

[November]

***Preface to Romans* (1522, reworked in 1546; LW 35: 365-380) in which Luther articulates Paul's theme of faith as the gift of the Holy Spirit that receives and begins to live the gift that is Jesus Christ, our righteousness.**

Introduced by Paul R. Hinlicky, Tise Professor of Lutheran Studies at Roanoke College (roanoke.edu) and Professor of Systematic Theology at the Institute of Lutheran Theology (ilt.org)

Luther's controversial doctrine was not justification by grace. He and his opponents agreed that justification was by grace, indeed, by grace alone. They differed in that for Luther the justifying grace of Christ becomes effective personally, *pro me* (for me), by the grace of *faith* overtaking me, the sinner, who otherwise does not and cannot believe, that is, personally surrender to the merciful Christ who is "for me." Luther's controversial teaching, then, was that such personally appropriating faith—faith in Christ, to be sure— justifies, but all the same *faith*, faith *alone* in Christ alone. Such faith, of course, is not and cannot be a human work, a mere opinion about Christ, even about Christ alone as savior of the world. It is the trust *ex corde*, "from the heart," created by the Spirit who reveals the dying Jesus as the Lamb of God who takes away the sin of the world, hence, also *pro me*, taking away *my* sin too so that I, personally, am slain by this news and reconstituted utterly in my subjectivity. In the *Preface to Romans*, Luther accentuates this doctrine of Spirit-rendered personal faith, the gift to receive the gift that is Jesus Christ. Famously, it was this text, *Preface to Romans*, read aloud in the hearing of John Wesley (the founder of Methodism) a century and a half later that caused his *heart* to feel "strangely warmed" – the beginning of his personal conversion, just as Luther intended.

We observed last time how in *The Freedom of a Christian* Luther sharply distinguished between the outward or external *observance* of the commandments producing civic righteousness, the kind that lawyers and philosophers understand, and the righteousness of the inner person that *fulfills* the commandments by doing all things in trust toward God and love for others. The difference for Luther is that under the system of law, my good behavior, or avoidance of bad behavior, is always motivated by enlightened self-interest before the court of public opinion. So no matter how enlightened I am and how good my behavior is for others, the agent at work here is still the old, self-seeking self. Divine law – Luther does *not* mean the Ten Commandments, for example, as opposed to the Criminal Code of Virginia— but God the Creator in His office as judge judges otherwise, whether through the Commandments or the Criminal Code. Divine law is the Creator coming as judge of the creature, as the prophets teach, God "who searches and judges the heart." And here, what the Judge is looking for is the creature's "willing pleasure" in God's will (LW 35: 371, 374, 376, 377). Note well: taking *pleasure* in God's will, *loving* God's will from the seat of the person, emotions and all is what fulfills the law. This "willing pleasure" produces the spontaneous doing that pleases God and fulfills the commandments. Not by accident, "willing pleasure" in God's will cannot be acquired by natural powers alone; fallen humanity has a corrupted nature without faith and the Spirit that takes willing pleasure in wanting to be God and not wanting God to be God. Willing pleasure in God's will, however, is filial, like that of children towards loving parents, not servile, like that of slaves toward harsh masters. To acquire such filial, willing pleasure in God's will, the

fallen creature must be born anew, must be given the power to become a child of God. Believers are born anew when their affective apparatus is transformed by the Spirit, who sheds the love of God abroad in their hearts, so that they in “willing pleasure” cry, in union with the Son, “Abba! Father!”

Thus, traditional criticism of the doctrine of justification by faith is misplaced, if it argues that for Luther Christ’s righteousness remains alien and external, never touching and transforming the heart. This criticism may well apply to the version of the doctrine of justification that prevailed in later Lutheranism (as we shall see in May when we study the Preface to the Commentary on Galatians) that separated the imputation, or accrediting, of Christ’s righteousness to the sinner and called this pure imputation (“forensic” imputation, like the pronouncement of acquittal by the judge) as justification. Here forensic or imputative justification is, strictly speaking, separated from sanctification, or becoming righteous, which follows (maybe, hopefully) as the consequence of imputed righteousness. But notice how Luther’s account in *Preface to Romans* cannot be squared with this later Lutheran teaching. As faith is a divine *work and gift of the Spirit*, and as sin is whatever is done in unfaith, justifying faith is already regeneration or sanctification. In this light, we can even suggest that Wesley was right—in the name of the Luther of the *Preface to Romans*— to criticize orthodox Lutheranism’s strictly extrinsic or forensic explanation of justification. One cannot separate Christ for us from Christ in us, since we cannot have either without the Spirit persuading us that Christ is for us, sinners, and this persuasion to trust in Christ *is* Christ at work in us – just as the joyful exchange depicts.

