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Preface to the *Commentary on Galatians* (1535) in which the mature Luther refines his teaching from the early *Two Kinds of Righteousness* to exposit Christian life as a fundamental receptivity, or, *patience*, by which God the Creator anew transforms believers into agents of Christ's righteousness in the world.

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In the fifteen years that had transpired since he penned, *Two Kinds of Righteousness* (the early treatise that we studied in September), floods of controversy had poured down on Luther from every direction. There was thus a need for a clear and "precise distinction" so that "instructors of conscience" (that is, for Luther, *pastors*) become adept administrators of God's Word who comfort the afflicted but afflict the comfortable – and know the difference. The need is accentuated because, for Luther, God's Word is, with these diverse effects, something of a living, moving target, a *sic et non* (Yes and No), a comfort and/or an affliction depending on the context, requiring that ministers administering it become "good dialecticians," who know when to say Yes and when to say No.

Here, then, is that precise distinction that Luther proposes in the Preface to his great Commentary on Galatians: taken one way God's Word is law that demands but just so, by afflicting the auditor with a divine and unconditional demand, reveals bondage to sin and impotence. Taken another way, however, God's Word is good news that just as unconditionally gives what God demands, thus comforting with a promise, namely, Christ the holy friend of sinners, who brings the empowering Holy Spirit to forgive and renew.

Opposition from outside Luther's own camp seemed at times deliberately to misunderstand his distinction between passive righteousness, that is, Christ's own, activated righteousness that we receive as a gift from God, and active righteousness by such gifted folk do Christ's works of mercy and justice in the freedom for which Christ has set them free. It is just a wooden, if not malicious misunderstanding, then, to say the Luther rejects good works of love. They are only rejected as the basis for the justification of sinners. The basis for justification is Christ's good work of love for sinners: Christ alone received by faith alone.

Yet such misunderstanding had a pretext in the embarrassing fact that among Luther's own followers there was also plenty of misunderstanding. Moreover, Luther's impatience, together with his penchant for exaggerated rhetoric that moves the heart over careful analysis and patient elaboration that persuades the mind, were partially at fault for misunderstandings within his own camp. We will mention just a few of these intra-Lutheran misunderstandings that are at play in the background of Luther's great attempt to settle the matter in the 1535 Commentary on Galatians.

First, the antinomians (the word means, opponents of law) were certain followers of Luther led by John Agricola who disowned the Word of God, taken as Law. These taught the Gospel only, and thought that retaining the Word of God as law was a lapse back into Judaism (as a smear against Catholicism which unfortunately persists to this day); by that very token, they thought that the Law itself is not really God's own Word, but rather a human word and a human tradition. Law was nothing, then, but Jewish legalism based on the wrathful depiction of God in the Old Testament. Such was the teaching of the "gospel alone" theologians who did away entirely with the holy demand of God, as Creator to creature, who instead wanted to preach grace.

But grace too suffers a certain kind of deformation under the antinomians. Now grace is not taken as the costly Word of God incarnate for us on Calvary that surpasses and triumphs over another Word of God that stood against us as sinners. Rather for the antinomians grace becomes the Christian idea of God, the Christian principle, the Christian religious insight into the niceness of God. Cheap grace, antinomian grace, as Bonhoeffer diagnosed in *The Cost of Discipleship*, is the "Lutheran" heresy. (Not accidentally, the affinity of this antinomianism with anti-Judaism, morphing into modern antisemitism, is a story I have told in my recent book, *Before Auschwitz: What Christian Theology Must Learn from the Rise of Nazism*).

Luther in the Galatians commentary has to attend to the difference between a false opinion about the Law as a way to righteousness before God (that would be "legalism," Jewish or otherwise) and the true sense of the Law as God at work as the Judge showing us our need for a righteousness that goes beyond the Law to give us, precisely, what we do not deserve.

