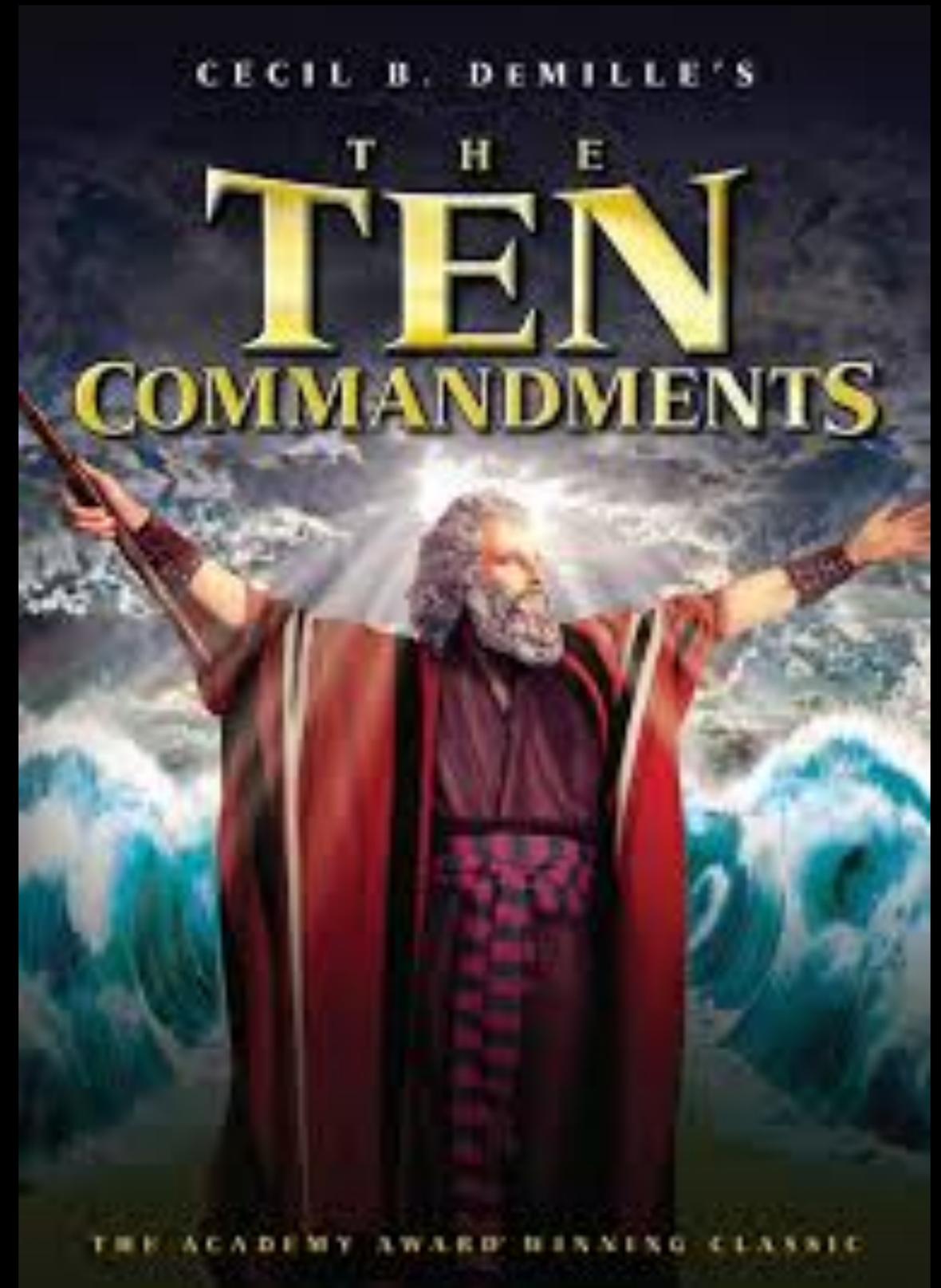


Why then the Law?