Luther’s teaching in this way that faith regenerates is not what Andreas Osiander taught, an early follower of Luther, against whom early Lutheranism reacted. He erroneously took Luther’s faith that fulfills the law *ex corde* as the effect of divine righteousness being infused into the soul, like water being poured into an empty vessel. Thus he pictured grace effecting the new birth magically, as a supernatural power that transforms us impersonally, apart from the personal encounter of repentance and faith at the external word of the gospel telling of Christ’s obedience for us to death, even death on a cross. An indication of how Luther differs from Osiander may be seen Luther’s stress on the special work of faith as the *mortification of the flesh* – necessary if faith is obedience and its righteousness is our personal conformation to Christ’s death and resurrection, but hardly necessary if one is healed, at it were, by swallowing a divine potion!

As we shall see next May, the mature Luther *does* refine his doctrine of justification to guard against Osiander’s misunderstanding of it, but he does *not* ever retract the view that “faith, that work of the Spirit” justifies, and is, as such, already *regeneration* and thus the beginning of *sanctification*. There is a logically causal priority of imputation over regeneration, Christ for us over Christ in us. Yet one takes “willing pleasure” in God’s will or one has no true faith that justifies at all. Grace makes the commandments of God “dear” to the heart or one has no true faith that justifies at all. Grace’s gives true freedom “from sin... a freedom only to do good with pleasure and to live without the compulsion of the law” or one has no true faith that justifies at

all. "Our freedom is, therefore, no carefree fleshly freedom which is not obligated to do anything, but a freedom that does many works of all kinds..."

The *Preface to Romans* concludes with a brief but powerful meditation on predestination, since Paul takes up this topic in Romans 9-11. Luther makes the simple but powerful point that the doctrine of predestination takes salvation out of my hands and puts it into God's, freeing me thus from ultimate, religious self-concern. On this mysterious topic, however, perspective matters. Luther admonishes us to approach the doctrine of predestination after the model of Paul in Romans, as a doxological reflection coming at the end of our examination of the gospel's revelation of the saving righteousness of God in Christ. Then it becomes clear that Jesus Christ is not God's second thought, as if God had thought: "Adam sinned. Oh no, now what do I do?" Rather from all eternity Adam's redemption in Christ has been God's *first* thought, *first* in the very creation of the world, hence God's predestination to love us in the Beloved Son (see here Formula of Concord XI). But if I inquire into predestination apart from following the way of Paul in Romans, and instead speculate about how to reconcile the sovereignty of God with human freedom, I enter into a labyrinth from which there is no exit but only a dizzying vertigo.

Paul R. Hinlicky

Tise Professor of Lutheran Studies, Roanoke College & Docent, Evanjelicka Bohoslovecka Fakulta, Univerzita Komenskeho, Bratislava, Slovakia.

## **Preface to the Letter of St. Paul to the Romans**

**By: Martin Luther, 1483-1546**

**Translated by Bro. Andrew Thornton, OSB**

"Vorrede auff die Epistel S. Paul: an die Romer" in *D. Martin Luther: Die gantze Heilige Schrifft Deudsch 1545 aufs new zurericht*, ed. Hans Volz and Heinz Blanke. Munich: Roger & Bernhard. 1972, vol. 2, pp. 2254-2268.

*Translator's Note: The material between square brackets is explanatory in nature and is not part of Luther's preface. The terms "just, justice, justify" in this piece are synonymous with the terms "righteous, righteousness, make righteous." Both sets of English words are common translations of German "gerecht" and related words. A similar situation exists with the word "faith"; it is synonymous with "belief." Both words can be used to translate German "Glaube." Thus, "We are justified by faith" translates the same original German sentence as does "We are made righteous by belief."*

This letter is truly the most important piece in the New Testament. It is purest Gospel. It is well worth a Christian's while not only to memorize it word for word but also to occupy himself with it daily, as though it were the daily bread of the soul. It is impossible to read or to meditate on this letter too much or too well. The more one deals with it, the more precious it becomes and

the better it tastes. Therefore I want to carry out my service and, with this preface, provide an introduction to the letter, insofar as God gives me the ability, so that everyone can gain the fullest possible understanding of it. Up to now it has been darkened by glosses [explanatory notes and comments which accompany a text] and by many a useless comment, but it is in itself a bright light, almost bright enough to illumine the entire Scripture.

