

# 365 DAYS OF LUTHER QUOTES

We must not start something by trusting in great power or human reason, even if all the power in the world were ours. For God cannot and will not suffer that a good work begin by relying upon one's own power and reason. (AE 44:125)





Lord God, anybody who can't believe that Christ is in the bread [of Communion], in the grain of wheat, will believe the creation even less!

That all of creation was made from nothing is a higher article of faith.

Much less will he believe that God became man, and least of all that there are three persons in one substance. Reason lets this be. (AE 54:471)





There is no true, basic difference between laymen and priests, princes and bishops, between religious and secular, except for the sake of office and work, but not for the sake of status. They are all of the spiritual estate; all are truly priests, bishops and popes. But they do not all have the same work to do. (AE 44:129)



Our Lord God must be a devout man to be able to love knaves. I myself can't do it, although I am a knave myself. (AE 54:32)



There is nothing I want more than to make his gospel known to the world and to convert many people. (AE 26:379)





I would gladly see all the arts, especially music, in the service of him who has given and created them. (AE 35:474)





Faith is a living, daring confidence in God's grace, so sure and certain that a person would stake his life on it a thousand times. . . . Oh, it is a living, busy, active, mighty thing, this faith; and so it is impossible for it not to do good works incessantly. (Preface: Romans)





A Christian, being consecrated by his faith, does good works. But he is not by these works made a holier person, or more of a Christian. That is the effect of faith alone. No, unless he were previously a believer and a Christian, none of his works would have any value at all; they would really be impious and damnable sins. (On the Freedom of the Christian, Conclusion, paragraph 28)



Christ has set us free from all man-made laws, especially when they are opposed to God and the salvation of souls. (AE 44:179)





[When Luther's 13-year-old daughter Magdalena was dying:] I love her very much. But if it is your will to take her, dear God, I will be glad to know that she is with you.

Dear Magdalena, my little daughter, you would be glad to stay here with me, your father? Are you also glad to go to your Father in heaven?

[Magdalena replied:] Yes, dear Father, as God wills. (AE 54:430)



Look! My God, without merit on my part, of his pure and free mercy, has given to me—an unworthy, condemned, and contemptible creature—all the riches of justification and salvation in Christ, so that I no longer need anything, except faith to believe that this is so. For such a Father, then, who has overwhelmed me with these inestimable riches of his, why should I not freely, cheerfully, and with my whole heart, and from voluntary zeal, do all that I know will be pleasing to him and acceptable in his sight? I will therefore give myself as a sort of Christ, to my neighbor, as Christ has given himself to me; and will do nothing in this life except what I see will be needful, advantageous, and wholesome for my neighbor, since by faith I abound in all good things in Christ. (On the Freedom of the Christian, paragraph 28)



A Christian is a free lord over all things, subject to no one. A Christian is a ministering servant in all things, subject to everyone. (On the Freedom of the Christian)



A cobbler, a smith, a farmer, each has the work and office of his trade, and yet they are all alike consecrated priests and bishops, and every one by means of his own work or office must benefit and serve every other, that in this way many kinds of work may be done for the bodily and spiritual welfare of the community, even as all the members of the body serve one another. (Address to the Christian Nobility)



It is not God's Word just because the church speaks it; rather the church comes into being because God's Word is spoken. The church does not constitute the Word, but is constituted by the Word. (AE 36:144)



Our human weakness, conscious of its sins, finds nothing more difficult to believe than that it is saved or will be saved; and yet, unless it does believe this, it cannot be saved, because it does not believe the truth of God that promises salvation. (AE 36:59)



[Praying, "Forgive us our sins"] should serve God's purpose of breaking our pride and keeping us humble. . . . Let no one think that as long as we live here he can reach such a position that he will not need such forgiveness. In short, if God does not forgive without ceasing, we are lost.

(LC 90-91)



Flee, young men, and do not enter upon this holy estate [of ministry], unless you are determined to preach the gospel, and can believe that you are made not one whit better than the laity through this "sacrament" of ordination. (AE 36:115)



It is the devil's custom to hate the works of the Lord. He's hostile to whatever God holds dear: the church, marriage, government. He'd like to have whoredom and uncleanness, for if he does, he knows very well that people will no longer trouble themselves about God. (AE 54:422)



There is no sacrament except where there is a direct divine promise, exercising our faith. We can have no interaction with God except by the word of him promising, and by the faith of man receiving. (AE 36:7)



We should overcome heretics with books, not with fire, as the ancient fathers did. (AE 44:196)



To make a sacrament there must be above all things else a word of divine promise, by which faith may be exercised. (AE 36:92)



Let us put our trust in Christ. Whether God wishes to take me from here now or tomorrow, I want to leave this bequest, that I desire to acknowledge Christ as my Lord. This I have not only from the Scriptures but also from experience, for the name of Christ often helped me when nobody else could. . . . It was hard for me during the temptations, yet it has been good for me. (AE 54:94)



Christ could have taught in a profound way, but he wished to deliver his message with the utmost simplicity in order that the common people might understand. Good God, there are 16-year-old girls, women, old men, and farmers in church, and they don't understand lofty matters! If you can present fitting and familiar comparisons . . . the people will understand and remember. Accordingly, the best preacher is the one who can teach in a plain, childlike and simple way. (AE 54:383-384)



In this way we are all priests, as many of us as are Christians. There are indeed priests whom we call ministers. They are chosen from among us, and who do everything in our name. That is a priesthood which is nothing else than the ministry. . . . They are also called pastors because they are to pasture, that is, to teach. (AE 37:53)



In all his works a Christian ought to entertain this view and look only to this object: that he may serve and be useful to others in all that he does; having nothing before his eyes but the necessities and the advantage of his neighbor. (On the Freedom of the Christian)



No violence is to be done to the words of God, whether by man or angel. They are to be kept in their simplest meaning as far as possible. Unless the context manifestly compels it, they are not to be understood apart from their grammatical and proper sense, so that we do not give our adversaries occasion to make a mockery of all the Scriptures. (AE 36:30)



The sacrament does not belong to the priests, but to all men. The priests are not lords, but servants in duty bound to administer both kinds to those who desire them, as often as they desire them. . . . These same servants are likewise bound to administer Baptism and absolution to everyone who seeks them, because he has a right to them. (AE 36:27)



I'll have to be dead four years or so before I comprehend fully what creation means and what the omnipotence of God is. Otherwise we can't grasp it and must be content to leave it. (AE 54:409)



Even Christ, though Lord of all things, was yet made of a woman, made under the law, at once free and a servant, and at once in the form of God and in the form of a servant. (On the Freedom of the Christian)



If you encounter an idle tongue which betrays and slanders someone, contradict a person like that promptly to his face, that he may blush. In this way, many others will hold their tongues who otherwise would bring some poor person into bad repute, from which he would not easily get himself out. For honor and a good name are easily taken away, but not easily restored. (LC 273)



It is plain, therefore, that the beginning of our salvation is a faith which clings to the Word of the promising God, who, without any effort on our part, in free and unmerited mercy takes the initiative and offers us the word of his promise. (AE 36:39)



The ship remains one, solid, and invincible. . . . In it are carried all those who are brought to the harbor of salvation, for the ship is the truth of God giving us its promise in the sacraments. Of course, it often happens that many rashly leap overboard into the sea and perish; these are those who abandon faith in the promise and plunge into sin. But the ship itself remains intact and holds its course unimpaired. If anyone is able somehow by grace to return to the ship . . . such a person is the one who returns through faith to the abiding and enduring promise of God.

(AE 36:61)



Feb 1

For my part, if I cannot fathom how the bread is the body of Christ, yet I will take my reason captive to the obedience of Christ, and clinging simply to his words, firmly believe not only that the body of Christ is in the bread, but that the bread is the body of Christ. My warrant for this is the words which say, "He took bread, and when he had given thanks, he broke it and said, 'Take, eat, this is my body.'" (AE 36:34)



Since in the Lord's Prayer we call God our Father, it is our duty always to behave and conduct ourselves as godly children, that he may not receive shame, but honor and praise from us. (LC, Lord's Prayer, 39)



Feb 3

Confession is not made to man but to Christ. Likewise it isn't man who absolves but Christ. But few understand this. . . . You should teach that people make confession to Christ, and Christ forgives through the mouth of the minister, for the minister's mouth is the mouth of Christ and the minister's ear is the ear of Christ. It's to the Word and the command that you should pay attention, not to the person. Christ sits there, Christ listens, Christ answers, not a man. (AE 54:394)



Feb 4

[Our] baptism should have been called to [our] minds again and again, and [our] faith constantly awakened and nourished. For just as the truth of this divine promise, once pronounced over us, continues until death, so our faith in it ought never to cease, but to be nourished and strengthened until death by the continual remembrance of this promise made to us in Baptism. (AE 36:59)



Beware of aspiring to such purity that you will not wish to be looked on as a sinner or to be one. For Christ dwells only in sinners. (AE 48:13)



Let this, then, be the sum of [the second] article [of the Creed]: that the little word "Lord" signifies simply as much as Redeemer, that is, he who has brought us from Satan to God, from death to life, from sin to righteousness, and who preserves us in it. (LC, Creed, 31)



We must, therefore, impress it upon the young that they should regard their parents as in God's place, and remember that however lowly, poor, frail, and strange they may be, nevertheless they are father and mother given them by God. They are not to be deprived of their honor because of their conduct or their failings. Therefore we are not to regard their persons (what they might be like) but the will of God who has created and ordained it like this. (LC, Fourth Commandment, 108)



In translating the Holy Scriptures I follow two rules:

First, if some passage is obscure I consider whether it treats of grace or of law, whether wrath or the forgiveness of sin, and with which of these it agrees better. By this procedure I have often understood the most obscure passages. . . .

