorligste forbudt denne søgen efter guddommen. Således svarer Kristus apostlene i ApG 1 da de spørger: "Er tiden nu kommet, da du vil genoprette Riget? Det tilkommer ikke jer at kende tider eller timer". Lad mig forblive skjult dér, hvor jeg ikke har åbenbaret mig for dig. Ellers bliver du årsag til din egen undergang. Ligesom Adam på det grueligste faldt, fordi den, der ransager Majestæten, overvældes af herligheden.

Fra begyndelsen har Gud straks villet imødekomme denne nysgerrighed. For således har han fremsat sin vilje og sit råd: Jeg vil herligt kundgøre dig min forudvidenhed og forudbestemmelse, men ikke på fornuftens og den kødelige visdoms vej, således som du forestiller dig. Således vil jeg gøre: Fra en ikke-åbenbaret Gud vil jeg blive en åbenbaret, og dog forblive den samme Gud. Jeg vil blive menneske eller sende min Søn, som skal dø for dine synder og opstå fra døden.

Således vil jeg opfylde dit ønske, så du kan vide, om du er forudbestemt eller ej. "Denne er min Søn. Hør ham!" Betragt ham, der ligger i krybben, i moders skød, lidende på korset. Se, hvad han gør, hvad han taler. Dér kan du med sikkerhed gribe mig. "For den, der ser mig", siger Kristus, "han ser Faderen selv". Hvis du hører ham, og bliver døbt i hans navn og bevarer hans ord, så er du med vished forudbestemt og sikker med hensyn til din frelse. Men hvis du spotter og foragter hans ord, er du fordømt. For den, der ikke tror, fordømmes (Mark 16:16).

Andre tanker, og fornuftens og kødets vej, skal dødes, for Gud afskyr dem. Dette ene skal du gøre, at du betragter Sønnen og i dit hjerte stiller dig tilfreds med Kristus, der fødes, gør undergerninger og korsfæstes. For her er Livets Bog, i hvilken du står skrevet. Det er det eneste og sikreste middel mod denne forfærdelige sygdom, at mennesket bliver ved med at stille spørgsmål i deres udforskning af Gud og til sidst falder i fortvivlelse eller foragt. Hvis du ønsker at undfly fortvivlelse, had og bespottelse af Gud, så undlad spekulationerne om den skjulte Gud og stands de forgæves anstrengelser på at få Guds åsyn at se. Ellers bliver du for evigt hængende i vantro og anklage, og går fortabt. For den, der tvivler, tror ikke, og den, der ikke tror, fordømmes.

Således bør vi afsky og fordrive disse ugudelige

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doubts does not believe, and he who does not believe is condemned (Mark 16:16).

Therefore we should detest and shun these vicious words which the Epicureans bandy about: "If this is how it must happen, let it happen." For God did not come down from heaven to make you uncertain about predestination, to teach you to despise the sacraments, absolution, and the rest of the divine ordinances. Indeed, He instituted them to make you completely certain and to remove the disease of doubt from your heart, in order that you might not only believe with the heart but also see with your physical eyes and touch with your hands. Why, then, do you reject these and complain that you do not know whether you have been predestined? You have the Gospel; you have been baptized; you have absolution; you are a Christian. Nevertheless, you doubt and say that you do not know whether you believe or not, whether you regard as true what is preached about Christ in the Word and the sacraments.

But you will say: "I cannot believe." Thus many are troubled by this trial, and I recall that at Torgau a little woman came to me and complained with tears in her eyes that she could not believe. Then, when I recited the articles of the Creed in order and asked about each one whether she was convinced that these things were true and had happened in this manner or not, she answered: "I certainly think that they are true, but I cannot believe." This was a satanic illusion. Consequently, I kept saying: "If you think that all these things are true, there is no reason why you should complain about your unbelief; for if you do not doubt that the Son of God died for you, you surely believe, because to believe is nothing else than to regard these facts as the sure and unquestionable truth."

