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### Luther's Two Kinds of Righteousness and his Wartbug Postil

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**LUTHER'S TWO KINDS OF RIGHTEOUSNESS AND HIS WARTBURG POSTIL  
(1522): HOW LUTHER EXHORTED PEOPLE TO LIVE CHRISTIAN LIVES**

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A Dissertation Presented to the Faculty of  
Concordia Seminary, St. Louis,  
Department of Systematic Theology  
in Partial Fulfillment of the  
Requirements for the Degree of  
Doctor of Philosophy

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By  
Makito Masaki  
May 2008

Approved by

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## CHAPTER ONE

### INTRODUCTION

#### 1.1 Thesis of Research

Martin Luther's call and plan for the reformation of the church arose out of his study of Scripture; it was to determine both the content and manner of his efforts at reform. Luther's reformation is scriptural because it began from his experience of wrestling with the biblical text and its message. Scholars label this experience "the evangelical breakthrough." Its scriptural base exhibits itself therein, that the evangelical message was transmitted to people through the preaching of the Word. People came to understand and experience the message of the Bible through biblical teaching and preaching. This transformed their way of life. They started to live as evangelical Christians. Luther expected preachers to preach to the baptized Christians in the community, who were struggling with the remnant of sins in them.

This study discusses how Luther exhorted people to live the Christian life. Luther understood the Christian life as a life of the saved sinner in himself and in his community. He understood that Christians live lives defined by two kinds of righteousness; that is, righteousness that God bestows, and righteousness that they produce. This study will be carried out by reviewing this basic understanding of what the Christian life is, and by examining Luther's preaching material, specifically a set of sermonic writings called *The Wartburg Postil*. The thesis of this survey is that in *The Wartburg Postil*, Luther used the concept of the two kinds of righteousness as a basis from which to exhort people to live the Christian life.

Christians need exhortation because people who are justified solely through faith in Christ still have their flesh, their old Adam, remaining in their thinking and conduct until the end of days. Luther understood the authentic Christian life as both already justified by God-given righteousness through faith and yet still striving toward the completion of his righteousness by love on earth at the same time.

In contrast to late medieval theology, Luther put these questions concerning the exhortation for the Christian living at the center of the theological enterprise and at the center of piety. That placement meant a shift in the understanding of the purpose and role of theology and the nature of Christian living. However, these new questions were not actually new, but were the questions that had been dealt with in the Scriptures and by individual theologians of the church throughout church history. The reemphasis of the evangelical faith centered on the human being's relationship with God rather than on human performance and itself constituted the "evangelical rediscovery of the Biblical message." Therefore, the Reformer and his followers preached, taught, and wrote from the Scriptures to answer questions concerning the Christian life.

It is significant that exhortation for Christian living took place mainly through preaching during the Reformation. Indeed, Luther's reformation of the church was the reformation of preaching, through which the biblical message was directly transmitted to people. As Robert W. Scribner emphasizes, the reformation idea was transmitted to people more by oral means than by printed means. The vernacular popular preaching revival had already begun at least a generation prior to the Reformation, but Reformation preaching was unique in its content and its appraisal of the Bible as the sole source of truth.<sup>1</sup> Luther saw great theological significance in the act of

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<sup>1</sup> Robert W. Scribner, "Oral Culture and the Transmission of Reformation Idea," in *The Transmission of Ideas in the Lutheran Reformation*, ed. Helga Robinson-Hammerstein (Dublin: Irish Academic Press, 1989). "In sixteenth-century Germany, oral transmission was still the primary mode of communication among the vast majority of the people, who received their information by face-to-face contact in small communities. Even the printed word was

preaching, for *fides ex auditu*, faith comes from hearing. He emphasized that the preached Word has power to create faith in the human heart. Thus, for such a study as this dissertation it is important to choose sermonic resources as the material for the research on Luther's exhortation for Christian living.

Exhortation played a critical role in Luther's preaching because he was struggling with the mystery of the continuation of sin and evil in the lives of the baptized, and he thought it vital for preachers to aid their people in this same struggle to "mortify the flesh" and to "walk in the footsteps of Christ." Therefore, he developed his method of preaching, shaped by his distinction between God's Word in the form of Law and that Word in the form of Gospel. Through it, he addressed the realities of the struggle against temptation within the context of the reality of God's saving pronouncement of the forgiveness of sins and the new identity it bestows. When Luther dealt with the reality of the remnant of sin in the justified, he did not wish to coerce people, but rather he exhorted them by preaching, teaching, and writing to live the Christian life.<sup>2</sup> He did not believe in the power of human coercion, but instead he believed in the power of the Word of God. He believed that compulsion of consciences meant a retreat to the pre-Reformation time; ignoring the reality of struggle with sin in the Christian life was an abandonment of the responsibilities placed upon the office of preaching.

What did Luther preach, teach, and write? Luther thought that the two kinds of righteousness that fundamentally define what it means to be human are to be distinguished but

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most often mediated by the spoken word, by reading aloud to oneself, by reading aloud to others, or by discussion of things in print. . . . Indeed, the religious reform was first and foremost a powerful preaching revival, and the first act of any community which developed an interest in these ideas was to request a preacher to proclaim the 'pure Word of God.' It was not believed to be sufficient just to read printed tracts, or even the Bible: the great desire was to hear the Word. Indeed, for Protestants 'hearing the Word' became virtually a third Sacrament alongside Baptism and the Lord's Supper" (84). About this important point, see also 84n8.

<sup>2</sup> "I will preach it, teach it, write it, but I will constrain no man by force, for faith must come freely without compulsion." *Luther's Works*, American edition, 55 vols., eds. Jaroslav Pelikan and Helmut T. Lehmann (Saint Louis

not separated. In his Galatians commentary, Luther, dealing with people who easily confuse faith and love, focuses on the two operating principles, the Spirit and the flesh, and bids them to “obey the former and fight against the latter!”<sup>3</sup>

This dissertation explores how Luther carried out his exhortation in practice in the setting of his sermons on the basis of his understanding of the two kinds of righteousness. We examine the twenty-four sermons known as *The Wartburg Postil*, written in the castle of Wartburg where Luther was kept for ten months from 1521 to 1522.<sup>4</sup>

This dissertation intends to be a contribution in the following two areas. Though this study presumes the significance of Luther’s idea of two kinds of righteousness and therefore does not attempt to lay out the case for this axiom, a task which others have already completed, it is an example of research done on the basis of the idea of two kinds of righteousness. The idea of the two kinds of righteousness has attracted little attention in recent Luther scholarship, but it is an important theological tool that offers a holistic perspective on the reality of Christian life, which is complex in many ways; man at the same time is a created person and a redeemed person, a justified person and a sinner, an individual person and a communal person. The idea of two kinds of righteousness pays even-handed attention to the fact that a Christian is living in two realms or in two layers of life, before God by faith and before man in love, at the same time and also as fully righteous and totally permeated by sinfulness.

Second, this dissertation is a study of Luther’s sermons and how they function as a summary and exposition of his use of the distinction of two kinds of righteousness. Luther

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and Philadelphia: Concordia and Fortress, 1955), 51:77. (Hereafter cited as *LW*.)

<sup>3</sup> *LW* 27:65

<sup>4</sup> The sermons are found in *D. Martin Luthers Werke Kritische Gesamtausgabe*, 57 vols., eds. J. F. K. Knaake et al. (Weimar: Böhlau, 1883; henceforth *WA*), 10.1.1 and 10.1.2. The best introduction of the Wartburg Postil is found in *WA* 10.1.2: XLI–LXXIX, “Einleitung zur Wartburgpostille” by Von W. Röhler.

defines “a sermon as doctrine and exhortation.”<sup>5</sup> We will examine the role of exhortation in relation to the idea of two kinds of righteousness in Luther’s sermons from his *Wartburg Postil*; the examination has not been undertaken before. Passive righteousness is what man receives by faith, and active righteousness is the expressed Christian love. Exhortation to achieve this active righteousness proceeds out of the gift of passive righteousness through the appeal to hope in the Lord and live on the basis of hope in his promise. This Pauline triplex of faith, love, and hope gives us clues to comprehend the whole picture of how Luther understands the enterprise of divine operations of the Word in the context of human individuals and communities. The above-mentioned complexities in the Christian life appear satisfactory only when we can grasp this whole picture, just as each biological subsystem— such as the circulation system of water and air, the food chain, and the like—can be meaningful on a higher level when they are grasped in relation with the whole ecological system.

## 1.2 Methodology and Structure of the Research

This research focuses on the question of whether Luther preaches in such a way that is in accordance with what he teaches. While this kind of topic can be approached from perspectives of pastoral theology, historical theology, and biblical theology, this research will remain as much as possible in the area of systematic theology.

In the first part of the dissertation, I will lay out the general idea of Luther’s distinction between the two kinds of righteousness and his idea of exhortation that were so vital for his theology regarding faith and works. In the second chapter, I make use of the wide range of his own writings, such as *Heidelberg Disputations* 1518, *Sermo de Triplici Iustitia (Sermon on Three Kinds of Righteousness)* 1518, *Sermo de Duplici Iustitia (Sermon on Two Kinds of*

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<sup>5</sup> Predigt als Lehre und Ermahnung – doctrina et exhortatio Ulrich Nembach, *Predigt Des Evangeliums: Luther*

*Righteousnes* 1519, *The Freedom of a Christian Man* 1520, *The Treatise on Good Works* 1520, and *Rationis Latomianae confutatio (Against Latomus)* 1521. These works lie in the immediate background or context of *The Wartburg Postil*. His later writings indicate that Luther continued to use this anthropological paradigm. Among the most helpful are *The German Mass and Order of Service* 1526, part three of *Confession Concerning Christ's Supper* 1528, *Small and Large Catechisms* 1529, *Lectures on Galatians* 1517 and 1535, *Genesis Sermons* 1535-1536, *Lectures on Genesis* 1541-, *The Disputation Concerning Justification* 1536, *Against the Antinomians* 1539, *Preface to the Complete Edition of Luther's Latin Writings* 1545, and others. Scholars recognize each of these as vital expressions of aspects of the heart of Luther's way of thinking.

Chapter 3 provides a review of pertinent scholarly literature from contemporary studies that discuss the two kinds of righteousness.

Chapters 4 through 6 examine *The Wartburg Postil* 1522 of Luther to see how he practically exhorted people for Christian living. It is appropriate to read Luther's sermonic writings—or to be more precise his postil or actual preaching—in order to examine his manner of exhortation. Patrick Ferry argues that sermons were the best available device for the advancement of the confessional unity of the people in the area of doctrine and life.<sup>6</sup> In Luther's concept of the church that confessional unity served as a framework for the most important goal of preaching, fostering the life of repentance that creates complete confidence in God's promise of life through Jesus Christ and the performance of God's will in daily life.

The fourth chapter discusses in detail how Luther presents his idea of the two kinds of righteousness in the postil. The fifth chapter focuses on the context of the Christian's everyday

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Als Prediger, Paedagoge Und Rhetor (Neukirchen-Vluyn: Neukirchener Verlag, 1972), 25.

<sup>6</sup> Patrick Ferry, "Martin Luther on Preaching: Promises and Problems of the Sermon as a Source of Reformation History and as an Instrument of the Reformation," *Concordia Theological Quarterly* 54 (1990): 268.

life and examines how Luther uses the idea of two kinds of righteousness as the working basis to address Christians who are struggling in the conflicts both internally and externally. The sixth chapter focuses on the relationship between exhortation and the two kinds of righteousness and Luther's exhortation for preachers to exhort Christians on the basis of the idea of two kinds of righteousness.

The last chapter summarizes the findings from the research and makes suggestions for further research.

## CHAPTER TWO

### DEFINITIONS

In order to set the stage for the following discussion, three key aspects of this study will be discussed and defined in this chapter, namely *The Wartburg Postil*, Luther's concept of the Christian life, and Luther's idea of two kinds of righteousness.

#### 2.1 The Wartburg Postil

Following the verdict at the Diet of Worms in April 1521, which stamped Luther not only as a heretic under the papal ban but also an outlaw under the imperial ban, he was brought in protective custody to the Wartburg Castle in Eisenach to spend his "days of exile" from May 1521 until March 1522. There he grew a beard, dressed as a knight, and changed his name to Junker Jörg (Knight George). Lucas Cranach painted a likeness of him in December 1521, when Luther secretly returned to Wittenberg from his stay at the Wartburg Castle. He began to translate the Bible there, of which the New Testament was printed in September 1522. Along with numerous letters and tracts, he also prepared the first portion of his German postil, the sermons for the Advent and Christmas seasons according to the pericope. This postil is called *The Wartburg Postil*. Later in 1525, Luther wrote sermons for the Sundays until Easter. These parts together are known as the Winter-part of Luther's *Church Postil*.

Intended to provide homiletical material to be used by ministers in the exposition of the Scriptures, both of Gospels and Epistles, *The Wartburg Postil* does not contain actual sermons preached by Luther, but sermon guides, with homilies written by him for other preachers. Such a book encouraged people in villages and towns who were literate to read the Gospel by themselves, and the clergy were given the means to perform or improve their appointed tasks



effectively in their pulpits. In 1528 Luther said about his *Church Postil*: “It is the best book I have ever written.”<sup>1</sup>

Luther put enormous effort into his preaching. There are many of Luther’s sermons extant in handwritten and published form. More than two thousand postils and sermons are collected in the Weimar Edition, and this is estimated to be about two-thirds of the sermons actually preached between 1510 and 1546.<sup>2</sup> He preached an average of seventy times a year between 1522 and 1546.<sup>3</sup> This kind of careful attention and effort, present in his actual preaching, also went into his compositions of the postils.

We find several different forms of sermonic writings in Luther’s corpus. He understood “sermon” to have more comprehensive meaning than just preaching from the pulpit, and he called many of his treatises sermons even though there is no evidence that he delivered their words from a pulpit, including *Two Kinds of Righteousness* 1519.<sup>4</sup> His *Large Catechism* 1529 was sermonic, based on his actual preaching done in the holy week in the same year, and his *Confession Concerning the Christ’s Supper* 1528 and *The Freedom of a Christian Man* 1520 are also powerful sermon-like presentation of his ideas. All his lectures in the classroom were done in sermonic, expository fashion to help future preachers to deepen their understanding of the text.

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<sup>1</sup> LW 52:IX. “Introduction to the Volume 51” by volume editor John W. Doberstein. Luther is similarly quoted in Martin Brecht, *Martin Luther: Shaping and Defining the Reformation, 1521–1532*, trans. James L. Schaaf, 3 vols., vol. 2, *Martin Luther* (Minneapolis: Fortress Press, 1985), 16. He also praises *The Wartburg Postil* and writes: “Despite its excessive length, and although Luther normally preached without a written manuscript, the sermons in the postil were conceived of as real sermons and were prepared more carefully than usual. Linguistically, as well as theologically, they belong to the finest achievements of German sermonic literature.”

<sup>2</sup> There are also tremendous numbers of sermons in other volumes. The detailed index of these sermons are in WA 22 and in Gerhard Ebeling, *Evangelische Evangelienauslegung: Eine Untersuchung Zu Luthers Hermeneutik* (Muenchen: 1942), 456–462.

<sup>3</sup> LW 51:XI.

<sup>4</sup> Latin title is *Sermo de Duplici Iustitia*. “[Luther’s] Latin word for our ‘sermon’ was not *sermo* but *praedicatio*, *Predigt*, public proclamation.” See Richard R. Caemmerer’s article on “sermon” in *Encyclopedia of Lutheran Church* (Philadelphia: Augsburg Publishing House, 1965), 2158. “The Latin term *sermo* signifies more than a sermon in our sense, and yet its sermonic character is unmistakable” LW 51:XIIIin4.

Among these varieties of forms that are closest to those that he actually delivered from the pulpit are also the collections of preached sermons that were reproduced from various notes by his students taken in the pew. The postil,<sup>5</sup> a genre of expository writings that are aimed at assisting preachers, reveals what Luther—or, in later editions of his “church” and “house” postil, his editors—held to be an ideal for preachers.

For clarity and succinctness, I have limited the number of sermons in this survey. I have chosen in particular *The Wartburg Postil* of 1522 to examine the practical application of the doctrine of two kinds of righteousness into the sermons.

It is appropriate to deal with *The Wartburg Postil* for many reasons. First, it was not a reproduction out of a note or notes by some faithful transcribers in the audience but was composed by Luther himself. Second, it was prepared at the crucial time in the history of Reformation. *The Wartburg Postil* was written in German in the Wartburg Castle where Luther was brought on May 4, 1521. He wrote twenty-four sermons in total on the Epistle and Gospel texts appointed for reading on the Sundays and festivals of the beginning of the church year. The first sermon was completed in June 1521, and the last sermon was completed around the middle of February 1522. The Christmas part was published in Wittenberg in early March 1522,<sup>6</sup> and the Advent part in late April 1522.<sup>7</sup>

Luther’s main concern was the correct proclamation and transmission of the Gospel. He was not engaged in theological discussions for their own sake; his reformation was not aimed initially to reform the ecclesiastical power structure but rather to transform Christian lives by transforming the public preaching and teaching of God’s Word. In the mountain castle, he

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<sup>5</sup> The Latin word *postilla* grew out of the standard phrase *post illa verba sacrae scripturae* with which the sermonic exposition customarily began. (See *LW* 52:ixn2).

<sup>6</sup> Weihnachtspostille *WA* 10.1.1:18–728.

prepared the postil with great care so that it would serve the church as an aid for the preaching of the Gospel through which Christ is bestowed as gift from God and faith in Him is created in the hearers.

Third, *The Wartburg Postil* is appropriate for examination in this dissertation also because of its broad and lasting influence. The postil soon echoed a thousandfold from Lutheran pulpits throughout Germany. With assistance from students, who edited notes taken during his sermons, Luther later went on to finish the postil covering the entire church year.<sup>8</sup> It was frequently reprinted and was translated into Low German and, by Martin Bucer, into Latin.<sup>9</sup> In *the German Mass* 1526, Luther recommended that pastors read from his postil.<sup>10</sup> In the seventeenth century Luther's postils were still among Luther's best-known and most widely used works.

Fourth, the postil is said to be the first full application of the idea of two kinds of righteousness in sermonic/homiletic form, which was already well developed by late 1518 when Luther worked on the *De Sermo Duplici Iustitia*. Edward Cranz wrote,

In the period 1513-1518 Luther regularly starts from the present condition of the Christian, partly justified by God's grace, and he looks forward from this to his complete justification in the future. In the *Kirchenpostilla* (1522), [that is, *The Wartburg Postil*] however, Luther starts from the complete justification of the Christian, already accomplished in Christ, and he only then goes on to consider in this light man's gradual sanctification in this life.<sup>11</sup>

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<sup>7</sup> Adventpostille *WA* 10.1.2:1-208.

<sup>8</sup> Luther went on to write the postil first up to the Easter, which is called *Fastenpostille*, published in 1525, and then (with the assistance of Stephan Roth) the summer part, known as *Roths Sommerpostille*, published in 1526. He added sermons on minor festivals, known as *Roths Festpostille*, in 1527.

<sup>9</sup> Bucer translated first the *Fastenpostille* (1525) into Latin for the friends of the Gospel in Italy, which appeared in five books in Strasburg 1525-1527. The complete Latin Postil was issued in 1530 and 1535 in Strasburg, and a new edition in 1617 in Frankfurt am Main. Martin Luther, *Sermons of Martin Luther: Sermons on Gospel Texts for Advent, Christmas, and Epiphany*, vol. 1, ed. John Nicholas Lenker, (Grand Rapids: Baker Book House, 1988), 4.

<sup>10</sup> *WA* 19:95.3-14; *LW* 53:78.

<sup>11</sup> F. Edward Cranz, *An Essay on the Development of Luther's Thought on Justice, Law, and Society* (Cambridge: Harvard University Press, 1959; repr., 1997), 54-55.

Cranz explains that this directional reversal in Luther's understanding of partial and total justification arose out of his new recognition, toward the end of 1518, of the fact that Christians exist in two realms, one in relationship to God and the other in relationship to the world. The Christian is totally and passively righteous in Christ before God in the redeemer–redeemed kind of relationship with Him, and now actively relates to God's creatures in Creator–creature relationship with God. Cranz wrote: "Luther's re-orientation is complete by 1522 and the direction of his thought is set for the rest of his life."<sup>12</sup> Thus, *The Wartburg Postil* is a document that stands at the connecting point of the idea of the two kinds of righteousness and its application to the practice of preaching.

## 2.2 The Christian Life

Luther understood that the baptized Christian carries out his life in Christ both in his body, where his sinful flesh still remains, and among the neighbors in his community, the gathered mass of those who live *simul iustus et peccator*.

With his definition and practice of the Christian life as living in trust in Christ and performing God's will in the context of the full range of God-designed human activities, Luther created a new understanding of true human living in the time of the Reformation. This new definition arose out of Luther's rediscovery of the evangelical message that a sinner is justified by grace alone through faith in Christ alone. It played the central role in the whole enterprise of the reformation of the church and brought about a dramatic reversal in understanding human righteousness before God.

This reversal may be described as a shift from the late medieval understanding of the righteousness before God to a reformatory view. The medieval view defines the righteousness

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<sup>12</sup> Ibid. 57.

(which is the goal and substance of the Christian life) that is supposed to be attained by works of the Law and consists in the human performance of the Law's demands. This definition of human righteousness as the performance of works always included the idea that the performance was made possible by the support of the grace of God, but different theological systems or "ways of thinking" placed grace in a more or less prominent role in the attainment of salvation. In contrast, Luther understood the righteousness as the initial point of Christian life that is given as a gift by God through faith.

The Christian life was no longer understood as a process in which sinners contribute to obtaining their justification in God's sight, or as a life evaluated—however great the role and contribution of grace might be defined—on the basis of human performance of God's law. The new theme concerning the Christian life is the life of a justified Christian to whom God already has given the righteousness before Him and who then spends the rest of his life in his body with his own individual thought, will, personality, and struggle with his own sinful desires and in his community.

Luther's evangelical message also posed a new approach to the Christian life owing to the mystery of the sinful flesh remaining in already-justified Christians. Luther did not retreat from the reality of Christian living into philosophical ideas and theories, but he dealt with very practical problems that Christians faced in the context of their daily life. His theology presupposed the Christians' ongoing struggles against the flesh.

It is not difficult to identify Luther's basic framework of how he understands Christian life. One of the best places to grasp his conceptual framework of Christian life is his handbooks written for building and nurturing Christian living. Luther wrote the *Catechisms, Small and Large*, in 1529 in order to impart basic Christian teachings so that they might be incorporated into daily living.

Luther's catechisms were unique because he skillfully crafted them on the basis of his unique understanding of the framework of Christian life: his definition of law and gospel as the description of God's address expressing his expectations for his human creatures and his gift of their identity as his children, his idea of the two kinds of righteousness, righteousness in two dimensions of divine-human relationship, that is, the dimension of Redeemer-redeemed relationship and the dimension of Creator-creature relationship. Luther understands the righteousness that relates God and man in the Redeemer-redeemed relationship. This relationship should be a passive one, that is, a righteousness that God gives. On the contrary, the righteousness that we as creatures of God perform in the dimension of the Creator-creature relationship, is active righteousness. This is a different kind of righteousness from the passive righteousness although the active is a fruit of the passive.

Luther's two-dimensional view of what it means to be human becomes clear through his employment of a unique matrix—a Trinitarian matrix that for the first time in the history of Christian catechism replaced the rather standard, dominant, and most popular Augustinian faith-hope-love matrix.<sup>13</sup>

Augustine finds his matrix for understanding the Christian life in the Pauline triplex of virtues, "faith, hope, and love" (1 Corinthians 13:13), and correlates them to the Creed, Lord's Prayer, and Ten Commandments respectively. He regarded faith, hope, and love as virtues, as actions performed and produced by human beings—although, to be sure, on the basis of God's gift of grace. Among them "love (*caritas*)" emerges as the basis, the content, and the goal of the

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<sup>13</sup> Charles P. Arand, *That I May Be His Own: An Overview of Luther's Catechisms* (Saint Louis: Concordia Academic Press, 2000), 129. Augustine's model remained relatively constant and unchanged throughout the Middle Ages and well into the sixteenth century. It was also picked up by Canisius and the Roman Catechism that resulted from the Council of Trent. Ibid, 124.

Christian life.<sup>14</sup> Reflecting this Augustinian orientation, the nature of faith, and therefore the way of salvation, in the Middle Ages was often characterized with the expression *fides caritate formata*, faith activated and perfected by acts of love. Faith alone, by contrast, was only an initial intellectual assent to the data of revelation made by one who was still far from pure and godly.<sup>15</sup> Christians were exhorted to constantly activate their faith in love without giving up hope. The life of a Christian is described as the obedience to the Decalogue and Canon Law, as the act of this love takes place in the context of the penitential system of the Church. The Christian life was taught as a long process of becoming saved or accepted through his works of love. Here we see only one kind of righteousness operating, the righteousness of works, or active righteousness.

Luther transformed the sequences of the core elements of the catechism from the arrangement of Creed–Lord’s Prayer–Ten Commandments into the progression Ten Commandments–Creed–Lord’s Prayer in his catechism. Luther demonstrates that the Law–Gospel paradigm installs and maintains our proper relationship with God in the dimension of the Redeemer–redeemed relationship. It is Luther’s insight that our life is guided by the double actions of God’s Word, Law and Gospel, and in that particular sequence the former accuses and kills, the latter forgives and makes alive. Students of the catechism are led to meet the Law of the Ten Commandments that accuses them of their sins and then the Gospel of the Creed, the central message of which is the forgiveness of sins.<sup>16</sup>

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<sup>14</sup> Ibid., 124. In footnote 11 found in *LW* 34:13, there is a summary of the tradition of the order of the *Stücke* from Johannes Meyer, *Historischer Kommentar zu Luthers klieinem Katechismus* (Gütersloh: C. Bertelsmann, 1929) 82–83. In the period from 1450 to 1500 the most common traditional order was the Lord’s Prayer, the Creed, and the Ten Commandments on the ground that the Lord’s Prayer in the rosary was valueless without the faith of the Creed, and the faith of the Creed was of no effect without the keeping of the commandments.

<sup>15</sup> Ibid., 125.

<sup>16</sup> *Personal Prayer Book* 1522, *LW*43:13: “It was not unintended in God’s particular ordering of things that a lowly Christian person who might be unable to read the Bible should nevertheless be obligated to learn and know the Ten Commandments, the Creed, and the Lord’s Prayer. . . . Three things a person must know in order to be saved. First, he must know what to do and what to leave undone. Second, when he realizes that he cannot measure

Introducing observations made by Albrecht Peters, Arand treats Luther's matrix as also Trinitarian.<sup>17</sup> While the Son as Redeemer, the Second Article of the Creed, remains in the very central position of the whole Catechism, the First Article that confesses the Father the Creator extends its arm to the preceding Ten Commandments. And the Third Article of the Holy Spirit as the Sanctifier likewise extends its arm, this time to embrace the Lord's Prayer, which follows the Creed. The image here is that Christ in the Second Article extends both arms to reach the Ten Commandments and the Lord's Prayer on each side to embrace them as extensions of the First and the Third Articles. Christ's restoration of the humanity of sinners returns them to their original status as God's creative and chosen children through the sanctifying action of the Holy Spirit.

A man who is born as a creature of God the Father does not respect the Creator's order because of his sin. He is condemned to death by the very Law of God. The believer who is a convicted sinner is imputed righteous because the Son Jesus Christ, the Redeemer, redeemed the man by His death. Luther used the medieval term "imputation" to indicate that God not only regarded sinners as righteous by giving them Christ's benefits but also that God's creative Word changed the reality of their nature from sinful to righteous for Christ's sake. The Holy Spirit gives birth to a new man, who willingly and joyfully performs good works that are not done for the sake of his own justification but yet accomplish good things among creatures of God.

Through the Trinitarian matrix of his catechism, Luther lets us see both the threat–promise dimension that gives the picture of God giving passive righteousness to repentant believers of

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up to what he should do or leave undone, he needs to know where to go to find the strength he requires. Third, he must know how to seek and obtain that strength."

<sup>17</sup> Arand, *That I May Be His Own*, 136. Albrecht Peters, "Die Theologie Der Katechismen Luthers Anhand Der Zuordnung Ihrer Hauptstuecke," *Lutherjahrbuch* 43 (1976), 28. Albrecht Peters, "Die Bedeutung Der Katechismen Luthers Innerhalb Der Bekenntnisschriften, Eine Thesenreihe," *Luther: Zeitschrift der Luther-Gesellschaft* 50 (1979), 5–17.



Christ, and the promise–exhortation dimension of the Christian life that gives the picture of regenerated believers prayerfully carrying out their Christian lives and realizing their active righteousness. They are properly distinct from each other, and yet not to be separated.

Luther’s understanding of the life of a Christian as a new creature in God’s sight made a radical departure from all his medieval models, and it remains rare within the Christian community of faith to this day. A redeemed person freshly and joyfully recognizes the value of the order of God’s creation and lives in the love for God’s creatures that surround them. But this is also the point where Luther recognizes the need of Christian exhortation. He needs to be exhorted to fight a good fight against his own flesh unexplainably remaining in him and disturbing him though he is already redeemed and justified.

### **2.3 The Two Kinds of Righteousness**

Luther sketches the Christian life based on his idea of two kinds of righteousness. Christians passively receive their identity from God as righteous people, as children of God through faith alone. They are exhorted to actively perform and live out their identity throughout their life on earth.

Luther made his message on the Christian life clear with the presuppositional framework that defines the righteousness of Christ and the righteousness of the Christian and distinguishes the two dimensions of the life of the Christian. Luther applied his doctrine of justification by faith alone to everyday living by effectively differentiating “Christ’s righteousness by means of which He justifies, sanctifies, and redeems, and the righteousness of a believing Christian which is made possible by the righteousness of Christ.”<sup>18</sup>

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<sup>18</sup> *LW* 31:295. This is from the introduction to Luther’s sermon on “Two Kinds of Righteousness (1519)” by Lowell J. Satre, the translator.

Luther asserted that the distinction of the two kinds of righteousness plays a vital and crucial role in comprehending the overall image of the Christian life on earth as the basis, the content, and the goal of his exhortation that was aimed at baptized Christians. In the introduction of the *Lectures on Galatians* published in 1535, Luther emphasized that the central idea of the Epistle that Paul wanted to establish was to distinguish the “Christian righteousness” from other kinds of righteousness, for instance, political, domestic, and ecclesiastical righteousness.<sup>19</sup> He called the former “passive righteousness” and the latter “active righteousness.”<sup>20</sup> Luther calls the distinction between the two kinds of righteousness “our theology:”

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.<sup>21</sup>

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<sup>19</sup> Martin Luther, “Lectures on Galatians 1535 Chapters 1–4,” in *Luther's Works* Vol. 26, ed. Jaroslav Pelikan, (Saint Louis: Concordia Publishing House, 1963). *WA* 40.1:40–51. This part is called “The Argument of Saint Paul’s Epistle to the Galatians.”

<sup>20</sup> *LW* 26:4; *WA* 40.1:41. “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.’” “(Sunt enim et hae iustitiae operum dona Dei, ut omnia nostra). Ista autem excellentissima iustitia, nempe fidei, quam Deus per Christum nobis absque operibus imputat, nec est politica nec ceremonialis nec legis divinae iustitia nec versatur in nostris operibus, sed est plane diversa, hoc est mere passiva iustitia (sicut illae superiores activae). Ibi enim nihil operamur aut reddimus Deo, sed tantum recipimus et patimur alium operantem in nobis, scilicet Deum. Ideo libet illam fidei seu Christianam iustitiam appellare passivam.”

<sup>21</sup> *LW* 26:7; *WA* 40.1:45. “Haec est nostra theologia qua docemus accurate distinguere has duas iustitias, activam et passivam, ne confundantur mores et fides, opera et gratia, politica et religio. Est autem utraque necessaria, sed quaelibet intra suos fines contineri debet. Iustitia Christiana pertinet ad novum hominem, iustitia vero legis ad veterem qui natus est ex carne et sanguine.”

The same thought already appears in *The Freedom of a Christian Man*. It describes the identity of a man who receives passive righteousness as “a king” and the performance of active righteousness by the same person as an act of “a servant.”<sup>22</sup>

This insight of the two dimensions of righteousness in the Christian life arose out of Luther’s evangelical breakthrough and continued to guide his thinking throughout his life. The motif first appeared in developed form in his *Sermo de Duplici Iustitia*. Luther had laid the groundwork for it and expressed its essential comments when he wrote the sermon concerning the *Three Kinds of Righteousness (De Triplici Iustitia)* in 1518.<sup>23</sup> Soon after, he wrote the sermon concerning the “Two Kinds of Righteousness” and published it in the following year.<sup>24</sup> He wrote: “there are two kinds of Christian righteousness. . . . the first is alien righteousness, that is the righteousness of another, instilled from without. This is the righteousness of Christ by which he justifies through faith” and “the second kind of righteousness is our proper righteousness, not because we alone work it, but because we work with that first and alien righteousness.”<sup>25</sup> He labeled the first righteousness “alien righteousness,” because it is given from outside of man, and the second righteousness “proper righteousness,” because he works out his given righteousness.<sup>26</sup>

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<sup>22</sup> LW 31:327–377. WA 7:1–38, 39–73.

<sup>23</sup> WA 2:41.43–47.

<sup>24</sup> In the “Three Kinds of Righteousness,” Luther distinguishes three forms of sin and, correspondingly, three types of righteousness, namely, criminal sin and apparent righteousness, original sin and alien righteousness, and actual sin and active righteousness. He states that the first righteousness is no Christian righteousness but of Jews and Gentiles. Shortly after, Luther published “Two Kinds of Righteousness.” He deals with Christian righteousness in this sermon. He wrote: “There are two kinds of Christian righteousness, just as man’s sin is of two kinds.” They are alien righteousness and original sin, and proper righteousness and active sin. In the latter sermon, Luther expresses the distinction between the righteousness of faith and the righteousness of life more clearly. Saanivaara deals with these sermons in detail in the eighth chapter of his book in connection with Luther’s discovery of the Gospel. Uuras Saarnivaara, *Luther Discovers the Gospel: New Light Upon Luther's Way from Medieval Catholicism to Evangelical Faith* (Saint Louis: Concordia Publishing House, 1951).

<sup>25</sup> WA 2:145.7–147.18; LW 31:297–300.

<sup>26</sup> Alien righteousness, *iustitia aliena*. WA 2:145.9. LW 31:297. Proper righteousness, *iustitia propria*. WA 2:146.36. LW 31:299.

Luther demonstrated his theological *modus operandi* on the basis of his understanding of two kinds of righteousness throughout his life, though sometimes in different phrasing depending on the context and focus of the theological discussion. For example, Luther uses faith and love in *The German Mass and Order of Service* 1526. Explaining the summary of the Christian faith in a simple and effective way, as a game for children played with two small bags or pouches, Luther writes, “The whole sum of Christian truth” falls “under two headings or, as it were, in two pouches, namely, faith and love.”<sup>27</sup> Luther categorized the recognition of one’s sinfulness and the trust in the redemption in Christ in the pouch of faith, and good works and suffering in the pouch of love, so that children could learn the distinctions between the two kinds of righteousness. The pouch of the faith of a Christian has two pockets, namely, one is the recognition of his being a sinner before God, and the other Christ’s righteousness that is given to him, which makes him good before God. His pouch of love also has two pockets: good works that are done willingly, and suffering that he endures gladly.

Another example is Luther’s presentation of Christ as gift and as example for man. The phrase is already found in his *Sermo de Duplici Iustitia*. The alien righteousness means Christ as the gift of God to us,<sup>28</sup> while the proper righteousness means Christ as the example to follow.<sup>29</sup>

Yet another example is seen in a series of academic disputations (1535 f.), notably in those against the Antinomians (1537-40), in which he emphasized the distinction and the relationship

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<sup>27</sup> LW 53:66.

<sup>28</sup> LW 31:297; WA 2:145.21. “Sic benedictus deus et pater misericordiarum secundum B. Petrum maxima et preciosa donavit nobis in Christo...”

<sup>29</sup> LW 31:300; WA 2:147.19. “Et in hoc imitator exemplum Christi et conformis fit imagini eius. Nam et hoc ipsum Christus requirit, ut sicut ipse omnia fecit pro nobis, non quaerens quae sua sunt sed tantummodo quae nostra, et in hoc obedientissimus fuit deo patri, ita vult, ut et nos idem exemplum ad proximos exhibeamus.”

between the two kinds of righteousness: civil and Christian justice, or the righteousness in the realm of earth before man; and the righteousness in the realm of heaven before God.<sup>30</sup>

The distinction of the two kinds of righteousness is an anthropological insight that must be combined with Luther's insights into how it operates through Law and Gospel in the context of the two realms or spheres of human life, in relationship to God and in relationship to other human beings.

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<sup>30</sup> *LW* 47:99–119. *WA* 50:468–477.

## CHAPTER THREE

### LITERATURE REVIEW

Luther's idea of two kinds of righteousness as the framework of describing Christian life and as a key concept of homiletical principle has not been employed properly by protestant scholars or Roman Catholic scholars. Much of current Reformation study pays more attention to the sociological/historical aspects of Reformation rather than its doctrinal/philosophical aspect. Many homiletical research of sermons from reformation era has been undertaken in recent years, but more attention is paid in the homiletical rhetoric and the volume of impact of sermons rather than on guiding principles or the fundamental theme of the sermons. In this chapter, we survey the current literature on the two kinds of righteousness.

The idea of the two kinds of righteousness seems to have attracted little attention as a theological topic in recent Luther scholarship. The idea of "the Two Kinds of Righteousness" is generally ignored in theological discussions, even in the period of the Luther Renaissance and the succeeding decades. One exception is the discussion launched by Robert Kolb and Charles P. Arand in the *Lutheran Quarterly* and other journals in the past decade. A former student and colleague of Kolb, David A. Lumpp wrote the first of the recent series of articles on the subject, "Luther's 'Two Kinds of Righteousness': A Brief Historical Introduction."<sup>1</sup>

Robert Kolb wrote an article in *Lutheran Quarterly* in 1999, "Luther on the Two Kinds of Righteousness; Reflections on His Two-Dimensional Definition of Humanity at the Heart of His

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<sup>1</sup> David A. Lumpp, "Luther's 'Two Kinds of Righteousness': A Brief Historical Introduction," *Concordia Journal* 23, no. 1 (1997), 27-38.

Theology."<sup>2</sup> Kolb has developed his analysis further on the idea of the two kinds of righteousness, both on Luther's own use of the concept and on its usefulness for the current systematic task. Examples include in various journals; the dying and rising characteristics of justification are depicted in "God Kills to Make Alive: Romans 6 and Luther's Understanding of Justification (1535),"<sup>3</sup> and uniquely portrayed "Niebuhr's 'Christ and Culture in Paradox' Revisited,"<sup>4</sup> the link of the two kinds of righteousness and the theology of the cross is explored in "Deus Revelatus--Homo Revelatus: Luthers Theologia Crucis Fuer Das 21. Jahrhundert,"<sup>5</sup> and an article on the reception of the idea of two kinds of righteousness among Orthodox Lutherans, "Not without the Satisfaction of God's Righteousness': The Atonement and the Generation Gap between Luther and His Students."<sup>6</sup> Kolb also wrote "the two kinds of righteousness in Luther's Genesis sermons,"<sup>7</sup> "Two kind of righteousness in Luther's Monastic Vows (German)."<sup>8</sup>

Charles P. Arand also wrote articles in line with the idea of two kinds of righteousness recently; he focused on man as a created person in his "Luther on the God Behind the First

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<sup>2</sup> Robert Kolb, "Luther on the Two Kinds of Righteousness; Reflections on His Two-Dimensional Definition of Humanity at the Heart of His Theology," *Lutheran Quarterly* XIII (1999), 449–466. This article is included in *Harvesting Martin Luther's Reflections on Theology, Ethics, and the Church* ed. Timothy J. Wengert (Grand Rapids; Wm.B.Eerdmans Publishing, 2004), 38–55.

<sup>3</sup> Robert Kolb, "God Kills to Make Alive: Romans 6 and Luther's Understanding of Justification (1535)," *Lutheran Quarterly* XII (1998), 33–56.

<sup>4</sup> Robert Kolb, "Niebuhr's 'Christ and Culture in Paradox' Revisited," *Lutheran Quarterly* X (1996), 259–279.

<sup>5</sup> Robert Kolb, "Deus Revelatus-Homo Revelatus: Luthers Theologia Crucis Fuer Das 21. Jahrhundert," in *Gottes Wort Vom Kreuz*, ed. Robert Kolb and Christian Neddens (Oberursel: Lutherische Theologische Hochschule, 2001).

<sup>6</sup> Robert Kolb, "'Not without the Satisfaction of God's Righteousness': The Atonement and the Generation Gap between Luther and His Students," *Archiv fuer Reformationgeschichte* Sondebund (1990), 136–156.

<sup>7</sup> Robert Kolb, "God and His Human Creatures in Luther's Sermons on Genesis: The Reformer's Early Use of His Distinction of Two Kinds of Righteousness," *Concordia Journal* 33, no. 2 (2007), 166–184.

<sup>8</sup> "Die Zweidimensionalität des Mensch-Seins Die zweierlei Gerechtigkeit in Luthers *De votes monasticis Judicium*," in *Luther und Das monastische Erbe*, ed. Cristoph Bultmann, Volker Leppin, Andreas Lindner, eds. (Tübingen: Mohr Siebeck, 2007), 207–220.

Commandment,"<sup>9</sup> and he analyzed Melancthon's writing in regard to the idea of two kinds of righteousness in "Two Kinds of Righteousness as a Framework for Law and Gospel in the Apology."<sup>10</sup>

Since the idea of two kinds of righteousness not only covers the area of soteriology but the whole of theology, more works are expected in various areas. An introductory article in the area of ethics is written by Charles Arand and Joel Biermann.<sup>11</sup> But these Saint Louis colleagues are not alone in recognizing the applicability of this concept. In the area of ethics, Donald E. Bloesch mentions about the idea of two kinds of righteousness in his book, *Freedom for Obedience*.<sup>12</sup> Dennis Biefeldt explored the relationship between freedom and love found in Luther's *Sermo de Duplici Iustitia* in a paper presented at the International Congress for Luther Research.<sup>13</sup> Arand has explored the application of the distinction of two kinds of human righteousness to questions of ecclesiology.<sup>14</sup> Timothy Saleska wrote a short article on preaching the two kinds of righteousness.<sup>15</sup> We find in Kolb's earlier writings, the idea of two kinds of righteousness is

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<sup>9</sup> Charles P. Arand, "Luther on God Behind the First Commandment," *Lutheran Quarterly* 8 (1994), 397–423.

<sup>10</sup> Charles P. Arand, "Two Kinds of Righteousness as a Framework for Law and Gospel in the Apology," *Lutheran Quarterly* 15, no. 4 (2001), 417–439. There is a similar study by Otto Ritschl introduced in the bibliography in Edmund Schlink, *Theology of the Lutheran Confessions. Translated by Paul F. Koehnke and Herbert J. A. Bouman* (Philadelphia, : Muhlenberg Press, 1961), 329. Otto Ritschl, "Der Doppelte Rechtfertigungsbegriff in Der Apologie Der Augsburgischen Konfession," in *Zeitschrift Fuer Theologie Und Kirche*, ed. D. M. Rade D. W. Herrmann (Tuebingen: J. C. B. Mohr (Paul Siebeck), 1910), 292–338.

<sup>11</sup> Charles P. Arand, Joel Biermann, "Why the Two Kinds of Righteousness?," *Concordia Journal* 33, no. 2 (2007), 116–135.

<sup>12</sup> Donald G. Bloesch, *Freedom for Obedience : Evangelical Ethics in Contemporary Times*, 1st ed. (San Francisco: Harper & Row, 1987), 70–87.

<sup>13</sup> Dennis Bielfeldt, "Freedom, Love and Righteousness in Luther's Sermo De Duplici Iustitia," in *Freiheit Als Liebe Bei Martin Luther / Freedom as Love in Martin Luther 8th International Congress for Luther Research in St. Paul, Minnesota, 1993 Seminar 1, Referate/ Papers*, ed. Klaus Schwarzwaeller Dennis Bielfeldt (Frankfurt am Main: Peter Lang, 1995).

<sup>14</sup> Charles P. Arand, "A Two-Dimensional Understanding of the Church for the Twenty-First Century," *Concordia Journal* 33, no. 2 (2007), 146–165.

<sup>15</sup> Timothy Saleska, "The Two Kinds of Righteousness!: What's a Preacher to Do?," *Concordia Journal* 33, no.



operating implicitly as an anthropological presupposition, such as in; "God Calling, 'Take Care of My People: Luther's Concept of Vocation in the Augsburg Confession and Its Apology.'"<sup>16</sup>

This study adopts the explanation of these scholars as its starting point.

The idea of two kinds of righteousness is also a topic that is found in the area of Luther research on early Luther. Saarnivaara wrote a historical survey of the evangelical breakthrough,<sup>17</sup> Zweck researched on "the sermon of three kinds of righteousness" with his English translation of the sermon,<sup>18</sup> Holl was interested in Luther's religious thought,<sup>19</sup> Yarnold wrote an article on the two kinds of righteousness in different context,<sup>20</sup> Bizar made a study on both the sermon of two kinds of righteousness and the sermon on three kinds of righteousness,<sup>21</sup> Edward Cranz traced the development of Evangelical breakthrough,<sup>22</sup> Lauwell Green had a background survey of Luther's discovery of the Gospel,<sup>23</sup> Roman Catholic Augustinian scholar Daniel Olivier advocates Luther's theological insight still relevant.<sup>24</sup> These studies laid much of the background out of which Kolb, Arand, and their colleagues work.

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2 (2007), 136–145.

<sup>16</sup> Robert Kolb, "God Calling, 'Take Care of My People: Luther's Concept of Vocation in the Augsburg Confession and Its Apology," *Concordia Journal* 8, no. 1 (1982), 4–11.

<sup>17</sup> Saarnivaara, *Luther Discovers the Gospel*.

<sup>18</sup> Glen E. Zweck, "Luther's Sermon on Three Kinds of Righteousness," in *Let Christ Be Christ: Theology, Ethics & World Religions in the Two Kingdoms: Essays in Honor of the Sixty-Fifth Birthday of Charles L. Manske*, ed. Daniel N. Harmelink (Huntington Beach, California: Tentatio Press, 1999).

<sup>19</sup> Karl Holl, *Rechtfertigungslehre Des Protestantismus, 2. Auflage* (J.C.B. Mohr, 1922).

<sup>20</sup> E. Yarnold, "Duplex Iustitia: The Sixteenth Century and the Twentieth," in *Christian Authority: Essays in Honour of Henry Chadwick*, ed. G. R. Evans (Oxford, 1988).

<sup>21</sup> Ernst Bizer, "Die Beiden Predigten Über Die Gerechtigkeit," in *Fides Ex Auditu. Eine Untersuchung Ueber Die Entdeckung Der Gerechtigkeit Gottes Durch Martin Luther* (Neukirchen-Vluyn,: Neukirchener Verlag, 1961).

<sup>22</sup> Cranz, *An Essay on the Development of Luther's Thought on Justice, Law, and Society*.

<sup>23</sup> Lowell Green, *How Melancthon Helped Luther Discover the Gospel: The Doctrine of Justification in the Reformation* (Fallbrook, California: Verdict Publications, 1980), 92–95.

<sup>24</sup> Daniel Olivier, *Luther's Faith : The Cause of the Gospel in the Church* (St. Louis, MO: Concordia Pub. House, 1982).

A number of studies on Luther's sermons have been carried out in recent years. In general, a comprehensive research on Luther's sermons is still to be done. According to John W. Doberstein, "No full-scale monograph on Luther the preacher has yet been written in any language, though there are a number of important studies, both homiletical and hermeneutical, which have prepared the ground for such a monograph."<sup>25</sup> There are studies in certain areas, such as the textual criticism that focuses on the research of original texts and/or the transmission of the texts, and the historical survey of the sermons in terms of the development of hermeneutical, homiletical, and rhetorical principles.<sup>26</sup> Though there is Nembach's research on Luther's sermons using the two major elements of a sermon defined by Luther himself: doctrine and exhortation,<sup>27</sup> there is no study on this framework for Luther's preaching and homiletical theory that has been done from the perspective of the idea of two kinds of righteousness. Fred Meuser wrote an introductory book on Luther as preacher,<sup>28</sup> and so did Herold Grimm, too.<sup>29</sup> Asendorf compiled Luther's sermons to develop his comprehensive theological overview,<sup>30</sup> Brecht's biography of Luther contains valuable insights,<sup>31</sup> and Lischer's homiletics study casts new insights on Luther's sermon.<sup>32</sup>

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<sup>25</sup> *LW* 51: XI. Introduction to Volume 51.

<sup>26</sup> Neil R. Leroux, *Luther's Rhetoric: Strategies and Style from the Invocavit Sermons* (St. Louis, Mo.: Concordia Academic Press, 2002). Glen Smith, "A Rhetorical Biography: An Analysis of Selected Sermons Preached by Martin Luther" (The University of Nebraska, 1971).

<sup>27</sup> *TR* 2, 359, 18–21, Nr. 2199 A. VIg. And also *TR* 2, 555, 26–556,3. Predigt als Lehre und Ermahnung – doctrina et exhortatio. These citations are from Nembach, *Predigt Des Evangeliums: Luther Als Prediger, Paedagoge Und Rhetor*. 25.

<sup>28</sup> Fred W. Meuser, *Luther the Preacher* (Minneapolis: Augsburg Publishing House, 1983).

<sup>29</sup> Harold J. Grimm, *Martin Luther as a Preacher* (Columbus, Ohio: Lutheran Book Concern, 1929).

<sup>30</sup> Ulrich Asendorf, *Die Theologie Martin Luthers Nach Seinen Predigten* (Goettingen: Vandenhoeck & Ruprecht, 1988).

<sup>31</sup> Brecht, *Martin Luther: Shaping and Defining the Reformation, 1521–1532*. 284–288

<sup>32</sup> Richard Lischer, "Luther and Contemporary Preaching: Narrative and Anthropology," *Scottish Journal of Theology* (1983), 487–504.

Research on Luther's idea of two kinds of righteousness has just begun. Doctrinal study of Luther's sermons has not been widely done let alone studies concerning the sermonic exhortation. This study intends to investigate how Luther's doctrine of the human creature, expressed in his distinction of the two kinds or dimensions of human righteousness served his homiletical goals in teaching and exhorting the hearers of his sermons in Wittenberg and above all the readers of his postil.

## CHAPTER FOUR

### TWO KINDS OF RIGHTEOUSNESS IN THE WARTBURG POSTIL

In *The Wartburg Postil*, Luther used the concept of the two kinds of righteousness the basic principle for exhorting people to live the Christian life. We will explore how Luther set his concept of two kinds of righteousness to work in his preaching to people. In this section, we study the idea of two kinds of righteousness found in Luther's *Wartburg Postil* in detail. First, we focus on the two kinds of righteousness as a unitary concept, and then we examine each, the passive and the active righteousness in that order.

#### 4.1 The Two Kinds of Righteousness

Luther consciously attempted to write *The Wartburg Postil* on the basis of the idea of two kinds of righteousness. In the introductory statement called *A Brief Instruction on What to Look for and Expect in the Gospels* 1522,<sup>1</sup> he presented a description of God's work that parallels the description of the human creature in the concept of two kinds of righteousness, namely, the twofold aspect of what Christ does for believers -- how he serves their restoration to true humanity --, that is, the oft-used medieval pairing of the descriptor "gift" and "example." Late medieval theologians often had viewed Christ primarily as the supreme Exemplar for pursuing

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<sup>1</sup> *Eyn klein Unterricht, was man ynn den Evangelijis suchen und gewarten soll.* WA 10.1.1:8–18; LW 35:113–124. "A Brief Instruction on What to Look for and Expect in the Gospels" was first published with the Christmas postil (Weihnachtpostille: published in early March, 1522), not with the Advent postil (Adventpostille: published in later April, 1522), because the former was published about one and a half month prior to the latter. Luther had written this "Brief instruction" as a preface for the both parts already by Nov. 19, 1521, the day of Saint Elizabeth, along with 12 Christmas sermons when he dedicated them to his own territorial ruler, Albrecht, duke of Mansfeld. These two postils were meant to be one set from the beginning, which realized finally in 1525. The printer Rhau-Grunenberg in Wittenberg did not wait for another month or two to publish the Christmas Postil together with the Advent Postil probably because he wanted to present copies at the book fair at Frankfurt am Main held in Easter time.

the pathway to heaven and had not emphasized the other half of the pair that Augustine had bequeathed the church. Luther slowly changed his own usage of the terms during the 1510s, and by the time he wrote *The Wartburg Postil* he placed high priority on Christ as “gift.” Therefore, it was important for Luther to present the terms strictly in that order, as his hermeneutical principle of reading and preaching the Scriptures:<sup>2</sup>

Therefore, you should grasp Christ, his words, works, and sufferings, in a twofold manner. First as an example that is presented to you, which you should follow and imitate. . . . The chief article and foundation of the gospel is that before you take Christ as an example, you accept and recognize him as a gift, as a present that God has given you and that is your own.<sup>3</sup>

In the following paragraph, Luther returned to the idea that Christ is an example and wrote,

Now when you have Christ as the foundation and chief blessing of your salvation, then the other part follows: That you take him as your example, giving yourself in service to your neighbor just as you see that Christ has given himself for you.<sup>4</sup>

Here Luther presents the work of Christ in such a way that it creates the possibility of understanding his anthropological axiom of the two kinds of righteousness. Luther explains that the Gospel consist of the proclamation of Christ as gift that God has given us and that is our own. Luther’s emphasis on “Christ as gift” refers to the idea that Christ Himself is the righteousness we receive as gift from God through faith. This is a way of explaining passive righteousness. When we have Christ, the gift of God, as the foundation of our salvation, then it is necessary that we take Christ as an example, giving ourselves in service to our neighbor just as we see that Christ has given Himself for us. Thus, the “Christ as example” corresponds to the idea of active

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<sup>2</sup> LW 35: 121.

<sup>3</sup> LW 35:119. WA 10.1.1:12 “Darumb solltu Christum seyn wort, werck und leyden tzweyerley weyße fassen. Eyn mal alß eyn exempell dyr furgetragen, dem du folgen sollt und auch also thun . . . Das hewbtstuck und grund des Euangelij ist, das du Christum tzuor, ehe du yhn tzum exempel fassist, auffnehmist unnd erkennist alß eyn gabe und geschenck, das dyr von gott geben und deyn eygen sey.”

<sup>4</sup> LW 35:120. WA 10.1.1:12. “Wenn du nu Christum also hast tzum grund und hewbtgutt deyner selickeytt, Denne folget das ander stuck, das du auch yhn tzum exempell, fassist, ergebist dich auch also deynem nehisten tzu dienen, wie du sihest, das er sich dyr ergeben hat.”

righteousness, which is to be expressed in our Christian life as love toward our neighbors following Christ as model. This is a way of explaining active righteousness.

In the *Brief Instruction*, Luther continued to instruct his readers in making the distinction between the two kinds of righteousness. Christ as gift, not our works, makes us Christian. Christ as an example exercises our works; the works come forth from us because we are already been made Christians. He wrote,

As widely as a gift differs from an example, so widely does faith differ from works, for faith possesses nothing of its own, only the deeds and life of Christ. Works have something of your own in them, yet they should not belong to you but to your neighbor.<sup>5</sup>

In the sermons of *The Wartburg Postil*, Luther faithfully followed his own instruction given in the *Brief Instruction*. Luther seems to consider the twenty-four sermons in the postil to be the presentation of the full picture of Christian life.<sup>6</sup> He designed the sermons to be preached or read according to the church calendar, in order of the Epistle sermon first and then the Gospel sermon, a total of the twelve sets of sermons. For the first Sunday in Advent, he wrote on the harmony of faith and good works and of pure faith and the obedient way of life of Christians,<sup>7</sup>

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<sup>5</sup> LW 35:120. WA 10.1.1:12. "Wie ferne nu gabe und exempel sich scheyden, ßo fern scheyden sich auch glawbe und werck, der glawb hatt nichts eygens, ßondern nur Christus werck und leben, Die werck haben etwas eygen von dyr, sollen aber auch nit deyn eygen, ßondern des nehisten seyn."

<sup>6</sup> As the editor of English translation of *Sermons of Martin Luther*, John Nicholas Lenker introduces Luther's closing words of the whole postil that was written in 1522 in the footnote of his English translation of the sermons. Luther wrote: I hope though that in the twelve Epistles and Gospels the Christian life has fully been pictured, that a Christian has been instructed enough in what is necessary for salvation. Luther, *Sermons of Martin Luther: Sermons on Gospel Texts for Advent, Christmas, and Epiphany*. 455. WA 10.1.2:728. "wiewol ich hoff, es sey ynn dißen tzweiffen Epistolln und Euangelienl eyn Christlich leben ßo reychlich furgepildet, das eynem Christenmenschen ubrig gnug gesagt sey, was yhm tzur selickeytt nott ist." Although Ulrich Asendorf, who wrote a book on the theology of Martin Luther according to his sermons, emphasized in an article that the advent sermons are a summary of his theology, there are other sermons in *The Wartburg Postil* that are worth being called masterpieces of theology and preaching, such as the First Christmas epistle sermon, the second Christmas epistle sermon, and the epistle sermon for the Sunday after Christmas. Ulrich Asendorf, "Luther's Sermons on Advent as a Summary of His Theology," in *Lively Legacy: Essays in Honor of Robert Preus*, ed. John R. Stephenson Kurt E. Marquart, Bjarne W. Teigen (Fort Wayne IN: Concordia Theological Seminary, 1985). Also Asendorf, *Die Theologie Martin Luthers Nach Seinen Predigten*.

<sup>7</sup> Epistle: Martin Luther, *Sermons of Martin Luther: Sermons on Epistle Texts for Advent and Christmas*, ed.

for the second Sunday in Advent, he wrote on serving the weak and the heathen as Christ did for us and how a weak soul maintains hope.<sup>8</sup> For the third Sunday in Advent, he wrote on ministers as stewards of Christian household and the genuine good works<sup>9</sup> and for the fourth Sunday in Advent, he wrote on Christian life summarized as faith and love and on living voice of preachers.<sup>10</sup> For the first Christmas service, he wrote on hope through suffering and giving to the neighbor what you received from God.<sup>11</sup> For the second Christmas service, he wrote on salvation by the grace of Christ alone and the Christian life, which he describes as dark outside yet bright inside.<sup>12</sup> For the third Christmas service, he wrote on how two natures of Christ relates to our faith and love.<sup>13</sup> For the Saint Stephen's Day service, he wrote on Saint Stephen being full of faith and power and a preacher being like a hen to the chick-like hearers.<sup>14</sup> For the Saint John's Day service, he wrote on exhortation to good works and vocation.<sup>15</sup> For the Sunday after Christmas, he compared being under the law with being under the grace and discussed the disciplining of the body to serve God.<sup>16</sup> For the New Year's Day service, he wrote on being children of God who have become the lords over Law and original sin and baptismal birth.<sup>17</sup> For

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John Nicholas Lenker, vol. 6 (Grand Rapids: Baker Book House, 1983), 9. hereafter Lenker vol.6, *WA* 10.1.2:1. Gospel: Luther, *Sermons of Martin Luther: Sermons on Gospel Texts for Advent, Christmas, and Epiphany.*, p17, hereafter Lenker vol.1, *WA* 10.1.2:21.

<sup>8</sup> Epistle: Lenker vol.6, 28. *WA* 10.1.2:62. Gospel: Lenker vol.1, 59. *WA* 10.1.2:93.

<sup>9</sup> Epistle: Lenker vol.6, 64. *WA* 10.1.2:120. Gospel: Lenker vol.1, 87. *WA* 10.1.2:147.

<sup>10</sup> Epistle: Lenker vol.6, 93. *WA* 10.1.2:170. Gospel: Lenker vol.1, 114. *WA* 10.1.2:188. From the sermons for the First Advent Sunday to this sermons for the Fourth Advent Sunday are called Adventpostille. The rest of the eight sermons are called Weihnachtspostille.

<sup>11</sup> Epistle: Lenker vol.6, 113. *WA* 10.1.1:18. Gospel: Lenker vol.1, 134. *WA* 10.1.1:58.

<sup>12</sup> Epistle: Lenker vol.6, 142. *WA* 10.1.1:95. Gospel: Lenker vol.1, 161. *WA* 10.1.1:128.