The second rule is that if the meaning is ambiguous I ask those who have a better knowledge of the language than I have whether the Hebrew words can bear this or that sense. (AE 54:42-43)



[We] should stick to the story, so that we may celebrate the incarnation of Christ, rejoice that we were made his brothers, and be glad that he who fills heaven and earth is in the womb of the girl. . . . The incarnation of Christ should be held high. Mary can't be sufficiently praised as a creature, but that the Creator himself comes to us and becomes our ransom—this is the reason for our rejoicing. (AE 54:84-85)



Of course I would by all means come [to the Diet of Worms], if called. . . . For he who saved the three men in the furnace of the Babylonian king still lives and rules. If he does not want to preserve me, then my head is of slight importance compared with Christ, who was put to death in greatest ignominy—a stumbling block to all, and the ruin of many. No one's danger, no one's safety can be considered here. (AE 48:189)



We must rather take care that we do not expose the gospel (which we have finally begun to promote) to the mockery of the godless and thus give our enemies a reason for boasting over us because we do not dare confess what we have taught and are afraid to shed our blood for it. (AE 48:189)



What does it mean to have a god? or, what is God? Answer: A god means whatever we are to expect all good from and to whatever we are to take refuge in in all distress, so that to have a god is nothing else than to trust and believe him from the heart. As I have often said, the confidence and faith of the heart alone make both God and an idol. (Large Catechism, First Commandment, 1-3)



The Holy Scriptures require a humble reader who shows reverence and fear toward the Word of God and constantly says, "Teach me, teach me, teach me!" The Spirit resists the proud. (AE 54:378-379)



The teachings of law and gospel are altogether necessary, but they must be distinguished even when they are joined together. Otherwise people will despair or become presumptuous. (AE 54:276)



It is a great reproach and dishonor to God if we, to whom he offers and pledges so many unspeakable treasures, despise them, or don't have the confidence to receive them, but scarcely venture to pray for a piece of bread. (LC 57)



Many regard the Catechism as a poor, meager teaching, which they can read through at one time, and then immediately know it, throw the book into a corner, and be ashamed, as it were, to read in it again.

But for myself I say this: I am also a doctor and preacher. I am just as learned and experienced as all those may be who have such presumption and security; yet I do as a child who is being taught the Catechism, and every morning, and whenever I have time, I read and say, word for word, the Ten Commandments, the Creed, the Lord's Prayer, the Psalms, etc. And I must still read and study daily, and yet I cannot master it as I wish, but must remain a child and pupil of the Catechism, and am glad to keep on being one. (LC Preface)



To preach Christ is to feed the soul, to justify it, to set it free, and to save it, if it believes the preaching. For faith alone and the efficacious use of the Word of God, bring salvation. (On the Freedom of the Christian, 12)



For the Word of God cannot be received and honored by any works, but by faith alone. From this it is clear that as the soul needs the Word alone for life and justification, so it is justified by faith alone, and not by any works. For if it could be justified by any other means, it would have no need of the Word, nor consequently of faith. (On the Freedom of the Christian, 12)



Let everyone know that it is his duty, at the risk of God's displeasure, not only to do no injury to his neighbor, nor to deprive him of gain, nor to perpetrate any act of unfaithfulness or malice in any bargain or trade, but also faithfully to preserve his property for him, to secure and promote his advantage, especially when you accept money, wages, and your livelihood for such service. (LC 233)



The epistle to the Galatians is my dear epistle. I have put my confidence in it. It is my Katy von Bora. (AE 54:20)



This is the best advice: that you should draw from the source and diligently read the Bible. For a person who knows the text is also an extraordinary theologian. One passage or one text from the Bible is worth more than the commentaries of four writers who aren't reliable and thorough. (AE 54:353)



Learn, therefore, first, what is the honor towards parents required by this commandment, to wit, that they be held in distinction and esteem above all things, as the most precious treasure on earth. Furthermore, that also in our words we observe modesty toward them, do not accost them roughly, haughtily, and defiantly, but yield to them and be silent, even though they go too far. (LC 109-111)



Now I would like to know whether your soul, tired of its own righteousness, is learning to be revived by and to trust in the righteousness of Christ. For in our age the temptation to presumption besets many people, especially those who try with all their might to be just and good without knowing the righteousness of God, which is most bountifully and freely given to us in Christ. They try to do good of themselves in order that they might stand before God clothed in their own virtues and merits. But this is impossible. While you were here [at the monastery in Wittenberg], you were one who held this opinion, or rather error. So was I, and I am still fighting against the error without having conquered it as yet. (AE 48:12)



Read the gospels and the Passion of Christ, for there is no better consolation than that. (AE 53:28)



If we wish to have excellent and apt persons both for civil and church government, we must spare no diligence, time, or cost in teaching and educating our children, that they may serve God and the world, and we must not think only how we may amass money and possessions for them.

(LC 172-174)



Let every one know, therefore, that it is his duty, on peril of losing the divine favor, to bring up his children above all things in the fear and knowledge of God, and if they are talented, have them learn and study something, that they may be employed for whatever need there is. (LC 172-174)



The mass is nothing but the aforesaid words of Christ: "Take and eat," etc., as if he were saying, "Behold, O sinful and condemned man, out of the pure and unmerited love with which I love you, and by the will of the Father of mercies, apart from any merit or desire of yours, I promise you in these words the forgiveness of all your sins and life everlasting. And that you may be absolutely certain of this irrevocable promise of mine, I shall give my body and pour out my blood as a sign and memorial of this same promise. As often as you partake of them, remember me, proclaim and praise my love and bounty toward you, and give thanks." (AE 36:40)



Good God, what do you think it means that he has given his only Son? It means that he also offers whatever else he possesses. We have no reason, therefore, to fear his wrath. (AE 54:17)



Death is common to all people, and nobody can escape it.... Christians have Christ, the destroyer of death, and have life and the resurrection. Even if we'd like to live longer, it's a brief interval at best. (AE 54:296)



Unless I am convinced by Scripture and plain reason—I do not accept the authority of the popes and councils, for they have contradicted each other—my conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. [Here I stand. I cannot do otherwise.] God help me. Amen. (Diet of Worms)



What is impossible for you by all the works of the law (which are many and yet useless) you shall fulfill in an easy and complete way through faith, because God the Father has made everything to depend on faith. Whoever has it has all things, and whoever doesn't have it, doesn't have anything. (On the Freedom of the Christian, Beginning, 20)



So the promises of God give whatever the commandments demand, and fulfill what the law commands. As a result, everything is of God alone: both the commands and their fulfillment. He alone commands; he alone also fulfills. (On the Freedom of the Christian, Beginning, 20)





For a long time I went astray [in the monastery] and didn't know what I was about. To be sure, I knew something, but I didn't know what it was until I came to the text in Romans 1, "The one who is righteous through faith shall live." . . . I learned to distinguish between the righteousness of the law and the righteousness of the gospel. I lacked nothing before this except that I made no distinction between the law and the gospel. I regarded both as the same thing. . . . But when I discovered the proper distinction (namely, that the law is one thing and the gospel is another) I freed myself. (AE 54:442-443)



It's the devil who puts such ideas into people's heads and says, "Ah, you must believe better. You must believe more. Your faith is not very strong and is not enough." In this way he drives them to despair. We are so constructed by nature that we desire to have a conscious faith. We'd like to grasp it with our hands and shove it into our heart, but this doesn't happen in this life. . . . We should hold to the Word and let ourselves drag along in this way. (AE 54:453)



To begin with, it is absolutely certain that one cannot enter into the Scripture by study or innate intelligence. Therefore your first task is to begin with prayer. You must ask the Lord in his great mercy grant you a true understanding of his words, if it pleases him to accomplish anything through you—for his glory and not for yours or anyone else's. For there is no one who can teach the divine words except he who is their author, as he says, "They shall all be taught by God." You must therefore completely despair of your own diligence and intelligence and rely solely on the infusion of the Spirit. Believe me, for I have had experience in this matter. (AE 48:53-54)



Our Lord God always gives more than we ask for. If we ask properly for a piece of bread he gives us a whole acre. (AE 54:369)



He is not righteous who does much, but he who, without work, believes much in Christ.

The law says, "do this," and it is never done. Grace says, "believe in this," and everything is already done. (Heidelberg Disputation, Thesis 25-26)



This is how we must regard Baptism and make it profitable to ourselves: when our sins and conscience oppress us, we must strengthen ourselves and take comfort and say: "Nevertheless I am baptized; but if I am baptized, it is promised me that I shall be saved and have eternal life, both in soul and body." (LC, Baptism, 44)



[When someone is worried or sad,] he ought to think about Christ. You should say to him, "Christ lives. You have been baptized. God is not a God of sadness, death, and so forth, but the devil is. Christ is a God of joy, and so the Scriptures often say that we should rejoice, be glad, and so forth. This is Christ. Because you have a gracious God, he won't take you by the throat." (AE 54:96)



Whenever a godly Christian prays: Dear Father, let your will be done, God speaks from on high and says, "Yes, dear child, it shall be so, in spite of the devil and all the world." (LC 32)



Besides, it is an exceedingly effectual help against the devil, the world, and the flesh and all evil thoughts to be occupied with the Word of God, and to speak of it, and meditate upon it, so that the first Psalm declares those blessed who meditate upon the law of God day and night. (LC Preface)



Let me tell you this, even though you know it perfectly and are already master in all things: you are still in the dominion of the devil every day. He ceases neither day nor night to steal unawares upon you, to kindle unbelief in your heart, and wicked thoughts against the foregoing and all the commandments. Therefore you must always have God's Word in your heart, upon your lips, and in your ears. But where the heart is idle, and the Word does not sound, [Satan] breaks in and has done the damage before we are aware. On the other hand, the Word is so powerful, whenever it is seriously contemplated, heard, and used, that it is bound never to be without fruit. (LC, Third Commandment, 100-101)



If I gave you one hundred gold coins and hid them from you under the table, and you believed and said that they were merely lead or a lead alloy, what difference would that make to me, who offered you gold? It's your fault that you don't believe. The gold's gold, even if you don't think so. God doesn't lie when he promises eternal life. Only let us be sure that we appropriate it for ourselves in faith. For our unbelief doesn't make God's promise empty. (AE 54:193)



Christ fights with the devil in a curious way: The devil with great numbers, cleverness, and steadfastness, and Christ with few people, with weakness, simplicity and contempt—and yet Christ wins. So he wished us to be sheep and our adversaries to be wolves. . . . I think it's a remarkable war and a strange fight in which the sheep are killed and the wolves stay alive. But they'll all go to ruin as a result, because God alone performs miracles. He'll preserve his sheep in the midst of the wolves and he'll crush the jaws of the wolves forever. (AE 54:379)



[A perfectly righteous] life would be a life of angels and it will not be ours except in the future life. I often get angry with myself because I find much impurity in myself. But what should I do? I can't divest myself of my nature. . . . Consequently, even if we are not perfectly holy, Christ will wash away our sins with his blood and, when we depart from this life, will make us altogether pure in the life to come. In the meantime we are content with that righteousness which exists in hope through faith in Jesus Christ. (AE 54:374-375)



People baptize, and yet do not baptize. . . . We ought to receive Baptism at human hands just as if Christ himself, indeed, God himself, were baptizing us with his own hands. For it is not humankind's baptism, but Christ's and God's Baptism, which we receive by the hand of a person.

