

October

***The Freedom of a Christian* (1520, LW 31: 327-77) in which the still-not-excommunicated Luther writes an open letter to Pope Leo X expounding his teaching of the believer's paradoxical existence as king and priest in Christ yet, just so, servant of all, a little Christ to the neighbor.**

Introduced by Paul R. Hinlicky, Tise Professor of Lutheran Studies at Roanoke College and Professor of Systematic Theology at the Institute of Lutheran Theology

The charm of this treatise is that in it Luther sets forth his theology in a series of engaging images and motifs without the polemical vitriol that characterizes his writings after his excommunication. By then he drew the dire conclusion that if the pope in Rome had condemned his theology, manifestly drawn from Paul and Augustine, the papacy had condemned Christian doctrine itself and must be the long-prophesied Antichrist taking its seat in the temple of God. Luther, unhappily, further concluded that one must fight fire with fire: verbal violence was permitted in apocalyptic warfare, following the examples of the Lord (Matthew 23, John 8: 39-47) and of his apostle (Philippians 3:2). Neither conclusion served Luther, or Luther's theology, well into the future. Luther's resort to verbal violence, which he actually justified as the Christian alternative to physical violence, certainly stands today as an obstacle in the way of our appropriation of him as a teacher of the ecumenical church. Thankfully, then, this treatise on Christian freedom comes from a time before the turn to the rhetorical violence of apocalyptic warfare.

Even today, nevertheless, Luther's contrast between the "inner" and "outer" human being can be another kind obstacle to our understanding. Even though it is drawn from the apostle Paul's usage (e.g., 2 Corinthians 4: 16), this contrast raises the eyebrows, especially today of feminist theologians, who are (rightly) suspicious of "anthropological dualisms," i.e., thought patterns that divide human beings up into superior and inferior parts, such as brains and brawn, mind and body, private and public. They are rightly suspicious of such patterns of thought because gender differences of male and female getting mapped according to such patterns of thought, specifically, inferiorizing women as body, emotion, property, to men as mind, logic and owner. But is this what Luther, or Paul, meant by distinguishing the inner and the outer human being?

It would be anachronistic to call Luther a feminist, but in some respects he was a feminist before his time. Luther in any case actually struggled with this question of anthropological dualism as well. Anthropological dualism had entered into the Christian theological tradition from Platonism, or more extremely, from Gnosticism, as if to say that the mind, or the inner

self, is kindred to God while the body or the physical-social self is a prison-house or illusion of false consciousness inspired by the devil. Surely one of Luther's greatest achievements as a student of Paul was to discover that distinctions like inner and outer person, or akin to it, between spirit and flesh, are not *anthropological* dualisms at all. Rather, these divisions reflect and mark the invasion of God's new creation coming to redeem the fallen world. The inner person, then, is the freed person, the liberated person who struggles against the bondage of the outer person, just as the justified person struggles against the sinful person or the Spirit-led person struggles against the fleshly person. What is differentiated are not parts of human beings that can then be ranked as superior and inferior (as we shall see in greater detail next month when we read up Luther's *Preface to Romans*). What is differentiated is the liberated human being from the being still in bondage, even when that differentiation takes place in the individual who is now subject to Christ in the conscience but remains member of the fallen world by virtue of the body that must eat and drink, labor and rest, obey or rebel in the world. Hence, Luther's title accentuates the freedom of a Christian as one freed by Christ, capturing the Pauline indicative and imperative: "For freedom Christ has set you free; stand fast, therefore, and submit not again to a yoke of bondage" (Galatians 5:1). While the outer man still remains in bondage to the dying world, the inner man has now been freed. Christians live in this tense situation of the already of freedom and the not yet of bondage.

Luther sets forth the proper understanding of this apocalyptic, not anthropological, dualism with the famous paradox: "A Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all, subject to all." A paradox is a rhetorical device that asserts an apparent contradiction. An apparent contradiction either proves to be nonsense, that is, nothing but a contradiction, or it yields a new and unanticipated meaning that had never before existed in the world, for which, then, there is no readily available language. The latter is Luther's intention with paradox: true freedom is not, as people ordinarily think, getting to do whatever I want; rather, it is being set free to love and serve. This is the new meaning of a true humanity that has come into the world in Jesus Christ. Jesus Christ is the One who was free to love and indeed freely loved us who were not worthy of love, but rather of judgment. And because the Christian is first of all (and always first of all!) the one beloved in this way by Jesus Christ, the Christian lives in baptismal union with Him, dying to the former existence of Adam, curved into self as though the center of the universe, and raised to new existence. This new obedience consists in ecstasy, meaning literally, to stand outside of oneself. Get the picture? The sinner, Adam, is curved into himself. The saint, in Christ, is curved out of self to trust in God and love for the neighbor and hope for the world. This ecstasy or rapture, as Luther sometimes put it, is the new life in Christ; the freedom of the Christian is being freed by Christ to live

before God our heavenly Father as a “little” Christ to the neighbor, that is, as the One who served (Mark 10:45).

As mentioned, this treatise on Christian liberation is chock full of charming and powerful images. Believers are “saturated and intoxicated” with the promises of God. Union with Christ is a “joyful exchange” of nuptials, sealed by the “wedding ring” of faith. The freed Christian engages in battle against sin, death and the power of the devil under her Lord Jesus, who first and foremost fought a “mighty duel” with the Satan, who arms himself with the accusing law of God in order to drive sinners to despair and back into bondage. Accompanying these powerful images of the historical event of the encounter of Christ and faith through the announcement of the gospel is an equally powerful concept for the enlightened, that is to say, theological understanding, appropriation and use of these images and motifs, namely, the proper distinction between law and gospel (or promise). This “proper” distinction is *not* a distinction between Jewish legalism and Christian permissiveness. It is *not* any kind of anthropological or religious distinction at all. It is a distinction that pertains to the one Word of God, who is Jesus Christ, the incarnate Son of fulfilled all righteousness for us who becomes good news for us just as He overcomes God’s Word against us by winning us to repentance and faith by the gift of His own Spirit.

Early the treatise, Luther specifies that the Word of God is, following Romans 1: 2-4, the Father’s “the gospel concerning His Son.” The gospel is gospel not simply as news. It is news, of course, but to believe this news would only be a historical faith, such as also the demons possess. This historical news could be, in Luther’s understanding, also nothing but a demand of the law, as we shall see in February when we study Luther’s *Meditation on the Passion of Christ*; here the mere news that Christ died innocently for our sins “terrifies.” It is not yet good news for me, the sinner. Rather, the gospel is good news when this news that Christ died for our sins becomes the event “for me” of God for my sake, out of boundless mercy, surpassing His own law’s demand and, thus, also, surpassing the justification the works of the law which holds me accountable and exposes me as a failure before God. “Surpass” does not suggest that either God’s holy demand, or my failure, or illusions or misunderstandings that are not set aside. It is God who demands righteousness of the creature by the law and judges whether anyone is a doer of the law, not a hearer only. This is not any illusion. Rather, “surpass” means that in Christ God has found the way to us, under wrath because we are hearers only, not fulfillers of the law.

From this teaching of Paul, Luther draws the conclusion that the law informs but does not reform or empower the sinner actually to become righteous. Indeed it even works wrath by calling the bluff of the proud and confident, provoking the sinful self on to the sublime sin of

self-justification only finally to work despair by unveiling the futility of this very effort at self-justification that it has provoked. To this eventual event of despair of self in true repentance, as to the way prepared for the coming of the Lord, the promise of God now comes on the scent to give what the law had sought, namely, a new heart; to fulfill what the law required, giving faith from the heart, *ex corde*, in the God who justifies the ungodly. Faith, which assents to the promise attending the news of Christ and entrusts the self to it, is the new obedience. Faith empowers the sinner to become righteous. Faith fulfills the law. For faith gives God His due, acknowledging God as the Giver of all gifts, and hence also gives the neighbor what is her due, namely, the love that is needed. Faith is thus the true worship of God and, by the same token, at the root of all sin is nothing but unfaith.