A second front that had arisen within Luther's own camp was formed by the followers of Andreas Osiander. He interpreted the righteousness of God given in the gospel as an infusion (like an injection of supernatural medicine) into the soul. This medicine is the righteousness by which God is naturally righteous, that is, a divine and supernatural quality that, as it were, burns away our sinfulness and smelts us into righteousness. These were the "born again" theologians who turned the promise of God received in Spirit-worked faith conforming us to Christ's death and resurrection into the religious experience of being overwhelmed and changed by an injection of divine power. Luther in the Galatians Commentary then had to spell out how the righteousness of God in Christ is not God's natural property, now supernaturally infused into creatures causing something like a chemical reaction in the depths of their being, but rather God's amazing decision and deed of loving His enemies in the mission, passion and vindication of His incarnate Son.

The third misunderstanding is the most difficult and subtle, because it the misunderstanding of Luther's closest friend and comrade-in-arms, Philip Melancthon. Melancthon was so disturbed by the implication of ethical permissiveness in the antinomian position, and so concerned that Osiander's view of infused righteousness gave away the store to Roman Catholic opponents who wanted to base justification on the believer's moral renewal and

progress, that he over-reacted on both fronts. And this over-reaction is what ever since has been typically known as “the” Lutheran position of justification.

Against the antinomians, Melanchthon held that God’s law is eternal, the standard of righteousness rooted in the divine and immutable nature of God. The gospel therefore must be taken as supplementary aid, a jerry-rigged contraption devised for attaining to this divine and immutable standard, which Christ achieved instead of us by his legal obedience but now applies gratuitously to those who believe, provided that they take that small but definite step of accepting it (he called it the third factor in justification and described it as the non-resistance of the will to God’s imputation and Christ’s righteousness). Moreover, those who do so believe must then demonstrate the authenticity of their belief by striving to fulfill the law which provides a guide for their lives, the so-called “third use of the law.” In this way the law becomes the eternal Word of God and the gospel an ad hoc supplement to it.

Against Osiander, Melanchthon taught that God’s grace is not a supernatural power that is infused into the soul, but a divine attitude of favor which credits (“imputes”) Christ’s merit in His keeping of the law to the sinful creature who does not and cannot keep the law. Then, and only then, with the guilty and indebted sinner’s account put in balance by the application of Christ’s merit does God send the Spirit to renew the sinful creature who in turn strives to demonstrate that she has been worthy of this accreditation.

What’s wrong with Melanchthon’s view from the perspective of the mature Luther, who also rejects the misunderstandings of Agricola and Osiander? As is taught in Galatians 3, for Luther the law is temporary. It is the promise of God that is eternal. The law, then, is a servant of the gospel, not the gospel a servant of the law. Reversing this, Melanchthon’s scheme unwittingly destroys Christian freedom and puts believers back under the law striving to demonstrate that they are worthy of grace. Even worse, from all that we have learned about Luther’s joyful exchange in these studies, the presence of Jesus Christ and the work of the Holy Spirit are reduced to mere figures of speech who do nothing in this scheme. What Christ did once and for all is past and present only as a memory. What makes a Christian is not the Holy Spirit’s effective election here and now calling and empowering faith, but that tiny little step of personal choice of accepting the good deal of Christ’s merit traded in exchange for my sin.

For Luther, it is the living and present Christ in the *joyful*, not legal exchange who one-sidedly announces the promise, “I am yours and you are mine,” who accordingly commands with the authority of the new creation, “Give me your sin and take my righteousness.” And for Luther, it is the Spirit’s gift of faith that empowers the believer to do just this, giving up sin and “taking hold” of Christ in His promise. Because God now sees the believer “wrapped” in Christ by Spirit given faith, God does not “impute” the sin that remains (and must remain as long as we live in the body and by the body remain organically connected to the structures of malice and injustice which prevail on this good earth until the kingdom comes). In short, Melanchthon turns Luther’s wedding feast into a courtroom transaction.