(AE 36:62)



Faith justifies not as a work, or as a quality, or as knowledge, but as assent of the will and firm confidence in the mercy of God. For if faith were only knowledge, then the devil would certainly be saved because he possesses the greatest knowledge of God and of all the works and wonders of God from the creation of the world. (AE 54:359-360)



God placed his church in the midst of the world, among countless external activities and callings, not in order that Christians should become monks but so that they may live in fellowship and that our works and the exercises of our faith may become known among people. . . . The ultimate end is to teach one another about God. (AE 54:307)



In the power of the Holy Spirit, Adam called his wife by that admirable name Eve, which means mother. He didn't say "wife" but "mother," and he added "of all living." Here you have the ornament that distinguishes woman, namely, that she is the fount of all living human beings. . . . This is the saying of the very eloquent Holy Spirit, fitted to our first parent. . . . Christ our Savior, did not hold woman in contempt but entered the womb of a woman. (AE 54:223)



Surely God gives works to individuals, but differently, as one star differs from another. Yet all of these are under the forgiveness of sins. As heaven (that is, justification) is under grace, so much the more are the stars. As the stars don't make heaven but only adorn it, so works don't merit heaven but only adorn justifying faith. . . . Everything is his; nothing is ours. . . . In Christ, there are gifts, not merits. (AE 54:328-329)



When you notice that you have [sad and anxious] thoughts, say, "This isn't Christ." . . . Christ says, "Let not your hearts be troubled. . . . Trust in me," and other things. This is a command of God: "Rejoice!" I now preach this, and I also write it, but I haven't as yet learned it. But it happens that we learn as we're tempted. . . . Christ knows that our hearts are troubled, and that's why he says and commands, "Let not your hearts be troubled." (AE 54:96)



Our parents, and all rulers, and every one besides with respect to his neighbor, have received from God the command that they should do us all manner of good, so that we receive these blessings not from them, but, through them, from God. For creatures are only the hands, channels, and means whereby God gives all things, as he gives to the mother breasts and milk to offer to her child, and corn and all manner of produce from the earth for nourishment. None of these blessings could be produced by any creature of itself. (LC, First Commandment, 26)



If we want to be Christians, therefore, we must surely expect and count on having the devil with all his angels and the world as our enemies who will bring every possible misfortune and grief upon us. For where the Word of God is preached, accepted, or believed, and produces fruit, there the holy cross cannot be wanting. And let no one think that he shall have peace; but he must risk whatever he has upon earth-possessions, honor, house and estate, wife and children, body and life. (LC 65)



I don't pay attention to either dreams or signs. I have the Word, and I let that be enough. . . . We already have everything we should have in the Scriptures. (AE 54:90)



If anyone is thought to be engulfed in such an error [that Christ's body and blood are not present in the bread and wine], I would earnestly advise him to abstain from the sacrament until he emerges from his error and becomes strong in the faith. (AE 36:335)



We must turn our eyes and hearts simply to the institution of Christ and this alone, and set nothing before us but the very Word of Christ by which he instituted the sacrament, made it perfect, and committed it to us. For in that Word, and in that Word alone, reside the power, the nature, and the whole substance of the mass. (AE 36:36)



A good preacher must be committed to this, that nothing is dearer to him than Christ and the life to come, and that when this life is gone Christ will say to all, "Come to me, son." (AE 54:74)





Where marital chastity is to be maintained, man and wife must by all means live together in love and harmony, that one may cherish the other from the heart and with entire fidelity. . . . When this happens, chastity will follow as a matter of course without any command. Therefore also St. Paul so diligently exhorts husband and wife to love and honor one another. (LC 219-220)



The church has no power to make new divine promises of grace. . . . For the church was born by the Word of promise through faith, and by this same Word is nourished and preserved. That is to say, it is the promises of God that make the church, and not the church that makes the promise of God. . . . There's one thing the church can do, though: It can distinguish the Word of God from the words of men. (AE 36:107)





Dear Christians, God does not care for much praying but for true praying. In fact, he condemns long and repetitious prayers. (AE 44:181)





The greatest abuse [of God's name] occurs in spiritual matters, which pertain to the conscience, when false preachers rise up and offer their lying vanities as God's Word. (LC, Second Commandment, 54)



The world is like a drunken peasant. If you lift him into the saddle on one side, he will fall off on the other side. You can't help him, no matter how much you try. (AE 54:11)





Articles of faith are opposed to all philosophy, geometry and arithmetic, indeed to every creature. It's yes and no, and nobody can make these add up. (AE 54:284)





Many good things may be perceived in a wife. First, there is the Lord's blessing, namely, offspring. Then there is community of property. These are some of the preeminently good things that can overwhelm a man. Imagine what it would be like without women. The home, cities, economic life, and government would virtually disappear. Men can't do without women. Even if it were possible for men to beget and bear children, they still couldn't do without women. (AE 54:160-161)



Here our wise spirits contort themselves with their great art and wisdom, crying out and bawling, "How can bread and wine forgive sins or strengthen faith?" They say this even though they hear and know that we do not say this of bread and wine (because in itself bread is bread) but of such bread and wine as is the body and blood of Christ, and has the words attached to it. That, we say, is truly the treasure, and nothing else, through which such forgiveness is obtained. (LC, Holy Communion, 28-29)



You ought to love your neighbor with a love as chaste as the love of a bridegroom for his bride. In this case all faults are concealed and covered over and only the virtues are seen. (AE 54:28)





Yes, our works, indeed, avail nothing for salvation; Baptism, however, is not our work, but God's. God's works, however, are saving and necessary for salvation, and do not exclude, but demand, faith; for without faith they could not be apprehended. . . . Thus you see plainly that there isn't any work here done by us, but a treasure which he gives us, and which faith apprehends; just as the Lord Jesus Christ upon the cross is not a work [done by us], but a treasure comprehended in the Word, and offered to us and received by faith. (LC, Baptism, 35-36)



God has set before us two ways in his Word, the way to salvation through faith and the way to damnation through unbelief. There is no mention of purgatory. Nor should purgatory be admitted because it obscures the benefits and grace of Christ. (AE 54:259)



After someone has become aware of his sin and is terrified in his heart, he must watch that sin does not remain in his conscience, for this would lead to sheer despair. . . . We must pour this sin back on [Christ] and free our conscience of it. . . . You cast your sins from yourself and onto Christ when you firmly believe that his wounds and sufferings are your sins, to be borne and paid for by him. (AE 42:12)



I hated Paul with all my heart when I read that the righteousness of God is revealed in the gospel. Only afterward, when I saw the words that follow—namely, that it's written that the righteous shall live through faith—and in addition consulted Augustine, was I cheered. When I learned that the righteousness of God is his mercy, and that he makes us righteous through it, a remedy was offered to me in my affliction. (AE 54:309)



I believe that there is upon earth a little holy group and congregation of pure saints, under one head, even Christ, called together by the Holy Spirit in one faith, one mind, and understanding, with many different gifts, yet agreeing in love, without sects or divisions. I am also a part and member of it, a sharer and joint owner of all the goods it possesses. I was brought to it and incorporated into it by the Holy Spirit by having heard and continuing to hear the Word of God, which is the beginning of entering it. For formerly, before we had attained to this, we were altogether of the devil, knowing nothing of God and of Christ.

(LC 51-52)



For some years now I have read through the Bible twice every year. If you picture the Bible to be a mighty tree and every word a little branch, I have shaken every one of these branches because I wanted to know what it was and what it meant. (AE 54:165)





[In baptism] the Lord sitting in heaven thrusts you under the water with his own hands, and promises you forgiveness of your sins, speaking to you upon earth with a human voice by the mouth of his minister. (AE 36:62-63)



A Christian does not live in himself, but in Christ and in his neighbor, or else is no Christian—in Christ by faith, and in his neighbor by love. By faith he is carried upwards above himself to God, and by love he sinks back below himself to his neighbor. (AE 45)



When you are to preach, speak with God and say, "Dear Lord God, I wish to preach in your honor. I wish to speak about you, glorify you, praise your name. Although I can't do this well of myself, I pray that you would make it good." (AE 54:157-158)



As to the current practice of private confession, I am heartily in favor of it, even though it cannot be proved from the Scriptures. It is useful, even necessary, and I would not have it abolished. Indeed, I rejoice that it exists in the church of Christ, for it is a cure without equal for distressed consciences. For when we have laid bare our conscience to our brother and privately made known to him the evil that lurked within, we receive from our brother's lips the word of comfort spoken by God himself. (AE 36:86)



Works will follow faith, but do not think too lightly of faith, for it is the most excellent and difficult of all works. Through it alone you will be saved. . . . For faith is a work of God, not of man, as Paul teaches. The other works he works through us and with our help, but this one alone he works in us and without our help. (AE 36:62)



A contrite heart is a precious thing, but it is found only where there is an ardent faith in the promises and threats of God. Such faith, intent on the unchangeable truth of God, makes the conscience tremble, terrifies it and bruises it; and afterwards, when it is contrite, raises it up, consoles it, and preserves it. Thus the truth of God's threat is the cause of contrition, and the truth of his promise the cause of consolation, if it is believed. . . . Once faith is obtained, contrition and consolation will follow inevitably of themselves. (AE 36:84)



Christ is full of grace, life, and salvation; the soul is full of sin, death, and condemnation. Let faith step in, and then sin, death, and hell will belong to Christ, and grace, life, and salvation to the soul. For, if He is a husband, he must take to himself that which is his wife's, and at the same time, impart to his wife that which is his. (On the Freedom of the Christian, Beginning, 30)



Everything in Scripture is either a command or a promise. The commands humble the proud with their demands; the promises exalt the humble with their forgiveness. (AE 36:124)



Those who are truly sinners don't want to be considered sinners, and those who are saints don't want to be called saints either. The latter don't believe the gospel which comforts them and the former don't believe the law which accuses them. (AE 54:70)



"Our Father in heaven." If I understood these words in faith—that the God who holds heaven and earth in his hand is my Father—I would conclude that therefore I am lord of heaven and earth, therefore Christ is my brother, therefore all things are mine, Gabriel is my servant, Raphael is my coachman, and all the other angels are ministering spirits sent forth by my Father in heaven to serve me in all my necessities. (AE 54:9)