<sup>13</sup> Epistle: Lenker vol.6, 166. *WA* 10.1.1:142. Gospel: Lenker vol.1, 171. *WA* 10.1.1:180.

<sup>14</sup> Epistle: Lenker vol.6, 194. *WA* 10.1.1:247. Gospel: Lenker vol.1, 224. *WA* 10.1.1:270.

<sup>15</sup> Epistle: Lenker vol.6, 212. *WA* 10.1.1:289. Gospel: Lenker vol.1, 239. *WA* 10.1.1:305.

<sup>16</sup> Epistle: Lenker vol.6, 224. *WA* 10.1.1:324. Gospel: Lenker vol.1, 255. *WA* 10.1.1:379.

<sup>17</sup> Epistle: Lenker vol.6, 267. *WA* 10.1.1:449. Gospel: Lenker vol.1, 308. *WA* 10.1.1:504.

the Epiphany service, he exhorted the congregation to faith and right worship.<sup>18</sup> Each and every sermon of the twenty-four is a sermon of doctrine and exhortation based on the clear distinction of the two kinds of righteousness. Interestingly, Luther expressed his hesitation to agree with the selection of the given text for the Sunday after Christmas, but wrote the sermon nevertheless according to the text and the sermon turned out to be an indispensable excellent single introduction to Saint Paul's understanding of the doctrine of faith and the life of a justified person.<sup>19</sup>

Luther wrote the entire postil on the basis of the principle presented in the *Brief Instruction*, that is, Christ as gift and example. Christ as gift is received through faith. Faith bears fruits in good works that follow the example of Christ. Luther used the term Christ as gift and Christ as example to indicate the idea of two kinds of righteousness in different wording. He also creates new terms and phrases to teach the idea of the two kinds of righteousness in the postil, such as in the Gospel sermon of the first Sunday in Advent, where he explicates pure faith and the proper Christian way of life,<sup>20</sup> and in his Christmas Gospel sermon, which he treats two kinds of good works, that is Christ's and ours,<sup>21</sup> he calls them the evening works and the morning works, that is,

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<sup>18</sup> Epistle: Lenker vol.6, 311. *WA* 10.1.1:519. Gospel: Lenker vol.1, 319. *WA* 10.1.1:555.

<sup>19</sup> The sermon touches on the matters such as the idea of two kinds of righteousness, justification as a birth, the need of preachers, our assurance on the Word and Sacraments, the problem of Christian life being not how to be a Christian but how to maintain to be so, the key being the fact that we are children of God, not servants, justification and new birth as an instant event, not a life long process, Christ came to fulfill the law by accusing the hypocrites whose hearts are full of sin and the hands appear those of saints, and making the hearts of the doers of the law good first.

<sup>20</sup> Lenker vol.1, 55 (the first sermon of the twelve Gospel sermons paragraph 91). *WA* 10.1.1.2:59. "Aus dem alln sehen whr, wir eyn Christlich Euangelische predigt, die den lauttern glawben und den rechten weg leret"

<sup>21</sup> Lenker vol.1, 146. "Now it is evident that the Gospel teaches nothing but the foregoing two things, Christ and his example and two kinds of good works, the one belonging to Christ by which we are saved through faith, the other belonging to us by which our neighbor receives help." *WA* 10.1.2:75. "Nu leret das Euangelium nit mehr denn die tzwey vorigen stuck, Christum und sein Exempell, zweyerley gutter werck, Die eynen Christi eygen, dadurch wyr ym glawben selig werden, Die andernn unßer eygen, dadurch unßerm nehistenn geholfenn wirt."



works hidden in the activity of trust and works practiced in view of the neighbor,<sup>22</sup> and life and action.<sup>23</sup> One of the typical sets among Luther's phrases to explain the concept of two kinds of righteousness is the pair of faith and good works. For example, in the first Gospel sermon of *The Wartburg Postil*, Luther used this set of the term, "faith and good works." He started the sermon drawing the hearers' and readers' attention on what he already presented in the introductory statement of the postil, the idea of Christ as gift and example and wrote,

In the preface I said that there are two things to be noted and considered in the gospel lessons; first, the works of Christ presented to us as a gift and blessing on which our faith is to cling and exercise itself; secondly, the same works offered as an example and model for us to imitate and follow. In all the gospel lessons thus throw light first on faith and then on good works.<sup>24</sup>

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<sup>22</sup> Lenker vol.1, 152. "Again, it was commanded that the Sabbath should be strictly observed and no work should be done, which shows that not our works but Christ's works should dwell in us; for it is written that we are not saved by our works but by the works of Christ. Now these works of Christ are twofold, as shown before. On the one hand, those that Christ has done personally without us, which are the most important and in which we believe. The others, those he performs in us, in our love to our neighbor. The first may be called the evening works and the second the morning works, so that evening and morning make one day, as it is written in Gen. 1, 5, for the Scriptures begin the day in the evening and end in the morning, that is, the evening with the night is the first half, the morning with the day is the second half of the whole natural day. Now as the first half is dark and the second half is light, so the first works of Christ are concealed in our faith, but the others, the works of love, are to appear, to be openly shown toward our fellow man. Here then you see how the whole Sabbath is observed and hallowed." *WA* 10.1.2:83. "Item, das der Sabbat so streng gepotten war, unnd keyn werck drynnen sollt geschehen, weyßet, das nit unßer werck, sondern Christus werck ynn unß seyn sollen; denn, wie gesagt, nit unßer, sondern Christus werck machen unß selig. Nu seyn dieselben zweyerley, alß droben angetzeygt. Eynerley, die Christus persönlich on unß gethan hatt, wilchs sind die hewbtwerck, darynn wyr glewben; die andern, die er ynn unß wirckt gegen den nehisten ynn der liebe, das die ersten mugen heysen die abentwerck, die andern die morgenwerck, [1. Mose 1, 5. 8. 13., 19. 23. 31] und werd alßo abend und morgen eyn tag, wie Gen. 1. geschrieben stett. Denn die schrifft hebt den tag am abent an und endet yhn am morgen; das ist, der abend mit der nacht ist die erste helffte, der morgen mit dem tag ist die ander helfft des gantzen naturlichen tags. Nu wie die erst helfft ist finster, die ander liecht, alßo die ersten werck Christi sind unßer ym glawben vorgehen, aber die andern der liebe sollen erauß an tag kummen, dem nehisten offentlich ertzeygt werden. Sihe, so ist der gantz Sabbat gefeyret unnd geheyligt."

<sup>23</sup> Lenker vol.1, 151. "What more do you need, if indeed you know Christ, as above set forth, if you walk by faith In God, and by love to your neighbor, doing to your fellow man as Christ has done to you. This is indeed the whole Scripture in its briefest form, that no more words or books are necessary, but only life and action." *WA* 10.1.2:82. "Was willtu mehr wissen? was darfftu mehr? so du Christum dermassen weyssist, wie droben ist gesagt, das du durch yhnn gegen gott ym glawben und gegenn deynem nehisten ynn der liebe wandelst und thuest deynem nehisten, wie er dyr than hatt, das ist yhe die gantze schrifft auffß kurtzist begriffenn, das nitt mehr wortt noch bucher, sondern nur alßo leben unnd thun darff."

<sup>24</sup> Lenker vol.1, 19. *WA* 10.1.2:22. "Droben ynn der vorrhede1, hab ich gesagt, das ynn den Euangelien tzwey ding antzusehen unnd tzu mercken sind. Zum erstenn, die werck Christi uns tzur gabe unnd gutt geschenckt, daran der glawbe sich hengen unnd uben soll. Zum andern, dieselbigen werck als tzu eynem exempell und furbild dargethan, den wyr folgen und gleych werden sollen. Alßo das alle Euangelia tzum ersten tzum den glawben unnd darnach die werck leren, erkandt werden."

Luther uses the term “faith” here to refer to the faith by which we cling to the works of Christ presented for us to receive passively as gift. The good works here refer to the works through which we actively participate in God’s care for His world, following Christ as the example and model.

At the end of *The Wartburg Postil*, Luther emphasized the centrality and sufficiency of the Word of God for the preachers and hearers to comprehend the Christian life. He urged people to go “into the Scriptures, into the Scriptures, dear Christians.”<sup>25</sup> But using his own word to describe his interpretation of Christian message as “scaffold” for the comprehension and experience of the true structure of the Word of God, Luther’s scaffold for *The Wartburg Postil* is made of two kinds of material, that is, the two kinds of righteousness.

#### 4.2 Passive Righteousness

Passive righteousness is the righteousness that God bestows upon man and on account of which God justifies him as righteous. We receive the righteousness through faith alone.

Considering that medieval Christianity, following Augustine, had the idea that the Christian life is a life-long process of becoming like God with faith formed and activated by love and initiated by the grace given to him in his Baptism, the discovery of this passive righteousness that is already given in Christ at the Baptism was principal in the evangelical breakthrough of Luther.<sup>26</sup> We see Luther preaching about baptism in *The Wartburg Postil*. In the New Year’s Day

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<sup>25</sup> Lenker vol.1, 455. “Therefore into the Scriptures, into the Scriptures, dear Christian, and let my interpretation and that of other teachers be but a scaffold for the true structure that we may comprehend and taste the pure unadulterated Word of God and remain there.” *WA* 10.1.1:728. “Darumb hyneyn, hyneyn, lieben Christen, und last meyn und aller lerer außlegen nur eyn gerust seyn zum rechten baw, das wyr das bloss, lautter gottis wort selbs fassen, schmecken unnd da bleyben.”

<sup>26</sup> Luther disagrees with this medieval interpretation of the faith-love relationship. To Luther, the medieval interpretations misunderstood the term in Galatians 5:6, *fidescharitate formata*, as meaning “faith, which justifies through love (*fides, quae per Charitatem iustificat*),” or “faith, which makes acceptable through love (*fides, quae per Charitatem gratum facit*)” in which they are simply saying “love makes one acceptable (*charitas gratum facit*).” According to Luther, what Paul expresses with the phrase is “faith working through love (*fides, quae per charitatem*)”

Gospel sermon, Luther wrote about redemption by Christ and his victory over death. “Now Christ did not do this for himself, but for us, and has bestowed upon us this victory over death in baptism.”<sup>27</sup>

Luther recaptured “the righteousness of God” as “the righteousness that God gives” replacing the then prevailing understanding of the words as “God is righteous.” He was breaking away from Augustine, who understood that the righteousness man receives is love that enables and strengthens him to make progress in performing the Law of God. Luther understood receiving the righteousness of God as being clothed with Christ Himself, that is, receiving the identity of a child of God. The passive righteousness is the righteousness that God gives, and the righteousness of God that man receives.

In this section, we examine Luther’s idea of passive righteousness in three ways, namely, passive righteousness as the gift of God, passive righteousness as Christ Himself, and passive righteousness as a new birth.

#### 4.2.1 Passive Righteousness: Gift of God

The righteousness of God was one of the central themes which created Luther’s spiritual struggles (*Anfechtungen*). As he was going through these *Anfechtungen*, Luther was led to discover the evangelical meaning of passive righteousness. In the Gospel sermon of the first Sunday in Advent, Luther explains the word “justitia” and writes,

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*operator*.” Luther understands that in the passage Paul is not talking about man’s justification but is dealing with the works of faith which is to be decisively distinguished from justification. In another words, Paul was describing the whole of the Christian life (*totam vitam Christianam*) in this passage: inwardly it is faith toward God, and outwardly it is love or works toward one’s neighbor. Thus a man is a Christian in a total sense (*homo absolute sit Christianus*): inwardly through faith in the sight of God, who does not need our works; outwardly in the sight of men, who do not derive any benefit from faith but do derive benefit from works or from our love. *LW* 27:28–30; *WA* 40.2:35–38.

<sup>27</sup> Lenker vol.1, 316. *WA* 10.1.1:516.15. “Nu aber das Christus nit fur sich selb, sondern fur uns than hatt und uns dieselbigen ubirwindung des todtis geschenckt ynn der tauff. . .”

The word “just” does not mean here the justice with which God judges, which is called the severe justice of God... But that grace is meant, by which he makes us just or righteous. I wish the word *justus*, *justitia*, were not used for the severe judicial justice; for originally it means godly, godliness... The prophet’s meaning, therefore, is this; Thy king cometh to thee pious or just, i. e., he comes to make you godly through himself and his grace; he knows well that you are not godly. Your piety should consist not in your deeds, but in his grace and gift, so that you are just and godly through him... Christ alone is pious before God and he alone makes us pious.<sup>28</sup>

Luther had been taught that the phrase “the righteousness of God” was to be understood “philosophically regarding the formal or active righteousness, as they called it, with which God is righteous and punishes the unrighteous sinner.”<sup>29</sup> Then the time came when Luther dramatically found the real meaning of Romans 1:17. A new understanding of “the righteousness of God” came to him as passive righteousness, with which God justifies man and by which the justified lives. Luther explains the evangelical breakthrough in plain words. Many years later he wrote,

And this is the meaning: the righteousness of God is revealed by the gospel, namely, the passive righteousness with which merciful God justifies us by faith, as it is written, “He who through faith is righteous shall live.”<sup>30</sup>

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<sup>28</sup> Lenker vol.1, 32. *WA* 10.1.1:36.4. “ßondern es soll die gnade heysen, damitt er uns rechtfertig macht. Ich wollt auch, das das worttle *Justus*, *iustitia*, ynn der schrift, noch nie were ynnß deutsch auff den brauch bracht, das es gerecht, gerechtickeytt hiesse, denn es heyst eygentlich frum und frumkeytt... Darumb soll der prophet hie also vorstanden werden: deyn konig kompt dyr frum, das ist: er kompt, das er dich frum mache, durch sich selbs und seyne gnade, weyß wol, das du nitt frum bist, deyne frumkeytt soll seyn nitt deyn thun, ßondern seyne gnade und gabe, und du also auß yhm rechtfertig odder frum seyest... Alleyn Christus ist frum fur gott, und er macht auch [Röm. 1, 17] alleyn frum.”

<sup>29</sup> *Preface to the Complete Edition of Luther's Latin Writings* *LW* 34:336; *WA* 54:85. “*Oderam enim vocabulum istud 'Iustitia Dei', quod usu et consuetudine omnium doctorum doctus eram philosophice intelligere de iustitia (ut vocant) formali seu active, qua Deus est iustus, et peccatores iniustosque punit.*”

<sup>30</sup> Luther wrote the line in the following context: *LW* 34:337. “At last, by the mercy of God, meditating day and night, I gave heed to the context of the words, namely, “In it the righteousness of God is revealed, as it is written, ‘He who through faith is righteous shall live.’” There I began to understand that the righteousness of God is that by which the righteous lives by a gift of God, namely by faith. And this is the meaning: the righteousness of God is revealed by the gospel, namely, the passive righteousness with which merciful God justifies us by faith, as it is written, “He who through faith is righteous shall live.” Here I felt that I was altogether born again and had entered paradise itself through open gates. There a totally other face of the entire Scripture showed itself to me. Thereupon I ran through the Scriptures from memory. I also found in other terms an analogy, as, the work of God, that is, what God does in us, the power of God, with which he makes us strong, the wisdom of God, with which he makes us wise, the strength of God, the salvation of God, the glory of God.” *WA* 54:186. “*Donec miserente Deo meditabundus dies et noctes connexionem verborum attenderem, nempe: iustitia Dei revelatur in illo, sicut scriptum est: Iustus ex*

Luther broke away from the understanding of “formal or active righteousness” with which God is righteous and punishes the unrighteous sinner when he discovered the passive righteousness. As Luther gained the new understanding of the passive righteousness, he uses the term active righteousness to denote a different kind of righteousness, that is, the righteousness that is restricted its significance and power to this world and not to be done for his salvation.

Alister McGrath explains that the thought here in this which Luther’s writing described as *iustitia activa* is associated with the soteriology of the nominalism and its *via moderna*, that teaches the man who failed to do *quod in se est* (what is in himself) was condemned.<sup>31</sup> McGrath’s explanation of Luther’s background as a son of the Ockhamists is only partially true. The concept *quod in se est* is an abbreviation of the full phrase that goes back to Ambrosiaster, *facienti quod in se est Deus non denegat gratiam*, that is, God will not deny grace to the man who does his best.<sup>32</sup> When justification was discussed, this phrase was found to be a basic assumption of some theologians in the medieval period. It did not deny the significance of God’s grace, but it made its dispensation contingent on human performance. The Christian, not God, held the key to opening the door to heaven.

For example, Thomas Aquinas interpreted the phrase in Semi-Pelagian fashion in his early days, teaching that man can prepare himself for justification by his own natural, unaided power

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fide vivit, ibi iustitiam Dei coepi intelligere eam, qua iustus dono Dei vivit, nempe ex fide, et esse hanc sententiam, revelari per euangelium iustitiam Dei, scilicet passivam, qua nos Deus misericors iustificat per fidem, sicut scriptum est: Iustus ex fide vivit. Hic me prorsus renatum esse sensi, et apertis portis in ipsam paradisum intrasse. Ibi continuo alia mihi facies totius scripturae apparuit. Discurrebam deinde per scripturas, ut habebat memoria, et colligebam etiam in aliis vocabulis analogiam, ut opus Dei, id est quod operator in nobis Deus, virtus Dei, qua nos potentes facit, sapientia Dei, qua nos sapientes facit, fortitudo Dei, salus Dei, Gloria Dei.”

<sup>31</sup> Alister E. McGrath, *Iustitia Dei: A History of the Christian Doctrine of Justification*, 2nd ed. (Cambridge, UK: Cambridge University Press, 1998),194.

<sup>32</sup> Ibid. 83f. Heiko Augustinus Oberman, *The Harvest of Medieval Theology: Gabriel Biel and Late Medieval Nominalism* (Cambridge, Mass.: Harvard University Press, 1963),132. note 40. Oberman shows quotes of Ambrosiaster in PL XVII, 79. “. . . Cum suscipit confugientes ad se, iustitia dicitur: quia non suscipere confugientem iniquitas est.”

and anyone who does *quod in se est* receives God's grace. Later, Thomas changed his position in his *Summa Theologiae* to a position that teaches man cannot prepare for his justification by his own power and it is God who moves man toward his salvation. However, man must still do his best because, although grace from God must initiate and govern the attainment of salvation, the human creature's merit or worthiness before God is counted in terms of what grace produces in human performance, not simply on the basis of God's love as Creator and Redeemer.<sup>33</sup> The *Via moderna* distinguishes the inherent value of a moral act and its meritorious value that may be ascribed in the light of the standard that God contracts or makes covenants with man. Ockham, Biel and the *via moderna* see that God responds with His grace to man who does *quod in se est*, because He has voluntarily made a covenant with man based on His compassion, and not because He is bound by some necessity of his nature.<sup>34</sup>

Biel's theology appears to teach the justification by grace alone at first glance because God graciously gave sinners the covenant that enabled them to earn grace, but the inner structure of works-righteousness inevitably becomes visible when it comes to exhort people to Christian living because, in essence, people are encouraged to do their best, trusting that the merciful God may faithfully reward their effort, and trying not to fail the test of the righteous God who demanded human performance for acceptance to eternal life.

Luther's evangelical discovery shifted his understanding of the righteousness of God from this focus on human performance to a definition of the righteousness of God as God's

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<sup>33</sup> McGrath, *Iustitia Dei*. 86

<sup>34</sup> *Ibid.* 87–89. It is interesting that Luther, perhaps being influenced by Nominalistic ideas, used the term “necessity” in the context of salvation, but he used it in a different way. Indeed God is under no compulsion of necessity to give people salvation, Luther thought there was yet another necessity for God to send His Son. Luther also writes in the Epistle sermon of the Sunday after Christmas; “Now, God chose to be himself that one on whom the soul should rely and believe. No one but God deserves the creature's confidence. Therefore, he himself came to earth as man, gave himself for man, and draws man unto himself, inviting him to believe in him. No necessity on God's part demanded that he come to earth as man; the necessity was ours—it was for our benefit.” Lenker vol.6,

faithfulness to His promises. This promise, to be God and Father to believers, was for Luther the gift God gives to man.<sup>35</sup> This Copernican shift of understanding *iustitia Dei* served as one of the essential components for Luther's evangelical break from the late medieval tradition. Luther names this recovered understanding righteousness of God as passive righteousness.

#### 4.2.2 Passive Righteousness: Christ Himself

Luther brings it to hearers' and readers' attention that the Scriptures emphasize the passive righteousness we receive by faith, not the righteousness of human performance expressed in works for our justification. For example, he writes in the Gospel sermon for the Sunday after Christmas,

You will perceive therefore how the whole Scriptures speak only of faith, and reject works as useless, nay, as standing in the way of justification and preventing us from rising. For Christ will alone be set for the rising of many, and those who will not rise must fall. Nothing can be set beside him by which we might rise... For all the prophets teach the Christian Church that only in Christ can all men rise, and Saint Paul in Rom. 1, 17 and Heb. 10, 38 quotes the passage from Habakkuk 2, 4: "But the righteous shall live by his faith."<sup>36</sup>

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247. (the tenth sermon of the twelve Epistle sermons paragraph 57, hereafter 10E57).

<sup>35</sup> Oberman states, summarizing Gabriel Biel's doctrine of justification, "it is therefore evident that Biel's doctrine of justification is essentially Pelagian." Oberman, *The Harvest of Medieval Theology: Gabriel Biel and Late Medieval Nominalism*. 177. The distinction between the outer and inner structure of the doctrine of justification made by Oberman is very helpful. According to Oberman, Biel's doctrine of justification is, seen from different vantage points, *simul sola gratia et solis operibus*. Justification is by grace alone because it is God who decided based on his compassion to reward with the infusion of grace *qui faciunt quod in se est* (those who do their very best). Justification is by works alone because God's response with both the infusion of grace and acceptance of man follow automatically the very best works of man in practice. Therefore, the concept of justification by grace alone is a rational outer structure, while the message preached and taught by the Church is the inner structure itself, namely, justification by works alone. The *potential absoluta* represents the God's merciful decision, however, this mercy functions in a radically restricted way within the *potential ordinata*, that operates, in practice, in such a way that man, for example, in the state of fallen into mortal sin and lost the *fides infusa* (or *fides formata*) remaining only *fides acquisita* (or *fides informis*) in him, he is to do his best not to give in to sin and to begin to love God by considering the compassion of God with which He saves the elect.

<sup>36</sup> Lenker vol.1, 270. *WA* 10.1.1:397.9. "Darumb sihistu, wie die gantze schriff nur auff den glawben treybt und die werck furwirfft als untuchtig, ia, ergerlich und hynderlich zur rechtfertigung und solchem auffstehen. Denn Christus will alleyn seyn gesetzt zum auffstehn, oder muß zum fal geradten. Er lest nichts neben yhm tzum auffstehen gesetzt werden. Ists denn nit eyn grewlich weßen umb der Papisten und geystlichen leben? wilchs albo streng und strack mit dem kopff an dissen felß leufft und ßo gar widdersynnisch dem Christlichen leben wandelt, das er wol mag des widerchrishts weßen und regiment heysen. Diß auffstehen sagt auch der geystlich Simeonöder

Augustine is on Luther's side on this particular point rather than that of the late medieval Ockhamists. In his *De Spiritu et Littera*,<sup>37</sup> Augustine emphasizes,

He (Paul) said, *The righteousness of God has been revealed*. He did not say: The righteousness of human beings or of our own will. He said: *The righteousness of God*, not that by which God is righteous, but that with which he clothes a human being when he justifies a sinner... The law bears witness, because by commanding and threatening and yet justifying no one it indicates clearly enough that human beings are justified by the gift of God through the assistance of the Holy Spirit... He goes on from this point and adds, *But the righteousness of God through the faith of Jesus Christ (Rom 3:22)*, that is, through the faith by which we believe in Christ. Just as this faith mentioned is not the faith of Christ by which Christ believes, so that righteousness of God was not the righteousness by which God is righteous. ...But the righteousness of God is apart from the law, and God bestows this righteousness upon the believer through the Spirit of grace without the help of the law. That is, the believer is not helped by the law, since God shows human beings their weakness through the law in order that they might take refuge in his mercy through faith and be healed.<sup>38</sup>

Augustine explicitly describes that the righteousness of God is not that by which God Himself is righteous but that God bestows it and clothes man with it. His language found in *De*

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geystlichen mütter Christi. Denn alle propheten leren die Christenheit, wie nur ynn Christo alle menschen müssen bestehen. Als auch S. Paulus eynfurt Roma. 1. und Heb. 10. den propheten Abacuck .2: Der gerecht lebet durch seynen glawben."

<sup>37</sup> Hipponensis Episcopi Sancti Aurelii Augustini, "De Spiritu Et Littera," in *Patrologiae Cursus Completus, Series Latina, Patrologiae Latinae Tomus XLIV S. Aurelius Augustinus*, ed. J. P. Migne (Paris: 1865), 200–246. Saint Augustine, "A Treatise on the Spirit and the Letter," in *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church Vol. 5*, ed. Philip Schaff (Edinburgh: T&T Clark, 1987), 79–114. Saint Augustine, "The Spirit and the Letter," in *The Works of Saint Augustine: A Translation for the 21st Century: Part I - Books Vol. 23 Answer to the Pelagians*, ed. John E. Rotelle, *The Works of Saint Augustine* (New York: New City Press, 1997), 150–202.

<sup>38</sup> Augustine, "The Spirit and the Letter." 158. 9, 15. Sancti Aurelii Augustini, "De Spiritu Et Littera." 209. "Justitia, inquit, Dei manifestata est: non dixit, Justitia hominis, vel justitia propriae voluntatis; sed, justitia Dei, non qua Deus Justus est, sed qua induit hominem, cum justificat impium . . . Lex quidem, hoc ipso, quod jubendo et minando et neminem justificando satis indicat, dono Dei justificari hominem per adjutorium spiritus: . . . Nam hinc sequitur et adjungit, dicens, *Justitia autem Dei per fidem Jesu Christi*, hoc est, per fidem qua creditor in Christum, Sicut autem ista fides Christi dicta est non qua credit Christus: sic et illa justitia Dei non qua Justus est Deus . . . Sed justitia Dei sine lege est, quam Deus per spiritum gratiae credenti confert sine adjutorio legis, hoc est, non adjuto a lege. Quandoquidem per legem ostendit homini infirmitatem suam, ut ad ejus misericordiam per fidem confugiens sanaretur."



*Spiritu et Littera* sounds certainly different from that of the later medieval *quod in se est* teaching of justification and indeed somewhat similar to that of Luther.<sup>39</sup>

In a paragraph in the *Preface to the Complete Edition of Luther's Latin Writings* Luther recognized that Augustine and he understood the righteousness of God in a similar way. That reads as follows...

And I extolled my sweetest word with a love as great as the hatred with which I had before hated the word "righteousness of God." Thus that place in Paul was for me truly the gate to paradise. Later I read Augustine's *The Spirit and the Letter*, where contrary to hope I found that he, too, interpreted God's righteousness in a similar way, as the righteousness with which God clothes us when he justifies us. Although this was heretofore said imperfectly and he did not explain all things concerning imputation clearly, it nevertheless was pleasing that God's righteousness with which we are justified was taught.<sup>40</sup>

Luther's positive impression about Augustine's interpretation of the righteousness of God was thus a very proper assessment.

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<sup>39</sup> Augustine's explanation of the relationship between faith and work sounds similar to that of Luther. Augustine, "The Spirit and the Letter." 159. 10,16. Sancti Aurelii Augustini, "De Spiritu Et Littera." 210. "By grace they are, of course, justified gratuitously, that is, without any preceding merits from their own works. *Otherwise, grace is no longer grace.* It is given, not because we have done good works, but so that we might be able to do them, that is, not because we have fulfilled the law, but in order that we might be able to fulfill the law." "Per ipsam quipped justificatur gratis, id est, nullis suorum operum praecedentibus meritis; *alioquin gratia jam non est gratia* (Rom. 11, 6): quando quidem ideo datur, non quia bona opera fecimus, sed ut ea facere valeamus; id est, non quia legem implevimus, sed ut legem implere possimus." Augustine's emphasis on the proper sequence of justification and good works is very familiar to the frequent readers of Luther. Augustine, "The Spirit and the Letter." 178. 45. Sancti Aurelii Augustini, "De Spiritu Et Littera." 228. "Justification does not follow upon the observance of the law; rather, justification precedes the observance of the law. What else, after all, does *justified* (Rom 3:24) mean but: made righteous by the one, of course, *who justifies sinners* (Rom 4:5), so that from sinners they become righteous?" "ut non justification factoribus accedat, sed ut factores justification praecedat. Quid est enim aliud, justificati, quam *justi facti*, ab illo scilicet qui justificat impius (Rom. IV, 5), ut ex impio fiat justus?" McGrath seems to use this rephrasing of *justificati* and *justi facti* to support his argument that Augustine had such an understanding of justification as "make righteous" because he worked with Latin and neglected Hebrew idea of justification, but he fails to cite this passage. McGrath, *Iustitia Dei*. 31.

<sup>40</sup> Martin Luther, "Preface to the Complete Edition of Luther's Latin Writings," in *Luther's Works Vol. 34 Career of the Reformer LV, Luther's Works* (Philadelphia: Fortress, 1960). *LW* 34:337; *WA* 59:186. "Iam quanto odio vocabulum 'iustitia Dei' oderam ante, tanto amore dulcissimum mihi vocabulum extollebam, ita mihi iste locus Pauli fuit vere porta paradisi. Postea legebam Augustinum de spiritu et littera, ubi praeter spem offendi, quod et ipse iustitiam Dei similiter interpretatur: qua nos Deus induit, dum nos iustificat. Et quamquam imperfecte hoc adhuc sit dictum, ac de imputatione non clare omnia explicet, placuit tamen iustitiam Dei doceri, qua nos iustificemur."

However, those who recognize the difference between Augustine's love and Luther's faith must not overlook Luther's observation that Augustine was not clear on the imputation of Christ's righteousness to sinners, particularly on the power of God's creative and re-creative Word to establish reality. In fact, only a few scholars acknowledge this small statement to be of great importance.<sup>41</sup>

Augustine's overall picture of the Christian life posits that a Christian is always conscious of the commandments of God and his own imperfection in fulfilling them so that he constantly and without giving up hope asks God for the gift of love and strives to make progress in performing God's will. The life of a Christian is pictured here as a long continuous process of the

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<sup>41</sup> It seems that scholars want to escape from full examination of this complicated statement that Luther seems to admit that he is in agreement with Augustine concerning the idea of righteousness of God, but not in full agreement with him concerning imputation. For example, Saarnivaara tries to overcome this problem through psychological approach. Saarnivaara, *Luther Discovers the Gospel*. 109–111. Saarnivaara first clarifies the fact that Luther was well acquainted with the particular work of Augustine. From the facts that Luther quoted *the Spirit and the Letter* in his lectures on Romans, 1515, recommended it to Spalatin in 1516, published it in 1518 with his preface, and especially that he referred to it several times in his marginal notes to Lombard, Saarnivaara concludes that Luther must have read it as early as 1509. Saarnivaara's intention here is to show that it does not mean that the experience that is described in the *Preface* took place whenever Luther first encountered the treatise of Augustine. He goes on to explain the problem of the appreciation of Luther to Augustine as follows: "It is a rather common thing that when a new light of faith and salvation has dawned into the heart of men, books that have been formerly read are seen with 'new eyes' and in a new light, even though they may speak 'imperfectly' of the new understanding of salvation. After his discovery of the true interpretation of Rom. 1:17 Luther saw many passages of Scripture in an entirely new light. The same must be said of Augustine's treatise *On the Spirit and the Letter*. This interpretation, the only reasonable one, makes it possible to accept the words of Luther as they are, assuming only such things as are psychologically quite common and understandable." He feels sufficient to be finished with the problem with the psychological solution maybe because his main interest lies in the chronology of Luther's evangelical breakthrough. Edward Cranz accepts the general thesis of Saarnivaara on the dating of Luther's rediscovery of Gospel. When Cranz is challenged with this problem of Luther's comments on Augustine, he compares it to the difficulty that scholars have on dating Augustine's breakthrough described in his *Confession* and writes: "Similarly Luther looks back to 1518–19 in the light of his more clearly developed position of 1530. As we cannot use Augustine's *Confessiones* directly to describe his thought of 386–87, so we cannot, for example, use Luther's *Preface* of 1545 to describe his thought of 1518–19." Cranz, *An Essay on the Development of Luther's Thought on Justice, Law, and Society*. 42. Lohse says, "it must be said that Luther was aware that his understanding agreed essentially with Augustine. It is also beyond dispute that some exegetes of the medieval period understood Romans 1:17 as did Luther," and explains Luther's significance not as the rediscoverer of the evangelical interpretation of the passage but as the one who put the understanding in the context of the question of salvation. Bernhard Lohse, *Martin Luther's Theology: Its Historical and Systematic Development*, Fortress Press ed. (Minneapolis: Fortress Press, 1999), 95. McGrath basically has similar opinion evaluating the reformational doctrine of justification as built on the Augustinian framework rearranged by a new interpretation of Pauline theology. "The most accurate description of the doctrines of justification associated with the Reformed and Lutheran churches from 1530 and onwards is that they represent a radically new interpretation of the Pauline concept of 'imputed righteousness' set within an Augustinian soteriological framework." McGrath, *Iustitia Dei*. 189

humble seeker of the righteousness of God striving to use God's grace properly to attain true righteousness. By the Spirit of grace a sinner may be healed to have heart that may love the Law and perform good works, not by the fear of punishment, by the love of righteousness, "with temperance, righteousness, and piety in this world (Ti 2:12)."<sup>42</sup> Augustine exhorted Christians to do diligently our task of this world, humbly thirsting for more righteousness from God in the hope that He will make them perfectly righteous in the future.<sup>43</sup>

Therefore, though Augustine teaches that the righteousness of God is given to us, he does not mean that God imputes Christ's righteousness to us and places reality in His regard for us as righteous. According to Luther's definition of imputation, God regards us as true righteous because His powerful and creative Word makes the reality of our new identity as His children emerge in us. Augustine connected God's giving of His righteousness with the pouring out of love into our hearts by the Spirit of grace so that we may fulfill the righteousness. Christ's chief function becomes merely to increase the love in Christians.<sup>44</sup>

In the case of Augustine, only one kind of righteousness, the righteousness of Law is discussed. It is God, not the human being, that is the source of the righteousness, but this

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<sup>42</sup> Augustine, "The Spirit and the Letter." 184. 51. Sancti Aurelii Augustini, "De Spiritu Et Littera." 233. "temperanter et juste et pie vivamus in hos s. calo."

<sup>43</sup> Augustine, "The Spirit and the Letter." 195–196.

<sup>44</sup> Ibid. 183–184. 29,50. "In order that human beings may be able to observe them (holy and righteous commandments), God works in human beings through faith in Jesus Christ who is the end [of the Law] for righteousness for everyone who believes. That is, when they have been incorporated in Him through the Spirit and have become His members, they can, because He gives the increase interiorly, do the works of righteousness. Of these works the Lord Himself said, *Without Me you can do nothing.* (Jn. 15:5)." The first round brackets added, while the other ones original. Sancti Aurelii Augustini, "De Spiritu Et Littera." 232. "Quae ut posit homo facere, Deus operator in himine per fidem Jesu Christi, qui finis est ad justitiam omni credenti; id est, cui per spiritum incorporatus factusque membrum ejus, potest quisque illo incrementum intrinsecus dante, operari justitiam; de cujus operibus etiam ipse dixit, quia *sine me nihil potestis facere* (Joan.XV, 5)."

righteousness consists finally not in the righteousness of Christ imputed to the believer but the righteousness of the Law to be fulfilled by human performance.<sup>45</sup>

For Luther those who are seeking the righteousness of the Law cannot expect God to give them salvation. He regarded the attempt to present a person's own performance of the Law to God as a basis for their relationship as nothing other than pure presumption, arrogance, and self-worship. Luther understands that God saves us solely by grace, that is, God's favor for us. In the second Christmas Epistle sermon, he writes,

Even though we were able to keep all his commandments and to make full satisfaction to his justice, yet we would not for that reason be worthy of his grace and of salvation. He would not be under any obligation to confer them upon us. He might require it all as obligatory upon his creatures, who must serve him. Whatever he grants is of pure grace and mercy. This Christ clearly taught in the parable in Luke 17, 7-10.<sup>46</sup>

Luther later in the sermon added, "though you were able to render full satisfaction you would still have to await salvation through grace alone, and not receive it on account of any duties you perform, but rather your pride and presumption must fall to the ground before God."<sup>47</sup>

Luther writes that the faith that believes Christ immediately possesses salvation. In baptism, Christ gives righteousness and saves us immediately, not after a long process of works of love:

Christ has saved us once for all, and in a twofold manner: First, he has done all that is necessary for our salvation - conquered and destroyed sin, death and hell, leaving no more there for anyone to do. Secondly, he has conveyed all these blessings unto us in

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<sup>45</sup> Augustine, "The Spirit and the Letter." 183-184. 29,50. Sancti Aurelii Augustini, "De Spiritu Et Littera." 232.

<sup>46</sup> Lenker vol.6, 161. *WA* 10.1.1:122.13. "Dazu ob wyr schon ßo krefftig weren, alle seyne gepott tzu halthen unnd seyner gerechtickeytt allenthalben gnugtzu thun, dennoch weren wyr dadurch nit wirdig seyner gnaden und selickeyt, er were sie auch unß nitt schuldig tzu geben, ßondern mocht solchs alliß von unß foddern alß schuldigen dienst von seyner creaturn, die yhm tzu dienen vorpflichtet ist. Was er aber [Luk. 17, 7 —10] daruber gibt, eyttel gnade unnd barmhertickeyt ist. Ditz hatt Christus Luce. 17. klerlich geleret."

<sup>47</sup> Lenker vol.6, 163 *WA* 10.1.1:124.10. "und ob du gnugthun mochtist, dennoch nur auß gnaden, nit auß pflicht der selickeytt wartten sollist, das deyn stoltzirn unnd vormessenn tzu poden emynderlige fur gottis augen."

baptism. He who confidently believes Christ has accomplished these things, immediately, in the twinkling of an eye, possesses salvation. All his sins and the reality of death and hell are removed. Nothing more than such faith is necessary to salvation. Take note, God pours out upon us in baptism super-abundant blessings for the purpose of excluding the works whereby men foolishly presume to merit heaven and gain happiness. Yes, dear friend, you must first possess heaven and salvation before you can do good works.<sup>48</sup>

Luther's evangelical breakthrough was indeed the rediscovery of the passive righteousness created by God's re-creative Word and bestowed to us in baptism, and his gracious disposition toward His chosen children, righteousness distinct from the righteousness of Law. *The Wartburg Postil* gives this evangelical teaching based on the Scriptural texts for each service. The postil stands firm on the basis of Luther's idea of two kinds of righteousness.

For Luther the passive righteousness that is imputed to us is Christ Himself and we come to have it by divine free imputation. In the Gospel sermon for the first Sunday in Advent, Luther teaches that the daughter of Zion receives twofold gifts from Christ, that is, first the faith and the other Christ himself. The daughter of Zion enjoys Christ "as though everything Christ is and has were her own, and that she may rely upon Christ as upon her own heritage."<sup>49</sup> He writes about God giving Christ Himself to us in a different way in his Gospel sermon on the third Christmas Day. He describes the Word of God which carries with it not only the signs and picture of what it speaks of but also the whole being of the one who is speaking:

His word is so much like himself, that the Godhead is wholly in it, and he who has the word has the whole Godhead. ... For the human word does not carry with it the

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<sup>48</sup> Lenker vol.6,151. *WA* 10.1.1:107.12. "Christus hatt unß auff eyn mal selig gemacht ynn tzweyerley weyße. Zum ersten, er hatt alliß than, was datzu gehort, das wyr selig werden. Nemlich die sund, todt und helle ubirwunden und vortilget, das nichts mehr datzu von yemand tzu thun ist. Zum andern, das er solchs alleß ynn der tawff hatt uns allen geben, das, wer do glewbt yn Christum, das er solchs than habe, der hatt gewißlich alßo bald yn dem augenblick alles, und sind alle seyn sund dahyn mit dem tod unnd helle, das er nichts mehr bedarff tzur selickeyt, denn solchs glawbens. Sihe, ßo ubirschwencklich reychtumb schuttet gott ubir unß ynn der tauffe, das er auch die werck auffhebt, damit die narren vormessen den hymel gewynnen und selig werden. Neyn, lieber mensch, du must den hymel haben und schon selig seyn, ehe du gutte werck thuist."

<sup>49</sup> Lenker vol.1,27. *WA* 10.1.2:31.10. "als wer es auch alles yhr eygen, das Christus selbs ist und hat, das sie sich auff Christum als auff yhr erbgutt mag vorlassen."

essence or the nature of the heart, but simply its meaning, or is a sign of the heart, just as a woodcut or a bronze tablet does not carry with it the human being, but simply represents it. But here in God, the Word does not only carry with it the sign and picture, but the whole being, and is as full of God as he whose word or picture it is.<sup>50</sup>

This echoes the *Sermo de Duplici Iustitia*, where Luther states that the righteousness we receive from God is Christ Himself:

Through faith in Christ, therefore, Christ's righteousness becomes our righteousness and all that he has becomes ours; rather, he himself becomes ours. Therefore the Apostle calls it "the righteousness of God" in Rom. 1[:17].<sup>51</sup>

A little later in the *Sermo de Duplici Iustitia* he mentions the great and precious gifts that God granted to us, and he reveals the gifts as Christ Himself and all that is His: "he (Christ) is entirely ours with all his benefits."<sup>52</sup> Christ came to serve us, to give us His Body, to be burdened with our sins and iniquities. Christ's righteousness, that is, all that His, rather, He Himself becomes ours through faith in Him. Christ became obedient not to the Law but to the Father, that is, Christ did not come mainly to fulfill all the requirements of the Law in our stead, rather, he came to give us His whole life following the Father's will.<sup>53</sup> Thus, in this Sermon he states that

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<sup>50</sup> Lenker vol.1,179. *WA* 10.1.1:188.6. "da ist seyn wortt yhm ßo ebengleych, das die gottheyt gantz drynnen ist, unnd wer das wortt hatt, der hatt die gantze gottheyt...denn das menschlich wort bringt nit weßenlich oder die natur des hertzen mit sich, ßondernn nur bedeutlich, odder alß eyn tzeychen, wie das holtz-odder golltbild nit mit sich bringt das menschlich weßen, das es bedeutet. Aber hie ynn gott bringt das wortt nit alleyn das tzeychen und bild, ßondernn auch das gantz weßen mit sich und ist ebenßo voller gott, alß der, des bild oder wort er ist."

<sup>51</sup> Martin Luther, "Two Kind of Righteousness 1519," in *Luther's Works, Vol. 31 : Career of the Reformer I, Luther's Works* (Philadelphia: Fortress Press, 1957). *LW* 31:298; *WA* 2:146.8. "Igitur per fidem in Christum fit iusticia Christi nostra iusticia et omnia quae sunt ipsius, immo ipsemet noster fit. Ideo appellat eam Apostolus iusticiam dei ad Ro: i."

<sup>52</sup> *LW* 31:298; *WA* 2:145.29. "...quia noster est totus cum omnibus bonis suis..."

<sup>53</sup> Luther points out what Christ said about his coming and doing the most sacred will of His Father was for Christ to become obedient to His Father with a clear intention that what He did, all of which was done for us, become ours. Luther touches on the Christ's obedience also in the *Sermo de Triplici Iustitia*, but there he did not make clear what or whom Christ was obedient to, (Martin Luther, *Sermon on Threefold Righteousness* (Project Wittenberg, 1997 [cited 31 December 2002]). Under the section of THE SECOND. "He who has been born out of God, does not keep on sinning (that is, is not a sinner), but the generation of God preserves him [Rom 5:18–19] through the righteousness of one human into all humans into the justification of life, and through the obedience of one human many are constituted righteous." *WA* 2:44.35. "Quinatus est ex deo, non peccat (id est non est peccator), sed generatione dei conservat eum. Ro: v. Per unius hominis iusticiam in omnes homines in iustificationem vitae, et per unius hominis obedientiam iusti constituentur multi.") whereas in the *Sermo de Duplici Iustitia*, Christ's

this righteousness has no limits and we become one with it. This means, it becomes our new identity by consuming the sinfulness that had determined who we were:

This is an infinite righteousness, and one that swallows up all sins in a moment, for it is impossible that sin should exist in Christ. On the contrary, he who trusts in Christ exists in Christ; he is one with Christ, having the same righteousness as he. It is therefore impossible that sin should remain in him.<sup>54</sup>

Christ ended the power of the Law by swallowing all sins. Sin is overcome by Christ in a moment. Infinite righteousness of Christ simply swallows all sins no matter how great they are. Sin cannot remain in a Christian because he is one with Christ.<sup>55</sup>

This is exactly the same theology that Luther expands in *The Wartburg Postil*. In the Gospel sermon on the Day of Saint John the Evangelist he preaches,

It is surely something great and admirable that faith owns the heart of Christ, that is, it possesses all that Christ has and all right understanding. I have often said before that faith makes Christ and the believer one, both having the same things in common. That which Christ is and has becomes the property of the believer; and again, as Saint Paul says, Romans 8:32. "God has delivered up his son for us all; how shall he not also freely with him give us all things?" Therefore a Christian believer relies on Christ, takes comfort from him, and leans on him as on his own, given to him by God.<sup>56</sup>

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becoming obedient to the Father is clearly stated. The idea here is that Christ became obedient not to the Law but to the Father, that is, Christ was set under the Law not primarily to fulfill it but to take on the burden and punishment of sin on Himself to terminate the power of Law.

<sup>54</sup> LW 31:298. WA 2:146.12. "Haec est iusticia infinita et omnia peccata in momento absorbens, quia impossibile est, quod peccatum in Christo haereat: at qui credit in Christo, haeret in Christo, estque unum cum Christo, habens eandem iusticiam cum ipso. Ideo impossibile est, quod in eo maneat peccatum."

<sup>55</sup> Luther used the image of oneness in other occasions, too. Siggins summarizes well Luther's usage of "one cake," a way of expressing this oneness unique to Luther in his book. Jan D. Kingston Siggins, *Martin Luther's Doctrine of Christ* (New Haven: Yale University Press, 1970), 258.

<sup>56</sup> Lenker vol.1, 250. WA 10.1.1:319.13. "O eyn groß ding ist das! Der glawbe besitzt das hertz Christi, das ist: er hatt alle guetter Christi und allen rechten vorstand. Ich hab droben offt gesagt, tzuuor ynn der Epistel der fruhmeß am Christag, das der glawb mach auß Christo und dem menschen eyn ding, das beyder habe gemeyn werden. Was Christus ist unnd hatt, das ist des glewbigen menschen eygen und widderumb, wie Paulus Ro. 8. sagt: Gott hatt seynen eygen, eynigen Bon fur uns geben, wie mag es seyn, das er mit demselben nit alle ding uns geben habe? Alßo vorlest sich eyn Christglewbiger auff Christum und trost sich seyn, ruget auff yhm als auff seynem eygen gutt von gott yhm geben."

Luther's new insight into the righteousness of God gives us a tremendously different understanding of the life of Christians. We live under the grace, no more under the Law. We no longer lead our life in order to fulfill the Law to please God, but we do what God bids us to do, who is pleased with us because of His mercy. Therefore, our own performance is not the focus of our attention; our neighbor is.

Luther often expresses this oneness with Christ with the image of bridegroom and bride who mutually possess all that belongs to each other.<sup>57</sup> This Pauline image of the relationship between Christ and the church has been used by certain representatives of German mysticism and, of course, Luther was aware of that. According to some German mystical authors whom Luther read, we are the ones who imitate Christ and humbly conform ourselves to the image of Christ, whereas in Luther's case God is the One who works in us to conform us to the image of Christ. In Luther's image of the bridegroom and bride there is no merging of identities between the two who "become one" but an intimate sharing of two beings or persons whose individual and distinctive identities are enhanced by coming together with the other person.

This wedding image became one of Luther's favorite illustrations to express the richness of the nature of the relationship between Christ and His church, and Christ and Christians. We see it vividly described in *The Freedom of a Christian Man* and many other places.<sup>58</sup> In *The Freedom of a Christian Man*, Luther uses the bridegroom–bride motif to describe the mystery of faith that

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<sup>57</sup> Luther, "Two Kind of Righteousness 1519." *LW* 31:297; *WA* 2:145. "Therefore a man can with confidence boast in Christ and say: 'Mine are Christ's living, doing, and speaking, his suffering and dying, mine as much as if I had lived, done, spoken, suffered, and died as he did.'" Just as a bridegroom possesses all that is his bride's and she all that is his—for the two have all things in common because they are one flesh [ Gen. 2:24 ]—so Christ and the church are one spirit [ Eph. 5:29–32 ]" "... ita ut homo cum fiducia possit gloriari in Christo et dicere 'meum est quod Christus vixit, egit, dixit, passus est, mortuus est, non secus quam si ego illa vixissem, egissem, dixissem, passus essem et mortuus essem.' Sicut sponsus habet omnia, quae sunt sponsae, et sponsa habet omnia, quae sunt sponsi (omnia enim sunt communia utriusque, sunt enim una caro), ita Christus et Ecclesia sunt unus spiritus."

<sup>58</sup> *LW* 31:352. Siggins, *Martin Luther's Doctrine of Christ*. 259. Siggins' introduction of how Luther repeatedly used this image to illustrate various aspects of Christ's relationship to Christians is valuable.



unites the soul with Christ.<sup>59</sup> In the German version of *The Freedom of a Christian Man*, Luther uses the phrase, joyous exchange (*der froelich wechßel*),<sup>60</sup> to describe this communion. Luther teaches that there is no merging of identities but an intimate sharing of two beings/ persons whose distinctive identities are enhanced by coming together with the other person.

Luther teaches that faith makes Christ and the believer one. God regards us as truly righteous because Christ Himself is imputed to us. The passive righteousness that the baptized enjoys as his own is everything that Christ is and has.

#### 4.2.3 Passive Righteousness: A New Birth

At baptism, man is given a new birth. Luther commented Galatians 3:27 in the Epistle sermon of the New Year's Day, that "putting on" Christ makes a person new.<sup>61</sup>

Note, he who thus believes in Christ puts on Christ. faith, then is, something great enough to justify and save man. It affords him all the blessings in Christ, giving the conscience comfort and security... In connection with Christ as the garment, the Spirit is in the soul, and the individual is a wholly different person. The soul is clothed in the adoption of God. It must, therefore, be a child.<sup>62</sup>

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<sup>59</sup> Martin Luther, "The Freedom of a Christian Man 1520," in *Luther's Works, Vol. 31 : Career of the Reformer I, Luther's Works* (Philadelphia: Fortress Press, 1957). *LW*31:361; *WA* 7:55. "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?" "Christus plenus est gratia, vita et salute, Anima plena est peccatis, morte et damnatione. Intercedat iam fides, et fiet, ut Christi sint peccata, mors et infernus, Animae vero gratia, vita et salus: oportet enim eum, si sponsus est, ea simul quae sponsa habet acceptare et ea quae sua sunt sponsae impartire. Qui enim corpus suum et se ipsum illi donat, quomodo non omnia sua donat? Et qui corpus sponsae accipit, quomodo non omnia quae sponsae sunt accipi?"

<sup>60</sup> *WA* 7:25.

<sup>61</sup> Luther briefly explains what "putting on Christ" means in the Epistle sermon of the second Advent Sunday and quickly refers to the Epistle sermon of the New Year's Day for further comments. Lenker vol.6, 22. *WA* 10.1.2:15.

<sup>62</sup> Lenker vol.6, 288. *WA* 10.1.1:476.2. "Sihe, wer alßo auff Christum glewbt, der zeucht yhn an. Darumb ist der glawbe ßo eyn groß dinck, das er den menschen selig und rechtfertig macht, denn er bringt yhm alle gutter Christi, darauff sich das gewissen trostet und vorlest...denn da ist der heyilig geyst mit dem kleyde ynn der seelen, unnd ist gantz eyn ander mensch da, da gehet sie ynn die kindschafft gottis gekleydet, drumb muß sie kind seyn."

We find a similar explanation in his earlier writing on the same Biblical text. In his early *Lectures on Galatians*, delivered in 1516-1517, published in 1519, on 3:27, Luther explains that in baptism we put on God's immeasurable gift, that is Christ Himself, and we receive a new identity as sons of God:

Baptism brings it about that you put on Christ. But to put on Christ is to put on righteousness, truth, and every grace, and the fulfillment of the whole Law. Therefore through Christ you have the blessing and inheritance of Abraham. But if you have put on Christ, and if Christ is the Son of God, then you, too, by that same garment, are the sons of God.<sup>63</sup>

In his later *Lectures on Galatians*, published in 1535, on the same passage, Luther goes into detail and states that there are two ways of understanding on putting on Christ, one according to the Law and the other according to the Gospel. We put on Christ to imitate the example and the virtues of Him according to the Law. But when we put on Christ according to the Gospel, Luther says, it is a matter "of a new birth and a new creation, namely, that I put on Christ Himself, that is, His innocence, righteousness, wisdom, power, salvation, life, and Spirit."<sup>64</sup> He writes,

In Baptism, then, it is not the garment of the righteousness of the Law or of our own works that is given; but Christ becomes our garment. But He is not the Law, not a lawgiver, not a work; He is the divine and inestimable gift that the Father has given to us to be our Justifier, Lifegiver, and Redeemer. To put on Christ according to the Gospel, therefore, is to put on, not the Law or works but an inestimable gift, namely, the forgiveness of sins, righteousness, peace, comfort, joy in the Holy Spirit, salvation, life, and Christ Himself.<sup>65</sup>

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<sup>63</sup> LW 27:279; WA 2:529.29. "Baptismus, inquit, facit, ut Christum indusatis. Christum autem induere est iusticiam, veritatem omnemque gratiam totiusque legis plenitudinem induere. Quare per Christum habetis benedictionem et haereditatem Abrahae. Si autem Christum induistis, Christus autem filius dei, et vos eodem indumento filii dei estis."

<sup>64</sup> LW 26:352; WA 40.1:540.17. "Induere vero Christum Evangelice non est imitationis, sed nativitatis et creationis novae, Quod videlicet ego induor ipso Christo, hoc est, ipsius innocentia, iustitia, sapientia, potentia, salute, vita, Spiritu etc."

<sup>65</sup> LW 26:353; WA 40.1:540.33. "Itaque in baptismo non datur vestitus legalis iustitiae aut nostrorum operum, sed Christus fit indumentum nostrum. Is autem non est lex, non legislator, non opus, sed divinum et inenarrabile donum quod donavit nobis Pater, ut esset Iustificator, Vivificator et Redemptor noster. Quare Evangelice Christum

We are born “dressed in the leather garment of Adam,” this corrupt and sinful nature, which Paul calls “the old man.” We are changed into children of God. Luther continues; “This does not happen by a change of clothing or by any laws or works; it happens by the rebirth and renewal that takes place in Baptism.”<sup>66</sup>

In the Gospel sermon of the third Christmas Day, Luther writes about this putting off the old Adam and putting on the new man:

And so the whole man must be hid in the Gospel, become a new creature and put off the old Adam, as the serpent puts off its old skin. When the skin becomes old the serpent seeks a narrow crevice in the rock, crawls through it, sheds its old skin, and leaves it on the outside. Thus man must resort to the Gospel and to God's Word, confidently trusting their promises, which never fail. In this way he puts off the old Adam, sets aside his own light and conceit, his will, love, desire, speech, and his deeds, and becomes an entirely new man, who sees everything in a different manner than before, judges differently, thinks differently, wills differently, speaks and loves and desires differently, acts and conducts himself differently than he did before.<sup>67</sup>

A decade later Luther expanded on this image in commenting on God's saving activity. Here he ascribes this change to the work of the Triune God. The Holy Spirit, who is brought to the heart of those who hear the preaching of the Word, makes people anew and achieves this new creation and renewal of the Image of God.<sup>68</sup> The Holy Spirit renews the mind of man, that is, his entire disposition and view of reality, and outward changes in behavior follow:

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induere non est legem et opera, sed inaestimabile donum induere, scilicet remissionem peccatorum, iustitiam, pacem, consolationem, laetitiam in Spiritu sancto, salutem, vitam et Christum ipsum.”

<sup>66</sup> *LW* 26:352, *WA* 40.1:540.19. “Nos vestiti sumus pellicea tunica Adae quae mortalis tunica est et vestis peccati.” *WA* 40.1:540.26. “Ut ex Adae filii efficiamur filii Dei. Hoc non fit mutatione vestis, non ullis legibus aut operibus, sed renascentia et renovatione quae fit in baptismo.”

<sup>67</sup> Lenker vol.1, 213. *WA* 10.1.1:233.11. “Unnd muß alßo der gantz mensch ynn das Euangelium kriechen unnd alda new werden, die alte hawt außzihen, wie die schlange thutt, wenn yhr hawtt allt wirtt, sucht sie eyn enge loch ym felß, da kreucht sie hynndurch und tzeucht ab yhr hawt selbs unnd lest sie haussen fur dem loch. Alßo der mensch auch ynn das Euangelium und gottis wortt sich begeben muß, getrost folgen seyner tzusagung, er wirt nit liegen, ßo tzeucht er ab seyn alte heutt, lest haussen seyn liecht, seyn dunckel, seyn willen, seyn liebe, seyn lust, seyn reden, seyn wircken, und wirt alßo gantz eyn ander new mensch, der alle dinck anderß ansihet denn vorhynn, anderß richtet, anderß urteylt, anderß dunckt, anders will, anderß redt, anderß liebt, anderß lust, anderß wirckt unnd feret denn vorhynn, kan darnach alle stend und werck aller menschen erkennen, ob sie recht odder unrecht faren.”

<sup>68</sup> Martin Luther, "Lectures on Galatians: 1535," in *Luther's Works Vol.27*, ed. Jaroslav Pelikan (Saint Louis:

For when the heart acquires new light, a new judgment, and new motivation through the Gospel, this also brings about a renewal of the senses. The ears long to hear the Word of God instead of listening any longer to human traditions and notions. The lips and the tongue do not boast of their own works, righteousness, and monastic rule; but joyfully they proclaim nothing but the mercy of God, disclosed in Christ. These changes are, so to speak, not verbal; they are real. They produce a new mind, a new will, new senses, and even new actions by the flesh, so that the eyes, the ears, the lips, and the tongue not only see, hear, and speak otherwise than they used to, but the mind itself evaluates things and acts upon them differently from the way it did before.<sup>69</sup>

In his Galatians commentary he connected this new birth to Christ:

First He [Christ] justifies us by our knowledge of Him. Then He creates a clean heart (Ps. 51:10), produces new motives, grants the certainty by which we believe that for His sake we are pleasing to the Father...<sup>70</sup>

Luther also teaches that the change is brought about by “the right hand of the Most High” according to Psalms 77:10.<sup>71</sup> In his *Lectures on Genesis* 1541, Luther describes the joy of the Father who is at the work of restoration of Christians to their humanity. This is His joy of recreation. God’s work of restoration continues not only throughout the life but also through death and resurrection of Christians:

But without a doubt, just as at that time God rejoiced in the counsel and work by which man was created, so today, too, He takes pleasure in restoring this work of His through His Son and our Deliverer, Christ. It is useful to ponder these facts, namely, that God is most kindly inclined toward us and takes delight in His thought and plan

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Concordia Publishing House, 1964). *LW* 27:139. *WA* 40.2:178. “Nova autem creatura, qua reparatur imago Dei...” “Ideo nova creatura est opus Spiritus sancti, inserentis alium intellectum et voluntatem ac donantis potestatem domandae carnis et fugiendae iusticiae et sapientiae mundi etc. Hic non est fucus aut tantum nova externa species, sed res ipsa geritur. Revera sensus alius et aliud iudicium, nempe spirituale, nascitur, quod ea, quae prius magnificet, nunc abominatur.”

<sup>69</sup> *LW* 27:140. *WA* 40.2:179. “Nam ubi cor novam lucem, novum iudicium et novos motus per Euangelium concipit, fit, ut externi quoque sensus innoventur. Aures enim verbum Dei, non amplius traditiones et somnia humana gestiunt audire. Os et lingua non sua opera, iusticias et Regulam iactant, sed solam misericordiam Dei in Christo exhibitam cum gaudio praedicant etc. Hae sunt mutationes, ut sic dicam, non verbales, sed reales, quae afferunt novam mentem, voluntatem, novos sensus et actiones etiam carnis, Ut oculi, aures, os et lingua non solum aliter quam antea videant, audiant et loquantur, sed ut ipsa mens etiam aliud probet et sequatur.”