In fact, any upright citizen *observes* the “works of the law” outwardly –think of a visible checklist of good deeds to be performed and evil deeds to be avoided like the Ten Commandments. In Lutheran theology, this capacity to conform socially by outward observance of the law is tagged “civil righteousness.” It marks the difference between civilized life and barbarism. That boundary is certainly not to be despised! But the deeper truth is that civil righteousness is no more before God than enlightened self-interest. The old Adamic self, curved into itself, remains in power here, doing the good to avoid punishment and to gain status. It is not the love of God above all and all creatures in and under God that flows from the heart, as Luther writes. But it is faith that brings free and joyful love that does not merely observe the external works of the law but rather in this external observes inwardly fulfills the law’s spiritual intention. Such faith is not merely “historical faith,” that Jesus did such and such, even for our sakes. Rather faith is faith that Jesus did these thing *pro me*, for me, a conviction that Luther characteristically sketches as the joyful exchange of nuptials: “Give me your sin and take my righteousness!” Promise empowers faith, and faith powerfully enters into love.

At the conclusion of the treatise on Christian freedom, Luther deals with certain objections that are still important to us today. Let us mention three. First, if Christians are freed by Christ to love, why do they still typically gather for worship with the confession that they are in bondage to sin and cannot free themselves? Luther answers, above all Christians are those who know that the Parousia has not yet come! The battle still rages, not only around them but also in them. The righteousness of the Christian in the conscience by faith is simultaneous with being a member still of the fallen and sinful creation. Luther takes the depiction of the divided self in *Romans 7* (following upon the account of baptism into Christ’s death in *Romans 6*), then, *as typifying Christian experience*. “The good that I would I do not; and that which I would not, that I do! Who shall deliver me from this body of death!” The answer to this lament, for Luther, is

described in Romans 8 as nothing less than the reconciliation of cosmos at the revelation of the glorious liberty of the children of God that brings about the redemption of our bodies at the resurrection. In the interim, then, Christian growth in holiness consists in “mortification of the flesh” – not language we are likely to use today, but the concept here is crucial. One grows in Christian righteousness by not giving vent to the desires of the flesh (which desires the self-reliance of incurred existence) but rather by assenting to the reign of the Spirit. Christian life, for Luther, is a battle, a personal “jihad,” as it were, putting to death the old self formed in Adam, giving way progressively to the new self formed in Christ. This battles rages today and tomorrow and only ends with the resurrection of the dead -- not before!

A second objection questions whether Luther’s Pauline account of sinfulness is so radical that it undercuts every effort to improve this world in the direction of righteousness, or, as we say today, social justice. Luther answers quite clearly, “Our faith in Christ does not free us from works but from false opinions concerning works, that is, from the foolish presumption that justification is acquired by works... [Thus] works of the body are not to be despised or neglected...” The dispute, in other words, is not about whether Christians are to do good works, but about what counts as a truly good work. With students, I illustrate the point here with the proverbial boy scout escorting the senior citizen across the busy intersection. If the scout does so in order to polish his own apple in the eyes of others, sin is committed before God even though a God-pleasing good work is done for the senior. In the real world of politics in a fallen creation, good works done for others are most often little more than such civic righteousness as our boy scout illustrates. We should not have any messianic illusions about them. Change we can believe in will come with the Parousia of Christ. Until then, sober Christians who work while it is day do not despise the works of the body, including the work of social justice; but they do free themselves and others from false opinion about what we are accomplishing, if indeed we accomplish anything at all. When one thinks of the string of unprecedented atrocities committed in the modern secular world in the name of social justice (think of Hitler, Hiroshima and Stalin), Luther’s Christian realism about good works and social justice is a welcome and much needed antidote to zealotry, old and new.

I would mention one more objection that Luther anticipates, really an original and deeply influential misunderstanding of the Christian freedom he describes in this treatise. This is the view of the iconoclasts, the “image-smashers.” Such “want to show that they are free men and Christians only by despising and finding fault with ceremonies, traditions, and human laws; as if they were Christians because on stated days they do not fast or eat meat when others fast...” Abstaining from religious works is, however, simply the same legalism as procuring

righteousness by observing them. Not one becomes righteous by not observing them! But Paul teaches something far better: that neither circumcision *nor uncircumcision* is anything; what matters is the new creation.” This is Paul’s “canon,” his rule of faith (*regula fidei*) that he teaches in all his churches (Galatians 6: 16). Luther has seen this and retrieved it. The freedom of a Christian is the battle –in earnest—to love in a world still ruled by mendacity and hate – also, if not preeminently in the religion business.

MARTIN LUTHER’S TREATISE ON CHRISTIAN LIBERTY

[THE FREEDOM OF A CHRISTIAN]

Many people have considered Christian faith an easy thing, and not a few have given it a place among the virtues. They do this because they have not experienced it and have never tasted the great strength there is in faith. It is impossible to write well about it or to understand what has been written about it unless one has at one time or another experienced the courage which faith gives a man when trials oppress him. But he who has had even a faint taste of it can never write, speak, meditate, or hear enough concerning it. It is a living “spring of water welling up to eternal life,” as Christ calls it in John 4[:14].

As for me, although I have no wealth of faith to boast of and know how scant my supply is, I nevertheless hope that I have attained to a little faith, even though I have been assailed by great and various temptations; and I hope that I can discuss it, if not more elegantly, certainly more to the point, than those literalists and subtle disputants have previously done, who have not even understood what they have written.

To make the way smoother for the unlearned—for only them do I serve—I shall set down the following two propositions concerning the freedom and the bondage of the spirit:

A Christian is a perfectly free lord of all, subject to none.

A Christian is a perfectly dutiful servant of all, subject to all.

These two theses seem to contradict each other. If, however, they should be found to fit together they would serve our purpose beautifully. Both are Paul’s own statements, who says in I Cor. 9[:19], “For though I am free item all men, I have made myself a slave to all,” and in Rom. 13[:8], “Owe no one anything, except to love one another.” Love by its very nature is ready to serve and be subject to him who is loved. So Christ, although he was Lord of all, was

“born of woman, born under the law” [Gal. 4:4], and therefore was at the same time a free man and a servant, “in the form of God” and “of a servant” [Phil. 2:6–7].

Let us start, however, with something more remote from our subject, but more obvious. Man has a twofold nature, a spiritual and a bodily one. According to the spiritual nature, which men refer to as the soul, he is called a spiritual, inner, or new man. According to the bodily nature, which men refer to as flesh, he is called a carnal, outward, or old man, of whom the Apostle writes in II Cor. 4[:16], “Though our outer nature is wasting away, our inner nature is being renewed every day.” Because of this diversity of nature the Scriptures assert contradictory things concerning the same man, since these two men in the same man contradict each other, “for the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh,” according to Gal. 5[:17].

First, let us consider the inner man to see how a righteous, free, and pious Christian, that is, a spiritual, new, and inner man, becomes what he is. It is evident that no external thing has any influence in producing Christian righteousness or freedom, or in producing unrighteousness or servitude. A simple argument will furnish the proof of this statement. What can it profit the soul if the body is well, free, and active, and eats, drinks, and does as it pleases? For in these respects even the most godless slaves of vice may prosper. On the other hand, how will poor health or imprisonment or hunger or thirst or any other external misfortune harm the soul? Even the most godly men, and those who are free because of clear consciences, are afflicted with these things. None of these things touch either the freedom or the servitude of the soul. It does not help the soul if the body is adorned with the sacred robes of priests or dwells in sacred places or is occupied with sacred duties or prays, fasts, abstains from certain kinds of food, or does any work that can be done by the body and in the body. The righteousness and the freedom of the soul require something far different since the things which have been mentioned could be done by any wicked person. Such works produce nothing but hypocrites. On the other hand, it will not harm the soul if the body is clothed in secular dress, dwells in unconsecrated places, eats and drinks as others do, does not pray aloud, and neglects to do all the above-mentioned things which hypocrites can do.