It is not from works that we are set free by the faith of Christ, but from the belief in works, that is, from foolishly presuming to seek justification through works. . . . By faith we recognize the truth that justification does not depend on our works, although good works neither can nor ought to be absent. . . . Still it is not on works that our justification is based, but on faith; and yet they ought not on that account to be despised or neglected. (On the Freedom of the Christian, Conclusion, 49)



I am compelled to pray the catechism every day, even out loud, and whenever I happen to be prevented by the press of duties from observing my hour of prayer, the entire day is bad for me. Prayer helps us very much and gives us a cheerful heart, not on account of any merit in the word [of praying], but because we have spoken with God and found everything to be in order. (AE 54:17)



When we think of divinity we must turn our eyes away from time and space because our Lord God and Creator must be beyond all time and space because our Lord God and Creator must be beyond space and time and creature. (AE 54:93)





Since the word of divine promise in this sacrament [of Holy Communion] sets forth the forgiveness of sins, let everyone draw near fearlessly, whoever he may be, who is troubled by his sins, whether by remorse or by temptation. For this testament of Christ is the one remedy against sins, past, present and future, if you but cling to it with unwavering faith and believe that what the words of the testament declare is freely granted to you. (AE 36:57)



To preach Christ is to offend the flesh, but to preach the flesh is to offend Christ. (AE 54:88)



If you live in repentance, you walk in Baptism, which not only signifies such a new life, but also produces, begins, and exercises it. For in it grace, the Spirit, and power to suppress the old man are given, so that the new man may come forth and become strong. (LC, Baptism, 75-76)



If God were to withhold our necessities from us for a year, what a cry there would be throughout the world! But now that he lavishes them upon us we're all ungrateful, and there is no one who gives thanks. (AE 54:131)



Where the Word is (which is the most important thing), there is the kingdom of God. Consequently all things are there: church, Christ, sacraments, ordination. (AE 54:119)



It seems proper to restrict the name of sacrament to those promises which have signs attached to them. The rest, not being bound to signs, are bare promises. So there are, strictly speaking, only two sacraments in the church of God: baptism and the bread. For only in these two do we find both the divinely instituted sign and the promise of forgiveness of sins. The sacrament of penance, which I added to these two, lacks the divinely instituted visible sign, and is, as I have said, nothing but a way and a return to baptism. (AE 36:124)



Nothing is so necessary as that we should continually resort to the ear of God, call upon him, and pray to him, that he would give, preserve, and increase in us faith and the fulfillment of the Ten Commandments, and that he would remove everything that is in our way and opposes us. (LC 2)





[To human reason] our Lord God is always in the wrong, no matter what he does. He condemned Adam for the disobedience when he ate of the fruit of the tree. Reason considers only the object of obedience, and so God is said to have gone too far. On the other hand, God freely forgives all sins, even the crucifixion of his Son, provided men believe, and this is also regarded as going too far. Who can bring these two into harmony—the greatest severity and the greatest liberty and indulgence (as it seems to reason)? That's why it is said, "Become like children." (AE 54:105)



God would like anything done with the tongue against a fellow human being to be prohibited, whether it be false preachers with their doctrine and blasphemy, false judges and witnesses with their verdict, or outside of court by lying and evil-speaking. This especially includes the detestable, shameful vice of speaking behind a person's back and slandering. (LC 263-264)



Cursed be every preacher who aims at lofty topics in the church, looking for his own glory and selfishly desiring to please one individual or another. When I preach here, I adapt myself to the circumstances of the common people. . . . Take pains to be simple and direct. (AE 54:235-236)



Now we are only half pure and holy, so that the Holy Spirit always has a reason to continue his work in us through the Word, and daily to dispense forgiveness, until we attain to that life where there will be no more forgiveness, but only perfectly pure and holy people, full of godliness and righteousness, removed and free from sin, death, and all evil, in a new, immortal, and glorified body. (LC, Creed, 58)



The same also is to be said of obedience to civil government, which (as we have said) is all embraced in the estate of fatherhood and extends farthest of all relations. For here the father is not one of a single family, but of as many people as he has tenants, citizens, or subjects. For through them, as through our parents, God gives to us food, house and home, protection and security. Therefore, since they bear such name and title with all honor as their highest dignity, it is our duty to honor them and to esteem them great as the dearest treasure and the most precious jewel upon earth. (LC 150)



In the experience of life we see that we are subjected to all things, and suffer many things, even death. . . . [Therefore a Christian's power] is a spiritual power, which rules in the midst of enemies, and is powerful in the midst of distresses. And this is nothing else than that strength is made perfect in my weakness, and that I can turn all things to the profit of my salvation; so that even the cross and death are compelled to serve me and to work together for my salvation. . . . This is the inestimable power and freedom of Christians. (On the Freedom of the Christian, Beginning, 42-43)



Reason that is under the devil's control is harmful, and the more clever and successful it is, the more harm it does. We see this in the case of learned men who on the basis of their reason disagree with the Word.

(AE 54:71)



On the other hand, when illuminated by the Holy Spirit, reason helps to interpret the Holy Scriptures. . . . So reason, when illuminated by the Spirit, helps faith by reflecting on something, but reason without faith isn't and can't be helpful. (AE 54:71)



Everything in the Christian church is arranged for this purpose: that we daily obtain there nothing but the forgiveness of sin through the Word and signs, to comfort and encourage our consciences as long as we live here. (LC, Creed Article II, 55-56)



Thus, although we have sins, the Holy Spirit does not allow them to injure us, because we are in the Christian church, where there is nothing but continuous, uninterrupted forgiveness of sin—both in that God forgives us, and in that we forgive, bear with, and help each other.

But outside of this Christian church, where there is no gospel, there is no forgiveness, as also there can be no holiness. (LC, Creed Article II, 55-56)



Learn, oh, learn, I say, what treasure you have in the Word of our Lord Jesus Christ: that there is no other help and aid against the devil, sin, and eternal death than to cling to the Word of Christ, that is, to believe his promise and to be bold to take him at his word. (Sermon on John 8, 46-59 in 1533)



The works of monks and priests, however holy and arduous they may be, do not differ one whit in the sight of God from the works of the rustic laborer in the field or the woman going about her household tasks, but that all works are measured before God by faith alone. . . . Indeed, the menial housework of a servant is often more acceptable to God than all the fastings and other works of a monk or priest, because the monk or priest lacks faith. (AE 36:78)



Just as all gifts and instruments of nature are evil in godless men, so they are good in believers. Faith is now furthered by reason, speech and eloquence, whereas these were only impediments prior to faith. . . . Our reason is different in believers than it was before, for it doesn't fight against faith but promotes it. Our speech, which used to be godless and blasphemous, now preaches, praises God, and gives him thanks. Thus my speech is different from what it once was; now it's enlightened. (AE 54:183)



When schools flourish, things go well and the church is secure. . . . When we are dead, where are others [to take our place] if there are no schools? God has preserved the church through schools. They are the preservers of the church. Schools don't have a beautiful appearance, and yet they are very useful. [Children] have learned at least the Lord's Prayer and the Creed in the schools, and the church has been remarkably preserved through such small schools. (AE 54:452)



[Some argue] that the ungodly do not receive the body of Christ [in the Lord's Supper] because they do not believe. Then you should be permitted to argue that because the ungodly do not believe the Ten Commandments, therefore the commandments do not exist. (AE 54:25)



Those who keep in sight God's will and commandment have the promise that everything which they bestow upon earthly and spiritual fathers, and whatever they do to honor them, shall be richly repaid to them, so that they shall have, not bread, clothing, and money for a year or two, but long life, support, and peace, and shall be eternally rich and blessed. Therefore only do what is your duty, and let God take care how he is to support you and provide for you sufficiently. Since he has promised it, and has never yet lied, he will not be found lying to you. (LC 164-165)



A bad or good house does not make a bad or good builder, but a good or bad builder makes a good or bad house. . . . Such is the case, too, with the works of people. Such as the person himself is, whether in faith or in unbelief, so is his work: good if it is done in faith; bad if in unbelief. (On the Freedom of the Christian, Conclusion, paragraph 11)



We're not content with what we can understand and insist on disputing about something higher, which we can't possibly understand and which our Lord God doesn't want us to understand. That" the way human nature is. It wishes to do what is forbidden; the rest it ignores and then starts asking, "Why? Why?" (AE 54:448)



It is God's ultimate purpose that we suffer harm to befall no man, but show him all good and love, and, as we have said, it is specially directed toward those who are our enemies. For to do good to our friends is but an ordinary heathen virtue, as Christ says. (LC 193-194)



Here stand the kind and precious words, "This is my body, given for you. This is my blood, shed for you, for the forgiveness of sins." . . . Therefore think about it, and put yourself into this "you," that he may not speak to you in vain. For here he offers to us the entire treasure which he has brought for us from heaven. (LC 64-66)



King Solomon also teaches in Proverbs 19:17, "He that has pity on the poor lends to the Lord; and whatever he has given [God] will pay him again." Here, then, you have a rich Lord, who is certainly sufficient for you, and who will not suffer you to come short in anything or to want; thus you can with a joyful conscience enjoy a hundred times more than you could scrape together with unfaithfulness and wrong. (LC 252-253)





There's no man living on earth who knows how to distinguish between the law and the gospel. We may think we understand it when we are listening to a sermon, but we're far from it. Only the Holy Spirit knows this. . . . Because I've been writing so much and so long about it, you'd think I'd know the distinction, but when a crisis comes I recognize very well that I am far, far from understanding. So God alone should and must be our holy master. (AE 54:127)



Pharaoh was by nature wicked; God acted on him, and Pharaoh continued to be wicked. His heart was hardened because God didn't hinder Pharaoh's ungodly plans by his Spirit and grace. Why God didn't hinder them is not for us to ask. This "why" destroys many souls when they search after that which is too high for us. God says, "Why I am doing this you do not know, but ponder my Word, believe in Christ, pray, and I will make everything turn out well." (AE 54:385)



We ought, therefore, daily to practice [the First] Article [of the Creed], impress it upon our mind, and to remember it in all that meets our eyes, and in all good that falls to our lot, and wherever we escape from calamity or danger, that it is God who gives and does all these things, so that in it we sense and see his paternal heart and his transcendent love toward us. By this the heart would be warmed and kindled to be thankful, and to use all such good things to the honor and praise of God. (LC 23)



Christ's righteousness rises above the sins of all men; His life is more powerful than all death; His salvation is more unconquerable than all hell.