<sup>70</sup> *LW* 26:380; *WA* 40.1:579. “...per Christum contingunt, qui primum notitia sui iustificat nos, deinde creat cor mundum, parit novos motus, donat certitudinem illam, qua statuimus nos placere Patri propter ipsum...”

<sup>71</sup> *LW* 26:377; *WA* 40.1:574. “Haec plane et simpliciter mutatio est dexterae Excelsi.”

of restoring all who have believed in Christ to spiritual life through the resurrection of the dead.<sup>72</sup>

We find in *The Wartburg Postil* this passive righteousness is described as what Christians receive from God as gift that creates their identity God's children. Man receives Christ Himself who swallowed sins in Himself and ended the Law. Man is no longer under the Law but free. Man's sins are not imputed to him but to Christ, and Christ Himself is imputed to man. He is a new creation with the image of God restored. In this way Luther assigned the gift of forgiveness and new birth to each person of the Trinity, and to each article of the Creed.

### 4.3 Active Righteousness

In the vertical relationship between human creatures and their Creator, believers receive passive righteousness from Him through faith. The Gospel sermon of the first Sunday in Advent in *The Wartburg Postil*, Luther wrote: "God is to be worshiped not with works, but by faith, faith must do everything that is to be done between God and us."<sup>73</sup> A man is justified when he is given passive righteousness. On the other hand, active righteousness is a righteousness that God has designed for our good in the earthly life. Although passive righteousness must not be sought by works of active righteousness, Christians do not neglect active righteousness even after receiving passive righteousness but rather perform it because they have received new identity by this passive righteousness. In the *Brief Instruction*, Luther explains how God exhorts Christians to do good works. Christ, the Word of God, does not drive nor compel Christians to obey the Law, but

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<sup>72</sup> LW 1:68; WA 42:51.27. "Sine dubio autem, sicut tum Deus oblectatus est in isto consilio et opere hominis creati, Ita hodie quoque delectatur in restituendo hoc suo opere per Filium suum et nostrum liberatorem Christum. Haec utile est cogitare, quod scilicet Deus optima de nobis cogitat et delectatur in ista cogitatione et consilio suo de restitutione in spiritualem vitam per resurrectionem mortuorum, qui crediderunt in Christum."

<sup>73</sup> Lenker vol.1, 37. WA 10.1.2.41.23. "Gott wirt nit mit wercken, Bondern mit dem glawben gedienet, der muß alles alleles thun, was tzwisschen uns und gott geschehen soll."

he gently teaches them what are to do and to avoid and entices them in a loving and friendly way.<sup>74</sup>

In fact, Luther exhorted Christians to be content with the salvation that they receive from God through Christ and to devote their whole life for their neighbors. In the Gospel sermon of the first Sunday in Advent, he writes,

you need not do any work for God nor for the departed saints, but you ask and receive good from him in faith. Christ has done and accomplished everything for you, atoned for your sins, secured grace and life and salvation. Be content with this, only think how he can become more and more your own and strengthen your faith. Hence direct all the good you can do and your whole life to the end that it be good; but it is good only when it is useful to other people and not to yourself. You need it not, since Christ has done and given for you all that you might seek and desire for yourself, here and hereafter, be it forgiveness of sins, merit of salvation or whatever it may be called.<sup>75</sup>

We see Luther's clear departure from the deprecating view of everyday aspects of Christian life held by most theologians in the late Middle Ages and his establishment of a new positive view of life on earth. In many medieval theologies and in popular piety, the purpose of this life was to do good works, to receive grace from God through specified ecclesiastical activities, and

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<sup>74</sup> *LW* 35:121. "If you pause here and let him do you good, that is, if you believe that he benefits and helps you, then you really have it. Then Christ is yours, presented to you as a gift. After that it is necessary that you turn this into an example and deal with your neighbor in the very same way, be given also to him as a gift and an example. Isaiah 40[:1, 2] speaks of that, "Be comforted, be comforted my dear people, says your Lord God. Say to the heart of Jerusalem, and cry to her, that her sin is forgiven, that her iniquity is ended, that she has received from the hand of God a double kindness for all her sin," and so forth. This double kindness is the twofold aspect of Christ: gift and example." *WA* 10.1.1:14.5. "Heltistu hie still und lessist dyr gutt thun, das ist, ßo du es glewbist, das er dyr wol thu unnd helff, ßo hastu es gewiß, ßo ist Christus deyn und dyr tzur gabe geschenckt; darnach ists nott, das du eyn exempel drauß machist und deynem nehisten auch albo helffist und thuest, Seyest auch yhm tzur gabe und exempel geben, dauon sagt Isaias 40: Seytt getrost, seytt getrost meyn liebes volck, spricht ewr herr gott. Sagt yn das hertz Hierusalem und berufft sie, yhr ist vorgeben yhre sund, Eyn ende hatt yhr missethatt, sie hatt tzwiffach gutt empfangen von der handt gottis fur alle yhr sunde &c.. Diße tzwiffach gutter sind die tzwey stuck ynn Christo: Gabe und exempell."

<sup>75</sup> Lenker, vol.1, 36. *WA* 10.1.2:40.25. "gegen gott und seyne heyligen darffistu keyn guttis thun, ßondern nur gotts holenn, suchen, bitten und empfahren durch den glawben, von yhm. Christus hatts alles fur dich than und außgericht, sund betzallt, gnad, leben unnd selickeytt erworben, laß dyr an yhm benugenn, denck nur, das du yhn yhe mehr und mehr ynn dich bringist und solchen glawben sterckist. Darumb alles gutts, das du thun kanst, und deyn gantzes leben richte dahynn, das es gut sey; denn aber ist es gutt, wenn es andern leutten nutz ist, und nit dyr selbs; denn du darffist seyn nit, dieweyl Christus fur dich than hatt unnd geben alles, was du fur dich suchen odder begeren magst, hie und dort, es sey vorgebung der sund, vordienst der selickeyt, odder wie es mag genennet

thus to attain eternal life. But for Luther, life on earth was good in itself because God created it and pronounced it good; it is a gift from God given even to the wicked. The idea of the two kinds of righteousness thus presents a positive picture of our earthly life as His creation.

Luther's evangelical breakthrough brought him to the new acknowledgement of the nature and significance of passive righteousness. But the same breakthrough brought him to another important realization, that is, the value of the created world and active righteousness. In the Redeemer-redeemed dimension of the God-man relationship, the gift of Christ Himself imputed to a believer as passive righteousness creates new life and bears the fruit of good works, that is, the active righteousness in the Creator-creature dimension of God - man relationship. There was no theological expression of this distinction between these two dimensions of righteousness before Luther introduced it.

In this section, we will discuss how Luther understands the active righteousness in three ways: active righteousness as the fruit of passive righteousness, active righteousness that follows Christ as example, and active righteousness that contributes to creatures' mutual benefit.

#### **4.3.1 Active Righteousness: The Fruit of Passive Righteousness**

Though there should be strict and clear distinction between the two kinds of righteousness, we should not separate the two as if one or the other alone could constitute our humanity. Active righteousness is a natural fruit that follows passive righteousness. In the Gospel sermon of the Christmas Day, Luther writes,

If Christ has now thus become your own, and you have by such faith been cleansed through him and have received your inheritance without any personal merit, but alone through the love of God who gives to you as your own the treasure and work of his

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werden.”

Son; it follows that you will do good works by doing to your neighbor as Christ has done to you.<sup>76</sup>

Children of God do not stand still but their new identity becomes incarnate in works of love. The tree made anew and good must produce good fruits. In his *Lectures on Galatians* of 1535, Luther explained how joyfully he would perform good works when he received passive righteousness:

When I have this righteousness with 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.<sup>77</sup>

As children of God, we perform according to our identity. In the *Sermo de Duplici Iustitia*, Luther calls the righteousness human beings perform as good works our “proper righteousness:”

the second kind of righteousness is our proper righteousness, not because we alone work it, but because we work with that first and alien righteousness. This is that manner of life spent profitable in good works . . . This righteousness is the product of the righteousness of the first type, actually its fruit and consequence.<sup>78</sup>

This proper, active righteousness is the product, the consequence and the fruit of passive righteousness.

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<sup>76</sup> Lenker vol. 1, 145. *WA* 10.1.1:73.23. “Wenn nu alßo Christus deyn worden ist, und du durch yhn ynn solchem glawben bist reyn worden, hast deyn erb und hewbtgutt empfangen, on allen deynen vordienst, wie du sihest, Bondern auß lautter gottis liebe, der seynß ßonß gutt und werck dyr tzu eygen gibst. Da folgt nu das Exempel gutter werck, das du deynem nehisten auch thuist, wie du sihest, das dyr Christus than hat.”

<sup>77</sup> *LW* 26:11; *WA* 40.1:51.21. “Hanc cum intus habeo, descendo de coelo tanquam pluvia foecundans terram, hoc est: prodeo foras in aliud Regnum et facio bona opera quaecunque mihi occurrunt.”

<sup>78</sup> *LW* 31:299; *WA* 2:146.36. “Secunda iusticia est nostra et propria, non quod nos soli operemur eam, sed quod cooperemur illi primae et alienae. Haec nunc est illa conversatio bona in operibus bonis...Haec iusticia est opus prioris iusticiae et fructus atque sequela eiusdem.”



### 4.3.2 Christ as Gift and Example in Two Kinds of Righteousness

In the Epistle sermon of the first Sunday in Advent, Luther points out that Christ is given as “a gift and a pledge,” and Christ is given also as “our example and pattern” whom we are to follow and copy in the doctrine of works.<sup>79</sup>

The *Sermo de Duplici Iustitia* is constructed on the basis of this Christological theme, Christ as gift and Christ as example. Labeling Christ the human being’s passive righteousness is another way of saying in anthropological terms that Christ Himself is gift, and the second righteousness, the fruits and result of the first righteousness, is realized when we have Christ as example. We find similarity with the construction of *The Freedom of a Christian Man* where Luther presents a Christian first as a king to whom Christ is bestowed as gift, and then as a servant who follows Christ as the example.

In the beginning of this chapter we discussed this motif of Christ as gift and example is said to have originated in a motif of Augustine, and Luther borrows and alters the original meaning and uses it for his own purpose. Luther developed his usage of the pair, Christ as gift and example, in a different way from Augustine’s way. Since taking marginal notes on Augustine’s *De Trinitate* in 1509,<sup>80</sup> (at least that is the oldest evidence we have that Luther received the phrase from Augustine), Luther was using the pair *sacramentum et exemplum* until 1518 in a sense relatively close to Augustine’s, that is, both terms depict the relationships between Christ’s suffering; *sacramentum* as our old man’s suffering to death with Christ and *exemplum* as our suffering, the punishments of our sins in the likeness of Christ.

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<sup>79</sup> Lenker vol.6, 22. *WA* 10.1.2:15.22. “Christus uns tzur gabe und pfand geben.” “Unszer exempel und furbild, das mhr yhm sollen solgen.”

<sup>80</sup> Hipponensis Episcopi Sancti Aurelii Augustini, “De Trinitate,” in *Patrologiae Cursus Completus, Series Latina, Patrologiae Latinae Tomus Xlii S. Aurelius Augustinus*, ed. J. P. Migne (Paris: 1865), 891f. Luther’s notes, *WA* 9:18.20.

For Augustine, Christ as *sacramentum* and Christ as *exemplum* have nothing to do with the idea of Christ's vicarious suffering in our stead. They mean something that has to do with our own works for justification. We kill our flesh inwardly as Christ died on the cross in the former, and we suffer outwardly imitating Christ's sacrificial life and death in the latter.

Norman Nagel explains the theological shift that the pair went through when it was passed on from Augustine to Luther.<sup>81</sup> Around 1518, the term *sacramentum* underwent a shift in Luther's usage or interpretation. It came to refer to Christ's redeeming deed and the bestowal of it on believers. The word *donum* stepped into the place of *sacramentum* later in 1522, and "it clearly is no yokefellow with *exemplum*, but rather pulls it along."<sup>82</sup>

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<sup>81</sup> Norman Nagel, "Sacramentum Et Exemplum in Luther's Understanding of Christ," in *Luther for an Ecumenical Age: Essays in Commemoration of the 450th Anniversary of the Reformation*, ed. Carl S. Meyer (Saint Louis: Concordia Publishing House, 1967), 72–199. Iserloh also in a similar way traces Luther's development of the theology concerning the pair in his article. Erwin Iserloh, "Sacramentum Et Exemplum: Ein Augustinisches Thema Lutherischer Theologie," in *Reformata Reformanda: Festgabe Fuer Hubert Jedin Zum 17. Juni 1965*, ed. Erwin Iserloh und Konrad Repgen (Muenster Westf.: Verlag aschendorff, 1965), 47–264. Siggins in the above cited book has a compact but valuable section on Luther's understanding of Christ as gift and example. Siggins, *Martin Luther's Doctrine of Christ*. 156–164. Siggins deals with the relationship between Christ as gift and example, faith and love, passive and active righteousness and others quoting Luther, but does not develop an argument concerning how Luther develop the idea unique to him. There is a small misprint in the note 86 where the editor of the book is introduced.

<sup>82</sup> Nagel, "Sacramentum Et Exemplum." 188. It is crucially important that in the *Sermo de Duplici Iustitia* Luther understands Christ as gift and example not in an Augustinian sense but in his own. As the significance of the meaning and the centrality of Christ as gift gradually, struggling as seen for instance in the *Lectures on Hebrews* (1517–1518) and the *Lectures on Galatians* (1519), became clear to Luther, his conception of the relationship among the pair also shifted although it took him rather long period of time as Nagel teaches. For example in commenting Hebrew 2:3, Luther throws loaded concepts together. An idea of two kinds of righteousness, Law and Gospel, inner-man and outer-man, faith and work, sacrament and exemplum, Christ's centrality, and Augustine as authority. "The Law and the Gospel also differ for this reason, that in the Law there are very many works—they are all external—but in the Gospel there is only one work—it is internal—which is faith. Therefore the works of the Law bring about external righteousness; the works of faith bring about righteousness that is hidden in God. Consequently, when the Jews asked in John 6:28 : "What must we do, to be doing the works of God?" Christ draws them away from a large number of works and reduces the works to one. He says: "This is the work of God, that you believe in Him whom He has sent" ( John 6:29). Therefore the whole substance of the new law and its righteousness is that one and only faith in Christ. Yet it is not so one-and-only and so sterile as human opinions are; for Christ lives, and not only lives but works, and not only works but also reigns. Therefore it is impossible for faith in Him to be idle; for it is alive, and it itself works and triumphs, and in this way works flow forth spontaneously from faith. For in this way our patience flows from the patience of Christ, and our humility from His, and the other good works in like manner, provided that we believe firmly that He has done all these things for us, and not only for us but also before our eyes, that is, as Saint Augustine is wont to say, not only as a sacrament but also as an example. Therefore Saint Peter says in I Peter 2:21 that Christ suffered for us (this insofar as it is a sacrament), "leaving you an example." The sacrament of Christ's Passion is His death and the remission of sins. The example, on the other hand,

This new comprehension of the pair shows that Luther kept the centrality of Christ Himself as the gift. But at the same time, he understood that by the baptismal birth we are en clothed with one garment of Christ, who is both the gift and also is the example.<sup>83</sup> Christ means our passive righteousness itself, which is the gift of our new identity, and He is also the source out of whom our active righteousness gushes, vividly performing good works as the good works of Christ as fruit and consequence of the first.<sup>84</sup>

Thus, Luther uses the pair to explain our relationship with Christ in each of the two kinds of righteousness. In the *Sermo de Duplici Iustitia*, Luther explains the idea both from the passage from the epistle of Peter. In the context of alien righteousness, Christ is the gift of God: “Thus the blessed God and Father of mercies has, according to Peter, granted to us very great and precious gifts in Christ (II Peter 1:4),”<sup>85</sup> and in the context of proper righteousness, Christ is the example to follow:

This righteousness follows the example of Christ in this respect [I Pet. 2:21] and is transformed into his likeness (II Cor. 3:18). It is precisely this that Christ requires. Just as he himself did all things for us, not seeking his own good but ours only—and in this he was most obedient to God the Father—so he desires that we also should set the same example for our neighbors.<sup>86</sup>

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is the imitation of His punishments. Therefore he who wants to imitate Christ insofar as He is an example must first believe with a firm faith that Christ suffered and died for him insofar as this was a sacrament. Consequently, those who contrive to blot out sins first by means of works and labors of penance err greatly, since they begin with the example, when they should begin with the sacrament. Therefore the Gospel is neglected through unbelief of the heart, but the Law is neglected through the disobedience of the works.” *LW* 29:123–124; *WA* 57.3:113–114. Nagel points out that in his *Lectures on Galatians* (1519) Luther explains sacrament and example introducing Augustine’s idea of the pair when he comments on 2:20. Later in 1531 version, the pair do not appear because Christ’s work is referred not in the process in man but to the deed on Calvary. Nagel, “Sacramentum Et Exemplum.” pp.189–190. In the *Sermo de Duplici Iustitia*, which Luther wrote towards the end of this transitional period, he did not refer to Augustinian idea of the pair, which he did in the contemporary works such as in above cited lectures, but he simply presented passive righteousness in the connection with Christ as gift and the active righteousness Christ as example.

<sup>83</sup> *LW* 26:353; *WA* 40.1:540.

<sup>84</sup> *LW* 31:300; *WA* 2:147.7. “Haec iusticia est opus prioris iusticiae et fructus atque sequela eiusdem...”

<sup>85</sup> *LW* 31:297; *WA* 2:145.21. “Sic benedictus deus et pater misericordiarum secundum B. Petrum maxima et preciosa donavit nobis in Christo...”

<sup>86</sup> *LW* 31:300; *WA* 2:147.19. “Et in hoc imitator exemplum Christi et conformis fit imagini eius. Nam et hoc

Luther teaches that Christians are to follow Christ as their example in the dimension of Creator-creature of God-man relationship, first, to serve others, and meet their needs directly, and second, themselves to become the example for others. It also means that we are transformed into His likeness, and this fact of being transformed itself becomes an example for others. Luther teaches us to fix our eyes neither on Christ nor on ourselves but on our neighbors when we follow Him as our example. That we work hard so that we may eventually achieve the complete imitation of Christ should not be our goal and purpose of Christian life. We are to live for the neighbors' sake and to pay attention solely to our neighbors' welfare in Christ-like manner.

In the Epistle sermon of the second Sunday in Advent, Luther reminds the hearers and readers of the mercy of God and exhorts them to be merciful, in the same manner to their neighbors so that the neighbors will praise their God, making them as example of praising:

So should we likewise take upon ourselves the burdens, the sins and imperfections, of our neighbors, and bear with and help to reform them. When such Christian conduct is manifest before sinners and the spiritually weak, their hearts are attracted to God and forced to exclaim: "Truly, he must be a great and gracious God, a righteous Father, whose people these are; for he desires them not to judge, condemn nor reject us poor, sinful and imperfect ones, but rather to receive us, to give us aid and to treat us as if our sins and imperfections were their own. Should we not love and exalt such a God? Should we not praise and honor him and give him the implicit confidence of our hearts in all things? What must be the character of that God who desires his people to be so noble?"<sup>87</sup>

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ipsum Christus requirit, ut sicut ipse omnia fecit pro nobis, non quaerens quae sua sunt sed tantummodo quae nostra, et in hoc obedientissimus fuit deo patri, ita vult, ut et nos idem exemplum ad proximos exhibeamus."

<sup>87</sup> Lenker vol. 6, 55. *WA* 10.1.2:85.23. "Alßo sollen wyr unßer nehisten sund, burden und geprechlickeytt auch auff uns laden, sie dulden, bessern unnd helffen; wenn das denn die sunder odder geprechlichen horen oder empfinden, ßo wirtt yhr hertz gegen gott wolgemutt unnd muß sprechen: Ey, das ist yhe eyn feyner gnediger gott unnd rechter vatter, der solch volck hatt unnd will von yhn haben, das sie uns armen sunder und geprechlichen nit urteylen, nit vordammen, nit vorachten, ßondern annehmen, helffen, unnd mit uns faren sollen, als weren unßer sund und geprechen yhr eygen; wolt solchen gott nit lieben, loben, preysen und ehren, und auß grund des hertzen yhm alle ding vortrawen? was will er selber seyn, wenn er seyn volck alßo haben will?"

Thus, Luther presents a different posture of Christian life from that of Augustine. We do not humbly, recognizing our sins, ask God for love so that we may make progress in fulfilling the Law by his gift that enables us to do so. Our humility is directed to our neighbors, and we serve them for their welfare as Christ did to us for our welfare. We love them for their sake, not even partially for our own sake in the hope of receiving credits from God by loving neighbors, since our righteousness is given for our salvation already in Christ. The idea of Luther's active righteousness we find in *The Wartburg Postil* indicates that the Christian life is not the process of becoming righteous, but the life of being already righteous devoted to the welfare of the neighbors.

#### **4.3.3 Good Works for Creature's Mutual Benefit**

Luther understood that active righteousness contributes nothing to one's justification. We willingly follow Christ's example not for our justification but because it pleases God. This is God's design that we become channels of His blessing to those around us when we obey His commandments and live within our station and vocation in life. In *The Large Catechism*, Luther teaches that we receive good things from God through his agents. "Creatures are the hands, channels and means through which God bestows all blessings."<sup>88</sup> This is the true significance of the human performance of God's will that God works among us by using us as agents to bless mutually.

Luther teaches that the life of each Christian on earth is designed to be the agent of God's act of good will among human kind, that is, that the purpose of Christian life is to become the agents of God's blessing by being beneficial to people. This is not a circumferential teaching of

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<sup>88</sup> *Large Catechism* 1.26–27. Robert Kolb, Timothy J. Wengert, and Charles P. Arand, *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Minneapolis: Fortress Press, 2000), 389.

Luther but should be counted as one of his most prominent teachings. In the Epistle sermon of the second Christmas service, Luther summarizes Christian teaching and living as following.

But the fact is, all Christian doctrines and works, all Christian living, is briefly, clearly and completely comprehended in these two principles, faith and love. They place man as a medium between God and his neighbor, to receive from above and distribute below. Thus the Christian becomes a vessel, or rather a channel, through which the fountain of divine blessings continuously flows to other individuals.<sup>89</sup>

Luther does not limit his area of thinking to a restricted community of Christians. There are both Christians and non-Christians living on earth. Luther pictures the relationship between God and man in two dimensions, namely, the Creator-creature, and the Redeemer-redeemed dimensions. Redeemed people do good works in the created world. There are also people who are not Christians who do good works, sometimes better works compared to the works done by Christians in the sight of man. It is of God's wisdom that the outwardly good works are done by people and the works of love are outwardly functioning to support and nourish the mankind regardless the works are done from evil or selfish motivation or genuine Christian motivation. Luther's distinction between passive and active righteousness plays an important role for us to understand this overall picture of God's creation and its sustenance.

Luther's distinction of the righteous person and unrighteous person both in God's sight and in relationship to human beings is helpful. He designated people in four ways: those who are passively righteous are "saved" or "Christian," and those who are unrighteous before God are "sinners;" those who are actively righteous are "holy" or "pious," and those who are unrighteous in their relationship with other human beings are "evil ones."<sup>90</sup> In his sermons Luther strove to

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<sup>89</sup> Lenker vol.6,145. *WA* 10.1.1:100.8. "So doch alle Christlich lere, werck und leben kurtz, klarlich, ubirflussig begriffen ist ynn den zweyen stucken GLAWBEN UND LIEBEN, durch wilch der mensch tzwischen Gott unnd seynem nehisten gesetzt wirt alß eyn mittell, das da von oben empfeheth und unten widder außgibt unnd gleych eyn gefeß oder rhor wirt, durch wilchs der brun gotlicher gutter on unterlaß fließen soll ynn andere leutt."

<sup>90</sup> *LW* 37:365; *WA* 11:250.26f.; 11:251.12-37.

cultivate hearers who would combine their being “saved,” their new identity in God’s sight, with their living “holy” lives, their performance faithfully expressing their God-given identity. But he also addressed both the condemnation of the law and the assurance of that new identity to those who were baptized - “saved” - but still were practicing and performing “evil” - disobedient - works.

In *Rationis Latomianae confutatio*, Luther’s response to Jacob Latomus, a member of the faculty at Louvain, who had condemned Luther after the Leipzig Debate, the reformer discusses human life on the basis of the two dimensional view of man, in the sight of God and in the sight of man. Good works done by non-Christians and those by Christians in earthly sense may share the same value in the sight of man. The difference between non-Christians and Christians are that the latter indeed serve sin with the flesh and yet do not walk according to the flesh, but former cannot help but walk according to sin.<sup>91</sup>

Luther calls non-Christians “damnable hypocrites” and Christians “saved hypocrites.”<sup>92</sup> This is to indicate that the former serve God only with the flesh and its work and not with faith from the heart.<sup>93</sup> Luther admits that “the external works of the hypocrites are not simply nothing, but are truly useful and good because they are useful creatures of God,”<sup>94</sup> that is, the non-Christians’ works are beneficial in the sight of man and within God’s created order for mutual human support. However, their good works are of no benefit in the sight of God and in the Redeemer-redeemed relationship with God.<sup>95</sup>

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<sup>91</sup> LW 32:256. “Paul serves sin with the flesh and yet does not walk according to the flesh.” WA 8:126. “Paulus servit carne peccato, et tamen non ambulat secundum carnem...”

<sup>92</sup> LW 32:256. WA 8:125. “hypocritae damnabiles,” and “hypocritae ... salutare”

<sup>93</sup> LW 32:256. WA 8:125. “...hypocritae serviunt ei carne tantum, quia solis operibus, non fide cordis.”

<sup>94</sup> LW 32:256. WA 8:126. “...atque ut opera hypocritarum externa non sunt nihil, sed vere utilia et bona, quia creaturae dei utiles...”

<sup>95</sup> LW 32:256. WA 8:126. “...atque ut opera illa hypocritis bona nihil prosunt...”

The second group which Luther labels, “the saved hypocrites,” “serve sin with the flesh and are evil in appearance, but in truth are good”<sup>96</sup> because their whole person is free from the power of sins through the faith in Christ. Though their sins are “truly evil and harmful because they are the works of sin,”<sup>97</sup> that is, the sins of Christians are evil and harmful in the sight of man and in their Creator-creature relationship with God, “these sins of the righteous do not harm to them”<sup>98</sup> in the sight of God and in their Redeemer-redeemed relationship with God because his sins are not imputed to them. Of course, true faith does not allow a person to persist in these sins.

Luther’s cosmological understanding of the mutual benefit among creatures of God fits together coherently with his perception of two dimensional reality of God-man relationship, that is, the Creator-creature relationships and the Redeemer-redeemed relationship. In the sight of man, good works benefit mutually among creatures of God regardless the motivation behind them. People may perform good works out of fear of divine punishment or out of some expectation of divine favor in the Redeemer-redeemed relationship and yet the works that are done concretely benefit others.

Though Luther has the comprehensive, cosmological understanding of good works in the sight of man, he deals with the good works done by those who have passive righteousness in the sight of God when he preaches to Christians concerning the active righteousness. Christians are given Christ as gift for his justification before God. Their active righteousness is a fruit of this passive righteousness. Christian community is designed in such a way that their active righteousness mutually benefit concretely among the members and beyond the border of the community calling people both inside and outside of the community as the precious neighbors,

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<sup>96</sup> *LW* 32:256. *WA* 8:126. “...quia carne serviunt peccato, et sunt mali in speciem, boni autem in veritate...”

<sup>97</sup> *LW* 32:256. *WA* 8:126. “...ita peccata iustorum vere mala et noxia, quia opera peccati...”

<sup>98</sup> *LW* 32:256. *WA* 8:126. “...ita iustis sua peccata ista nihil nocent...”



as Christians share the life on earth with non-Christians and love them, Christians are to become example of others to love their neighbors because they follow Christ as their example.

Thus, Luther's evangelical breakthrough of finding the idea of two kinds of righteousness dramatically changed the idea of Christian life, concept of justification and its fruits, both passive and active righteousness. *The Wartburg Postil* is written on the basis of this evangelical understanding of the Christian life, and he exhorts hearers and readers to live their Christian life on the basis of this idea of two kinds of righteousness.

## CHAPTER FIVE

### TWO KINDS OF RIGHTEOUSNESS IN THE CONTEXT OF CHRISTIAN LIFE

In *The Wartburg Postil*, Luther used the concept of the two kinds of righteousness as a basis from which to exhort people to live the Christian life. We have examined Luther's idea of two kinds of righteousness to see its significance in his writings paying special attention to what Luther preaches in *The Wartburg Postil* itself. Preaching takes place in the concrete setting of everyday life of people. As we discuss how Luther addresses and exhorts people, we need to deal with the way Luther understands the conflicts and suffering that Christians experience in their actual life. In this chapter, we study how in *The Wartburg Postil* Luther presents his understanding of the Christian actual life, their life in their body, and in the community.

#### 5.1 Simul Iustus Et Peccator

In the setting of daily life, Christians are to fight against the flesh that is still remaining in them. A Christian on earth is both righteous and sinner at the same time, *simul iustus et peccator*. Each Christian inescapably go through the life long difficult conflict both with his own flesh and the flesh of other people. In *The Wartburg Postil*, not only was Luther well aware of this conflict but also he intentionally aimed to exhort the hearers and readers to be conscious of their spiritual situation and to be prepared for action. For example, in the Epistle sermon of the first Christmas service Luther wrote,

In a word, what can you do to escape yourself, since you cannot get out of yourself? Dear man, the great temptations are within you. To run away from them would necessitate, first, fleeing from yourself. James says (ch 1, 14), "Each man is tempted, when he is driven away by his own lust, and enticed." The apostle means, not simply that we must flee the outward temptations to sin, but, as he says, that we must "deny" them, must mortify the lusts, or desires, within ourselves. Our lusts being mortified,

no external temptation can harm. By such subjection do we truly flee. If we fail to mortify our desires, it will not avail to flee outward temptations. We must remain amidst temptations and there learn through grace to deny lusts and ungodliness. It is written (Ps 110, 2), "Rule thou" - or apply thyself - in the midst of thine enemies." Conflict and not flight, energy and not rest, must be the order in this life if we are to win the crown.<sup>1</sup>

This awareness and passion of Luther is based on his temporal/eschatological and situational/cosmological understanding of reality of Christian life. In *The Argument of Saint Paul's Epistle to the Galatians* in his *Lectures on Galatians* of 1535, Luther explains the Christian life on earth as living in these two worlds, heaven and earth, at the same time with two distinctive righteousness appointed to each: passive righteousness and active righteousness.<sup>2</sup> Luther's passive righteousness is thus the heavenly righteousness. It means that a Christian already has heaven while he is living on earth. Luther also recognized that the flesh remains in the Christian life as long as the life on earth continues. Thus Christians live their life of heaven and of earth at the same time while we live in our body.<sup>3</sup> In this manner Luther described his own combination of realized and future eschatology.

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<sup>1</sup> Lenker vol.6, 121. *WA* 10.1.1:30.11. "Kurtzlich, Was wiltu thun, da du nit selbst seyest, wie du an dyr selbst bist? Lieber mensch, die großt reytzung ist ynn dyr und must von dyr [Jak. 1, 14.] selbs am ersten lauffen und fliehen, wie s. Jacob sagt: Eyn iglicher sundigt von seyner selbs begirden gereytzet und vorfurtt. Darumb ist nit die meynung, das man alleyn die eußerlich ursach tzu [Tit. 2, 12.] sundenn fliehe, sondernn, wie hie S. Paulus sagt: Abgesagt soll es seyn, das die begirdenn ynn uns getodtet werden, ßo mag uns keyn eußerlich reytzung schaden; das ist recht geflohen. Szo die nit getodtet werden, ßo hilft keyn fliehen eußerliche reytzung. Ja, wyr müssen bleyben mitten unter den reytzungen und alda leren durch die gnad absagen den begirden und gotloßen weßen, wie [Ps. 110, 1.] der ps. 109.: Du sollt hirschen odder obligen mitten unter deynen feynden, streyt, nit fliehen, erbeyt, nit ruge muß hie seyn, sollen wyr die kron erwerben."

<sup>2</sup> *LW* 26:8. "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." *WA* 40.1:46. "Nos vero quasi duos mundo constituimus, unum coelestem, alterum terrenum. In illos collocamus has duas iustitias disiunctas et inter se maxime distantes."

<sup>3</sup> *LW* 26:9. "Thus as long as we live here, both remain. The flesh...the spirit..." *WA* 40.1:48. "Ita utrumque manet dum hic vivimus: Caro...spiritus..."

### 5.1.1 Four Types of Confusion of Two Kinds of Righteousness

A Christian is *simul iustus et peccator*; and as *peccator* he is no better than a non-Christian because he drags along this sin until his death. The old Adam unceasingly tries to make people confuse the two kinds of righteousness, the life of heaven and of earth. Christians constantly struggle against this power of the old Adam, the evil of the flesh that is deeply imbedded in them. Luther understood that the power comes to disturb the proper distinction between passive and active righteousness from at least the following four directions.

First, those who do not have passive righteousness from Christ the Redeemer, who gives true comfort and joy, have no other choice but to put their trust in a substitute according to the universal law of nature, God's design that structures their daily life. They expect to gain from the structures a sense of security which they should have expected to gain from passive righteousness. In his explanation of the first commandment in *The Large Catechism*, Luther defined this as the essence of idol worship.<sup>4</sup>

In the Epistle sermon of the first Christmas service, Luther analyses that "the foremost evil of men is their ungodliness, their unsaved state, their lack of grace." This ungodliness is seen in "first a faithless heart and then all resultant thoughts, words, works and conduct in general." The beauty and brilliance of an ungodly person "sometimes outshine the real saints," "but he seeks merely his own interest." The problem of this ungodliness is its subtleness. An ungodly person sometimes "commands greater praise and glory in the exercise of reason than true saints of frequent Scripture mention." Luther continues,

So worldwide and so deeply subtle an evil is this godless, graceless conduct, it withholds from the individual the power to perceive the evil of his way, to believe he errs, even when his error is held up to him. The prophet (Ps 32, 2) looks upon this

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<sup>4</sup> *The Large Catechism*, Ten Commandments 3f Kolb, Wengert, and Arand, *The Book of Concord: The Confessions of the Evangelical Lutheran Church*. 386.

blindness as not that of reason, or of the world, or of the flesh, but as a spiritual deception, leading astray not only the reason but the spirit of man.<sup>5</sup>

What does Luther suggest to Christians to enable themselves to fight against this ungodliness? He directs our attention from our introspective examination to the omniscient God and writes; “that ungodliness is sinful must be believed rather than felt... We ought to believe Him to be a Being who knows our hearts better than we do ourselves.”<sup>6</sup>

Second, Christians on earth struggle with an “unhappy habit” of trying to be justified by the self-made active righteousness and ignore the passive righteousness that is offered. In the Epistle sermon of the first Christmas service, Luther rejects many of those foolish expedients that are devised by men for attaining righteousness. He lists up some of them such as “some run to the wilderness, some into cloisters, others separate themselves from society, presuming by bodily flight to run away from ungodliness and worldly lusts, yet others resort to tortures and injuries of the body, imposing upon themselves excessive hunger, thirst, wakefulness, labor, uncomfortable apparel.”<sup>7</sup> In the *Lectures on Galatians* of 1535, Luther described how sinners react when their sins are revealed to them. He wrote,

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! 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

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<sup>5</sup> Lenker vol.6, 117, 118. *WA* 10.1.1:25.20. “denn es ist gar eyn großweytleufftig, doch seher subtil ubel solch gotloß gnadloß weßen, das die, ßo drynnen wandellnn, nymer muegen erkennen, glewbens auch nit, ßo mans yhnen sagt, das der prophet ps. 31. nennett es nit eyynn vornunfftig, weltlich, fleyschlich, sondernn eyn geystliche list, die nit alleyn die vornunfft, Bondernn auch den geyst des menschen betreugt.”

<sup>6</sup> Lenker vol.6, 118. *WA* 10.1.1:26.3. “man muß es mehr glawben denn fuehlen...muß man yhm glawben, als dem, der unser hertz baß erkennet denn wyr.”

<sup>7</sup> Lenker vol.6, 120, 121. *WA* 10.1.1:29.17. “Denn ettlich lauffen yn die wusten, etlich yn kloster, etlich sondernn sich von den leutten und geben fur mit leyplicher flucht dem ungotlichem weßen und weltlichen lusten entlauffen. Etlich mit marternn und vorterbung des leybs, das sie ihm mit hunger, durst, wachen, kleydernn.”

own righteousness; nor can it shift its gaze to passive, that is, Christian righteousness, but simply rests in the active righteousness.<sup>8</sup>

Luther calls this helplessly sinful nature of human an “unhappy habit.”<sup>9</sup> People are skillful in making up their own self-made works and trying to convince that the works are valuable in the sight of God.

Third, Christians misuse the freedom that passive righteousness gives. Luther had to fight against this Epicureanism among Christians. For example, he presupposed this attitude when he wrote *The Freedom of a Christian Man*<sup>10</sup> and *The Treatise on Good Works*,<sup>11</sup> The freedom from the Law bestowed by the Gospel is a misunderstood as the freedom from keeping the Law.

Luther was conscious of being misunderstood not only by his hearers and readers but also by his opponents. He was aware of being accused of antinomianism because of his propagation of this freedom. In the Epistle sermon of Saint Stephen’s Day he mentions the accusation:

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<sup>8</sup> *LW* 26:5; *WA* 40I:41.29–42.16. “Quae cum ostendit nobis peccatum nostrum, statim in mentem venit anteacta vita et magno animi dolore tunc ingemiscit peccator, cogitans secum: Ah quam perdit vixi! Utinam liceret diutius vivere, tum velim emendare vitam meam etc. Nec potest ratio humana (ita hoc malum est nobis insitum illamque infelicem ἔξιiv comparavimus) ex hoc spectro iustitiae activae seu propriae evolvere et attollere sese ad conspectum iustitiae passivae seu christianae, sed simpliciter haeret in activa.”

<sup>9</sup> *LW* 26:5. “So deeply is this evil rooted in us, and so completely have we acquired this unhappy habit!” *WA* 40.1:42.13. “ita hoc malum est nobis insitum illamque infelicem ἔξιiv comparavimus.”

<sup>10</sup> *WA* 7:59.25. “Hic enim respondebitur illis omnibus, qui verbo fidei et iis, quae dicta sunt, offensi dicunt ‘Si fides omnia facit et sola ad iustitiam satis est, cur ergo praecepta sunt bona opera? Ociabimur ergo et nihil operabimur, fide contenti’. Respondeo: Non sic, impii, non sic.” *LW* 31:358. “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.”

<sup>11</sup> *WA* 6:205. “Sih da, alle die selben werck gahn ausserhalb dem glauben, darumb sein sie nichts und gantz todt: dan wie yhr gewissen gegen got stehet und glaubet, szo sein die werck auch, die darausz geschehn. Nu ist da kein glaub, kein gut gewissen zu got, darumb szo ist den wercken der kopff ab, und all yr leben unnd gute nichts. Daher kompts, wan ich denn glauben szo hoch antzihe und solch ungleubige werck furwirff, schuldigen sie mich, ich vorbiete gute werck, szo doch ich gerne wolte recht gutte werck des glaubens leren.” *LW* 44:24. “Now take careful note. All these works go on apart from faith; therefore they amount to nothing and are absolutely dead. For as their conscience stands in relation to God and as it believes, so also are their works which issue from it. Now that is not faith, nor is it a good conscience toward God; therefore, their works are pointless and their life and goodness all amount to nothing. This is the reason that when I exalt faith and reject such works done without faith they accuse me of forbidding good works. The fact of the matter is that I want very much to teach the real good works which spring from faith.”

The Papists of today, when they hear it claimed that works are not effectual and that faith in Christ must precede and must be of sole efficacy, cry out that good works are prohibited, and God's commandments blasphemed.<sup>12</sup>

Actually the spiritual condition of people was worse than Luther's estimation. At the unsatisfactory reports from the Visitations of 1528 in Saxony, he was surprised and disappointed at people who have "mastered the fine art of misusing all their freedom" "despite the fact that the Gospel has returned."<sup>13</sup> The preached Word seemed to have no positive influence on people. He then faced the reality of the apparent powerlessness of the Word against man's stubborn sinfulness. When we are presented the Gospel that frees us from the Law, the old Adam in us tries to interpret it as the license to sin, or "carnal license to do what ever [we] please."<sup>14</sup>

Lastly, when a Christian does good works as a fruit of the passive righteousness, the old Adam tries to offer the works as worthy before God. In the Epistle sermon of the second Christmas service, warning Christians not to seek works as a means of salvation. Luther writes,

The delusive doctrine of works blinds the Christian's eyes, perverts a right understanding of faith and forces him from the way of truth and salvation.<sup>15</sup>

Luther repeatedly emphasized that the fruit of Christian freedom does not contribute to salvation. We receive passive righteousness for our salvation apart from works of the Law. It is again the "unhappy habit" to disregard the heavenly righteousness we receive and cling to his own active righteousness for salvation. Satan takes advantage of this fallen human nature and

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<sup>12</sup> Lenker vol.6, 196. *WA* 10.1.1:250.4. "Gleich alß auch itzt, wenn die Papisten hoeren, die werck seyen keyn nutz, der glawbe Christi muß tzuor alle ding thun, ßo sprechen sie auch, man habe gutte werck vorpotten und lestere die gepott gottis."

<sup>13</sup> *The Small Catechism*, Preface 3. Kolb, Wengert, and Arand, *The Book of Concord: The Confessions of the Evangelical Lutheran Church*. 348.

<sup>14</sup> *LW* 27:344; *WA* 40.1:528.

<sup>15</sup> Lenker vol.6, 152. *WA* 10.1.1:110.8. "Denn solcher wahn und lere vorblenden yhm seyn Christlich augen, vortilgen yhm den rechten vorstand des glawbenß, unnd reyssen yhn auß dem wege der warheyt und selickeyt."

amplifies the trust in his own active righteousness in man.<sup>16</sup> To put our trust in our active righteousness is forgetting to acknowledge passive righteousness as his foundational righteousness and becoming too confident in our own ability. This self-confidence is dangerous. In the comments on Galatians 3:1, Luther warns Christians not to overlook the remnants of sin, and not to have too much confidence in themselves while they live on earth in their flesh:

Therefore let no one be so confident of himself as to suppose that when he has received grace, he is completely cleansed of his old vices. Many things are indeed cleansed, especially the head of the serpent—that is, unbelief and ignorance of God are cut off and crushed ( Gen. 3:15 )—but the scaly body and the remnants of sin still remain in us. Therefore let no one presume that once faith has been accepted, he can immediately undergo a metamorphosis into a new man. But he will still keep some of his old vices even in Christianity. For we are not dead yet; but we still live in the flesh, which, because it is not yet pure, has desires against the Spirit ( Gal. 5:17 ).<sup>17</sup>

In the real life setting, it is very important to remind people of the idea of two kinds of righteousness because, although Christians are regarded as righteous before God and already living in heaven, the remnants of sinful flesh daily attacks and confuses two kinds of righteousness. People confuse two kinds of righteousness by relying on active righteousness because of their ignorance of the existence of passive righteousness, by relying on self-made active righteousness for their justification which is not at all righteous, by misusing the freedom that passive righteousness provides and neglect the necessity of active righteousness in life, and

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<sup>16</sup> *LW* 26:5. “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.” *WA* 40.1:42. “Nec potest ratio humana (ita hoc malum est nobis insitum illamque infelicem ἔξιν comparavimus) ex hoc spectro iustitiae activae seu propriae evolvere et attollere sese ad conspectum iustitiae passivae seu christianae, sed simpliciter haeret in activa. Atque istas cogitationes abutens naturae infirmitate auget et urget Satan.”

<sup>17</sup> *LW* 26:189. *WA* 40.1:312–313. “Ideo nemo sibi confidat, ut existimet se post acceptam gratiam prorsus purgatum esse a veteribus vitiis. Multa quidem purgantur, praecipue autem ipsum caput serpentis, hoc est incredulitas et ignorantia Dei, praeciditur et conteritur, sed squamosum corpus et reliquiae peccati manent in nobis. Ideo nemo praesumat accepta iam fide se in totum statim transmutari posse in novum hominem, Verum retinebit aliquid priorum vitiorum etiam in Christianismo. Nondum enim mortui sumus, sed vivimus adhuc in carne, Quae, quia nondum [5, 17; Röm. 7, 14] est pura, concupiscit adversus spiritum, Gala. 5.”



by substituting the fruit of passive righteousness in the place of passive righteousness itself for their justification.

In view of these possibilities for confusion, Luther found it important to discuss how passive righteousness becomes actualized or embodied in the daily life of the Christian's performance and activity.

### 5.1.2 Three Features of Embodiment of Passive Righteousness

Christians need to acknowledge the power of their flesh and put them under control. Against these four types of confusion of two kinds of righteousness, how does Luther picture the Christian righteous actions of Christians that embody their already-given passive righteousness? In *The Wartburg Postil*, we find one of the most comprehensive expositions on active righteousness, or in Luther's word, "an excellent general rule of life." It is written in the Epistle sermon of the first Christmas, which is based on the assigned Scripture text of Titus 2:11-15.<sup>18</sup> In the sermon, Luther presents that there are three major areas or features of Christian life. These three exactly correspond with Luther's explanation of the second righteousness, proper righteousness in the *Sermo de Duplici Iustitia*. And in this sermon he interprets the passage:

He (Apostle Paul) briefly summarizes everything, however, in Titus 2[:12]: "In this world let us live soberly (pertaining to crucifying one's own flesh), justly (referring to one's neighbor), and devoutly (relation to God)."<sup>19</sup>

Luther was aware that the three features are first put to use by Augustine in his *De Spiritu et Littera*.<sup>20</sup> Luther expands the phrase and makes it a framework for explaining three fundamental dimensions of Christian life.

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<sup>18</sup> Lenker vol.6,122. *WA* 10.1.1:31.13. "Wie gar eyn feyn gemeyn regel und leben gibt er allen stenden gemeß und ebenn."

<sup>19</sup> *LW* 31:299; *WA* 2:147.4. "Breviter autem omnia ad Titum ij. Comprehendit dicens: Sobrie (quo ad seipsum in carnis crucifixione) et iuste (quo ad proximum) et pie (puo ad deum) vivamus in hoc saeculo."

<sup>20</sup> Augustine, "The Spirit and the Letter." 184. 51. Sancti Aurelii Augustini, "De Spiritu Et Littera." 233.

With the first, *sobrie*, Luther instructs Christians to hate the old Adam, slay the flesh, and crucify the desires with respect to the self. In the Epistle sermon of the first Christmas service, Luther writes,

First, he mentions “soberness,” wherein is indicated what should be the nature of man's conduct toward himself in all respects. It calls for the subjection of the body, the keeping of it well disciplined.<sup>21</sup>

With the second, *iuste*, he teaches them to love one’s neighbor and to seek their good. He writes in the sermon,

Secondly, Paul says we should be “righteous” in our lives. No work, however, nor particular time, is here designated as the way to righteousness. In the ways of God is universal freedom. It is left to the individual to exercise his liberty; to do right when, where and to whom occasion offers. Herein Paul gives a hint of how we should conduct ourselves toward our neighbor - righteously . . . We are to do our neighbor no bodily harm, no injury to his wife, children, friends, possessions, honor or anything of his. Rather we are obligated, wherever we see he needs our assistance, to aid him, to stand by him, at the risk of our bodies, our property, our honor and everything that is ours. Righteousness consists in rendering to each one his due. What a little word to comprehend so much!<sup>22</sup>

With the third, *pie*, he teaches to fear God in meekness. He writes in the sermon,

In the third place, we are taught we must live “godly” lives. Here we are reminded of how to conduct ourselves toward God . . . Godly living consists in trusting God, in relying on his grace alone, regarding no work not wrought in us by him, through grace . . . Briefly in two words, to live godly is to fear and trust God . . . To fear God is to look upon our own devices as pure ungodliness in the light of his manifest grace. These being ungodly, we are to fear God and forsake them, and thereafter guard

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“temperanter et iuste et pie vivamus in hos s. calo.”

<sup>21</sup> Lenker vol.6, 122. *WA* 10.1.1:31.15. “Das erst ist nuchterkeyt, darynnen er allis begreyfft, was den menschen betrifft gegen yhm selbs zu thun, wilchs stett darynnen, das er seynen eygen leyb casteye und woll tziehe.”

<sup>22</sup> Lenker vol.6, 124, 125. *WA* 10.1.1:35.4. “Das ander, das wyr ym leben seyn sollen rechtfertig, da wirtt aber keyn werck noch tzeit bestympt und außgeßondert, das yhe die gottis strasse frey und gemeyn bleybe, unnd wirtt alliß heymgestellet ynn eyniß iglichen eygen auffsehen, das er recht thu, frey, wenn, wo, und wilchem sichs begibt zu thun. Denn ynn dißem stuck leret S. Paulus, wie wyr unß gegen [Matth. 7, 12] unßerm nehisten hallten sollen, dem seyn wyr gerechtickeyt schuldig...das ist, ßo wyr yhm keyn schaden noch leyd thun an seynem leybe, weybe, kinden, freunden, gutt, ehren und allem, das seyn ist, widderumb yhm helffen und beystehen, wo wyr sehen, das er unßer darff, mit leyb, gutt, ehre, und allem, das unßer ist; denn gerechtickeyt ist, das man thut eym yeden, was yhm gepurt. O wie eyn kleyn wortt ist das.”

against them. To trust in God is to have perfect confidence that he will be gracious to us, filling us with grace and godliness.<sup>23</sup>

Luther thus instructs readers and hearers regarding the three main areas of active righteousness in the setting of real life. Later in the sermon, he goes further to organize the three into two groups to stimulate our understanding and action:

By inward godliness we become Christ's heritage, and by sober and righteous living are good works wrought. As his heritage we serve him, and by good works we serve our neighbors and ourselves; first the heritage, then the good works. For good works are not wrought without godliness, and we are taught we must be zealous - zelotae, that is, must emulate one another in doing good, or vie with one another in the effort to work universal good, disputing who was the best and who did the most good. This is the real meaning of the word "zelotae." Where are these now?<sup>24</sup>

The first group consists of godliness, becoming Christ's heirs. In another words, Luther defines the godliness as the Christians' attitude toward God when they receive passive righteousness. The second group consists of sober and righteous living, in other words, slaying the flesh and loving the neighbor. This is as Luther says here the good works and it is what he defines as active righteousness. Passive righteousness bears fruits in Christians firstly in creating their fear and trust to God so that they may be continuously open and receptive to passive righteousness. Passive righteousness bears fruits in Christians secondly in letting them slay their flesh and love their neighbors. We see in Luther's description of the fruits of the passive

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<sup>23</sup> Lenker vol.6, 126. *WA* 10.1.1:37.5. "Das dritte stuck, das wyr gottlich leben, das leret, wie wyr unß gegen gott hallten sollen, ßo seynn wyr vollkommen geschickt gegen unß selb, gegen unßern nehisten, gegen gott...das stett ynn dem, das man gott traw, alleyn auff seynn gnade baw, keynn werck nitt achte, es werd den von yhm ynn unß mit gnaden gewirckt...Und stett kurtzlich ynn den tzweyen, das wyr yhn furchten und yhm trawen...Die furcht ist, das wyr glewben, all unßer ding sey eyn ungottlich weßen, wie unß seyner gnaden erscheynen tzeygt, darumb wyr unß fur yhm furchten und auß solchem weßen eylen tzu kummen und hynfurt dauor unß hueten. Die traw ist, das wyr nit tzweyffeln, er woll unß gnedig seyn und gottlich, gnadreich menschen machen."

<sup>24</sup> Lenker vol.6, 138. *WA* 10.1.1:53.13. "alßo das wyr durch eyn gotlich weßenn und leben seyn eygen erbe seyn und durch nuchternn und rechtfertig leben gutte werck thun, durchs erb yhm dienen, durch gute werck unßern nehisten und unß, doch ehe eyn erb, den gutt werck; denn gutt werck geschehen nit on eyn gotlich weßen, und spricht, wyr sollen emsig seyn, zelote, das ist, das eyner den andern ymer furtzukummen unnd ubirwinden gedenckt mit gutt thun, alß wollten wyr unß drumb tzancken und dringen, wilcher dem andernn und yderman am ersten unnd meysten kund gutt thun; das heyst eygentlich zelote. Wo seyn die itzt?"

righteousness the reflection of his idea of two kinds of righteousness. It speaks eloquently how he considers it important to clearly distinguish two kinds of righteousness for Christian living.

As Christians live on earth as *simul iustus et peccator*, they are to emulate one another in doing good. In *The Freedom of a Christian Man*, after describing the first half of his argument, regarding justification by faith alone, Luther put his finger on two places where the struggle of believers in everyday life take place, namely, he needs to subject the old Adam, and he needs to love the neighbors:

Although. . . 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.<sup>25</sup>

We see here that there are two areas that Luther draws our attention in the life of a justified believer on earth. Firstly, “he must control his own body,” our sobriety. A Christian in the bodily life must have no other choice but to live in his body, and that brings him everyday struggles against his old Adam that somehow survives throughout his life on earth. Secondly, he must “have dealings with men,” our righteous living. A Christian must live among neighbors on earth which means not only that the life of a Christian is inescapably social but also he is bound to live among sinners. The rest of this chapter deals with the Christian life in these two theaters of everyday conflict.

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<sup>25</sup> LW 31:358. WA 7:59. “Quanquam homo intus secundum spiritum per fidem abunde satis iustificetur, habens quicquid habere debet, nisi quod hanc ipsam fidem et opulentiam oportet de die in diem augescere usque in futuram vitam, tamen manet in hac vita mortali super terram, in qua necesse est, ut corpus suum proprium regat et cum hominibus conversetur.” The similar thought is repeated in Luther, “The Freedom of a Christian Man 1520.” LW 31:360: “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.” WA 7:61. “Ita et credentis hominis opera, qui per fidem suam denuo repositus est in paradisum et de novo recreatus, non eget operibus, ut iustus fiat aut sit, sed ne ociosus sit et corpus suum operetur et servet, sunt ei opera eiusmodi libertatis, solum intuitu divini beneplaciti, facienda, nisi quod nondum plene recreati sumus perfecta fide et charitate, quas augeri oportet, non tamen per opera, sed per seipsas.”

## 5.2 Christian Bodily Life

In the Epistle sermon of the Sunday after Christmas, Luther secures the salvation on the basis of passive righteousness and then points out the need of proper fear and anxiety about the retention of the salvation:

The Christian should entertain no fear - he should not doubt - that he is righteous and a child of God through grace. Rather he needs to entertain anxiety as to how he shall endure steadfast to the end... For while he assuredly is given to possess full salvation, it may be somewhat doubtful whether or not he will steadfastly retain it. Here we must walk in fear. True faith does not hang upon works nor rely upon itself; it relies only upon God and his grace. Grace cannot forsake the individual so long as reliance continues. But he knows not how long it will continue. Should temptation force him to lose his confidence, grace also will fail.<sup>26</sup>

Passive righteousness is perfect in itself and lacks nothing for our redemption, but the vessel that receives and contains this gift of the true relationship with God is the body, in which the sinfulness remains until death. The Word of God creates in man the new reality that he now is a child of God, and it restores the relationship with God. But it does not happen that faith of a Christian is so perfect that he lives a perfect and holy life on earth. The righteous person needs to be always alert lest his righteousness given by God is taken away. We find Luther's idea of two kinds of righteousness helpful to clarify the relationship between justification and the fruit of justification. Luther uses it also to explain how God is at work in our real life situation where our accountability and faithfulness seem doubtful in the constant struggle.

In order to understand how Luther works with the nature of the Christian life that lacks perfection, we make use of an outline that Luther set up in the *Sermo de Triplici Iustitia* of 1518.

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<sup>26</sup> Lenker vol.6, 229. *WA* 10.1.1:332.4. "Denn es soll hie nit furcht oder wancken seyn, das er frum und gottis kind sey auß gnaden, Bondern alleyn furchten unnd sorgen, wie er also bleybe biß anß ende bestendig, ynn wilchem alleyn alle fahr und sorg steht; denn es ist alle selickeyt da gewißlich. Aber ungewiß unnd sorglich ists, ob er bestehe unnd sie behallt, da muß man ynn furcht wandelln; denn solcher glawb pocht nicht auff werck odder sich selb, Bondern alleyn auff gott unnd seyne gnade, dieselb mag unnd kan yhn auch nit lassen, dieweyl das pochen weret. Aber wie lang es weren wirt, weyß er nit; ob yhn eyn anfechtung dauon treyben mocht, das solchs pochen auffhoeret, so hoeret die gnade auch auff."

There we find Luther teaching four points regarding proper righteousness, the righteousness that justified Christians produce in this bodily life. Each point taught in the *Sermo de Triplici Iustitia* is like a kernel of Luther's later teachings on this subject. In *The Wartburg Postil* Luther seems very faithful to these points.

First, Luther makes clear that Christ bestows the complete worthiness upon Christians, and He continues to do it daily. For salvation, the whole person, not only his actions, needs to be worthy. Second, Christians are judged with mercy because they are already accepted as whole persons. Their works are already accepted as pleasing to God because these works, which in themselves may be sinful, are the fruits of the person whom God accounts righteous. God changes the reality of the person's existence in his sight. Third, Christians should "promote" alien righteousness, to make what the gift of passive righteousness has accomplished visible in the believer's daily life, and Christians should strive to diminish the influence of their own original sin. Luther uses the phrase "diminish original sin" even though original sin itself cannot be eradicated or altered in the believer while he stays on earth. Christians strive to do so knowing that they do not achieve it in this life. Fourth, God's work alone mortifies the old Adam and man only suffers. Christians should follow God's imposition and guard themselves against self-chosen works.<sup>27</sup> We proceed to discuss point by point to see how Luther understands and encourages the life as Christians who are yet to go through the life-long conflict against the flesh.

### **5.2.1 Christ Bestows Worthiness upon a Whole Person**

In the *Sermo de Triplici Iustitia*, Luther writes: "Faith is the whole merit... It is necessary that the person be worthy. Christ merited for us and has donated, and donates daily."<sup>28</sup>

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<sup>27</sup> Zweck, "Luther's Sermon on Three Kinds of Righteousness." 356–357. *WA* 2:46–47.

<sup>28</sup> *Ibid.* 356. *WA* 2:46.6. "Fides est meritum totum: vanissimum est... oportet, ut persona sit digna. Christus meruit nobis et donavit, donatque quotidie."

In the bodily life of a Christian, the struggle between his status as *iustus* and his status as *peccator* continues. Christians are already accepted by God as His own children, but their lives on earth are in fact far from perfect. A question arises how in the real life setting Christians are to understand themselves as righteous and sinful at the same time. Should we humbly confess ourselves poor sinners and stay in despair? No. Luther explains how we are to understand the fact and how we are to cope with this fact on the basis of the concept of two kinds of righteousness. In *The Wartburg Postil*, Luther deals with this question in the Epistle sermon of the Sunday after Christmas:

True, conflict may arise here. The individual may have a fearful feeling that he is not a child of God. He may imagine God to be a judge over him, angry and austere. Such was the case with Job, and many others. In such conflict, filial confidence must gain the victory, however it may tremble and quake; otherwise all will be lost. Now, the Cain-like individual, hearing this doctrine, blesses himself, and crossing his hands and his feet, and affecting great humility, he exclaims: "Guard me, O God, against such abominable heresy and presumption! Shall I, a poor sinner, be so bold as to say, I am a child of God? No, no; I humbly confess myself a poor sinner"; and so on. Ignore such a one. Guard against him as the worst enemy to Christian faith and to your salvation. We, too, know full well what poor sinners we are. But it does no good to contemplate what we are and what we do. Rather we are to consider what Christ is and what he has accomplished and still accomplishes for us. The point is not our nature, but the grace of God, which is as high above us as the heaven is above the earth, or as far removed as the east is from the west. Ps 103, 11-12. If you regard it a wonderful thing to be a child of God, think it not a small thing that the Son of God came to earth, was born of a woman and was subject to the Law, for the very purpose of enabling you to be a child of God.<sup>29</sup>

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<sup>29</sup> Lenker vol.6, 260. *WA* 10.1.1:371.11. "Es mag wol eyn streyt hie seyn, das der mensch fule und sorge, er sey nit kind, laß sich [Hiob 38 ff.] duncken unnd empfind auch gott als eyne tzornigen, strengen richter ubir sich, wie Job geschach und viel mehren. Aber ynn dem kampff muß dieße kindlich tzuuorsicht endlich obligen, sie tzitter oder bebe, Bonst ists alles verloren. Wenn nu das Cayn horet, so wirt er sich aber seggen mit henden und fussen, fur grosser demut sagen: Ey behutt mich gott fur der grewlichen ketzerey und vormessenheyt; solt ich armer sunder so hoffertig seyn und sagen, ich sey gottis kind? Neyn, neyn, ich wil mich demutigen unnd eyne armen sunder erkennen &c.. Diße laß faren und hutt dich fur yhn als fur den grosten feynden des Christlichen glawbens und eyner selickeyt. Wyr wissen auch wol, das wyr arme sunder seyn, aber hie gillts nit ansehens, was wyr seyn und thun, sondern was Christus fur uns ist und than hatt und noch thutt; wyr reden nitt von unßer natur, sondern von gnaden gottis, die so viel mehr ist (wie ps. 102. sagt) denn wyr, so viel der hymell hoher ist, denn die erden, und so weytt der auffgang ist vom nyddergangk. Dunckt dichs groß seyn, das du gottis kind seyst, lieber, so laß dichs auch nit kleyn duncken, das gottis son kommen ist, von eynem weyb geporn unnd unter das gesetz than, auff das du eyn solch kind wurdist."