God says to you: "Behold, you have My Son. Listen to Him, and receive Him. If you do this, you are already sure about your faith and salvation." "But I do not know," you will say, "whether I am remaining in faith." At all events, accept the present promise and the predestination, and do not inquire too curiously about the secret counsels of God. If you believe in the revealed God and accept His Word, He will gradually also reveal the hidden God; for "He who sees Me also sees the Father," as John 14:9 says. He who rejects the Son also loses the unrevealed God along with the revealed God. But if you cling to the revealed God with a firm faith, so that your heart is so minded that

ord, som livsnyderne udspreder: "Hvis alt sker med nødvendighed, så sker det således". Men Gud er ikke nedsteget fra himmelen, for at gøre dig uvis om forudbestemmelsen eller lærer dig at foragte sakramenterne, absolutionen og Guds andre ordninger. Nej, han indstiftede dem, for at gøre os helt visse og fjerne tvivlens sygdom af dit sind, så du ikke alene skal tro med hjertet, men endog se med legemets øjne og røre med hænderne.

Hvorfor forkaster du da dette og klager over, at du ikke kan vide, om du er forudbestemt? Du har evangeliet, er døbt, har absolutionen, du er en kristen, og dog tvivler du og siger, at du ikke véd om du tror eller ej, om du holder for sandt, hvad der prædikes om Kristus i ord og sakramenter.

Men jeg kan ikke tro, siger du. Således plages mange i en sådan prøvelse, og jeg husker, at en kvinde kom til mig i Torgau og med tårer klagede over, at hun ikke kunne tro. Da gennemgik jeg trosbekendelsen med hende, og ved hver enkelt led spurgte jeg, om hun anså dette for sandt og for at være sket således eller ej. Hun svarede da: "Hver eneste sætning er sand, men jeg kan ikke tro".

Dette er et satanisk bedrag. Derfor sagde jeg, at hvis hun holdt alt dette for sandt, så var der ingen grund til at klage over sin vantro. For hvis du ikke tvivler på, at Guds Søn er død for dig, så tror du visselig. For at tro er intet andet end at anse dette for den visse og ubetvivlelige sandhed.

Gud siger til dig: Se, her har du min Søn, hør ham og modtag ham. Hvis du gør det, er du allerede vis med hensyn til din tro og frelse. Men jeg véd ikke om jeg forbliver i troen, siger du. Antag alligevel den nærværende forjættelse og udvælgelse, og udforsk ikke nysgerrigt Guds hemmelige rådslutning.

Hvis du tror den åbenbarede Gud og antager hans ord, så vil han også lidt efter lidt åbenbare den skjulte Gud. For "den, der ser mig, ser også Faderen", Joh 14, 9. Den, der forkaster Sønnen, mister også med den åbenbarede Gud tillige den ikke-åbenbarede. Men hvis du med en fast tro hænger ved den åbenbarede Gud, således at du i dit hjerte har sat dig for ikke at slippe Kristus, selv om du skulle miste alt, da er du helt sikker forudbestemt, og skal forstå den skjulte Gud. Ja, du

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you will not lose Christ even if you are deprived of everything, then you are most assuredly predestined, and you will understand the hidden God. Indeed, you understand Him even now if you acknowledge the Son and His will, namely, that He wants to reveal Himself to you, that He wants to be your Lord and your Savior. Therefore you are sure that God is also your Lord and Father.

Observe how pleasantly and kindly God delivers you from this horrible trial with which Satan besets people today in strange ways in order to make them doubtful and uncertain, and eventually even to alienate them from the Word. "For why should you hear the Gospel," they say, "since everything depends on predestination?" In this way he robs us of the predestination guaranteed through the Son of God and the sacraments. He makes us uncertain where we are completely certain. And if he attacks timid consciences with this trial, they die in despair, as would almost have happened to me if Staupitz had not delivered me from the same trial when I was troubled. But if they are despisers, they become the worst Epicureans.