More precisely, Luther and Melanchthon differ subtly on the technical matter of “imputation,” or Biblically, on “reckoning,” as in Romans 4:22. For Luther God reckons faith in Christ as righteousness before Him, to the one to whom faith in Christ has been given as gift of the Spirit. As a result, whether viewed from the objective pole of Christ’s gift or the subjective pole of the Spirit working faith, it is all and always God’s grace that takes the initiative and completes the good work so begun. At the bottom of things for Luther is the Spirit who sovereignly blows where He will, calling to faith as He proclaims the righteousness of Christ.

For Melanchthon, Luther’s reference to the Holy Spirit’s gift of faith to receive the gift of Christ seemed too close to Osiander’s idea of the infusion of grace into the soul. Luther’s speech of Christ present and active in the joyful exchange, moreover, sounded similar to the antinomian claim that the gospel alone, without the law, works all in all. So Melanchthon eventually dismissed the joyful exchange –the Christological heart of Luther’s teaching of justification—as a merely decorative “way of talking,” not a real “way of being.” At bottom, for Melanchthon, then, is the little human act of will that accepts the deal offered by God that accounts for the justified in distinction from those not.

The end result for Melanchthon is the familiar, but incoherent scheme known as Lutheran “forensic” righteousness: God the heavenly judge applies the surplus merit of Christ to the terrified sinner who, traumatized by life’s woe and a bad conscience, cries out for mercy. Or, if not already traumatized by life, preachers have to provide motivation by terrorizing sinners so that they can appreciate the mercy proffered in the gospel.

The changes are subtle but massive in implications. How far we have traveled here from the gospel as Christ’s unilateral and joyful exchange of His good for our evil, giving nothing less than His Spirit to engender faith in exchange for our despair! What a change in scheme to a static world in which individuals are confronted with an eternal standard to which they must conform lest they suffer the eternal pains of hell from Luther’s apocalyptic world in which God’s justice is on the march through the gospel to win back the suffering creation for His reign! What a subtle but disastrous confusion that makes preachers into rhetorical terrorists before they can ever announce the gospel! What a failure, then, that does not and cannot provide insightful interpreters of the actual terror that desperate people –today more than ever-- hopelessly hold at bay with idols and demons!

With the preceding remarks, readers are equipped to read between the lines of Luther’s *Preface* to his great commentary on Galatians, hopefully inspired by that to go on and excavate the many gems to found in the commentary itself: the *vita passiva* (the “passive” life) of “receptivity,” “permission,” “taking hold” of the gift which Christ is that lets God be God also “for me;” the therapy that pastors practice as “instructors of conscience;” the dynamic interpretation of the *simul iustus et peccator* (at the same time righteous and sinner) as a personalization of the apocalyptic battles of the old world dying and the new creation arising; Christ the victor, a savior not a legislator; the *baptizatus sum* (“I am baptized”) of faith which is the sure foundation, not the uncertain goal, of Christian life; the concrete reference of theological language to what God is doing in the world “to make and keep human life human”

(Paul Lehmann), rather than ethereal flights of language into a poetry of what cannot be known; the clarity that law with its commandments are given for the sake of the neighbor in need, so that the Sabbath was made of humanity, not humanity for the Sabbath; the further clarity that just such law of love for God as for others is the true, inescapable and holy demand of God as Creator to creature that must be satisfied if there is to be peace with God; and the final clarity that peace with God is achieved by God and given, even to failures before that holy law, in Christ the Lamb who takes away the sin of the world. Happy exchange! Happy reading!