Furthermore, to put aside all kinds of works, even contemplation, meditation, and all that the soul can do, does not help. One thing, and only one thing, is necessary for Christian life, righteousness, and freedom. That one thing is the most holy Word of God, the gospel of Christ, as Christ says, John 11[:25], “I am the resurrection and the life; he who believes in me, though he die, yet shall he live”; and John 8[:36], “So if the Son makes you free, you will be free indeed”; and Matt. 4[:4], “Man shall not live by bread alone, but by every word that proceeds

from the mouth of God.” Let us then consider it certain and firmly established that the soul can do without anything except the Word of God and that where the Word of God is missing there is no help at all for the soul. If it has the Word of God it is rich and lacks nothing since it is the Word of life, truth, light, peace, righteousness, salvation, joy, liberty, wisdom, power, grace, glory, and of every incalculable blessing. This is why the prophet in the entire Psalm [119] and in many other places yearns and sighs for the Word of God and uses so many names to describe it.

On the other hand, there is no more terrible disaster with which the wrath of God can afflict men than a famine of the hearing of his Word, as he says in Amos [8:11]. Likewise there is no greater mercy than when he sends forth his Word, as we read in Psalm 107[:20]: “He sent forth his word, and healed them, and delivered them from destruction.” Nor was Christ sent into the world for any other ministry except that of the Word. Moreover, the entire spiritual estate—all the apostles, bishops, and priests—has been called and instituted only for the ministry of the Word.

You may ask, “What then is the Word of God, and how shall it be used, since there are so many words of God?” I answer: The Apostle explains this in Romans 1. The Word is the gospel of God concerning his Son, who was made flesh, suffered, rose from the dead, and was glorified through the Spirit who sanctifies. To preach Christ means to feed the soul, make it righteous, set it free, and save it, provided it believes the preaching. Faith alone is the saving and efficacious use of the Word of God, according to Rom. 10[:9]: “If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.” Furthermore, “Christ is the end of the law, that everyone who has faith may be justified” [Rom. 10:4]. Again, in Rom. 1[:17], “He who through faith is righteous shall live.” The Word of God cannot be received and cherished by any works whatever but only by faith. Therefore it is clear that, as the soul needs only the Word of God for its life and righteousness, so it is justified by faith alone and not any works; for if it could be justified by anything else, it would not need the Word, and consequently it would not need faith.

This faith cannot exist in connection with works—that is to say, if you at the same time claim to be justified by works, whatever their character—for that would be the same as “limping with two different opinions” [1 Kings 18:21], as worshiping Baal and kissing one’s own hand [Job 31:27–28], which, as Job says, is a very great iniquity. Therefore the moment you begin to have faith you learn that all things in you are altogether blameworthy, sinful, and damnable, as the Apostle says in Rom. 3[:23], “Since all have sinned and fall short of the glory of God,” and, “None is righteous, no, not one; ... all have turned aside, together they have gone wrong” (Rom.

3:10–12). When you have learned this you will know that you need Christ, who suffered and rose again for you so that, if you believe in him, you may through this faith become a new man in so far as your sins are forgiven and you are justified by the merits of another, namely, of Christ alone.

Since, therefore, this faith can rule only in the inner man, as Rom. 10[:10] says, “For man believes with his heart and so is justified,” and since faith alone justifies, it is clear that the inner man cannot be justified, freed, or saved by any outer work or action at all, and that these works, whatever their character, have nothing to do with this inner man. On the other hand, only ungodliness and unbelief of heart, and no outer work, make him guilty and a damnable servant of sin. Wherefore it ought to be the first concern of every Christian to lay aside all confidence in works and increasingly to strengthen faith alone and through faith to grow in the knowledge, not of works, but of Christ Jesus, who suffered and rose for him, as Peter teaches in the last chapter of his first Epistle (I Pet. 5:10). No other work makes a Christian. Thus when the Jews asked Christ, as related in John 6[:28], what they must do “to be doing the work of God,” he brushed aside the multitude of works which he saw they did in great profusion and suggested one work, saying, “This is the work of God, that you believe in him whom he has sent” [John 6:29]; “for on him has God the Father set his seal” [John 6:27].

Therefore true faith in Christ is a treasure beyond comparison which brings with it complete salvation and saves man from every evil, as Christ says in the last chapter of Mark [16:16]: “He who believes and is baptized will be saved; but he who does not believe will be condemned.” Isaiah contemplated this treasure and foretold it in chapter 10: “The Lord will make a small and consuming word upon the land, and it will overflow with righteousness” [Cf. Isa. 10:22]. This is as though he said, “Faith, which is a small and perfect fulfilment of the law, will fill believers with so great a righteousness that they will need nothing more to become righteous.” So Paul says, Rom. 10[:10], “For man believes with his heart and so is justified.”

Should you ask how it happens that faith alone justifies and offers us such a treasure of great benefits without works in view of the fact that so many works, ceremonies, and laws are prescribed in the Scriptures, I answer: First of all, remember what has been said, namely, that faith alone, without works, justifies, frees, and saves; we shall make this clearer later on. Here we must point out that the entire Scripture of God is divided into two parts: commandments and promises. Although the commandments teach things that are good, the things taught are not done as soon as they are taught, for the commandments show us what we ought to do but do not give us the power to do it. They are intended to teach man to know himself, that through them he may recognize his inability to do good and may despair of his own ability. That

is why they are called the Old Testament and constitute the Old Testament. For example, the commandment, “You shall not covet” [Exod. 20:17], is a command which proves us all to be sinners, for no one can avoid coveting no matter how much he may struggle against it. Therefore, in order not to covet and to fulfil the commandment, a man is compelled to despair of himself, to seek the help which he does not find in himself elsewhere and from someone else, as stated in Hosea [13:9]: “Destruction is your own, O Israel: your help is only in me.” As we fare with respect to one commandment, so we fare with all, for it is equally impossible for us to keep any one of them.

Now when a man has learned through the commandments to recognize his helplessness and is distressed about how he might satisfy the law—since the law must be fulfilled so that not a jot or tittle shall be lost, otherwise man will be condemned without hope—then, being truly humbled and reduced to nothing in his own eyes, he finds in himself nothing whereby he may be justified and saved. Here the second part of Scripture comes to our aid, namely, the promises of God which declare the glory of God, saying, “If you wish to fulfil the law and not covet, as the law demands, come, believe in Christ in whom grace, righteousness, peace, liberty, and all things are promised you. If you believe, you shall have all things; if you do not believe, you shall lack all things.” That which is impossible for you to accomplish by trying to fulfil all the works of the law—many and useless as they all are—you will accomplish quickly and easily through faith. God our Father has made all things depend on faith so that whoever has faith will have everything, and whoever does not have faith will have nothing. “For God has consigned all men to disobedience, that he may have mercy upon all,” as it is stated in Rom. 11[:32]. Thus the promises of God give what the commandments of God demand and fulfil what the law prescribes so that all things may be Coifs alone, both the commandments and the fulfilling of the commandments. He alone commands, he alone fulfils. Therefore the promises of God belong to the New Testament. Indeed, they are the New Testament.