Therefore we should rather impress these statements on our hearts, such as John 6:44: "No one can come to Me unless the Father draws him." Through whom? Through Me. "He who sees Me also sees the Father" (cf. John 14:9). And God says to Moses: "You cannot see My face, for man shall not see Me and live" (Ex. 33:20). And we read (Acts 1:7): "It is not for you to know times or seasons which the Father has fixed by His own authority. But go and carry out what I command." Likewise (Ecclus. 3:22): "Seek not the things that are too high for you, and search not into things above your ability; but the things that God has commanded you, think on them always, and in many of His works be not curious." Listen to the incarnate Son, and predestination will present itself of its own accord.

Staupitz used to comfort me with these words: "Why do you torture yourself with these speculations? Look at the wounds of Christ and at the blood that was shed for you. From these predestination will shine. Consequently, one must listen to the Son of God, who was sent into the flesh and appeared to destroy the work of the devil (1 John 3:8) and to make you sure about predestination. And for this reason He says to you: 'You are My sheep because you hear My voice' (cf. John 10:27). 'No one shall snatch you out of My hands'" (cf. v. 28).

forstår ham allerede nu. Hvis du erkender Sønnen og hans vilje, at han ønsker at åbenbare sig for dig og være din herre og frelser, så kan du også være vis på at Gud er din herre og far.

Se, hvor venlig og nådig Gud befrier dig fra denne forfærdelige anfægtelse, som Satan på mange måder driver på med, for at gøre os tvivlende og usikre, så han endog gør os helt fjendske over for Ordet. For hvorfor skulle man hører evangeliet, hvis alt kommer an på forudbestemmelsen, spørger de. Således berøver man os forudbestemmelsen, som er forsikret os gennem Guds Søn og sakramenterne, og gør os usikre her, hvor vi skulle være helt sikre. Er det ængstede samvittigheder der angribes med denne anfægtelse, dør de i fortvivlelse.

Således som det næsten var hændt mig, hvis ikke Staupitz havde befriet mig i min nød. Er de derimod foragtere, bliver de, de værste livsnydere.

Derfor skal vi flittigt indprente os disse udsagn i vort sind: Joh 6, 44: "Ingen kommer til mig, hvis ikke Faderen drager ham". Ved hvem? Ved mig. "Den, der ser Faderen, ser mig". Og til Moses: "Du kan ikke skue mit åsyn, for intet menneske kan se mig og leve". Ligeledes: "Det tilkommer ikke jer at kende tider eller timer, som Faderen har fastsat af egen magt". Gå I og udret, hvad jeg har befalet. Ligeledes: "Spørg ikke efter det, der er dig for højt, og undersøg ikke det, der er dig for vanskeligt.

Hvad Gud har befalet dig, det skal du altid lægge dig på sinde, uden at være optaget af andre ting". Hør Sønnen, der påtog sig menneskenatur, og forudbestemmelsen vil vise sig af sig selv.

Staupitz trøstede mig med disse ord: "Hvorfor plager du dig med disse spekulationer? Betragt Kristi sår og blod, som blev udgydt for dig. Her fremstråler forudbestemmelsen". Altså bør man hører Guds Søn, der blev sendt i kød og blev menneske, for at tilintetgøre denne djævelske gerning og gøre os helt visse med hensyn til forudbestemmelsen. Derfor siger han til dig: Du er mit får, for du hører min røst. Ingen kan rive dig ud af min hånd.

Mange, der ikke på denne måde har bekæmpet denne anfægtelse, er endt i fortvivlelse. Derfor bør de frommes sind omhyggeligt grundfæstes.

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Many who did not resist this trial in such a manner were hurled headlong into destruction. Consequently, the hearts of the godly should be kept carefully fortified.