To begin with, we have to become familiar with the vocabulary of the letter and know what St. Paul means by the words law, sin, grace, faith, justice, flesh, spirit, etc. Otherwise there is no use in reading it.

You must not understand the word law here in human fashion, i.e., a regulation about what sort of works must be done or must not be done. That's the way it is with human laws: you satisfy the demands of the law with works, whether your heart is in it or not. God judges what is in the depths of the heart. Therefore his law also makes demands on the depths of the heart and doesn't let the heart rest content in works; rather it punishes as hypocrisy and lies all works done apart from the depths of the heart. All human beings are called liars (Psalm 116), since none of them keeps or can keep God's law from the depths of the heart. Everyone finds inside himself an aversion to good and a craving for evil. Where there is no free desire for good, there the heart has not set itself on God's law. There also sin is surely to be found and the deserved wrath of God, whether a lot of good works and an honorable life appear outwardly or not.

Therefore in chapter 2, St. Paul adds that the Jews are all sinners and says that only the doers of the law are justified in the sight of God. What he is saying is that no one is a doer of the law by works. On the contrary, he says to them, "You teach that one should not commit adultery, and you commit adultery. You judge another in a certain matter and condemn yourselves in that same matter, because you do the very same thing that you judged in another." It is as if he were saying, "Outwardly you live quite properly in the works of the law and judge those who do not live the same way; you know how to teach everybody. You see the speck in another's eye but do not notice the beam in your own."

Outwardly you keep the law with works out of fear of punishment or love of gain. Likewise you do everything without free desire and love of the law; you act out of aversion and force. You'd rather act otherwise if the law didn't exist. It follows, then, that you, in the depths of your heart, are an enemy of the law. What do you mean, therefore, by teaching another not to steal, when you, in the depths of your heart, are a thief and would be one outwardly too, if you dared. (Of course, outward work doesn't last long with such hypocrites.) So then, you teach others but not yourself; you don't even know what you are teaching. You've never understood the law rightly. Furthermore, the law increases sin, as St. Paul says in chapter 5. That is because a person becomes more and more an enemy of the law the more it demands of him what he can't possibly do.

In chapter 7, St. Paul says, "The law is spiritual." What does that mean? If the law were physical, then it could be satisfied by works, but since it is spiritual, no one can satisfy it unless everything he does springs from the depths of the heart. But no one can give such a heart

except the Spirit of God, who makes the person be like the law, so that he actually conceives a heartfelt longing for the law and henceforward does everything, not through fear or coercion, but from a free heart. Such a law is spiritual since it can only be loved and fulfilled by such a heart and such a spirit. If the Spirit is not in the heart, then there remain sin, aversion and enmity against the law, which in itself is good, just and holy.

You must get used to the idea that it is one thing to do the works of the law and quite another to fulfill it. The works of the law are everything that a person does or can do of his own free will and by his own powers to obey the law. But because in doing such works the heart abhors the law and yet is forced to obey it, the works are a total loss and are completely useless. That is what St. Paul means in chapter 3 when he says, "No human being is justified before God through the works of the law." From this you can see that the schoolmasters [i.e., the scholastic theologians] and sophists are seducers when they teach that you can prepare yourself for grace by means of works. How can anybody prepare himself for good by means of works if he does no good work except with aversion and constraint in his heart? How can such a work please God, if it proceeds from an averse and unwilling heart?

But to fulfill the law means to do its work eagerly, lovingly and freely, without the constraint of the law; it means to live well and in a manner pleasing to God, as though there were no law or punishment. It is the Holy Spirit, however, who puts such eagerness of unconstrained love into the heart, as Paul says in chapter 5. But the Spirit is given only in, with, and through faith in Jesus Christ, as Paul says in his introduction. So, too, faith comes only through the word of God, the Gospel, that preaches Christ: how he is both Son of God and man, how he died and rose for our sake. Paul says all this in chapters 3, 4 and 10.

That is why faith alone makes someone just and fulfills the law; faith it is that brings the Holy Spirit through the merits of Christ. The Spirit, in turn, renders the heart glad and free, as the law demands. Then good works proceed from faith itself. That is what Paul means in chapter 3 when, after he has thrown out the works of the law, he sounds as though he wants to abolish the law by faith. No, he says, we uphold the law through faith, i.e. we fulfill it through faith.