Since these promises of God are holy, true, righteous, free, and peaceful words, full of goodness, the soul which clings to them with a firm faith will be so closely united with them and altogether absorbed by them that it not only will share in all their power but will be saturated and intoxicated by them. If a touch of Christ healed, how much more will this most tender spiritual touch, this absorbing of the Word, communicate to the soul all things that belong to the Word. This, then, is how through faith alone without works the soul is justified by the Word of God, sanctified, made true, peaceful, and free, filled with every blessing and truly made a child of God, as John 1[:12] says: “But to all who ... believed in his name, he gave power to become children of God.”

From what has been said it is easy to see from what source faith derives such great power and why a good work or all good works together cannot equal it. No good work can rely upon the Word of God or live in the soul, for faith alone and the Word of God rule in the soul. Just as the heated iron glows like fire because of the union of fire with it, so the Word imparts its qualities to the soul. It is clear, then, that a Christian has all that he needs in faith and needs no works to justify him; and if he has no need of works, he has no need of the law; and if he has no need of the law, surely he is free from the law. It is true that “the law is not laid down for the just” [I Tim. 1:9]. This is that Christian liberty, our faith, which does not induce us to live in idleness or wickedness but makes the law and works unnecessary for any man’s righteousness and salvation.

This is the first power of faith. Let us now examine also the second. It is a further function of faith that it honors him whom it trusts with the most reverent and highest regard since it considers him truthful and trustworthy. There is no other honor equal to the estimate of truthfulness and righteousness with which we honor him whom we trust. Could we ascribe to a man anything greater than truthfulness and righteousness and perfect goodness? On the other hand, there is no way in which we can show greater contempt for a man than to regard him as false and wicked and to be suspicious of him, as we do when we do not trust him. So when the soul firmly trusts God’s promises, it regards him as truthful and righteous. Nothing more excellent than this can be ascribed to God. The very highest worship of God is this that we ascribe to him truthfulness, righteousness, and whatever else should be ascribed to one who is trusted. When this is done, the soul consents to his will. Then it hallows his name and allows itself to be treated according to God’s good pleasure for, clinging to God’s promises, it does not doubt that he who is true, just, and wise will do, dispose, and provide all things well.

Is not such a soul most obedient to God in all things by this faith? What commandment is there that such obedience has not completely fulfilled? What more complete fulfilment is there than obedience in all things? This obedience, however, is not rendered by works, but by faith alone. On the other hand, what greater rebellion against God, what greater wickedness, what greater contempt of God is there than not believing his promise? For what is this but to make God a liar or to doubt that he is truthful?—that is, to ascribe truthfulness to one’s self but lying and vanity to God? Does not a man who does this deny God and set himself up as an idol in his heart? Then of what good are works done in such wickedness, even if they were the works of angels and apostles? Therefore God has rightly included all things, not under anger or lust, but under unbelief, so that they who imagine that they are fulfilling the law by doing the works of chastity

and mercy required by the law (the civil and human virtues) might not be saved. They are included under the sin of unbelief and must either seek mercy or be justly condemned.

When, however, God sees that we consider him truth and by the faith of our heart pay him the great honor which is due him, he does us that great honor of considering us truthful and righteous for the sake of our faith. Faith works truth and righteousness by giving God what belongs to him. Therefore God in turn glorifies our righteousness. It is true and just that God is truthful and just, and to consider and confess him to be so is the same as being truthful and just. Accordingly he says in I Sam. 2[:30], “Those who honor me I will honor, and those who despise me shall be lightly esteemed.” So Paul says in Rom. 4[:3] that Abraham’s faith “was reckoned to him as righteousness” because by it he gave glory most perfectly to God, and that for the same reason our faith shall be reckoned to us as righteousness if we believe.

The third incomparable benefit of faith is that it unites the soul with Christ as a bride is united with her bridegroom. By this mystery, as the Apostle teaches, Christ and the soul become one flesh [Eph. 5:31–32]. And if they are one flesh and there is between them a true marriage—indeed the most perfect of all marriages, since human marriages are but poor examples of this one true marriage—it follows that everything they have they hold in common, the good as well as the evil. Accordingly the believing soul can boast of and glory in whatever Christ has as though it were its own, and whatever the soul has Christ claims as his own. Let us compare these and we shall see inestimable benefits. 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; for if Christ is a bridegroom, he must take upon himself the things which are his bride’s and bestow upon her the things that are his. If he gives her his body and very self, how shall he not give her all that is his? And if he takes the body of the bride, how shall he not take all that is hers?

Here we have a most pleasing vision not only of communion but of a blessed struggle and victory and salvation and redemption. Christ is God and man in one person. He has neither sinned nor died, and is not condemned, and he cannot sin, die, or be condemned; his righteousness, life, and salvation are unconquerable, eternal, omnipotent. By the wedding ring of faith he shares in the sins, death, and pains of hell which are his bride’s. As a matter of fact, he makes them his own and acts as if they were his own and as if he himself had sinned; he suffered, died, and descended into hell that he might overcome them all. Now since it was such a one who did all this, and death and hell could not swallow him up, these were necessarily swallowed up by him in a mighty duel; for his righteousness is greater than the sins of all men, his life stronger than death, his salvation more invincible than hell. Thus the believing soul by

means of the pledge of its faith is free in Christ, its bridegroom, free from all sins, secure against death and hell, and is endowed with the eternal righteousness, life, and salvation of Christ its bridegroom. So he takes to himself a glorious bride, “without spot or wrinkle, cleansing her by the washing of water with the word” [Cf. Eph. 5:26–27] of life, that is, by faith in the Word of life, righteousness, and salvation. In this way he marries her in faith, steadfast love, and in mercies, righteousness, and justice, as Hos. 2[:19–20] says.

Who then can fully appreciate what this royal marriage means? Who can understand the riches of the glory of this grace? Here this rich and divine bridegroom Christ marries this poor, wicked harlot, redeems her from all her evil, and adorns her with all his goodness. Her sins cannot now destroy her, since they are laid upon Christ and swallowed up by him. And she has that righteousness in Christ, her husband, of which she may boast as of her own and which she can confidently display alongside her sins in the face of death and hell and say, “If I have sinned, yet my Christ, in whom I believe, has not sinned, and all his is mine and all mine is his,” as the bride in the Song of Solomon [2:16] says, “My beloved is mine and I am his.” This is what Paul means when he says in I Cor. 15[:57], “Thanks be to God, who gives us the victory through our Lord Jesus Christ,” that is, the victory over sin and death, as he also says there, “The sting of death is sin, and the power of sin is the law” [I Cor. 15:56].

From this you once more see that much is ascribed to faith, namely, that it alone can fulfil the law and justify without works. You see that the First Commandment, which says, “You shall worship one God,” is fulfilled by faith alone. Though you were nothing but good works from the soles of your feet to the crown of your head, you would still not be righteous or worship God or fulfil the First Commandment, since God cannot be worshiped unless you ascribe to him the glory of truthfulness and all goodness which is due him. This cannot be done by works but only by the faith of the heart. Not by the doing of works but by believing do we glorify God and acknowledge that he is truthful. Therefore faith alone is the righteousness of a Christian and the fulfilling of all the commandments, for he who fulfils the First Commandment has no difficulty in fulfilling all the rest.

But works, being inanimate things, cannot glorify God, although they can, if faith is present, be done to the glory of God. Here, however, we are not inquiring what works and what kind of works are done, but who it is that does them, who glorifies God and brings forth the works. This is done by faith which dwells in the heart and is the source and substance of all our righteousness. Therefore it is a blind and dangerous doctrine which teaches that the commandments must be fulfilled by works. The commandments must be fulfilled before any

works can be done, and the works proceed from the fulfilment of the commandments [Rom. 13:10], as we shall hear.