Thus a certain hermit in *The Lives of the Fathers* advises his hearers against speculations of this kind. He says: "If you see that someone has put his foot in heaven, pull him back. For this is how saintly neophytes are wont to think about God apart from Christ. They are the ones who try to ascend into heaven and to place both feet there. But suddenly they are plunged into hell." Therefore the godly should beware and be intent only on learning to cling to the Child and Son Jesus, who is your God and was made flesh for your sake. Acknowledge and hear Him; take pleasure in Him, and give thanks. If you have Him, then you also have the hidden God together with Him who has been revealed. And that is the only way, the truth, and the life (cf. John 14:6). Apart from it you will find nothing but destruction and death.

But He manifested himself in the flesh to snatch us from death, from the power of the devil. From this knowledge must come great joy and delight that God is unchangeable, that He works in accordance with unchangeable necessity, and that He cannot deny Himself (2 Tim. 2:13) but keeps His promises. Accordingly, one is not free to have such thoughts or doubts about predestination; but they are ungodly, vicious, and devilish. Therefore when the devil assails you with them, you should only say: "I believe in our Lord Jesus Christ, about whom I have no doubt that He was made flesh, suffered, and died for me. Into His death I have been baptized." This answer will make the trial disappear, and Satan will turn his back.

Thus on other occasions I have often mentioned the noteworthy example of a nun who underwent the same trial. For under the papacy there were also many godly persons who experienced these spiritual trials, which are truly hellish and thoughts of the damned. For there is no difference at all between one who doubts and one who is damned. Therefore whenever the nun felt that she was being assailed with the fiery darts of Satan (cf. Eph. 6:16), she would say nothing else than this: "I am a Christian."

We must do the same thing. One must refrain from debates and say: "I am a Christian; that is, the Son of God was made flesh and was born; He has redeemed me and is sitting at the right hand of the Father, and He is my Savior." Thus you must drive Satan away from you with as few words as possible and say:

Således advarer en eneboer i bogen "Fædrenes liv" sine tilhørere mod disse spekulationer. "Hvis du ser en, sætte sin fod inden for i Himlen", siger han, "så hiv ham tilbage". Således plejer nyomvendte nemlig at forestille sig Gud anderledes end Kristus. Det er dem, der forsøger at stige til Himmels og plante begge ben dér, men pludselig nedstyrter de til Helvede. De fromme skal derfor tage sig i agt og kun være optaget af dette ene, at lære at klynge sig til barnet og sønnen, Jesus, der er din Gud, der for dig blev menneske. Kend og hør ham, glæd dig over ham og sig tak. Hvis du har ham, har du også den skjulte Gud tillige med den åbenbarede. Han er den eneste vej, sandhed og liv, uden hvilken du ikke vil finde andet end ødelæggelse og død.

Netop derfor åbenbarede han sig i kød, for at udfri os af døden, kødet og Djævelens magt. Af en sådan erkendelse kan der ikke andet end at fremvokse stor glæde og fryd over, at Gud er uforanderlig og virker med uforanderlig nødvendighed, at han ikke kan fornægte sig selv, men holder sine løfter. Det er os altså ikke tilladt at omgås sådanne tanker eller tvivle om forudbestemmelsen, men det er ugudeligt, ondt og djævelsk. Når Djævelen derfor anfægter dig med dette, så sig: "Jeg tror på vor Herre Jesus Kristus, om hvem jeg ikke tvivler, at han blev menneske, led og døde for mig. Til hans død er jeg døbt". Ved dette svar forsvinder anfægtelsen og Satan vender dig ryggen.

Således har jeg ofte fortalt det mindeværdige eksempel med nonnen, der led under sådanne anfægtelser. For også i pavedømmet var der mange fromme, der oplevede disse åndelige anfægtelser, som i sandhed er sataniske og fordømmelige tanker. For der er ingen forskel på en, der tvivler, og en fordømt. Når nonnen derfor følte sig angrebet med Satans gloende pile, sagde hun intet andet end: "jeg er en kristen".

Således bør også vi gøre, undgå al diskussion og sige: "jeg er en kristen", dvs. Guds Søn er blevet menneske og er født for at forløse mig, og han sidder ved Faderens højre hånd og er min frelser. Driv således Satan tilbage med så få ord som muligt: "Vig bag mig Satan. Bring mig ikke i tvivl."