Though the work-righteous man, like Cain, would appear to be a humble repentant pious Christian, he never puts his trust in Christ, who accomplishes his salvation, but he either stays in his despair or tries even harder to work for his own salvation:

It exclaims, “O wo, wo, is me! Thou austere and intolerable judge!” just as Cain cried to God (Gen 4, 13-14): “My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the ground; and from thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it will come to pass that whosoever findeth me shall slay me.” Such exclamations are necessarily characteristic of Cain-like saints. Why? Because they rely upon themselves and their works, and not upon God's Son, who was sent to earth, was born of a woman and put under the Law. They do not believe that salvation through him was designed for them; nor are they concerned about it. They are occupied merely with their own works, endeavoring by such means to help themselves and to secure the grace of God.<sup>30</sup>

The difference between Cain and Abel is crucial here. Quoting from Genesis 4:4-5, Luther explains that Abel was accepted and Cain was not because God sees person first and then the offering. He concludes,

From this quotation we may conclude it is impossible for any work to be good in God's sight unless the worker first be good and acceptable. Conversely, it is impossible for any work to be evil before God unless the worker first be evil and not acceptable.<sup>31</sup>

The one who performs the work must first be good. “While men judge individuals by their works, God judges the works by the individual.”<sup>32</sup> Granted, as Luther presupposes, that the

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<sup>30</sup> Lenker vol.6, 261. *WA* 10.1.1:373.20. “O we, o we du gestrenger, unreglicher richter; gleych wie Cayn schrey tzu Gott Genesis .4: Meyn sund ist grosser, denn das sie mocht von myr genommen werden, und du furwirffist mich heutt von dem angesicht der erden und muß fur deynem angesicht fliehen. Und wer mich findet, wirtt mich erwurgen &c.. Solch ruffen ist und muß seyn auch ynn allen Caynschen heyiligen. Warumb? Darumb, das sie auff sich und yhre werck, nit auff gottis Bon sehen, wie er gesand ist, auß eynem weyb worden, unter das gesetz gethan; glewben auch nit, das erß fur sie than habe, und bekummern sich auch nichts damit, erbeytten nur mit yhren eygen wercken, yhn selbs tzu helfen und gottis gnade erlangen.”

<sup>31</sup> Lenker vol.6, 225. *WA* 10.1.1:325.26. “Auß wilchem text beschlossen wirtt, das nit muglich ist, eyn werck fur gott gutt seyn, die person sey denn tzuor gutt und angenehm. Widderumb nit muglich, das eyn werck boeße sey fur gott, die person sey denn tzuor boeße und ungenehm.”

<sup>32</sup> Lenker vol.6, 235. *WA* 10.1.1:339.12. “Menschen richten die person nach den wercken, Gott richtet die werck nach der person.”



relationship between passive and active righteousness being that of the relationship between a person's identity and his deed, in Luther's word, "the nature or personality of an individual," and his performance, "his actions or works,"<sup>33</sup> whether or not works of an individual is acceptable before God or not solely depends on whether he is passively righteous or not.

In the Gospel sermon of the New Year's Day, Luther develops the similar statement:

God does not condemn or save the person on account of his works, but his works on account of the person. Accordingly, our fault lies not in our works, but in our nature. The person, nature, and entire existence are corrupt in us because of Adam's fall. Therefore no work can be good in us, until our nature and personal life are changed and renewed. The tree is not good, therefore its fruits are bad.<sup>34</sup>

Luther goes on to assert that our entire state of the nature, its birth and its origin are corrupt and sinful, stating,

This is original sin, or the sin of the nature, or the sin of the person, the truly chief sin. If this did not exist, there would neither be any actual sin. This sin is not done, like all other sins; but it exists, lives, and does all sins, and is the essential sin, that sins not for an hour or a season; but wherever and as long as the person exists. God looks at this sin of the nature alone. This can be eradicated by no law, by no punishment, even if there were a thousand hells.<sup>35</sup>

Original sin exists as long as we live, producing all actual sins. We cannot make ourselves good by works of the law because

in birth the nature has already anticipated the law, and has become sin before the law could forbid it. Just as little as it lies in one's human power to be born and to receive

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<sup>33</sup> Lenker vol.6, 224. *WA* 10.1.1:325.14. "Es ist tzu wissen, das eyn ander rede ist, wo man von den gutten wercken leret, unnd eyn ander, wo man von der rechtfertigung leret, gleych alß das weßen odder die person ist eyn ander ding, denn das thun odder wircken."

<sup>34</sup> Lenker vol.1, 311. *WA* 10.1.1:508.4. "wie gott nit die person umb der werck willen, Bondern die werck umb der person willen vordampt odder selig macht. Darumb ligt unßer geprech nitt an den wercken, Bondern an der natur; die person, natur und gantz weßen ist ynn uns durch Adams fall vorderbett, darumb kan keyn werck gutt seyn ynn uns, biß die natur und das personlich weßen vorendert und vornewertt werde, der bawm ist nit gutt, darumb sind die fruecht boeße."

<sup>35</sup> Lenker vol.1, 311. *WA* 10.1.1:508.20. "das ist: die erbsund, odder natursund, odder personsund, die rechte hewbtsund; wo die nit were, ßo were auch kein wircklich sund. Diße sund wirtt nitt gethan, wie alle andere sund, Bondern sie ist, sie lebt und thutt alle sund und ist die weßenlich sund1, die da nitt eyn stund odder tzeyttlang sundigt, Bondern wo und wie lang die person ist, da ist die sund auch. Auff dieße naturlich sunde2 sihet gott alleyn, dieselbige mag man mitt keynem gesetz, mitt keyner straff vortreyben, wenn gleych taussent helle weren."

natural existence, so little does it lie in his power to be without sin or to escape from it.<sup>36</sup>

Luther preaches that “the grace of God alone” eradicates the sin of the nature, and “makes the nature pure and new”<sup>37</sup> purging the sinful nature away. He writes “He who created us, He alone must take it away.”<sup>38</sup> We are by birth sinful and unclean. God makes us anew in the new birth to be children of God without our works. Thus our identity is made new and God only sees the identity.

The concept of whole person being forgiven is one of the key issues in *Rationis Latomianae Confutatio*. In *Rationis Latomianae Confutatio*, Luther demonstrates that the first, alien and passive righteousness has to do with the whole person, and the second, proper and active righteousness pertains to living out this first righteousness in his flesh, daily struggling against the power of the sins and striving not to walk according to the flesh but to conform in the example of Christ. Luther argues that God’s wrath and God’s grace, both of which come from outside of us, have to do with the whole person:

Now it follows that these two, wrath and grace, are so related – since they are outside us – that they are poured out upon the whole, so that he who is under wrath is wholly under the whole of grace, because wrath and grace have to do with persons. He whom God receives in grace, He completely receives, and he whom He favors, He completely favors. On the other hand, He is angry at the whole of him with whom He is angry.<sup>39</sup>

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<sup>36</sup> Lenker vol.1, 312. *WA* 10.1.1:509.9. “denn sie ist auß der gepurt schon tsuorkommen dem gesetz und ehe tzu sunden worden, ehe das gesetz yhr vorpotten hatt. Als wenig es ligt an eyniß ydermanß macht, das er geporn wirt unnd das naturlich weßen empfehet, als wenig ligt es auch an seynem vormugen, das er on diße sund sey oder yhr loß werde.”

<sup>37</sup> Lenker vol.1, 311. *WA* 10.1.1:509.6. “die natur reyn und new macht.”

<sup>38</sup> Lenker vol.1, 312. *WA* 10.1.1:509.13. “Der uns schafft, der alleyn muß sie auch abethun.”

<sup>39</sup> *LW* 32:228; *WA* 8:106–107. “Iam sequitur, quod illa duo ira et gratia sic se habent (cum sint extra nos), ut in totum effundantur, ut qui sub ira est, totus sub tota ira est, qui sub gratia, totus sub tota gratia est, quia ira et gratia personas respiciunt. Quem enim deus in gratiam recipit, totum recipit, et cui favet, in totum favet. Rursus, cui irascitur, in totum irascitur.”

This argument is based on Romans 5:15. Christ put whole of Himself under the wrath of God while other people remain wholly under grace through the Christ's own work. As a result, Christians are wholly accepted in the sight of God by His grace.

In *Rationis Latomianae Confutatio*, Luther creatively sorts out the alien and proper kinds of both sin and righteousness. The Law reveals twofold evil: inward evil and outward evil.<sup>40</sup> The former, which man inflicts on himself, is the bottomless corruption of human nature and the deeply hidden root of sinful activity. The latter, which God inflicts on man, is wrath, death, and accusation. Gospel also teaches two things: the righteousness and the grace of God.<sup>41</sup> The former heals the corruption of human nature. Luther teaches "this (the healing of the corruption of nature) is accomplished by the true righteousness which is the gift of God, namely, faith in Christ."<sup>42</sup> This gift of God is placed in the contrast to sin, namely, the innermost root of corruption. The gift is therefore placed as the innermost root of its fruits, which are, good works.<sup>43</sup> The latter, the grace of God, is the companion of this righteousness just as the wrath of God accompanies sin.<sup>44</sup>

The gift of God, that is, faith in Christ, changes the whole being. In the Epistle sermon of the second Christmas service, Luther writes,

To make faith no more than an aid or ornament to works, as the sophists Thomas and Scotus, and the people, erroneously and perversely do, is a doctrine wherein faith falls far short of its real significance. For it not only aids in the accomplishment of

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<sup>40</sup> *LW* 32:224; *WA* 8:104. "Igitur duplex malum lex revelat, internum et externum: alterum, quod ipsi nobis irrogavimus, peccatum seu corruptionem naturae, alterum, quod deus irrogat, iram, mortem et maledictionem."

<sup>41</sup> *LW* 32:226; *WA* 8:105. "Euangelium contra sic tractat peccatum, ut ipsum tollat, et sic pulcherrime legem sequitur." *WA* 8, 105. "Nam Euangelium etiam duo praedicat et docet, iustitiam et gratiam dei."

<sup>42</sup> *LW* 32:227; *WA* 8:106. "Per iustitiam sanat corruptionem naturae, iustitiam vero, quae sit donum dei."

<sup>43</sup> *LW* 32:227; *WA* 8:106. "Et haec iustitia peccato contraria in scripturis ferme pro intima radice accipitur, cuius fructus sunt bona opera."

<sup>44</sup> *LW* 32:227; *WA* 8:106. "Huic fidei et iustitiae comes est gratia seu misericordia, favor dei, contra iram, quae peccati comes est."

works, but effects them unaided. Indeed, more than that, it changes and renews the whole being. Its object is to alter the character of the individual rather than to accomplish works by him. It claims to be a washing, a regeneration, a renewing, not only of works, but of the whole man.<sup>45</sup>

In *Rationis Latomianae Confutatio*, this faith in Christ is described as the true righteousness that heals the innermost sin. A Christian is already healed as a person in faith. Luther distinguishes between the gift of God and the grace of God to guard against the teaching that the grace of God becomes a quality of man's soul, as taught by Thomas Aquinas.<sup>46</sup> For Luther the grace of God is the favor of God that "produces peace of heart until finally a man is healed from his corruption and feels he has a gracious God."<sup>47</sup>

In the real life setting, Christians are always tempted to lose sight of the fact that they are children of God. In the Epistle sermon of the Sunday after Christmas, Luther describes "Our sins will also cry; they will produce in our conscience strong tendencies to despair."<sup>48</sup> He writes "also" because there are two other voices that cry in our heart. The voice of the Spirit is roused, but "we fear and flee at sight of the cross. Consequently we never feel the Spirit, and we continue Cain's subject." However, there is yet another cry, the voice of murder, the law, will cry and "impel us to desire the Spirit's voice and to exercise ourselves to hear it." Despite the cry

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<sup>45</sup> Lenker vol.6, 38. *WA* 10.1.1:115.7. "Darumb wirtt tzu wenig und tzu gering von yhr gepredigt, ßo man yhr nitt mehr gibt, denn das sie die werck schmucke und helffe vollnbringen, wie die Sophisten Thomas, Scotus und das volck yrren und vorfuren. Sie hilfft nit alleyn die werck thun, sie thutts alleyn, ia, nit alleyn die werck, sie wandellt und vornewet die gantz person, und yhr werck ist viel mehr, wie sie die person endere denn wie sie die werck der person vollnbringe. Sie will eyn badt, eyn widdergepurtt, eyn vornewrung machen, nitt alleynn der werck, ßondern des gantzen menschenn."

<sup>46</sup> *LW* 32:227. cf. footnote 85.

<sup>47</sup> *LW* 32:227; *WA* 8:106. "haec gratia tandem vere pacem cordis operatur, ut homo a corruptione sua sanatus, etiam propitium deum habere se sentiat."

<sup>48</sup> Lenker vol.6, 261. *WA* 10.1.1:373.7. "Deyn sund wirt auch schreyen, das ist: eyn starcks vortzagen ynn deynem gewissen anrichten."

of our own sins, “the Spirit of Christ must, and shall, outvoice that cry. He will create in us a confidence stronger than the tendency to despair.”<sup>49</sup>

Luther guides Christians to cast their eyes only to Christ and to be reminded that they are already children of God because of Christ. Christians are children of God. Unlike servants, children have the love and protection of parents. Luther finds this comparison that Saint Paul uses in the sermon text helpful to demonstrate the feature of Christian life in struggle. In the Epistle sermon of the Sunday after Christmas, Luther distinguishes children of God and servants of God. He writes “the works preceding justification - or faith - are unprofitable and merely constitute us servants; but faith makes us children of God - his sons - whereupon really good works must follow.”<sup>50</sup>

In these passages Luther concentrated on the pastoral care and consolation who are in despair over their salvation because they were paying their attention on the continual presence of sin in their lives. Luther wished to refocus their attention on the forgiving Word of Christ, which trumps this sinfulness. Those who are given passive righteousness by God are Christians who are accepted by God as children of God as whole person. In the bodily life, Christians are tempted to lose sight of that fact and fall into despair, but the voice of Law drives them to call upon Christ for help. They are not bothered by the imperfection of their active righteousness because who Christ is and what Christ has accomplished and accomplishes for them gain their attention.

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<sup>49</sup> Lenker vol.6, 261. *WA* 10.1.1:373.4. “Doch soltu nit begeren, das solchs ruffen alleyn unnd lautter ynn dyr sey, es wirt auch müssen eyn mordschrey daneben seyn, das dich ynn solchem ruffen treyb und ube, wie allen andern geschehen ist...Aber Christus geyst soll und muß das geschrey ubirschreyen, das ist, stercker zuvorsicht machen, denn das vortzagen ist.”

<sup>50</sup> Lenker vol.6, 232. *WA* 10.1.1:335.23. “die werck fur der rechtfertigung odder glawben seyen keyn nutz und machen nur knechte. Aber der glawbe, der mache kinder oder Bone gottis, da folgen denn recht gutte werck hernach.”

### 5.2.2 Sins Accepted as Pleasing to God

In the *Sermo de Triplici Iustitia*, Luther writes; “Our works, if you look at them alone, are sins... but you trust that in Christ, those things are acceptable to God... whether you sin or not, you always steadfastly lean upon Christ and that alien righteousness.”<sup>51</sup> This displays his radical attack on the medieval confidence in human merit. He did not intend to encourage sinning but rather, exhorting Christians to trust in the saving announcement of forgiveness in Christ. Luther acknowledges the fact that the daily Christian life, a life of struggle, requires a great deal of exhortation. This insight was developed within the context of his idea of two kinds of righteousness. As we saw in the previous section, when a person receives passive righteousness from God, his whole person, his identity, is recognized as a Child of God and his works, his performance and activity, are accepted as good even though they are themselves sinful.

In reality, the life of a Christian is a continual struggle. The flesh attacks Christians from within everyday, and Christians sin everyday. Their righteousness is not perfect. In addition to their sinning everyday, their faith in Christ that receives passive righteousness is also far from perfect or pure. Luther’s theology is not out of touch with this reality. However, Luther teaches that God regards both our imperfect righteousness and our imperfect faith as perfect on the basis of his idea of two kinds of righteousness. We deal with them respectively.

First, Luther teaches that God regards our imperfect righteousness as perfect for the sake of Christ, and our sin as no sin. In the Gospel sermon of the Sunday after Christmas, Luther explains God’s grace in plain words:

. . .all men are not acceptable and pleasing to God on account of their worthiness, but only by the grace of God. This is also the way of human nature, which often shows a

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<sup>51</sup> Zweck, "Luther's Sermon on Three Kinds of Righteousness." 357. *WA* 2:46.29. "Ideo opera nostra si sola aspicias peccata sunt... Ideo sive pecces sive non, semper firmiter nitere super Christum et iusticiam illam naturalem."

predilection for something that is unattractive, and it is a common saying among us that love and favor may as likely fall upon a frog as upon purple, or that nobody can make us dislike what we love. Thus God loves us who are sinful and unworthy, and we are all favored by him.<sup>52</sup>

We are sinful and unworthy. Nevertheless, we are favored by God. Luther has a favorite illustration that depicts well the relationship between God and us who are under His grace. In Matthew chapter twenty-three in the Gospel sermon of the Saint Stephen's Day, Luther writes: "I do not know of a more beautiful passage in all the Scriptures" than the picture Jesus draws of the hen and her chickens:

Oh man! note well these words and this parable, how he pours it forth with great earnestness and with his whole soul. In this picture you will see, how you are to conduct yourself towards Christ and to what end he is of benefit to you, how you should make use of him and enjoy him. Behold the hen and her chickens, and there you see Christ and yourself painted and portrayed better than any painter can portray them.<sup>53</sup>

Faith takes hold of Christ and takes refuge under His righteousness. Luther unpacks the meaning of the illustration:

Faith, if it is true faith, is of such a nature that it does not rely upon itself nor upon the faith; but holds to Christ, and takes refuge under his righteousness; and he lets this righteousness be its shield and protection just like the little chicken never trusts in its own life and efforts, but takes refuge under the body and wings of the hen. It is not sufficient for one who is to stand before the judgment of God, to say, I believe and have grace; for all that is within him is not able to protect him; but he proffers to this judgment Christ's own righteousness which he permits to plead for him at the judgment seat of God. This stands in all honor before him forever, as Psalm 111:3, and Psalm 112:3, say: "His righteousness endureth forever." Under this righteousness he creeps, crouches, and stoops, he confides in Christ's righteousness and believes

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<sup>52</sup> Lenker vol.1, 287. *WA* 10.1.1:420.18. "wie denn alle menschen nitt umb yhrer wirdickeytt willen, Bondernn auß lautter gottis gnaden angenehm unnd lieblich sind, wie man pflegt tzu sagen auch nach der natur, die da offtt yhr gunst wirfft auff eyn unlieblich ding unnd spricht: Gunst und liebe fellet ßo schier auff den frosch als auff die purpur. Und item: Was myr liebet, das leydet myr niemand, dermassen hatt uns sunder unnd unwirdigen auch gott lieb, und müssen alle seyne henßle und hennle seyn."

<sup>53</sup> Lenker vol.1, 232. *WA* 10.1.1:280.21. "O mensch, merck die wort und das gleychniß woll, wie gar auß grossem ernst und ganzem hertzen schutt er das erauß!; ynn dem bild wirstu sehen, wie du dich gegen Christum hallten sollt, und wotzu er dyr nutz sey, wie du seyn brauchen unnd genießen solt. Sihe der hennen und yhren kuechle tzu, da sihistu Christum und dich gemalet und controfeyet, baß denn keyn maler malen kann."

without the least doubt that it will sustain him and so it really comes to pass that he will be sustained by the same faith, not for his sake nor for the sake of such faith, but for the sake of Christ and his righteousness under which he takes refuge. Moreover faith that does not this, is not true faith.<sup>54</sup>

Christians sin everyday, but with their true faith they rely upon Christ. Luther uses this illustration effectively also in his other writings. In *Rationis Latomianae Confutatio*, he teaches that, although Christians do sin, no condemnation falls on them because they are in Christ, protected like chicks under a hen.<sup>55</sup> They are imputed righteousness for the sake of Christ, and their sins are not imputed to them.<sup>56</sup> With the two kinds of righteousness in mind, Luther teaches

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<sup>54</sup> Lenker vol.1, 233. *WA* 10.1.1:281.11. “Der glawb, ßo er recht ist, ist er der artt, das er nitt auff sich selb, nitt auff seyn glawben sich vorlesset, ßondernn hellt sich tzu Christo und unter desselben gerechtickeytt gibt er sich, lest dieselben seyn schirm und schutz seyn, gleych wie das kuechle nit auff seyn leben und lauffen sich vorlest, ßondernn sich gibt unter der hennen leyb und flugell. Denn wer fur gottis gericht bestehn soll, ist nit gnug, das er sag: ich glewb und hab gnad; denn allis, was ynn yhm ist, mag yhn nitt gnugsam schutzen, ßondern er beutt demselben gericht entgegen Christus eygene gerechtickeyt, die lest er mit gottis gericht handeln, die besteht mit allen ehren fur yhm ewiglich, wie ps. 110. und .111. sagt: Seyne gerechtickeyt besteht ewiglich. Unter dieselben kreucht, schmuckt unnd duckt er sich, trawett unnd glawbt on allenn tzweyffell, sie werd yhn behallten; ßo geschichts auch alßo, wirtt durch denselben glawben behallten, nicht umb seynen oder solchs glawbens willen, ßondern umb Christi und seynere gerechtickeytt willen, darunder er sich ergibt. Auch wilcher glawb nit alßo thutt, der ist nit recht.”

<sup>55</sup> *LW* 32:238. “The reason why there is no condemnation is not that men do not sin, as Latomus in lying fashion suggests, but because—as Paul says—they are in Jesus Christ; that is, they repose under the shadow of his righteousness as do chicks under a hen. Or as is said more clearly in Rom. 5[:15], they have grace and the gift through his grace.” *WA* 8:114. “quam crebro ego quoque illud induxerim, quod Paulus ait, nihil esse damnationis, licet nonnihil sit peccati, quia tot de peccato praemiserat, sed ideo nihil est damnationis, non quia non sit ibi peccatum, ut Latomus mentitur, sed quia sunt in Christo Ihesu, dicit Paulus, id est pullastrum sub gallina [Röm. 5, 15.] et sub umbra iustitiae illius pausant, seu ut Ro. v. clarius dicit, gratiam et donum in gratia illius habent.” Latomus’ false teaching is also introduced in the bottom of the page 238. “Therefore, contrary to Latomus’ ravings, the reason why there is no condemnation is not because they do not sin, and it is not because there is no sin in a good work...” *WA* 8:114. “Non ergo nihil est damnationis, ut Latomus delyrat, quia non peccant, aut non sit peccatum in opere bono.” Luther explains that faith makes a man like a chick and Christ a hen as follows: *LW* 32:236. “But faith is precisely that which makes you a chick, and Christ a hen, so that you have hope under his wings. Malachi speaks of “healing in its wings” [Mal. 4:2] so that you will not rely on faith received in the past—for that is to fornicate—but that you may know that to have faith is to cleave to him, to presume on him, because he is holy and just for you. Observe that this faith is the gift of God, which the grace of God obtains for us, and which purging away sin, makes us saved and certain—not because of our works, but because of Christ’s—so that we can stand and endure in eternity, even as is written: “His righteousness endures forever” [Ps. 112:3.]” *WA* 8:112. “sed ea demum fides est, quae te pullastrum, [Mal. 4, 2.] Christum gallinam facit, ut sub pennis eius speres. Nam ‘salus in pennis eius’, ait Malachias, ut scilicet non in fide accepta nitaris, hoc est enim fornicari, sed fidem esse scias, si ei adhereris, de ipso praesumpseris, quod tibi sanctus iustusque sit. Ecce haec fides est donum dei, quae gratiam dei nobis obtinet et peccatum illud expurgat, et salvos certosque facit, non nostris, sed Christi operibus, ut subsistere et permanere in aeternum possimus, sicut [Ps. 112, 3.] scriptum est: ‘Iustitia eius manet in seculum seculi’.”

<sup>56</sup> *LW* 26:64. “Meanwhile, however, to make us righteous also in this present life, we have a Propitiator and a mercy seat, Christ (Rom. 3:25). If we believe in Him, sin is not imputed to us. Therefore faith is our righteousness



“two strong and secure foundations”<sup>57</sup> for the conviction that the Christians have God for them and that he does not condemn them even though they are truly sinners: first, Christ is Himself the expiation,<sup>58</sup> and second, He is the gift that Christians have received, through which they neither walk according to the flesh, nor obey sin.<sup>59</sup> Luther explains that Christians live on the basis of the first foundation, and the second foundation just follows the first.<sup>60</sup>

Luther teaches that the sin of a Christian is the same kind of evil as the sin of a non-Christian. The Law objectively evaluates human actions according to one standard. There is no warrant for re-naming of sin of Christians as a lust, a weakness, an imperfection, a penalty and a fault because the Word of God as Law simply accuses sin as sin whether it is sin of believers or non-believers. They both are sins that are not in accord with divine Law. Luther experienced personal struggle and turmoil with an angry God, and the reality of his sin was overwhelming. He describes the sin in Christians as “an evil guest, and yet it dwells within us, in our flesh, in our land, within our borders.”<sup>61</sup> He acknowledges not only that the evil desire in the flesh is just the same before and after grace,<sup>62</sup> but even that “the evil thoughts of the godly are stronger than

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in this present life.” *WA* 40.2:79–80. “Interim tamen, ut et in hac vita iusti simus, habemus [Röm. 3, 25] ‘Propiciatorium’ et Thronum gratiae Christum, in quem credentes, peccatum nobis non imputatur. Est igitur fides iusticia nostra in hac vita.”

<sup>57</sup> *LW* 32:129; *WA* 8:114. “Deus enim providit duo robustissima munitissimaque firmamenta. . .”

<sup>58</sup> *LW* 32:239; *WA* 8:114. “Primum, ipsum Christum propitiatorium (ut Ro. iij.)...”

<sup>59</sup> *LW* 32:239; *WA* 8:114. “Alterum est, quod dono accepto non ambulant secundum carnem, nec obediunt peccato. . .”

<sup>60</sup> *LW* 32:239. “the first foundation is the stronger and more important, for although the second amounts to something, it does so only through the power of the first.” *WA* 8:114. “prius illud principale et robustissimum est, licet et alterum sit aliquid, sed in virtute prioris.”

<sup>61</sup> *LW* 32:249; *WA* 8:121. “Malus plane hospes, sed tamen habitat in carne in nobis, in nostra terra, in nostris finibus.”

<sup>62</sup> *LW* 32:194–207. For example, *WA* 8:83.26. “In primis, peccatum non multis, sed uno simplicissimoque modo in scripturis accipi non dubites, nec sinas per Sophistas multiloquos hoc tibi extorqueri. Peccatum vero aliud nihil est, quam id quod non est secundum legem dei.”

those of the ungodly.”<sup>63</sup> The uninvited guests remaining within our borders are strong, obstinate, and offensively attacking us continuously.

Luther discovered that the difference between the sin of believers and non-believers does not lie in the nature of sin itself. Rather, the difference lies in whether the sin rules in him or not. In the Gospel sermon of the Sunday after Christmas, Luther develops Christological discussion and teaches that Christ and Christian do get their heel bitten by Satan, but Satan’s power is under control:

It is well said, in distinction, that this seed is to bruise Satan's head, the seat of life; Satan however will not bruise the head of the seed, but his heel, or the sole of his foot. This means that Satan indeed injures, destroys and kills the external, bodily life and activity of Christ; but the head, that is to say the divine nature, remains alive and even raises from death the heel, or the human nature, which was bruised by Satan. So in all Christians he injures and destroys their life and work, thus bruising their heels; but he cannot touch the head, or faith, and therefore their life and work will also be restored. On the other hand, Satan's feet remain, his strength and fury are great; but his head, that is to say sin and the inmost essence of his life, are bruised. Therefore his feet must die eternally with sin and death.<sup>64</sup>

Satan’s feet remain and attack us, but his head is fatally bruised. Christians who are passively righteous are, like Christ, injured by Satan in their heels, but their heads are not within the reach of Satan. Luther makes the Old Testament alive and reveals its meaningfulness to our Christian life. In *Rationis Latomianae Confutatio*, Luther explains this using the illustration from the entrance of Israelites into the land of Canaan. In spite of the existence people remaining there, such as Canaanites, Jebusites, and Amorites, they were not ruling over the Israelites but

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<sup>63</sup> *LW* 32:252; *WA* 8:123. “...fortiores sunt cogitationes malae piorum quam impiorum...”

<sup>64</sup> Lenker vol.1,186. *WA* 10.1.1:419.7. “Und ist feyn geteyllt, das dißer same des teuffells kopff, da alle seyn leben ynnen ist, zurtritt. Aber der teuffel widderumb tzurtritt nit dissem samen den kopff, sondern seyne verßen oder fueßsolen, das ist: der boß geyst schendet und macht tzu nicht und todtet wol das eußerlich, leyplich leben Christi und seynen wandell odder werck, Aber das hawbt bleybt leben, die gotheyt, und erweckt auch die fueßsolen, die menscheyt, vom teuffell tzurtretten, wider auff. Also auch ynn allen Christen tzurtritt er yhr solen, schendet und todtet yhr leben und werck, aber den glawbenn, das hewbt, muß er lassenn, dadurch auch die werck und das leben wirt widderbracht. Aber widderumb bleyben yhm seyne fueß, seyn eußerlich weßen ist starck und wuetet. Aber seyn kopff, die sund und das ynnerliche weßen, wirt zurtretten, drumb müssen auch tzuletzt seyne fueß tzurtretten

were tributaries and servants until the King David wiped them out. Christ, “the King mighty in battle,” not only sustains us through his gift from the great attacks but also overcomes them:<sup>65</sup>

So also we, having been called into the kingdom of faith by the grace of baptism, gain the rule over sin, for all its powers are smitten. Now only grumbling remnants, possessing the nature and character of what was destroyed, remain in the members. These we ought to extirpate by our own exertion, but this will happen only when Our David, having established the kingdom, will be enthroned in his majesty.<sup>66</sup>

In non-believers, sin rules, but in believing Christians, although sin remains as truly sin, sin is condemned by Christ and it can do nothing to harm them. Christians are regarded perfectly righteous even though their active righteousness is not perfect.

Second, Luther teaches that God regards our imperfect faith as perfect for the sake of Christ. Christians’ sins are not imputed as sins before God because they are judged by God with mercy. God does not impute our weak faith as weak, either, again because of His mercy.

The faith given and created by the hearing of the Word is the perfect faith in our relationship with God. But in our human experiential world on earth, we do not experience our faith to be perfect because flesh keeps diverting our trust to false gods. Perfect faith created by God in man’s heart is not experienced as perfect faith by him, not because God cannot create a perfect faith, but because of the undeniable existence of the sinful nature of man who receives

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werden, und er gantz sterben ewiglich mit der sund und mitt dem todt.”

<sup>65</sup> *LW* 32:252. “This onslaught requires a strenuous warfare, and so Christ is called “the Lord of hosts” and “the King mighty in battle” [ Ps. 24:10.8 ], for it is through his gift that these great attacks are not only sustained, but overcome. You therefore see the magnitude of the gift and grace of God which prevents such great evil from damning the godly. The evil thoughts of the godly are stronger than those of the ungodly, and yet they do not pollute and damn, while they truly do pollute and damn the others.” *WA* 8:123. “Militiam exigit iste impetus strenuam, unde et Christus [Ps. 24, 8. 10.] ‘dominus exercituum’ vocatur et ‘rex potens in praelio’, quia hos magnos impetus per donum suum non solum sustinet, sed vincit etiam. Vide ergo doni et gratiae dei magnitudinem, ut tantum malum non sit damnabile piis, fortiores sunt cogitationes malae piorum quam impiorum, non tamen polluunt, non damnant, illos vero polluunt et damnant.”

<sup>66</sup> *LW*32:203; *WA* 8:89. “Ita nos in regnum fidei vocati per baptismi gratiam, regnum peccati obtinemus, cesis omnibus viribus eius, tantum in membris reliquiae manent, remurmurantes et generis deleti sui ingenium et naturam referentes, quas nostro Marte abolere debemus, fiet autem, ubi David noster confortato regno sederit in sede maiestatis suae.”

the faith in him. Luther repeatedly dealt with this reality of the earthly Christian life. In the *Lectures on Galatians* of 1535 he writes,

Sin still clings to the flesh, continually disturbing the conscience and hindering faith, so that Christians cannot joyfully see and desire the eternal wealth granted to us by God through Christ.<sup>67</sup>

Sin that clings to the flesh hinders faith. Sin does not permit the faith to be perfect. In the same lecture, he writes,

But my flesh, the world, and the devil do not permit faith to be perfect. I would, of course, wish that the little light of my faith that is in my heart might be diffused through my whole body and all its members. But this does not happen; it is not diffused all at once, but it has begun to be diffused. Meanwhile our comfort is that we have the first fruits of the Spirit and have begun to be leavened, but that we shall be completely leavened when this sinful body is destroyed and we arise new with Christ.<sup>68</sup>

Luther uses the wings and shelter illustration in the Epistle sermon of the second Christmas service in *The Wartburg Postil*:

Our faith and all we may have received from God is insufficient to salvation, wholly inadequate, unless faith rests beneath the wings of Christ and firmly trusts that not we but he can render, and has rendered, full satisfaction to the justice of God for us; and that grace and salvation are not conferred upon us because of our faith but because of the will of Christ. The pure grace of God, promised, procured and bestowed upon us in Christ and through Christ, must be perfectly recognized. This is the teaching implied in John 14, 6, "No one cometh unto the Father but by me." Christ's sole effort in the whole Gospel is to draw us out of ourselves into himself; he spreads out his wings and calls us together beneath their shelter.<sup>69</sup>

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<sup>67</sup> Luther, "Lectures on Galatians 1535 Chapters 1–4." *LW* 26:393; *WA* 40.1:598. "Sed lex membrorum repugnans legi mentis non sinit fidem esse perfectam. In carne haeret adhuc peccatum, quod subinde perturbat conscientiam atque ita impedit fidem, quo minus perfecte possimus cum gaudio intueri et desiderare opes illas aeternas, a Deo nobis donatas per Christum."

<sup>68</sup> *LW* 26:351; *WA* 40.1:538.20. "Sed caro mea, mundus et diabolus non permittunt fidem esse perfectam. Velim quidem, quod parvula lux fidei in corde diffusa esset per totum corpus et omnia membra. Non fit, non statim diffunditur, sed coepta est diffundi. Interim ea est consolatio nostra, quod primitias Spiritus habentes incepimus fermentari, fermentabimur autem toti, cum corpus hoc peccati dissolvatur et novi cum Christo resurgemus."

<sup>69</sup> Lenker vol.6, 163, 164. *WA* 10.1.1:125. "Denn unß glawb unnd allis, was wyr haben mugenn auß gott, ist nitt gnugsam, ya, es ist nitt rechtschaffen, es thu sich denn unter die flugel dießer gluckhennen und glewb festiglich, das nitt wyr, sondern Christus fur unß gottis gerechtickeyt gnughun mag und than habe, und nit umb unßers glawbens willen, sondern durch Christus willen unß gnade und selickeyt geben werde, das alßo allenthalben lautter

Our faith is not perfect. However, we do not rely on our faith but on Christ. Luther writes with precision to save the hearers and readers from misconception of faith in Christ:

He (Saint Paul) does not say “justified by our faith” but “justified by the grace of Christ.” Christ alone has favor with God. No one but he has done the will of God and merited eternal life. In view of the fact that he did it not for his own sake but for ours, all believers should be so perfectly one with Christ that all he has done for them will, through him and his grace, be regarded as if the believer himself had accomplished it. See what an inexpressibly beneficent thing Christian faith is - what inconceivably great blessings it brings to all believers! . . . Rely not upon yourself, nor upon your faith. Flee to Christ; keep under his wings; remain under his shelter. Let his righteousness and grace, not yours, be your refuge. You are to be made an heir of eternal life, not by the grace you have yourself received, but, as Paul says here, by Christ's grace.<sup>70</sup>

We are to rely on nothing but Christ, not even on our faith, which is created by the Word of God and which brings passive righteousness and appropriates it to men. In the *Lectures on Galatians* of 1535, Luther explains that faith is twofold. The first fruit of the Spirit is given, but there remain other fruits of the flesh and unbelief in Christians. Therefore, both of these, namely, faith in the heart and the imputation of God, compose the Christian righteousness,<sup>71</sup> for righteousness begins through faith in the heart that produces the first fruits of the Spirit and, because this faith is weak, it is not perfected without the imputation.<sup>72</sup> Luther understands that

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gnade gottis erkennet werde ynn Christo und durch Christum unß zugesagt, erworben und geben. Das meynet er, da er sagt Joan. 14.6: Niemand kumpt zum vatter, denn alleyn durch mich, und ym gantzen Euangelio thutt er nit mehr, denn zeugt unß auß unß und in sich, breyttet seyne flugel auß unnd locket unß unter sich.”

<sup>70</sup> Lenker vol.6, 164. *WA* 10.1.1:126.3. “Er spricht nitt: durch unßern glawben, sondern; durch desselben Christus gnade, das ist, das Christus alleyn fur gott ynn gnaden ist, allen gottis willen than unnd das ewige leben vordient. Nu er aber das nit fur sich, sondern fur unß than hatt, so sollen alle, die ynn yhn glawben, seyn also hoch genießen, das durch yhn und seyne gnade sie allis das than geachtet warden was Christus fur sie than hatt. Sihe, wilch eyn reych unaußsprechlich ding ist der Christliche glawbe, wilch groß unbegreyffliche gutter er bringt allen glawbigen! . bleyb nit auff dyr selb oder auff deynem glawben, kreuch inn Christum, halt dich unter seyne flugel, bleyb unter seynem deckel, laß nit deyn, sondern seyne gerechtickeit unnd seyne gnad deyn deckell seyn, das du nit durch deyne empfangene gnade, sondern, wie alhie S. Pau. sagt, durch seyne gnade eyn erbe seyist des ewigen lebens.”

<sup>71</sup> *LW* 26:229. “For Christian righteousness consists in two things, namely, faith in the heart and the imputation of God.” *WA* 40.1:364. “Iustitia enim Christiana his duobus constat, scilicet fide cordis et imputatione Dei.”

<sup>72</sup> *LW* 26:230. “... we conclude, therefore, that righteousness does indeed begin through faith and that through it we have the first fruits of the Spirit. But because faith is weak, it is not perfected without the imputation of God.

the imperfect faith is reckoned as perfect for the sake of Christ and this imputation perfects the faith until the day of Christ.<sup>73</sup> “We are to be sustained in faith under Him and through His righteousness.” Luther illustrates again with a hen and chicks how Christ cares helplessly sinful and unfaithful Christians who take refuge under the wings of mother hen. We rely on Christ because He is faithful and merciful. Christ, like a hen, stretches her two wings, both the New and the Old Testament, protect and guard us chicks, and collects us under His wings. In the Gospel sermon of Saint Stephen’s Day, he writes,

Now notice how the natural clucking hen acts; hardly any other creature is so anxious about her young. She changes her natural voice and takes a pitiable and complaining voice; she seeks, scratches, and calls her little chickens; when she finds anything, she does not eat it herself, she leaves it for her little ones; with all earnestness she battles and cries against the buzzard, and spreads her wings out so willingly and lets her chicks crawl under and upon her, and gladly suffers them to stay there. This is indeed a lovely picture. So it is also with Christ. He has changed his voice to a pitiable tone, has sighed for us and preached repentance, pointed out to everyone their sins and misery, he scratches in the Scriptures and calls us unto them and permits us to eat; he spreads his wings with all his righteousness, merit and grace over us, and takes us so lovingly under his protection, warms us with his own natural heat, that is, with his

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Hence faith begins righteousness, but imputation perfects it until the day of Christ.” *WA* 40.1:364. “Iustitiam quidem incipere per fidem ac per eam nos habere primitias spiritus, sed quia fides infirma est, eam non perfici sine imputatione Dei. Quare fides iustitiam incipit, imputatio perficit usque ad diem Christi.”

<sup>73</sup> “these two things make Christian righteousness perfect: The first is faith in the heart, which is a divinely granted gift and which formally believes in Christ; the second is that God reckons this imperfect faith as perfect righteousness for the sake of Christ, His Son, who suffered for the sins of the world and in whom I begin to believe. On account of this faith in Christ God does not see the sin that still remains in me. For so long as I go on living in the flesh, there is certainly sin in me. But meanwhile Christ protects me under the shadow of His wings and spreads over me the wide heaven of the forgiveness of sins, under which I live in safety. This prevents God from seeing the sins that still cling to my flesh. My flesh distrusts God, is angry with Him, does not rejoice in Him, etc. But God overlooks these sins, and in His sight they are as though they were not sins. This is accomplished by imputation on account of the faith by which I begin to take hold of Christ; and on His account God reckons imperfect righteousness as perfect righteousness and sin as not sin, even though it really is sin.” *LW* 26:231; *WA* 40.1:366–367 “Ista enim duo, ut dixi, perficiunt iustitiam Christianam. Alterum ipsa fides in corde, quae est donum divinitus datum et formaliter credit in Christum. Alterum, quod Deus reputat istam imperfectam fidem ad iustitiam perfectam propter Christum, filium suum, passum pro peccatis mundi, in quem coepi credere. Et propter hanc fidem in Christum non videt Deus peccatum quod adhuc in me est reliquum. Donec enim vivo in carne, vere peccatum est in me. Interim tamen Christus sub umbra alarum suarum protegit me et obducit supra me latissimum coelum, scilicet remissionem peccatorum, sub qua securus ago. Ea enim obstat, ne Deus videat peccata quae adhuc in carne mea haerent. Caro diffidit et irascitur Deo, non laetatur in ipso etc. Verum haec peccata dissimulat Deus suntque apud eum, quasi non essent peccata. Et hoc facit imputatio illa propter fidem qua coepi apprehendere Christum, propter quem reputat Deus iustitiam imperfectam pro iustitia perfecta et peccatum pro non peccato quod tamen vere peccatum est.”

Holy Spirit, who alone comes through him, and fights for us against the devil in the air.<sup>74</sup>

The Christian life is a life of struggle. We sin, and our faith is imperfect. Satan craftily makes us misdirect our attention to anything other than Christ. Thus, we tend to lose sight of the grace and mercy of God. But we are not dependent on our righteousness and on our faith. We are dependent of Christ's righteousness that is given to us, and the object of our faith, that is, Christ. God guards and protects us under His wings and our imperfect righteousness and faith are regarded as perfect.<sup>75</sup>

### 5.2.3 The "Promotion" of Alien Righteousness

In the *Sermo de Triplici Iustitia*, Luther writes; "what works are to be done above all? Especially those which promote the alien righteousness and decrease original sin."<sup>76</sup> Because Christians as their whole person are already accepted as children of God, what they do are all pleasing to God. Their sins and imperfectness are covered by the grace of God. Luther carefully and thoroughly develops his argument further that as soon as we receive this passive and alien righteousness, our active proper righteousness works to promote the alien righteousness which we just received. Here "to promote" does not mean we create merits for our salvation, which Luther believes impossible for us, but it means to actualize more in our life what is true in God's

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<sup>74</sup> Lenker vol.1, 234. *WA* 10.1.1:283.15. "Nu sihe, wie die naturlich gluckhenne thut l : Es nympt sich kawm eyn thier seyner iungen ßo hartt an. Sie wandelltt yhr naturlich stym und nympt an eyn iamerige, klagende stym, sie sucht, scharrett und lockt den kuchle; wo sie was findt, das isset sie nitt, lest es den kuchle; mitt gantzem ernst streytt unnd rufft sie widder den weyh und breyttet yhr flugel so williglich auß und lest die kuchle unter sich und ubir sich steygen, mag sie ßo gar wol leyden, und ist yhe eyn feyniß, lieblichs bilde. Also auch Christus hatt an sich genommen eyn iamerig stym, fur unß geklagt und puß prediget, yderman seyn sund und iamer antzeygt auß gantzem hertzen. Scharret ynn der schriff, lockt uns hyneyn und lest es uns essen, und breyttet seyne flugel mit alle seyner gerechtickeyt, vordienst und gnaden ubir uns und nympt uns ßo freuntlich unter sich, erwermet uns mit seyner naturlichen hitze, das ist: mit seynem heyligen geyst, der alleyn durch yhn kompt, streyttet fur uns wider den teuffell ynn den luefften."

<sup>75</sup> Lenker vol.1, 235. *WA* 10.1.1:284.10. "das wyr ym glawben unter yhm unnd durch seyne gerechtickeyt behallten werden."

<sup>76</sup> Zweck, "Luther's Sermon on Three Kinds of Righteousness." 357. *WA* 2:47.1. "quae sunt opera potissimum

sight, that is, our identity as God's children, our alien righteousness. Being passively righteous, Christians also work to "decrease the original sin," that is to say, they place the flesh more under their control.

We focus on three aspects of the works of Christian active righteousness in this section. First, active righteousness consists of works of God, His Spirit, in us. Second, Luther encourages Christians to exercise this righteousness because they are already made capable of doing so. Third, the life of a Christian does not make progress automatically (although Luther presumed believers to overcome sinful habits quite often) but it continues in rhythm of dying and being made alive. Luther describes Christian life that may seem to share resemblance with how Augustine pictures life of Christians, that becomes progressively justified, but Luther understands Christian life as daily repetition of dying totally and being made alive in totality and there is no progress in their level of justification.

**5.2.3.1 Active Righteousness Is the Works God Produces.** First, active righteousness that promotes, or activates, alien righteousness in us consists of the works that God produces in us by filling us with faith and grace. In the Epistle sermon of the Sunday after Christmas service Luther writes,

Then faith and grace come to fill the empty heart, to feed the hungry soul. Then follow really good works. These works are not of the Law; they are works of the Spirit of grace, in the Scriptures styled the works of God - works he produces in us.<sup>77</sup>

Faith prevents Christians from trying to work for their own salvation. Luther writes in the same sermon, "Faith will enable them to lay aside their servility, to surrender their works and to

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facienda? Respondeo: Maxime illa, quae promovent iusticiam capitalem et minuunt originale peccatum."

<sup>77</sup> Lenker vol.6, 236. *WA* 10.1.1:340.10. "da kompt denn glawb und gnade und fullet den ledigen und speyßet den hungerigen, da folgen denn rechtschaffne gute werck, die sind nitt werck des gesetzs, sondernn werck des geysts, der gnaden, unnd heyssen ynn der schrift gottis werck, die er ynn unß wirckt."



obtain the great blessing, the vast inheritance, of justification.”<sup>78</sup> In the Gospel sermon of the third Sunday in Advent, Luther teaches hearers and readers how to “promote” alien righteousness:

Before God no works are acceptable but Christ's own works. Let these plead for you before God, and do no other work before him than to believe that Christ is doing his works for you and is placing them before God in your behalf. In order to keep your faith pure, do nothing else than stand still, enjoy its blessings, accept Christ's works, and let him bestow his love upon you.<sup>79</sup>

Christ voluntarily came to be under the Law to liberate us from the Law. When we trust in Christ we, too, voluntarily fulfill the Law. In the Epistle sermon of the Sunday after Christmas service, Luther uses the story of the angel in Acts chapter twelve, who rescued Peter from the jail:

The prison represents the Law, in which our consciences are unwillingly held captive . . . Man acts through fear of punishment or hope of reward. The fear or threat and the reward, or rather the expectation of reward, are the two chains that hold us in prison under the Law . . . Thus we remain - yes, unwillingly lie- in the Law. Christ is the angel who voluntarily approaches us in prison - approaches us under the Law; he does willingly the works we unwillingly perform. His motive is to benefit us; he would attach us to himself and liberate us. Christ well knows how to liberate, for he is himself independent of will. Then, mark you, if we cleave to him and follow him, we too shall be liberated . . . Having faith, we too shall perform the requirements of the Law voluntarily, unfettered and liberated from the prison of the Law. The two chains, fear of punishment and hope of reward, will no longer restrain us. All our acts will be spontaneous, prompted by pure love and a cheerful spirit.<sup>80</sup>

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<sup>78</sup> Lenker vol.6, 238. *WA* 10.1.1:343.10. “Darumb, das sie noch tzukunftig glewben werdenn, damit die knechtische artt ablegen, von den wercken trettenn und das hewbtgutt und erbe der rechtfertigung erlangen.”

<sup>79</sup> Lenker vol.1.110. *WA* 10.1.2:168.3. “fur gott gillt keyn werck, denn Christus selv eygen werck, die mustu lassen fur dich gegen gott handelln, und du keyn ander werck fur yhm thun, denn solchs glawbenn, das Christus seyne werck fur dich thu unnd setze gegen gott, auff das alßo deyn glawbe lautter bleyb, nichts thue, denn halte stille, laß yhm wolthun und empfahe Christus werck, und lasse Christus seyne liebe an yhm uben.”

<sup>80</sup> Lenker vol.6,254–255. *WA* 10.1.1:364.19,21,365.1,8. “Dißer kerker ist das gesetz, darynnen unßer gewissen gefangen ist und mit unwillen unter yhm...sondern auß furcht der peyn muß erß thun oder thuts umb lohns willen. Dise furcht oder das drewen und das lohn oder die hoffnung des lohns sind diße tzwo ketten, die uns unter dem gesetz ym kerker behalten... Also gehen, ia ligen wyr unwillig ym gesetz. Christus ist der Engel, kompt auch williglich ynn disen kerker zu uns unter das gesetz, thutt eben die werck williglich, die wyr unwilliglich thatten; denn er thutt sie uns zu gutt, das er uns an sich henge und hynauß fure, er weyß wol außzukomen, denn er war schon frey draussen mit dem willen. Sihe da, ßo wyr denn nu an yhm hangen und folgen, ßo komen wyr auch

Christians live as recipients of passive righteousness. This is clear in Luther's other writings. "First He (Christ) justifies us," "then He creates a clean heart, produces new motives."<sup>81</sup> It is Christ who makes us live our life in Him. Man cannot mortify himself. Christ comes daily through His Word and purge away the old Adam out of him. Luther writes: "For ... Christ is truly almighty, and then He truly reigns and triumphs in us when we are, so to speak, so "all-weak."<sup>82</sup> In the "all-weak"ness, Christians can only but surely cling to the Word that

teaches that the Holy Spirit is granted to the afflicted, the terrified, and the despairing in such a way that He encourages and comforts them, so that they do not succumb in their trials and other evils but conquer them, though not without very great fear and effort.<sup>83</sup>

In the Gospel sermon of the first Christmas service, Luther describes the difficulties to live as Christians in this world "like living soberly in a saloon, chastely in a brothel, godly in a gaiety hall, uprightly in a den of murderers,"<sup>84</sup> Luther expects no power to overcome the evil world by human nature and reason:

Plainly we see now how little reason and nature can accomplish; they but strive against god. And we see how necessary is saving grace. For when our own works are abandoned, God comes and alone works in us, enabling us to rise from ourselves, from our ungodly conduct, to a supernatural, grace-filled, godly life.<sup>85</sup>

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hynauß...Derselb glawb gibt dyr den geyst, ßo thuistu denn auch alle ding freywillig, ungetzwungen, und bist auß dem kerker des gesetzs, fechten dich die zwo keten der furcht und lohnsucht nit mehr an, sondern gehen alle deyne werck frey daher auß lust und liebe."

<sup>81</sup> LW 26:379; WA 40.1:578 "qui primum notitia sui iustificat nos, deinde creat cor mundum, parit novos motus."

<sup>82</sup> LW 26:382; WA 40.1:583. "Est enim Christus tum vere omnipotens, tum vere regnat ac triumphat in nobis, quando nos, ut sic dicam, sumus ita omniinfirmi, ut vix gemitum aedere possimus." The *omnipotens* and the *Omniinfirmi* are an example of Luther's interesting word-play.

<sup>83</sup> LW 26:383; WA 40.1:584. "...docet Spiritumssanctum ideo donari afflictis, conterritis, desperabundis etc., ut eos erigat ac consoletur, ne in tentationibus et omnibus malis succumbant, sed ea vincant, non tamen sine maximis pavoribus et laboribus."

<sup>84</sup> Lenker vol 6, 129. WA 10.1.1:41.5. "Sich, das heyst mitten ym schenckhawß nuchternn, mitten ym boßen hawß tzuchtig, mittem ym tantzhawß gotlich, mitten ynn der mordgrubenn gutlich leben."

<sup>85</sup> Lenker vol 6, 130. WA 10.1.1:42.17. "Denn hie sihet man klar, wie gar nichts die vornunfft und natur vormag mit allen yhren wercken, denn gott nur widerstreben, unnd wie nodt sey die heylwertig gnade, das unßer

**5.2.3.2 Already Made Capable.** Second, Christians are to discipline themselves to live as Christians because they are already made able to do so. In the heart that accepts Christ's work, passive righteousness, God produces new heart and new activity, and we need to discipline ourselves to live according to the new identity. Luther is certain that it is a change brought about by "the right hand of the Most High"<sup>86</sup> and "such things do not come into being in the heart by human powers; nor are they acquired by any exercises or efforts."<sup>87</sup> Only because we received Christ, we "discipline ourselves in piety and avoid sin as much as we can."<sup>88</sup>

By the Word of God, the Spirit encourages Christians to stay alive and active in faith. We are to exercise the faith and follow the Spirit and allow the Spirit to work in us. We call God as our Father in the Spirit. The Spirit that is sent to us starts to cry, "Abba." But devil assails us unceasingly to rob our confidence in Him. In the Epistle sermon of the Sunday after Christmas service, Luther points out that Paul writes "Abba, Father" and suggests that the second cry, "Father" is our cry. "We must not cease to cry as we have begun, we are to continue."<sup>89</sup> He concludes,

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werck abfallen und gott alleyn ynn unß wircke, das wyr albo auß unß und unßerm gnadloßen weßen kummen ynn eyn ubirnaturlich, gnadreich, gotlich leben."

<sup>86</sup> *LW* 26:376; *WA* 40.1:574 "Haec plane et simpliciter mutatio est dexteræ [36] Excelsi."

<sup>87</sup> *LW* 26:379; *WA* 40.1:578 "talía enim non fiunt humanis viribus in corde nec ullis exercitiis aut laboribus acquiruntur, sed per Christum contingunt."

<sup>88</sup> *LW* 26:375; *WA* 40.1:573 "Exercemus deinde nos ad pietatem et vitamus peccata, quantum possumus." Luther defines saints as "not those who lead a celibate life, who are abstemious, or who perform other works that give the appearance of brilliance or grandeur but those who, being called by the Gospel and baptized, believe that they have been sanctified and cleansed by the blood and death of Christ." *LW* 27:81; *WA* 40.2:103 "non qui coelibem vitam agunt, abstemii sunt aut alia opera in speciem praeclara et grandia faciunt, sed qui vocati per Euangelium et baptisati credunt, se Christi morte et sanguine sanctificatos et mundatos esse." Saints are "those who believe in Christ" and "they are saints, on the basis, not of their own works but of the works of God," *LW* 27:81; *WA* 40.2:103 "Sancti igitur sunt omnes, quotquot credunt in Christum...non ex suis operibus, sed Dei." that is, "they are saints, not by active holiness but by passive holiness." *LW* 27:81, *WA* 40.2:103 "Sancti sunt sanctitate passiva, non activa."

<sup>89</sup> Lenker vol.6, 263. *WA* 10.1.1:375.19. "nit auffhoren, wie wyr angefangen haben, tzu ruffen, ymmer fur und fur ruffen."

The addition of the word Father so teaches. We must not cease to cry; as we have begun, we are to continue. So doing, we will come to know what confidence is; the utmost assurance will possess us. Paul may also have designed by employing the word Abba, a somewhat unfamiliar Hebrew word, and supplementing it with Father, a native and familiar Greek term (he was addressing the Greeks and wrote in their own language) he may also have designed to teach that we hardly know the meaning of confidence at the first. But confidence grows with exercise. In time, seemingly it becomes a part of the believer's nature and he feels at home with God his Father.<sup>90</sup>

We are to unceasingly exercise our faith because the devil unceasingly attacks us. In the Gospel sermon of the Christmas Day service, Luther quotes a passage from Isaiah ninth chapter, sixth verse, “unto us a Son is given,” and emphasizes that the Son is given to us. “To us, to us, to us is born, and to us is given this child.”<sup>91</sup> He continues to admonish hearers and readers to apply this to themselves. This is his way of increasing the alien righteousness and he calls the way “our foundation and inheritance.” He writes,

Therefore see to it that you do not find pleasure in the Gospel only as a history, for that is only transient; neither regard it only as an example, for it is of no value without faith; but see to it that you make this birth your own and that Christ be born in you. This will be the case if you believe, then you will repose in the lap of the Virgin Mary and be her dear child. But you must exercise this faith and pray while you live, you cannot establish it too firmly. This is our foundation and inheritance, upon which good works must be built.<sup>92</sup>

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<sup>90</sup> Lenker vol.6, 263–264. *WA* 10.1.1:375.18. “Drumb ists nott, das wyr anhalten und das ander pater datzu thun, das ist: nit auffhoren, wie wyr angefangen haben, tzu ruffen, ymmer fur und fur ruffen; darauß wirt denn eyn erfahrung solcher zuuorsicht, die uns auff's aller sicherist unnd gewissist macht; das hatt villeycht Sanct Paulus auch gewollt, da er Abba, das hebreisch, unbekandt, frembd wortt, tzuoran setzt und darnach pater, das kriechisch bekand heymisch wortt, dieweyll er auff kriechisch schreyb und den kriechen prediget, damit er angebe, wie der anfang solcher tzuuorsicht ungewonet und frembd ist dem menschen, aber, wenn erß nu wol trieben und ubet hatt, wirtt es yhm wolbekant und gleych, alß were es seyn natur worden, und ist mitt gott seynem vatter gleych anheimisch worden.”

<sup>91</sup> Lenker vol.1, 144. *WA* 10.1.1:73.12. “Eyn kind ist unß geporn und eyn ßon ist unß gegeben. Unß, Unß, Unß geporn und unß gegeben.”

<sup>92</sup> Lenker vol.1, 145. *WA* 10.1.1:73.14. “Darumb sihe tzu, das du auß dem Eueangelio nit alleyn nimmst lust von der historien an yhr selbs. Denn die besteht nit lang. Auch nit allein das exempell; denn das hafftet nit on den glawben, ßondern sihe tzu, das du die gepurtt dyr zu eygen machist unnd mit yhm wechßlist, das du deyner gepurtt loeß werddest unnd seyne ubirkomist, wilchs geschicht, ßo du albo glewbist, ßo sitzistu gewißlich der iunpfrawen Marien ym schoß und bist yhr liebes kindt. An dem glawben hastu tzu uben unnd tzu bitten, weyl du lebist, kanst yhn nymmer gnugsam sterckenn. Das ist unßer grund und erbgutt, darauff denn die guten werck tzu pawen sind.”

There are two exercises that Luther proposes later in the sermon. One is concerning faith and the other love, which correspond well with his idea of two kinds of righteousness; we receive Christ Himself passively through faith and we actively live as Christians through love:

These are the two things in which a Christian is to exercise himself, the one that he draws Christ into himself, and that by faith he makes him his own, appropriates to himself the treasures of Christ and confidently builds upon them; the other that he condescends to his neighbor and lets him share in that which he has received, even as he shares in the treasures of Christ. He who does not exercise himself in these two things will receive no benefit even if he should fast unto death, suffer torture or even give his body to be burned, and were able to do all miracles, as Saint Paul teaches, I Cor. 13ff.<sup>93</sup>

Luther teaches his readers and hearers that Christians need to exercise in their faith and love fighting against the flesh. This is a theme also in Luther's *Lectures on Galatians* of 1535. It is one of the undergoing theme in the latter half of the *Lectures*. The person who has passive righteousness is called on to actively rely on it. God creates new man in us and the Spirit in us actively works in us. We are to live according to this new identity and allow no compromise to our flesh that unceasingly seduces us not to walk in the Spirit. Christians should not be discouraged when they are attacked by the raging force of the flesh to rely on something other than given righteousness of God. Feeling no struggles between the Spirit and the flesh in the body is not a sign of the growth of Christian faith.