That we may examine more profoundly that grace which our inner man has in Christ, we must realize that in the Old Testament God consecrated to himself all the first-born males. The birthright was highly prized for it involved a twofold honor, that of priesthood and that of kingship. The first-born brother was priest and lord over all the others and a type of Christ, the true and only first-born of God the Father and the Virgin Mary and true king and priest, but not after the fashion of the flesh and the world, for his kingdom is not of this world [John 18:36]. He reigns in heavenly and spiritual things and consecrates them—things such as righteousness, truth, wisdom, peace, salvation, etc. This does not mean that all things on earth and in hell are not also subject to him—otherwise how could he protect and save us from them? —but that his kingdom consists neither in them nor of them. Nor does his priesthood consist in the outer splendor of robes and postures like those of the human priesthood of Aaron and our present-day church; but it consists of spiritual things through which he by an invisible service intercedes for us in heaven before God, there offers himself as a sacrifice, and does all things a priest should do, as Paul describes him under the type of Melchizedek in the Epistle to the Hebrews [Heb. 6–7]. Nor does he only pray and intercede for us but he teaches us inwardly through the living instruction of his Spirit, thus performing the two real functions of a priest, of which the prayers and the preaching of human priests are visible types.

Now just as Christ by his birthright obtained these two prerogatives, so he imparts them to and shares them with everyone who believes in him according to the law of the above-mentioned marriage, according to which the wife owns whatever belongs to the husband. Hence all of us who believe in Christ are priests and kings in Christ, as I Pet. 2[:9] says; “You are a chosen race, God’s own people, a royal priesthood, a priestly kingdom, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light.”

The nature of this priesthood and kingship is something like this: First, with respect to the kingship, every Christian is by faith so exalted above all things that, by virtue of a spiritual power, he is lord of all things without exception, so that nothing can do him any harm. As a matter of fact, all things are made subject to him and are compelled to serve him in obtaining salvation. Accordingly Paul says in Rom. 8[:28], “All things work together for good for the elect,” and in I Cor. 3[:21–23], “All things are yours whether ... life or death or the present or the future, all are yours; and you are Christ’s....” This is not to say that every Christian is placed over all things to have and control them by physical power—a madness with which some churchmen are afflicted—for such power belongs to kings, princes, and other men on earth. Our ordinary

experience in life shows us that we are subjected to all, suffer many things, and even die. As a matter of fact, the more Christian a man is, the more evils, sufferings, and deaths he must endure, as we see in Christ the first-born prince himself, and in all his brethren, the saints. The power of which we speak is spiritual. It rules in the midst of enemies and is powerful in the midst of oppression. This means nothing else than that “power is made perfect in weakness” [II Cor. 12:9] and that in all things I can find profit toward salvation [Rom. 8:28], so that the cross and death itself are compelled to serve me and to work together with me for my salvation. This is a splendid privilege and hard to attain, a truly omnipotent power, a spiritual dominion in which there is nothing so good and nothing so evil but that it shall work together for good to me, if only I believe. Yes, since faith alone suffices for salvation, I need nothing except faith exercising the power and dominion of its own liberty. Lo, this is the inestimable power and liberty of Christians.

Not only are we the freest of kings, we are also priests forever, which is far more excellent than being kings, for as priests we are worthy to appear before God to pray for others and to teach one another divine things. These are the functions of priests, and they cannot be granted to any unbeliever. Thus Christ has made it possible for us, provided we believe in him, to be not only his brethren, co-heirs, and fellow-kings, but also his fellow-priests. Therefore we may boldly come into the presence of God in the spirit of faith [Heb. 10:19, 22] and cry “Abba, Father!” pray for one another, and do all things which we see done and foreshadowed in the outer and visible works of priests.

He, however, who does not believe is not served by anything. On the contrary, nothing works for his good, but he himself is a servant of all, and all things turn out badly for him because he wickedly uses them to his own advantage and not to the glory of God. So he is no priest but a wicked man whose prayer becomes sin and who never comes into the presence of God because God does not hear sinners [John 9:31]. Who then can comprehend the lofty dignity of the Christian? By virtue of his royal power he rules over all things, death, life, and sin, and through his priestly glory is omnipotent with God because he does the things which God asks and desires, as it is written, “He will fulfil the desire of those who fear him; he also will hear their cry and save them” [Cf. Phil. 4:13]. To this glory a man attains, certainly not by any works of his, but by faith alone.

From this anyone can clearly see how a Christian is free from all things and over all things so that he needs no works to make him righteous and save him, since faith alone abundantly confers all these things. Should he grow so foolish, however, as to presume to become righteous, free, saved, and a Christian by means of some good work, he would instantly lose

faith and all its benefits, a foolishness aptly illustrated in the fable of the dog who runs along a stream with a piece of meat in his mouth and, deceived by the reflection of the meat in the water, opens his mouth to snap at it and so loses both the meat and the reflection.

You will ask, "If all who are in the church are priests, how do these whom we now call priests differ from laymen?" I answer: Injustice is done those words "priest," "cleric," "spiritual," "ecclesiastic," when they are transferred from all Christians to those few who are now by a mischievous usage called "ecclesiastics." Holy Scripture makes no distinction between them, although it gives the name "ministers," "servants," "stewards" to those who are now proudly called popes, bishops, and lords and who should according to the ministry of the Word serve others and teach them the faith of Christ and the freedom of believers. Although we are all equally priests, we cannot all publicly minister and teach. We ought not do so even if we could. Paul writes accordingly in I Cor. 4 [1], "This is how one should regard us, as servants of Christ and stewards of the mysteries of God."

That stewardship, however, has now been developed into so great a display of power and so terrible a tyranny that no heathen empire or other earthly power can be compared with it, just as if laymen were not also Christians. Through this perversion the knowledge of Christian grace, faith, liberty, and of Christ himself has altogether perished, and its place has been taken by an unbearable bondage of human works and laws until we have become, as the Lamentations of Jeremiah [1] say, servants of the vilest men on earth who abuse our misfortune to serve only their base and shameless will.

To return to our purpose, I believe that it has now become clear that it is not enough or in any sense Christian to preach the works, life, and words of Christ as historical facts, as if the knowledge of these would suffice for the conduct of life; yet this is the fashion among those who must today be regarded as our best preachers. Far less is it sufficient or Christian to say nothing at all about Christ and to teach instead the laws of men and the decrees of the fathers. Now there are not a few who preach Christ and read about him that they may move men's affections to sympathy with Christ, to anger against the Jews, and such childish and effeminate nonsense. Rather ought Christ to be preached to the end that faith in him may be established that he may not only be Christ, but be Christ for you and me, and that what is said of him and is denoted in his name may be effectual in us. Such faith is produced and preserved in us by preaching why Christ came, what he brought and bestowed, what benefit it is to us to accept him. This is done when that Christian liberty which he bestows is rightly taught and we are told in what way we Christians are all kings and priests and therefore lords of all and may firmly

believe that whatever we have done is pleasing and acceptable in the sight of God, as I have already said.

What man is there whose heart, upon hearing these things, will not rejoice to its depth, and when receiving such comfort will not grow tender so that he will love Christ as he never could by means of any laws or works? Who would have the power to harm or frighten such a heart? If the knowledge of sin or the fear of death should break in upon it, it is ready to hope in the Lord. It does not grow afraid when it hears tidings of evil. It is not disturbed when it sees its enemies. This is so because it believes that the righteousness of Christ is its own and that its sin is not its own, but Christ's, and that all sin is swallowed up by the righteousness of Christ. This, as has been said above, is a necessary consequence on account of faith in Christ. So the heart learns to scoff at death and sin and to say with the Apostle, "O death, where is thy victory? O death, where is thy sting? The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ" [I Cor. 15:55–57]. Death is swallowed up not only in the victory of Christ but also by our victory, because through faith his victory has become ours and in that faith we also are conquerors.