Guds Søn kom til verden for at ødelægge dine gerninger og anfægtelser". Da ophører anfægtelsen og vi får atter fred, ro og kærlighed til Gud.

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“Begone, Satan! (Matt. 4:10.) Do not put doubt in me. The Son of God came into this world to destroy your work (1 John 3:8) and to destroy doubt.” Then the trial ceases, and the heart returns to peace, quiet, and the love of God.

Otherwise doubt about some person’s intention is no sin. Thus Isaac doubts that he will live or have a pious host. About a man I can be in doubt. Indeed, I should be in doubt. For he is not my Savior, and it is written (Ps. 146:3): “Put not your trust in princes.” For man is a liar (Ps. 116:11) and deceitful. But one cannot deal doubtfully with God. For He neither wants nor is able to be changeable or a liar. But the highest form of worship He requires is your conviction that He is truthful. For this is why He has given you the strongest proofs of His trustworthiness and truth. He has given His Son into the flesh and into death, and He has instituted the sacraments, in order that you may know that He does not want to be deceitful, but that He wants to be truthful. Nor does He confirm this with spiritual proofs; He confirms it with tangible proofs. For I see the water, I see the bread and the wine, and I see the minister. All this is physical, and in these material forms He reveals Himself. If you must deal with men, you may be in doubt as to the extent to which you may believe a person and as to how others may be disposed toward you; but concerning God you must maintain with assurance and without any doubt that He is well disposed toward you on account of Christ and that you have been redeemed and sanctified through the precious blood of the Son of God. And in this way you will be sure of your predestination, since all the prying and dangerous questions about GOD’S secret counsels have been removed—the questions to which Satan tries to drive us, just as he drove our first parents.

But how great would our first parent’s happiness have been if he had kept the Word of God carefully in sight and had eaten of all the other trees except the one from which he had been forbidden to eat! But he wanted to search out why God had forbidden him to enjoy the fruits from that one tree. In addition, there was Satan, the malicious teacher who increased and abetted this curiosity. Thus he was hurled headlong into sin and death.

Thus God reveals His will to us through Christ and the Gospel. But we loathe it and, in accordance with Adam’s example, take delight in the forbidden tree above all the others. This fault has been implanted in us by nature. When Paradise and heaven have been closed and the angel has been placed on guard there

Derimod er det ikke synd at tvivle om en eller anden persons hensigt. Ligesom Isak tvivlede på, om han ville overleve og finde en venlig vært. Om et menneske kan jeg tvivle. Ja, jeg bør tvivle, da det ikke er min frelser. For der står skrevet: “Sæt ikke jeres lid til fyrster”. Mennesket er en løgner og bedrager, men over for Gud skal man ikke forholde sig tvivlende. Han hverken vil eller kan forandre sig eller lyve. Den højeste gudsdyrkelse, som han kræver, er at du holder ham for sanddru.

Derfor har han givet dig de sikreste beviser på sin troværdighed og sanddruhed. Han har givet Sønnen som menneske til døden, indstiftet sakramenterne, for at du skulle vide, at han ikke er bedragerisk, men sanddru. Heller ikke bekræfter han det med blot åndelige argumenter, men med håndgribelige. Jeg ser vand, brød og vin; jeg ser præsten, hvilket alt sammen er legemlige ting, i hvilke naturlige skikkelser han åbenbarer sig.

I dit forhold til andre mennesker bør du tvivle på, hvem du skal tro og hvilket sindelag de har over for dig. Men om Gud bør du med vished og uden tvivl mene, at han er dig nådig på grund af Kristus og har forløst og helliget dig med sin Søns blod. Således kan du blive sikker med hensyn til din forudbestemmelse, idet alle nysgerrige og farlige spørgsmål om Guds hemmelige råd er fjernet, til hvilke Satan forsøger at drive os ligesom han gjorde med vore første forældre.