7 Weeks on the 10 Commandments



THE SECOND SUNDAY IN ADVENT

Blessed Lord, who caused all Holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that by patience and the comfort of your holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

Ps. 119: 105

JOHN D. KOCH, JR.

The Distinction
Between Law and Gospel
as the Basis and Boundary
of Theological Reflection

Dogmatik in der Moderne

Mohr Siebeck

The Distinction Between the Law and the Gospel

A Sermon by Martin Luther
January 1, 1532

Translated by Willard L. Burce

Galatians 3:23-24. Now before faith came, we were confined under the law, kept under restraint until faith should be revealed. So that the law was our custodian until Christ came, that we might be justified by faith....

1. What St. Paul has in mind is this: That throughout Christendom preachers and hearers alike should teach and should maintain a clear distinction between the Law and the Gospel, between works and faith. He so instructed Timothy, admonishing him (2 Tim. 2:15) to "divide rightly the word of truth." Distinguishing between the Law and the Gospel is the highest art in Christendom, one that every person who values the name Christian ought to recognize, know, and possess. Where this is lacking, it is not possible to tell who is Christian and who is pagan or Jew. That much is at stake in this distinction.

2. That is why St. Paul strongly insists that among Christians these two doctrines, the Law and the Gospel, are to be well and truly separated from one another. Both of them are the Word of God: the Law (or the Ten Commandments) and the Gospel. Both were given by God: the Gospel originally in Paradise, the Law on Mt. Sinai. That is why it is so important to distinguish the two words properly and not mingle them together. Otherwise you will not be able to have or hold on to a correct understanding of either of them. Instead, just when you think you have them both, you will have neither.