Preface to the *Commentary on Galatians*:

THE ARGUMENT OF ST. PAUL'S EPISTLE
TO THE GALATIANS

By: Martin Luther

FIRST of all, we must speak of the argument, that is, of the issue with which Paul deals in this epistle. The argument is this: Paul wants to establish the doctrine of faith, grace, the forgiveness of sins or Christian righteousness, so that we may have a perfect knowledge and know the difference between Christian righteousness and all other kinds of righteousness. For righteousness is of many kinds. There is a political righteousness, which the emperor, the princes of the world, philosophers, and lawyers consider. There is also a ceremonial righteousness, which human traditions teach, as, for example, the traditions of the pope and other traditions. Parents and teachers may teach this righteousness without danger, because they do not attribute to it any power to make satisfaction for sin, to placate God, and to earn grace; but they teach that these ceremonies are necessary only for moral discipline and for certain observances. There is, in addition to these, yet another righteousness, the righteousness of the Law or of the Decalog, which Moses teaches. We, too, teach this, but after the doctrine of faith.

Over and above all these there is the righteousness of faith or Christian righteousness, which is to be distinguished most carefully from all the others. For they are all contrary to this righteousness, both because they proceed from the laws of emperors, the traditions of the pope, and the commandments of God, and because they consist in our works and can be achieved by us with "purely natural endowments," as the scholastics teach, or from a gift of God.¹ For these kinds of the righteousness of works, too, are gifts of God, as are all the things we have. But this most excellent righteousness, the righteousness of faith, which God imputes to us through Christ without works, is neither political nor ceremonial nor legal nor work-

righteousness but is quite the opposite; it is a merely passive righteousness, while all the others, listed above, are active. For here we work nothing, render nothing to God; we only receive and permit someone else to work in us, namely, God. Therefore it is appropriate to call the righteousness of faith or Christian righteousness “passive.” This is a righteousness hidden in a mystery, which the world does not understand. In fact, Christians themselves do not adequately understand it or grasp it in the midst of their temptations. Therefore it must always be taught and continually exercised. And anyone who does not grasp or take hold of it in afflictions and terrors of conscience cannot stand. For there is no comfort of conscience so solid and certain as is this passive righteousness.

But such is human weakness and misery that in the terrors of conscience and in the danger of death we look at nothing except our own works, our worthiness, and the Law. When the Law shows us our sin, our past life immediately comes to our mind. Then the sinner, in his great anguish of mind, groans and says to himself: “Oh, how damnably I have lived!² If only I could live longer! Then I would amend my life.” Thus human reason cannot refrain from looking at active righteousness, that is, its own righteousness; nor can it shift its gaze to passive, that is, Christian righteousness, but it simply rests in the active righteousness. So deeply is this evil rooted in us, and so completely have we acquired this unhappy habit! Taking advantage of the weakness of our nature, Satan increases and aggravates these thoughts in us. Then it is impossible for the conscience to avoid being more seriously troubled, confounded, and frightened. For it is impossible for the human mind to conceive any comfort of itself, or to look only at grace amid its consciousness and terror of sin, or consistently to reject all discussion of works. To do this is beyond human power and thought. Indeed, it is even beyond the Law of God. For although the Law is the best of all things in the world, it still cannot bring peace to a terrified conscience but makes it even sadder and drives it to despair. For by the Law sin becomes exceedingly sinful (Rom. 7:13).

Therefore the afflicted conscience has no remedy against despair and eternal death except to take hold of the promise of grace offered in Christ, that is, this righteousness of faith, this passive or Christian righteousness, which says with confidence: “I do not seek active righteousness. I ought to have and perform it; but I declare that even if I did have it and perform it, I cannot trust in it or stand up before the judgment of God on the basis of it. Thus I put myself beyond all active righteousness, all righteousness of my own or of the divine Law, and I embrace only that passive righteousness which is the righteousness of grace, mercy, and the forgiveness of sins.” In other words, this is the righteousness of Christ and of the Holy Spirit, which we do not perform but receive, which we do not have but accept, when God the Father grants it to us through Jesus Christ.

As the earth itself does not produce rain and is unable to acquire it by its own strength, worship, and power but receives it only by a heavenly gift from above, so this heavenly righteousness is given to us by God without our work or merit. As much as the dry earth of itself is able to accomplish in obtaining the right and blessed rain, that much can we men accomplish

by our own strength and works to obtain that divine, heavenly, and eternal righteousness. Thus we can obtain it only through the free imputation and indescribable gift of God. Therefore the highest art and wisdom of Christians is not to know the Law, to ignore works and all active righteousness, just as outside the people of God the highest wisdom is to know and study the Law, works, and active righteousness.

