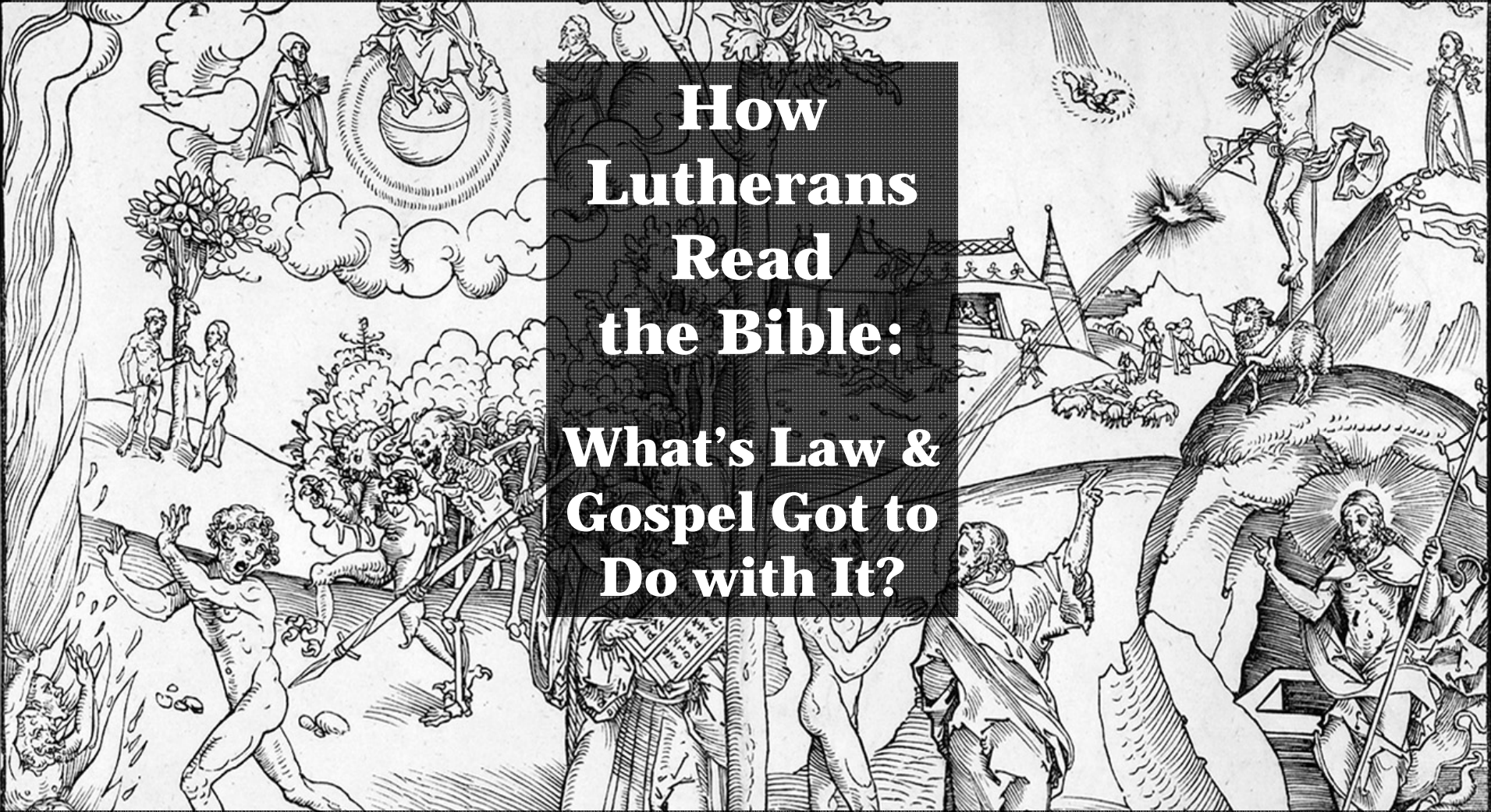




Lutheran Bible Institute California
Weekend Bible Study, November 13-14, 2009



**How
Lutherans
Read
the Bible:
What's Law &
Gospel Got to
Do with It?**

Presented by Hans Wiersma, Augsburg College, Minneapolis, MN

Hosted by Bethel Lutheran Church, Cupertino, CA







**Early on, Luther thought
of God's righteousness as**

**"that righteousness
by which God is
righteous and by
which he punishes
sinners and the
unrighteous."**



Although I was a blameless monk, I felt that before God I was a sinner ... I couldn't be sure that God was appeased by my satisfactions. I did not love, no, rather I hated the righteous God who punishes sinners. In silence, if I did not blaspheme, then certainly I grumbled vehemently and got angry at God. I said...