(On the Freedom of the Christian, paragraph 31)





To this estate of fatherhood and motherhood God has given the special distinction above all estates that are beneath it that He not simply commands us to love our parents, but to honor them. For with respect to brothers, sisters, and our neighbors in general He commands nothing higher than that we love them. So He separates and distinguishes father and mother above all other persons upon earth, and places them at His side. (LC, Fourth Commandment, 105)



Men are not ordained [to public ministry] to make or produce anything but to administer what they find in the church, for they do not produce or make baptism or the Word but are to give and administer them. (AE 54:119)



A Christian needs no works in order to be justified and saved, but receives these gifts in abundance from faith alone. No, if he were so foolish as to pretend to be justified, set free, saved, and made a Christian, by means of any good work, he would immediately lose faith, with all its benefits. Such folly is nicely represented in the fable where a dog, running along in the water and carrying in his mouth a real piece of meat, is deceived by the reflection of the meat in the water, and, in trying with open mouth to seize it, loses the meat and its image at the same time. (On the Freedom of the Christian, Beginning, paragraph 46)



If I'd been with God before the creation of this world, I wouldn't have been able to give him this advice, that he ought to make such a large spherical device out of nothing and attach to it a brooch, the sun, which in its swift course illuminates the whole earth, nor that he ought to fashion man and woman as he did. All this God did for us without our counsel and design. So we must accord him the honor of providing a future life and a new creation and let him remain the Creator. (AE 54:297-298)



He who is a Christian has Christ. He who has Christ has all things that are Christ's, and can do all things. (AE 36:117)



The Creed is quite a different teaching from the Ten Commandments; for the Commandments do teach what we ought to do, but the Creed tells what God does for us and gives to us. Moreover, besides this, the Ten Commandments are written in the hearts of all men; no human wisdom, however, can comprehend the Creed, but it must be taught by the Holy Spirit alone. The Commandments, therefore, don't make anyone a Christian, for the wrath and displeasure of God still remain on us, because we cannot keep what God demands of us; but the Creed brings pure grace, and makes us godly and acceptable to God. (LC, Creed, 67-68)



The Word of God is the holy place above all holy places. Actually, it's the only one which we Christians know and have. . . . God's Word is the treasure which makes everything holy, and by which even all the saints themselves were made holy. At whatever hour, then, God's Word is taught, preached, heard, read or meditated upon, there the person, day, and work are made holy by it, not because of the external work, but because of the Word, which makes saints of us all. Therefore I constantly say that all our life and work must be ordered according to God's Word, if it is to be God-pleasing or holy. (LC, Creed, 91)



We are not made sons, heirs, righteous, saints, Christians by means of works, but we do good works once we have been made, born, created such. So it's necessary to have life, salvation, and grace before works, just as a tree doesn't deserve to become a tree on account of its fruit, but a tree is by nature fitted to bear fruit. Works merit something else than life, grace, or salvation—namely, praise, glory, favor, and certain extraordinary things—just as a tree deserves to be loved, cultivated, praised, and honored by others on account of its fruit. (Fifth Commandment, 91-92)



All religions that depart from the true Christian religion are by works [Latin: ex opere operato], that is, teach, "I will do this, and that will please God." But you have to hold fast to the rule that every work performed [opus operatum] is idolatrous. (Seventh Commandment, 91-92)



A lie is like a snowball. The longer you roll it, the bigger it gets. (Ninth Commandment, 91-92)



Christ's righteousness rises above the sins of all men; his life is more powerful than all death; his salvation is more unconquerable than all hell. (11th Commandment, 91-92)





Our righteousness, or the righteousness of works, isn't worth anything.

Sin doesn't harm us as much as our own righteousness. (13th

Commandment, 91-92)



Music is an outstanding gift of God and next to theology. I would not give up my slight knowledge of music for a great consideration. (17th Commandment, 91-92)





We should preach the Word, but the results must be left solely to God's good pleasure. (Invocavit Sermons, 18th Commandment, 91-92)



When our Lord Jesus Christ said, "Repent," he wanted a Christian's entire life to be a life of repentance. (First of the Ninety-five Theses)



In no other way can man come to God or deal with him than through faith. That is to say, that the author of salvation is not man, by any works of his own, but God, through his promise, and that all things depend on, and are upheld and preserved by the word of his power. (AE 36:39)



The true treasure of the church is the most holy gospel of the glory and the grace of God. (Ninety-five Theses)



Therefore, my dear Friar, learn Christ and him crucified. Learn to praise him and, despairing of yourself, say, "Lord Jesus, you are my righteousness, just as I am your sin. You have taken upon yourself what is mine and have given to me what is yours. You have taken upon yourself what you were not and have given to me what I was not." (AE 48:12)



Since Christ accepted the thief on the cross just as he was and received Paul after all his blasphemies and persecutions, we have no reason to despair. As a matter of fact, all of us must be saved just as the thief and Paul were. (AE 54:17)



Neither you nor I could ever know anything of Christ, or believe on him, and obtain him for our Lord, unless it were offered to us and granted to our hearts by the Holy Spirit through the preaching of the gospel. (LC, Creed, 38-39)



The work is done and accomplished, for Christ has acquired and gained the treasure for us by his suffering, death, resurrection, etc. But if the work remained concealed so that no one knew of it, then it would be in vain and lost. So that this treasure, therefore, might not lie buried, but be appropriated and enjoyed, God has caused the Word to go forth and be proclaimed, in which he gives the Holy Spirit to bring this treasure home and appropriate it to us. (LC, Creed, 38-39)



We should be even as little children, when they are newly baptized, who engage in no efforts or works, but are free in every way, secure and saved solely through the glory of their baptism. For we are indeed little children, continually baptized anew in Christ. (AE 36:73)



[When people show contempt for God's Word,] it ought to be both a consolation and a warning to us, so that we give thanks to God for the blessing of being among those who love his Word, diligently hear and learn God's Word, and find delight in the Holy Scriptures. (AE 54:13)



When we are brought to life on the Last Day we will spit on ourselves and say, "Fie on you for not having been bolder in believing on Christ, since the glory is so great!" (AE 54:27)



A lot of people think that they have God and everything in abundance when they have money and possessions; they trust in them and boast of them with such firmness and assurance as to care for no one. Look, a person like that also has a god, Mammon by name (that is, money and possessions) on which he sets all his heart, and which is also the most common idol on earth.



Whoever has money and possessions feels secure, and is joyful and undismayed as though he were sitting in the midst of Paradise. On the other hand, whoever has none doubts and is despondent, as though he knew of no God. For very few are to be found who are of good cheer, and who neither mourn nor complain if they don't have Mammon. This [care and desire for money] sticks and clings to our nature, even to the grave.

(LC, First Commandment, 5-9)



[At the resurrection] we who are godly will see the Creator of heaven and earth. . . . If we have such delight and pleasure in created things (namely, in gold, the sun, stars, and so forth), what will it be like when we see God? (AE 54:210)



You say you don't baptize children because they don't believe. Why do you preach the Word to adults who don't believe, unless perhaps in the hope that they may believe? You do it on the strength of God's command alone. (AE 54:98)



We are all equally priests, that is, we have the same power in respect to the Word and the sacraments. However, no one may make use of this power except by the consent of the community or by the call of a superior. . . . Therefore this "sacrament" of ordination, if it is anything at all, is nothing else than a certain rite by which someone is called to the ministry of the church. Furthermore, the priesthood is properly nothing but the ministry of the Word. (AE 36:116)



Young men are tempted by girls, men who are thirty years old are tempted by gold, when they are forty they are tempted by honor and glory, and those who are sixty years old say to themselves, "What a pious man I have become!" (AE 54:158)



It is a true and good saying of old and wise men: To God, to parents, and to teachers we can never render sufficient gratitude and compensation. (LC 130)



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Faith in its proper function has no other object than Jesus Christ, the Son of God, who was put to death for the sins of the world. It does not look at its love and say: "What have I done? Where have I sinned? What have I deserved?" But it says: "What has Christ done? What has he deserved?"

(AE 26)





Building up the church means to lead consciences from doubt and murmuring to faith, to knowledge, and to certainty. (AE 54:196)



Let us, therefore, commit the affairs of men to God in faithful prayer, and be calm. What can they do? Will they kill? Will they revive again in order to kill again? Will they brand a heretic? Christ was condemned with the wicked, with the seducers and cursed men. (AE 48:147)





The voice of the law should be brought forward, that men may be terrified and brought to a knowledge of their sins. . . . But we must not stop here; that would be to wound only and not to bind up. . . . Therefore the Word of grace and of the promised forgiveness of sin must also be preached, in order to teach and set up faith, since without that word contrition, penitence, and all other duties, are performed and taught in vain. (On the Freedom of the Christian, Conclusion, paragraph 19)



I thank God that I know and believe that God knows more than I do. He can do what is above my ability to comprehend. From invisible things he can make visible, for everything that is now happening through the light of the gospel is making visible things out of invisible. (AE 54:147)



There is here [in Baptism] not only God's commandment and injunction, but also the promise [of salvation]. Because of this, it is still far more glorious than whatever else God has commanded and ordained, and is, in short, so full of consolation and grace that heaven and earth cannot comprehend it. (LC, Baptism, 39)





Either sin is with you, lying on your shoulders, or it is lying on Christ, the Lamb of God. Now if it is lying on your back, you are lost; but if it is resting on Christ, you are free and will be saved. Now choose what you want. According to law and justice, your sins should no doubt remain on you, but grace has cast them upon Christ, the Lamb of God. If God had it in mind to deal with us on other terms, we would be done for. (Sermon on Nov. 3, 2539 on John 1:29)



To feel temptation is therefore a far different thing from consenting or yielding to it. We must all feel it, although not all in the same manner....

But such feeling, as long as it is against our will and we would rather be rid of it, can harm no one. For if we did not feel it, it could not be called a temptation. But to consent to it is when we give it the reins and do not resist or pray against it. (LC 107-108)



The Son of God did not want to be seen and found in heaven. Therefore he descended from heaven into this humility and came to us in our flesh, laid himself into the womb of his mother and into the manger and went on to the cross. This was the ladder that he placed on earth so that we might ascend to God on it. This is the way you must take. (Sermon on Is 9:6)



The first care of every Christian ought to be to lay aside all reliance on works, and strengthen his faith alone more and more, and by it grow in the knowledge, not of works, but of Christ Jesus, who has suffered and risen again for him (On the Freedom of the Christian, Beginning, paragraph 14)





You shouldn't think of any other God than Christ; whoever doesn't speak through the mouth of Christ is not God. . . . Those who don't seek God or the Lord in Christ won't find him. (AE 54:155)





Christ rules and wants to rule in us sinners and in those who are fools for him, while Satan rages in the wise and righteous men belonging to him.