*Sin* in the Scriptures means not only external works of the body but also all those movements within us which bestir themselves and move us to do the external works, namely, the depth of the heart with all its powers. Therefore the word *do* should refer to a person's completely falling into sin. No external work of sin happens, after all, unless a person commit himself to it completely, body and soul. In particular, the Scriptures see into the heart, to the root and main source of all sin: unbelief in the depth of the heart. Thus, even as faith alone makes just and brings the Spirit and the desire to do good external works, so it is only unbelief which sins and exalts the flesh and brings desire to do evil external works. That's what happened to Adam and Eve in Paradise (cf. Genesis 3).

That is why only unbelief is called sin by Christ, as he says in John, chapter 16, "The Spirit will punish the world because of sin, because it does not believe in me." Furthermore, before good or bad works happen, which are the good or bad fruits of the heart, there has to be present in

the heart either faith or unbelief, the root, sap and chief power of all sin. That is why, in the Scriptures, unbelief is called the head of the serpent and of the ancient dragon which the offspring of the woman, i.e. Christ, must crush, as was promised to Adam (cf. Genesis 3). *Grace* and *gift* differ in that grace actually denotes God's kindness or favor which he has toward us and by which he is disposed to pour Christ and the Spirit with his gifts into us, as becomes clear from chapter 5, where Paul says, "Grace and gift are in Christ, etc." The gifts and the Spirit increase daily in us, yet they are not complete, since evil desires and sins remain in us which war against the Spirit, as Paul says in chapter 7, and in Galatians, chapter 5. And Genesis, chapter 3, proclaims the enmity between the offspring of the woman and that of the serpent. But grace does do this much: that we are accounted completely just before God. God's grace is not divided into bits and pieces, as are the gifts, but grace takes us up completely into God's favor for the sake of Christ, our intercessor and mediator, so that the gifts may begin their work in us.

In this way, then, you should understand chapter 7, where St. Paul portrays himself as still a sinner, while in chapter 8 he says that, because of the incomplete gifts and because of the Spirit, there is nothing damnable in those who are in Christ. Because our flesh has not been killed, we are still sinners, but because we believe in Christ and have the beginnings of the Spirit, God so shows us his favor and mercy, that he neither notices nor judges such sins. Rather he deals with us according to our belief in Christ until sin is killed.

Faith is not that human illusion and dream that some people think it is. When they hear and talk a lot about faith and yet see that no moral improvement and no good works result from it, they fall into error and say, "Faith is not enough. You must do works if you want to be virtuous and get to heaven." The result is that, when they hear the Gospel, they stumble and make for themselves with their own powers a concept in their hearts which says, "I believe." This concept they hold to be true faith. But since it is a human fabrication and thought and not an experience of the heart, it accomplishes nothing, and there follows no improvement.

Faith is a work of God in us, which changes us and brings us to birth anew from God (cf. John 1). It kills the old Adam, makes us completely different people in heart, mind, senses, and all our powers, and brings the Holy Spirit with it. What a living, creative, active powerful thing is faith! It is impossible that faith ever stop doing good. Faith doesn't ask whether good works are to be done, but, before it is asked, it has done them. It is always active. Whoever doesn't do such works is without faith; he gropes and searches about him for faith and good works but doesn't know what faith or good works are. Even so, he chatters on with a great many words about faith and good works.

Faith is a living, unshakeable confidence in God's grace; it is so certain, that someone would die a thousand times for it. This kind of trust in and knowledge of God's grace makes a person joyful, confident, and happy with regard to God and all creatures. This is what the Holy Spirit does by faith. Through faith, a person will do good to everyone without coercion, willingly and happily; he will serve everyone, suffer everything for the love and praise of God, who has shown him such grace. It is as impossible to separate works from faith as burning and shining

from fire. Therefore be on guard against your own false ideas and against the chatterers who think they are clever enough to make judgements about faith and good works but who are in reality the biggest fools. Ask God to work faith in you; otherwise you will remain eternally without faith, no matter what you try to do or fabricate.

Now *justice* is just such a faith. It is called God's justice or that justice which is valid in God's sight, because it is God who gives it and reckons it as justice for the sake of Christ our Mediator. It influences a person to give to everyone what he owes him. Through faith a person becomes sinless and eager for God's commands. Thus he gives God the honor due him and pays him what he owes him. He serves people willingly with the means available to him. In this way he pays everyone his due. Neither nature nor free will nor our own powers can bring about such a justice, for even as no one can give himself faith, so too he cannot remove unbelief. How can he then take away even the smallest sin? Therefore everything which takes place outside faith or in unbelief is lie, hypocrisy and sin (Romans 14), no matter how smoothly it may seem to go.