Let this suffice concerning the inner man, his liberty, and the source of his liberty, the righteousness of faith. He needs neither laws nor good works but, on the contrary, is injured by them if he believes that he is justified by them.

Now let us turn to the second part, the outer man. Here we shall answer all those who, offended by the word "faith" and by all that has been said, now ask, "If faith does all things and is alone sufficient unto righteousness, why then are good works commanded? We will take our ease and do no works and be content with faith." I answer: not so, you wicked men, not so. That would indeed be proper if we were wholly inner and perfectly spiritual men. But such we shall be only at the last day, the day of the resurrection of the dead. As long as we live in the flesh we only begin to make some progress in that which shall be perfected in the future life. For this reason the Apostle in Rom. 8[:23] calls all that we attain in this life "the first fruits of the Spirit" because we shall indeed receive the greater portion, even the fulness of the Spirit, in the future. This is the place to assert that which was said above, namely, that a Christian is the servant of all and made subject to all. Insofar as he is free he does no works, but insofar as he is a servant he does all kinds of works. How this is possible we shall see.

Although, as I have said, a man is abundantly and sufficiently justified by faith inwardly, in his spirit, and so has all that he needs, except insofar as this faith and these riches must grow from day to day even to the future life; yet he remains in this mortal life on earth. In this life he must

control his own body and have dealings with men. Here the works begin; here a man cannot enjoy leisure; here he must indeed take care to discipline his body by fastings, watchings, labors, and other reasonable discipline and to subject it to the Spirit so that it will obey and conform to the inner man and faith and not revolt against faith and hinder the inner man, as it is the nature of the body to do if it is not held in check. The inner man, who by faith is created in the image of God, is both joyful and happy because of Christ in whom so many benefits are conferred upon him; and therefore it is his one occupation to serve God joyfully and without thought of gain, in love that is not constrained.

While he is doing this, behold, he meets a contrary will in his own flesh which strives to serve the world and seeks its own advantage. This the spirit of faith cannot tolerate, but with joyful zeal it attempts to put the body under control and hold it in check, as Paul says in Rom. 7[:22–23], “For I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin,” and in another place, “But I pommel my body and subdue it, lest after preaching to others I myself should be disqualified” [I Cor. 9:27], and in Galatians [5:24], “And those who belong to Christ Jesus have crucified the flesh with its passions and desires.”

In doing these works, however, we must not think that a man is justified before God by them, for faith, which alone is righteousness before God, cannot endure that erroneous opinion. We must, however, realize that these works reduce the body to subjection and purify it of its evil lusts, and our whole purpose is to be directed only toward the driving out of lusts. Since by faith the soul is cleansed and made to love God, it desires that all things, and especially its own body, shall be purified so that all things may join with it in loving and praising God. Hence a man cannot be idle, for the need of his body drives him and he is compelled to do many good works to reduce it to subjection. Nevertheless the works themselves do not justify him before God, but he does the works out of spontaneous love in obedience to God and considers nothing except the approval of God, whom he would most scrupulously obey in all things.

In this way everyone will easily be able to learn for himself the limit and discretion, as they say, of his bodily castigations, for he will fast, watch, and labor as much as he finds sufficient to repress the lasciviousness and lust of his body. But those who presume to be justified by works do not regard the mortifying of the lusts, but only the works themselves, and think that if only they have done as many and as great works as are possible, they have done well and have become righteous. At times they even addle their brains and destroy, or at least render useless, their natural strength with their works. This is the height of folly and utter ignorance of

Christian life and faith, that a man should seek to be justified and saved by works and without faith.

In order to make that which we have said more easily understood, we shall explain by analogies. We should think of the works of a Christian who is justified and saved by faith because of the pure and free mercy of God, just as we would think of the works which Adam and Eve did in Paradise, and all their children would have done if they had not sinned. We read in Gen. 2[:15] that “The Lord God took the man and put him in the garden of Eden to till it and keep it.” Now Adam was created righteous and upright and without sin by God so that he had no need of being justified and made upright through his tilling and keeping the garden; but, that he might not be idle, the Lord gave him a task to do, to cultivate and protect the garden. This task would truly have been the freest of works, done only to please God and not to obtain righteousness, which Adam already had in full measure and which would have been the birthright of us all.

The works of a believer are like this. Through his faith he has been restored to Paradise and created anew, has no need of works that he may become or be righteous; but that he may not be idle and may provide for and keep his body, he must do such works freely only to please God. Since, however, we are not wholly recreated, and our faith and love are not yet perfect, these are to be increased, not by external works, however, but of themselves.

A second example: A bishop, when he consecrates a church, confirms children, or performs some other duty belonging to his office, is not made a bishop by these works. Indeed, if he had not first been made a bishop, none of these works would be valid. They would be foolish, childish, and farcical. So the Christian who is consecrated by his faith does good works, but the works do not make him holier or more Christian, for that is the work of faith alone. And if a man were not first a believer and a Christian, all his works would amount to nothing and would be truly wicked and damnable sins.

The following statements are therefore true: “Good works do not make a good man, but a good man does good works; evil works do not make a wicked man, but a wicked man does evil works.” Consequently it is always necessary that the substance or person himself be good before there can be any good works, and that good works follow and proceed from the good person, as Christ also says, “A good tree cannot bear evil fruit, nor can a bad tree bear good fruit” [Matt. 7:18]. It is clear that the fruits do not bear the tree and that the tree does not grow on the fruits, also that, on the contrary, the trees bear the fruits and the fruits grow on the trees. As it is necessary, therefore, that the trees exist before their fruits and the fruits do not

make trees either good or bad, but rather as the trees are, so are the fruits they bear; so a man must first be good or wicked before he does a good or wicked work, and his works do not make him good or wicked, but he himself makes his works either good or wicked.

Illustrations of the same truth can be seen in all trades. A good or a bad house does not make a good or a bad builder; but a good or a bad builder makes a good or a bad house. And in general, the work never makes the workman like itself, but the workman makes the work like himself. So it is with the works of man. As the man is, whether believer or unbeliever, so also is his work—good if it was done in faith, wicked if it was done in unbelief. But the converse is not true, that the work makes the man either a believer or an unbeliever. As works do not make a man a believer, so also they do not make him righteous. But as faith makes a man a believer and righteous, so faith does good works. Since, then, works justify no one, and a man must be righteous before he does a good work, it is very evident that it is faith alone which, because of the pure mercy of God through Christ and in his Word, worthily and sufficiently justifies and saves the person. A Christian has no need of any work or law in order to be saved since through faith he is free from every law and does everything out of pure liberty and freely. He seeks neither benefit nor salvation since he already abounds in all things and is saved through the grace of God because in his faith he now seeks only to please God.

Furthermore, no good work helps justify or save an unbeliever. On the other hand, no evil work makes him wicked or damns him; but the unbelief which makes the person and the tree evil does the evil and damnable works. Hence when a man is good or evil, this is effected not by the works, but by faith or unbelief, as the Wise Man says, “This is the beginning of sin, that a man falls away from God” [Cf. Sirach 10:14–15], which happens when he does not believe. And Paul says in Heb. 11[:6], “For whoever would draw near to God must believe....” And Christ says the same: “Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad” [Matt. 12:33], as if he would say, “Let him who wishes to have good fruit begin by planting a good tree.” So let him who wishes to do good works begin not with the doing of works, but with believing, which makes the person good, for nothing makes a man good except faith, or evil except unbelief.