William Tyndale

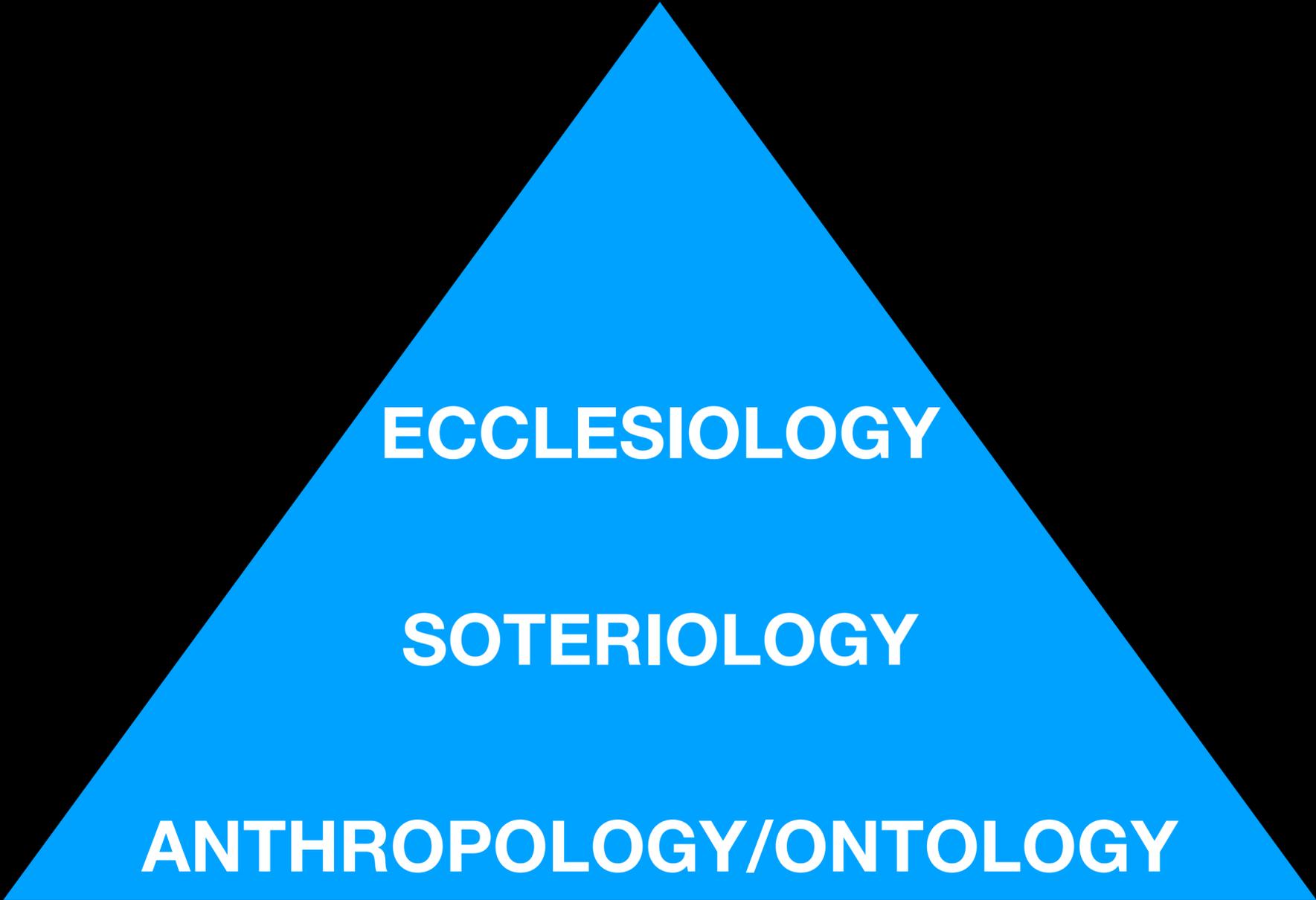


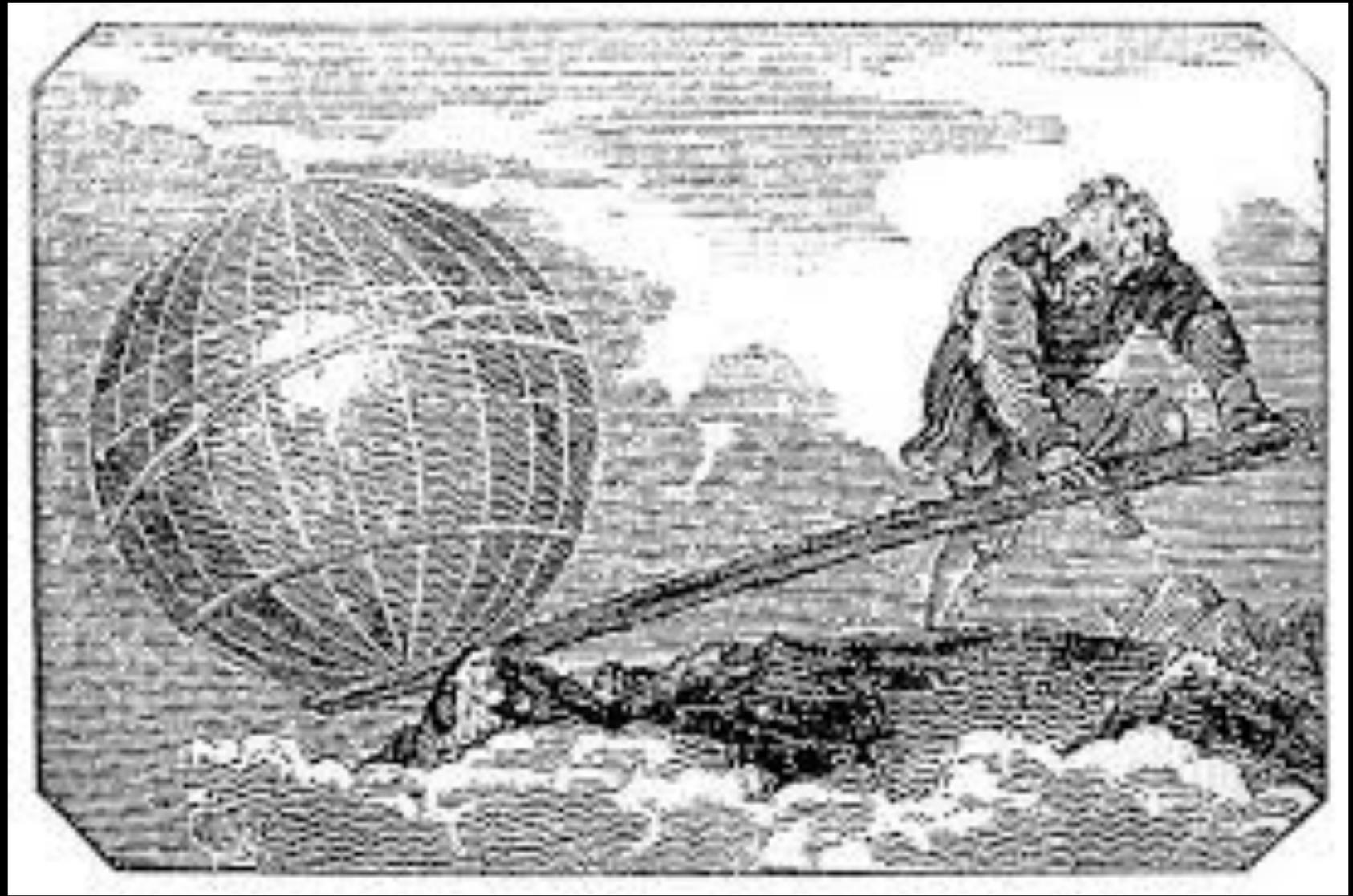
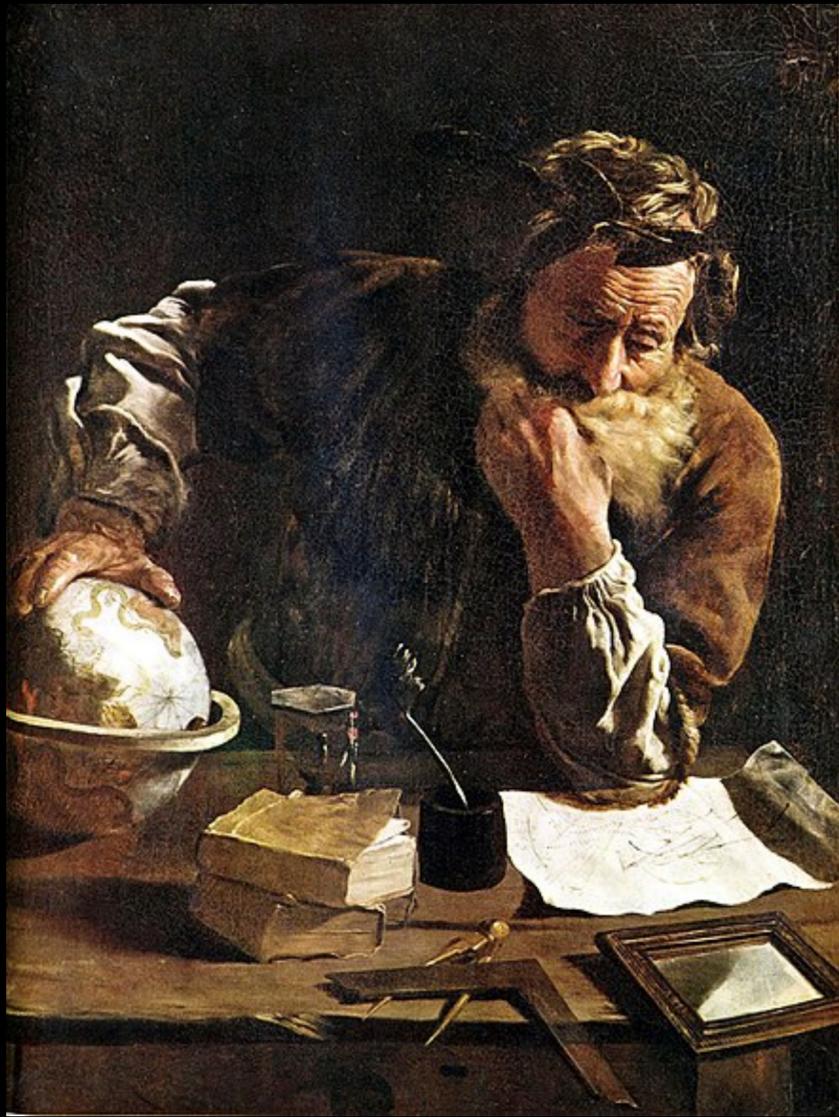
The Law and the Gospel are two keys. The Law is the key that shutteth up all men under condemnation, and the Gospel is the key which opens the door and lets them out.