You must not understand flesh here as denoting only unchastity or spirit as denoting only the inner heart. Here St. Paul calls flesh (as does Christ in John 3) everything born of flesh, i.e. the whole human being with body and soul, reason and senses, since everything in him tends toward the flesh. That is why you should know enough to call that person "fleshly" who, without grace, fabricates, teaches and chatters about high spiritual matters. You can learn the same thing from Galatians, chapter 5, where St. Paul calls heresy and hatred works of the flesh. And in Romans, chapter 8, he says that, through the flesh, the law is weakened. He says this, not of unchastity, but of all sins, most of all of unbelief, which is the most spiritual of vices.

On the other hand, you should know enough to call that person "spiritual" who is occupied with the most outward of works as was Christ, when he washed the feet of the disciples, and Peter, when he steered his boat and fished. So then, a person is "flesh" who, inwardly and outwardly, lives only to do those things which are of use to the flesh and to temporal existence. A person is "spirit" who, inwardly and outwardly, lives only to do those things which are of use to the spirit and to the life to come.

Unless you understand these words in this way, you will never understand either this letter of St. Paul or any book of the Scriptures. Be on guard, therefore against any teacher who uses these words differently, no matter who he be, whether Jerome, Augustine, Ambrose, Origen or anyone else as great as or greater than they. Now let us turn to the letter itself.

The first duty of a preacher of the Gospel is, through his revealing of the law and of sin, to rebuke and to turn into sin everything in life that does not have the Spirit and faith in Christ as its base. [Here and elsewhere in Luther's preface, as indeed in Romans itself, it is not clear whether "spirit" has the meaning "Holy Spirit" or "spiritual person," as Luther has previously defined it.] Thereby he will lead people to a recognition of their miserable condition, and thus they will become humble and yearn for help. This is what St Paul does. He begins in chapter 1 by rebuking the gross sins and unbelief which are in plain view, as were (and still are) the sins of the pagans, who live without God's grace. He says that, through the Gospel, God is revealing his

wrath from heaven upon all mankind because of the godless and unjust lives they live. For, although they know and recognize day by day that there is a God, yet human nature in itself, without grace, is so evil that it neither thanks nor honors God. This nature blinds itself and continually falls into wickedness, even going so far as to commit idolatry and other horrible sins and vices. It is unashamed of itself and leaves such things unpunished in others.

In chapter 2, St. Paul extends his rebuke to those who appear outwardly pious or who sin secretly. Such were the Jews, and such are all hypocrites still, who live virtuous lives but without eagerness and love; in their heart they are enemies of God's law and like to judge other people. That's the way with hypocrites: they think that they are pure but are actually full of greed, hate, pride and all sorts of filth (cf. Matthew 23). These are they who despise God's goodness and, by their hardness of heart, heap wrath upon themselves. Thus Paul explains the law rightly when he lets no one remain without sin but proclaims the wrath of God to all who want to live virtuously by nature or by free will. He makes them out to be no better than public sinners; he says they are hard of heart and unrepentant.

In chapter 3, Paul lumps both secret and public sinners together: the one, he says, is like the other; all are sinners in the sight of God. Besides, the Jews had God's word, even though many did not believe in it. But still God's truth and faith in him are not thereby rendered useless. St. Paul introduces, as an aside, the saying from Psalm 51, that God remains true to his words. Then he returns to his topic and proves from Scripture that they are all sinners and that no one becomes just through the works of the law but that God gave the law only so that sin might be perceived.

Next St. Paul teaches the right way to be virtuous and to be saved; he says that they are all sinners, unable to glory in God. They must, however, be justified through faith in Christ, who has merited this for us by his blood and has become for us a mercy seat [cf. Exodus 25:17, Leviticus 16:14ff, and John 2:2] in the presence of God, who forgives us all our previous sins. In so doing, God proves that it is his justice alone, which he gives through faith, that helps us, the justice which was at the appointed time revealed through the Gospel and, previous to that, was witnessed to by the Law and the Prophets. Therefore the law is set up by faith, but the works of the law, along with the glory taken in them, are knocked down by faith. [As with the term "spirit," the word "law" seems to have for Luther, and for St. Paul, two meanings. Sometimes it means "regulation about what must be done or not done," as in the third paragraph of this preface; sometimes it means "the Torah," as in the previous sentence. And sometimes it seems to have both meanings, as in what follows.]