Isn't it enough that we miserable sinners, lost for all eternity because of original sin, are oppressed by all kinds of disaster through the Ten Commandments? Why does God heap sorrow upon sorrow through the Gospel and through the Gospel threaten us with [more of] his righteousness and wrath?



So I constantly badgered St. Paul about that spot in Romans 1 and anxiously wanted to know what he meant. I meditated night and day on those words until at last, by the mercy of God, I paid attention to their context: "The righteousness of God is revealed in it, as it is written: 'The righteous live by faith.'"



I began to understand that in this verse the righteousness of God is that by which the justified person lives by a gift of God, that is, by faith. I began to understand that this verse is about the kind of righteousness by which the merciful God justifies us by faith...



**All at once I felt that I
had been born again
and entered into
paradise itself through
open gates.
Immediately I saw the
whole of Scripture in a
different light.**



Quoted from *Preface to Luther's Latin Works* (1545)

**Let every
Christian learn
diligently to
distinguish
between the Law
and the Gospel.**

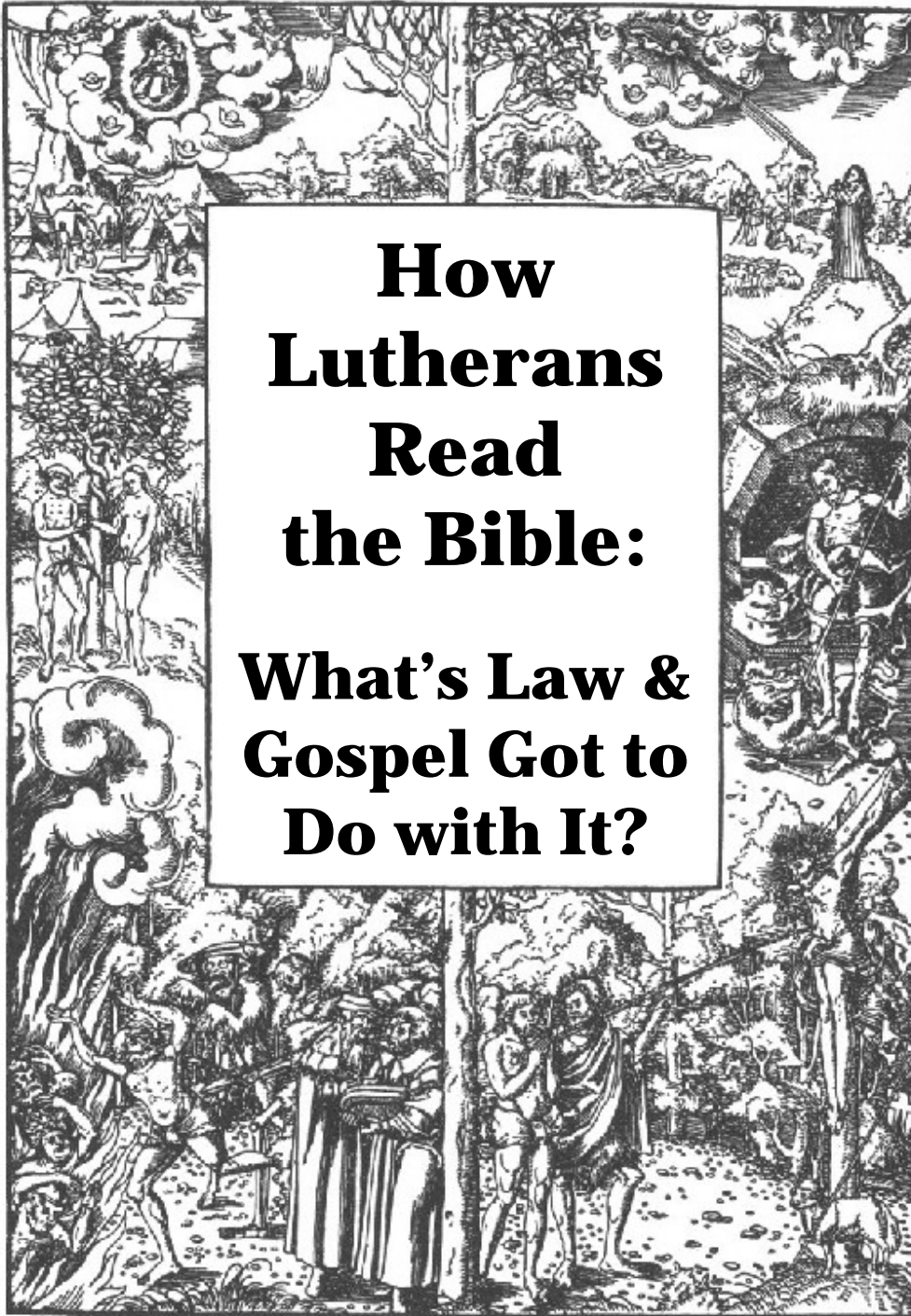


Quoted from Luther's *Lectures on Galatians* (1535)

Be sure, moreover, that you do not make Christ into a Moses, as if Christ did nothing more than teach and provide examples as the other saints do, as if the gospel were simply a textbook of teachings or laws. Therefore you should grasp Christ, his words, works, and sufferings, in a twofold manner. First as an example that is presented to you, which you should follow and imitate. As St. Peter says in I Peter 4, "Christ suffered for us, thereby leaving us an example." Thus when you see how he prays, fasts, helps people, and shows them love, so also you should do, both for yourself and for your neighbor. However this is the smallest part of the gospel, on the basis of which it cannot yet even be called gospel.

For on this level Christ is of no more help to you than some other saint. His life remains his own and does not as yet contribute anything to you. In short this mode [of understanding Christ as simply an example] does not make Christians but only hypocrites. You must grasp Christ at a much higher level. Even though this higher level has for a long time been the very best, the preaching of it has been something rare. The chief article and foundation of the gospel is that before you take Christ as an example, you accept and recognize him as a gift, as a present that God has given you and that is your own.

from What to Look for and Expect in the Gospels (1521)



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Biblia: das ist:

Die gantze Heilige
Schrift: Deutsch
Auffs New zugericht.

D. Mart. Luth.

Begnadet mit Kurfürstlicher zu Sachsen Freiheit.

Gedruckt zu Wittenberg / Durch Hans Lufft.