AZ QUOTES

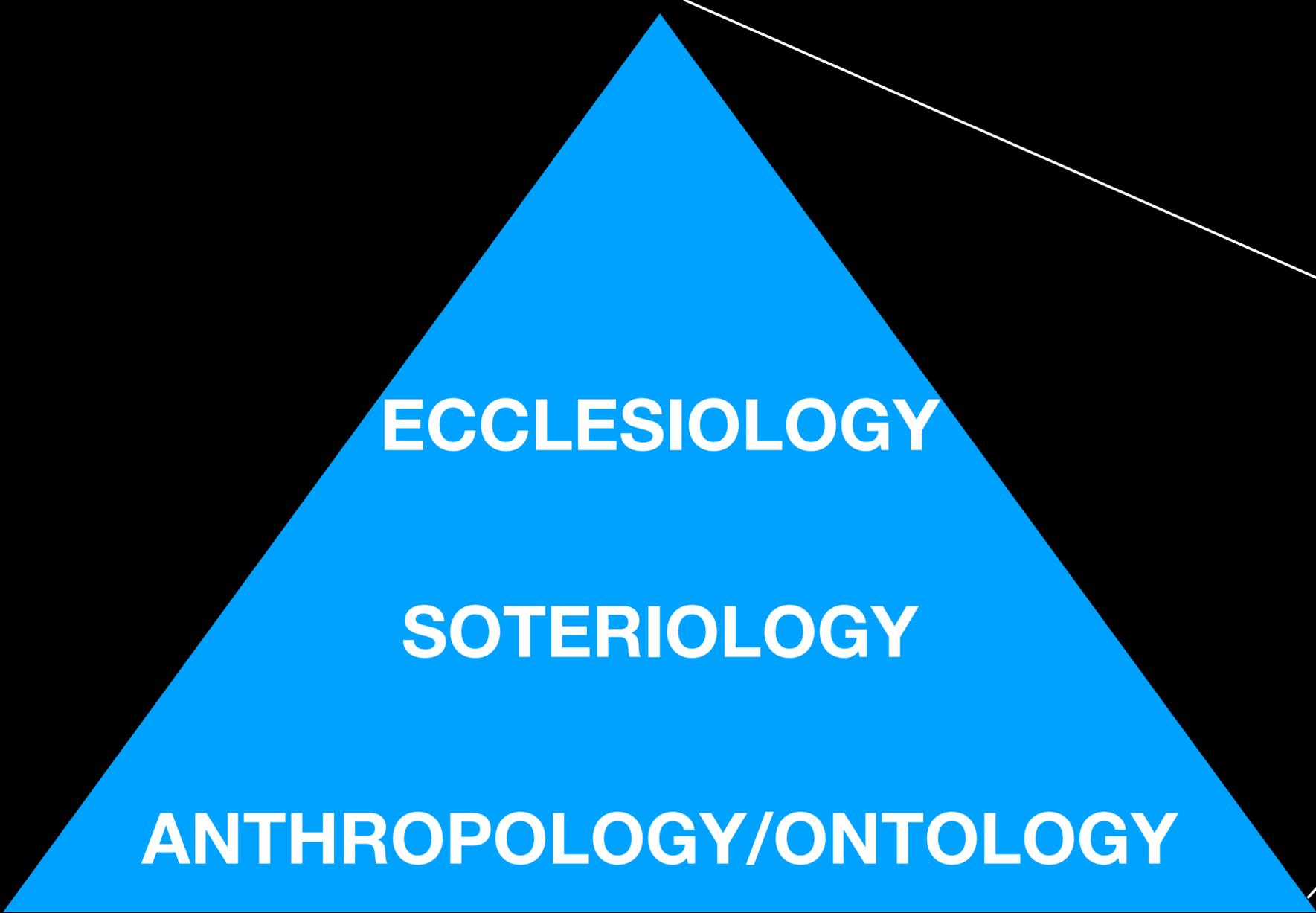
The image features a dark, textured background with a subtle, glowing golden light source on the left side, creating a lens flare effect. The text is rendered in a bright, golden-yellow color with a slight glow and a 3D effect. The font is a clean, sans-serif typeface. The text is arranged in three lines, with the first two lines being smaller and the third line being significantly larger and more prominent.