In chapters 1 to 3, St. Paul has revealed sin for what it is and has taught the way of faith which leads to justice. Now in chapter 4 he deals with some objections and criticisms. He takes up first the one that people raise who, on hearing that faith make just without works, say, "What? Shouldn't we do any good works?" Here St. Paul holds up Abraham as an example. He says, "What did Abraham accomplish with his good works? Were they all good for nothing and useless?" He concludes that Abraham was made righteous apart from all his works by faith alone. Even before the "work" of his circumcision, Scripture praises him as being just on



account of faith alone (cf. Genesis 15). Now if the work of his circumcision did nothing to make him just, a work that God had commanded him to do and hence a work of obedience, then surely no other good work can do anything to make a person just. Even as Abraham's circumcision was an outward sign with which he proved his justice based on faith, so too all good works are only outward signs which flow from faith and are the fruits of faith; they prove that the person is already inwardly just in the sight of God.

St. Paul verifies his teaching on faith in chapter 3 with a powerful example from Scripture. He calls as witness David, who says in Psalm 32 that a person becomes just without works but doesn't remain without works once he has become just. Then Paul extends this example and applies it against all other works of the law. He concludes that the Jews cannot be Abraham's heirs just because of their blood relationship to him and still less because of the works of the law. Rather, they have to inherit Abraham's faith if they want to be his real heirs, since it was prior to the Law of Moses and the law of circumcision that Abraham became just through faith and was called a father of all believers. St. Paul adds that the law brings about more wrath than grace, because no one obeys it with love and eagerness. More disgrace than grace come from the works of the law. Therefore faith alone can obtain the grace promised to Abraham. Examples like these are written for our sake, that we also should have faith.

In chapter 5, St. Paul comes to the fruits and works of faith, namely: joy, peace, love for God and for all people; in addition: assurance, steadfastness, confidence, courage, and hope in sorrow and suffering. All of these follow where faith is genuine, because of the overflowing good will that God has shown in Christ: he had him die for us before we could ask him for it, yes, even while we were still his enemies. Thus we have established that faith, without any good works, makes just. It does not follow from that, however, that we should not do good works; rather it means that morally upright works do not remain lacking. About such works the "works-holy" people know nothing; they invent for themselves their own works in which are neither peace nor joy nor assurance nor love nor hope nor steadfastness nor any kind of genuine Christian works or faith.

Next St. Paul makes a digression, a pleasant little side-trip, and relates where both sin and justice, death and life come from. He opposes these two: Adam and Christ. What he wants to say is that Christ, a second Adam, had to come in order to make us heirs of his justice through a new spiritual birth in faith, just as the old Adam made us heirs of sin through the old fleshy birth.

St. Paul proves, by this reasoning, that a person cannot help himself by his works to get from sin to justice any more than he can prevent his own physical birth. St. Paul also proves that the divine law, which should have been well-suited, if anything was, for helping people to obtain justice, not only was no help at all when it did come, but it even increased sin. Evil human nature, consequently, becomes more hostile to it; the more the law forbids it to indulge its own desires, the more it wants to. Thus the law makes Christ all the more necessary and demands more grace to help human nature.

In chapter 6, St. Paul takes up the special work of faith, the struggle which the spirit wages against the flesh to kill off those sins and desires that remain after a person has been made just. He teaches us that faith doesn't so free us from sin that we can be idle, lazy and self-assured, as though there were no more sin in us. Sin *is* there, but, because of faith that struggles against it, God does not reckon sin as deserving damnation. Therefore we have in our own selves a lifetime of work cut out for us; we have to tame our body, kill its lusts, force its members to obey the spirit and not the lusts. We must do this so that we may conform to the death and resurrection of Christ and complete our Baptism, which signifies a death to sin and a new life of grace. Our aim is to be completely clean from sin and then to rise bodily with Christ and live forever.

St. Paul says that we can accomplish all this because we are in grace and not in the law. He explains that to be "outside the law" is not the same as having no law and being able to do what you please. No, being "under the law" means living without grace, surrounded by the works of the law. Then surely sin reigns by means of the law, since no one is naturally well-disposed toward the law. That very condition, however, is the greatest sin. But grace makes the law lovable to us, so there is then no sin any more, and the law is no longer against us but one with us.