It is indeed true that in the sight of men 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 known as such, as Christ says in Matt. 7[:20], “Thus you will know them by their fruits.” All this remains on the surface, however, and very many have been deceived by this outward appearance and have presumed to write and teach concerning good works by which we may be justified without even mentioning faith. They go their way, always being deceived and deceiving [II Tim. 3:13],

progressing, indeed, but into a worse state, blind leaders of the blind, wearying themselves with many works and still never attaining to true righteousness [Matt. 15:14]. Of such people Paul says in II Tim. 3 [5, 7], “Holding the form of religion but denying the power of it ... who will listen to anybody and can never arrive at a knowledge of the truth.”

Whoever, therefore, does not wish to go astray with those blind men must look beyond works, and beyond laws and doctrines about works. Turning his eyes from works, he must look upon the person and ask how he is justified. For the person is justified and saved, not by works or laws, but by the Word of God, that is, by the promise of his grace, and by faith, that the glory may remain God’s, who saved us not by works of righteousness which we have done [Titus 3:5], but by virtue of his mercy by the word of his grace when we believed [I Cor. 1:21].

From this it is easy to know how far good works are to be rejected or not, and by what standard all the teachings of men concerning works are to be interpreted. If works are sought after as a means to righteousness, are burdened with this perverse leviathan, and are done under the false impression that through them one is justified, they are made necessary and freedom and faith are destroyed; and this addition to them makes them no longer good but truly damnable works. They are not free, and they blaspheme the grace of God since to justify and to save by faith belongs to the grace of God alone. What the works have no power to do they nevertheless—by a godless presumption through this folly of ours—pretend to do and thus violently force themselves into the office and glory of grace. We do not, therefore, reject good works; on the contrary, we cherish and teach them as much as possible. We do not condemn them for their own sake but on account of this godless addition to them and the perverse idea that righteousness is to be sought through them; for that makes them appear good outwardly, when in truth they are not good. They deceive men and lead them to deceive one another like ravening wolves in sheep’s clothing [Matt. 7:15].

But this leviathan, or perverse notion concerning works, is unconquerable where sincere faith is wanting. Those work-saints cannot get rid of it unless faith, its destroyer, comes and rules in their hearts. Nature of itself cannot drive it out or even recognize it, but rather regards it as a mark of the most holy will. If the influence of custom is added and confirms this perverseness of nature, as wicked teachers have caused it to do, it becomes an incurable evil and leads astray and destroys countless men beyond all hope of restoration. Therefore, although it is good to preach and write about penitence, confession, and satisfaction, our teaching is unquestionably deceitful and diabolical if we stop with that and do not go on to teach about faith.

Christ, like his forerunner John, not only said, "Repent" [Matt. 3:2; 4:17], but added the word of faith, saying, "The kingdom of heaven is at hand." We are not to preach only one of these words of God, but both; we are to bring forth out of our treasure things new and old, the voice of the law as well as the word of grace [Matt. 13:52]. We must bring forth the voice of the law that men may be made to fear and come to a knowledge of their sins and so be converted to repentance and a better life. But we must not stop with that, for that would only amount to wounding and not binding up, smiting and not healing, killing and not making alive, leading down into hell and not bringing back again, humbling and not exalting. Therefore we must also preach the word of grace and the promise of forgiveness by which faith is taught and aroused. Without this word of grace the works of the law, contrition, penitence, and all the rest are clone and taught in vain.

Preachers of repentance and grace remain even to our day, but they do not explain God's law and promise that a man might learn from them the source of repentance and grace. Repentance proceeds from the law of God, but faith or grace from the promise of God, as Rom. 10[:17] says: "So faith comes from what is heard, and what is heard comes by the preaching of Christ." Accordingly man is consoled and exalted by faith in the divine promise after he has been humbled and led to a knowledge of himself by the threats and the fear of the divine law. So we read in Psalm 30[:5]: "Weeping may tarry for the night, but joy comes with the morning."

Let this suffice concerning works in general and at the same time concerning the works which a Christian does for himself. Lastly, we shall also speak of the things which he does toward his neighbor. A man does not live for himself alone in this mortal body to work for it alone, but he lives also for all men on earth; rather, he lives only for others and not for himself. To this end he brings his body into subjection that he may the more sincerely and freely serve others, as Paul says in Rom. 14[:7–8], "None of us lives to himself, and none of us dies to himself. If we live, we live to the Lord, and if we die, we die to the Lord." He cannot ever in this life be idle and without works toward his neighbors, for he will necessarily speak, deal with, and exchange views with men, as Christ also, being made in the likeness of men [Phil. 2:7], was found in form as a man and conversed with men, as Baruch 3[:38] says.

Man, however, needs none of these things for his righteousness and salvation. Therefore he should be guided in all his works by this thought and contemplate this one thing alone, that he may serve and benefit others in all that he does, considering nothing except the need and the advantage of his neighbor. Accordingly the Apostle commands us to work with our hands so that we may give to the needy, although he might have said that we should work to support ourselves. He says, however, "that he may be able to give to those in need" [Eph. 4:28]. This is

what makes caring for the body a Christian work, that through its health and comfort we may be able to work, to acquire, and lay by funds with which to aid those who are in need, that in this way the strong member may serve the weaker, and we may be sons of God, each eating for and working for the other, bearing one another's burdens and so fulfilling the law of Christ [Gal. 6:2]. This is a truly Christian life. 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.

Accordingly Paul, after teaching the Philippians how rich they were made through faith in Christ, in which they obtained all things, thereafter teaches them, saying, "So if there is any encouragement in Christ, any incentive of love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others" [Phil. 2:1–4]. Here we see clearly that the Apostle has prescribed this rule for the life of Christians, namely, that we should devote all our works to the welfare of others, since each has such abundant riches in his faith that all his other works and his whole life are a surplus with which he can by voluntary benevolence serve and do good to his neighbor.

As an example of such life the Apostle cites Christ, saying, "Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death" [Phil. 2:5–8]. This salutary word of the Apostle has been obscured for us by those who have not at all understood his words, "form of God," "form of a servant," "human form," "likeness of men," and have applied them to the divine and the human nature. Paul means this: Although Christ was filled with the form of God and rich in all good things, so that he needed no work and no suffering to make him righteous and saved (for he had all this eternally), yet he was not puffed up by them and did not exalt himself above us and assume power over us, although he could rightly have done so; but, on the contrary, he so lived, labored, worked, suffered, and died that he might be like other men and in fashion and in actions be nothing else than a man, just as if he had need of all these things and had nothing of the form of God. But he did all this for our sake, that he might serve us and that all things which he accomplished in this form of a servant might become ours.

So a Christian, like Christ his head, is filled and made rich by faith and should be content with this form of God which he has obtained by faith; only, as I have said, he should increase this faith until it is made perfect. For this faith is his life, his righteousness, and his salvation: it saves him and makes him acceptable, and bestows upon him all things that are Christ's, as has been said above, and as Paul asserts in Gal. 2[:20] when he says, "And the life I now live in the flesh I live by faith in the Son of God." Although the Christian is thus free from all works, he ought in this liberty to empty himself, take upon himself the form of a servant, be made in the likeness of men, be found in human form, and to serve, help, and in every way deal with his neighbor as he sees that God through Christ has dealt and still deals with him. This he should do freely, having regard for nothing but divine approval.

He ought to think: "Although I am an unworthy and condemned man, my God has given me in Christ all the riches of righteousness and salvation without any merit on my part, out of pure, free mercy, so that from now on I need nothing except faith which believes that this is true. Why should I not therefore freely, joyfully, with all my heart, and with an eager will do all things which I know are pleasing and acceptable to such a Father who has overwhelmed me with his inestimable riches? I will therefore give myself as a Christ to my neighbor, just as Christ offered himself to me; I will do nothing in this life except what I see is necessary, profitable, and salutary to my neighbor, since through faith I have an abundance of all good things in Christ."