WHAT'S WRONG
WITH THE
WORLD?





Archimedes 267 BC



\$000000000

**WHAT ARE WE SUPPOSED TO DO
WITH THIS INFORMATION**



THE
UNKNOWN
GOD

A clever Christmas caper about making friends

The
Princess

and the
Christmas

Rescue



Taryl Hart ✦ *Illustrated by Sarah Warburton*

**nosy
crow**

IT'S THE EVIL CLOW



I'M COMING TO GET YOU

A pair of hands, one on the left and one on the right, are shown holding a glowing, translucent globe of the Earth. The globe is illuminated from within, showing a bright blue and white surface with swirling patterns. The hands are positioned as if cradling the globe. The background is solid black. The text "The Unknown God made known" is centered over the globe, flanked by two horizontal lines.

**The Unknown God
made known**

A person is shown in profile, reading a book. The scene is set against a sunset or sunrise, with a bright orange and yellow glow at the top of the frame. The person's face is partially in shadow, and the book they are holding is also partially obscured by the light. The overall mood is contemplative and peaceful.

Then He
opened their
minds to
understand
the Scriptures.

Luke 24:45

Beginning with Moses. . . .

1761



R o m a n s

No One Is Righteous

⁹ What then? Are we Jews¹ any better off?² No, not at all. For we have already charged that all, both ^kJews and ^lGreeks, are ^munder sin, ¹⁰ as it is written:

ⁿ“None is righteous, no, not one;¹¹ no one understands;no one seeks for God.¹² All have turned aside; together they have become worthless; no one does good, not even one.”¹³

^o“Their throat is ^pan open grave; they use their tongues to deceive.” “The venom of asps is under their lips.” ^r“Their mouth is full of curses and bitterness.” ^s“Their feet are swift to shed blood; in their paths are ruin and misery, and ^tthe way of peace they have not known. ^u“There is no fear of God before their eyes.”

¹⁹ Now we know that whatever ^vthe law says it speaks to those who are under the law, ^wso that every mouth may be stopped, and ^xthe whole world may be held accountable to God. ²⁰ For ^yby works of the law no human being³ will be justified in his sight, since ^zthrough the law comes knowledge of sin. Romans 3:9-20

The Righteousness of God Through Faith

²¹ But now ^a the righteousness of God ^b has been manifested apart from the law, although the Law and the Prophets bear witness to it— ²² the righteousness of God ^c through faith in Jesus Christ for all who believe. ^e For there is no distinction: ²³ for all have sinned and fall short of the glory of God, ²⁴ and are justified ^h by his grace as a gift, through the redemption that is in Christ Jesus, ²⁵ whom God ⁱ put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in ^m his divine forbearance he had passed over ⁿ former sins. ²⁶ It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

²⁷ Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. ²⁸ For we hold that one is justified by faith ^p apart from works of the law. ²⁹ Or ^q is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, ³⁰ since ^r God is one—who will justify the circumcised by faith and ^s the uncircumcised through faith. ³¹ Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

The Promise Realized Through Faith

¹³ For ^ethe promise to Abraham and his offspring ^fthat he would be heir of the world did not come through the law but through the righteousness of faith. ¹⁴ ^gFor if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. ¹⁵ For ^hthe law brings wrath, but ⁱwhere there is no law ^jthere is no transgression.