There is no middle ground for a Christian between the following two attitudes. He either lives according to his new identity in Christ by overcoming the flesh by the Spirit, or he yields to his flesh by misusing his freedom that is given passively in Christ. Luther writes In the *Lectures on Galatians* of 1535:

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<sup>93</sup> Lenker vol.1, 146. *WA* 10.1.1:75.11. "Sihe, das sind die tzwey stuck, daryn sich eyynn Christen uben soll, eyniß gegen Christo, das er denselben wol ynn sich tzihe unnd durch den glawben yhm tzu eygen mach, kleyde sich ynn Christus gutter und baw kecklich drauff. Das ander gegenn seynem nehisten, das er sich tzu dem sencke unnd laß denselbenn auch alßo ynn seynenn gutternn waldenn, wie er ynn Christus guttern wallet. Wer diß tzwey stuck nitt ubet, den hilfft nichts, ob er sich zu todt fastet, martert, brennen ließ unnd alle wunder thet, wie S. Paulus leret

In addition, we should take pains to be righteous outwardly as well, that is, not to yield to our flesh, which is always suggesting something evil, but to resist it through the Spirit. We must not be broken up with impatience at the ingratitude and contempt of the rabble, who abuse Christian freedom; but by the Spirit we must overcome these and all other trials. To the extent that by the Spirit we struggle against the flesh, to that extent we are outwardly righteous, even though it is not this righteousness that makes us acceptable in the sight of God.<sup>94</sup>

Earnest accusation of our sin and terrifying confrontation by the Law continue in our real life as Christians. But the dominion of the Spirit is so powerful that the Law cannot accuse even that which is truly sin and we are already capable to actively live according to our identity as righteous.<sup>95</sup> Luther paraphrases Paul's argument in the Epistle to Galatians 5:16:

...there are two contrary guides in you, the Spirit and the flesh. God has stirred up a conflict and fight in your body. For the Spirit struggles against the flesh, and the flesh against the Spirit. All I am requiring of you now—and, for that matter, all that you are able to produce—is that you follow the guidance of the Spirit and resist the guidance of the flesh. Obey the former, and fight against the latter! Therefore when I teach the Law and urge you on to mutual love, do not suppose that I have retracted the doctrine of faith and am now attributing justification to the Law or to love. What I

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.1. Cor. 13.”

<sup>94</sup> *LW* 27:72; *WA* 40.2:90. “Deinde operam dare debemus, ut etiam externe iusti simus, hoc est, ne assentiamur carni, quae semper suggerit aliquid mali, sed illi resistamus per Spiritum, Ne frangamur impatientia propter ingratitude et contemptum vulgi, qui abutitur libertate Christiana, sed Spiritu vincamus hanc et omnes alias tentationes. Quatenus igitur luctamur Spiritu contra carnem, eatenus etiam externe iusti sumus, Quoniam ista iusticia nos coram Deo non commendat.”

<sup>95</sup> Luther, “Lectures on Galatians: 1535.”77–78. “Therefore the dominion of the Spirit is so powerful that the Law cannot accuse that which is truly sin. For Christ, our Righteousness, whom we grasp by faith, is beyond reproach; therefore He cannot be accused by the Law...It often happens that a man is so fiercely attacked by anger, hatred, impatience, sexual desire, mental depression, or some other desire of the flesh that he simply cannot get rid of it, no matter how much he wants to. What is he to do? Should he despair on this account? No, but he should say: “My flesh is battling and raging against the Spirit. Let it rage as long as it pleases! But you do not give in to it. Walk by the Spirit, and be led by Him, so that you do not gratify its desires. If you do this, you are free of the Law. Of course, it will accuse and frighten you; but it will do so in vain.” *WA* 40.2:98. “Tanta est igitur potentia domini Spiritus, ut, quod vere peccatum est, tamen lex non possit accusare. Iusticia enim nostra, Christus, quem fide apprehendimus, irreprehensibilis est, ideo a lege non potest accusari...Saepe enim accidere solet, quod homo ira, odio, impatientia, libidine, spiritu tristitiae aut alia concupiscentia carnis tam fortiter exerceatur, ut eam prorsus non possit excutere, etiamsi hoc maxime cupiat. Quid hic faciat? Num ideo desperet? Non, Sed ita dicat: Caro tua iam pugnat et furit adversus Spiritum. Sinito eam furere, quam diu vult, tu modo illi ne assentiaris, sed ambula et ducere Spiritu, ut concupiscentiam eius non pericias. Hoc faciens liber es a lege. Accusat et perterrefacit quidem te, sed frustra etc.”

mean to say is that you should walk by the Spirit and not gratify the desires of the flesh.”<sup>96</sup>

Christ wants both our body and soul to be saved. The external man, who is not willing to follow Christ in this earthly life, must be trained and led by the Spirit. Luther illustratively explains in the Gospel sermon of the First Sunday in Advent using the episode that Christ rid on the colt, not on its mother, but they both entered the city of Jerusalem:

Now consider the spiritual riding. Christ rides on the colt, its mother follows, that is, when Christ lives through faith in the inner man we are tinder him and are ruled by him. But the outer man, the ass, goes free, Christ does not ride on her, though she follows in the rear. The outer man, as Paul says, is not willing, he strives against the inner man, nor does he carry Christ, as Gal. 5, 17 says: "The flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary, the one to the other; that ye may not do the things that ye would." Because the colt carries Christ, that is, the Spirit is willing by grace, the ass, that is, the flesh, must be led by the halter, for the Spirit - chastises and crucifies the flesh, so that it becomes subject. This is the reason Christ rides upon the colt and not upon its mother, and yet uses both for his entrance into Jerusalem, for both body and soul must be saved. If, here upon earth, the body is unwilling, not capable of grace and Christ's leading, it must bear the Spirit, upon which Christ rides, who trains it and leads it along by the power of grace, received through Christ. The colt, ridden by Christ, upon which no one ever rode, is the willing spirit, whom no one before could make willing, tame or ready, save Christ by his grace. However, the sack-carrier, the burden-bearer, the old Adam, is the flesh, which goes riderless without Christ; it must for this reason bear the cross and remain a beast of burden.<sup>97</sup>

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<sup>96</sup> *LW* 27:65; *WA* 40.2: 82 . "...duo contrarii Duces sunt in vobis, Spiritus et Caro. Deus suscitavit in corpore vestro rixam et pugnam. Spiritus enim cum Carne luctatur et vicissim Caro cum Spiritu. Hic nihil exigo a vobis, neque enim plus potestis praestare, nisi ut sequentes ducem Spiritum resistatis Duci Carni. Illi obedite, contra hanc pugnate. Itaque cum doceo legem, et adhortor vos ad dilectionem mutuam, ne putetis me revocare doctrinam de fide, et nunc tribuere legi vel charitati iustificationem, sed hoc volo, ut Spiritu ambuletis, ne concupiscentiam carnis perficiatis."

<sup>97</sup> Lenker vol.1, 52, 53. *WA* 10.1.2:56.16. "Nu sihe das geystlich reyten an: Christus reytt auff dem fullen, die esellynn folget hernach; das ist, wenn Christus durch den glawben wonet yn unßerm ynnerlichen menschen, ßo gehen wyr unter yhm ynn seynem regiment. Aber der eußerlich mensch, die esellynne, geht ledig, da reytt Christus nit auff, folget aber dennoch hynden nach; das ist, wie S. Paulus sagt: der eußerlich mensch ist nit willig, tregt Christum noch nit, ia er streyttet widder den ynnerlichen, wie er sagt Gal. 5. Das fleysch hatt begirden widder den geyst, und der geyst hatt begirden widder das fleysch. Diße zwey sind widernander, das yhr nit thun kund, was yhr wol gerne wolltet. Doch weyl das fullen Christum tregt, und der geyst willig ist, ynn gnaden, muß die esellynn, das fleysch, hernach bey dem tzuigel gefurt werden; denn der geyst creutziget und casteyet das fleysch, das es muß untherthan seyn. Sihe, das ist die ursach, warumb Christus auff dem fullen, nit auff der esellynn reytt, und doch beyde haben will tzu seynem eyntreyten; denn leyb und seel muß selig werden, ob wol hie auff erden der leyb unwillig, der gnaden und Christus auffsitzen nit fehig ist, ßo muß er doch den geyst leyden, da Christus auff reyttet, der yhn tzihe

Different people produce different kinds of evil fruits of sin so that no single evil work can be attributed to all man.<sup>98</sup> But as in *The Freedom of a Christian Man*, “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.”<sup>99</sup> This kind of strengthening of faith is what Luther meant by our promoting alien righteousness.

**5.2.3.3 Rythm of Daily Dying and Made Alive.** Third, the activity of active righteousness may appear confusingly similar to Augustinian idea of progressive justification.

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unnd mit sich fure, ynn krafft der gnaden durch Christum empfangen; So hastu, das das fullen, da Christus auff reytt, da tzuvor niemand ist auff geritten, sey der willige geyst, den tzuvor niemand kund willig und tzam machen noch bereyten, es must alleyn Christus mit gnaden thun. Die esellynne aber, der sacktreger, die lastbare, der allt Adam, ist das fleysch, das ledig geht an Christo, muß aber dafür das creutz tragen und eyn lastreger bleyben.

<sup>98</sup> In *Lectures on Galatians* of 1535, Luther makes comments on 3:1, “There is emphasis on the word ‘Galatians.’ Paul does not call them brethren, as he is otherwise wont to do; but he calls them by their national name... In a similar way we also distinguish among nations on the basis of their vices. For every nation has its own peculiar vices. The Germans are eager for novelty; the Italians are arrogant, etc. By this method of rebuke, therefore, Paul reminds the Galatians of their nature. We are also being admonished here that in churches and in Christians there still remain natural vices according to the flesh. Grace does not so transform the godly as to make them completely new and perfect, but there still remain in the godly certain dregs of their old natural vices. Suppose, for example, that a man with a bad temper is converted to Christ; although he is softened by grace and the Holy Spirit so imbues his heart that he now becomes gentler, still this natural vice is not completely extinguished in his flesh. Similarly, if harsh men are converted to faith, they still do not get rid of their harshness completely; but a shred of this harshness still clings to them. This is why the Gospels and the Holy Scriptures, whose truth is all of a piece, are treated in differing ways by men of differing dispositions. One is milder and gentler in his teaching; another is harsher. Thus when the Spirit is poured into diverse instruments, He does not immediately extinguish the vices of nature; but throughout life he goes on purging the sin that inheres, not only in the Galatians but in all men of all nations.” *WA* 40.1:311–312. “Est autem emphasis in vocabulo ‘Galatae’. Non enim fratres, ut alias solet, sed nomine gentilitio appellat... Simili modo et nos nationes distinguimus penes vitia. Quaelibet enim natio habet sua peculiaris vitia: Germani sunt rerum novarum cupidi, Itali arrogantes etc. Per modum ergo correptionis Paulus admonet Galatas suae naturae. Ceterum admonemur hic, in Ecclesiis et Christianis remanere adhuc secundum carnem vitia naturalia. Gratia non sic transformat pios, ut statim per omnia reddat novos et perfectos, sed relinquuntur adhuc in piis reliquiae veteris vitii naturalis. Ut iracundus natura, si convertitur ad Christum, etiamsi mitiget per gratiam et Spiritussanctus imbuat cor ipsius, ut fiat clementior, tamen ipsum vitium in carne non plane exstinguitur. Sic duri homines, si convertantur ad fidem, tamen istam duritiem in totum non exuunt, sed manent in ipsis reliquiae istius duritiei. Hinc Evangelia et scripturae sacrae quae sunt eiusdem veritatis, tractantur a diversis ingeniis diverso modo. Alius est mitior et mollior in docendo, alius durior. Sic in diversa instrumenta transfunditur Spiritus qui non semel exstinguit naturae vitia, sed per totam vitam purgat illud peccatum inhaerens, non solum Galatis, sed omnibus omnium nationum hominibus.”

<sup>99</sup> *LW* 31:347; *WA* 7:52. “Quare cuiuslibet Christiani prima cura esse debet, ut posita operum opinione solam fidem magis ac magis robet et per eandem crescat in cognitione non operum sed Christi Ihesu pro se passi et resuscitati...”



We now focus on this topic in order that we may better understand Luther's view of Christian earthly life in relation to his passive and active righteousness.

As we have seen above that Luther wants believers to actively promote the alien, imputed righteousness in their everyday life, that is, to develop its impact and implications in concrete, practical ways. He wants them to realize the significance what is true in God's sight in their bodily life. He also wants them to decrease original sin, that is, to reduce the influence of the original sin in our everyday life in order to make progress in the practice of the sanctified life. We read the word "increase" and "progress" in Luther's writings. For example, in the Epistle sermon of the Saint John's Day, after explaining that faith enables our conscience through passive righteousness to feel all the security, desire and love that a child finds in its mother or a husband in his new bride, he writes,

To explain the process: Just as natural bread sustains the body and also nourishes and increases it in growth until it becomes hale, robust and strong to labor; so, too, righteousness nourishes man, making him daily increase in the Spirit and grow in the knowledge of things divine and human. We know this from experience. Without experience the passage would not be intelligible. He who is nourished by righteousness improves his mind with everything coming under his observation. He grows in knowledge and increases in life and wisdom, especially when contemplating the Scriptures.<sup>100</sup>

Luther writes about Christian life in similar manner also in other writings. For example, in *The Freedom of Christian Man* he writes,

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

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<sup>100</sup> Lenker vol.6, 218. *WA* 10.1.1:297.20. "Das gaht also tzu: zugleych wie das naturlich brodt nit alleyn enthelt1 den leyb, sondern nerett und fullet yhn auch, das er wechst und tzunympt, gesund unnd gutter farb, starck und frisch wirt tzur erbeytt, Also neeret auch die gerechtickeytt den menschen, das er von tag tzu tag tzunympt ym geyst unnd ubirkompt teglich mehr und mehr vorstands ynn gottlichen und allen dingen, wie das allis die erfahrung gibt, und on erfahrung ists ein unuornehmlich rede. Denn eyn solch mensch allis, was er ansihet, da bessert er seynen geyst und empfeheth ein vorstand drauß, muß voll lebens und vorstands werden zuuor, so er die schrift handelt."

all that we attain in this life “the first fruits of the Spirit” because we shall indeed receive the greater portion, even the fullness of the Spirit, in the future.<sup>101</sup>

In the *Sermo de Duplici Iustitia*, Luther explains that the alien righteousness is not poured into man all at once, but only gradually.<sup>102</sup> Furthermore, his description of the proper righteousness also seems to suggest the similarity of Luther with Augustine. It reads, “This righteousness goes on to complete the first for it ever strives to do away with the old Adam and to destroy the body of sin.”<sup>103</sup> His usage of the Augustinian phrase, being instilled, three times in the sermon seems to be another strong invitation to conclude that Luther was still in the transition getting out of the influence of Augustine.<sup>104</sup>

Saanivaara and Cranz did not thoroughly deal with the Luther’s statement that seem to be still understrong Augustinian influence. They came to the conclusion that Luther broke away from Augustine around the time when he wrote the *Sermo de Duplici Iustitia*.<sup>105</sup> Saanivaara

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<sup>101</sup> LW 31:358; WA 7:59. “donec in carne vivimus, non nisi incipimus et proficimus, quod in futura vita perficietur, propter quod Apostolus [Röm. 8, 23.] Ro. 8. appellat primitias spiritus, quod in hac vita habemus, accepturi scilicet decimas et plenitudinem spiritus in futuro.”

<sup>102</sup> LW 31:299. “Therefore this alien righteousness, instilled in us without our works by grace alone—while the Father, to be sure, inwardly draws us to Christ—is set opposite original sin, likewise alien, which we acquire without our works by birth alone. Christ daily drives out the Old Adam more and more in accordance with the extent to which faith and knowledge of Christ grow. For alien righteousness is not instilled all at once, but it begins, makes progress, and is finally perfected at the end through death.” WA 2:146.29. “Haec igitur iusticia aliena et sine actibus nostris per solam gratiam infusa nobis, trahente intus scilicet patre nos ad Christum, opponitur peccato originali, quod alienum similiter est sine nostris actibus per solam generationem nobis cognatum et contractum. Et ita Christus expellit Adam de die in diem magis et magis, secundum quod crescit illa fides et cognitio Christi. Non enim tota simul infunditur, sed incipit, proficit et perficitur tandem in fine per mortem.”

<sup>103</sup> LW 31:300; WA 2:147. “Haec iusticia perficit priorem, quia semper laborat, ut Adam perdatur et destruat corpus peccati.”

<sup>104</sup> LW 31:297. “The first is alien righteousness, that is the righteousness of another, instilled from without.” WA 2:144. “Prima est aliena et ab extra infusa.” The other two occasions are found both in LW 31:299. “Therefore this alien righteousness, instilled in us without our works by grace alone. . .” WA 2:146.29. “Haec igitur iusticia aliena et sine actibus nostris per solam gratiam infusa nobis, . . .” and “For alien righteousness is not instilled all at once, but it begins, makes progress, and is finally perfected at the end through death.” WA 2:146.34. “Non enim tota simul infunditur, sed incipit, proficit et perficitur tandem in fine per mortem.”

<sup>105</sup> Saanivaara thought so because in this sermon Luther had two distinct realms of Christian existence in mind, that is, as a redeemed and as a created person. Cranz explicitly agrees with Saanivaara’s conclusion that Luther’s breakthrough from Augustinian progressive view of justification is completed when Luther conceived justification as the instantaneously appropriation of the righteousness of Christ, and sanctification as the gradual removal of the remnants of sin.

concluded that the first righteousness as “the ‘first’ or ‘alien’ righteousness is bestowed upon sinners completely at once,”<sup>106</sup> and the second righteousness is “the gradual removal of corruption by the power of Christ and His Spirit.”<sup>107</sup> The conclusion is right but he omitted dealing with the problematic phrase above cited in his argument.<sup>108</sup> In the case of Cranz, he does not mention that the *Sermo de Duplici Iustitia* offers the evidence of Luther’s mature position with the idea of two distinct realm of Christian existence as redeemed and created.<sup>109</sup>

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<sup>106</sup> Saarnivaara, *Luther Discovers the Gospel*. 97.

<sup>107</sup> *Ibid.* 97.

<sup>108</sup> *Ibid.* .96–97. The whole eighth chapter is devoted to the examination of the two sermons, the *Sermo de Triplici Iustitia* and the *Sermo de Duplici Iustitia*, as the climax of the discussion in the book. He writes concerning the first righteousness: “Thus this alien righteousness, which is pured into us without our works, solely through grace . . . is set against the original sin, which is both alien and inborn, coming into us without our works, through birth alone . . .”(96). He continues to write concerning the second righteousness: “This righteousness is the work of the first righteousness, its fruit and effect. . .”(97). The phrases that seem to be Augustinian lie in the space that Saarnivaara avoids and abbreviates with the dots as shown above. Later in the book, as the grand conclusion of the work, Saarnivaara explains: “The fall or early winter of 1518 had brought him to a new phase in his development, to the possession of the Reformation insight into justification. The Augustinian period of his pilgrimage was past. Justification, in its primary meaning, was no longer a process of becoming righteous. Rather it was the immediate appropriation of the righteousness of Chrsit. True, Luther never surrendered the insight that man never ceases to be a sinner, that the remnants of sin can be removed only gradually, and that for the sake of Christ, God does not impute this sin that remains as guilt; but all this he now saw as part of sanctification rather than justification (101).” Again, he writes the summary without discussing the problematic parts of the document that contain ideas somehow suggest that Luther had Augustinian progressive view of justification, and the Augustinian idea of justification which is not perfect until it is completed by sanctification.

<sup>109</sup> In the note 2 in page 42, Cranz admits that 1518–1519 theory is no more than a hypotheses adopted for the book. He does not admit that Saarnivaara’s interpretation is a proper one though useful. Cranz, *An Essay on the Development of Luther’s Thought on Justice, Law, and Society*.42. In the beginning of the chapter where he describes the general re-orientation of 1518–19 and Luther’s mature position he struggles with the problem: “Our problem now is to describe the new orientation of Luther’s thought which begins to appear toward the end of 1518 and which finally leads both to a new general theology and also to new ideas of justice, law, and of society. It must immediately be admitted that the problem is one of exceptional difficulty . . . Our main difficulties result from the nature of the re-orientation itself. As we have seen in a preliminary summary, Luther toward 1518–19 begins to think in terms of the simultaneity of two distinct realms of Christian existence, but this development, for all its crucial importance, has a number of negative characteristics which complicate its historical analysis (41).” His successive argument is that the re-orientation does not immediately produce a new set of propositions that deny the old propositions, and the reorientation has no sharp turning point within the 1518–19. Moreover, Luther does not develop the terminology to express his re-orientation until firstly about 1522, and then secondly 1530. Cranz thinks that Luther moved away from his earlier theology by the time he wrote *Rationis Latomianae confutatio* in 1521 (46), and he prolongs the estimated time when Luther came to the greater clarity on these matters until the early 1530’s (59. 61). After all, he has very weak argument to support his dating of Luther’s evangelical breakthrough as 1518–1519 (.42–43. Especially note 2 in the page 42 as above mentioned).

When Luther was writing about the believer's "diminishing" original sin and "promoting" passive righteousness, he was also insisting that justification is not attained gradually but is given instantaneously in God's initial word of forgiveness. In the Epistle sermon of the Sunday after Christmas, Luther writes very clearly that the justification is instantaneous and embraces a man as a whole person:

Note, Paul everywhere teaches justification, not by works, but solely by faith; and not as a process, but instantaneous. The testament includes in itself everything - justification, salvation, the inheritance and great blessing. Through faith it is instantaneously enjoyed, not in part, but all. Truly is it plain, then, that faith alone affords such blessings of God, justification and salvation - immediately and not in process as must be the case with works - and constitutes us children and heirs who voluntarily discharge their duties, not presuming to become godly and worthy by a servile spirit. No merit is needed; faith secures all gratuitously - more than anyone can merit.<sup>110</sup>

Passive righteousness is perfect and instantaneous. In addition to this, Luther understands Christian life not as a process of progressive justification but as daily dying to his flesh and sin, and daily being made alive as a new man in Christ by God's proclaiming him righteous in His sight. In the Epistle sermon of the third Christmas service, Luther explains that Christ in its unique way purifies us:

When we accept him, when we believe he has purified us, he dwells within us because of, and by, our faith, daily continuing to cleanse us by his own operation; and nothing apart from Christ in any way contributes to the purification of our sins.<sup>111</sup>

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<sup>110</sup> Lenker vol.6, 239. *WA* 10.1.1:343.24. "Sihe, also sihestu hie, wie S. Paulus an allen ortten lerett, das die rechtfertigung nit durch werck, sondernn alleyn auß dem glawben on alle werck kome, nit mit stucken, sondern auff eynem hauffen; denn das testament hatts allis ynn sich, rechtfertigung, selickeytt, erbe unnd hewbtgutt. Es wirtt auch gantz auff eynn mal, nit stucklich besessen durch den glawben. Das es yhe klar sey, wie keyn werck, sondern alleyn der glawbe solch gutter gottis, das ist: die rechtfertigung und selickeytt bringe und auff eyn mal, nit stucklich, (wie die werck müssen stucklich seyn) kinder und erben macht, die darnach allerley werck frey thun, on allen knechtischen mutt, der dadurch frum seyn unnd vordienen vormeynett. Es darff hie keynß vordiensts, der glawb gibts alles umbsonst und mehr, denn yemant vordienen kan."

<sup>111</sup> Lenker vol.6, 180. *WA* 10.1.1:160.22. "wer da glewbt ynn yhn, das er solchs fur unß than hatt, durch und umb desselben glawbenß willen wonet er selb ynn unß und reynigett unß teglich durch seyn selbs eygen werck also, das tzur reynigung der sunden nichts mag helffen oder gethan werden, denn alleyn Christus selbs."

To live a Christian life in the rhythm of daily dying and being made alive is a daily recognition and experience of the baptismal identity of a Christian. Baptism gives new birth. Since the old identity as a sinner is unexplainably continues to exist until his physical death, the new identity actualizes itself by wiping out or killing the old identity every day until it may be completely destroyed at the end of days. Christian life is not a step-by-step progress toward perfection of his justification. It is rather the dying-and-rising rhythm of a Christian.

We see above argument already in the text of the *Sermo de Duplici Iustitia*. The *Sermo* not only eloquently reveals that Luther had overcome the influence of Augustine on this point but also masterfully exhibits his comprehensive understanding of the life carried out by a Christian who is both at the same time a created human being who is born with the alien sin and a redeemed one who is born at his Baptism with alien righteousness. The alien sin, our original sin, is not completely wiped out until our death.<sup>112</sup> At the same time, we receive alien righteousness, Christ Himself, again without our works but by Baptismal birth alone.<sup>113</sup> As a redeemed person he has the perfect alien righteousness instilled apart from his works. He writes in the *Sermo de Duplici Iustitia*,

This is an infinite righteousness, and one that swallows up all sins in a moment, for it is impossible that sin should exist in Christ. On the contrary, he who trusts in Christ exists in Christ; he is one with Christ, having the same righteousness as he. It is therefore impossible that sin should remain in him.<sup>114</sup>

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<sup>112</sup> We acquire alien sin, that is original sin, “without our works by birth alone.” *LW* 31:299; *WA* 2:30. “opponitur peccato originali, quod alienum similiter est sine nostris actibus per solam generationem nobis cognatum et contractum.”

<sup>113</sup> *LW* 31:297. “This righteousness, then, is given to men in baptism and whenever they are truly repentant.” *WA* 2:145.14. “Haec ergo iusticia datur hominibus in baptismo et omni tempore verae poenitentiae.”

<sup>114</sup> *LW* 31:298; *WA* 2:146.12. “Haec est iusticia infinita et omnia peccata in momento absorbens, quia impossibile est, quod peccatum in Christo haereat: at qui credit in Christo, haeret in Christo, estque unum cum Christo, habens eandem iusticiam cum ipso. Ideo impossibile est, quod in eo maneat peccatum.”

Because of, and not in spite of, this perfect and infinite righteousness, with Christ, a Christian as a redeemed person cannot but slay and crucify his sinful flesh and selfish desires that still remain in him as a created person. When the perfect righteousness that makes him passively righteous is brought into the created person who is still sinful, it does not stand still but actively and unceasingly drives out the old Adam out of him. The repetition and continuation of this operation is called proper righteousness and is the reality of Christian life: “in this its whole way of living consists.”<sup>115</sup>

He is at the same time a created person whose original sin is not completely wiped out until his death. Therefore the remnant of sin, his flesh, and the old Adam, is to be daily removed from him not progressively but repeatedly. As in the *Sermo de Duplici Iustitia* and *The Freedom of*

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<sup>115</sup> LW 31:300; WA 2:147.14. “et in hoc est tota conversatio eius.” From all the above discussion, it is clear that Luther was not still in the transition period of getting out of his immaturity as an Augustinian monk when he wrote the *Sermo de Duplici Iustitia*. The complete opposite is the case. Luther wrote the sermon on the Philippians 2, which text focuses on Christ as our example to follow and on our active righteousness. Luther needed first to clarify there is yet another kind of Christ and another kind of righteousness, which is Christ as God’s gift to us and passive righteousness that we passively receive from God, before he proceed to explain the active righteousness. Luther confirmed that a man is justified by passive righteousness, the righteousness which Augustine did not know. A man is not justified by active righteousness or righteousness of Law either by his own merit or by the merit of Christ’s righteousness of Law. Luther expressed his unique understanding of the whole enterprise of Christian life in reality, which is different from that of Augustine, using the idea of two kinds of righteousness in the sermon. If we suppose that we are able to minimize our sin and by our own effort make progress to overcome our sin, we know absolutely nothing of Christ. This is the problem that Latomus had. LW 32:240. “Those who deny this sin make men rest apathetically and carelessly in the gift they have received. In this way they cheapen Christ’s grace and minimize God’s mercy, from which necessarily follow coldness in love, slackness in praise, and lukewarmness in gratitude. They know absolutely nothing of Christ.” WA 8:114–115. “At isti huius peccati negotores faciunt oscitantes et securos homines in accepto dono, per hoc et Christi gratiam vilem et misericordiam dei levem, ad quae sequi necessario oportet frigus amoris, segniciem laudis et teporem gratitudinis. Nihil de Christo hi prorsus sciunt.” Luther quotes Paul from Romans 8:2: “For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death” and points out that Christians are not indeed freed from sin and death but they are already freed from the law of sin and death. Luther writes, “Christ once and for all absolved and freed everyone from sin and death when He merited for us the law of the Spirit of the Life. . . He has not yet freed us from death and sin, for we still must die, we still must labor under sin; but in the end He will free us. Yet He has already liberated us from the law of sin and death, that is from the kingdom and tyranny of sin and death. Sin is indeed present, but having lost its tyrannic power, it can do nothing; death indeed impends, but having lost its sting, it can neither harm nor terrify. These then are two places in which Paul calls “sin” that evil which remains after baptism.” LW 32:207; WA 8:92. “Christus quidem semel absolvit et liberavit omnes a peccato et morte, dum nobis legem spiritus vitae meruit. . . nondum a morte, nondum a peccato liberavit liberabit autem tandem, quia adhuc moriendum est, adhuc in peccatis laborandum. Sed a lege peccati et mortis liberavit, hoc est, a regno et tyrannide peccati et mortis, ut peccatum quidem assit, sed amissa tyrannide nihil possit, et mors quidem instet, sed amisso stimulo nihil nocere neque terrere possit. Ecce iam duos locos, in quo Paulus peccatum vocat reliquum malum baptismatis.”

*Christian Man*, Luther also teaches in *Rationis Latomianae confutatio* the life-long repetition of the destruction of the old Adam through remorse and repentance:

. . . it must not therefore be said that baptism does not remove all sins; it indeed removes all, but not their substance. The power of all, and much of the substance, are taken away. Day by day the substance is removed so that it may be utterly destroyed.<sup>116</sup>

He who receives alien righteousness actively lives out his new identity increasing the alien righteousness and decreasing the alien sin.<sup>117</sup>

#### 5.2.4 God's Work

Luther in his *Sermo de Triplici Iustitia* writes, "above all, guard yourself against works chosen by yourself, because these do not cleanse sins."<sup>118</sup> Self-chosen works include ceremonies, building churches, pilgrimage and other apparently pious activities, particularly ritual activities designed to manipulate God's disposition directly. Old Adam is killed most perfectly when a man has no chance to attempt to accomplish the winning of God's approval through human activities or performance, that is, when a Christian endures suffering, such as in sickness,

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<sup>116</sup> LW32:209; WA 8:93. "Non ergo dicendum, quod baptismus non tollat omnia peccata, vere omnia tollit, non secundum substantiam, sed plurimum secundum substantiam et totum secundum vires eius, simul quotidie etiam tollens secundum substantiam, ut evacuetur."

<sup>117</sup> It is interesting that if the two kinds of righteousness here in the *Sermo de Duplici Iustitia* is examined from a different perspective, the alien and the proper righteousness may be described as one kind of righteousness as far as the nature of them are concerned. Luther discusses only one kind of righteousness expressed in two different types. The alien righteousness is Christ Himself whom we receive, and the proper righteousness is the result of our reception of Christ. Actually, in another occasion Luther described the whole economy of justification in one kind of righteousness, namely, righteousness of faith in *Rhapsodia seu Concepta in Librum de loco Iustificationis* 1530. Von Loewenich concludes: "In the *Rhapsodia* 1530 the concept of *duplex iustitia* was rejected (WA 30.2:659.4). There is only *one iustitia*, and it is *per fidem*. The *opera* (works) follows *ex fide* (out of faith) (WA 30.2:658.33). The *fides* (faith) is *activa iustitia operum* (active righteousness of works); the *opera* (works) are *passiva iustitia fidei* (passive righteousness of faith) (WA 30.2:659.34). One may not also put his *fiducia* (certainty) on *opus bonum per gratiam Dei factum* (the good works done through the mercy of God), but solely on Christ (WA 30.2:660.31)." Walther Von Loewenich, *Duplex Iustitia: Luthers Stellung Zu Einer Unionsformel Des 16. Jahrhunderts*, ed. Joseph Lortz, vol. 68, *Veroeffentlichungen Des Institutes Fuer Europaeische Geshichte Mainz* (Wiesbaden: Franz Steiner, 1972), 13–23. The text of *Rhapsodia* is found in WA 30.2:652–676. However, in the *Sermo de Duplici Iustitia*, the righteousness that are alien and proper are called as two kinds of righteousness because Luther deals with them in layers of redeemed and created. This shows Luther had already broken away from Augustine.

<sup>118</sup> Zweck, "Luther's Sermon on Three Kinds of Righteousness." 358. WA 2:47.9. "pre omnibus custodi te ab

poverty, dishonor, death, and others. Then only God works and mortifies the flesh. Luther understands that God's operation of mortifying the flesh continues in the life of Christians between baptism and eschaton. In this section, in order to show how Luther pictures God's work in the life of Christians, we will focus firstly on the self-chosen good works, secondly on the suffering, and then on the eschatology.

**5.2.4.1 Self-Chosen Good Works Are Idol Worship.** First, self-chosen good works are idol worships. People devote themselves to self-chosen works when they do not live their lives conscious of passive righteousness. As we briefly examined previously in this chapter, the old Adam tries to confuse the two kinds of righteousness and lets Christians create a variety of self-made good works and make them rely on them for their justification. In the Christians' daily life, active righteousness must be based on and spring from the passive righteousness that God gives, otherwise any works of man are just idol worships no matter how holy they appear. In the Epistle sermon of the New Year's Day service, Luther writes,

But our Jews the Pope and his followers drive us to observe things of their own invention, to laws merely human and even forbidden of God. They make a great cry about the noble virtue of obedience, teaching that without it salvation is impossible to any, but with it everyone may be saved; obedience, however, not of God's Law, but of their own laws and inventions . . . They even acknowledge that they regard their orders and positions as the proper medium for attaining righteousness and salvation. Plainly enough, then, their consciences cleave to works and not to the grace of Christ.<sup>119</sup>

On the contrary to the false worship of the pope and his followers, Luther, in the same sermon, summarizes the way to salvation as follows. "To believe in Christ and do to your

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operibus abs te electis, quia haec non purgant peccata."

<sup>119</sup> Lenker vol.6, 292. *WA* 10.1.1:481.11. "Unßer Juden, der Bapst mitt seynen Papisten, treybenn uns auff lautter menschengesetz und yhr eygen fundle, die gott vorpotten hatt. Schryen fast seher von der edlen tugent: gehorsam, das on die selbe muge niemant selig werden und durch sie yderman selig werde, deuten aber denselben gehorsam nit auff gottis gepott, sondern auff yhr gesetzle und fundle...Auch bekennen sie selb, wie sie solch orden und stend annehmen als die rechten wege, frum unnd selig tzu werden, das offenbar ist, wie yhr gewissen an den wercken und nit an der gnade Christi hange."



neighbor as you believe Christ did to you, is the only true way to godliness and salvation. There is none other.”<sup>120</sup>

This Christian life based on the idea of two kinds of righteousness; receiving Christ’s righteousness and actively loving the neighbor is simple and easy to understand according to Luther. He makes hearers and readers consider whether it is right to teach a boy who is being trained to be a shoemaker that “such trade is the medium for obtaining righteousness and salvation.”<sup>121</sup> It is not right to teach him so. Luther uses the rhetorical device of irony here to articulate that it is ridiculous to think that being a shoemaker in and of itself could make one righteous, and so it is to think that being a monk or holding some other “sacred” or “religious” vocation in and of itself could make one righteous. It is neither right to tell him, “My dear son, the trade of shoemaker does not render you righteous. It avails nothing in heaven. You must become a tailor.”<sup>122</sup> This foolish conduct is a good illustration of what people of his day were taught. Luther then writes,

Just so do they do who advise a priest to become a monk, or a monk to enter some more difficult order. They thus cast souls and consciences from one frying-pan into another. The way to help the boy is to say to him: “My dear son, neither shoemaking nor tailoring counts in this matter. You must believe in Christ and then treat your neighbor as you believe Christ has treated you. Then you may be a shoemaker, a tailor, as you please.” Now you have liberated his soul. Now his conscience will have joy and peace. He will thank God and you. He will not need to abandon his trade; no, he may follow it with more pleasure and freedom than before. Christ does not release our hands from labor, our persons from office, our bodies from position or rank. He redeems the soul from a false experience and the conscience from a false faith.<sup>123</sup>

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<sup>120</sup> Lenker vol.6, 300. *WA* 10.1.1:491.15. “Glewben ynn Christum und dem nehsten thun, wie du glewbist, das dyr Christus than hatt, das ist der eynige, rechte weg, frum und selig zu werden, und ist keyn anderer.”

<sup>121</sup> Lenker vol.6, 300. *WA* 10.1.1:491.19. “wie das handwerck were eyn weg, frum und selig tzu warden.”

<sup>122</sup> Lenker vol.6, 301. *WA* 10.1.1: 492.1. “lieber ßon, schusterhandwerck thutt es nitt, Es gillt nitt schuster ym hymell, du must eyn schneyder werden?!”

<sup>123</sup> Lenker vol.6, 301. *WA* 10.1.1:492.3. “wie die thun, die da raten eynem pfaffen, das er munch werde, eynem munch, das er ynn eynen andern, herrtern orden gehe, und werffen alßo die seelen und gewissen auß eyner bradpfannen ynn die andere. Sondernn alßo mustu yhm helfen: lieber ßon, es ist hie widder schuster noch

Luther warns against the idol worship of his day that appears to be spiritual and holy. He taught in the *Lectures on Galatians* of 1535:

the highest forms of religion and holiness, and the most fervent forms of devotion of those who worship God without the Word and command of God, are idolatry... The more spiritual and holy it appears to be, the more dangerous and destructive it is; for it deflects men from faith in Christ and causes them to rely on their own powers, works, and righteousness.<sup>124</sup>

These people do not understand passive righteousness, so they misjudge what the righteous believers do; unbelievers “not only admire the superstition of the hypocrites and their self-chosen works but take a religious attitude toward them and support them with generous gifts.”<sup>125</sup>

Therefore, whether we build churches or become monks and nuns, these things do not matter directly to our salvation. In the Epistle sermon of the Epiphany, Luther writes,

Divine light teaches us to trust in God, to believe in him, to leave all to him, to submit readily to his workings, to accept whatever in his providence may present, bearing all and performing every duty, and to serve our neighbor throughout life. With such faith there is no difference in works; all works are alike. Having faith, well may we serve God in erecting buildings, in planting and threshing, in performing any sort of external works. These things are the proper expression of faith, of divine light. God regards them as service to him, as devotional conduct.<sup>126</sup>

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schneyder, Bondern du must ynn Christo glewben und darnach deynem nehisten thun, wie du glewbst, das dyr Christus than hatt; darnach bleyb eyn schuster oder werd eyn schneyder, wie du willt. Sihe, alda hastu die seel erloebet, da wirt seyn gewissen froelich und tzufriden, danckt gott und dyr. Und darff dennoch seyn handwerck nit lassen, ia, mags nu froelich unnd freyer treyben denn tzuuor; denn nitt die hand vom werck, nitt die person vom orden, nit den leyb vom stand, Bondern die seel von dem falschen wahn, unnd das gewissen von dem falschen glawben erloebet Christus.”

<sup>124</sup> LW 27:87; WA 40.2:110.14,23. “Summae religiones, sanctitates et ardentissimae devotiones eorum, qui sine verbo et mandato Dei colunt Deum, sunt Idolatria... Et quo ea est sanctor et spiritualior in speciem, hoc perniciosior et pestilentior est, avertit enim homines a fide in Christum et facit, ut nitantur propriis viribus, operibus, iusticiis.”

<sup>125</sup> LW 27:375; WA 40.1:573 “ideo perverse iudicat de operibus piorum. Monstrosam illam hypocritarum superstitionem et eorum electitia opera non solum admiratur, sed etiam religiose de eis sentit et ea magnis impensis fovet.”

<sup>126</sup> Lenker vol.6, 322. WA 10.1.1: 534.11. “Denn gottlich liecht leret gott trawen und glewben, zu yhm alle ding stellen, yhn lassen mit uns machen und schaffen, was er will, gelassen stehen, thun und leyden, was er uns ynn die hend und furkomen lest on alles unterscheydt, darnach dem nehisten dienen, dieweyl wyr leben. In solchem glawben ist keyner werck unterscheydt, sind alle gleych. Alsdenn mag der mensch auch wol gott dienen mit hawßbawen, pflanzen, dreschen und mit allen eußerlichen wercken; denn es geht nu allis recht ym gottlichen liecht ym glawben; das deutet gott selb seynen dienst und gottlichen wege.”

Works do not define faith but faith defines works. Where faith is found, there is no difference in works and God regards them as pleasing to Him. Unbelief only creates idol-worships. When there is faith, there is either no difference in their gender, estates, nationality or cultures:

As little as the fact that you are a man or a woman contributes to or impedes your salvation, just so little is your salvation affected by your being a Carthusian or a priest, your performing certain external works and various duties, or your assuming different orders or ranks . . . Faith in Christ secures to you the blessings of righteousness and salvation faith which knows neither nuns nor monks, laymen nor priests, shoemakers nor tailors, fasts nor prayers, any more than it knows Jews and Greeks, male and female, bond and free. Faith is in all and above all, without distinction of orders and ranks, of persons and works, of gestures, customs and meats, of days, places and occupations. In short, upon none of these things depend righteousness and salvation.<sup>127</sup>

We must note how Luther treated the vow to be monks and nuns in the Gospel sermon of the Epiphany. The vows to be monks and nuns are, unlike decisions people make to take up other estates such as shoemakers or tailors, committed because in the vows they feel closer to God than being engaged in other secular occupations. He gives two kinds of vows, one Scriptural and the other artificial:

But let us, however, speak of vows which God has not commanded, but which men make of their own accord. For, since in baptism we vowed to serve God and keep his commandment, such a vow is demanded by God of all men . . . But the vow of the religious orders he has not commanded.<sup>128</sup>

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<sup>127</sup> Lenker vol.6, 296–7. *WA* 10.1.1:486.9,18. “Nu ßo wenig tzur selickeytt hilfft odder hyndertt, das du eyn man odder weyb bist, ßo wenig hilfft unnd hyndertt auch datzu, das du eyn Carthußer odder pfaff bist odder allerley weßen, werck, orden, stend eußerlich furist; das du eyn weyb bist, machtt dich nichtt frum noch boße, ob du gleych alle werck der weybischen natur thuest, Bondernn der glawb Christi ubir und außser deyner weybschafft unnd weybischen weßen oder werck... Bondern der glawbe Christi thutts, der weyß nitt von nonnen noch von munchen, nicht von leyhen noch von pfaffen, nicht von schuster noch von schneyder, nicht von fasten noch von betten, als wenig er weyß von Juden und kriecken, von man und weyb, von eygen und freyen, Bondern er ist ynn allen unnd ubir allen on alle unterscheytt der stend, der orden, der person, der geperden, der werck, der kleyder, der speyß, der tag, der stett, der handwerck, kurtzumb: an der keynem ligt die frumkeytt und selickeytt.”

<sup>128</sup> Lenker vol.1, 419. *WA* 10.1.1:682.10,14. “Wyr wollen aber reden von den gelubden, die gott nit gepotten hatt, Bondern die der mensch freywillig thutt. Denn das wyr ynn der tauff gott geloben tzu dienen unnd seyn gepott hallten, solch gelubd foddert gott von allen menschen... aber der geystlichen gelubd hatt er nit gepotten.”

Luther advises those who rely on their religious vows to shift their trust instead to the Baptismal vow. He writes,

all these are to be advised to leave tonsures and caps, monastery and convent, and to cease keeping their vow; or to begin anew to vow such a life in Christian faith and purpose. For the vow observed in the Christian purpose counts no more before God than this much: See here, God, I vow to you not to be a Christian as long as I live. I recall the vow of my baptism, and will now make and keep for thee a better vow, apart from Christ, in my own doings and works. Is not that a terrible, horrible vow? Now it is nothing different, as can clearly be seen from the above.<sup>129</sup>

Although it is clear that only passive righteousness is valid for the justification, Luther was not against the idea of good discipline of the body in this life, not because it is a meritorious work, but because it is good to subdue sin. Everyday conflict with the flesh must be fought not for the sake of gaining righteousness but to live in love for the neighbors. Luther preaches on this point in the Gospel sermon of the Sunday after Christmas where Anna, unlike others who turned from the temple to their altars, their own devices and to false prophets, remained in the temple after worshipping baby Christ and worshipped God with fasting and supplications day and night.

Luther writes,

All the saints of old have done this, for fasting means all chastisement and discipline of the body. Although the soul is just and holy by faith, the body is not yet entirely free from sin and carnal appetites, wherefore it must be subdued and disciplined and made subject to the soul . . . the works which follow faith should not be done with the intention of meriting righteousness; for this must exist before good works can be done. They must be done with a view to discipline the body and to serve our neighbor. Good works are a true service of God if they are done freely and voluntarily, to the honor of God . . . But Luke says that she (Anna) worshipped night and day and thereby served God, which means that she continually disciplined her

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<sup>129</sup> Lenker vol.1, 423. *WA* 10.1.1:687.20. "Darumb allen den tzu ratten ist, das sie platten und kappen, stiftt unnd kloster lassen und auffhoren yhr gelubd tzu hallten, odder fahen von newes an, ynn Christlichem glawben unnd meynung tzu geloben solchs leben. Denn das gethane gelubd, ynn der unchristlichen meynung, gillt fur gott nit mehr, denn ßo viel: Sihe da, gott, ich gelobe dyr meyn lebenn lang, keyn Christennmensch tzu seyn, widderruff das gelubd meyner Tauffe, will dyr nu eyn besser gelubd thun unnd hallten auß Christo, ynn meynem eygen weßen unnd wercken. Ist das nicht eyn schrecklich, gewlich gelubd? Nu ists yhe nitt anders, wie auß vorigem grundlich gnug erkundett ist."

body, not because she desired to do a meritorious work, but in order to serve God and to subdue sin.<sup>130</sup>

Often times Luther expresses overcoming the flesh as killing, mortifying, and slaying the flesh. He did not mean to afflict the body physically, or literally, even though such physical affliction had been part of his monastic discipline as a young monk. Such affliction of the physical body does not serve the neighbor, nor God, but instead tries to influence God through human performance and human suffering. In the Epistle sermon of the first Sunday in Advent, he writes,

The flesh must be restrained and made subservient to the spirit. It must not dismount its master, but carry him if necessary. Sirach (ch 33, 24) says: "Fodder, a wand, and burdens are for the ass; and bread, correction, and work for a servant." He does not say the animal is to be mistreated or maimed; nor does he say the servant is to be abused or imprisoned. Thus to the body pertains subjection, labor and whatever is essential to its proper welfare. Paul says of himself: "I buffet my body, and bring it into bondage [subjection]." 1 Cor 9, 27. He does not say he brings his body to illness or death, but makes it serve in submission to the spirit.<sup>131</sup>

In the *Lectures on Galatians* of 1535, Luther corrects two common misunderstandings.

First, the flesh is not limited to the fleshly desires, namely, sexual desire, anger, impatience, etc.

It includes" spiritual" affliction, such as doubt, blasphemy, idolatry, contempt and hatred of God,

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<sup>130</sup> Lenker vol.1, 296–7. *WA* 10.1.1:433.15,444.3,434.14. "Also haben alle alte heyligen than; denn durchs fasten ist angebenn allerley casteyung und tzuchtigung des leybs, wilcher, obwol die seele durch den glawben rechtfertig und heylig ist, dennoch nit gantz reyn ist von sunden und boßen neygungen; darumb darffs, das er tzwungen und casteyet, der seele unterthenig werd... Darumb hab ich offit gesagt, das die werck nach dem glawben sollen nur der art und meynung seyn, nit damit viel vordienen oder frum werden, denn das muß tzuuor den wercken da seyn, Bondern alleyn den leyp tzu casteyen und dem nehisten nutz seyn. Und das ist der recht gottisdienst ynn den wercken, das solch werck frey umbsonst, gott zu ehren geschehen... sondern tag und nach (spricht S. Lucas) und dienet gott damit. Das ist: sie bricht on unterlaß yhrem leybe abe, nit als eyn werck damit tzuthun, Bondern gott damit tzu dienen, die sund zutilgen."

<sup>131</sup> Lenker vol.6, 25. *WA* 10.1.2:18.16. "denn das fleysch ist alßo tzu casteyen, das es diene unnd unterthan sey dem geyst und den herrn nit auß dem satel werffe widderumb auch alßo, das es gehen [Sir. 33, 25] unnd den herrn tragen kunde. Ecclesiasticus .33. spricht: Eyn sack, futter unnd rutte ist dem Esell nott, speyß, straff und erbeyt dem knecht. Spricht nit, das du den esell sollt schinden odder lemen, auch nit den knecht wurgen odder fangen legen; alßo dem leyb gepurt seyne tzucht unnd erbeyt und seyne [1. Kor. 9, 27] noddurfft. Und er selb Paulus spricht: Ich castey meynen leyb und bring yhn unter tzu dienste, spricht nit: Ich bring yhn ynn krankheyt odder todt, Bondern, das er unterthan dem geyst dienen musse."

etc.<sup>132</sup> Second, overcoming the flesh does not mean destroying the flesh. Christians are to “control it in such a way that it will be subject to the Spirit.”<sup>133</sup> The controlling of the flesh includes “provision for our flesh that enable it to bear the requirements of both the mind and the body,” and also the repress of the flesh by the Spirit if the flesh becomes lascivious.<sup>134</sup> He positively values the care of one’s own health and body because one can serve his neighbors better with them:

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.<sup>135</sup>

Therefore, even with sins remaining in their flesh, Christians are not to destroy the flesh literally. Rather, they are to take good care of their bodies, keeping it under control and making use of it according to the Word and the will of God.

Man-made piety encourages his hidden ego to have security in his works and despise faith. God does not work through such self-chosen works of man. On the contrary, faith creates action that puts his body under control and directs his life on earth bearing fruits of righteousness.

**5.2.4.2 God Works through the Suffering.** Second, we focus on how God works through suffering that Christians experience in the daily life. Luther teaches in the Epistle sermon of the first Sunday in Advent: “Doubtless to teach that only at the cost of conflicts, pain,

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<sup>132</sup> *LW* 27:69; *WA* 40.2:87. “...ut non solum cohibeant crassos motus carnis, libidinem, iram, impacientiam etc., sed etiam Spirituales illos, quales sunt dubitatio, blasphemia, idolatria, contemptus, odium Dei etc.”

<sup>133</sup> *LW* 27:69; *WA* 40.2:87. “...ut ita eam coherceant, ut Spiritui subdita sit...”

<sup>134</sup> *LW* 27:69; *WA* 40.2:87. “...Quare iuxta praeceptum Pauli debemus carnem nostram curare, ut possit tolerare labores ingenii et corporis, ad necessitatem tamen, ‘non ad alendam concupiscentiam’ vult curari eam. Itaque si caro incipit lascivire, reprime eam Spiritu...”

<sup>135</sup> *LW* 31:365; *WA* 7:64. “Nam et in hoc ipsum corporis curam habere Christianum est, quo per eius salutem et comoditatem laborare, res quaerere et servare possimus in subsidium eorum, qui indigent, ut sic membrum robustum serviat membro infirmo et simus filii dei, alter pro altero sollicitus et laboriosus, invicem onera portantes et sic

labor and danger will the truly watchful and godly life be maintained; for these three powerful enemies, the devil, the world and the flesh unceasingly oppose us day and night.”<sup>136</sup> Suffering only lasts a short while, and it benefits Christians by reminding them not to rely on their own works but to continue to rely on Christ throughout this life.

Luther explains the operation of suffering for Christians in the Epistle sermon of Saint John’s Day. It is inevitable for Christians to suffer: “he who fears God and would be godly must encounter labor, conflict and many misfortunes. Crosses are bound to come.”<sup>137</sup> “The heart must be continually tempted. As sure as existence, it must experience disgrace. So sensible of shame will it be, it will tremble and waver as if God were to leave it in disgrace.”<sup>138</sup> Suffering is unavoidable to faithful believers. Luther categorizes Christian suffering into two groups: one, the common suffering to everyone, the other, the suffering limited to Christians:

the pious believer must suffer many evils, and also endure shame and scandal. It is a peculiarity of the Christian’s sufferings that he not only has to endure the evils common to all men, but shame and scandal as the worst of evil-doers, just as Christ suffered. Such unmerited sufferings are called sufferings of Christ, or crosses. It is not so much temporal dishonor, but spiritual dishonor, disgrace of the conscience before God.<sup>139</sup>

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legem Christi implentes. Ecce haec est vere Christiana vita, hic vere fides efficax est per dilectionem.”

<sup>136</sup> Lenker vol.6, 19. *WA* 10.1.2:12.6. “on zweyffell, zu beweyßen, das es eyn streyt sey, muhe, erbeyt und fahr koste, tzu wachen und gutt leben tzu furen, syntemal solch starck drey feynd, Teuffell, fleysch, welt, on unterlaß tag unnd nacht uns widerstehen.”

<sup>137</sup> Lenker vol.6, 219. *WA* 10.1.1:299.4. “das erbeytt, streytt und viell unfalß haben muß, wer gott furcht unnd frum seyn will. Das creutz will nit aussen bleyben.”

<sup>138</sup> Lenker vol.6, 220. *WA* 10.1.1:301. “Er muß yhe versucht seyn und nit on schmach tzugehen, die schand muß treffen und ruren auch das hertz, das es gleych erschrickt und schluttert, als wollt gott yhn lassen tzu schanden werden.”

<sup>139</sup> Lenker vol.6, 220–221. *WA* 10.1.1:300.2. “der weyße man, das der gottfurchtige glawbige mensch muß nit alleyn vil ubels leyden, sondern auch schmach und schand dattu haben; denn das eygentliche leyden der Christen ist nit, das sie ubels leyden wie ander leutt, sondern schmechlich und schendlich leyden als die aller ergisten ubelthetter, gleych wie Christus geliden hatt, das heyst auch Christus Leyden odder des creutzes leyden. Es greyfft nit nach der tzeyttlichen ehre, sondern nach der ehre, die man soll ym gewissen und fur gott haben.”

In this harsh reality of Christian life in this world, Christians are enabled not only to receive blessings but to courageously endure in all attempts to wrest them away. Their honor both before God and the world will be maintained. Luther writes,

But the believing righteousness of the Christian hangs upon the immovable lovingkindness of God. They who rely upon that lovingkindness cannot be moved even though they be deprived of everything else.<sup>140</sup>

In the *Lectures on Galatians* of 1535, Luther explains that even evil temptation serves Christians beneficially to exhort them to force their flesh to obey the Spirit in their everyday life:

But for someone who knows this doctrine and uses it properly even evil will have to cooperate for good. For when his flesh impels him to sin, he is aroused and incited to seek forgiveness of sins through Christ and to embrace the righteousness of faith, which he would otherwise not have regarded as so important or yearned for with such intensity. And so it is very beneficial if we sometimes become aware of the evil of our nature and our flesh, because in this way we are aroused and stirred up to have faith and to call upon Christ. Through such an opportunity a Christian becomes a skillful artisan and a wonderful creator, who can make joy out of sadness, comfort out of terror, righteousness out of sin, and life out of death, when he restrains his flesh for this purpose, brings it into submission, and subjects it to the Spirit.<sup>141</sup>

The remnants of sin in Christians that seem to endanger their salvation actually benefits them by keeping them humble and by driving them to take refuge in Christ continuously. Christians expect nothing from themselves that merits their salvation. They cry to Christ for help, having faith and trust in the Word of promise that He saves. Christ, who died for them, makes them alive by daily raising them with Him. Luther considers this struggle of the Christians on

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<sup>140</sup> Lenker vol.6, 220. *WA* 10.1.1:299.19. "Aber die Christlich glewbische gerechtickeit hanget an gottis barmhertzickeit, die kan niemant nehmen, ßo mag die anhangher auch niemant nehmen, ob man yhn schon allis ander nympt."

<sup>141</sup> *LW* 27:75; *WA* 40.2:93–94. "Qui vero hanc doctrinam novit et recte ea utitur, huic etiam mala necesse est cooperari in bonum. Nam cum caro sollicitat eum ad peccandum, hac occasione excitatur et urgetur ad quaerendam remissionem peccatorum per Christum, ad iusticiam fidei amplectendam, quam alioqui tanti non faceret neque tanto desiderio suspiraret. Itaque valde prodest, ut nonnunquam sentiamus maliciam naturae et carnis nostrae, ut vel hoc modo expergefiamus et excitemur ad fidem et ad invocandum Christum. Atque ista occasione Christianus fit artifex potentissimus et mirificus Creator, qui ex tristitia gaudium, ex terroribus consolationem, ex peccato iusticiam, ex morte vitam, dum, hac ratione coercens carnem, eam in servitutem redigit et Spiritui subiicit, facere potest."



earth not as a hindrance to faith but as a great advantage for them to have the daily rhythm of dying with Christ and rising with Christ.<sup>142</sup>

In the Gospel sermon of Christmas Day, Luther comments on the Angels' song, "good will towards men." Luther interprets "good will" not to be the human will that does good works, but to be God's will, the disposition of his mercy and love, that conveys the peace of heart which is "submissive in every thing that may betide, be it good or evil."<sup>143</sup> Luther here teaches how Christians are to perceive the inescapable suffering:

The angels knew very well that the peace, of which they sang, does not extend farther than to the Christians who truly believe, such have certainly peace among themselves. But the world and the devil have no reproof, they do not permit them to have peace but persecute them to death . . . Hence it was not enough for the angels to sing peace on earth, they added to it the good will toward men, that they take pleasure in all that God does, regard all God's dealing with them as wise and good, and praise and thank him for it. They do not murmur, but willingly submit to God's will. Moreover since they know that God, whom they have received by faith in Christ as a gracious Father, can do all things, they exult and rejoice even under persecution.<sup>144</sup>

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<sup>142</sup> *LW* 27:86. "...It is extremely beneficial to the faithful to be aware of the uncleanness of their flesh; for it will keep them from being puffed up by a vain and wicked notion about the righteousness of works, as though they were acceptable to God on its account... Thus we abide in a humility that is not fictitious or monastic but authentic, because of the filth and the faults that cling to our flesh... This uncleanness remains in him to keep him humble, so that in his humility the grace and blessing of Christ taste sweet to him. Thus such uncleanness and such remnants of sin are not a hindrance but a great advantage to the godly. For the more aware they are of their weakness and sin, the more they take refuge in Christ, the mercy seat (Rom. 3:25). They plead for His assistance, that He may adorn them with His righteousness and make their faith increase by providing the Spirit, by whose guidance they will overcome the desires of the flesh and make them servants rather than masters. Thus a Christian struggles with sin continually, and yet in his struggle he does not surrender but obtains the victory." *WA* 40.2:107–108. "Et valde prodest piis sentire immundiciem carnis suae, ne inflentur inani et impia opinione de iusticia operum, quasi propter eam accepti sint coram Deo... Sic manemus in humilitate non ficta aut monastica, sed vera, propter sordes et vitia, quae haerent in carne nostra... Manent tamen istae sordes in eo, ut humilietur et sic humiliato dulcescat gratia et beneficium Christi. Sic istae sordes et reliquiae peccati non obsunt, sed valde prosunt piis. Quo magis enim sentiunt infirmitatem et peccata sua, hoc magis confugiunt ad Thronum gratiae, Christum, et eius auxilium implorant, ut ornet eos sua iusticia, ut illis augeat fidem, subministret Spiritum, quo duce vincant concupiscentias carnis, ne dominantur, sed serviant. Sic Christianus perpetuo luctatur cum peccato, et tamen luctando non succumbit, sed victoriam obtinet."

<sup>143</sup> Lenker vol.1, 157. *WA* 10.1.1:90.14. "das yhm lessit allis gefallen, was yhm widderferet, es sey gutt odder boße."