(AE 52:27)





In the worst temptations nothing can help us but faith that God's Son has put on flesh, is bone of our bone, sits at the right hand of the Father, and prays for us. There is no mightier comfort. (AE 54:371)



The greatest treasure and the highest comfort we Christians have is the fact that the Word, the true, natural Son of God, has become a man who in every respect has flesh and blood as any other man has, and who has become man for our sake that we may be raised to the great glory of having our flesh and blood, our entire body with all its parts and members, sit in heaven above, like God; that we may boldly defy the devil and whatever assails us. For now we are certain that our bodies belong in heaven and are heirs of the kingdom of heaven.

(Exposition on John 1:14)



I'd like all my books to be destroyed so that only the sacred writings in the Bible would be diligently read. For one is referred from one book to another, as it happened in the ancient church, when they turned from a reading of the Bible to a reading of [the church fathers]. (AE 54:174)



I'll gladly go to pieces; only let Satan not have his way in the church after my death. I'm very much afraid of this because contempt of the gospel and ingratitude toward it are so great. . . . I'm concerned that the precious gospel may be lost, for it seems to me that I now observe some who fall into strife the first time and then yield to passions and forget the chief thing in doctrine, with the result that the Word and the glory of God are lost to sight. (AE 54:226)



Dear Father, we pray, give us first thy Word, that the gospel be preached properly throughout the world; and secondly, that it be received in faith, and work and live in us, so that through the Word and the power of the Holy Spirit your kingdom may prevail among us, and the kingdom of the devil be put down, so that he may have no right or power over us, until at last it shall be utterly destroyed, and sin, death, and hell shall be exterminated, that we may live forever in perfect righteousness and blessedness. (LC, Lord's Prayer, 53-54)



The truth of Scripture comes first. After that is accepted, one may determine whether the words of men can be accepted as true (AE 32:282)



One of the church fathers Hilary said "One should not read a meaning into the Holy Scriptures, but extract it from them" (AE 31:276)



You see that the gospel is really not a book of laws and commandments which requires deeds of us, but a book of divine promises in which God promises, offers, and gives us all his possessions and benefits in Christ (AE 35:120)





[The gospels and epistles of the apostles] want themselves to be our guides, to direct us to the writings of the prophets and of Moses in the Old Testament so that we might there read and see for ourselves how Christ is wrapped in swaddling cloths and laid in the manger, this is, how he is comprehended in the writings of the prophets. (AE 35:122)



The first thing to know is that there are no good works except those works God has commanded, just as there is no sin except that which God had forbidden (AE 44:23)





The first, highest, and most precious of all good works is faith in Christ (AE 44:23)



When a husband and wife really love one another, have pleasure in each other, and thoroughly believe in their love, who teaches them how they are to behave one to another, what they are to do or not to do, say or not to say, what they are to think? Confidence alone teaches them all this, and even more than is necessary. For such a man there is no distinction in works. He does the great and important as gladly as the small and the unimportant, and vice versa. Moreover he does them all in a glad, peaceful and confident heart and is an absolutely willing companion to the woman. (AE 44:27)



Thus a Christian man who lives in this confidence toward God knows all things, can do all things, ventures everything that needs to be done, and does everything gladly and willingly, not that may gather merits and good works, but because it is a pleasure for him to please God in doing these things. He simply serves God with no thought of reward, content that his service pleases God (AE 44:27)



[Faith] is the highest work because it blots out these everyday sins and still stands fast by never doubting that God is so favorably disposed toward you that he over looks such everyday failures and offenses (AE 44:37)



See, it is by the mercy and grace of God and not by their own nature that works are without guilt and are forgiven.



Faith, therefore, does not originate in works; neither do works create faith, but faith must spring up and flow from the blood and wounds and death of Christ (AE 44:38)



We never read that the Holy Spirit was given to anybody because he had performed some works but always when men have heard the gospel of Christ and the mercy of God. Faith must arise at all times from this same word and from no other source—and in our own day too. For Christ is the rock from which men such oil and honey (AE 44:38-39)



A man can find God by no work other than faith and trust; a man can lose God by no work other than unbelief and doubt. No other work can bring a man to God (AE 44:40)





At times in the privacy of his home a poor man, in whom nobody can see many great works, joyfully praises God...He does a greater and more acceptable work by this than another who fasts and prays much, endows, churches, makes pilgrimages, and burdens himself with great deeds in this place and that (AE 44:41)





It is always the case that the higher and better the works are, the less show they make (AE 44:41)



The correct use of honor and a good name is when God is praised through serving others (AE 44:45)



Aug 1

The most dangerous trial of all is when there is no trial, when everything is all right and running smoothly. That is when a man tends to forget God, to become too independent and put his time of prosperity to a wrong use (AE 44:47)



The flesh seeks pleasure and repose; the world seeks riches, favor, power, and honor; the wicked spirit seeks pride, glory, to think well of itself, and to despise other people (AE 44:49)



It must be a grievous sin not to listen to the gospel, and to despise such a treasure and so rich a feast to which we are bidden (AE 44:57)





God is not hostile to sinners, only to unbelievers (AE 44:64)



We run to God with our body's sickness and need; with our soul's sickness we run from him, and will not come back to him before we are well again—just as if there were one god who could help the body and another who could help the soul, or as if we wanted to help ourselves in spiritual need, which is greater than bodily need (AE 44:64)



This common prayer is precious and most effective, and it is for the sake of this that we assemble ourselves together. The church is called a house of prayer because we are all there as a congregation and with one accord to bring our own needs as well as those of all men before God and to call upon him for mercy (AE 44:65)





Indeed, the Christian church on earth has no greater power or work against everything that may oppose it than such common prayer (AE 44:66)



But when faith collapses, love grows cold, God's word is neglected, and all manner of sin takes control, nobody thinks of fighting [or resisting evil and sin] (AE 44:70)





Our own self-imposed good works lead us to and into ourselves, so that we just seek our own benefit and salvation. But God's commandments drive us to our neighbor's need, that by means of these commandments we may be of benefit only to others and to their salvation (AE 44:71)



I call it being brought up after the fashion of the world when parents teach their children to seek nothing but the pleasure, honor, possessions, or power of this world (AE 44:84)



For to suffer wrong destroys no man's soul, in fact, it improves the soul, though it does inflict hurt to our body and our possessions. But to do wrong destroys the soul, even though all the world's wealth be gained (AE 44:92)



If the heart expects and puts its trust in divine favor, how can a man be greedy and anxious? Such a man is absolutely certain that he is acceptable to God: therefore he does not cling to money; he uses his money cheerfully and freely for the benefit of his neighbor. He knows full well that he will have enough no matter how much he gives away (AE 44:108)



A man is generous because he trusts God and never doubts but that he will always have enough. In contrast, a man is covetous and anxious because he does not trust God. (AE 44:109)



Now faith is the master workman and the motiving force behind the good works of generosity, just as it is in all other commandments. Without this faith generosity is of no use at all; it is just a careless squandering of money (AE 44:109).



A Christian man must rise higher, letting his kindness serve even those who do not deserve is: evildoer, enemies, and the ungrateful, even as his heavenly Father makes his sun to rise on good and evil alike, and his rain to fall on the grateful and the ungrateful (AE 44:109)



For where there is such faith and confidence there is also a bold, defiant, fearless heart that risks all and stands by the truth, no matter what the cost, whether it is against pope or king, as we see that the dear martyrs did. For such a heart is satisfied and serenely sure that it has a gracious kindly disposed God. Therefore, he despises all the favors, grace, goods, and honor of men, and does not attach any value to these transitory things (AE 44:112)



Apart from faith all works are dead, no matter how wonderful they look or what splendid names they have (AE 44:113)



These evil desires do no harm to our neighbor, and yet they persist to the grave. And the strife in us against these desires goes on until death (AE 44:114)



For nobody has ever been so holy that he never felt some evil inclination within himself, especially when occasion and temptation were present together. For original sin is born in us by nature: it may be checked, but it cannot be entirely uprooted except through death. It is for this reason death is both profitable and desirable (AE 44:114).



Our good works are not good unless his forgiving mercy reigns over us (AE 32:172)



Unless protected by grace, no one can withstand the power of the law (AE 32:177)



The motion of anger and of evil desire is exactly the same in the godly and the godless, the same before grace and after grace, just as the flesh is the same before grace and after grace; but in grace it can do nothing, while outside of grace it gets the upper hand (AE 32:207)



Even after forgiveness there is still sin, but it is not imputed (AE 32:209)



The entire good of the work is that although sin is in us still we fight with ourselves so that it will not govern and so that we will not obey its lusts.