¹⁶ That is why it depends on faith, ^kin order that the promise may rest on grace and ^lbe guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, ^mwho is the father of us all, ¹⁷ as it is written, ⁿ“I have made you the father of many nations”—in the presence of the God in whom he believed, ^owho gives life to the dead and calls into existence ^pthe things that do not exist. ¹⁸ In hope he believed against hope, that he should become the father of many nations, as he had been told, ^q“So shall your offspring be.” ¹⁹ He did not weaken in faith when he considered his own body, which was ^ras good as dead (^ssince he was about a hundred years old), or when he considered ^tthe barrenness² of Sarah’s womb. ²⁰ No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, ²¹ fully convinced that ^uGod was able to do what he had promised. ²² That is why his faith was “counted to him as righteousness.” ²³ But ^vthe words “it was counted to him” were not written for his sake alone, ²⁴ but for ours also. It will be counted to us ^wwho believe in ^xhim who raised from the dead Jesus our Lord, ²⁵ ^ywho was delivered up for our trespasses and raised ^zfor our justification.

Patience

Kindness

Joy

THE FRUIT
of the
SPIRIT

Love

Peace

Faithfulness

G
O
O
D
N
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S
S
E
S



JOHN

The Word Became Flesh

1 ^a In the beginning was ^b the Word, and ^c the Word was with God, and ^d the Word was God.

² He was in the beginning with God. ³ ^e All things were made through him, and without him was not any thing made that was made. ⁴ ^f In him was life, ¹ and ^g the life was the light of men.

⁵ ^h The light shines in the darkness, and the darkness has not overcome it.