<sup>144</sup> Lenker vol.1, 157. *WA* 10.1.1:90.15. "Denn die Engell wisten wol, das der frid, dauon sie singen, sich nit weytter streckt, Denn unter die, ßo ynn Christum warhafftig glewben; dieselben haben gewißlich unternander frid. Aber die wellt und der teuffel haben keyn ruge, lassen yhn auch keyn frid, vorfolgen sie biß ynn den tod.... Darumb war es den Engeln nit gnug, tzu singen den frid auff erdenn, Bondernn auch den wolgefallen der menschen, das ist,

While the unbelieving tends to put the worst construction on everything, always magnifies the evil and double every mishap, Christians are content and satisfied with every thing.

When evil things happen to a person, his works cease and he only suffers. It becomes obvious that God alone is at work. Then, the evil serves the good. Luther develops this idea already in *The Freedom of a Christian Man*. Christians, as Christ's bride, own whatever Christ has. They own the kingship and the priesthood with Christ. The kingship does not mean "that every Christian is placed over all things to have and control them by physical power." "Our ordinary experience in life shows us that we are subjected to all, suffer many things, and even die." Man needs only faith for his salvation; the omnipotence of the kingship means that all things "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."<sup>145</sup>

In the Epistle sermon of Epiphany, Luther depicts God's work exceeds ill-minded human plan and operation. Jews thought it as an easy task to root out Christian church that consists of poor and powerless people and thought it foolish for Christians to start the first church in Jerusalem, in the midst of their worst enemies. God turns the worst to the best. Luther writes,

To accomplish an object with eminent success through the instrumentality of an enemy is characteristic of the divine hand. By the very fact of their furious attempts to exterminate the Word and the people of God, men but destroy themselves and only further God's Word and his people. Therefore, it is good and profitable, to have

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das sie es yhn allis lassen wolgefallen, loben und dancken gott, dunckt sie recht und gutt seyn, wie gott mit yhn feret und faren lessit. Murrelln nit, stehen feyn gelassen und willig ynn gottis willen, ya, weyl sie wissen, das gott allis thutt und schafft, den sie doch durch Christum haben ym glawben tzum gnedigen vatter ubirkommen, ßo rhumen sie und frewen sich, wenn sie voruolget werden."

<sup>145</sup> *LW* 31:355; *WA* 47:57. "Non, quod corporali potentia quisquam Christianorum super omnia constitutus sit possidenda et tractanda...quando ipso vitae usu videmus nos omnibus subiici, multa pati atque adeo mori... Potentia haec spiritualis est, quae ominatur in medio inimicorum et potens est in mediis pressuris, quod est aliud nihil quam quod virtus in infirmitate perficitur, et in omnibus possum lucrum facere salutis, adeo ut crux et mors cogantur mihi servire et cooperari ad salutem."

enemies and persecutors for the sake of the faith and the Word of God. Incalculable comfort and benefit result.<sup>146</sup>

Luther explains that the Christians in Jerusalem were driven away into all the world by Jews who persecuted them. But it effected to extend the Gospel because the fire was already kindled and it was the Jews, against their intention, who fanned the fire to be scattered world-wide.

When only God works, Christians experience that suffering, the remnant of sinful nature, and even ill-minded human plans against Christians become the instrument that God uses to bring about benefit for Christians' flesh to be subdued. God uses suffering, not self-made good works of Christians, to leads them to take hold of the passive righteousness and thus to actually bear good fruits. This is how God is at work in our real life situation.

**5.2.4.3 The Eschatological Aspect.** Third, we focus on how Luther understands the operation of God eschatologically in the context of our life on earth in relation with the idea of two kinds of righteousness. Suffering continues until death. But, it is also true that the suffering ends at the death. God comes to us daily to mortify our flesh and thus to make us alive. Our daily life is thus dying and rising, like a dress rehearsal for the Last Day. This eschatological perspective is fundamental and indispensable to the idea of two kinds of righteousness for Luther. When a Christian has passive righteousness and actively performs his identity as a child of God, it is God who is at work to mortify his flesh and lead him to experience the reality of His Kingdom which has already come, and also is coming. Luther writes in the Epistle sermon of the first Christmas service,

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<sup>146</sup> Lenker vol.6, 329. *WA* 10.1.1:543.10. "Und das ist auch allwege die gottliche meisterschafft, das er seynen willen durch seyne feynd auffis aller best vollnbringt. Und eben damit sie toben, seyn wortt und volck tzuuortilgen, sie sich selb vortilgen und gottis wortt unnd seyn volck nur fodderm müssen, das es gar eyn gutt, reych, heylsam ding ist, feynd und vorfolger zu haben umb des glawbens und gottis wortts willen; denn es hatt unmeßlichen trost und frucht, die drauß kommen."

Now, when faith dwelling within you brings Christ into your heart, you cannot think him poor and destitute. He brings his own life, his Spirit - all he is and commands. Paul says the Spirit is given, not in response to any work of man, but for the sake of the Gospel. The Gospel brings Christ, and Christ brings the Spirit - his Spirit. Then the individual is made new; he is godly. Then all his deeds are well wrought. He is not idle; for faith is never inactive. It continually, in word and act, proclaims Christ. Thus the world is roused against Christ; it will not hear, will not tolerate, him. The result is crosses for the Christian, and crosses render life loathsome and the Day of Judgment desirable. This, mark you, explains the Gospel and the appearing of the saving grace of God.<sup>147</sup>

For Luther the essence of Christian life on earth takes place not in a special reserved places or persons but in ordinal everyday life of Christians with constantly struggling and suffering with their flesh and for the sake of Christ. Christians look up to Christ in faith who gave Himself for their redemption and who sends them Spirit for them to be like Him. In *The Wartburg Postil*, that contains the sermons of the Advent season, the season that celebrates the coming of Christ, Luther develops his rich eschatology. The Gospel sermon of the second Sunday in Advent prepares the hearers and readers to face the end of days. For Luther, even though we need to battle with sin and suffer, the eschaton is already realized in believers. They await in faith daily examining and strengthening faith. The sin, death and devil will be taken away in the last day to perfect the kingdom of God:

The kingdom of God is but ourselves, as Christ says, Luke 17, 21, "For lo, the kingdom of God is within you;" therefore, it draweth nigh when we are nearing our redemption from sin and evil. In this life it begins in the spirit; but since we must still battle with sin and suffer much evil, and since death is still before us, the kingdom of God is not yet perfect in us. But when once sin and death and all evil are taken away, then will it be perfect. This the last day will bring and not this life. Therefore, my

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<sup>147</sup> Lenker vol.6, 135. *WA* 10.1.1:49.1. "Wenn nu solch glawb ynn dyr ist, und du nu Christum hast ym hertzen, darffistu nitt dencken, das er bloeß, arm kumme. Er bringt mit sich seyn leben, geyst, und allis, was er ist, hat und vormag. Drumb spricht S. Paulus, das der geyst werd geben umb keyner werck willen, sondern umb solchs Euangelium willen; wenn das kumpt, so bringts Christum, Christus bringt mit sich seynen geyst, da wirtt denn der mensch new und gotlich, allis, was er denn thut, ist wol than. Er geht auch nit mussig; denn der glawb ruget und feyrt nit, thut und redt von Christo on unterlaß, so wirtt denn die welt erweckt wider yhn, die wills nit horen noch leyden; da geht denn das creutz an, unnd das Creutz macht denn diß leben vordrießlich und den iungisten tag begirlich. Sihe, das ist das Euangelij und erscheynen der heylwertigen gnade gottis."

dear hearer, examine your life, probe your heart to ascertain how it is disposed toward this day. Do not put your trust in your own good life, for that would soon be put to shame; but think of and strengthen your faith in order that the day may not be a terror to you as to the damned, but be your joy as the day of your salvation and of the kingdom of God in you. Then when you think or hear of the same, your heart will leap for joy and earnestly long for its coming.<sup>148</sup>

To help them understand their posture of Christian life eschatologically, Luther reminds both hearers and readers of Lazarus and wounded man whom the Good Samaritan rescued. He writes in the Epistle sermon of the first Christmas service that our life on earth is nothing but purification that is carried on by faith:

But when, through faith, Christ comes, he liberates from the bondage of Egypt and gives power to do good. That power is our first gain. Afterward, the effort of our entire lives should be to purge from body and soul unrighteous, unregenerate, and worldly conduct. Until death our lives should be nothing but purification. While it is true that faith instantly redeems from all legal guilt and sets free, yet evil desires remain in body and soul, as odor and disease cling to a dungeon. Faith occupies itself with purifying from these. Typical of this principle, Lazarus in the Gospel was raised from the dead by a single word (Jn 11, 44), but afterward the shroud and napkin had to be removed. And the half-dead man whose wounds the Samaritan bound up and whom the Samaritan carried home, had to remain in the inn until he was restored.<sup>149</sup>

Gerhard Forde explains the indispensability of the eschatological perspective for understanding justification and sanctification taught by Luther. Forde argues that Luther teaches

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<sup>148</sup> Lenker vol.1, 80. *WA* 10.1.2:114.21. "Das reych gottis sind ia wyr selbs, wie er sagt Luce. 17: Sehet, das reych gottis ist ynnwendig ynn euch selbs, darumb neheth sichs denn, wenn wyr schier sollen erloebet werden von sunden und von ubell; denn ynn dißem leben feheth es an ym geyst, aber dieweyll wyr noch mitt den sunden streyten müssen, viel ubells leyden, datzu der todt noch fur uns, ist das reych gottis noch nicht vollkommen; wenn aber nu sund und todt mit allem ubell von uns genommen wirt, da ists denn volkomen, das soll thun der iungst tag, und nicht geschehen yn dißem leben. Darumb lieber mensch, sihe deyn leben an, forsche deyn hertze, wie das sey gesynnet gegen dißem tage. Vorlaß dich nit auff deyn gutt leben, es wirt dyr bald tzu schanden, sondern denck unnd sterck deynn glawben, das du dißes tags nit erschreckist, mit den vordampften und vorkerten, sondern seyn begerist als deyner erloebung und des reychs gottis ynn dyr, das, wenn du yhn horist nennen oder dran gedenckist, deyn hertz tantze fur freuden und sehnlich nach yhm vorlange."

<sup>149</sup> Lenker vol.6, 137. *WA* 10.1.1:52.9. "So erloebet er unß von dem gefenckniß Aegypti, macht unß frey, gibt krafft gutts zu thun; das ist der erst gewynn. Darnach ist die gantz ubung unßerß lebenß, das wyr die unreynickeyt des gnadloßen, weltlichenn weßens außfegen auß leyb unnd seel, das diß gantz leben biß ynn den tod sey nit anderß denn eyn reynigung. Denn der glawb, ob er unß wol erloebet auff eyn mal von aller schuld des gesetzes und macht unß frey, so bleyben doch noch ubrig boeße neygung yn leyb und seel, gleych wie der stanck und kranckeyt vom gefenckniß; damit erbeyt sich der glawb, allis gantz zu reynigen, gleych wie ym Euangelio Joan. 11. Lasarus wart mit eyner stym vom tod erweckt, aber das todtentuch und bindten must man darnach auch abethun, und der halbtod

a person who is totally a sinner is imputed to be totally righteous, and the life of a Christian is not a series of progressive steps from partial toward total righteousness in God's sight but a struggle in which the total righteousness in God's sight overcomes the sinner's symptoms of total sinfulness. Thus the imputation of righteousness or forensic justification creates a disjuncture before and after the justification of an individual and develops an eschatological reality that takes place as the eschaton keeps breaking into the present. This reality manifests itself in the form of daily dying of the old Adam and the daily raising of the new man in a Christian. Forde writes,

The imputed righteousness is not a mere beginning point which can be allowed to recede into the background; it is the perpetual fountain, the constant power of whatever formal righteousness we may acquire... The progress, Luther has in mind is not our progress towards the goal, but the goal's movement in upon us. This has already been indicated in the idea that imputed righteousness is eschatological in character and that a battle is joined in which the *totus iustus* moves against the *totus peccator*. The progress is therefore the coming of the kingdom of God among us. That is why for Luther complete sanctification is always the same as imputed righteousness... The way is not from the partial to the whole, but always from the whole to the partial... The imputed righteousness is thus not a legal fiction, without reality, but a power, indeed, *the* power of God unto salvation which attacks sin as a total state and will eventually reduce it to nothing.<sup>150</sup>

Luther is certain that in the future Christians will be freed from the bondage of the old Adam in their flesh and there will be no more daily struggle and suffering. In the Garden of Eden, Adam and Eve had both their identity as God's children and also performed the works appropriate to that identity. In heaven, we will not be engaged in the struggles we now experience with our flesh, but yet we will maintain the identity as redeemed children of God, and the perfect performance of works out of the identity. The completion of redemption will have a

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mensch, den der Samaritan vorpand und heymbracht, must ym stall eyn weyl liegen und gantz gesund werdenn."

<sup>150</sup> Gerhard O. Forde, "Forensic Justification and Law in Lutheran Theology," in *Justification by Faith: Lutheran and Catholic in Dialogue VII*, ed. H. George Anderson, T. Austin Murphy, Joseph A. Burgess (Minneapolis: Augsburg Publishing House, 1985). 286–287.

liberating effect, freeing believers from the compulsion of the Law that still drives them in their sinfulness in their earthly life. Luther writes in the *Lectures on Galatians* of 1535,

Therefore the workers of the Law are very rightly called “martyrs of the devil,” if I may use the common expression. They earn hell by greater toil and trouble than that by which the martyrs of Christ earn heaven. They are worn down by a double contrition: while they are in this life, performing many great works, they torture themselves miserably without reason; and when they die, they receive eternal damnation and punishment as their reward. Thus they are most miserable martyrs both in the present life and in the future life, and their slavery is eternal. It is not so with believers, who have troubles only in the present life. Therefore we must stand fast in the freedom Christ has acquired for us by His death, and we must be diligently on our guard not to be ensnared once more in a yoke of slavery.<sup>151</sup>

Christian individuals who have Christ in this life have Him forever. In addition, those who have Christ in this life are free from the Law and under grace already in this life. “Therefore the time of the Law is not forever; but it has an end, which is Christ. But the time of grace is forever; for Christ, having died once for all, will never die again (Rom. 6:9–10). He is eternal; therefore the time of grace is eternal also.”<sup>152</sup> Heaven has already begun in Christians.<sup>153</sup>

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<sup>151</sup> *LW* 27:8; *WA* 40.2:8–9. “Itaque operatores legis rectissime vocantur diaboli (ut more vulgi loquar) Martyres, qui longe maiori labore et molestia acquirunt inferos, quam Martyres Christi coelum, Quia duplici contritione conteruntur, Hoc est, dum hic vivunt multa et magna opera facientes, frustra misere sese excruciant, cum moriuntur, praemium acquirunt aeternam damnationem et poenam. Sic miserrimi martyres sunt in praesenti et futura vita, estque eorum servitus aeterna. Non item piorum, quibus tantum in hac vita male est. Quare fortiter standum est in libertate, quam Christus sua morte nobis peperit, et diligenter cavendum,”

<sup>152</sup> *LW* 26:342; *WA* 40.1:526. “Quare tempus legis non est perpetuum, sed habet finem qui Christus est. Tempus vero gratiae aeternum est, Quia Christus semel mortuus amplius non moritur etc. Aeternus est; Ergo etiam tempus gratiae aeternum est.”

<sup>153</sup> Luther refers to the parable of Jesus, the Good Samaritan, to explain the situation of Christians in the current life. Christians are like the wounded man who are saved by the Samaritan and brought to the inn waiting for his return. Although Christians are those who bear fruits in their good works because they are already justified, they do not keep the Law perfectly because of the remnants of sins remain in them. But they are already in the bosom of the Lord waiting for His second hand to deliver them. “We are that wounded man who fell among robbers; whose wounds the Samaritan bound up, pouring on oil and wine; whom he set on his own beast and brought to an inn and took care of; and whom he entrusted to the innkeeper upon departing, with the words: “Take care of him” (Luke 10:30–35). Thus we are cherished meanwhile as in an inn, until the Lord reaches out His hand a second time, as Isaiah says, to deliver us (Is. 10:10–11).” *LW* 26:260; *WA* 40.1:408. “Sumus ille vulneratus [Luk. 10, 34] qui incidit in latrones, cuius vulnera Samaritanus obligavit infundens oleum et vinum, quem deinde imponens in iumentum suum duxit in diversorium curamque illius egit, Abiens autem commendavit eum hospiti dicens: ‘curam illius habe.’ Itaque fovemur interim tanquam in hospitali, donec adiiciat [Jes. 11, 11] Dominus secundo manum, ut Esaias ait, ut liberet nos.” As the wounded man, Christians cannot perform the Law perfectly because of the remnants of sin in them. But they wait for Christ reaching out to them for the second time, because then they gain a new body. When

Luther has two-dimensional view on the life of a justified believer on earth; in his body and among neighboring sinners. He has no other choice but to live in his body struggling against his old Adam everyday. Passively righteous ones are reckoned as worthy before God and their sins are already forgiven. The new life in them strengthens them to dwell in the righteousness that is given. The inevitability to stay in the body until the end of days is even good for their faith for the passively justified Christians, because, through the conflict and suffering that they should go through, God works in them to make their faith even more steadfast while waiting for the consummation. Now we will move on to the latter dimension, the life of a Christian in community.

### 5.3 Christian Communal Life

Luther observes that a Christian should live on earth in his body and among his neighbors. The latter factor needs to be examined here. Christians love their neighbors and live according to their own vocation. In the Gospel sermon of Epiphany, Luther accuses the pope that he exempts himself and his allies from carrying common burdens of community:

Nature and God's disposition ordain that people who must live together in one community unite to carry common burdens upon common backs and do common work with common hands. Thus they are bound together with common burdens. In disregard of this, the pope and the canon law have their privilegia, libertates, immunitates, indulta, gratias, nothing but exceptions; he and his allies avail themselves of the advantages which community afford but leave the doing of common work and the carrying of common burdens to others.<sup>154</sup>

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Christians die, "they will put the flesh off completely; and in the resurrection they will have a new flesh that is pure, with no evil desires. *LW* 27:97; *WA* 40.2:122. "Postea morientes prorsus eam exuunt et resuscitati habebunt carnem puram sine affectibus et concupiscentiis." But in the mean time, they taste the foretaste of heaven. "Meanwhile, as long as we are alive, we are supported and nourished at the bosom of divine mercy and forbearance, until the body of sin ( Rom. 6:6 ) is abolished and we are raised up as new beings on that Day." *LW* 26:235; *WA* 40.1:372.28. "Interim ergo, donec vivimus, portamur et fovemur in gremio misericordiae et tolerantiae divinae, donec aboleatur corpus peccati et resuscitemur novi in die illa."

<sup>154</sup> Lenker vol.1, 390. *WA* 10.1.1:648.3. "Die natur unnd gottis ordnung hellt, das, ßo menschen unternander ynn der gemeyn leben müssen, ist nott, das sie tzusamenthun und gemeyne purden auff gemeynem rucken tragen,



Christians are ordained to live united together in one community for the neighbor's sake. Christians are called to build their community in such a way that the Word of God penetrates the lives of each member of the community. In this section, we discuss Christian communal life from the following three points of view. First, passively righteous Christians love each other in and beyond the community. Second, Christians concretely express their love in the daily life according to their appointed vocations. Third, the preaching office of ministry is established in and for the community and the hearers are to support the preachers. Luther has his idea of two kinds of righteousness as a foundation in his understanding of Christians' communal life.

### 5.3.1 Loving the Neighbors

The idea of two kinds of righteousness clarifies the understanding that Christians do not love their neighbors in order to gain righteousness before God, but they love them because they have that righteousness already. One cannot live in solitude when he loves the people around him. In the Epistle sermon of the Saint John's Day Luther teaches, "Such, you perceive, is the true faith, the faith that justifies before God. It is the Christian's righteousness, which receives blessings from above and delivers them below."<sup>155</sup> Loving the neighbors for Christians is the outcome of their receiving of righteousness of God. Christians are to live among other people forming a community supported by the mutual love among them. In *The Freedom of a Christian Man*, he writes, "So also our works should be done, not that we may be justified by them, since,

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gemeyne erbeytt mit gemeyner hand thun, also vorpindet sie die nott gemeynes weßens. Dawidder hatt der Bapst und geystlich recht yhr priuilegia, libertates, immunitates, indulta, gratias und eyttel außzuge, das er mit den seynen nur der nutzunge gemeyner gutter brauch, laß die andernn die gemeyne erbeytt thun unnd gemeyne burden tragen."

<sup>155</sup> Lenker vol.6, 214. *WA* 10.1.1:292.23. "Sihe, das ist der rechte ware glawbe, der den menschen fur gott gerecht macht, das ist die Christliche gerechtickeytt, die von oben empfeheth und von unden außgeheth."

being justified beforehand by faith, we ought to do all things freely and joyfully for the sake of others.”<sup>156</sup> Luther defines what Christians do in the following way:

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.<sup>157</sup>

Christians live only for the neighbor’s sake. By definition, Christians are communal beings.

In the Epistle sermon of Saint Stephen’s Day, Luther writes,

Let us truly learn we are saved through faith in Christ and that alone. This fact has been made sufficiently manifest. Then let no one rely upon his own works. Let us in our lifetime engage only in such works as shall profit our neighbors, being indifferent to testament and institution, and direct our efforts to bettering the full course of our neighbors’ lives.<sup>158</sup>

By love that flows forth from faith in Christ, Christians live on earth solely for their neighbors and that is the very nature of our humanity, as God created it. They give themselves to the neighbors solely for the neighbors’ benefit.<sup>159</sup> Thus, the ordinary life of Christians is intended and designed to be relational, social and communal.

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<sup>156</sup> *LW* 31:368; *WA* 7:67. “ita et nostra opera fieri debent, non iustificandi gratia, cum prius fide iustificati facere debeamus omnia libere et hilariter propter alios.”

<sup>157</sup> *LW* 31:371; *WA* 7:69 “Concludimus itaque, Christianum hominem non vivere in seipso, sed in Christo et proximo suo, aut Christianum non esse, in Christo per fidem, in proximo per charitatem: per fidem sursum rapitur supra se in deum, rursum per charitatem labitur infra se in proximum, manens tamen semper in deo et charitate eius.”

<sup>158</sup> *Lenker* vol.6, 201. *WA* 10.1.1:257.13. “Drumb last unß weyße seyn, lieben frundt, es thut nodt, last uns yhe lernen, das alleyn der glawb ynn Christum uns selig mach, wie droben gnugsam ist gesagt, das yhe niemandt auff seyne werck bawe. Darnach, dieweyll er lebt, vbe er sich alleyn ynn den wercken, damit er seynem nehsten hulflich sey, laß testament testament seyn, stiftt stiftt seyn, unnd stiftte seyn thun auff wolthun seynem nehisten, weyll er lebt.”

<sup>159</sup> *LW* 31:367. “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.” *WA* 7:66.3. “Dabo itaque me quendam Christum proximo meo, quemadmodum Christus sese praebeuit mihi, nihil facturum in hac vita, nisi quod videro proximo meo necessarium, comodum et salutare fore, quandoquidem per fidem omnium bonorum in Christo abundans sum.”

However, loving the neighbor is a difficult task that demands much of our concentration and patience. It is so difficult because it cannot but take place in our real life context within the concrete relationship with people who are sinners. Loving neighbors is difficult and requires patience because, first, it demands us to give up everything unselfishly to meet the neighbors' need, and second, to tolerate the neighbors' selfish nature and attitude.

First, it is difficult because it is a life-giving operation. Our flesh resists giving up our selfish desire of pleasing ourselves and being praised. Just as Christ as example has done for them, Christians are to offer themselves to the neighbors. In the Gospel sermon of the first Sunday in Advent, Luther teaches that loving the neighbor demands not only just giving alms but giving yourself altogether:

You shall give yourself up to him altogether, with all you have, the same as Christ did not simply pray or fast for you. Prayer and fasting are not the works he did for you, but he gave himself up wholly to you, with praying, fasting, all works and suffering, so that there is nothing in him that is not yours and was not done for you. Thus it is not your good work that you give alms or that you pray, but that you offer yourself to your neighbor and serve him, wherever he needs you and every way you can, be it with alms, prayer, work, fasting, counsel, comfort, instruction, admonition, punishment, apologizing, clothing, food, and lastly with suffering and dying for him.<sup>160</sup>

For Luther, loving the neighbors means giving the life for the neighbors. In the Epistle sermon of the fourth Sunday in Advent, Luther summarizes the first two verses of the text, Philippians 4:4-5, and writes, "Rejoice always before God, but before men be forbearing."<sup>161</sup> Loving the neighbors has no name and cannot be described or defined as a specific performance

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<sup>160</sup> Lenker vol.1, 34. *WA* 10.1.2:38.14. "Bondern du gantz und gar sollt dich yhm ergeben, mit allem, das du vormagist, gleych wie Christus hatt nitt alleyn fur dich gepettet odder gefastet. Beten und fasten ist nitt das werck, das er dyr than hatt, Bondern sich selb gantz dyr geben, mitt beten, fasten, allen wercken und leyden, das nichts an und yn yhm ist, das nit deyn sey und dyr gethan. AlBo ist nit das deyn gutt werck, das du eyn almoBen gibst odder bettist, Bondern wenn du deynem nehisten dich gantz ergibst, und yhm dienist, wo er deyn darff und du vormagst, es sey mit almoBen, beten, erbeytten, fasten, radten, trosten, leren, vormanen, straffen, entschuldigen, kleyden, speyBen, tzuletzt auch leyden unnd sterben fur yhn."

<sup>161</sup> Lenker vol.6, 96. *WA* 10.1.2:174.1. "Das ist alBo viel gesagt: fur gott seytt frolich alletzeyt, aber fur den

because Christians do whatever the neighbors need help.<sup>162</sup> Christians do not decide what to give to the neighbors but their neighbors do. In the *Lectures on Galatians* of 1535, Luther writes,

So also serving another person through love seems to reason to mean performing unimportant works such as the following: teaching the erring; comforting the afflicted; encouraging the weak; helping the neighbor in whatever way one can; bearing with his rude manners and impoliteness; putting up with annoyances, labors, and the ingratitude and contempt of men in both church and state; obeying the magistrates; treating one's parents with respect; being patient in the home with a cranky wife and an unmanageable family, and the like.<sup>163</sup>

It is difficult to love the neighbors because to love is to give anything and to give up everything. It is difficult, secondly, because we need to bear neighbors' imperfections and sins. Luther considers the enormity of this difficulty as what may cause desire for death. In the Epistle sermon of the second Sunday in Advent, he lets hearers and readers take hold of hope in Christ to maintain patience in loving the neighbors:

Now, it is no small cross and calls for no little measure of patience to bear the imperfections and sins of our neighbors. In some instances these things are oppressive enough to evoke, on the part of the sufferers, desire for death, either for themselves or someone else. To maintain Christian patience under these trials, the afflicted must comfort themselves with those portions of Scripture that show Christ's example. They will be helped to steadfastness and submission in suffering by perceiving that for their sakes Christ has submitted to far greater suffering, and has taken upon himself the infinitely heavier burden of their sins in the effort to redeem them. Note, the comfort accompanying this patience is productive of a firm hope in Christ that we shall be like him.<sup>164</sup>

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leutten seytt gelinde.”

<sup>162</sup> Lenker vol.1, 34. *WA* 10.1.2:38.11. “Wobey sollen sie denn erkennen werden? Antwortt: darumb haben sie keynen namen, das sich nitt eyn unterscheyd erhebe und stucklich sich teylen, das du ettliche thuest unnd ettliche nicht thuest”

<sup>163</sup> *LW*27:56; *WA* 40.2:70. “Sic servire alteri per charitatem, hoc est, docere errantem, consolari afflictum, erigere infirmum, adiuuare proximum, quacunque re possis, ferre eius agrestes mores et importunitatem, tolerare in Ecclesia et Politia aequo animo molestias, labores, hominum ingratitude et contemptum, obedire Magistratibus, honore parentes afficere, patientem esse domi cum morosa uxore, intractabili familia etc., ut ratio iudicat, nullius momenti sunt.”

<sup>164</sup> Lenker vol.6, 44. *WA* 10.1.2:76.6. “Nu aber das nit eyn kleyn stuck der gedult und des creutzs ist, wenn man soll des nehisten geprechen und sund tragen, denn es ettlichen so schwere ist, das sie druber des tods begeren oder yhe dem andern wunschen, darumb das die gedult ynn dißem leyden bestehe, müssen sie sich trosten mit dißer

After the Fall, human performance and human relationships suffer disruption by sinful self-seeking. True community of love is not merely difficult, rather it is impossibility. However, as Christians have received Christ as gift when they were re-created in Baptism, the image of God is restored in them. This passive righteousness in them motivates to bear fruits in active righteousness and to live communally. Christians suffer with patience for their neighbors on earth, not in spite of, but because of the fact that they are made in the image of God as those who walk following the example of Christ, who labored, worked, suffered, and died for the neighbors.<sup>165</sup> As in the case of Christian bodily life, Christian communal life is also to be exhorted on the basis of the two kinds of righteousness.

### 5.3.2 Vocational Living

Our life on earth is inescapably social and communal. Luther recognized the existing three basic social estates, namely, political, domestic, and ecclesiastical estates, as social functions. He recaptured them and freshly developed his idea of Christian vocation or calling on the basis of his idea of two kinds of righteousness. All Christians have one and the same Christ as gift, but each and every Christian are assigned to special tasks according to his vocation.

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schrift, die da Christus exempel furhellt, das sie starck und willig bleyben ynn dem leyden, wenn sie anssehen, das Christus umb yhr willen viel mehr than hatt und viel schwerer burde von yhren sunden auff sich geladen, auff das er sie erauß erloßete. Sihe, der trost yn dißer gedullt macht denn eyn gute hoffnung tzu Christo, das sie yhm gleych warden.”

<sup>165</sup> LW31:365 “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.” WA 7:65. “Christum, cum esset plenus forma dei et omnibus bonis abundans, ita ut nullo opere, nulla passione indigerit, ut iustus et salvus fieret (habebat enim haec omnia statim ab initio sui), non tamen iis inflabatur nec super nos elevabatur et quandam potentiam super nos sibi arrogabat, licet id iure potuisset, Sed contra sic egit laborans, operans, patiens, moriens, ut similis esset caeteris hominibus et habitu et gestu non aliud quam homo, quasi iis omnibus egeret et nihil haberet formarum dei, quod tamen totum propter nos foecit, ut nobis serviret et nostra fierent omnia, quae hac forma servi operaretur.”

In the community, a man naturally is given a role in relationship to other members. His role is defined according to the estates. People on earth are designed to live for the neighbors according to their vocation. He writes in the Gospel sermon of the first Sunday in Advent:

A man is to live, speak, act, hear, suffer and die for the good of his wife and child, the wife for the husband, the children for the parents, the servants for their masters, the masters for their servants, the government for its subjects, the subjects for the government, each one for his fellow man, even for his enemies, so that one is the other's hand, mouth, eye, foot, even heart and mind. This is a truly Christian and good work, which can and shall be done at all times, in all places, toward all people.<sup>166</sup>

Luther introduced his idea of estates in *Confession Concerning Christ Supper* as “the holy orders and true religious institutions established by God are these three: the office of priest, the estate of marriage, the civil government.”<sup>167</sup> In addition to the three estates, he states the common order of Christian love, in which one serves everyone in need.<sup>168</sup> In “the table of duties” of *The Small Catechism*, Luther lists categories according to the three estates and people in need and people in general.<sup>169</sup>

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<sup>166</sup> Lenker vol.1, 37. *WA* 10.1.2:41.7. “Also soll eyn man seynem weyb und kind, das weyb dem man, die kinder den eltern, die knecht den herrn, die herrn den knechten, die ubirkeyt den unterthan, die unterthan der ubirkeyt, und eyn iglicher dem andern, auch den feynden, zu lieb und dienst, leben, reden, thun, horen, leyden und sterben, das ymmer eyniñ des andern hand, mund, auge, fuß, ia hertz und mutt sey; das heyssen recht Christlich, naturlich gutte werck, die on unterlaß, alle tzeytt, an allen ortten, gegen allen personen geschehen mugen und sollen.”

<sup>167</sup> *LW* 37:364; *WA* 26:504 “die heiligen orden und rechte stifte von Gott eingesetzt sind diese drey: Das priester ampt, Der Ehestand, Die weltliche oeberkeit“ Luther continues to explain the calling in the three categories as: “All who are engaged in the clerical office or ministry of the Word are in a holy, proper, good, and God-pleasing order and-estate, such as those who preach, administer sacraments, supervise the common chest, sextons and messengers or servants who serve such persons. These are engaged in works which are altogether holy in God’s sight...” “all fathers and mothers who regulate their household wisely and bring up their children to the service of God are engaged in pure holiness, in a holy work and a holy order. Similarly, when children and servants show obedience to their elders and masters, here too is pure holiness...” and “princes and lords, judges, civil officers, state officials, notaries, male and female servants and all who serve such persons, and further, all their obedient subjects—all are engaged in pure holiness and leading a holy life before God.”

<sup>168</sup> *LW* 37:365. “the common order of Christian love, in which one serves not only the three orders, but also serves every needy person in general with all kinds of benevolent deeds, such as feeding the hungry, giving drink to the thirsty, forgiving enemies, praying for all men on earth, suffering all kinds of evil on earth, etc” *WA* 26:505 “ der gemeine orden der Christlichen liebe, darynn man nicht allein den dreyen orden, sondern auch ynn gemein einem iglichen duerfftigen mit allerley wolthat dienet, als speisen die hungerigen, trencken die duerstigen &c., vergeben den feynden, bitten fur alle menschen auff erden, leiden allerley boeses auff erden &c.“

<sup>169</sup> Kolb, Wengert, and Arand, *The Book of Concord: The Confessions of the Evangelical Lutheran Church*.

There are two major shifts that Luther created concerning the understanding of Christians' communal life. First, the equality of the value of all persons before God regardless of their vocation, while at the same time the role and function of each person is different from others in the community according to the specific vocation of each individual. Second, while Luther in his early days identified each individual in the community as a member of one of the three estates, he later came to understand that each member in the community belongs to all three estates at the same time and has responsibilities in each estate.

First, all Christians are equally righteous in the eyes of God, but each of them is appointed to a unique task and responsibility to be beneficial to one another. This idea is plainly based on Luther's idea of the two kinds of righteousness. Luther writes in the *Lectures on Galatians* of 1535,

No godly person believes that the position of a magistrate is better in the sight of God than that of a subject, for he knows that both are divine institutions and have a divine command behind them. He will not distinguish between the position or work of a father and that of a son, or between that of a teacher and that of a pupil, or between that of a master and that of a servant; but he will declare it as certain that both are pleasing to God if they are done in faith and in obedience to God. In the eyes of the world, of course, these ways of life and their positions are unequal.<sup>170</sup>

All Christians have one and the same Savior, Christ, through whom alone they receive the forgiveness of sins and righteousness, and before whom there is no difference in value

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365f "The Household Chart of Some Bible Passages" Luther mentions the three estates in various places such as Smalcald Articles *Preface* Kolb, Wengert, and Arand, *The Book of Concord: The Confessions of the Evangelical Lutheran Church*. 300 "in the church, in the government, and in the home" *WA* 50:196. Another example is *Lectures on Galatians* 1531 "Argument" *LW* 26:11. "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."

<sup>170</sup> *LW* 27:60; *WA* 40.2:76 "Nemo pius praefert coram Deo officium magistratus officio subditi, quia novit utrunque esse ordinationem Dei et habere divinum mandatum. Non discernit inter officium seu opus patris et filii, paedagogi et discipuli, heri et servi etc., sed certo pronunciat utrunque placere Deo, si fiat in fide et obedientia Dei. Coram mundo quidem ista vitae genera et eorum officia inaequalia sunt..."

concerning their persons or works. They are all equally priests in the sight of God through the bestowal of a new identity as God's child in Baptism. But at the same time there exists an order of society for its proper functioning, and all people are called to different responsibilities according to their estate. God uses these different vocations or offices as His vessels or His masks so that people benefit one another in the community.

The ecclesiastical estate was previously considered to have the privilege of being the closest to salvation because its members had accumulated special merits and performed works of love through their unique religious activities. For example, monks and nuns would not have conceded that the works which lay people perform in their vocation are as acceptable as their own artificial rituals before God.<sup>171</sup> Luther uses his own case as an example to describe how he understands his occupational vocation, that is in his case a priest, in the Gospel sermon of Epiphany:

Well, I intend to become a priest, a monk, or nun, or to take some other vow, not that I consider the station of life or order a way to salvation, neither because I expect through such a life to become holy, to atone for sin and to win God's grace. God protect me against this, for this would be against Christ and his blood, this would be destroying all his merit and honor and the worst scorn and mockery of God . . . However, since I must do something on earth, I will take up this life, exercise myself in it, chastise my body and serve my neighbor: just as another man works in the field or garden or at his trade without regard to merit and good in his works. See, where

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<sup>171</sup> *LW* 27:61. "This is impossible for those who neglect the doctrine of faith and love and who teach superstitious works. A monk does not concede that the works which a layman performs in his calling are as good and acceptable to God as his own. A nun thinks much more highly of her own way of life and of her own works than she does of the way of life and works of a housewife who has a husband; for she believes that her own works merit grace and eternal life, but that the works of the other woman do not. And for this reason such men, in their wicked greed for gold, battled furiously. They also persuaded the world that their station in life and their works were much greater and holier than the station and works of laymen." *WA* 40.2:76 "Hoc impossibile est eos facere, qui neglecta doctrina de fide et charitate superstitiosa opera docent. Monachus non concedit, Laici opera, quae facit in sua vocatione, tam bona et accepta esse Deo quam sua. Nonna longe praefert suum vitae genus et opera vitae generi et operibus Matronae coniugis, haec enim iudicat meritoria esse gratiae et vitae aeternae, non item illa. Atque hinc est, quod sacri illi homines, ut auri fames, vehementer contenderunt et persuaserunt etiam mundo, suum statum et opera longe maiora et sanctiora esse Laicorum statu et operibus."



this purpose is not, there Christ must be denied and the first commandment destroyed, and vain, unchristian, unbelieving, Jewish and heathen life be found.<sup>172</sup>

Luther's view of occupational vocation is innovative because the hierarchical structure of medieval society, with each estate contributing to the organization of the order of power in the society, was based on a view that salvation is accomplished by active righteousness. According to Luther, what counts is not the kind of work man is engaged in, but how faithful he is at his appointed tasks. Luther teaches that, although a preacher of the Word is granted spiritual gifts far surpassing others in order that they may be useful for building up the body of Christ, a faithful sexton is no less pleasing to God with his gifts than is a preacher of the Word, for he serves God in the same faith and spirit.<sup>173</sup> In the Gospel sermon of the Day of Saint John the Evangelist, Luther emphasizes that God is concerned about the obedient attitude toward the vocation, rather than about the kind of the works they are engaged in:

Therefore we must close our eyes, not look at our works, whether they be great, small, honorable, contemptible, spiritual, temporal or what kind of an appearance and name they may have upon earth; but look to the command and to the obedience in the works. Do they govern you, then the work also is truly right and precious, and completely godly, although it springs forth as insignificant as a straw. However, if

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<sup>172</sup> Lenker vol.1, 422. *WA* 10.1.1:685.19,26. "Wolan, ich will pfaff, munch, Nonne werden, Bonst odder ßo geloben, nit das ich den stand oder orden achte eyne weg tzur selickeit, auch nit, das ich durch solchs leben gedencck frum tzu werden, sund tzu bussen und gottis gnade tzurwerben. Da behutt mich gott fur, das were Christo und seynem blutt tzu nahe, das were yhm alle seyn vordienst und ehre vornichtiget, unnd die hohist gottis vorleuckung und lesterung...Bondernn dieweyl ich yhe was thun muß auff erden, will ich diß leben annehmen, mich drynnen uben, meynen leyb casteyen unnd meynem nehisten dienen, gleychwie eyn ander mensch wirckt auff dem fellt, garten oder handwerck, on alles auffsehen der vordienst und gutte yn wercken. Sihe, wo die meynung nit ist, da muß Christus vorleucket und das erste gepott tzu nichte werden, und eyttel unchristlich, unglewbisch, Judisch, heydnisch weßen da seyn."

<sup>173</sup> *LW* 27:102. "In spiritual gifts we far surpass others; but because we acknowledge these as gifts of God, not our own, granted to us for building up the body of Christ (Eph. 4:12), we do not become proud on their account. For we know that more is required of him to whom much is given than of him to whom little is given (Luke 12:48). In addition, we know that "God shows no partiality" (Rom. 2:11). Therefore a faithful sexton is no less pleasing to God with his gift than is a preacher of the Word, for he serves God in the same faith and spirit." *WA* 40.2:132 "Longe vincimus quidem donis spiritualibus alios, sed quia ea agnoscimus Dei esse, non nostra, donata nobis in aedificationem corporis Christi, non [Luk. 12, 48] superbimus propter illa, scimus enim 'plus requiri ab illis, quibus multum commendatum est, quam quibus parum commendatum est'. Denique scimus, [Röm. 2, 11] 'coram Deo non esse respectum personarum', ideo non minus placet Deo aedituus fidelis in suo dono, quam doctor verbi, quia eadem fide et spiritu servit Deo."

obedience and God's commandments do not dominate you, then the work is not right, but damnable, surely the devil's own doings, although it were even so great a work as to raise the dead. For it is decreed that God's eyes look not to the works, but to the obedience in the works.<sup>174</sup>

Thus, Luther praises the works that each man performs in his calling no matter how trivial its external appearance may be.<sup>175</sup>

Second, as Werner Elert pointed out, Luther brought a new idea into the understanding of how members of a community are related to the three estates. Each individual in the community was identified as a member of one of the three estates. In the Gospel sermon of the Day of Saint John the Evangelist, Luther emphasizes that it is not possible for anyone not being called or not having vocation. He goes on to list up three estates, that is, domestic, governmental, and spiritual.<sup>176</sup> Luther's maturing view recognizes that each member in the community belongs to all

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<sup>174</sup> Lenker vol.1, 244. *WA* 10.1.1:310.14. "Darumb müssen wyr die augen tzuthun, nit die werck ansehen, ob sie groß, kleyn, ehrlich, vorachtlich, geystlich, leylich, odder was sie auch fur eyn ansehen und namen auff erden haben mugen, sondern auff den befelh und gehorsam, der drynnen ist; geht derselb, so ist das werck auch recht und kostlich, gantz gotlich, obs so geringe were, als eyn strohalm auffheben. Geht aber der gehorsam und befelh nit, so ist das werck auch nit recht und vordamlich, gewißlich des teuffels eygen, obs gleych so groß were als todten auffwecken. Denn das ist beschlossen: gottis augen sehen nit auff werck, sondern auff gehorsam ynn den wercken."

<sup>175</sup> *LW*27:56. "So also serving another person through love seems to reason to mean performing unimportant works such as the following: teaching the erring; comforting the afflicted; encouraging the weak; helping the neighbor in whatever way one can; bearing with his rude manners and impoliteness; putting up with annoyances, labors, and the ingratitude and contempt of men in both church and state; obeying the magistrates; treating one's parents with respect; being patient in the home with a cranky wife and an unmanageable family, and the like. But believe me, these works are so outstanding and brilliant that the whole world cannot comprehend their usefulness and worth; indeed, it cannot estimate the value of even one tiny truly good work, because it does not measure works or anything else on the basis of the Word of God but on the basis of a reason that is wicked, blind, and foolish." *WA* 40.2:70. "Sic servire alteri per charitatem, hoc est, docere errantem, consolari afflictum, erigere infirmum, adiuvere proximum, quacunq; re possis, ferre eius agrestes mores et importunitatem, tolerare in Ecclesia et Politia aequo animo molestias, labores, hominum ingratitude et contemptum, obedire Magistratibus, honore parentes afficere, patientem esse domi cum morosa uxore, intractabili familia etc., ut ratio iudicat, nullius momenti sunt. Sed crede mihi, tam egregia et praeclara opera sunt, ut totus mundus eorum utilitatem et dignitatem (quia non metitur opera aut ullas alias res ex verbo Dei, sed ex iudicio impiae, caecae et stultae rationis) non comprehendat, Imo ne quidem unius minimi vere boni operis precium aestimare potest."

<sup>176</sup> Lenker vol.1, 242–243. "Then you may reply: But how if I am not called, what shall I do then? Answer: How is it possible that you are not called? You have always been in some state or station; you have always been a husband or wife, or boy or girl, or servant... And again: Are you a prince, a lord, spiritual or secular; who has more to do than you, in order that your subjects may do right, preserve peace, and wrong is done by no one?... The very same way the bishop and spiritual prelates also act, who should feed the sheep of Christ and follow Christ, and even suffer death for their sake." *WA* 10.1.1:308. "Szo mochstu sprechen: Wie aber, wenn ich nit beruffen bynn, was soll ich denne thun? Anttwort: wie ists muglich, das du nit beruffen seyest? du wirst yhe ynn eynem standl seyn, du

three estates at the same time and has his responsibilities in each estate.<sup>177</sup> It is, therefore, better to understand that there are three areas of life in which each one has his position, for example, a person is at the same time a citizen, a father, and a pastor, and may have more than one vocation in each estate or walk of life: e.g. in the family, husband, father, child, etc.

Luther recognizes that God's children, who have received passive righteousness, have gained a new integrated perspective on their life. They live their lives on earth as created and redeemed human being. Luther teaches hearers and readers to be content with whatever they have as their calling. Part of Luther's concern here was his fear of disorder and the violence it could bring, as he would experience it later in the Peasant Revolts and had experienced it as a student in civic unrest in Erfurt. More fundamentally, he found discontent dangerously near to idolatry, because it could suggest that one was searching for more meaning or security in some created product rather than the Creator. In the Gospel sermon of the Day of Saint John the Evangelist, he preaches "everyone should be satisfied with his own part and not begrudge another anything, nor murmur although he is unlike him."<sup>178</sup> People tend to be discontent with their temporal lot. Luther encourages them to change their spirit of discontent rather than changing their lot:

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bist yhe eyn ehlich man odder weyb odder kind odder tochter odder knecht odder magt...Item: bistu eyn furst, herr, geystlich odder weltlich, wer hatt mehr tzu thun denn du? das deyn unterthan recht thun, frid, sey, niemant unrecht geschehe... Also auch itzt die Bischoff unnd geystlich prelatten, die da sollten die schaff Christi weyden und folgen nach Christo, den todt druber leyden..."

<sup>177</sup> Werner Elert, *The Christian Ethos* (Philadelphia,: Muhlenberg Press, 1957), 80–86. Werner Elert, *Morphologie Des Luthertums - Soziallehren Und Sozialwirkungen Des Luthertums*, 2 vols., vol. 2 (Muenchen: C.H.Beck Verlagsbuchhandlung, 1932).Section 5 is on "Die Dreistaendelehre." 49–65., Paul Althaus and Wilhelm Maurer followed Elert's opinion. Paul Althaus, *The Ethics of Martin Luther* (Philadelphia,: Fortress Press, 1972). 38. Wilhelm Maurer, "Luthers Lehre Von Den Drei Hierarchien Und Ihr Mittelalterlicher Hintergrund," *Bayerische Akademie Der Wissenschaften Philosophisch-Historische Klasse* (Muenchen: Verlag der Bayerischen Akademie der Wissenschaften, 1970).

<sup>178</sup> Lenker vol.1, 246. *WA* 10.1.1:313.10. "das eyn iglicher soll yhm an seynem teyl lassen genugen und den andern nichts vorgonnen noch murren, ob er yhm ungeleych sey."

To avoid such unrest, discontent and disgust in one's self, is helpful and necessary to faith, which is of the firm conviction, that God governs all alike, places each one in the lot, that is the most useful and suitable for him, and that it could not be better arranged, even if he did it himself. This faith brings rest, contentment, peace and banishes the tired spirit. But where it does not exist, and man judges according to his own feelings, thoughts and experiences, behold, there is a weary and discontented spirit, for he experiences only the evil of his own lot and not that of his neighbor; on the other hand, he does not see his own good side nor the bad side of his neighbor. Hence there follows out of this feeling weariness, dislike, worry and labor, and he becomes thereby impatient and dissatisfied with God . . . Hence you see, how faith is needed in everything and how it makes everything easy, good and sweet, even if you were in prison or in death, as the martyrs prove. And without faith all things are difficult, evil and bitter, although you possessed the pleasure and joy of the whole world, as all the great lords and wealthy prove, who at all times lead the most wretched lives.<sup>179</sup>

Thus, Luther teaches Christians to have integration of faith and love in their daily vocational life. This fundamental attitude is also taught in Luther's writings. In his explanation of the third commandment in *The Large Catechism*, he taught that taking one day off from daily work is following natural law as a creature of God, and using the day for hearing and learning the Word of God is done out of his identity as a redeemed child of God. He rejoices hearing the Word, and he also feels the need of it to perform his daily tasks sufficiently. In *The Small Catechism* at the end of the daily prayer for the mornings, Luther teaches to "go to your work joyfully" immediately after the prayer session is done,<sup>180</sup> and in *The Treatise on Good Works* Luther advises to train Christians to pray all the time as they carry out daily tasks.<sup>181</sup>

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<sup>179</sup> Lenker vol.1, 248. *WA* 10.1.1:315.18. "Solch unrüge, unfrid und ubirdruß tzu meyden, ist nutz und nott der glawb, der da gewißlich dafür hallte, gott regire gleych und beschicke eyne iglichen ynn dem weßen, das yhm auffß aller nutzlichst und fuglichst sey, alßo das es nit mocht besser geratten, wenn er selb sollt gleych die wal haben. Dißer glawb macht ruge, gnuge, frid, und vortreybt den ubirdruß; wo aber der glawb nit ist, und der mensch nach seynem fulen, duncken und empfinden urteyllt, Sihe, allda geht der ubirdruß an; denn er fulett nur seyniß weßens ubell und nitt seyniß nehisten, widderumb sihet nit seyns weßens vorteyll, noch seynis nehsten ubell; ßo folgt denn auß dem fulen und ubirdruß unlust, muhe und erbeytt ynn seynem leben, wirt damit ungedulltig und mit gott tzu unfriden... Darumb sihstu, wie ynn allen dingen der glawb nott ist, und wie er alle ding leycht, gut und sueß macht, ob du gleych ym kerker odder todt werist, wie die merterer beweyßen, und on yhn alle ding schwer, boß und bitter sind, ob du gleych aller welt lust unnd freud hettist, wie das alle große herrnn unnd die reychen beweyßen, die das aller elendist leben alltzeytt haben."

<sup>180</sup> Kolb, Wengert, and Arand, *The Book of Concord: The Confessions of the Evangelical Lutheran Church*.

Luther corrects the medieval interpretation that sacred things happen with sacred people in sacred occasions. Walking in the Spirit takes place when Christians spend their time and energy everyday pursuing the tasks that are demanded by their own vocations making themselves mutually beneficial:

As I have said, this commandment about walking by the Spirit pertains not only to hermits and monks but to all the faithful ... Thus a prince walks by the Spirit when he does his duty diligently, rules his subjects well, punishes the guilty, and defends the innocent. His flesh and the devil oppose him when he does this, and they urge him to start an unjust war or to yield to his own greedy desires.<sup>182</sup>

Luther transforms the idea and practice of the social life of Christians. There are differences in terms of active righteousness, such as in the area of responsibilities and authorities among people in the community, but they are all equally fully righteous in terms of passive righteousness, that is, they are all wholly worthy before God as they are through faith in Christ. In the area of active righteousness, each Christian, each individual, as an integrated person, has roles in all three estates.

### 5.3.3 Preaching and Hearing

Luther had a kind of community in mind where God is always truly present and at work in the midst of the everyday life of Christians through His Word and Sacrament. In this section, we first look at how Luther understands Christ's presence in the Christian community in the Word

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<sup>181</sup> LW44:61 "In fact, there is no Christian man who does not have time to pray without ceasing. But I mean spiritual praying. That is, no man is so heavily burdened with his work that he cannot, if the will is there, speak with God in his heart while he is working, lay his need and that of other men before him, ask for help, make petition, and in all this exercise and strengthen his faith." WA 6:234.34. "Ja, es ist freylich kein Christen mensch, der nit on unterlasz zubetten zeit habe, Ich meyn aber das geistlich betenn, das ist, Niemand wirt mit seiner arbeit, szo er wil, so hart beschweret, er kan in seinem hertzen da neben mit gotte reden, yhm furlegen seine odder anderer menschen not, hulff begeren, bitten, und in dem allen seinen glauben uben und stercken."

<sup>182</sup> LW 27:69; WA 40.2:85–86 "Caeterum, ut dixi, hoc praeceptum de ambulando Spiritu etc. non solum ad Eremitas et Monachos, sed ad omnes pios... Ut princeps Spiritu ambulat, cum diligenter facit officium suum, cum bene praest subditis, punit sotes et innocentes defendit. Ibi caro et diabolus repugnant et sollicitant eum, ut iniustum bellum moveat, ut obsequatur suis cupiditatibus etc."

based on his idea of two kinds of righteousness. We then focus on Luther's understanding of the role of the preachers and the hearers in the community in reference with his idea of two kinds of righteousness.

**5.3.3.1 Presence of Christ in Christian Community.** Life of a Christian depends on how the Word of God is incorporated and operating in the community that he lives in. Christ is present in His preached Word in the Christian community. Luther envisions that a community filled with the Word of God is in good order.

The life of a Christian community depends on the operation of the Word of God. First, passive righteousness is given through the ministry of the Word. In the *Lectures on Galatians* of 1535, Luther writes that the Christian faith begins and continues by hearing of the Word:

Now the form of the Christian mind is faith, the trust of the heart, which takes hold of Christ, clings only to Him and to nothing else besides. A heart that is equipped with such confidence has the true form of Christ, which is provided by the ministry of the Word.<sup>183</sup>

Second, active righteousness is made alive through the hearing of the Word. For a Christian in a community, overcoming the flesh cannot be done apart from the ministry of the Word. He needs to take the sword of the Spirit that is given by the preachers. In his monastic days, Luther used to fast in order to overcome the desires of the flesh. But later he teaches "the desires of the flesh are conquered not by any abstinence from food and drink but by an earnest meditation on

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<sup>183</sup> Galatians 4:19, *LW* 26:430; *WA* 40.1:649.21. "Est autem forma Christiani animi fides seu fiducia cordis, quae apprehendit Christum, illi soli adhaeret et nulli praeterea rei. Cor tali fiducia praeditum habet veram formam Christi. Ea autem paratur ministerio verbi . . ."

the Word and by the invocation of Christ.”<sup>184</sup> The Word gives Christians conviction of their victory.<sup>185</sup>

Thus, the content of the preaching is to be based on the idea of two kinds of righteousness in such a way that the preached Word creates and nurtures faith in Christ and also resists the work of the devil in the community. Luther illustrates these double features of the Word as bread and weapon in the Epistle sermon of the First Christmas service:

Paul in Titus 1, 9 carries out the thought of the symbol in this teaching that a bishop, a pastor, or a preacher, should be mighty in the Holy Scriptures to instruct and admonish as well, as to resist the gainsayers. Accordingly, we are to make a twofold use of the Word of God: as both bread and weapon; for feeding and for resisting; in peace and in war. With one hand we must build, improve, teach and feed all Christendom; with the other, oppose the devil, the heretics, and the world. For where the pasture is not defended, the devil will soon destroy it; he is bitterly opposed to God's Word. Let us then, God granting us his grace, so handle the Gospel that not only shall the souls of men be fed, but men shall learn to put on that Gospel as armor and fight their enemies. Thus shall it furnish both pasture and weapons.<sup>186</sup>

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<sup>184</sup> *LW 27:92. WA 40.2:115.* “...ipsa autem desideria carnis nulla abstinentia cibi et potus, sed seria meditatione verbi et invocatione Christi superantur.” Luther, from his own experience, teaches to fight and win the battle against the flesh with the Word.

<sup>185</sup> *LW 27:78–79.* “When the flesh is agitated and raging, therefore, the only remedy is that we take “the sword of the Spirit, which is the Word of God” ( Eph. 6:17), and do battle against it. Then we shall undoubtedly emerge as the victors, even though we may think the exact opposite during the battle. But if we lose sight of the Word, we have no aid or counsel left. I am saying this on the basis of my own experience. I have suffered many trials of all sorts, find the most severe ones at that. But as soon as I took hold of some statement of Scripture as my holy anchor, I found security, and my trials subsided; without the Word it would have been impossible for me to endure them even for a short time, much less to overcome them.” *WA 40.2:99.19.* “Itaque id unicum est remedium, ut furentibus Carnis motibus arripientes ‘gladium Spiritus, hoc est, verbum Dei’ pugnemus contra eos, tum haud dubie victores erimus, etiamsi durante pugna plane contrarium sentiamus. Remoto autem ex oculis verbo non est consilium neque auxilium etc. Ego expertus ista loquor. Passus sum varias et multas tentationes, et eas gravissimas, quamprimum autem aliquod dictum Scripturae apprehendi et illi tanquam sacrae ancorae innixus sum, statim deferbuerunt tentationes, quas sine verbo impossibile mihi fuisset vel modicum tempus sustinere, multominus vincere.”

<sup>186</sup> *Lenker vol.6, 113–114. WA 10.1.1:18.17.* “das legt S. Paulus ad Tit. 1. alß auß, das eyn Bischoff, pfarrer odder prediger soll mechtig seyn ynn der heyligen schrift tzu leren und vormanen, datzu auch den widdersprechern tzu weren; Alßo das man das wort gottis brauche ynn zweyer weyß, alß des brots und als des schwerds, tzu speyssen und tzu streyten, tzu frids und tzu kriegs tzeytten, und alßo mit eyner hand die Christenheyt baw, bessere, lere, speyße, mit der andern dem teuffel, den ketzern, der welt widderstand thue. Dan wo nit wehre ist, da hatt der teuffel die weyde bald vorterbet, wilcher er gar feynd ist. Drumb wollen wyr, ßo gott gnade gibt, die Euangelia auch der massen handellnn, das wyr nit alleyn unßer seelen drynnen weyden, sondernn auch die selben alß eynen harnisch leren anthun und damit fechten wider alle feynde, auff das wyr mit weyde und wapen gerust seyn.”