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. For a man does not serve that he may put men under obligations. He does not distinguish between friends and enemies or anticipate their thankfulness or unthankfulness, but he most freely and most willingly spends himself and all that he has, whether he wastes all on the thankless or whether he gains a reward. As his Father does, distributing all things to all men richly and freely, making "his sun rise on the evil and on the good" [Matt. 5:45], so also the son does all things and suffers all things with that freely bestowing joy which is his delight when through Christ he sees it in God, the dispenser of such great benefits.

Therefore, if we recognize the great and precious things which are given us, as Paul says [Rom. 5:5], our hearts will be filled by the Holy Spirit with the love which makes us free, joyful, almighty workers and conquerors over all tribulations, servants of our neighbors, and yet lords of all. For those who do not recognize the gifts bestowed upon them through Christ, however, Christ has been born in vain; they go their way with their works and shall never come to taste or feel those things. Just as our neighbor is in need and lacks that in which we abound, so we

were in need before God and lacked his mercy. Hence, as our heavenly Father has in Christ freely come to our aid, we also ought freely to help our neighbor through our body and its works, and each one should become as it were a Christ to the other that we may be Christs to one another and Christ may be the same in all, that is, that we may be truly Christians.

Who then can comprehend the riches and the glory of the Christian life? It 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. But alas in our day this life is unknown throughout the world; it is neither preached about nor sought after; we are altogether ignorant of our own name and do not know why we are Christians or bear the name of Christians. Surely we are named after Christ, not because he is absent from us, but because he dwells in us, that is, because we believe in him and are Christs one to another and do to our neighbors as Christ does to us. But in our day we are taught by the doctrine of men to seek nothing but merits, rewards, and the things that are ours; of Christ we have made only a taskmaster far harsher than Moses.

We have a pre-eminent example of such a faith in the blessed Virgin. As is written in Luke 2[:22], she was purified according to the law of Moses according to the custom of all women, although she was not bound by that law and did not need to be purified. Out of free and willing love, however, she submitted to the law like other women that she might not offend or despise them. She was not justified by this work, but being righteous she did it freely and willingly. So also our works should be done, not that we may be justified by them, since, being justified beforehand by faith, we ought to do all things freely and joyfully for the sake of others.

St. Paul also circumcised his disciple Timothy, not because circumcision was necessary for his righteousness, but that he might not offend or despise the Jews who were weak in the faith and could not yet grasp the liberty of faith. But, on the other hand, when they despised the liberty of faith and insisted that circumcision was necessary for righteousness, he resisted them and did not allow Titus to be circumcised Gal. 2[:3]. Just as he was unwilling to offend or despise any man's weak faith and yielded to their will for a time, so he was also unwilling that the liberty of faith should be offended against or despised by stubborn, work-righteous men. He chose a middle way, sparing the weak for a time, but always withstanding the stubborn, that he might convert all to the liberty of faith. What we do should be done with the same zeal to sustain the weak in faith, as in Rom. 14[:1]; but we should firmly resist the stubborn teachers of works. Of this we shall say more later.

Christ also, in Matt. 17[:24–27], when the tax money was demanded of his disciples, discussed with St. Peter whether the sons of the king were not free from the payment of tribute, and Peter affirmed that they were. Nonetheless, Christ commanded Peter to go to the sea and said, “Not to give offense to them, go to the sea and cast a hook, and take the first fish that comes up, and when you open its mouth you will find a shekel; take that and give it to them for me and for yourself.” This incident fits our subject beautifully for Christ here calls himself and those who are his children sons of the king, who need nothing; and yet he freely submits and pays the tribute. Just as necessary and helpful as this work was to Christ’s righteousness or salvation, just so much do all other works of his or his followers avail for righteousness, since they all follow after righteousness and are free and are done only to serve others and to give them an example of good works.

Of the same nature are the precepts which Paul gives in Rom. 13[:1–7], namely, that Christians should be subject to the governing authorities and be ready to do every good work, not that they shall in this way be justified, since they already are righteous through faith, but that in the liberty of the Spirit they shall by so doing serve others and the authorities themselves and obey their will freely and out of love. The works of all colleges, 17 monasteries, and priests should be of this nature. Each one should do the works of his profession and station, not that by them he may strive after righteousness, but that through them he may keep his body under control, be an example to others who also need to keep their bodies under control, and finally that by such works he may submit his will to that of others in the freedom of love. But very great care must always be exercised so that no man in a false confidence imagines that by such works he will be justified or acquire merit or be saved; for this is the work of faith alone, as I have repeatedly said.

Anyone knowing this could easily and without danger find his way through those numberless mandates and precepts of pope, bishops, monasteries, churches, princes, and magistrates upon which some ignorant pastors insist as if they were necessary to righteousness and salvation, calling them “precepts of the church,” although they are nothing of the kind. For a Christian, as a free man, will say, “I will fast, pray, do this and that as men command, not because it is necessary to my righteousness or salvation; but that I may show due respect to the pope, the bishop, the community, a magistrate, or my neighbor, and give them an example. I will do and suffer all things, just as Christ did and suffered far more for me, although he needed nothing of it all for himself, and was made under the law for my sake, although he was not under the law.” Although tyrants do violence or injustice in making their demands, yet it will do no harm as long as they demand nothing contrary to God.

From what has been said, everyone can pass a safe judgment on all works and laws and make a trustworthy distinction between them and know who are the blind and ignorant pastors and who are the good and true. Any work that is not done solely for the purpose of keeping the body under control or of serving one's neighbor, as long as he asks nothing contrary to God, is not good or Christian. For this reason I greatly fear that few or no colleges, monasteries, altars, and offices of the church are really Christian in our day—nor the special fasts and prayers on certain saints' days. I fear, I say, that in all these we seek only our profit, thinking that through them our sins are purged away and that we find salvation in them. In this way Christian liberty perishes altogether. This is a consequence of our ignorance of Christian faith and liberty.

This ignorance and suppression of liberty very many blind pastors take pains to encourage. They stir up and urge on their people in these practices by praising such works, puffing them up with their indulgences, and never teaching faith. If, however, you wish to pray, fast, or establish a foundation in the church, I advise you to be careful not to do it in order to obtain some benefit, whether temporal or eternal, for you would do injury to your faith which alone offers you all things. Your one care should be that faith may grow, whether it is trained by works or sufferings. Make your gifts freely and for no consideration, so that others may profit by them and fare well because of you and your goodness. In this way you shall be truly good and Christian. Of what benefit to you are the good works which you do not need for keeping your body under control? Your faith is sufficient for you, through which God has given you all things.

See, according to this rule the good things we have from God should flow from one to the other and be common to all, so that everyone should "put on" his neighbor and so conduct himself toward him as if he himself were in the other's place. From Christ the good things have flowed and are flowing into us. He has so "put on" us and acted for us as if he had been what we are. From us they flow on to those who have need of them so that I should lay before God my faith and my righteousness that they may cover and intercede for the sins of my neighbor which I take upon myself and so labor and serve in them as if they were my very own. That is what Christ did for us. This is true love and the genuine rule of a Christian life. Love is true and genuine where there is true and genuine faith. Hence the Apostle says of love in I Cor. 13[:5] that "it does not seek its own."

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. By faith he is caught up beyond himself into God. By love he descends beneath himself into his neighbor. Yet he always remains in God and in his love, as Christ says in John 1[:51], "Truly,

truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man.”

Enough now of freedom. As you see, it is a spiritual and true freedom and makes our hearts free from all sins, laws and commands, as Paul says, I Tim. 1[:9], “The law is not laid down for the just.” It is more excellent than all other liberty, which is external, as heaven is more excellent than earth. May Christ give us this liberty both to understand and to preserve. Amen.