It is a marvelous thing and unknown to the world to teach Christians to ignore the Law and to live before God as though there were no Law whatever. For if you do not ignore the Law and thus direct your thoughts to grace as though there were no Law but as though there were nothing but grace, you cannot be saved. "For through the Law comes knowledge of sin" (Rom. 3:20). On the other hand, works and the performance of the Law must be demanded in the world as though there were no promise or grace. This is because of the stubborn, proud, and hardhearted, before whose eyes nothing must be set except the Law, in order that they may be terrified and humbled. For the Law was given to terrify and kill the stubborn and to exercise the old man.³ Both words must be correctly divided, according to the apostle (2 Tim. 2:25 ff.),

This calls for a wise and faithful father who can moderate the Law in such a way that it stays within its limits. For if I were to teach men the Law in such a way that they suppose themselves to be justified by it before God, I would be going beyond the limit of the Law, confusing these two righteousnesses, the active and the passive, and would be a bad dialectician who does not properly distinguish. But when I go beyond the old man, I also go beyond the Law. For the flesh or the old man, the Law and works, are all joined together. In the same way the spirit or the new man is joined to the promise and to grace. Therefore when I see that a man is sufficiently contrite, oppressed by the Law, terrified by sin, and thirsting for comfort, then it is time for me to take the Law and active righteousness from his sight and to set forth before him, through the Gospel, the passive righteousness which excludes Moses and the Law and shows the promise of Christ, who came for the afflicted and for sinners. Here a man is raised up again and gains hope. Nor is he any longer under the Law; he is under grace, as the apostle says (Rom. 6:14): "You are not under law but under grace." How not under law? According to the new man, to whom the Law does not apply. For the Law had its limits until Christ, as Paul says below (Gal. 3:24): "The Law, until Christ." When He came, Moses and the Law stopped. So did circumcision, Sacrifices, and the Sabbath. So did all the prophets.

This is our theology, by which we teach a precise distinction between these two kinds of righteousness, the active and the passive, so that morality and faith, works and grace, secular society and religion may not be confused. Both are necessary, but both must be kept within their limits. Christian righteousness applies to the new man, and the righteousness of the Law applies to the old man, who is born of flesh and blood. Upon this latter, as upon an ass, a burden must be put that will oppress him. He must not enjoy the freedom of the spirit or of grace unless he has first put on the new man by faith in Christ, but this does not happen fully in this life. Then he may enjoy the kingdom and the ineffable gift of grace. I am saying this in order that no one may suppose that we reject or prohibit good works, as the papists falsely accuse us

because they understand neither what they themselves are saying nor what we are teaching. They know nothing except the righteousness of the Law; and yet they claim the right to judge a doctrine that is far above and beyond the Law, a doctrine on which the carnal man is unable to pass judgment. Therefore it is inevitable that they be offended, for they cannot see any higher than the Law. Therefore whatever is above the Law is the greatest possible offense to them.

We set forth two worlds, as it were, one of them heavenly and the other earthly. Into these we place these two kinds of righteousness, which are distinct and separated from each other. The righteousness of the Law is earthly and deals with earthly things; by it we perform good works. But as the earth does not bring forth fruit unless it has first been watered and made fruitful from above—for the earth cannot judge, renew, and rule the heavens, but the heavens judge, renew, rule, and fructify the earth, so that it may do what the Lord has commanded—so also by the righteousness of the Law we do nothing even when we do much; we do not fulfill the Law even when we fulfill it. Without any merit or work of our own, we must first be justified by Christian righteousness, which has nothing to do with the righteousness of the Law or with earthly and active righteousness. But this righteousness is heavenly and passive. We do not have it of ourselves; we receive it from heaven. We do not perform it; we accept it by faith, through which we ascend beyond all laws and works. “As, therefore, we have borne the image of the earthly Adam,” as Paul says, “let us bear the image of the heavenly one” (1 Cor. 15:49), who is a new man in a new world, where there is no Law, no sin, no conscience, no death, but perfect joy, righteousness, grace, peace, life, salvation, and glory.