This is true freedom from sin and from the law; St. Paul writes about this for the rest of the chapter. He says it is a freedom only to do good with eagerness and to live a good life without the coercion of the law. This freedom is, therefore, a spiritual freedom which does not suspend the law but which supplies what the law demands, namely eagerness and love. These silence the law so that it has no further cause to drive people on and make demands of them. It's as though you owed something to a moneylender and couldn't pay him. You could be rid of him in one of two ways: either he would take nothing from you and would tear up his account book, or a pious man would pay for you and give you what you needed to satisfy your debt. That's exactly how Christ freed us from the law. Therefore our freedom is not a wild, fleshy freedom that has no obligation to do anything. On the contrary, it is a freedom that does a great deal, indeed everything, yet is free of the law's demands and debts.

In chapter 7, St. Paul confirms the foregoing by an analogy drawn from married life. When a man dies, the wife is free; the one is free and clear of the other. It is not the case that the woman may not or should not marry another man; rather she is now for the first time free to marry someone else. She could not do this before she was free of her first husband. In the same way, our conscience is bound to the law so long as our condition is that of the sinful old man. But when the old man is killed by the spirit, then the conscience is free, and conscience and law are quit of each other. Not that conscience should now do nothing; rather, it should now for the first time truly cling to its second husband, Christ, and bring forth the fruit of life.

Next St. Paul sketches further the nature of sin and the law. It is the law that makes sin really active and powerful, because the old man gets more and more hostile to the law since he can't pay the debt demanded by the law. Sin is his very nature; of himself he can't do otherwise. And so the law is his death and torture. Now the law is not itself evil; it is our evil nature that cannot

tolerate that the good law should demand good from it. It's like the case of a sick person, who cannot tolerate that you demand that he run and jump around and do other things that a healthy person does.

St. Paul concludes here that, if we understand the law properly and comprehend it in the best possible way, then we will see that its sole function is to remind us of our sins, to kill us by our sins, and to make us deserving of eternal wrath. Conscience learns and experiences all this in detail when it comes face to face with the law. It follows, then, that we must have something else, over and above the law, which can make a person virtuous and cause him to be saved. Those, however, who do not understand the law rightly are blind; they go their way boldly and think they are satisfying the law with works. They don't know how much the law demands, namely, a free, willing, eager heart. That is the reason that they don't see Moses rightly before their eyes. [In both Jewish and Christian teaching, Moses was commonly held to be the author of the Pentateuch, the first five books of the bible. Cf. the involved imagery of Moses' face and the veil over it in 2 Corinthians 3:7-18.] For them he is covered and concealed by the veil.

Then St. Paul shows how spirit and flesh struggle with each other in one person. He gives himself as an example, so that we may learn how to kill sin in ourselves. He gives both spirit and flesh the name "law," so that, just as it is in the nature of divine law to drive a person on and make demands of him, so too the flesh drives and demands and rages against the spirit and wants to have its own way. Likewise the spirit drives and demands against the flesh and wants to have its own way. This feud lasts in us for as long as we live, in one person more, in another less, depending on whether spirit or flesh is stronger. Yet the whole human being is both: spirit and flesh. The human being fights with himself until he becomes completely spiritual.

In chapter 8, St. Paul comforts fighters such as these and tells them that this flesh will not bring them condemnation. He goes on to show what the nature of flesh and spirit are. Spirit, he says, comes from Christ, who has given us his Holy Spirit; the Holy Spirit makes us spiritual and restrains the flesh. The Holy Spirit assures us that we are God's children no matter how furiously sin may rage within us, so long as we follow the Spirit and struggle against sin in order to kill it. Because nothing is so effective in deadening the flesh as the cross and suffering, Paul comforts us in our suffering. He says that the Spirit, [cf. previous note about the meaning of "spirit."] love and all creatures will stand by us; the Spirit in us groans and all creatures long with us that we be freed from the flesh and from sin. Thus we see that these three chapters, 6, 7 and 8, all deal with the one work of faith, which is to kill the old Adam and to constrain the flesh.

In chapters 9, 10 and 11, St. Paul teaches us about the eternal providence of God. It is the original source which determines who would believe and who wouldn't, who can be set free from sin and who cannot. Such matters have been taken out of our hands and are put into God's hands so that we might become virtuous. It is absolutely necessary that it be so, for we are so weak and unsure of ourselves that, if it depended on us, no human being would be saved. The devil would overpower all of us. But God is steadfast; his providence will not fail, and no one can prevent its realization. Therefore we have hope against sin.