The Word is preached publicly in the divine service. In the Epistle sermon of the first Christmas service, Luther explains that it is God, not the worshippers, who works at the divine service in the Christian community. Luther refuses the contemporary idea of worship of God that requires to build churches and cathedrals and to make pilgrimages and so on. Instead, he replaces it with the idea that the core of the worship is the proclamation of the Gospel. Quoting Psalms 50:15, he writes,

Thou hast vowed that I should be thy God. Then keep this vow. Let me work; perform not thine own works. Let me help thee in thy need. For everything, look to me. Let me alone direct thy life. Then wilt thou be able to know me and my grace; to love and praise me. This is the true road to salvation . . . Note, such obedience to God is real, divine service. For this service we need no bells nor churches, no vessels nor ornaments . . . All these are human inventions, mere matters of taste. God does not regard them, and too often they obscure with their glitter the true service of God. Only one thing is necessary to right service - the Gospel. Let the Gospel be properly urged; through it let divine service be made known to the people. The Gospel is the true bell, the true organ, for divine service.<sup>187</sup>

Luther emphasizes the oral preaching of the Word. Christ must be proclaimed publicly and orally among His people of God and to the world. He understands the Christian life as communal in the sense that a Christian cannot sustain his faith by himself but needs to hear the Word of God preached to him and his fellow members of the congregation orally by someone in the office of preaching. In the Gospel sermon of the first Advent service, Luther called the church as a mouth-house that has and hears the living voice of the Gospel:

Therefore the church is a mouth-house, not a pen-house, for since Christ's advent that Gospel is preached orally which before was hidden in written books. It is the way of the Gospel and of the New Testament that it is to be preached and discussed orally

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<sup>187</sup> Lenker vol.6, 127– 128. *WA* 10.1.1:39.4,10,14. “du hast myr gelobd, ich soll deyn gott seyn, das hallt auch, laß mich ynn dyr wircken, wirck du nichts eygenß, laß mich dyr helffen ynn deynen notten, vorsihe dich alliß dings tzu myr, das ichs gar alleyn thu, was du lebist, ßo kanstu mich und meyn gnad erkennen, lieben und loben, das ist die recht straß tzur selickeyt... Sihe, das ist der rechte gottis dienst, datzu man keyner glocken, keyner kirchen, keyneß geseß noch tzyerd...Denn das sind alliß menschen fundle und auffsetz, die gott nit acht, und den rechten gottisdienst mit yhrem gleyssen vordunckeln. Es darff nur eynerley, des Euangeli, das man das wol treybe, und darauß solchen gottis dienst dem volck bekand mache, das ist die rechte glock und orgelln tzu dießem gottis dienst.”



with a living voice. Christ himself wrote nothing, nor did he give command to write, but to preach orally. Thus the apostles were not sent out until Christ came to his mouth-house, that is, until the time had come to preach orally and to bring the Gospel from dead writing and pen-work to the living voice and mouth. From this time the church is rightly called Bethphage, since she has and bears the living voice of the Gospel.<sup>188</sup>

Christ is present and working to bring forth the concrete fruits in the hearers in the Christian community in the preached Word. In the Epistle sermon of the first Christmas service, Luther teaches that the Word of God that is preached has the power to produce fruits in the everyday life of Christians in the community in the three fundamental dimensions, that is, toward himself, toward neighbors, and toward God. Luther writes,

Christ did not come to dwell on earth for his own advantage, but for our good. Therefore he did not retain his goodness and grace within himself. After his ascension he caused them to be proclaimed in public preaching throughout the world - to all men. Nor did he permit the revelation to be made as a mere proclamation of a fact, as a rumor or a report; it was appointed to bring forth fruit in us. It is a revelation and proclamation that teaches us to deny - to reject - ungodly things, all earthly lusts, all worldly desires, and thenceforward lead a sober, righteous and godly life.<sup>189</sup>

The passive righteousness is given through the hearing of the Word, and a passively righteous Christian cannot but become engaged in one way or the other in proclaiming the Word to his neighbors. This is Luther's basic understanding of how the Christian life is made possible

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<sup>188</sup> Lenker vol.1, 44. *WA* 10.1.2:48.5. "Darumb ist die kirch eyn mundhawß, nit eyn fedderhawß denn sint Christus zukunfft ist das Euangelium mundlich predigt, das tzuovor schriftlich ynn den buchern vorporgen lag. Auch ßo ist des newen testaments und Euangeli artt, das es mundlich mit lebendiger stym soll gepredigt und getrieben werden. Auch Christus selbs nichts geschriben, auch nitt befolhen hatt tzu schreyben, ßondern mundlich tzu predigen. Alßo sind die Aposteln nit gesand, biß das Christus komen ist gen mundhawß, das ist: biß das es tzeytt was, mundlich tzu predigen, und das Euangelium auß der todte schrift und feddern ynn die lebendige stym unnd mund bracht worde. Vonn der tzeyt an heyst die kirche billich Bethphage, darumb das sie die lebendige stym des Euangeli hatt und horet."

<sup>189</sup> Lenker vol.6, 114. *WA* 10.1.1:19.20. "Christus ist kummen, nit das er alleyn fur sich selb hie auff erden wandellt, sondernn uns tzu gutt; drumb hatt ers auch nit bey und yn yhm bleyben lassen noch behalten, sondernn nach seyner auffart lassen vorkundigen, predigen, sagen, offentlich ynn aller welt fur yderman solch seyne gutte und gnade. Auch solch offenbarung und vorkundigung nit thun lassen, das alleyn dabey bleybe und nur eyn rede odder gehoere sey, sondernn frucht bringe ynn uns. Denn es ist eyn solch offenbarung und vorkundigung, die uns weyßet, das wyr sollen absagen, vorsachen und ablegen allis, was ungotlich ist, und alle yrdische weltliche lusten oder begirden, und also hynfurt eyn nuchtern, rechtfertig, gotlich leben fueren."

and sustained. Luther has two spheres of concern in regard to the place of God's Word in the life of Christian individual and community. The first concern addresses the preachers' task of preaching of the Word through which God bestows the passive righteousness upon the hearers, and then continues to impact them so that they bear fruits in the area of active righteousness. The second concern deals with the hearers' reception of the Word and their intention to support preachers and churches in the community. The community makes it possible for the preachers to fulfill their task.

Christ is present when His Word is publicly preached in a Christian community. In the real life setting, both the preachers and the hearers are *simul iustus et peccator* and they have conflict in them against their own flesh, the devil and the world. We will now discuss the struggles against the flesh in the case of both preachers and hearers, and how they are to be overcome on the basis of the idea of two kinds of righteousness.

**5.3.3.2 Preachers Fight Against Their Own Flesh.** First, we focus on the preachers' task as preachers of the Word. Luther considers that preachers are called to be ministers, the servants or stewards of the Word whose office is to serve others according to the ministry of the Word. They are means or agents of the means of grace, who carry the Word and Sacraments to people in the community in their concrete context of the everyday life. In the *Brief Instruction*, Luther emphasizes that the preachers' vocation is to read and study the Scriptures, and to drill themselves to see who Christ is and preach Him accordingly.<sup>190</sup>

God calls preachers to preach the Word in the Christian community. Preachers are no exceptions of being in the constant struggle against their own flesh. They have to be faithful in

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<sup>190</sup> LW35:122. "It is there that people like us should read and study, drill ourselves, and see what Christ is, for what purpose he has been given, how he was promised, and how all Scripture tends toward him." WA 10.1.1:15.5. "Da sollt unßer studirn und leßen sich uben und sehen, was Christus sey, wo tzu er geben sey, wie er vorsprochen sey, und wie sich alle schrifft auff yhn tzieh."

fulfilling their appointed task for the community. Luther writes the task of a minister of Christ in the Epistle sermon of the third Sunday in advent:

...we arrive at the apostle's meaning in the assertion that a minister of Christ is a steward in the mysteries of God. He should regard himself and insist that others regard him as one who administers to the household of God nothing but Christ and the things of Christ. In other words, he should preach the pure Gospel, the true faith, that Christ alone is our life, our way, our wisdom, power, glory, salvation; and that all we can accomplish of ourselves is but death, error, foolishness, weakness, shame and condemnation. Whosoever preaches otherwise should be regarded by none as a servant of Christ or a steward of the divine treasurer; he should be avoided as a messenger of the devil.<sup>191</sup>

Preachers need to be tested based on their public performance, their doctrines and lives, because the life of the household of God depends on them. Luther teaches that the hearers and readers to test or to judge the ministers whether or not they execute their office faithfully:

Upon this all depends. After faithfulness God inquires...The question is not whether one's bishopric be large or small; nor is it particularly important whether or not he be outwardly pious. The question is, does he faithfully execute the duties of his office, acting as a steward in the blessings of God? Paul here permits us much liberty to judge the doctrines and lives of our bishops, cardinals and all Papists. The same faithfulness is also required by Christ: "Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season?"<sup>192</sup>

The same thought is expressed by Luther in the *Lectures on Galatians* of 1535:

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<sup>191</sup> Lenker vol.6, 73. *WA* 10.1.2:129.7. "Szo haben wyr nu des Apostels meynung ynn dißen wortten, das eyn diener Christi sey eyn haußhalter yn den geheymnisßen gottis, das ist: er soll dafur sich hallten unnd hallten lassen, das er nichts anders denn die ding predige unnd dem gesind gottis gebe, die Christus ist unnd ynn Christo sind, das ist: er soll das lautter Euangelium, den reynen glawben predigen, wie alleyn Christus sey unßer leben, weg, weyßheytt, krafft, preyß und felickeytt &c.. Und das unßer ding eyttel todt, yrthum, torheytt, unkrafft, schand und vordamniß sey; wer anders predigt, den soll keyn mensch fur Christus diener noch haußhalter ynn gottlichen guttern hallten, sondern wie des teuffells bote vormeyden."

<sup>192</sup> Lenker vol.6, 74 . *WA* 10.1.2:129.20. "Da ligt die gantz macht an, da fraget gott nach, das sucht und foddert engell, mensch und alle creatur, nicht ob yemandt eyn haußhalter heysße odder dafur gehalten sey, odder nitt. Hie fraget niemant, ob yemant kleyn oder groß bißthum habe, ia auch nicht so fast, ob er frum oder nicht frum sey an seyner person, sondern da ist nach zu fragen, ob er trewlich seyn ampt außricht und thu alls eyn haußhalter ynn gottis guttern. Da gibt uns Paulus grossenn gewallt tzu richten aller unßer Bisschoffen, Baepsten, Cardinalen, lere unnd lebenn. Solche trew foddert Christus auch Matt. 24: Wer meynstu, der da sey eyn trewer und kluger knecht, den seyn herr uber seyn gesind gesetzt hatt, das er yhnen gebe tzu rechter tzeytt das maß weytzen?"

In short, let everyone “test,” that is, be diligently concerned that his ministry be faithful; for this above all is required in ministers of the Word (1 Cor. 4:2).<sup>193</sup>

Luther brings up two things to our attention concerning ministers’ faithful performance of their office that hearers need to test. These two remind us of Acts 20:28 that reads “Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.” Preachers inwardly fight against their own pride and outwardly give good care patiently to the people they are appointed to serve. The first concern is how preachers subdue their own flesh. Luther deals with preachers’ own pride and the testimony of their own conscience. The second concern is how preachers deal with their neighbors, that is, their hearers. Luther’s understanding of preachers’ care for his people is something similar to the minds of parents for their children. Luther’s advice is based on his understanding of the two kinds of righteousness.

First, preachers fight against their own pride. It is difficult for a preacher to preach the Word faithfully when they do not find people showing their respect to the office of preaching.

Luther writes in the Gospel sermon of the first Sunday in Advent:

Only go and preach, care not who they are that hear you. I will care for that. The world will be against you, but be not afraid, you will find such as will hear and follow you. You do not know them yet, but I know them; you preach, and leave the rest to me... Although the masses storm against the Gospel and there is no hope that they will be better, yet we must preach, there will yet be found those who listen and become converted.<sup>194</sup>

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<sup>193</sup> *LW* 27:118; *WA* 40.2:152. “Summa, Unusquisque probet, id est, diligenter curet, ut suum ministerium fidele sit, nam hoc [1. Kor. 4, 2] maxime requiritur in ministris verbi, 1. Corin. 4. ”

<sup>194</sup> Lenker vol.1, 47. *WA* 10.1.2:51.3,19. “Gehet nur hyn, das ist: predigt yhr nur, sorgt nit, wer sie sind, die es horen werden, last mich dafur sorgen, die welt wirt widder euch seyn, das last euch nitt anfechten, dennoch werdet yhr finden, die euch horen und folgen, yhr wisset sie noch nit, ich weyß sie aber schon tzuovor, predigt yhr und last mich waldenn...ob wol die grossen Hanßen widder das Euangelium sturmen und keyner besserung tzu hoffen ist, dennoch muß man predigen, sie werden sich wol finden, die es horen unnd sich bessern sollen.”

Preachers should not strive for gaining popularity among people by being flatterers. They may be opposed or praised by the hearers when they preach the Word. Having God's unconditional recognition solely given through passive righteousness, preachers are to be content and not to feel the need to seek the recognition from the people they serve through their active righteousness.<sup>195</sup>

On one hand, preachers need to fight against their own pride that causes fear of being rejected by their hearers. On the other hand, preachers need to fight against their own pride that places them above other Christians. They need to be content with God's recognition of them as children of God. In the Epistle sermon of the second Sunday in Advent, Luther writes about this equality in the divine service:

Note, Paul says divine service must be rendered with "one mind" and with "one mouth." We render divine service when we are harmonious, and when we recognize our common equality and our common blessings in Christ; when none exalts himself above another nor assumes special advantages... When converted, all receive the same baptism and sacrament, the same faith, the same Christ and Spirit, the same Gospel – in a word, the same God... Then how can it possibly be right for one to exalt himself over his fellow spiritually, one priest above the other?.. each has the same Christ, and Christ receives each one unreservedly.<sup>196</sup>

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<sup>195</sup> LW 27:99. "For the Gospel was not given that we might seek our own praise and glory through it or that the common people might acclaim us, its ministers, on account of it. But it was given that through it the blessing and glory of Christ might be illumined, that the Father might be glorified in His mercy, which He has shown us in Christ, His Son, whom He gave up for us and with whom He has given us all things (Rom. 8:32). Therefore the Gospel is the sort of teaching in which the last thing to look for is our own glory." WA 40.2:128. "Nam Euangelium ad hoc non est traditum, ut laudem et gloriam nostram inde quaeramus, ut propter illud nos, eius ministros, populus celebret, sed ideo traditum est, ut per illud illustretur beneficium et gloria Christi, ut Pater glorificetur in misericordia sua, quam nobis exhibuit in Christo, Filio suo, quem pro nobis omnibus tradidit, et cum eo nobis omnia donavit. Ideo Euangelium doctrinae genus est, in quo nihil minus quaerere debemus quam gloriam nostram."

<sup>196</sup> Lenker vol.6, 51. WA 10.1.2:82.1.7. "Nu spricht Paulus, das dißer gottisdienst solle eynmutiglich und eynmundig geschehen; das geschicht, wenn wyr eynes synnes sind und erkennen, das wyr alle gleych sind und gleyche gutter empfangen haben ynn Christo, das sich keyner ubir den andern heben, keyner eyn beßonderß auffwerffen . . . Wenn wyr aber bekert werden, empfehet eyn iglicher dieselbige tauffe, dasselbige sacrament, denselbigen glawben, denselbigen Christum, denselbigen geyst, dasselbige Euangelium, kurtzlich denselbigen gott, den der ander, und wirt hie das hymelbrott gleych außsteylet yn dißer wusten. Wie ists denn muglich, das es recht sey, ßo sich eyner geystlich fur dem andern, eyner priester fur dem andern auffwirfft? Was kan er bessers denn Christum haben? Nu hatt doch denselbigen eyn iglicher Christen, unnd Christus nympt sich auch eyniß iglicher an gantz und gar."

Luther emphasizes on the basis of the idea of two kinds of righteousness that no one can exalt himself over other Christians. Passive righteousness that Christians receive through faith is one and the same Christ for everyone regardless the strength of faith. Even if in the case that a preacher should have stronger faith in Christ, still he has no ground of boasting himself. Luther continues,

True, one may embrace Christ more fervently than another; he may love him more and be more steadfast in his faith. Nevertheless, he has not for that received of Christ more than another. Christ is one and the same Christ to all, and in the things of salvation alike to everyone. Therefore he is truly Christ. Since there is one common blessing for the weak and the firm in faith, for the strong in Christian conduct and for the erring, one should not esteem another more lightly than himself, nor reject him. He is to recognize his fellow as an equal... But he who offers thanks simply for his own advantages or possessions, destroys unanimity of purpose and expression, and belongs not to the communion of saints. Thus the Papists and sects do. From them we never hear praise of Christ, but praise of their own works.<sup>197</sup>

In the Epistle sermon of the third Sunday in Advent, Luther warns against establishing the validity of the office of the pastor, or baptism, or public teaching upon the personal holiness and goodness of an individual minister of the Word. The office is not ministers' but it belongs to God. The Christian community would suffer much with divisions when ministers are evaluated by their aptitude, performance and their popularity. Luther explains this by pointing out Paul's attitude:

But this is what I say: the Corinthians' intent was to judge the apostles by their personal goodness and works, that according to one's holiness, rank and merit might his office be exalted and his followers secure some honor above others. But Paul overthrows all works and merit, leaving them to God's judgment, and places every apostle in the same rank as to office and faith. They fill one and the same office and

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<sup>197</sup> Lenker vol.6, 51. *WA* 10.1.2:82.14. "Es mag wol eyner Christum fester fassenn, denn der ander, als der yhn mehr liebt und stercker glewbt, aber er hatt drumb nichts mehr denn der ander. Christum ist allenn eynerley Christus und gleych, ynn den sachen, die tzur selickeytt gehören; darumb er auch Christus ist eygentlich. Weyll denn eyn geweyn gutt ist, der schwachen und gesunden ym glawben, der starcken unnd geprechlichen ym wandel, soll keyner den andern geringer hallten denn sich noch vorachten, Bondernn eynsynniglich auffnehmen... Lobt aber yemandt gott von seyenen eygen gutternn<sup>7</sup>, der teylet mutt und mund<sup>8</sup>, und gehoret nicht yn die gemeynschafft der heyligen, wie da thun der papisten secten, da man nymmer keyn lob von Christo, Bondern nur von yhren wercken horet."

are justified by one and the same faith. The question of who ranks first in goodness, position, merit and achievement must be left to God; it is not an occasion for divisions in the community.<sup>198</sup>

That preachers have to stay away from the self-conceit of this vain is also taught by Luther in the *Lectures on Galatians* of 1535. in Luther's word, "not glorying in God and in the truth but in lies and in the opinion, praise, and applause of the crowd."<sup>199</sup> Luther calls this evil "κενοδοξία" as in the text of Galatians 5:25 and warns against this; when this poison invades the church or the spiritual realm, the damage it causes is inexpressible.

This vanity is the most dangerous and the most common vice in church.<sup>200</sup> False teachers know how to cunningly simulate harmony and receive popularity. When controversy arises, preachers that are persistent to the truth are made to look bad and the churches are thrown into confusion.<sup>201</sup> Preachers need to be "neither elated by praise nor cast down by insults but simply strive to proclaim the glory of Christ and to seek the salvation of souls" and not to "become

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<sup>198</sup> Lenker vol.6, 84. *WA* 10.1.2:139.19. "Aber das ists, das ich gesagt habe, die Corinther wollten die Apostel haben und richten noch der person und wercken, wilcher heyliger und grosser und wirdiger were an der person, das dadurch auch das ampt und die an yhn hiengen ettwas ßonders weren fur andernn; da hebet Paulus auff alle werck unnd wirde, stellet die auff gottis gericht, und behellt alle Apostel ynn gleychem ampt und glawben. Es ist eynerley ampt, das sie treyben, eynerley glawben, darynn sie rechtfertig sind, aber wilcher ynn dem alles mehr thu, besser, hoher und wirdiger sey, das ist gotte befolhen, uns ist nichts auß der gemeyne tzu ßondern."

<sup>199</sup> *LW* 27:104. *WA* 40.2:133. "non gloriari in Deo et veritate, sed in mendaciis, opinione, ore ac plausu vulgi."

<sup>200</sup> *LW* 27:102. "the flesh is such a sly beast that it will not forsake good order, distort and corrupt true doctrine, or shatter the harmony of the church for any other reason than for the sake of this accursed κενοδοξία." *WA* 40.2:133. "Tam subdola igitur bestia est caro, ut propter nullam aliam caussam ordinem deserat, doctrinam veram depravet et corrumpat ac Ecclesiarum concordiam dissuat, quam propter maledictam istam κενοδοξίαμ."

<sup>201</sup> *LW* 27:99. "Now just as there is nothing more dangerous in the church than this detestable vice, so there is nothing more common. For when God sends forth workers into His harvest, Satan immediately stirs up his servants too, who refuse to be regarded as inferior in any respect to those who are properly called. Here a controversy soon arises. The wicked refuse to yield to the godly even a hairbreadth; for they suppose themselves to be far superior to others in genius, in teaching, in godliness, and in the Spirit. Much less will the godly yield to the wicked, lest the doctrine of faith be endangered." *WA* 40.2:125.12. "Ut autem nihil pestilentius, ita nihil magis vulgatum est in Ecclesia hoc detestabili vitio. Nam ubi Deus extrudit operarios in messem suam, statim suscitatur et Satan suos ministros, qui nulla in re inferiores haberi volunt illis, qui rite vocati sunt. Hic mox oritur dissidium, impii ne pilo quidem cedere volunt piis, somniant enim se longe eos vincere ingenio, doctrina, pietate et spiritu, multo minus pii cedere debent impiis, ne doctrina fidei periclitetur."

proud when their praises are sung” and not to be “moved by insult and slander to forsake the ministry of the Word.”<sup>202</sup>

Passive righteousness gives preachers the assurance they stand justified before God. Their active righteousness, the works at their vocation is not something that man, be it themselves or others, can judge because first, it is God, not man, who judges them and second, God’s judgment is hidden to us for He judges according to the secret counsels of the heart, not according to the manifested outward appearance and visible works. Preachers should be content with their passive righteousness and faithfully and humbly execute their appointed task to preach the Gospel esteeming others above themselves. Luther writes in the Epistle sermon of the third Sunday in Advent:

Although no man is capable of judging and commending another, yet none shall go unjudged and uncommended. God himself will judge and praise right living. We should be so much the more faithful in doing good because God is to be judge; we are not to be remiss here even though uncertain as to how he judges us....our faith alone, not our works, is the chief thing to be honored in all cases. Good works are imperative, and we should extol them in others; but no one is to be judged, justified or preferred because of them. The farmer at his plow sometimes may be better in God's sight than the chaste nun...It is impossible for us mortals to discern the relative merits of individuals and the value of their works; we ought to praise all, giving equal honors and not preferring one above another. We should humble ourselves before one another, ever esteeming our neighbor above ourselves. Then we are to leave it to God to judge who ranks first.<sup>203</sup>

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<sup>202</sup> LW 27:102. “Men of this kind, who are neither elated by praise nor cast down by insults but simply strive to proclaim the glory of Christ and to seek the salvation of souls—men of this kind are following the principles of good order. But those who become proud when their praises are sung and who seek their own glory, not Christ’s, as well as those who are moved by insult and slander to forsake the ministry of the Word—both of these have turned away from good order.” WA 40.2:131.11. “Tales, qui nec laudibus efferuntur nec vituperiis franguntur, sed simpliciter student beneficium et gloriam Christi praedicare et salutem animarum quaerere, ordine incedunt. Contra qui praedicatione laudum suarum superbiunt, suam, non Christi gloriam quaerunt, Qui convitiis et infamia moventur, deserunt ministerium verbi, utriusque ergo ordine non incedunt etc.”

<sup>203</sup> Lenker vol.6, 86– 87. WA 10.1.2:141.8,25;142.1. “denn wiewol keynn mensch das ander richten odder loben kan, ßo wirtts dennoch nicht ungerecht unnd ungelobt bleyben. Denn gott will selber richten und loben, was wol than wirt, darumb sollen wyr ßo viell deste vleyssiger wolthun, weyll gott selber richten will, und nicht vordrossen werden oder abstehen, ob wyr hie ungewisß sind, wie es soll gerichtet werden...ßondernn alleyn der glawbe. Gutte werck sollen wyr thun und loben ynn den andern, doch niemant dadurch rechtfertigen, auch nicht urteyllen oder furtzihen eynß dem andern. Denn es geschicht, das fur gott eyn ackerman bessers thutt mit seynem



Luther admits that there are differences among ministers in their efficiency and their faithfulness at their works, but they are all equal servants of Christ and stewards of God. Preachers should not endeavor to receive the glory and praise from their people, but they are to abide by the testimony of their own conscience that they have carried out their office in a fitting manner. He writes in the same Epistle sermon,

We might expect Paul to reverse the statement, saying: "With me it is a very small thing that I should judge myself; I desire neither this human glory of man's judgment, nor the praise of you or of the entire world." But he speaks, rather, as a Christian and according to the state of his own conscience before God . . . God judges not, like men, according to appearance, but according to the heart. . . So it is plain the evidence of our consciences is of greater weight before God than the testimony of all the world. And this evidence alone will stand; as said in Romans 2, 15: "Their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them; in the day when God shall judge the secrets of men."<sup>204</sup>

The work or the ministry of faithful preachers is never so perfect that they no longer need the forgiveness of sins. Having said that, preachers have peace of mind on the basis of the testimony of their own conscience. In the *Lectures on Galatians* of 1535, Luther writes,

Although no work is able to grant the conscience peace before God, yet it is essential for us to be able to declare that we have performed our work in sincerity, in truth, and in a divine vocation; that is, that we have not corrupted the Word of God but have taught it purely. We have need of this testimony of our conscience that we have carried out our ministry well and have also lived a good life. Therefore we have a right to boast of our works to the extent that we know them to be commanded by God and pleasing in His sight.<sup>205</sup>

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pflugen, denn eyn nonne mit yhrer keuschheyt. . . Also fortan ist schlecht bey unß menschen das urteyl und unterscheyd der personen und werck nicht muglich tzu wissen noch tzu treffen, sondern wyr sollen sie alle loben und gleych ehren, keyniß dem andern furtziehen, uns untarnander demutigen und ymer den nehisten ubir unß heben, darnach gott alleyn urteylen lassen, wilcher der hohist sey."

<sup>204</sup> Lenker vol.6, 81. *WA* 10.1.2:137.5. "und von andern gericht werden, das erß billich hett umbkeret und also gesagt: Es ist myr eyn gerings, das ich mich richte, ich achte auch nitt den menschlichen tag ewr und aller welt lob. Aber er redet als eyn Christen, nach dem gewissen fur gott. . . denn got richtet nicht nach dem gesicht wie die menschen, sondern nach dem hertzen. . . darumb gillt unßers gewissenn tzeugniß mehr fur gott, denn aller welt tzeugniß. Es wirt auch alleyne gellten, wie Roma .2. sagt: yhre gewissen werden ubir sie tzeugen, und die gedanken sich untarnander vorklagen oder entschuldigen auff den tag, wenn gott richten wirt die vorporgene ding der hertzen."

<sup>205</sup> *LW* 27:121; *WA* 40.2:155. "Quaquam igitur nullum opus conscientiam possit tranquillam reddere coram

Preachers need to fight against their own pride of flesh taking the Word of God to their heart that bestows them Christ's righteousness, and thus peace of mind. The passive righteousness they receive makes them to overcome their own pride of flesh that boasts and places them above other Christians. Rather they fulfill their vocation by preaching the Gospel faithfully in and out of season.

The second concern concerning ministers' faithful performance of their office is whether their care for the people is similar to the attitudes of parents for their children or not. Luther insisted that ministers are to regard their parishioners with the same love, care and concern that parents have for their children. In the Epistle sermon of the third Sunday in Advent, Luther defines the minister's task as to provide spiritual nourishment and direction for their people:

Now, God's household is the Christian Church – ourselves. It includes pastors and bishops, overseers and stewards, whose office is to have charge of the household, to provide nourishment for it and to direct its members, but in a spiritual sense. Paul puts a distinction between the stewards of God and temporal stewards. The latter provide material nourishment, and exercise control of the physical person; but the former provide spiritual food and exercise control over souls. Paul calls the spiritual food "mysteries."<sup>206</sup>

Luther explains that the "mysteries" is the spiritual food for the household of God. When ministers baptize, celebrate sacraments, and preach the Gospel, they exercise the mysteries. It is called as the mysteries of God, which is equivalent to "secret" or something hidden from our eyes, because it is beyond the grasp of our rational understanding and physical sense. He continues,

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Deo, tamen necesse est nos certo posse statuere, quod opus nostrum fecerimus in sinceritate, veritate et vocatione divina, hoc est, quod verbum Dei non corruperimus, sed illud pure docuerimus etc. Hoc conscientiae testimonio de ministerio recte administrato et vita etiam bene peracta nobis opus est. Eatenus igitur gloriari debemus de operibus, quatenus scimus ea mandata a Deo et ei grata esse."

<sup>206</sup> Lenker vol.6, 70. *WA* 10.1.2:126.6. "Nu hatt gott auch eyn hauß, das sind wyr selbs, die Christliche kirche, darynnen sind die pfarrer und Bisschoffe haußkundige unnd haußhalter, die des haußes wartten sollenn, mit speyß vorsorgenn, und das gesind regiren. Aber seyne gutter sind nicht leylich; darumb scheydet S. Paulus diße haußhalter gottis von allen andern leylichen haußhalltern, yhene, die geben sichtlich brodt und regirn die corper.

So, then, the mysteries of God are simply the blessings in Christ as preached through the Gospel and apprehended and retained by faith alone.<sup>207</sup>

Like parents give birth to their children and grow them with food, ministers who are in charge of the household of God give birth to the believers by baptism, and nourish them with the Lord's Supper. In the comments on 4:19 in the *Lectures on Galatians* of 1535, Luther teaches that every preacher is a parent of his hearers, who gives birth to the form of the mind just as the physical parent gives birth to the form of the body.<sup>208</sup>

By birth starts the life. Preachers should never give up teaching the people as their parents who are in charge of the condition of children. For this matter the distinction of doctrine and life that Luther developed out of his distinction between two kinds of righteousness plays a decisive role.<sup>209</sup> If the doctrine is not preserved pure, no birth of Christians takes place. In that case, the

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Aber diße geben unsichtliche speyße, und regirn die seelen, darumb nennet erß mysteria.”

<sup>207</sup> Lenker vol.6, 71. *WA* 10.1.2:127.13. “Szo sind nu gottis mysteria nichts anders, denn die ding odder gutter, die vonn Christo durchs Euangelium prediget werdenn, unnd die alleynn der glawbe fasset und behellt.”

<sup>208</sup> *LW* 26:430. “For the Word proceeds from the mouth of the apostle and reaches the heart of the hearer; there the Holy Spirit is present and impresses that Word on the heart, so that it is heard. In this way every preacher is a parent, who produces and forms the true shape of the Christian mind through the ministry of the Word.” *WA* 40.1:649. “Verbum enim procedit ex ore Apostoli et pertingit ad cor audientis; ibi Spiritussanctus adest et imprimit in cor illud verbum, ut sonat. Hoc modo omnis Doctor pius est parens, qui per ministerium verbi generat et format veram figuram Christiani animi.”

<sup>209</sup> In *Lectures on Galatians* 1535, Luther presents the distinction between doctrine and life. An example is found in *LW* 27:41. “Therefore, as I often warn you, doctrine must be carefully distinguished from life. Doctrine is heaven; life is earth. In life there is sin, error, uncleanness, and misery, mixed, as the saying goes, “with vinegar.” Here love should condone, tolerate, be deceived, trust, hope, and endure all things (1 Cor. 13:7); here the forgiveness of sins should have complete sway, provided that sin and error are not defended. But just as there is no error in doctrine, so there is no need for any forgiveness of sins. Therefore there is no comparison at all between doctrine and life. “One dot” of doctrine is worth more than “heaven and earth” (Matt. 5:18); therefore we do not permit the slightest offense against it. But we can be lenient toward errors of life. For we, too, err daily in our life and conduct; so do all the saints, as they earnestly confess in the Lord's Prayer and the Creed. But by the grace of God our doctrine is pure; we have all the articles of faith solidly established in Sacred Scripture.” *WA* 40.2:52. Luther's above comment of “Doctrine is heaven; life is earth” presupposes the description from the Argument where he writes in *LW* 26:8: “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... 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.”

life that follows the birth does not exist altogether. Once the children are born, their parents need to be prepared to patiently cope with all kinds of problems and struggles the imperfect children bring into the family life.

Doctrine clarifies that hearers of the Word receive passive righteousness as the gift of God through faith alone and that each of the receivers respond uniquely and creatively, expressing love in the life-context of each individual and also of each community. Life refers to how those who are in Christ live out their identity in the struggle against the flesh remaining in them in their concrete everyday life setting.

When preachers execute their office as the stewards of mystery of God, they need to keep the accuracy about the doctrine that clearly teaches the idea of two kinds of righteousness, and they need to be very patient about the inner struggles against the flesh that hearers face everyday. Luther was very strict about the purity of doctrine, and he was gentle and forgiving to those who are troubled by sins in their actual lives.

Luther says that “Satan is continually attacking both the purity of doctrine, which he seeks to destroy by means of sects and discord, and the integrity of life, which he pollutes through our daily transgressions and offenses.”<sup>210</sup> Therefore, Luther firmly resists the idea of the sectarians who reverse the priorities and put the unity in life above the unity of doctrine. They emphasize that Christians in the community have to live in friendship tolerating differences in doctrine.<sup>211</sup>

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<sup>210</sup> *LW* 27:109; *WA* 40.2:139. “Satan enim perpetuo impugnat utrunque, et puritatem doctrinae, quam conatur tollere per sectas et discordias, et integritatem vitae, quam per quotidiana delicta et offensiones polluit.”

<sup>211</sup> *LW* 27:114. “This kingdom is not preserved by the law of love but by the Word, by faith, by the Spirit. Hence this commandment that their burdens should be borne does not refer to those who deny Christ and who not only do not acknowledge their sin but defend it; nor to those who persist in their sins (who also partly deny Christ). Such people are to be avoided, lest we become partakers of their evil works.” *WA* 40.2:145.24. “Hoc Regnum non conservatur lege charitatis, sed verbo, fide et Spiritu. Ad illos igitur, qui Christum negant et non solum non agnoscunt, sed etiam defendunt peccatum suum, Deinde ad illos, qui perserverant in peccatis (qui etiam partim Christum negant), non pertinet hoc praeceptum, ut onera ipsorum portentur, sed relinquendi sunt, ne communicemus operibus ipsorum malis.”

Luther taught that “the forgiveness of sins should not prevail in the area of doctrine, as the Sacramentarians maintain, but in the area of life and of our works.”<sup>212</sup>

Preachers also discipline and nourish their hearers as parents do to their children. For preachers to have parental mind to their hearers does not mean that they abandon to teach the importance of good works. Rather, preachers remind the hearers to stop worrying about false good works and do truly good works. In the Gospel sermon of the first Sunday in Advent, Luther explains,

We forbid not good works, but we loose the conscience from false good works, not to make them free to do evil deeds, but to come under Christ, their true Master, and under him do truly good works; to this end he needs them and will have them. Of this Paul treats so well in Rom. 6, where he teaches that through grace we are free from the law and its works; not so as to do evil, but to do truly good works.<sup>213</sup>

As spiritual parents of these souls, preachers should rebuke the lapsed sharply; but when they see them sorrowing, they should begin to cheer them up, to comfort them, and to make light of their sins as much as they can.<sup>214</sup> Luther pictures the preachers as workers not of “a kingdom of fear and of sadness” but of “a kingdom of confidence and happiness” who repair the person who “has perished through the devil’s deception or through the weakness of his flesh.”<sup>215</sup> He writes,

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<sup>212</sup> *LW* 27:111; *WA* 40.2:142.12. “remissionem peccatorum non debere valere in doctrina, ut Sacramentarii contendunt, sed in vita et nostris operibus.”

<sup>213</sup> Lenker vol.1, 51. *WA* 10.1.2:54.21. “wyr vorpieten nicht gute werck, sondern wyr loeßen die gewissen von falschen guten wercken, nit das sie frey sollen leben boßis tzu thun, sondern unter Christo komen zu yhrem rechten herrn und alda rechtschaffene gute werck thun; datzu bedarff erauch yhr, will sie auch datzu haben; davon disputirt S. Paulus feyn Ro. 6, da er leret, wie wyr durch die gnade frey vom gesetz und seynen wercken sind, doch nitt alßo, das wyr boßes thun sollen, sondern recht gute werck.”

<sup>214</sup> *LW* 27:111. “If you see some brother in terror because of a sin of which he has been guilty, run to him, and extend your hand to him in his fallen state. Comfort him with sweet words and embrace him in your motherly arms. The obdurate and stubborn, who fearlessly and smugly persist and continue in their sins, you should rebuke sharply.” *WA* 40.2:141.23. “Si igitur videritis aliquem fratrem conterritum propter admissum peccatum, accurrite et ei lapso porrigite manum, suavibus verbis consolamini et maternis brachiis amplectimini eum. Duros et obstinatos, qui sine timore securi in peccatis perseverant et pergunt, acriter obiurgate.”

<sup>215</sup> *LW* 27:111; *WA* 40.2:141.20. “...et quod de ipso periit per fraudem diaboli aut infirmitatem carnis, hoc

It is of the greatest importance for those who are in charge of churches to know these things, so that when they try to cut everything to the quick, they do not forget this fatherly and motherly feeling which Paul requires here of those who carry on the cure of souls.<sup>216</sup>

Those who sin are not to be too quickly cut off from the household of God. Instead, they are supposed to remain as hearers of the Word and the community trusts the Word to work for leading them to repentance and belief in Christ.

Preachers in their vocation need to have good understanding of the idea of two kinds of righteousness. Preachers must fight against their own flesh; preachers must inwardly fight against their own pride. They put their trust in divine acceptance as children of God, and preach Christ with their all might. Preachers must outwardly tenderly and patiently give good care for the sinful nature of the people they serve. He is at the same time very strict about the purity of doctrine, and very gentle and forgiving to those who are troubled by sins in their actual lives.

**5.3.3.3 Hearers Fight Against Their Own Flesh.** As preachers have to fight against their flesh, hearers also have to fight against their own flesh in being faithful in fulfilling their appointed tasks in their ecclesiastical estate. In the first place, hearers are expected to be of help to one another spiritually in a Christian community. In the second place, hearers are also expected to support their ministers, who are the agents of the means of grace established in order that the Word of God has the concrete access to the people in the community.

First, the baptized Christians are agents of God to their neighbors. In the Epistle sermon of second Christmas service, Luther describes the life of Christians who are already heirs of the eternal life by being saved by grace and yet waiting in hope for the manifestation of the

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*mansuetudine vestra sarcite. Regnum enim, in quod vocati estis, non pavoris et tristitiae, sed fiduciae et laetitia regnum est.*"

<sup>216</sup> *LW 27:109; WA 40.2:139.23.* "Ista maxime prodest scire eos, qui Ecclesiis praesunt, ne, dum omnia ad vivum resecaere student, huius paterni et materni affectus obliviscantur, quam Paulus hic requirit in his, qui curam animarum gerunt."

inheritance. In baptism they receive passive righteousness. They are first made clean and godly by God's perfect and instantaneous gift of salvation, then they perform active righteousness and freely do good works by mortifying their own flesh and giving the honor to God and making benefit to the neighbors. Because of the remnant of their flesh in them, they should live struggling with their own flesh. But, in such on-going battle against the flesh, the world and the devil, God empowers Christians to be His agents to their neighbors:

The life of waiting we must live after we are baptized is designed to subdue the flesh and to display the power of grace in the conflict against the flesh, the world and the devil; and thus ultimately to enable us to serve our neighbors, by our preaching and example bringing them also into the faith . . . If we all were taken to heaven immediately after baptism, who would convert the others and bring them to God by means of the Word and a good example?<sup>217</sup>

Bringing neighbors into the faith in Christ is the best possible service to them. However, to have mutual spiritual help among the members in Christian community is not less important than converting others into the Christian faith. They cannot leave someone in trouble alone without the Word of the comfort. Hearers' vocation to be of mutual assistance to each other is argued on the basis of the idea of the two kinds of righteousness in *Sermo de Duplici Iustitia*. Luther presents that the Word teaches "that each individual Christian shall become the servant of another in accordance with the example of Christ."<sup>218</sup> It is not a matter of individual choice but it is a calling of God to encourage one another to live as Christians.

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<sup>217</sup> Lenker vol.6, 153. *WA* 10.1.1:110.14,22. "Solchs wartten aber und ubrigs leben nach der tauff geschicht darumb, das er durch unß den leyp castey, die krafft seyner gnaden beweyße ym streyt widder das fleysch, wellt und teuffel, und doch das alliß endlich darumb, das er durch unß unßernn nehisten nutz schaffe und sie auch tzu dem glawben durch unßer predigen und leben bringe... Szollten wyr auch alle nach der tawff ßo bald ynn hymel genomen werden, wer wollt die andernn bekeren unnd tzu gott bringen mitt wortten und guttem exempell?" In the Gospel sermon of the second Christmas Day, Luther recognizes that the highest work in the Christian life is to freely confess and publicly preach the Word for the sake of the welfare of others, just like the shepherd did on the way home when they came and saw the Baby. (Lenker vol.1, 167).

<sup>218</sup> *LW* 31:302; *WA* 2:148. "Apostolus id vult, ut singuli Christiani exemplo Christi fiant alterius servi . . ." Luther continues; *LW* 31:303. "... And the weaker, the sicker, the less honorable a member is, the more the other members serve it "that there may be no discord in the body, but that the members may have the same care for one another," to use Paul's words [ I Cor. 12:25 ]. From this it is now evident how one must conduct himself with his

In the *Lectures on Galatians* of 1535, Luther develops the idea that “it is very bad for a man to be alone, especially amid temptations ... for if a man is alone when he is tempted, he cannot overcome any temptation either of the flesh or of the spirit.”<sup>219</sup> Christians need to live communally so that there is always at least a brother present and available who comforts them when they are oppressed and bruised, and so that there is always an operating agent who works as gracious lips of Christ with which He speaks grace, peace, forgiveness of sins, and victory over sin and death. The Word needs to be spoken in the form of living voice by a living person. Christian community is designed in such a way that the Word of God is available to everyone.

God designs the community in such a way that the actual preaching and hearing of the Word takes place when each member of the community fulfills the active righteousness playing his or her role according to the vocation.

In this context, Luther denied the teaching of the Pope and his followers of his day that they appropriated the title such as priest or clergyman to themselves alone and terming all other men “the laity” as if the laity were not a part of the church. In the Epistle sermon of the Saint Stephen’s Day, Luther takes Stephen as an example of lay preaching and teaches that “his example gives all men authority to preach wherever they can find hearers, whether it be in a building or at the market-place” even though they do not have bald pates and long gowns.<sup>220</sup>

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neighbor in each situation. And if we do not freely desire to put off that form of God and take on the form of a servant, let us be compelled to do so against our will.” *WA* 2:149. “et eo magis, quo fuerit illud infirmius, aegrius, inhonestius, et [1. Cor. 12, 25.] ut verbis eius dicam, invicem sollicita sunt membra, ne sit schisma in corpore. Ex istis nunc patet, quomodo agendum sit cum proximo in quacunq[ue] causa. Quod si nos non volumus sponte exuere istas formas dei et induere [Luc. 7, 36 ff.] formas servi, cogemur et inviti exuemur.”

<sup>219</sup> *LW*26:318; *WA* 40.2:493. “Igitur pessimum est hominem, praesertim in tentationibus esse solum ... Homo enim tentatus si solus est, nullam tentationem nec carnis nec Spiritus vincere potest.”

<sup>220</sup> Lenker vol.6, 207. *WA* 10.1.1:264.3. “Aber S. Stephan steht hie fest und gibt macht mit seynem exempell eynem yglichen, tzu predigen, an wilchem ortt man horen will, es sey ym hawß odder auff dem marckt, unnd lest gottis wortt nit ßo gepunden seyn an die platten und langen roecke.”



Although Luther can argue that Christian communities operate on the basis of individuals being in only one estate, he also sees at other times that each Christian has a role in each of the areas of three estates. Each person in the community has his own role and the area of contribution concerning teaching and hearing of the Word according to his vocation in the domestic, civil and ecclesiastical estate. For instance, parents, magistrates and ministers or preachers have their own task in their own specific manner. Children learned the catechism at home, at school, and they were also educated when they worshipped at church.<sup>221</sup> In addition to the observation of Charles P. Arand, “the whole life is catechumenate,”<sup>222</sup> all believers are catechumens.

Thus, parents and magistrates are responsible in making the Word available to the people. In the preface of *The Small Catechism*, Luther made the authority given to parents and magistrates to make the catechetical training inevitable to their people.<sup>223</sup> In the Explanation of the Fourth Commandment, Luther expected the parents to play a vital role according to their estate in raising children in conformity with both their baptism and their birth certificates. In *The Argument of Saint Paul’s Epistle to the Galatians* in his *Lectures on Galatians* of 1535, Luther instructed parents to “train the children in piety and honesty.”<sup>224</sup> Parents are to be bishop and

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<sup>221</sup> Marilyn J. Harran, *Martin Luther : Learning for Life*, Concordia Scholarship Today (St. Louis: Concordia Publishing House, 1997),202,219.

<sup>222</sup> Arand, *That I May Be His Own : An Overview of Luther's Catechisms*.Especially chapters 2 and 3.

<sup>223</sup> *The Small Catechism* Kolb, Wengert, and Arand, *The Book of Concord : The Confessions of the Evangelical Lutheran Church*.348. John W. Doberstein introduces the following section from Luther’s sermon on the Sunday preceding the first sermon of the series (First Sunday in Advent, Nov. 29) in *LW*51:136. “Because these matters are highly necessary I faithfully admonish you to assemble at the designated time with your families.... But you fathers who have given your children, servants, and maidservants time off and then found that they did not want to come to church, I give you the liberty to compel them to come. Don’t think, you fathers, that you have fulfilled your responsibility for your households when you say, ‘Oh, if they don’t want to go, how can I compel them? I dare not do it.’ Oh, no, this isn’t so. You have been appointed their bishop and pastor; take heed that you do not neglect your office over them.”

<sup>224</sup> *LW* 26:11. “If I am a father, I rule my household and family, I train my children in piety and honesty.” *WA* 40.1:51.24. “Si paterfamilias, rego domum, familiam, educo liberos ad pietatem et honestatem.”

bishopess at home, who, by making use of catechism, raise children in the fear and joy of the Lord.<sup>225</sup> Luther reminded the magistrates in his days, when there was no concept of public education that modern societies share, that they are responsible for giving children in the community the opportunity to study Bible by establishing schools. The catechism was the tool Luther used to rebuild the daily life of the people and community. The Catechism educated both ministers and laity.

Second, hearers are to support preachers for their community. While parents and magistrates have their own roles according to their station, God has established the office of preaching for the public proclamation of the Gospel. In the domestic and civic estates, all baptized Christians are to confess and proclaim the Word of God. But in the ecclesiastical estate, ministers or preachers are the teachers and other people are the hearers of the Word.

In Luther's mind, the priesthood of all believers and the doctrine of the office of ministry are both fully appreciated and they do not contradict to each other. In the Epistle sermon of the third Sunday in Advent, Luther writes that "all Christians serve God but all are not in office."<sup>226</sup> The same thought is found in *The Freedom of a Christian Man*: "Although we are all equally priests, we cannot all publicly minister and teach. We ought not to do so even if we could."<sup>227</sup> In the Epistle sermon of the Saint Stephen's Day, after Luther pointed out that Stephen preached without being appointed to preach, he also emphasizes the readiness of Stephen to be silent. He writes about Stephen,

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<sup>225</sup> This kind of statements of Luther is found in his sermons and letters such as *WA* 32:303.29–33; 28:662; 16:490–491; *WABr* 7:339.18–21. etc.

<sup>226</sup> Lenker vol.6, 65. *WA* 10.1.2:122.9. "Alle Christen dienen gott, aber sie sind nit alle ym ampt."

<sup>227</sup> *LW*31: 356; *WA* 7:58.19. "Nam etsi verum est, nos omnes aequaliter sacerdotes esse, non tamen possumus nec, si possemus, debemus omnes publice servire et docere."

At the same time he does not interfere with the preaching of the apostles. He attends to the duties of his own office and is readily silent where it is the place of the apostles to preach. True, order must be observed.<sup>228</sup>

Luther emphasized that the office of preaching is the office that is held by those who are sent to the people with God's message. Luther alarms to note that "the office is a service or ministry proceeding from Christ to us, not from us to Christ."<sup>229</sup> Luther distinguishes this office of preaching from what the clerical order was in his day. The clergy of his day tried to monopolize the service to God by performing their humanly styled service and their own works to Christ. Against this, Luther emphasized that all Christians serve God.

Christian community should institute this Christ-ordained office, the office of preaching among themselves. In the Epistle sermon of the third Sunday in Advent, Luther interprets the first Corinthians chapter four verse one where Paul warns against receiving apostles or bishops as anything but minister of Christ in the following way:

Let every individual take heed not to institute another leader, to set up another Lord, to constitute another Christ. Rather be unanimously loyal to the one and only Christ. For we apostles are not your lords, nor your masters; we are not your leaders . . . We are messengers and ministers of him who is your Master, your Lord and Leader. We preach his Word, enlist men to follow his commandments, and lead only into obedience. And in this light should you regard us, expecting of us nothing else than to bring the message. Though we are other persons than Christ, yet you, do not receive through us another doctrine than his; another word, another government, nor another authority than his. He who so receives and regards us, holds the right attitude toward us, and receives, not us, but Christ, whom alone we preach.<sup>230</sup>

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<sup>228</sup> Lenker vol.6, 207. *WA* 10.1.1:264.6. "damit er doch die Apostelln nit hyndertt an yhrem predigen, Bondernn seyenes ampts auch warttett, bereytt tzu schweygen, wo die Apostell selbs predigen. Denn es muß yhe eyn ordnung habenn."

<sup>229</sup> Lenker vol.6, 66. *WA* 10.1.2:122.20. "es ist eyn dienst, der von Christo, nicht tzu Christo gehet, und der nit von uns, Bondern tzu uns kompt."

<sup>230</sup> Lenker vol.6, 66. *WA* 10.1.2:123.5. "Eyn iglicher unter euch sehe zu, das er nicht eyn ander hewbt setze, eyn andern herrn auffwerffe, eyn andern Christus mache, Bondernnn allesampt bleybt an dem eynigen Christo; denn wyr sind nicht ewr herrn, noch ewr ubirsten, noch ewr hewbt, wyr predigen auch nit von uns, wyr leren euch nicht unßer eygen wort, furen euch nicht unter unßernn gehorsam, das yhr uns musset unterthan seyn und unßer lere hallten. Nicht alßo, nicht alßo, Bondern wyr sind boten und diener des, der ewr ubirster, hewbt unnd herre ist, wyr predigen seyn wortt, werben seyn befelh, furen euch alleyn unter seyenen gehorsam. Dafur sollt yhr uns auch hallten,

Hearers of the Gospel have received passive righteousness. They in return respect and support the ministry of the Word actively according to their vocation as hearers. In the Gospel sermon of the Epiphany service, Luther emphasizes the necessity and importance of the presence of preachers for the well-being of hearers. It is necessary for good preachers to proclaim publicly the Gospel orally with living voices in every locality:

Nor do we need any more New Testament books concerning Christian doctrine, but we need good, learned, spiritual, faithful preachers in every locality who without books can draw forth the living Word from the old Scriptures and make it plain and simple to the people, just as the apostles did; for previous to their writing they preached and conferred with the people by word of mouth, which was strictly the apostolic and New Testament mode of evangelical work.<sup>231</sup>

In the *Lectures on Galatians* of 1535, Luther discussed the need of communal support for their preachers. In the medieval church, the financial support for celibate priests came from the resources of the patrons, foundations, or endowments, and other such sources. With the introduction of the Reformation, Luther, though he did not have a fixed system in mind, thought it is appropriate, among other options, that married clergy depends financially on the congregation that he serves. Luther recognized the need to cultivate this new system of ecclesiastical life. A community of Christians is always expected to support its preachers in any possible way because God established the office of public preaching for the community:

It is impossible that one man should be devoted to household duties day and night for his support and at the same time pay attention to the study of Sacred Scripture, as the teaching ministry requires. Since God has commanded and instituted this, we should know that we may with a good conscience enjoy what is provided for the comfortable

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keynß andern sollt yhr von unß gewartten, auff das, ob wyr woll ander menschen sind denn Christus, doch nicht andere lere, ander wortt, ander regiment, ander ubirkeyt denn Christi durch unß ubirkomet; wer unß alßo auffnympt und hellt, der hellt recht, der nympt nicht unß, sondern Christum selbs auff, wilchen wyr alleyne predigen.”

<sup>231</sup> Lenker vol.1, 372. *WA* 10.1.1:626.15. “darumb ists gar nicht new testamentisch, bucher schreyben von Christlicher lere, sondern es solten on bucher an allen orttern seyn gutte, gelerte, geystliche, vleyssige prediger, die das lebendige wortt auß der allten schriff t zogen und on unterlaß dem volck furbleweten, wie die Aposteln than haben. Denn ehe sie schrieben, hatten sie tzuor die leutt mitt leyplicher stymme bepredigt und bekeret, wilchs auch war yhr eygentlich Apostolisch und new testamentisch wreck.”

support of our lives from church properties to enable us to devote ourselves to our office.<sup>232</sup>

To Luther's discouragement, he observes the situation and reports, "We do not know of a single city today that provides for its preachers."<sup>233</sup> Luther writes that there are two ways that Satan tries to extinguish the light of the Gospel; "first, by the deceit of heretics and the might of tyrants;"<sup>234</sup> and Luther saw Satan was using his second way, that is, by "depriving the ministers of the Word of their livelihood, so that poverty and famine will force them to forsake their ministry."<sup>235</sup> Magistrates seized the possessions of the churches so that ministers of the Gospel could not get their living. Parents did not bring up children teaching the Scriptures. People in community no longer cared whether they had their ministers or not. It is a vicious circle that the less the community has the chance to hear the Word, the less the support there is for preachers who preach the Word for the community.

The office of preaching is thus so essential to Christian community.<sup>236</sup> God would not permit this office to vanish until the end of days. "We men shall have to do it, for this office is

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<sup>232</sup> LW 27:126; WA 40.2:161. "Fieri enim non potest, ut unus homo et laboribus domesticis ad parandum victum diu noctuque possit vacare et simul versari in studio sacrarum literarum, sicut officium docendi postulat. Sciamus igitur nos bona conscientia (quia Deus hoc mandavit et ordinavit) posse frui iis, quae nobis ad vitam comode sustentandam de bonis Ecclesiasticis prebentur, ut officio nostro vacare possimus."

<sup>233</sup> LW 27:122; WA 40.2:156. "Nulla iam Civitas est, quae quidem nobis sit nota, quae suos doctores alat..."

<sup>234</sup> LW 27:123; WA 40.2:157. "Hocque tentat duplici via, Primum mendaciis Haereticorum et armis Tyrannorum, Deinde inopia et fame."

<sup>235</sup> LW 27:123; WA 40.2:157. "ut videlicet ministris verbi victum subtrahat, ut inopia et fame coacti deserant ministerium suum"

<sup>236</sup> *A Sermon on Keeping Children in School* LW46:220. "He (Christ) said clearly that men might everywhere have this office of preaching, baptizing, loosing, binding, giving the sacrament, comforting, warning, and exhorting with God's word, and whatever else belongs to the pastoral office. For this office not only helps to further and sustain this temporal life and all the worldly estates, but it also gives eternal life and delivers from sin and death, which is its proper and chief work. Indeed, it is only because of the spiritual estate that the world stands and abides at all; if it were not for this estate, the world would long since have gone down to destruction." WA 30.2:527. "das man ynn der gantzen welt solch ampt hat, zu predigen teuffen lösen binnden, sacrament reichen, trosten warnen vermanen, mit Gottes wort vnd was mehr zum ampt der seelsorgen gehoret Denn auch solch ampt, nicht allein hie das zeitlich leben vnd alle weltliche stende foddert vnd halten hilfft, Son dem das ewige leben gibt vnd vom tode vnd sunden erloset, welchs denn sein eigentlich furnemlich werck ist, Vnd zwar die welt allzumal stehet vnd bleibt, allein vmb dieses standes willen, sonst were sie lange zu boden gängen."

not committed to oxen and horses, but to us men.”<sup>237</sup> New ministers have to be raised from the community generation after generation. Luther challenges the whole Christian community to give their children for the ministry training so that they can be used as the means of the means of grace.<sup>238</sup>

Christian community is moved by God to make arrangements so that the Word may be preached publicly and personally. Hearers respect the office of public preaching and take people to where the Word of God publicly proclaimed.

Christian community should make arrangements best fit for them so that the whole community including the immature people among them constantly has opportunities to hear the Word of God preached by its preachers. People in the community are to be brought with love by other members of the community to where the Word is publicly preached. Luther teaches that in the real life setting, each community of Christians needs some kind of orders or rules for their convenience. The observance of the ordinance is not for the sake of one’s salvation, and rules can be changed for the convenience of the people.<sup>239</sup> People arrange the time and place for the

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<sup>237</sup> *LW* 46:222; *WA* 30.2:530. “Es werden wir menschen thun müssen, Denn es ist ia solch ampt nicht ochsen noch pferden befolhen, Sondern vns menschen...”

<sup>238</sup> *LW* 46:224. “It is not the man, though, that does it. It is his office, ordained by God for this purpose. That is what does it—that and the word of God which he teaches. He is only the instrument through which it is accomplished.” *WA* 30.2:529. “Nicht das ers thue, als ein mensch, sondern sein ampt, von Gott dazu geordent, das thuts, vnd das wort Gottes, das er leret Denn er ist ia das wergzeug da selbest zu.”

<sup>239</sup> *LW* 26:448. “But because this life in the body cannot be completely without ceremonies and rituals, since there must be some sort of discipline, the Gospel permits ordinances to be established in the church regarding festivals, prescribed times, prescribed places, etc., so that the people may know on what day, at what time, and in what place they should gather to hear the Word of God. It permits the appointment of certain lessons, just as in school, especially for the sake of children and uneducated people, so that they can be taught more easily. But it permits such things to be established with the purpose that all things in the church should be done decently and in order (1 Cor. 14:40), not that those who observe such ordinances should merit the forgiveness of sins. Besides, they can be omitted without sinning, so long as this is done without offending the weak.” *WA* 40.1:673. “Quia vero haec vita corporalis non potest in totum carere caeremoniis aut ritibus, oportet enim esse quandam paedagogian, permittit Evangelium ordinationes fieri in Ecclesia de feriis, de temporibus, de locis etc., ut populus sciat, quo die, qua hora, ad quem locum convenire debeat ad audiendum verbum Dei etc., Permittit, ut constituentur lectiones velut in schola, praecipue propter pueros et simplices, ut hi commodius doceri possint. Sed hoc fine permittit talia constitui, ut omnia in Ecclesia fiant decenter et secundum [1. Kor. 14, 40] ordinem, 1. Cor. 14., Non ut servantes tales ordinationes mereantur remissionem peccatorum etc. Deinde etiam sine peccato omitti possunt, modo praeter

Word to be publicly preached. External ordinances of such kinds can be used to create opportunities for the immature people to continue to be exposed to the operation of the Word.<sup>240</sup>

The community can make use of the temporal ordinances to guide immature Christians to hear the Word:

...they must be coaxed like young children, enticed with external, definite concomitant adornment, with reading, praying, fasting, singing, churches, decorations, organs, and all those things commanded and observed in monasteries and churches, until such time as they too learn to know the teachings of faith... They ought always to teach faith along with these works, just as a mother gives her child other food besides milk, until the child can eat solid food by itself.<sup>241</sup>

The hearers of the Word as well as preachers have remnant of sin in them that rejects and attacks the Word. Luther emphasizes that, in order to fill the need of hearers to be exhorted to live their Christian life, the community needs to provide a good setting for its members so that they could keep hearing the Word in their everyday life.

Preachers are there to preach the Word on the basis of the idea of two kinds of righteousness. The hearers are to hear the Word of God to be exhorted to live the Christian life. Both preachers and hearers receive passive righteousness, and they actively fulfill their respective vocation in the community. Preachers and hearers both have their own struggle against their flesh. Christ gives Himself to them in the orally preached Word in the community so that they receive forgiveness and life of Christ. Luther understands the daily life of Christians

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offensionem infirmorum id fiat.”

<sup>240</sup> In *Treatise of Good Works*, Luther lists up four types of hearers according to the response that people make when they hear the Gospel; ones who need no Law, abusers of Christian freedom who must be urged by laws and safeguarded by teaching and warning, wicked men who must be restrained by spiritual and temporal laws, and immature Christians with lusty and childish indifferent understanding and attitudes. Luther suggests to make use of the temporal ordinances for the fourth class of people.

<sup>241</sup> *LW* 44:35; *WA* 6:214. “Die vierden, die noch mutig und kindisch sein ym vorstand solchs glaubens und geistlichs lebens, die musz man wie die jungen kinder locken und reitzen mit den eusserlichen, bestimpten unnd vorbundenn geschmuck, leszen, beten, fasten, singen, kirchenn, tzierden, orgelen und was des in Clostern und kirchen gesetzt odder gehalten wirt, szo lange bisz sie auch denn glauben leren erkennen... mit nachlassen des glaubens, den sie ymmer neben bey lerenn solten, gleich wie ein muter dem kind neben der milch auch ander speisz

both as individual and as community on the basis of his idea of two kinds of righteousness, and he exhorts people to be godly toward God relying solely on Christ for their justification, live soberly toward themselves by resisting the flesh and righteously to the neighbors by loving the neighbors. A Christian community respects and support the ministry of the Word that Christ institutes for them and the preachers are to preach the Word rightly and to care the community of Christ as parents do to their children.

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gibt, so lang das kindt selb essen mag die starck speisz.”



## CHAPTER SIX

### EXHORTATION BASED ON THE IDEA OF TWO KINDS OF RIGHTEOUSNESS

We have reviewed in the previous chapter that Luther uses his idea of two kinds of righteousness as the working basis to address Christians as both individuals and community who are struggling everyday both internally against their own flesh and externally against the world. We have also discussed that Luther comprehends a Christian community as a community filled with the preached Word.

In this chapter, we will focus on how Luther, in *The Wartburg Postil*, understands exhorting people in relation to his idea of two kinds of righteousness. We also ventures to investigate how Luther exhorts exhorters, that is, preachers, to exhort.

#### 6.1 Exhortation and Two Kinds of Righteousness

In this section, we will explore the indispensable role of exhortation in relation with the idea of two kinds of righteousness. We discuss how Luther exhorts people to live their Christian life on the basis of the idea of two kinds of righteousness. The theme of this section includes the comprehension of how Luther understands the role of exhortation in the whole picture of Christian life.