Then do we do nothing and work nothing in order to obtain this righteousness? I reply: Nothing at all. For this righteousness means to do nothing, to hear nothing, and to know nothing about the Law or about works but to know and believe only this: that Christ has gone to the Father and is now invisible; that He sits in heaven at the right hand of the Father, not as a Judge but as one who has been made for us wisdom, righteousness, sanctification, and redemption from God (1 Cor. 1:30); in short, that He is our High Priest, interceding for us and reigning over us and in us through grace. Here one notices no sin and feels no terror or remorse of conscience. Sin cannot happen in this Christian righteousness; for where there is no Law, there cannot be any transgression (Rom. 4:15). If, therefore, sin does not have a place here, there is no conscience, no terror, no sadness. Therefore John says: “No one born of God commits sin” (1 John 3:9). But if there is any conscience or fear present, this is a sign that this righteousness has been withdrawn, that grace has been lost sight of, and that Christ is hidden and out of sight. But where Christ is truly seen, there there must be full and perfect joy in the Lord and peace of heart, where the heart declares: “Although I am a sinner according to the Law, judged by the righteousness of the Law, nevertheless I do not despair. I do not die, because Christ lives who is my righteousness and my eternal and heavenly life. In that righteousness and life I have no sin, conscience, and death. I am indeed a sinner according to the present life and its righteousness, as a son of Adam where the Law accuses me, death reigns and devours me. But above this life I have another righteousness, another life, which is Christ, the Son of God, who does not know sin and death but is righteousness and eternal life.

For His sake this body of mine will be raised from the dead and delivered from the slavery of the Law and sin, and will be sanctified together with the spirit.”

Thus as long as we live here, both remain. The flesh is accused, exercised, saddened, and crushed by the active righteousness of the Law. But the spirit rules, rejoices, and is saved by passive righteousness, because it knows that it has a Lord sitting in heaven at the right hand of the Father, who has abolished the Law, sin, and death, and has trodden all evils underfoot, has led them captive and triumphed over them in Himself (Col. 2:15). In this epistle, therefore, Paul is concerned to instruct, comfort, and sustain us diligently in a perfect knowledge of this most excellent and Christian righteousness. For if the doctrine of justification is lost, the whole of Christian doctrine is lost. And those in the world who do not teach it are either Jews or Turks or papists or sectarians. For between these two kinds of righteousness, the active righteousness of the Law and the passive righteousness of Christ, there is no middle ground. Therefore he who has strayed away from this Christian righteousness will necessarily relapse into the active righteousness; that is, when he has lost Christ, he must fall into a trust in his own works.

We see this today in the fanatical spirits and sectarians, who neither teach nor can teach anything correctly about this righteousness of grace. They have taken the words out of our mouth and out of our writings, and these only they speak and write. But the substance itself they cannot discuss, deal with, and urge, because they neither understand it nor can understand it. They cling only to the righteousness of the Law. Therefore they are and remain disciplinarians of works; nor can they rise beyond the active righteousness. Thus they remain exactly what they were under the pope. To be sure, they invent new names and new works; but the content remains the same. So it is that the Turks perform different works from the papists, and the papists perform different works from the Jews, and so forth. But although some do works that are more splendid, great, and difficult than others, the content remains the same, and only the quality is different. That is, the works vary only in appearance and in name. For they are still works. And those who do them are not Christians; they are hirelings, whether they are called Jews, Mohammedans, papists, or sectarians.