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The Information Book

**8th Graders
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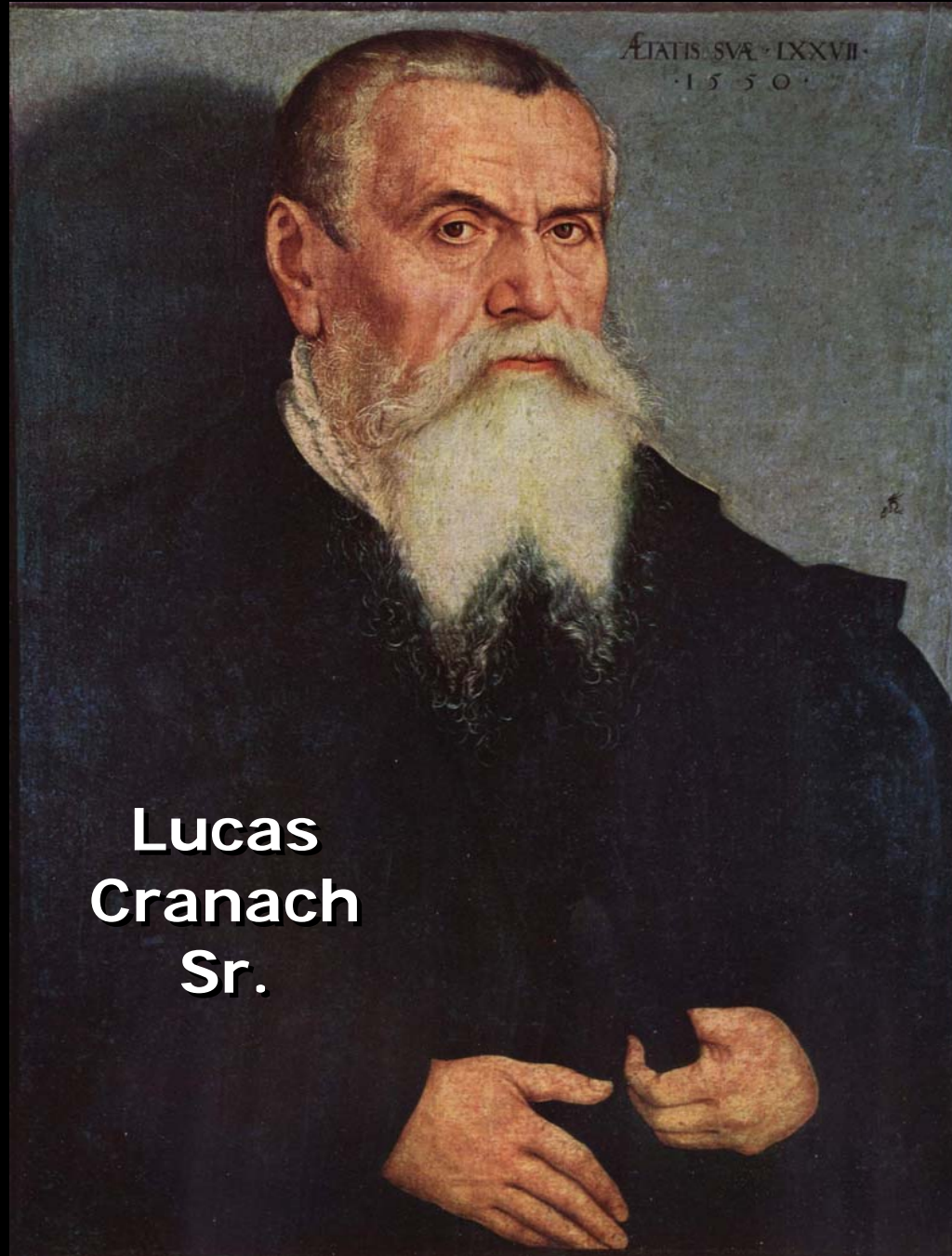