There is one teacher, even Christ, and the fathers are to be tested by the judgment of the divine Scripture so that it may be known who has clarified and who has obscured them (AE 32:217)



Sin and trust [in God] are simultaneously present in us and in all our works as long as we are on this earth (AE 32:233)



Plainly there is in this life not a single instance of this rule that a good work is without sin (AE 32:235)



Faith is not enough, but only the faith which hides under the wings of Christ and glories in his righteousness (AE 32:235-236)



No one's faith endures unless he relies upon Christ's own righteousness and is preserved by his protection...it is something which does not allow itself to be torn away from Christ, and relies only on the One whom it knows in God's grace. Christ cannot be condemned, nor can anyone who throws himself upon him (AE 32:239)



Thus sin daily disturbs us, hindering our way, and even tormenting us so that unless it is courageously cleared away, we shall thrust ourselves against it and shall stumble. Indeed it is an evil guest, and yet it dwells within us, in our flesh, in our land, within our borders (AE 32:249)



Take away assertions and you take away Christianity (AE 33:21)



Sep 1

No man can be thoroughly humbled until he knows that his salvation is utterly beyond his own powers, devices, endeavors, will and works, and depends entirely on the choice, will, and work of another, namely, of God alone (AE 33:62)



Free choice is allowed to man only with respect to what is beneath him and what is above him. That is to say, a man should know that with regard to his faculties and possessions he has the right to use, to do, or to leave undone, according to his own free choice...On the other hand in relation to God, or in matters pertaining to salvation or damnation a man as no free choice, but is captive, subject and slave either of the will of God or the will of Satan (AE 33:70)



Thus we say that all spirits are to be tested in the presence of the Church at the bar of Scripture. For it ought above all to be settled and established among Christians that the Holy Scriptures are a spiritual light far brighter than the sun itself, especially in things that are necessary to salvation (AE 33:91)



In short, if Scripture is obscure or ambiguous, what point was there in God giving it to us? (AE 33:94)



For there is nothing else that leads either to the grace of God or to eternal salvation except the word and work of God, since grace or the Spirit is life itself, to which we are led by God's word and work (AE 33:105)



No man perceives one iota of what is in the Scriptures unless he has the Spirit of God. All men have a darkened heart, so that even if they can recite everything in Scripture, and know how to quote it, yet they apprehend and truly understand nothing of it (AE 33:28)



What God says must be taken quite simply at its face value. For it is not for us to decide to make and remake the words of God just as we please; otherwise what remains in the entire Scriptures...anything might be made of anything? (AE 33:166)





If we believe that Christ has redeemed men by his own blood, we are found to confess that the whole man was lost; otherwise, we should make Christ either superfluous or the redeemer of only the lowest part of man, which would be blasphemy and sacrilege (AE 33:293)





The temporal authority is under obligation to protect the innocent and prevent injustice (AE 44:157)



God has not decreed that any man shall live off another man's property, save only the clergy who preach and have a parish to care for, and these should, as St. Paul says in 1 Corinthians 9:14 on account of their spiritual labor (AE 44:191)



A Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all, subject to all (AE 31:344)



Although we are all equally priests, we cannot all publicly minister and teach. We ought not do so even if we could (AE 31:356)



It is indeed true that in the sight of man a man is made good or evil by his works; but this being made good or evil only means that the man who is good or evil is pointed out and shown as such (Mt 7:20) (AE 31:362)



Therefore he (a man) should be guided in all his works by this thought and contemplate this one things alone, that he may serve and benefit others in all that he does, considering nothing except the need and advantage of his neighbor (AE 31:365)



Here faith is truly active through love [Gal 5:6] that is, it finds expression in works of the freest service, cheerfully and lovingly done, with which a man willingly serves another without hope of reward; and for himself he is satisfied with the fullness and wealth of his faith (AE 31:365)



[The Christian life] can do all things and has all things and lacks nothing. It is lord over sin, death, and hell, and yet at the same time it serves, ministers to;, and benefits all men (AE 31:368)



We conclude, therefore that a Christian lives not in himself, but in Christ and in his neighbor. Otherwise he is not a Christian. He lives in Christ through faith, in his neighbor through love. (AE 31:371)



Beware then, of putting your trust in your own contrition and of ascribing the forgiveness of sins to your own remorse. God does not look on you with favor because of that, but because of the faith by which you have believed his treats and promises, and which has effected such sorrow within you (AE 36:85)



The church has no power to make new divine promises of grace. (AE 36:107)



It is the promises of God that make the church, and not the church that makes the promise of God. For the Word of God is incomparable superior to the church, and in this Word the church, being a creature, has nothing to decree, ordain, or make, but only to be decreed, ordained, and made (AE 36:107)



Everything in the Scripture is either a command or a promise (AE 36:124)



For just as the truth of this divine promise, once pronounced over us, continues until death, so our faith in it ought never to cease, but to be nourished and strengthened until death by the continual remembrance of his promise made to us in baptism (AE 36:59)



Neither does sin completely die, nor grace completely rise, until that sinful body that we carry about in this life is destroyed, as the Apostle says... For we know that our old self was crucified with him so that the body ruled by sin might be done away with, [a] that we should no longer be slaves to sin—because anyone who has died has been set free from sin. [Romans 6:6-7] (AE 36:68)



Let the priest bear in mind that the gospel is to be set above all canons and collects devised by men, and that the gospel does not sanction the idea that the mass is a sacrifice (AE 36:54)



It is plain therefore, that the beginning of our salvation is a faith which clings to the word of the promising God, who, without any effort on our part, in free and unmerited mercy takes the initiative and offers us the word of his promise (AE 36:39)



We must be particularly careful to put aside whatever has been added to this original simple institution by the zeal and devotion of men: such things as vestments, ornaments, chants, prayers, organs, candles, and the whole pageantry of outward things (AE 36:36)



We must turn our eyes and hearts simply to the institution of Christ and this alone, and set nothing before us but the very word of Christ by which he instituted the sacrament, made it perfect, and committed it to us. For in that word, and in that word alone, reside the power, the nature, and the whole substance of the mass. All the rest is the work of man, added to the word of Christ, and the mass can be held and remain a mass just as well without them (AE 36:36)



Sep 28

But my Christ lives, and we must be careful to give more heed to the word of God than to all the thoughts of men and of angels (AE 36:36)



Sep 29

For what is asserted without the Scriptures or proven revelation may be held as an opinion, but need not be believed (AE 36:29)



I, at last, found rest for my conscience in the above view, namely that it is real bread and real wine, in which Christ's real flesh and real blood are present...(AE 36:29)





What carries most weight with me, however, and is quite decisive for me is that Christ says: "This is my blood, which is poured out for you and for many for the forgiveness of sins (AE 36:22)





If we permit one institution of Christ to be changed, we make all his laws invalid, and any man may make bold to say that he is not bound by any other law or institution of Christ (AE 36:21)





Therefore as it is the function and honor of the office of preaching to make sinners saints, dead men live, damned men saved, and the devil's children God's children, so it is the function and honor of worldly government to make men out of wild beasts and to prevent men from becoming wild beasts (AE 46:237)



Every occupation has its own honor before God as well as its own requirements and duties...All the estates and works of God [They are ordained by God and] are to be praised as highly as they can be, and none despised in favor of another. (AE 46:246)



God himself spares the whole human race for the sake of one man, whose name is Jesus Christ; if he were to look at men alone he would have nothing but wrath (AE 46:248)



God is a great lord and has many kinds of servants (AE 46:246)



You should know that the Holy Scriptures constitute a book which burns the wisdom of all other books into foolishness, because not one teaches about eternal life except this one alone (AE 34:285)





The word of God is the beginning, the foundation, the rock, upon which afterward all works, words, and thoughts of man must build (AE 35:82)





All your works are polluted and unclean on account of that part of you which is God's adversary; according to the other, you are genuinely pure and righteous (AE 32:213).



Sin and trust [in God] are simultaneously present in us and in all our works as long as we are on this earth (AE 32:233)



The reason why there is no condemnation is that that men do not sin...but because—as Paul says—they are in Christ; that is they repose under the shadow of his righteousness as do chicks under a hen (AE 32:239)



Thus sin daily disturbs us, hindering our way, and even tormenting us, ...Indeed it is an evil guest, and yet it dwells with us, in our flesh, in our land within our borders...(AE 32:249)



If the sins of the entire world are on that one man, Jesus Christ, then they are not on the world. But if they are not on him, then they are still on the world. Again, if Christ himself is made guilty of all the sins that we have all committed, then we are absolved (forgiven of) from all sins, not through ourselves or through our own works or merits but through him (AE 26:280)



Grace and peace—these two words embrace the whole of Christianity.

Grace forgives sin, and peace stills the conscience (AE 26:26)



The church is universal throughout the world wherever the gospel of God and the sacraments are present (AE 26:25-26)





We define a Christian as follows: A Christian is not someone who has no sin or feels no sin; he is someone to whom, because of his faith in Christ, God does not impute his sin (AE 26:133)



A child seven years old knows what the church is, namely, the holy believers and lambs who hear the voice of their Shepherd (SA XII 2)



God does not wish to deal with us otherwise than through the spoken Word and the Sacraments (SA VIII 10)



For the merit of Christ is obtained not by our works...but from grace through faith, without money and merit; and is offered ...through the preaching of God's Word (SA II 24)



The rule is: The Word of God shall establish articles of faith, and no one else, not even an angel (SA II 15)



True faith in Christ is a treasure beyond comparison which brings with it complete salvation and saves man from every evil (AE 31:347)



Christ is full of grace, life, and salvation. The soul is full of sins, death and damnation. Now let faith come between them and sins, death and damnation will be Christ's, while grace life, and salvation will be the soul's (AE 31:351)



Behold, from faith thus flow forth love and joy in the Lord, and from love a joyful, willing, and free mind that serves one's neighbor willingly and takes no account of gratitude or ingratitude, of praise or blame, of gain or loss (AE 31:367)



The first and chief article is this: Jesus Christ, our God and Lord, died for our sins and was raised again for our justification...This is necessary to believe. This cannot be otherwise acquired or grasped by any work, law, or merit. Therefore, it is clear and certain that this faith alone justifies us...upon this article everything that we teach and practice depends...Therefore, we must be certain and not doubt this doctrine.

Otherwise, all is lost... (SA I 1-5)



I will preach [the Word], teach it, write it, but I will constrain no man by force for faith must come freely without compulsion (AE 51:77)



Baptism is a living, saving water on account of the Word of God which is in it...Don't look at the water, and see that it is wet, but rather that it has with it the Word of God. It is a holy, living, heavenly blessed water because of the Word and command of God (AE 51:183)



Take the Word away and [Baptism] is the same water with which the maid waters the cow; but with the Word, it is a living, holy divine water (AE 51:184)



A child is baptized, not in order that it may become a prince; it is baptized in order that it may be saved,...in order that it may be redeemed from sin, death and the devil, that it may become a member of Christ, and that it may come into Christ's kingdom and Christ become its Lord (AE 51:185)



My faith does not make the baptism but rather received the baptism, no matter whether the person being baptized believes or not; for baptism is not dependent upon my faith but upon the Word of God (AE 51:186)





I do not baptize. [the child] upon its faith or someone else's faith, but upon God's Word and command. (AE 51:187)



Is not this a beautiful, glorious exchange by which Christ, who is wholly innocent and holy, not only takes upon himself another's sin, that is, my sin and guilt but also clothes and adorns me, who am nothing bur sin with his own innocence and purity? (AE 51:316)





If we could atone for sin and drive out death by human powers,; it would not have been necessary for Christ to become man and be baptized and die for our sins (AE 51:316)





This is the forgiveness of sins; it does not occur without payment or satisfaction; but this payment is not yours. It cost Christ his body life, and blood (AE. 51:317)





Christians are people who should believe and not see (AE 51:328)