Therefore we always repeat, urge, and inculcate this doctrine of faith or Christian righteousness, so that it may be observed by continuous use and may be precisely distinguished from the active righteousness of the Law. (For by this doctrine alone and through it alone is the church built, and in this it consists.) Otherwise we shall not be able to observe true theology but shall immediately become lawyers, ceremonialists, legalists, and papists. Christ will be so darkened that no one in the church will be correctly taught or comforted. Therefore if we want to be preachers and teachers of others, we must take great care in these issues and hold to this distinction between the righteousness of the Law and that of Christ. This distinction is easy to speak of; but in experience and practice it is the most difficult of all, even if you exercise and practice it diligently. For in the hour of death or in other conflicts of conscience these two kinds of righteousness come together more closely than you would wish or ask.

Therefore I admonish you, especially those of you who are to become instructors of consciences, as well as each of you individually, that you exercise yourselves by study, by reading, by meditation, and by prayer, so that in temptation you will be able to instruct consciences, both your own and others, console them, and take them from the Law to grace, from active righteousness to passive righteousness, in short, from Moses to Christ. In affliction and in the conflict of conscience it is the devil's habit to frighten us with the Law and to set against us the consciousness⁴ of sin, our wicked past, the wrath and judgment of God, hell and eternal death, so that thus he may drive us into despair, subject us to himself, and pluck us from Christ. It is also his habit to set against us those passages in the Gospel in which Christ Himself requires works from us and with plain words threatens damnation to those who do not perform them. If here we cannot distinguish between these two kinds of righteousness; if here by faith we do not take hold of Christ, who is sitting at the right hand of God, who is our life and our righteousness, and who makes intercession for us miserable sinners before the Father (Heb. 7:25), then we are under the Law and not under grace, and Christ is no longer a Savior. Then He is a lawgiver. Then there can be no salvation left, but sure despair and eternal death will follow.

Therefore let us learn diligently this art of distinguishing between these two kinds of righteousness, in order that we may know how far we should obey the Law. We have said above that in a Christian the Law must not exceed its limits but should have its dominion only over the flesh, which is subjected to it and remains under it. When this is the case, the Law remains within its limits. But if it wants to ascend into the conscience and exert its rule there, see to it that you are a good dialectician and that you make the correct distinction. Give no more to the Law than it has coming, and say to it: "Law, you want to ascend into the realm of conscience and rule there. You want to denounce its sin and take away the joy of my heart, which I have through faith in Christ. You want to plunge me into despair, in order that I may perish. You are exceeding your jurisdiction. Stay within your limits, and exercise your dominion over the flesh. You shall not touch my conscience. For I am baptized; and through the Gospel I have been called to a fellowship of righteousness and eternal life, to the kingdom of Christ, in which my conscience is at peace, where there is no Law but only the forgiveness of sins, peace, quiet, happiness, salvation, and eternal life. Do not disturb me in these matters. In my conscience not the Law will reign, that hard tyrant and cruel disciplinarian, but Christ, the Son of God, the King of peace and righteousness, the sweet Savior and Mediator. He will preserve my conscience happy and peaceful in the sound and pure doctrine of the Gospel and in the knowledge of this passive righteousness."

When I have this righteousness within me, I descend from heaven like the rain that makes the earth fertile. That is, I come forth into another kingdom, and I perform good works whenever the opportunity arises. If I am a minister of the Word, I preach, I comfort the saddened, I administer the sacraments. If I am a father, I rule my household and family, I train my children in piety and honesty. If I am a magistrate, I perform the office which I have received by divine command. If I am a servant, I faithfully tend to my master's affairs. In short, whoever knows for sure that Christ is his righteousness not only cheerfully and gladly works in his calling

but also submits himself for the sake of love to magistrates, also to their wicked laws, and to everything else in this present life—even, if need be, to burden and danger. For he knows that God wants this and that this obedience pleases Him.

So far the argument of the epistle, which Paul sets forth because of the false teachers who had obscured this righteousness of faith among the Galatians. Against them he asserts his authority and office.