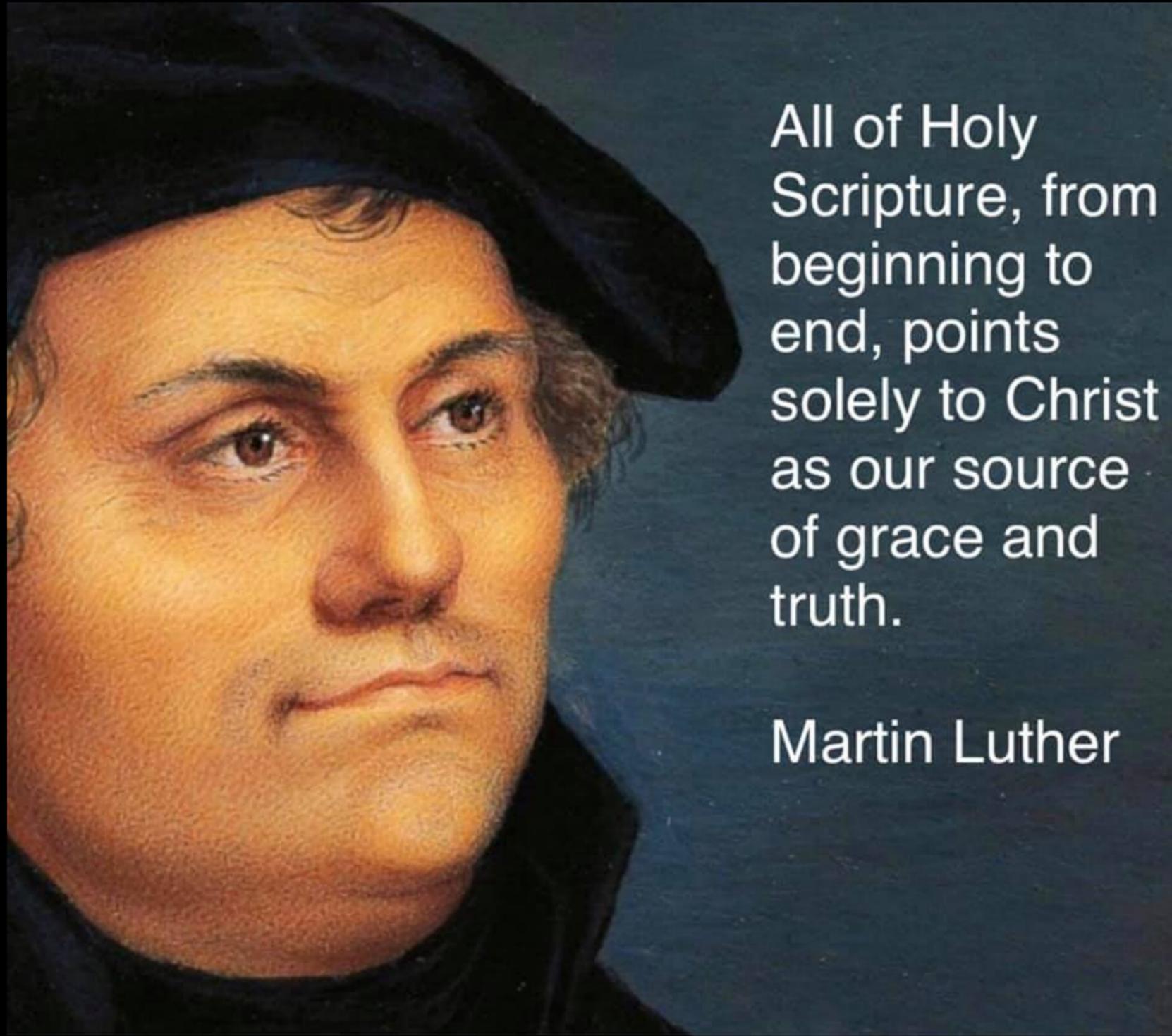
⁶ There was a man ⁱ sent from God, whose name was ^j John. ⁷ He came as a ^k witness, to bear witness about the light, ^l that all might believe through him. ⁸ ^m He was not the light, but came to bear witness about the light.

⁹ ⁿ The true light, which gives light to everyone, was coming into the world. ¹⁰ He was in the world, and the world was made through him, yet ^o the world did not know him. ¹¹ He came to ^p his own, ² and ^q his own people ³ ^r did not receive him. ¹² But to all who did receive him, ^s who believed in his name, ^t he gave the right ^u to become ^v children of God, ¹³ who ^w were born, ^x not of blood ^y nor of the will of the flesh nor of the will of man, but of God.

¹⁴ And ^z the Word ^a became flesh and ^b dwelt among us, ^c and we have seen his glory, glory as of the only Son ⁴ from the Father, full of ^d grace and ^e truth. ¹⁵ (^f John bore witness about him, and cried out, “This was he of whom I said, ^g ‘He who comes after me ranks before me, because he was before me.’”) ¹⁶ For from ^h his fullness we have all received, ⁱ grace upon grace. ⁵ ¹⁷ For ^j the law was given through Moses; ^k grace and truth came through Jesus Christ. ¹⁸ ^l No one has ever seen God; ^m the only God, ⁶ who is at the Father’s side, ⁷ ⁿ he has made him known.

The Great Commission

¹⁶ Now the eleven disciples ^f went to Galilee, to the mountain to which Jesus had directed them. ¹⁷ And when they saw him they ^g worshiped him, but some doubted. ¹⁸ And Jesus came and said to them, ^h “All authority ⁱ in heaven and on earth has been given to me. ¹⁹ ^j Go therefore and ^k make disciples of ^l all nations, ^j baptizing them ^m in ² ⁿ the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them ^o to observe all that ^p I have commanded you. And behold, ^q I am with you always, to ^r the end of the age.”



All of Holy
Scripture, from
beginning to
end, points
solely to Christ
as our source
of grace and
truth.

Martin Luther