But here we must shut the mouths of those sacrilegious and arrogant spirits who, mere beginners that they are, bring their reason to bear on this matter and commence, from their exalted position, to probe the abyss of divine providence and uselessly trouble themselves about whether they are predestined or not. These people must surely plunge to their ruin, since they will either despair or abandon themselves to a life of chance.

You, however, follow the reasoning of this letter in the order in which it is presented. Fix your attention first of all on Christ and the Gospel, so that you may recognize your sin and his grace. Then struggle against sin, as chapters 1-8 have taught you to. Finally, when you have come, in chapter 8, under the shadow of the cross and suffering, they will teach you, in chapters 9-11, about providence and what a comfort it is. [The context here and in St. Paul's letter makes it clear that this is the cross and passion, not only of Christ, but of each Christian.] Apart from suffering, the cross and the pangs of death, you cannot come to grips with providence without harm to yourself and secret anger against God. The old Adam must be quite dead before you can endure this matter and drink this strong wine. Therefore make sure you don't drink wine while you are still a babe at the breast. There is a proper measure, time and age for understanding every doctrine.

In chapter 12, St. Paul teaches the true liturgy and makes all Christians priests, so that they may offer, not money or cattle, as priests do in the Law, but their own bodies, by putting their desires to death. Next he describes the outward conduct of Christians whose lives are governed by the Spirit; he tells how they teach, preach, rule, serve, give, suffer, love, live and act toward friend, foe and everyone. These are the works that a Christian does, for, as I have said, faith is not idle.

In chapter 13, St. Paul teaches that one should honor and obey the secular authorities. He includes this, not because it makes people virtuous in the sight of God, but because it does insure that the virtuous have outward peace and protection and that the wicked cannot do evil without fear and in undisturbed peace. Therefore it is the duty of virtuous people to honor secular authority, even though they do not, strictly speaking, need it. Finally, St. Paul sums up everything in love and gathers it all into the example of Christ: what he has done for us, we must also do and follow after him.

In chapter 14, St. Paul teaches that one should carefully guide those with weak conscience and spare them. One shouldn't use Christian freedom to harm but rather to help the weak. Where that isn't done, there follow dissention and despising of the Gospel, on which everything else depends. It is better to give way a little to the weak in faith until they become stronger than to have the teaching of the Gospel perish completely. This work is a particularly necessary work of love especially now when people, by eating meat and by other freedoms, are brashly, boldly and unnecessarily shaking weak consciences which have not yet come to know the truth.

In chapter 15, St. Paul cites Christ as an example to show that we must also have patience with the weak, even those who fail by sinning publicly or by their disgusting morals. We must not cast them aside but must bear with them until they become better. That is the way Christ

treated us and still treats us every day; he puts up with our vices, our wicked morals and all our imperfection, and he helps us ceaselessly. Finally Paul prays for the Christians at Rome; he praises them and commends them to God. He points out his own office and the message that he preaches. He makes an unobtrusive plea for a contribution for the poor in Jerusalem. Unalloyed love is the basis of all he says and does.

The last chapter consists of greetings. But Paul also includes a salutary warning against human doctrines which are preached alongside the Gospel and which do a great deal of harm. It's as though he had clearly seen that out of Rome and through the Romans would come the deceitful, harmful Canons and Decretals along with the entire brood and swarm of human laws and commands that is now drowning the whole world and has blotted out this letter and the whole of the Scriptures, along with the Spirit and faith. Nothing remains but the idol Belly, and St. Paul depicts those people here as its servants. God deliver us from them. Amen.

We find in this letter, then, the richest possible teaching about what a Christian should know: the meaning of law, Gospel, sin, punishment, grace, faith, justice, Christ, God, good works, love, hope and the cross. We learn how we are to act toward everyone, toward the virtuous and sinful, toward the strong and the weak, friend and foe, and toward ourselves. Paul bases everything firmly on Scripture and proves his points with examples from his own experience and from the Prophets, so that nothing more could be desired. Therefore it seems that St. Paul, in writing this letter, wanted to compose a summary of the whole of Christian and evangelical teaching which would also be an introduction to the whole Old Testament. Without doubt, whoever takes this letter to heart possesses the light and power of the Old Testament. Therefore each and every Christian should make this letter the habitual and constant object of his study. God grant us his grace to do so. Amen.

---

This translation was made by Bro. Andrew Thornton, OSB, for the Saint Anselm College Humanities Program. (c)1983 by Saint Anselm Abbey. This translation may be used freely with proper attribution.