Hvor stor ville ikke deres lykke have været, hvis de omhyggeligt havde haft Guds ord for øje, og havde spist af alle andre træer på nær det, som Gud havde forbudt dem at spise af. Men de ville udforske, hvorfor Gud havde forbudt dem at bruge frugten på dette ene træ. Dertil kom den onde lærer Satan, der forøgede og befordrede denne nysgerrighed.

Således åbenbarer Gud os sin vilje ved Kristus og evangeliet. Men det ringeagter vi, og i lighed med Adams eksempel har vi behag i det forbudte træ frem for andre. Denne fejl er blevet indpodet i vor natur. Da Paradiset og Himlen er blevet lukket, og englen sat dér, som vogter, er det imidlertid forgæves, vi søger at trænge derind. For Kristus har i sandhed sagt: “Ingen har nogensinde set Gud”. Og dog har Gud i sin uendelige godhed åbenbaret sig for os, for at tilfredsstille vort ønske, og har vist os et synligt billede: Se, du har min Søn. Den, der hører Ham og bliver døbt, han er indskrevet i Livets bog.

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(cf. Gen. 3:24), we try in vain to enter. For Christ has truthfully said: "No one has ever seen God" (John 1:18). Nevertheless, God, in His boundless goodness, has revealed Himself to us in order to satisfy our desire. He has shown us a visible image. "Behold, you have My Son; he who hears Him and is baptized is written in the book of life. This I reveal through My Son, whom you can touch with your hands and look at with your eyes."

I have wanted to teach and transmit this in such a painstaking and accurate way because after my death many will publish my books and will prove from them errors of every kind and their own delusions. Among other things, however, I have written that everything is absolute and unavoidable; but at the same time I have added that one must look at the revealed God, as we sing in the hymn: *Er heist Jesu Christ, der HERR Zebaoth, und ist kein ander Gott*, "Jesus Christ is the Lord of hosts, and there is no other God"—and also in very many other places. But they will pass over all these places and take only those that deal with the hidden God. Accordingly, you who are listening to me now should remember that I have taught that one should not inquire into the predestination of the hidden God but should be satisfied with what is revealed through the calling and through the ministry of the Word. For then you can be sure about your faith and salvation and say: "I believe in the Son of God, who said (John 3:36): 'He who believes in the Son has eternal life.'" Hence no condemnation or wrath rests on him, but he enjoys the good pleasure of God the Father. But I have publicly stated these same things elsewhere in my books, and now I am also teaching them by word of mouth.

Dette åbenbarer jeg ved Sønnen, som du kan berøre med hænderne og skue med øjnene.

Dette har jeg indtrængende og omhyggeligt ønsket at påminde om og give videre. For efter min død vil mange fremføre mine bøger og der i bevise alle slags fejl og deres afsindige påfund.

Jeg har blandt andet skrevet, at alt sker med uforanderlig nødvendighed, men samtidig tilføjet, at man skal se hen til den åbenbarede Gud, sådan som vi synger i salmen: "Er heist Jesu Christ, der HERR Zebaoth, und ist kein ander Gott". Jesus Kristus er Herren Zebaoth, og der er ikke anden Gud. Og mange andre steder.

Men alle disse steder vil de gå hen over, og kun fremdrage det, der handler om den skjulte Gud. I altså, som nu hører mig, husk på, at jeg har lært dette, at man ikke skal forske i den skjulte Guds forudbestemmelse, men være tilfreds med, hvad der er åbenbaret ved forkyndelsen og ordets tjeneste. For her kan du få vished om din tro og frelse, og sige: Jeg tror på Guds Søn, som sagde: "Den, der tror på Sønnen, har evigt liv". Altså er der i Ham ingen fordømmelse og vrede, men Gud Faders velbehag. Det samme har jeg også bevidnet andre steder i mine bøger, og nu også videregivet mundtligt. Derfor er jeg undskyldt!