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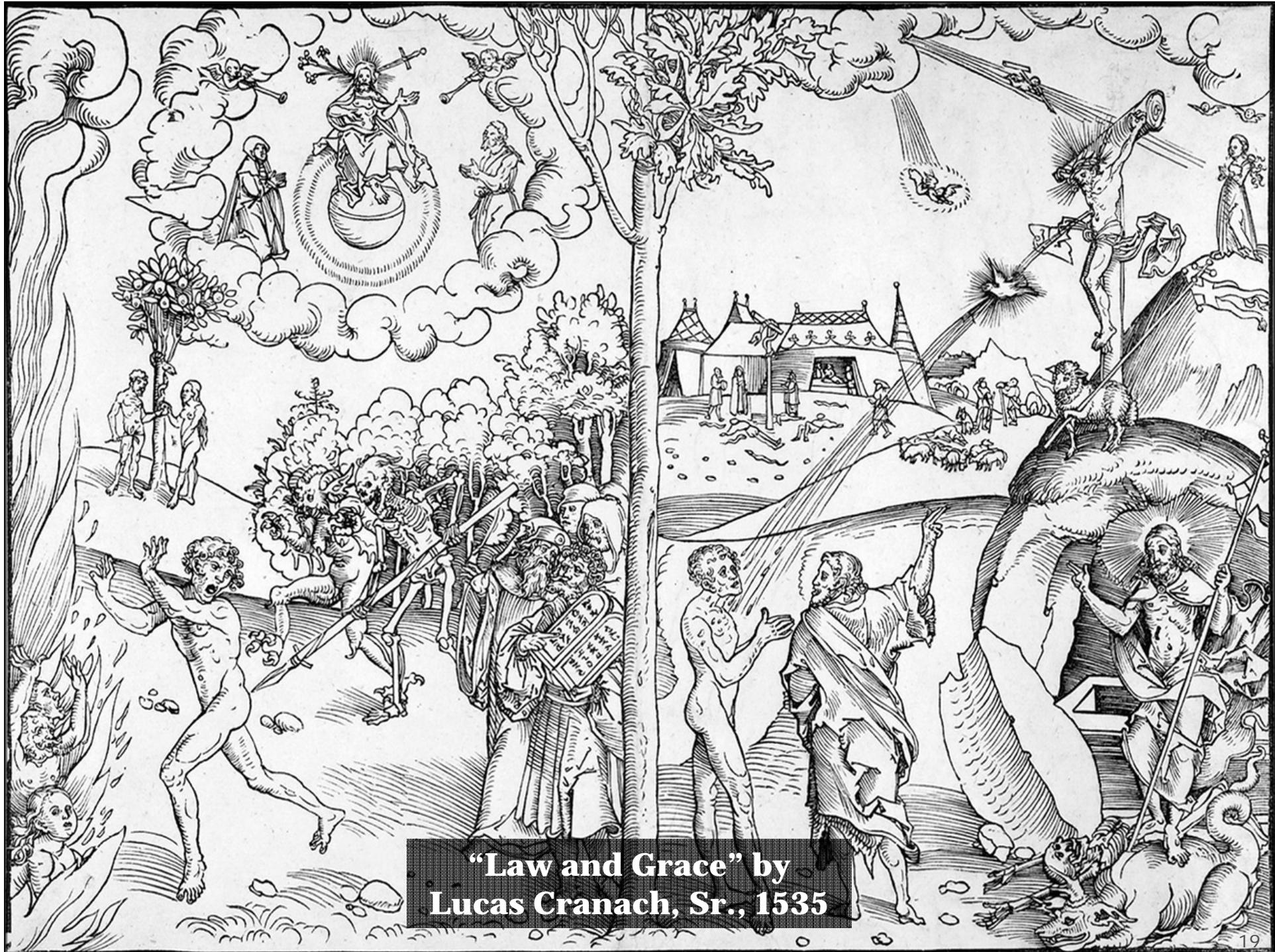
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**Lucas
Cranach
Sr.**