Yet, outwardly, nothing more is there and nothing more is perceived [in Baptism] than water and the Word, which is all that is seen with the eyes and heard with the ears. Nevertheless it has such power that the man who was so conceived and born in sin is now born anew in the sight of God and he who before was condemned to death is verily a child of God. Why can ever grasp this glory and power of holy baptism with human senses or understanding? (AE 51:323)



For love pervades all and transcends all; it considers only what is necessary and beneficial to others (AE 45:98)



If the governing authority and its sword are a divine service, as was proved above, then everything that is essential for the authority's bearing of the sword must also be divine service. There must be those who arrest, prosecute, execute, and destroy the wicked, and who protect, acquit, defend and save the good. (AE 45:103)



It is to be noted first that the two classes of Adam's children—the one in God's kingdom under Christ and the other in the kingdom of the world under the governing authority, as was said above—have two kinds of law. For every kingdom must have its own laws and statues...The temporal government has laws which extent no further than to life and property and external affairs on earth, for God cannot and will not permit anyone but himself to rule over the soul. (AE 45:105)



Where the temporal authority presumes to prescribe laws for the soul, it encroaches upon God's government and only misleads souls and destroys them (AE 345:105)





It is futile and impossible to command or compel anyone by force to believe this or that...Force will not accomplish it (AE 45:107)



For faith is a free act, to which no one can be forced. Indeed, it is a work of God in the spirit, not something which outward authority should compel or create. Hence arises the common saying found also in Augustine, "No one can or ought to be forced to believe" (AE 45:108)



Every man runs his own risk in believing as he does, and he must see to it himself that he believes rightly. As nobody else can go to heaven or hell for me, so nobody else can believe or disbelieve for me; as nobody else can open or close heaven or hell to me, so nobody else can drive me to belief or unbelief (AE 45:108)



Heresy must be opposed and dealt with otherwise than with the sword.

Here God's word must do the fighting (AE 45:114)



If you wish to drive out heresy, you must find some way to tear it first of all from the heart and completely turn men's wills away from it. With force you will not stop it, but only strengthen it (AE 45:115)



When our Lord and Master Jesus Christ said, "Repent", he willed the entire life of believers to be one of repentance (AE 31:25 First of the 95 Theses)



Faith is nothing else than believing what God promises and reveals (AE 31:270)



Even though we have sins, the grace of the Holy Spirit does not allow them to harm us. For we are in the Christian Church, where there is nothing but continuous, uninterrupted forgiveness of sins. (LC, Creed, Article III 55)



So the word Church really means nothing other than a common gathering (LC, Creed, Article III 48)



I believe that there is upon earth a little holy group and congregation of pure saints, under one head, even Christ (LC, Creed, Article III 51)



This group is called together by the Holy Spirit in one faith, one mind, and understanding, with many different gifts, yet agreeing in love, without sects or schisms (LC, Creed, Article III 51)



Here [in the Creed] you have the entire divine essence, will, and work shown most completely in quite short and yet rich words. In these words all our wisdom stands, which surpasses and exceeds the wisdom, mind, and reason of all people (LC, Creed, Article III 63)



The whole world with all diligence has struggled to figure out what God is, what he has in mind and does. Yet the world has never been able to grasp the knowledge and understanding of any of these things (LC, Creed, Article III 63).





From this you see that the Creed is a doctrine quite different from the Ten Commandments. For the Commandments teach what we ought to do. But the Creed tells what God does for us and gives to us (LC, Creed, Article III 67)



No human wisdom can understand the Creed, It must be taught by the Holy Spirit alone (LC, Creed, Article III 67)



Here [in the creed] we see that God gives himself to us completely. He gives all that he has and is able to do in order to aid and direct us in keeping the Ten Commandments. The Father gives all creatures. The Son gives his entire work. And the Holy Spirit bestows all his gifts (LC, Creed, Article III 69)



Whatever you set your heart on and put your trust in is truly your god (LC, First Commandment, 3)



To "have a god" is to have something in which the heart entirely trusts (LC, First Commandment, 10)



A person's entire heart and all his confidence must be placed in God alone and in no one else (LC First Commandment, 13)



It is not in us to make satisfaction for our sins, for Christ alone has made satisfaction for our sins. (AE 40:297)



Even if God does not give what we pray for, still we should not doubt that he has heard our prayer. We should realize that instead of what we have asked he will give us something better (AE 40:279)





Everything, therefore in the Christian church is ordered toward this goal: we shall daily receive in the church nothing but the forgiveness of sin through the word and signs [sacraments] to comfort and encourage our consciences as long as we live here (LC 2, 55)





For now we are only half pure and holy. So the Holy Spirit always has some reason to continue his work in through the Word (LC 2, 58)



No person can go far enough to keep one of the Ten Commandments as it should be kept. Both the Apostles' Creed and Lord's Prayer must come to our aid.....By them power and strength to keep the commandments is sought and prayed for and received continually (LC 1, 316)





In Baptism there is freely brought to everyone's door such a treasure and medicine that it utterly destroys death and preserves all people alive (LC 4, 43)





So when our sins and conscience oppress us, we strengthen ourselves and take comfort and say 'Nevertheless, I am baptized. And if I am baptized, it is promised to me that I shall be saved and have eternal life, both in soul and body" (LC 4, 44).





I go to the Sacrament trusting not in my faith, but in Christ's Word (LC 4, 56)





If we have received forgiveness of sin once in Baptism, it will remain every day, a long as we live. Baptism will remain as long as we carry the old may about our neck (LC 4, 86)



Repentance, therefore is nothing other than a return and approach to baptism. We repeat and do what we began before, but abandoned (LC 4, 79)





So a truly Christian life is nothing other than a daily Baptism, once begun and ever to be continued (LC 4, 65)





Baptism is not bound to our faith, but to the Word. (LC 4, 53)



The treasure [of the Sacrament of the Altar], indeed, is opened and placed at everyone's door, yes, upon his table. But it is necessary that you also claim it and confidently view it as the words tell you. This is the entire Christian preparation for receiving this Sacrament worthily (LC 5, 35-36





If you are heavy laden and feel your weakness, then go joyfully to this Sacrament [of the Altar] and receive refreshment, comfort, and strength (LC 5, 72) So apart from the Ten Commandments no work or thing can be good or pleasing to God, no matter how great or precious it is in the world's eyes. (LC 311)



This Commandment (10th) will remain like all the rest, one that will constantly accuse us and how godly we are in God's sight...no person can go far enough to keep one of the Ten Commandments as it should be kept (LC 1, 310, 316)



God demands that all our works proceed from a heart that fears and regards God alone. From such fear the heart avoids everything that is contrary to his will, lest it should move him to wrath. And, on the other hand, the heart also trusts in him alone and from love for him does all he wants. For he speaks to us as friendly as a father and offers us all grace and every good (LC 1, 323)



The Ten Commandments are set so high that all human ability is far too feeble and weak to keep them (LC 2, 2).



Here {in this creed} we have everything in richest measure. For here in all three articles God has revealed himself and opened the deepest depths of his fatherly heart and his pure, inexpressible love (LC 2, 64).





The entire gospel that we preach is based on this point, that we properly understand this article (The Second Article) as that upon which our salvation and all happiness rests. It is so rich and complete that we can never learn it fully" (LC 2, 33).



Although we have and believe God's Word, and do and submit to his will, and are supported by his gifts and blessings, our life is still not sinless. We still stumble daily and transgress because we live in the world. (LC 3, 86)



The flesh in which we daily live is of such a nature that neither trusts nor believes God. It is ever active in evil lusts and devices, so that we sin daily in word and deed by what do and fail to do. (LC 3, 89)



So every hour that we are in this vile life, we are attacked on all sides, chased and hunted down. We are moved to cry out and to pray that God would not allow us to become weary and faint and to fall again into sin, shame, and unbelief (LC 3, 105)



Grant that we may bear with patience and overcome whatever is to be endured because of your Word and kingdom, so that our poor flesh may not yield or fall away because of weakness or sluggishness (LC 3, 67)



Christians should pray whenever they notice anything affecting their interests or that of other people among whom they may live (LC 3, 28)



Everything, therefore, in the Christian church is ordered toward this goal: we shall daily receive in the church nothing but the forgiveness of sin through the Word and sacraments, to comfort and encourage our consciences as long as we live here. So even though we have sins, the grace of the Holy Sprit does not allow them to harm us. For we are in the Christian church, where there is nothing but continuous, uninterrupted forgives of sins (LC 2, 55).



The treasure, indeed, is open and placed at everyone's door, yes, upon his table. But it is necessary that you also claim it and confidently view it as the words tell you. This is the entire Christian preparation for receiving this Sacrament worthily (LC 5, 35-36)



My faith does not make the baptism but rather received the baptism, no matter whether the person being baptized believes or not; for baptism is not dependent upon my faith but upon the Word of God (AE 51:186).



In Baptism there is freely brought to everyone's door such a treasure and medicine that it utterly destroys death and preserves all people alive (LC 4, 43)



Repentance, therefore is nothing other than a return and approach to baptism. We repeat and do what we began before, but abandoned (LC 4, 79)



So a truly Christian life is nothing other than a daily Baptism, once begun and ever to be continued (LC 4, 65)



I lament my sin and desire comfort and refreshment for my soul (LC, Confession 15)



For the Christian way essentially consists in acknowledging ourselves to be sinners and in praying for grace (LC, Confession 9)



You are not safe from [the devil] for one hour. How soon he can have you brought suddenly into misery and distress when you least expect it!



Let this, then, be said for encouragement, not only for those of us who are old and grown, but also for the young people, who ought to be brought up in Christian doctrine and understanding. Then the Ten Commandments, the creed, and the Lord's Prayer might be taught to your youth more easily. Then they would receive them with pleasure and seriousness, and so they would use them from their youth and get used to them. For the old are now nearly past this opportunity. So these goals and others cannot be reached unless we train the people who are to come after us and succeed us in our office and work. We should do this in order that they also may bring up their children successfully so that God's Word and the Christian church may be preserved. Therefore let every father of a family know that it is his duty, by God's order and command to teach these things to his children, or to have the children learn what they ought to know (Ephesians 6:4). Since the children are baptized and received into the Christian church they should also enjoy this communion of the Sacrament, in order that they may serve us and be useful to us. They must all certainly help us to believe, love, pray and fight against the devil (LC 5, 84)



#### **Abbreviation Key**

LC = Large Catechism

AE = American Edition of Luther's Works

SC = Small Catechism