**"Law and Grace" by
Lucas Cranach, Sr., 1535**



















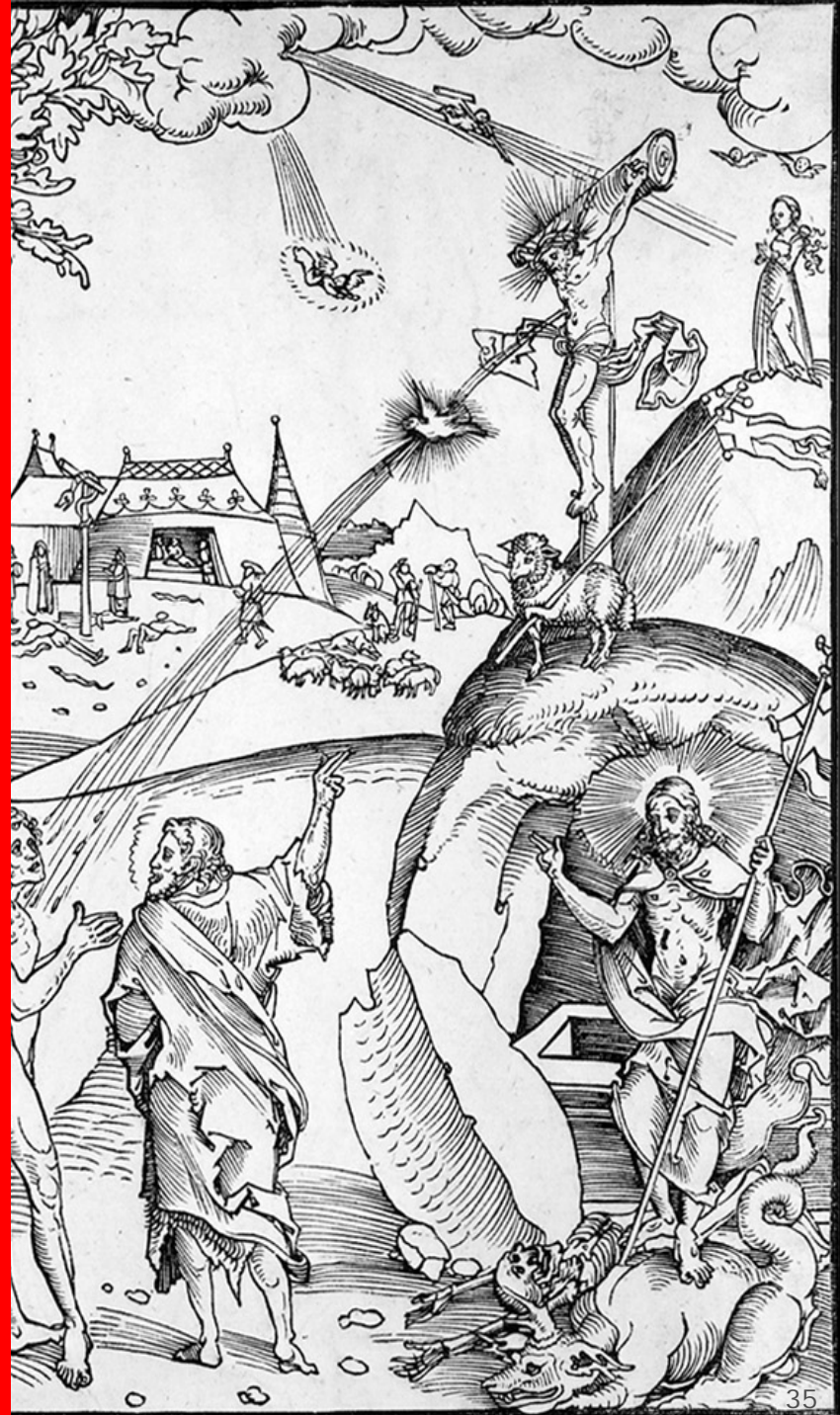








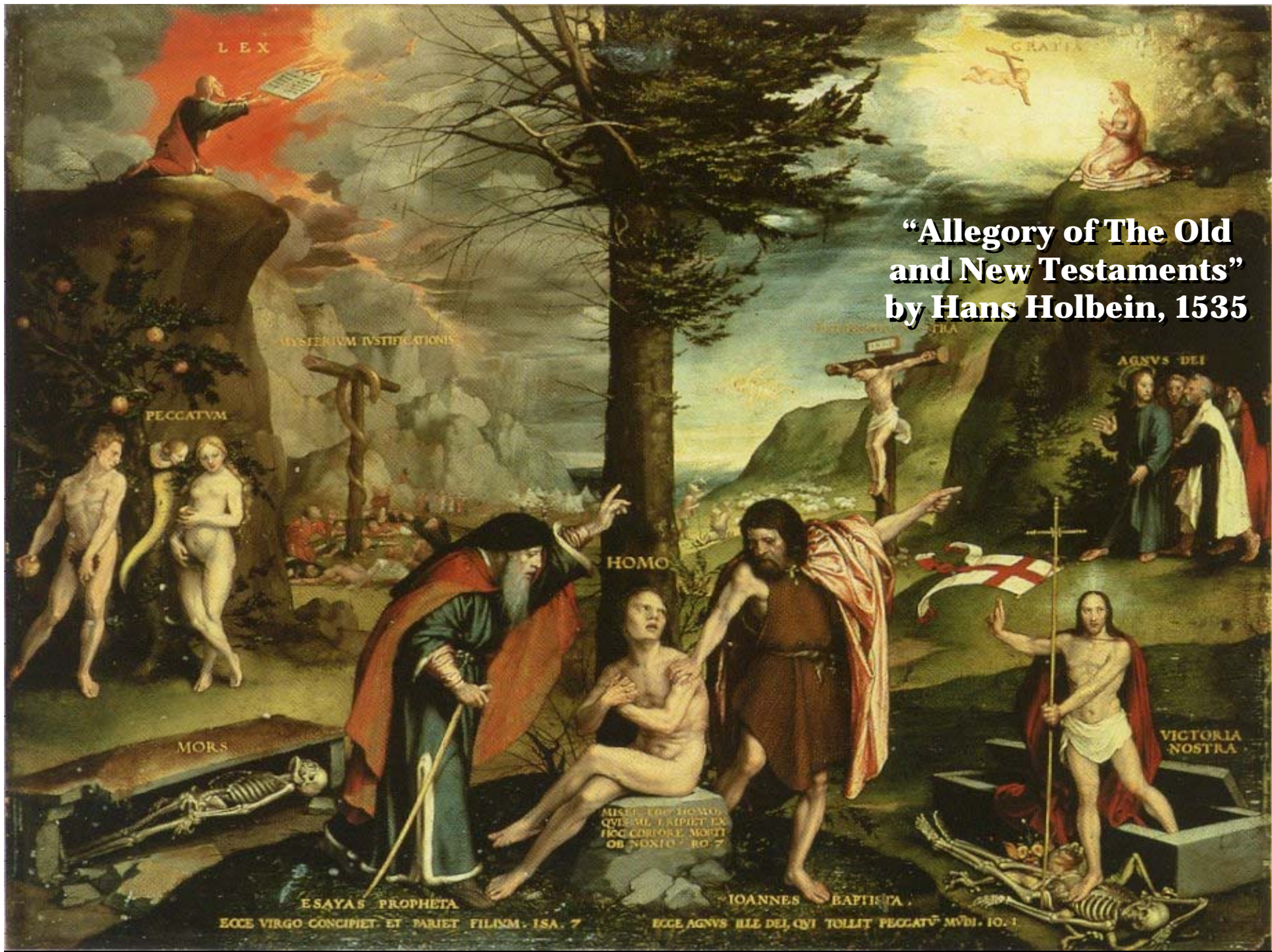








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**“Allegory of The Old and New Testaments”
by Hans Holbein, 1535**