We will discuss what kind of a role Luther expects for exhortation to play in the daily life of Christians. Then, we explore the way Luther actually exhorts Christians. He has two categories of exhortation. Lastly, we examine how Luther exhorts Christians who are in pain and suffering in their life. All of the discussion will be carried out in relation to Luther's idea of two kinds of righteousness.

### 6.1.1 The Role of Exhortation

We find how Luther emphasizes the importance and indispensability of the role of exhortation in his theology of preaching and of the Christian life in the fact that he instructs that preaching consists of not only of doctrine but also of exhortation as the very first focused topic in the whole *Wartburg Postil*. In the Epistle sermon of the first Sunday of Advent, he draws attention of the hearers and the readers to the fact that Saint Paul does not only teach but also exhorts Christians, who are already instructed to walk in the Spirit before God, to arise and take up the day's duty that they are already aware of:

Paul in Romans 12, 7-8 devotes the office of the ministry to two things, doctrine and exhortation. The doctrinal part consists in preaching truths not generally known; in instructing and enlightening the people. Exhortation is inciting and urging to duties already well understood.<sup>1</sup>

Also in his *Large Catechism* Luther emphasized that preachers should not only teach but also exhort.<sup>2</sup> Later in the sermon, Luther explains that the unceasing exhortation and admonishment are necessary to all Christians and throughout their life because of untiring attack from the devil, the world and the flesh that try to separate Christians from Christ:

No one ever gets to the point of knowledge where it is not necessary to admonish him--continually to urge him--to new reflections upon what he already knows; for there is danger of his untiring enemies the devil, the world and the flesh--wearying him and causing him to become negligent, and ultimately lulling him to sleep. Peter says (1 Pet 5, 8): "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." In consequence of this fact, he says: "Be sober, be watchful." Similarly Paul's thought here is that since the devil, the world and the flesh cease not

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<sup>1</sup> Lenker vol.6, 9. *WA* 10.1.2:1.18. "Denn S. Paulus teylet das predigerampt ynn tzwey stueck Ro. 12. Doctrinam et exhortationem, lare und vormanen. Lare ist, ßo man predigt, das unbekandt ist und die leutt wissend odder vorstendig werden. Vormanen ist, ßo man reytzt und anhellt an dem, ßo yderman schon woll weyß."

<sup>2</sup> Martin Luther, "Large Catechism 1529," in *The Book of Concord: The Confessions of the Evangelical Lutheran Church*, ed. Robert Kolb, Timothy J. Wengert, Charles P. Arand (Minneapolis: Fortress Press, 2000), 471, 477.

to assail us, there should be continuous exhorting and impelling to vigilance and activity.<sup>3</sup>

Luther teaches here that exhortation is a necessary and important part of Christian life without which the Christian life does not stand. By being exhorted in preaching, new reflections on what the hearers already know arise in them. Teaching is necessary in order to give Christians the indispensable knowledge of a whole picture of Christian life. Unceasing exhortation is necessary to keep their faith and love of Christians alive and working.

Luther connects teaching and knowledge to faith, and exhortation to hope. In the *Lectures on Galatians* of 1535, Luther shows an interesting illustration of faith and hope, that is, faith as a theologian and hope as a captain in a battle:

Therefore faith is teaching or knowledge. Hope is exhortation, because it arouses the mind to be brave and resolute, so that it dares, endures, and lasts in the midst of evils and looks for better things. Furthermore, faith is a theologian and a judge, battling against errors and heresies, and judging spirits and doctrines. On the other hand, hope is a captain, battling against feelings such as tribulation, the cross, impatience, sadness, faintheartedness, despair, and blasphemy; and it battles with joy and courage, etc., in opposition to those great evils.<sup>4</sup>

Exhortation creates hope in Christians. We have been already justified and righteous before God through faith in Christ. At the same time we are not and will not be yet fully righteous as far as our active righteousness is concerned as long as we live this earthly life. This tension between “the already and not-yet” we see in the passive righteousness and the active righteousness in this

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<sup>3</sup> Lenker vol.6, 18. *WA* 10.1.2:11.23. “Nu kan der mensch ßo viel nymmer wissen, es ist yhm nott, das er vormanet unnd ymmer auff frischer betrachtung behalten werde, des, das er weysß auff das nitt der teuffell, die wellt unnd das fleysch, die unablessige feynde, yhn mude und fawl machen, und tzuletzt entschlaffe und hynlessig werde; denn S. Petrus .1. Pet. 5. spricht, der teuffell sey eyn solcher widdersacher, der da umbher geht wie eyn brulender law, und sucht, ob er yemand mug vorschlingen; darumb spricht er: ßo wachet und seydt nuechtern; das will hie S. Paulus auch, weyl keyn auffhoren ist, am teuffell, fleysch und der wellt unß tzu bestreyten, soll auch keyn auffhoren keyn zu vormanen, reyzen, treyben, tzum wachen und wirken.”

<sup>4</sup> *LW* 27:22; *WA* 40.2:26.14. “Est igitur fides doctrina seu noticia. Spes exhortatio est, quia excitat animum, ut sit fortis et erectus, ut audeat, ferat, perduret in malis ac in illis expectet meliora. Item fides est Doctor et iudex, pugnans contra errores et Haereses et iudicans spiritus et doctrinas. Contra spes dux belli est, luctans cum affectibus, quales sunt tribulatio, crux, impatientia, tristitia, pusillanimitas, desperatio, blasphemia, et versatur in gaudio, fortitudine animi etc. contra superiores malos illos affectus.”

life is continuously being overcome by hope that exhortation creates. Our faith may be imperfect, but hope motivates us to cling on the object of our faith, that is, Christ who is always reliable. Our love is imperfect, but hope exhorts us to regard our love not to be our basis for justification but the result of justification.

Luther teaches that with the hope in addition to the faith and love makes the Christian life whole and perfect, which means that exhortation in addition to passive and active righteousness makes the Christian life whole and perfect. Here we see how the triplet found in the thirteenth chapter of the First Epistle to Corinthians, faith, hope and love are distinct from each other and together making the Christian life whole. In the *Lectures on Galatians* of 1535, Luther writes,

So these three abide (1 Cor. 13:13): faith teaches the truth and defends it against errors and heresies; hope endures and conquers all evils, physical and spiritual; love does everything good, as follows in the text (Gal. 5:6). Thus a man is whole and perfect in this life, both inwardly and outwardly, until the revelation of the righteousness for which he looks, which will be consummated and eternal.<sup>5</sup>

Exhortation takes place, according to Luther, in the midst of the spiritual struggle of individual believers. In the *Brief Instruction*, Luther recognizes that Christians often become neglectful of the Gospel and lose the perspective of the two kinds of righteousness. Luther encourages the readers of his postil who are in the struggle and confusion of daily Christian life to see that Christ is coming to them and drawing them to Him when they read and hear about Christ in the Bible coming to people or drawing them to Him. He repeatedly exhorts and encourages Christians to see Christ's life and death, his deeds and suffering, as what they are given as gift, before seeing them as examples to follow.<sup>6</sup>

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<sup>5</sup> *LW* 27:25; *WA* 40.2:30.12. "Manent ergo tria illa, Fides docet veritatem ac defendit ab erroribus et Haeresibus, Spes fert et vincit omnia mala corporalia et spiritualia, Caritas, ut in textu sequitur, facit omnia bona. Sic homo intus et foris integer et perfectus est in hac vita, donec reveletur iusticia, quam expectat, ea erit consummata et aeterna."

<sup>6</sup> Repeatedly mentioned such as in *LW* 35: 119, 121. For example, *LW* 35:119. "See, this is what it means to have a proper grasp of the gospel, that is, of the overwhelming goodness of God, which neither prophet, nor apostle,

Exhortation has in fact a role of connecting point between the two kinds of righteousness and the real life of Christian. Preaching of the Gospel exhorts hearers to stand firm in the conviction that they belong to the passive righteousness and to acknowledge their identity as reborn children of God. The preaching of the Gospel also exhorts hearers to yield themselves in the natural expression of joy and action caused by the reception of the passive righteousness. This exhortation is indeed the essence of what Luther captures the task of preaching.

Luther urges that there should be constant preaching of the Gospel for Christians to perceive the gracious will of God toward us and to meditate on it. In the Epistle sermon of the second Sunday in Advent, Luther teaches the importance and exclusiveness of the continual preaching of the Gospel for our faith, hope and love to grow stronger:

...the secret is in perceiving the will of God, how he gave Christ to bear our sins, which we are under obligation to believe. The more clearly we perceive his will, the stronger will be our faith, our hope and love. Hence we must continually preach the Gospel – receive it and meditate upon it. For faith comes through no other medium than the Gospel.<sup>7</sup>

Luther understands that preaching consists of doctrine and exhortation. Exhortation has also an indispensable role in the life of Christians and makes up together with both of the two kinds of righteousness, the whole and perfect Christian life. The exhortation is the connecting joint between the passive and active righteousness and the real life of Christians. The potentiality

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nor angel was ever able fully to express, and which no heart could adequately fathom or marvel at. This is the great fire of the love of God for us, whereby the heart and conscience become happy, secure, and content. This is what preaching the Christian faith means. This is why such preaching is called gospel, which in German means a joyful, good, and comforting "message." *WA* 10.1.1:11.18. "Sihe, das heyst das Euangelium recht erkennet, das ist, die ubirschwencklich gutte gottis, die keyn prophet, keyn Apostel, keyn engel hatt yhe muegen außreden, keyn hertz yhe gnugsam vorwundern unnd begreyffen, das ist das grosse fewr der liebe gottis tzu unß, dauon wirt das hertz unnd gewissen fro, sicher unnd tzufriden, das heyst den Christlichen glawben predigt. Dauon heyst solch predigt Euangelium, das lautt auff deutsch ßo viel, alß eyn froliche gute trostlich bottschaftt."

<sup>7</sup> Lenker vol.6, 62. *WA* 10.1.2:92.10. "wenn wyr gottis willen erkennen, wie er hatt Christum dargeben unßer sund tzu tragen, wie wyr auch thun sollen; yhe tieffer solcher wille erkant wirt, yhe stercker der glawb, die hoffnung und die liebe wirt. Darumb muß man ymer davon predigen, horen unnd dencken; denn es geht durch keyn ander mittel tzu, denn alleyn durchs Euangelium."

of faith and love is concretely actualized in a Christian and his community when the Gospel is preached in teaching and exhorting.

### 6.1.2 Two Kinds of Exhortation

As we discussed in the previous section, Luther describes the task of preaching as teaching and exhorting, and preaching covers the areas of both the passive and the active righteousness. Luther considers it very important for the preachers to exhort their hearers so that they may receive and remain in the passive righteousness as well as to emphasize the importance of the true good works, that is, the active righteousness. Luther makes these two kinds of exhortation very distinct so that preachers may not exhort the hearers to become active in false good works or to become indifferent in true good works.

Two kinds of exhortation are: the exhortation of faith, and the exhortation of love. Luther sometimes exhorts with both kinds, one after the other, and other times with either one of the kinds.

For example, Luther exhorts Christians with both kinds of exhortation in his Gospel sermon of the first Advent service:

Now you know what good works are. Think of it and act accordingly. As to sin, death and hell, take care that you augment them not, for you cannot do anything here, your good works will avail nothing, you must have some one else to work for you. To Christ himself such works properly belong, you must consent to it that he who comes is the king of Zion, that he alone is the just Saviour. In him and through him you will blot out sin and death through faith.<sup>8</sup>

Luther exhorts Christians to the good works. This is an exhortation for the active righteousness, and we may call this kind as the exhortation of love. He is also directing

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<sup>8</sup> Lenker vol.1, 40. *WA* 10.1.2:44.9. "Sihe, nu weystu, was gute werck sind; denck nu und hallt dich darnach, was deyn sund, tod und helle betrifft, da hut dich fur, das du nichts tzu thuest; denn da kanstu nichts schaffen, deyn gute werck sind da nichts, du must eynen andern da wircken lassen, Christo gepuren solche werck selber und eygentlich tzu thun, du must yhm dißen spruch lassen, das er sey der konig Zion, der do kompt, das er alleyn sey der

Christians to Christ when it comes to deal with their sin, death and hell. This is an exhortation to stay in the passive righteousness, and we may call this kind the exhortation of faith. In the case of above quote, we read that Luther is exhorting with both kinds, first the exhortation of love and then the exhortation of faith. Later in the same sermon, Luther writes,

Thus faith blots out sin in a different manner than love. Faith blots it out of itself, while love or good works prove and demonstrate that faith has done so and is present... Good works should be done, but we should not confide in them, instead of in Christ's work. We should not touch sin, death and hell with our works, but direct them from us to the Saviour... He who knows how to treat sin, death and hell, will blot out sin, overcome death, and subdue hell. Do you permit him to perform these works while you serve your neighbor - you will then have a sure testimony of faith in the Saviour who overcame death. So love and good works will blot out your sin for you that you may realize it; as faith blots it out before God where you do not realize it.<sup>9</sup>

Luther exhorts the hearers and readers to receive the Savior, who has died and was raised for them. That is the exhortation of faith. He also exhorts them to serve the neighbor. That is the exhortation of love. We find the both kinds of exhortation here distinct from each other and stated together.

Concerning the exhortation of faith, Luther has various ways in *The Wartburg Postil* of exhorting hearers to stand firm on the faith in the Gospel although they often fall into sin. For example, in the Epistle sermon of the fourth Sunday in Advent, Luther exhorts people preaching “let joy have rule!”

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rechtfertige heyland, an yhm und ynn yhm mustu die sund und den todt vortilgen durch den glawben.”

<sup>9</sup> Lenker vol.1, 40–41. *WA* 10.1.2:44.32. “Darumb tilget der glawb viel anders die sund denn die liebe, der glawbe tilget sie mit eygener thatt alleyn, aber die liebe odder gutt werck bewerdt und beweyset, das der glawb solchs than habe und da sey... Gutte werck muß man thun, aber nit auff sie, sondernn auff Christus werck die tzuvorsicht bawen, unnd die sund, den tod und die helle nit mit unßern wercken antasten, sondernn sie von uns weyßen, auff den rechtfertigen Heyland... der weyß mit der sund, tod unnd hell umbtuzgehen, das ist der sund toedter, der todtwurger unnd der hellefresser; den man laß mit solchen sachen schaffen, unnd lege deyne werck an deynen nehisten, das du damit eyn gewiß tzeychen habist des glawbens an den heyland und sundtodter. Szo tilget die liebe und gute werck deyne sund, auch fur dyr, das du es empfindist, wie der glawbe tilget fur gott, da du es nit empfindest.”

The apostle emphasizes his admonition by repeating it. It is essential that we rejoice. Paul, recognizing that we live in the midst of sin and evil, both which things depress, would fortify us with cheer. Thus rejoicing, even if we should sometimes fall into sin, our joy in God will exceed our sorrow in sin. The natural accompaniment of sin truly is fear and a burdened conscience, and we cannot always escape sin. Therefore we should let joy have rule, let Christ be greater than our sins. John says (1 Jn 2, 1-2): "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." Again (1 Jn 3, 20): "Because if our heart condemn us, God is greater than our heart, and knoweth all things."<sup>10</sup>

Letting joy have rule is letting hope be actively meaningful to Christians. Another example we find of the exhortation of faith is Luther exhorting hearers to remain intact in the justification, reminding them to cling on to the passive righteousness that they have received. In the Epistle sermon of the Second Christmas service, Luther admonishes:

Therefore, let not the work-righteous who disregard faith mislead you, placing your salvation far ahead of you and compelling you to obtain it by works. It is within you, dear friend; it is already obtained. Christ says (Lk 17, 21): "The kingdom of God is within you." Hence the life live after baptism is but a tarrying, a waiting and longing for the manifestation of what is within ourselves, an apprehension of that for which we are apprehended.<sup>11</sup>

In the *Lectures on Galatians* of 1535, Luther encourages those who are amid of great and horrible terrors because the conscience feels nothing but sin and supposes that God is wrathful by saying "You are not to be conscious of having righteousness; you are to believe it... we must

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<sup>10</sup> Lenker vol.6, 96. *WA* 10.1.2:173.14. "Das widerholen des apostols sterckt seyne vormanung; das ist auch wol not. Denn syntemal wyr mitten unter den sunden und ubel leben, die uns alle beyde zur traurickeyt treyben, will der Apostel, das wyr uns dagegenn auffrichten, unnd ob wyr gleych tzuweyllen ynn sund fielen, das wyr doch die freude yn gott lassen stercker seyn, denn die trawrickeyt ynn der sunden. Es ist iah war, das sund naturlich mit sich bringt trawrickeyt und tzagen des gewissen, und wyr nicht mugen alle tzeyt on sund seyn, ßo sollen wyr doch die freud lassen regirn, unnd Christus grosser lassen seyn denn unßer sund, wie Johannes auch saget .1. Johan. 2: Szo yemant sundiget, ßo haben wyr eynen fursprechen bey got, Jhesum Christum den gerechten, wilcher ist die vorsunung unßer sund, ut .1. Johan. 3: Szo uns unßer hertz strafft, ßo ist gott grosser, denn unßer hertz, und weyß alle ding."

<sup>11</sup> Lenker vol.6, 151. *WA* 10.1.1:108.16. "Darumb laß dich die wirckheyligen nit vorfuren, die den glawben furachten, setzen deyne seligkeyt weytt fur dich und treyben dich mit wercken sie zu holen. Neyn, lieber mensch: Sie ist yn dyr ynnewendig, ist schon allis geschehen, wie Christus sagt Luce. 17.: Das reych gottis ist bynnen euch. Darumb ist das ubrig leben noch der tawff nichts anders, denn eyn harren, wartten und vorlangen, das da offenbart wird, das yn unß ist, und das wyr das begreyffen, das unß schon begriffen hatt."



not consult the consciousness of our own heart. No, then we must consult the Word of God.”<sup>12</sup>

Luther teaches that the hope that grasps in advance the righteousness that is already his in faith will take Christians through the struggles on earth as conquerors:

those who in hope believe against hope (Rom. 4:18) amid these conflicts and fears; that is, those who fight against the consciousness of sin and of the wrath of God by faith in the promise of Christ, eventually experience that this poor little spark of faith (as it seems to reason, because it is hardly aware of it) will become like elemental fire, which fills all heaven and swallows up all terrors and sins.<sup>13</sup>

Justified Christians begin to love and to keep the Law. They never become perfect in loving in this life because sin still clings. They are justified only by faith in Christ, not by love. However, Luther foresees that Christians will “be completely cleansed of all our faults and sins and shall be as pure as the sun, we shall love perfectly and shall be righteous through our perfect love” in the life to come. Therefore, when they shall be completely free of all sin, “then faith and hope will pass away, and love will be perfect and eternal (1 Cor. 13:8).”<sup>14</sup> In the life to come, those who are perfectly passively righteous in Christ will produce perfect active righteousness.

Luther also exhorts hearers and readers of his postil with his exhortation of love. He understands that those who are bestowed passive righteousness bear fruits of the true good works, the active righteousness on the basis of the given passive righteousness. In the Gospel sermon of the First Sunday in Advent, Luther wishes to have a very loud voice so that his preaching will reach to all the world. Here is an example of Luther’s exhortation of love:

I wish to God I had a voice like a thunderbolt, that I might preach to all the world, and tear the word "good works" out of people's hearts, mouths, ears, books, or at least

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<sup>12</sup> *LW 27:26–27; WA 40.2:32.17.* “Non sentire, sed credere debes te iusticiam habere...non esse consulendum cordis nostri sensum, sed verbum Dei consulendum esse...”

<sup>13</sup> *LW 27:27; WA 40.2:33.19.* “Sed credentes in illis pugnis et terroribus contra spem in spem, hoc est, pugnantes fide in promissionem Christi contra sensum peccati et irae Dei, experiuntur postea istam scintillam fidei perexiguam, ut apparet rationi, quia eam vix sentit, fore velut elementarem ignem, qui implet totum coelum et absorbet omnes terrores et peccata.”

<sup>14</sup> *LW 27:64; WA 40.2:80.* “...ibi tum cessabit fides et spes, et charitas erit perfecta et aeterna, 1. Cor. 13.”

then the right understanding of it. All the world sings, speaks, writes and thinks of good works, everyone wishes to exercise themselves in good works, and yet, good works are done nowhere, no one has the right understanding of good works . . . If you have ears to hear and a mind to observe, pray, listen and learn for God's sake what good works are and mean. A good work is good for the reason that it is useful and benefits and helps the one for whom it is done; why else should it be called good! For there is a difference between good works and great, long, numerous, beautiful works. When you throw a big stone a great distance it is a great work, but whom does it benefit? . . . Hear then how Christ explains good works. . . You are not to do good to God and to his dead saints, they are not in need of it; still less to wood and stone, to which it is of no use, nor is it needed, but to men, to men, to men. Do you not hear? To men you should do everything that you would they should do to you.<sup>15</sup>

Luther exhorts Christians to do the true good works that benefit and help those for whom it is done, not to God or to dead saints but to men. Luther uses numerous ways of exhorting hearers with the exhortation of love in *The Wartburg Postil*.

Now we might as well be reminded of the three features of embodiment of the passive righteousness that we have discussed in the chapter five. In the *Sermo de Duplici Iustitia* he uses Titus 2:12 and explains that we live soberly pertaining to crucifying our own flesh, righteously referring to one's neighbor, and godly in relation to God. Luther deals with the three features thoroughly in the Epistle sermon of the first Christmas sermon, appointed text of which is Titus 2:11-15.

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<sup>15</sup> Lenker vol.1, 34–35. *WA* 10.1.2:38.25,39.3,40.7,49.9. “Wolt gott, ich hette hie eyne stymme wie eyn donnerschlag, das ich kundt ynn alle welt schallen und das wortlin: Gute werck, allen menschen auß dem hertzen, mund, oren und buchern reysen, odder doch eynen rechten vorstandt drauff geben. Alle welt singt, sagt, schreybt unnd denckt von guten wercken, alle predigt lauten von gutten wercken, alle kloster, alle stift, alle welt gibt gute werck fur, und yderman will mit guten wercken umbgehen. . . Hastu nu oren, die da horen können, und eyn hertz, das da mercken muge, ßo hore doch und lerne umb gottis willen, was gutte werck sind unnd heysen. Eyn gutt werck heyst darumb gutt, das es nutze sey, und wolthu und helffe, dem es geschicht; warumb sollt es Bonst gutt heysen? Denn es ist eyn unterscheyd unter gutten wercken und grossen, langen, vielen, schonen wercken; das du eynen grossen steyn weyt wirffist, ist eyn groß werck, wem ists aber nutz und gutt? das du wol springen, rennen, stechen kanst, ist eyn feyn, schon werck, wem ists aber nutz und gutt? wem hilffts, das du eynen kostlichen rock tregist, eyn schon hawß bawist?.. Drumb hore, wie Christus gutte werck deutet. . . Nit soltu gutt thun gott und seynen heyligen, sie durffens nitt, viel weniger dem holtz und steyn, wilchen es nit nutz noch nott ist, sondern den leutten, den leutten, den leutten, horistu nit, den leutten soltu thun alles, was du woltist dyr gethan haben.”

In the exhortation of faith, the point of exhortation is directed to the godly living, that is, trusting God and relying on His grace alone. The exhortation of faith presents Christ as gift to the hearers. By exhortation of godly living, Christians are exhorted to rely on the passive righteousness that actually is the source of the godly, righteous, and sober living.

In the exhortation of love, there are two points to which the exhortation is directed, namely, the sober living and righteous living. The exhortation of love presents Christ as example to the hearers. We already discussed above the exhortation of righteous living, that is, of loving the neighbors. That leaves the exhortation of sober living under the category of the exhortation of love yet to be dealt with in this section.

Luther exhorts often to subject the body, keep of it well disciplined, hate the old Adam, slay and mortify the flesh, and crucify the desires with respect to the self, to live the sober life. There are numerous exhortation of this kind in *The Wartburg Postil*. For example, in the Epistle sermon of the first Christmas service, he writes,

It is not enough to put away worldly works and speech; worldly desires, or lusts, must be removed. We are not to place our affections upon the things of this life, but all our use of it should be with a view to the future life.<sup>16</sup>

Luther exhorts Christians to live Christian life with the two kinds of exhortation, the exhortation of faith and of love in *The Wartburg Postil*. The Exhortation of faith encourages godly living, that is, an exhortation for Christians to rely on the passive righteousness. The exhortation of love encourages sober and righteous living, that is, an exhortation for Christians to mortifying themselves and love their neighbors.

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<sup>16</sup> Lenker vol.6, 120. *WA* 10.1.1:28.18. "Es ist nit gnug hie alleyn die weltlichen werck oder wort abzuthun, es sollen die weltlichen begirden abseyn, das wir dißes lebens und allis, das drynnen ist, nur brauchen und seyn nit achten, nur hynauß gedencken yn ihenis leben, wie dan folget in dißer epist., das wir warten sollen der zukunfft &c.."

### 6.1.3 Exhortation for People in Suffering

In this section, we examine how in *The Wartburg Postil* Luther exhorts Christians who go through suffering and persecution.

Luther explains that it is inevitable for suffering and persecution to follow passive and active righteousness in the Gospel sermon of the first Sunday in Advent:

We have said enough of faith. We now come to consider good works. We receive Christ not only as a gift by faith, but also as an example of love toward our neighbor, whom we are to serve as Christ serves us. Faith brings and gives Christ to you with all his possessions. Love gives you to your neighbor with all your possessions. These two things constitute a true and complete Christian life; then follow suffering and persecution for such faith and love, and out of these grows hope in patience.<sup>17</sup>

Faith and love that constitute true and complete Christian life is inevitably followed by suffering and persecution. This is the same thought as Luther's illustration we have reviewed in the second chapter, the two pouches of faith and love as the whole sum of Christian truth.<sup>18</sup> Luther categorized the recognition of one's sinfulness and the trust in the redemption in Christ in the pouch of faith, and good works and suffering in the pouch of love. Suffering is something very much expected, nothing odd to Christian life.

In this life on earth, Christians have already given passive righteousness and they are under on-going exhortation until their active righteousness is completed in eschaton, that is, Christians already have Christ in faith and wait in hope for the completion of his love. But, as soon as a man grasps Christ by faith, his flesh, the world and the devil start resisting and attacking him. They make Christians suffer, make Christians depressed when they sin, make Christians rely on

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<sup>17</sup> Lenker vol.1, 34. *WA* 10.1.2:37.32. "Das sey gnug vom ersten stuck vom glawben. Nu komen wyr auff das ander, auff die guten werck, das wyr Christum nit alleyn tzur gabe empfahen durch den glawben, sondern auch tzum exempel durch die liebe gegen unßern nehisten, dem wyr sollen dienen und gutt thun, wie uns Christus thut. Der glawb bringt und gibt dyr Christum tzu eygen, mit all seynen gutern. Die liebe gibt dich deynem neysten mit alle deynen guttern, und ynn den tzweyen steht eyn Christlich leben, lautter und volkomlich; darnach folget denn leyden und vorfolgung umb solchs glawbens unnd liebe willen, darauß wechst denn hoffnung ynn der gedullt."

<sup>18</sup> *LW* 53:66.

their good works for their justification, and take them away from the true good works. Faith instructs and rules the will and raises hope. It fights and conquers those who attack the faith.<sup>19</sup>

As Christ was persecuted, Christians who walk following Christ's example are naturally to be persecuted by the world. Christians not only suffer from hardness of life and persecution, they suffer from struggle between the Spirit and the flesh in them. In the *Lectures on Galatians* of 1535, Luther gives the exhortation of faith and love, namely, exhortation to rely on passive righteousness and to battle by the Spirit against the flesh:

The saints do not rely on their own righteousness... they gaze at Christ, their Propitiator, who gave His life for their sins. And if there is any remnant of sin in their flesh, they know that this is not imputed to them but is pardoned by forgiveness. Meanwhile they battle by the Spirit against the flesh. This does not mean that they do not feel its desires at all; it means that they do not gratify them. Even though they feel their flesh raging and rebelling against the Spirit and feel themselves falling into sins and living in them, they do not become downcast on that account or immediately suppose that their way of life, their social station, and the works they have done in

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<sup>19</sup> LW 27:24. "faith is conceived by teaching, when the mind is instructed about what the truth is; hope is conceived by exhortation, because by exhortation hope is aroused in the midst of afflictions, comforting the man who has already been justified by faith, so that he does not surrender to evil but acts even more bravely. But if the torch of faith did not illumine the will, hope could not persuade the will. Therefore we have faith, by which we are taught, by which we become wise, understand heavenly wisdom, take hold of Christ, and abide in His grace. Once we cling to Christ by faith and confess Him, immediately our enemies, the world, the flesh, and the devil, rise up against us, hating and persecuting us most bitterly in body and spirit. Believing this way, then, we are justified through the Spirit by faith, and we wait for the hope of our righteousness. We wait with patience, however; for what we feel and see is the exact opposite. The world and its ruler, the devil (John 16:11), accuse us of every sort of evil, outwardly and inwardly. In addition, sin still clings to us and continually saddens us. Yet in all this we neither faint nor falter; but we encourage our will bravely with faith, which illumines, instructs, and rules the will. And thus we remain constant and conquer all evils through Him who loved us (Rom. 8:37), until our righteousness, in which we now believe and hope, is revealed." WA 40.2:28.25–29.19. "Summa, Fides, cum instruitur animus, quid veritas sit, concipitur docendo, Spes exhortando, quia exhortatione excitatur spes in afflictionibus, quae confortat iam fide iustificatum, ne cedat malis, sed contra audentior eat. I Sed nisi facula fidei luceret voluntati, non posset spes persuaderi voluntati. Habemus igitur fidem, qua docemur, sapimus, intelligimus coelestem sapientiam, apprehendimus Christum et manemus in ipsius gratia. Adhaerentibus nobis Christo fide et eum confitentibus, statim insurgunt contra nos hostes mundus, caro, diabolus, odientes et persequentes nos acerrime in corpore et spiritu. Ideo sic credentes, iustificati Spiritu ex fide, expectamus spem iusticiae nostrae. Expectamus autem per patientiam, quia omnino contrarium sentimus et videmus. Mundus enim cum suo principe Diabolo foris et intus nos omni genere malorum impugnat. Deinde haeret adhuc in nobis peccatum, quod subinde contristat nos. In his tamen omnibus non defatigamur nec deficimus, sed fortiter erigimus voluntatem fide, quae illuminat, docet et regit voluntatem, Atque ita constantes permanemus et superamus omnia mala per eum, qui dilexit nos, donec reveletur iusticia nostra, quam credimus et speramus."

accordance with their calling are displeasing to God. No, they fortify themselves with their faith.<sup>20</sup>

Luther shows how hope operates in Christian life. To be precise, he introduces two aspects of hope. Giving hope by exhortation, preachers help faith and love come and stay alive in Christians. This is so to speak an active function of Christian hope that encourages Christian life. Preachers exhort hearers with the message of hope so that they may believe in the Gospel and live as the one who gives themselves to the neighbors as Christ has given Himself to them. Preachers do not exhort people in order that they may be able to bypass the suffering and persecution. Hope reminds hearers of their faith and love even in time of suffering so that they may endure the hardship they should go through.

Luther also teaches that hope arises out of the experience of suffering in the Christian life. The suffering brings hope and patience to the hearers of the Gospel, or it produces hope in them. This is so to speak an passive aspect of Christian hope that is produced and grown in time of suffering.

The Word of God exhorts Christians in suffering by reminding that suffering is something expected for Christian life. In time of suffering, Christians are confronted by the reality of crisis and their Christian faith and love are tested and purified. When the Gospel is preached, Christians are exhorted by the Gospel and the Gospel bears fruits in them in such a way that Christians exhort themselves to live Christian life vividly even, or especially, in time of suffering. Where the Gospel is preached, suffering increases hope rather than exterminating it.

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<sup>20</sup> *LW* 27:73–74; *WA* 40.2:92–93. “Sancti enim non nituntur sua iusticia...Intuentur igitur Christum, Propiciatorem suum, qui vitam dedit pro peccatis ipsorum. Deinde si quid est reliquum peccati in carne, noverunt hoc non imputari, sed per remissionem condonari sibi. Interim tamen Spiritu pugnant contra Carnem, non quod omnino eius concupiscentiam non sentiant, sed quod eam non perficiant. Itaque etiamsi sentiant carnem furere et rebellare Spiritui et se quandoque etiam in peccata labi et in eis vivere, non tamen ideo statim despondent animum neque ideo statim cogitant suum vitae genus et officium ac opera secundum vocationem facta displicere Deo, sed fide erigunt se.”

Suffering is used as the mother of hope because of Christ. Luther is very clear on the effect of suffering that works to increase hope in Christians. He writes in the Epistle sermon of the Second Sunday in Advent:

Now, suffering and persecution contribute to the increase of hope. We are not given increased hope to decrease adversity; no, adversity is increased that hope may not rely on human power, but be established through the power of the Holy Spirit. For the Holy Spirit aids us, fortifying our hope and enabling us not to fear nor to flee from the disasters of the world; but to stand firm even unto death, and to overcome all evil; so that evil must flee from us and cease its attacks. Remember, it is hope in the power of the Holy Spirit, not in human weakness, that must do all this through the medium of the Gospel.<sup>21</sup>

Hence, hope builds up and stems from faith; hope strengthens love and it is raised by love. There is such a back-and-forth relationship between the two. Preachers are to exhort Christians to strengthen their faith and love, and Christians inevitably suffer both from general suffering as creatures and from suffering specifically due to their Christian faith. Hope strengthens Christians so that they may go through the suffering with patience. And as going through the suffering being encouraged and exhorted, Christians are led to rely solely to the passive righteousness resulting to bear good fruits in active righteousness of love that “bears all things, believes all things, hopes all things, endures all things (I Cor. 13:7).”

In the Gospel sermon of the Epiphany, Luther explains how Christians grow in faith and the hope that is grown out of the suffering desires more suffering for the good of the faith:

So it is always with the Christian, after affliction has been endured God becomes more dear to him and is so near and so distinctly seen that man not only forgets anxiety and affliction, but has a desire for greater affliction. He gradually becomes so strong that he does not take offense at the insignificant, unattractive life of Christ. For

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<sup>21</sup> Lenker vol.6, 63. *WA* 10.1.2:92.27. “Dazu helfen auch die leyden und vorfolgungen, denn die hoffnung nympt nit der massen tzu, das die widerwertickeytt werde abgelegt, ia, sie wirt gemehret, auff das die hoffnung nitt auff unßer macht sich vorlasse, sondern bestehe durch krafft des heyligen geysts, wilche uns hilfft unnd die hoffnung sterckt, das wyr den unfall der welt nicht fliehen noch furchten, sondernn biß ynn den todt bestehen und alles böses überwinden, das es fur uns fliehen und ablassen muß, das heyst hoffnung, nitt ynn menschlicher schwacheytt, sondernn ynn krafft des heyligen geysts, wilchs doch alles durch mittel des Euangelij muß geschehen.”

now he experiences and realizes that to find Christ it must appear as though he found nothing but disgrace.<sup>22</sup>

Luther exhorts Christians with the exhortation of the two kinds, that is, of faith and of love. They are based on his idea of two kinds of righteousness. When Christians hear the Gospel in suffering, they do not flee from the problems but they stand firm and endure with hope. As they go through the suffering, it becomes a positive experience for them to be purified to live godly life more than before, trusting solely on Christ, and thus, they bear fruits in more righteously and soberly living.

## **6.2 Exhorting Preachers to Exhort People With Passion**

In this section, we focus on Luther's exhortation for the preachers to be persistent exhorters on the basis of the idea of two kinds of righteousness. Luther not only explains the nature of Christian exhortation to the preachers but also actually exhorts them to preach in the manner he presents. Luther recognizes that the task of preaching is an integrated part of the Christian life, and the task is appointed to human preachers who are vulnerable. Their constant struggle come from their own flesh and from their sensitive care for their hearers. Luther understands the difficulty that preachers face everyday. But he does not hesitate to exhort preachers to exhort Christians unceasingly with the Word however difficult it may be. He trusts in the power of the Word that accomplishes its task in the hearers' life, and his conviction is that it is preachers' vocation to do so. Preachers, trusting the work of God who uses them as the agents of His means of Grace, are to preach and exhort people, without coercion and without ceasing.

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<sup>22</sup> Lenker vol.1, 362. *WA* 10.1.1:612.8. "Alßo gehet es alltzeytt ynn dem Christlichen menschen, das yhm gott nach der anfechtung, ßo er bestehet, ßo hertzlich ßueß wirt und ßo nahe und klerlich erkandt wirtt, das der mensch nitt alleyn vorgisset der angst und anfechtung, ßondern auch lust und liebe gewynnett tzu mehrer anfechtung, und hynfurder starck wirt, das er sich nit mehr ßo leychtlich ergertt an dem ungestallten, unangesehenlichem leben und weßen Christi; denn er hatt nu geschmact und empfunden, das alßo musse tzugehen: Wer Christum finden will, das sichs anlaß, alls sollt er nichts finden, denn nur schande."



Preachers should not be satisfied with doing the work of teaching alone. Their work has not been completed unless they proceed to exhort people to have faith and to live their new life in Christ. As stated in the previous section, for Luther, when the Word is preached, there should be achievement not only of instruction but also of exhortation. By presenting the idea of two kinds of righteousness to the hearers, preachers are preparing hearers to be exhorted to believe in Christ and love their neighbors. We learn how Luther takes this serious when we read in the Epistle sermon of the first Christmas service where Luther uses strong words as “enforce” to clarify this important task of preachers and urge preachers to exhort their hearers. To “enforce” here means to “exhort,” “admonish” and “motivate” in the original German:

Truly, O Lord God, it is a vital charge, this - not only to preach the principles taught in this lesson, but continually to urge, admonish and arouse the people, leading them to faith and actually good works. Though we may have taught, we must follow it up with persevering exhortation, that the Word of God may have its sway. Pope, bishops, priests and monks now flooding the Church with fables and human doctrines, let these things sink into your minds. You will have more than enough to preach if you attempt only what this text contains, provided you continually admonish the people and enforce it. It beautifully portrays the life of the Christian. Its teaching, and only this, are you to preach and enforce. God grant it! Amen. Note, the office of a minister calls for two things - teaching and exhortation. We must teach the uninformed, and must admonish the already informed lest they go backward, grow indolent or fall away entirely instead of persevering against all temptations.<sup>23</sup>

The same line of thought is found in the section concerning the Lord’s Supper in *The Large Catechism*. Luther makes strong comments:

As in other matters that have to do with faith, love, and patience, it is not enough just to teach and to instruct, but there must also be daily exhortation, so that on this

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<sup>23</sup> Lenker vol.6, 138. *WA* 10.1.1:54. “O herr gott, eyn nutzlich befelh ist der, das man solch ding, wie diß Epistell geleret hat, nit alleyn predigen, sondern auch ymmer anhalten, vormanen, erwecken sollt, das volck tzum glawben unnd rechten guten wercken furen. Es muß ymmer angehalten seyn und vormanet, ob wyrß schon wissen, auff das gottis wortt ym schwanck gehe. O Bapst, Bischoff, Pfaffen, Munich, das last euch befolhen seyn, die yhr itzt die kirchen mit fabelln und menschenleren ubirschuttet hatt! Wie habt yhr ßo ubrig viel tzu predigen, wenn yhr nit mehr denn diße Epistell und yhren ynnhalt predigt unnd ymmer vormanet und treybt. Es ist eyn Christlich leben gantz wol hyrynn vorfasst. Solchs solltu predigen und vormanen, unnd keyn anderß, helff gott AMEN. Merck, das eynß predigerß ampt tzwey werck hatt, leren und vormanen; leren die, die es nitt wissen, vormanen die es wissen, das sie nitt abnemen, fawl werden odder umbfallen, sondernn fort faren widder alle anfechtungen.”

subject we must be persistent in preaching, lest people become indifferent and bored.<sup>24</sup>

Luther emphasized the importance of the daily, constant presence of the preaching of the Word of God in the community. Preachers should not become discouraged but maintain their passion to keep preaching Christ to them.<sup>25</sup> However, Luther is aware of at least two areas of difficulties in exhorting people, that is, problem of the hearers and the problem of the task itself.

Exhorting Christians unceasingly is significantly difficult. It is so firstly because our flesh always and immediately resists and refuses to understand the two kinds of righteousness and thus regards human activity before God as meritorious.

The message of two kinds of righteousness is very simple. Passive righteousness is given freely to man and he is justified before God. There is no room of his good works to merit for his justification. As soon as a man is passively righteous, he starts bearing fruits of active righteousness throughout his life. There is no choice for a justified Christian but to bear good fruits in the active righteousness. It is simple, but it is also extremely difficult for both preachers and hearers to comprehend this teaching of faith and love fully and to apply it to themselves as Luther writes in the Gospel sermon of the third Christmas Day, "The light of Scripture cannot be

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<sup>24</sup> Luther, "Large Catechism 1529." Kolb, Wengert, and Arand, *The Book of Concord: The Confessions of the Evangelical Lutheran Church*, 471.44. *WA* 30.1:228.1. "Denn wie es ynn andern sachen, so den glauben, liebe und gedult betrifft, ist nicht gnug allein leren und unterrichten sondern auch teglich vermanen, also es ist auch hie not, mit predigen anhalten, das man nicht lass noch verdrossen werde." Same attitude is shown in the section of "brief exhortation to confession" Luther, "Large Catechism 1529." Kolb, Wengert, and Arand, *The Book of Concord: The Confessions of the Evangelical Lutheran Church*. 477.7. "To the others who hear it gladly, however, we must always preach—exhorting, encouraging, and persuading them not to ignore such a precious and comforting treasure that the gospel offers. Therefore we also want to say something about confession in order to instruct and exhort the simple people." *WA* 30.1:234.26. "Den andern aber, so yhn gerne sagen lassen, muessen wir ymer predigen, anhalten, reitzen und locken, das sie solchen tewren und troestlichen schatz, durchs Euangelion furgetragen, nicht lassen umbsonst hyngehen. Daruemb wollen wir auch von der beicht etwas reden, die einfeltigen zu unterrichten und vermanen."

<sup>25</sup> *WA* 40.2:63; *LW*27: 50–51. His sincere and passionate exhortation inviting people to the Lord Supper was preached in the same spirit in the Maundy Thursday morning of March 25, 1529, at Wittenberg, out of which *The Large Catechism* arose shortly after. Martin Luther, *The 1529 Holy Week and Easter Sermons of Dr. Martin Luther*, trans. Irving L. Sandberg (St. Louis: Concordia Publishing House, 1999). Commented on this point by Timothy Wengert in 16.

apprehended without true faith. For this Light shines in the darkness, but is not apprehended by it.”<sup>26</sup> In the *Lectures on Galatians* of 1535, Luther describes the difficulty of preaching:

It is difficult and dangerous to teach that we are justified by faith without works and yet to require works at the same time. Unless the ministers of Christ are faithful and prudent here and are “stewards of the mysteries of God” ( 1 Cor. 4:1 ), who rightly divide the Word of truth ( 2 Tim. 2:15 ), they will immediately confuse faith and love at this point. Both topics, faith and works, must be carefully taught and emphasized, but in such a way that they both remain within their limits. Otherwise, if works alone are taught, as happened under the papacy, faith is lost. If faith alone is taught, unspiritual men will immediately suppose that works are not necessary.<sup>27</sup>

Therefore, Luther exhorted “especially those who are to become instructors of consciences, to study, to read, to meditate, and to pray” so that

this doctrine of faith or Christian righteousness 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.<sup>28</sup>

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<sup>26</sup> Lenker vol.1, 207. “This language is sufficiently plain and he who has faith understands very well what is the nature and character of this Light. It matters not if he who does not believe does not understand it. He is not to understand it, for it is better that he knew nothing of the Bible and did not study it, than that he deceive himself and others with his erroneous light; for he imagines it to be the light of Scripture, which, however, cannot be apprehended without true faith. For this Light shines in the darkness, but is not apprehended by it.” *WA* 10.1.1:205. “Das ist yhe klar gnug geredt, und wer den glawben hatt, vorsteht ditz alleß woll, das sichs ßo habe vmb ditz liecht. Wer aber nit glewbt, der vorsteht es nit, da ligt auch nichts an, er solls nitt vorstehen, und were besser, das derselb nichts ynn der Biblien wißte odder studiret; denn er vorfuret sich unnd yderman mitt seynem yrrigen liecht, das er meynet, es sey der schrift liecht l, wilche sich doch nit lest [Joh. 1, 5] vorstehen on den rechten glawben. Denn ditz liecht leucht ynn die finsternis, wirtt aber vonn yhn nitt begriffen.”

<sup>27</sup> *LW* 27:62. *WA* 40.2:78. “Difficile et periculosum est docere, nos fide iustificari sine operibus, et tamen simul exigere opera. Hic nisi sint fideles et prudentes ministri Christi et ‘dispensatores mysteriorum Dei’, qui recte secant verbum veritatis, statim fides et opera confunduntur. Uterque locus et fidei et operum diligenter doceri et urgeri debet, sic tamen, ut uterque intra suos limites maneat. Alioqui, si opera sola docentur, ut in Papatu accidit, fides amittitur, Si fides sola docetur, statim somniant carnales homines opera non esse necessaria etc.”

<sup>28</sup> *LW* 26:10; *WA* 40.1:49.24. “Ideo nos sic semper repetimus, urgemus et inculcamos hunc locum de fide seu Christiana iustitia, ut in assiduo usu servetur et accurate discernatur ab activa iustitia legis. (Ex illa enim et in illa sola doctrina fit et consistit Ecclesia.)” One of the immediate tasks that were given to Luther after the visitation of churches in Saxony in 1527 was to exhort the preachers and the pastors to execute their official responsibility and preach the Word faithfully. In the preface of his *The Small Catechism* 1529, Luther emphasizes the responsibility of preachers’ office of catechizing their hearers. Martin Luther, “Small Catechism 1529,” in *The Book of Concord : The Confessions of the Evangelical Lutheran Church*, ed. Robert Kolb, Timothy J. Wengert, Charles P. Arand (Minneapolis: Fortress Press, 2000), 347. “Therefore my dear sirs and brothers, who are either pastors or preachers, I beg all of you for God’s sake to take up your office boldly, to have pity on your people who are entrusted to you, and to help us bring the catechism to the people, especially to the young.” *WA* 30.1:348.1. “Darumb bitte ich umb Gottes willen euch alle meine lieben herrn und brueder, so Pfarher odder Prediger sind, wollet euch ewers ampts von herten annemen, euch erbarmen uber ewer volck, das euch befolhen ist, und uns helffen den Catechismon inn die leute, sonderlich in das iunge volck bringen.” In the preface of *The Large Catechism* 1529, Luther implores

Luther explains that the order of man's salvation "is first to hear and then believe God's Word as supreme, and then to act. Thus shall man be saved. He who perverts this order and acts accordingly is certainly not of God."<sup>29</sup> Instead of first receiving righteousness of God, the flesh wants to perform and exhibit human righteousness before God. For example, in the Gospel sermon of the Epiphany he writes,

Human teaching, however, leads us so that we just begin all works, desire to be the first ones to seek God, and that we then expect God to come afterwhile and to look at what we have begun. Let me give you this for an example: Those that seem to be the best teachers of young people say to them that they are willing to pray and to go to church, to live chaste, and to be pious; however, they do not tell them where they are to begin and to seek all this; just as it were enough that they had instructed them to be pious. Again, when after this they are to marry or to enter orders, they think it is enough that they themselves have begun, they do not look at God, neither do they consult him about it; but, when they have begun, then they want God to come, to see what they have made and to be satisfied with it.<sup>30</sup>

It is difficult to exhort people unceasingly secondly because preachers easily become disappointed at the reaction of the hearers and the world. People do not take the Gospel as precious as it is. Not trained to apply the Word to themselves, misusing the freedom which is given to them by the Gospel, hearers discourage preachers greatly. The problem that preachers

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preachers to be like him who humbly drills himself in the catechism daily, and constantly puts it into practice, reads and teaches, learns, meditates and ponders. Luther, "Large Catechism 1529." Kolb, Wengert, and Arand, *The Book of Concord: The Confessions of the Evangelical Lutheran Church*. 382. In the preface, he sketches his observation from the Visitations that the preachers and pastors are idle and despise their office and teaching, the people and the nobility have no interest in catechism and even think that there is no need of pastors and preachers any more because they can learn everything from books. Luther had to start from these office holders as teachers of the Word to study and preach the Word to their people. He exhorts and implores them to study and teach the Word by preaching, and not by forcing them so that they may later exhort people to live Christian life by their preaching, not by any kind of enforcement.

<sup>29</sup> Lenker vol.6, 227. *WA* 10.1.1:329.7. "tzum ersten fur allen dingen das wortt gottis hoere. Darnach glewbe, darnach wircke, und alßo selig werde. Wer dißen orden keret odder wandellt, der ist gewißlich nit auß gott."

<sup>30</sup> Lenker vol.1, 452–453. *WA* 10.1.1:724.21. "Aber menschenlere machen uns, das wyr alle werck tzuuor anheben, wollen die ersten seyn und gott suchen, und er soll hernach komen und uns tzusehen, was wyr angefangen haben. Das ich dyr des eyn exempel setze: Die itzt scheynen am allerbesten leren die iugent, sagen yhn fur, sie solle gerne betten und ynn die kirchen gehen, sollen keusch leben und frum seyn, Sagen aber nit, wo sie das anfahen unnd suchen sollen, gerad als were es gnug, das sie geleret haben, sie sollen frum seyn. Item, wenn sie ehelich odder geystlich darnach sollen werden, meynen sie, es sey gnug, das sie es selb anfahen, sehen gott nit an, das sie yhn drumb gruseten; darnach, wenn sie es anfahen haben, soll denn gott komen und sehen, was sie gemacht haben,

struggle in the congregational setting is that people do not feel the very need for the forgiveness of sins.

Because of the difficulty caused by the resistance of the flesh, Luther estimates the number of those who accept the Gospel is very few. He writes in the Gospel sermon of the first Sunday in Advent,

Behold, here is the beginning of your salvation; you relinquish your works and despair of yourself, because you hear and see that all you do is sin and amounts to nothing, as the Gospel tells you, and you receive your king in faith, cling to him, implore his grace and find consolation in his mercy alone. But when you hear and accept this it is not your power, but God's grace, that renders the Gospel fruitful in you, so that you believe that you and your works are nothing. For you see how few there are who accept it, so that Christ weeps over Jerusalem.<sup>31</sup>

The devil and the world actively oppose the preaching of Christ's victory over them. If the preachers preach the righteousness of works instead of the righteousness of Christ, "then we would have the devil friendly to us, the world on our side."<sup>32</sup> But where the Word of God is truly preached, the anger and hatred of the world should arise. Luther writes: "The cross immediately follows the teaching of the Word."<sup>33</sup>

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yhm die sach gefallen lassen und gutt machen."

<sup>31</sup> Lenker vol.1, 26. *WA* 10.1.2:30.1. "Sihe, da fehet denn an deyn heyl, da lessistu fallen deyn werck und vortzagist an dyr selbs, weyl du horist und sihest, das alle deyn ding sund und nichts sey, wie dyr das Euangelium sagt, und hebst an, und nympt auff deynen konig, hangist an yhm, ruffist seyne gnade an und trostist dich alleyn seyner gutte. Das du aber solchs horist und auffnympt, ist auch deyner krafft nichts, Bondern gottis gnaden, die das Euangelium ynn dyr fruchtpar macht, das du yhm glewbist, wie du und deyn ding nicht sey, denn du sihest, wie wenig yhr sind, die es annehmen, das Christus auch darumb weynet ubir Hierusalem." Luther in other places also mentions that those who receive Christ is only a few. see Lenker vol.1, 27. *WA* 10.1.2:30.2. Another examples are found in the Gospel sermon of the third Christmas Day, "He is true God and true man, who has created all things, and has been given to man as Life and Light, although but a few of all those to whom he is revealed receive him." Lenker vol.1, 199, *WA* 10.1.1:213.23 "das er sey warer gott und mensch, der alle ding geschaffen hab, unnd er sey den menschen tzu eynem leben und liecht geben, wiewol yhn wenig auffnehmen unter allen." In the Gospel sermon of the Sunday after Christmas, "For where Chrst is and his faith, there is also opposition, otherwise it is not Christ. If men do not oppose openly, devils do it secretly... The great multitude however lives without Christ." Lenker vol.1, 275. *WA* 10.1.1:403.21. "wo Christus ist unnd seyn glawb, da muß widdersprechenn seyn odder ist nymmer Christus; thun es nicht menschen offentlich, Bo mussens Teuffell heymlich thun...Dieße mugen erhalten werden, aber der ander hauff geht hyn on Christus."

<sup>32</sup> *LW* 27:45; *WA* 40.2:56. "...tumque haberemus clementem diabolum, faventem mundum..."

<sup>33</sup> *LW* 27:43; *WA* 40.2:54. "Crux sequitur [Ps. 116, 10] statim doctrinam verbi..."

Luther predicts preachers' resistance. He understands how and why unceasing preaching is difficult. They soon start making excuses. They do not continue to exhort people to believe and to act. Because exhorting people is such a difficult task, preachers are tempted either to abandon exhortation as a whole, or to use spiritual authority, that in fact never exists, to coerce and to dictate the hearers into compulsive obedience to the Law with humanly crafted reward and punishment. But Luther has at least two reasons according to the idea of two kinds of righteousness why he urges preachers of the Word never to abandon preaching however difficult it may be.

Luther exhorts preachers to continue to exhort their hearers first because he had a strong conviction that it is not human power but the Word of God that truly moves people. He credited everything that happens in the life of Christian to the Word. It starts, guides, and completes the Christian life. Faith is not something that is created when coerced by human power but something that the God creates in man through the hearing of the Word. Forcing and compelling people to live Christian life is going back to the pre-reformation condition when people were driven by the Law. The Word invariably produces good fruits of faith and good works. In the Gospel sermon of the Sunday after Christmas, Luther writes,

The fact that they were marveling at the words of Simeon is also mentioned to teach us that the Word of God is never preached in vain, as we read in Isaiah 55, 11: "So shall my word be that goeth forth out of my mouth" (i. e. out of the mouth of God's messengers): "it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." ... Such preaching fills the heart with joy and wonder at this great grace and comfort, if it is received in faith. But although this sermon was very beautiful and comforting, there were only a few who believed; nay people despised it as being foolish, going hither and thither in the temple... Yet, as the Word of God must produce results, there were indeed some who received it with joy and wonder, namely Joseph and Mary.<sup>34</sup>

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<sup>34</sup> Lenker vol.1, 258–259. *WA* 10.1.1:383.7,15,20. "Es ist auch darumb geschrieben, das sie sich vorwundert haben dißer rede Simeonis, anzutzeygen, wie gottis wort nymmer on frucht außgeht und [Jes. 55, 11] gepredigt wirt,

Though there are only a few who believe, Luther clings on to the Word because only Christ will give us our justification. He writes in the Gospel sermon of the Third Christmas Day, “Although all men are not justified through Christ, he is, nevertheless, the only man through whom justification comes.”<sup>35</sup>

Luther encouraged preachers to continue to exhort their hearers secondly because exhorting Christians is not a matter that preachers decide whether they want to continue or not, but it is God’s appointed vocation through which preachers serve the neighbors and community. Almighty God uses the preaching of the Word to reach out to the people in the community and to accomplish His work in the actual life of the community. The passion of exhorting Christians by preaching is never to cease. In the Epistle sermon of the Second Sunday in Advent, we find that Luther’s basic attitude toward exhortation is based on the nature of Christian life, that is, preachers should not expect to find excellent Christians as hearers of the Word but they are to make the hearers of the Word excellent Christians:

The Christian's whole purpose in life is to be useful to mankind; not to cast out the individual, but to exterminate his vices. This we cannot do if we refuse to tolerate the faulty person... Let us learn from this that the life of Christian love does not consist in seeking godly, upright, holy individuals, but in making them godly, upright and holy. Let this be the Christian's earthly labor, whether it calls for admonition, prayer, patience or other exercise... So, then, the text admonishes to two thoughts – to Christian love and to good and noble works; not only to bearing with our neighbor's spiritual imperfections of faith and conduct, but also to receiving him into fellowship, to healing him and to restoring from infirmities. They who fail so to do, create

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wie er sagt Isa. 55: Meyn wort, das da geht auß meynem mund (das ist: auß gottis botten mund), soll nit lehr widder zu myr kommen, sondern soll thun allis, das ich will, und schleunig seyn ynn allem, datzu ichs sende... von wilcher predigt das hertz fro wirt und fur freuden sich gleych vorwundert solcher grossen gnade und trost, wo es dran glewbt? Aber wie schon und wundertröstlich die rede ist, so waren yhr doch wenig da, die yhm glewbten, ia, sie habens vorachtet als eyn torheytt, giengen und stunden ym tempell... Doch weyll gottis wort muß frucht bringen, sind yhr doch eynß teyls geweßen, die es mit freuden und wunder auffnahmen, nemlich Joseph und Maria.”

<sup>35</sup> Lenker vol.1, 205. *WA* 10.1.1:222.1. “Also auch hie; ob nit alle menschen erleuchtet werdenn, so ist doch ditz das liecht, von wilchem alleyn alle erleuchtung kompt.”

seditions, sects and divisions... There must be heretics and sects where the doctrine of Christian love is ignored; it cannot be otherwise.<sup>36</sup>

Thus, the preachers should never abandon their vocation as preachers of the Word no matter how difficult their appointed task may be. Quoting from one of his favorite passages of the Old Testament that he repeatedly uses, Isaiah chapter fifty-five, verse eleven, Luther writes in the Gospel sermon of the first Advent service to console preachers reminding their vocation to preach the Word and leave the rest to God:

This is also offered as consolation to ministers that they should not worry as to who would believe or receive them. For it is decreed, Is. 55,11: "My word shall not return unto me void." And Saint Paul says, Col. 1, 6: "The Gospel is in all the world bearing fruit." It cannot be otherwise than that where the Gospel is preached there will be some, who accept it and believe... Behold, In this way he consoles them that they should not cease to preach against the world, though it withstands and contradicts them ever so hard, it shall not be in vain. You find people now who believe we should be silent and cause no stir, because it is impossible to convert the world. It is all in vain, they say; pope, priests, bishops and monks reject it and they will not change their lives, what is the use to preach and storm against them? This is the same as if the apostles had said to Christ: Thou tellest us to go into the village that is over against us; it is against us, what use is it that we enter there, let us rather stay outside. But the Lord refutes this and says: Go ye there and preach, what does it matter if it is against you? You will find there what I say. We should now do likewise.<sup>37</sup>

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<sup>36</sup> Lenker vol.6, 36. *WA* 10.1.2:69.4,13,21. "Denn eyn Christenmensch lebt nur darumb, das er den leutten nutzlich sey, und nit die menschen, sondern yhre laster vortilge, wilchs er nit mag thun, wenn er niemant leyden will noch mit niemant tzu schaffen haben wil, der geprechlich ist . . . Darumb last uns lernen hie ynn dißer Epistell, das eyn Christlicher wandel unnd liebe stett nit darynn, das sie frume, gerechte, heylige menschen finde, sondern das sie frume, gerechte, heylige menschen mache, unnd laß das yhr erbeytt unnd ubung seyn auff erden, das sie solche leutt mache, es sey mit straffen, bitten, dulden, unnd womit sie kan . . . Szo vormanet nu diße Epistell dißer tzwey stueck der Christlichen liebe und der grossen gutten wercken, das wyr unßers nehisten geystliche geprechen, beyde ym glawben und wandel, nie alleyn dulden, sondern auch auffnehmen sollen, sie tzu heylen und tzuvertreyben. Denn die das nit thun, die machen auffruhr, secten unnd teylung ...denn es kan nit on secten und ketzerey tzugehen, wo diße lere nit wirt gehalten."

<sup>37</sup> Lenker vol.1, 47. *WA* 10.1.2:50.24. "Das ist auch tzu trost den predigern gesagt, das sie nit sollen sorgen, wer yhn glewbe und sie auffnhem; denn es ist beschlossen, Isa. 55. Meyn wort, das da geht auß meynem mund, soll nit ledig widder tzu myr komen, und Paulus sagt Col. 1: Das Euangelium bringt frucht ynn der welt; darumb ists nit muglich, das wo das Euangelium predigt wirt, da sind ettlich, die es fassen und glewben... Sihe, also trostet er, das sie nit sollen ablassen tzu predigen wider die welt, wie hart auch widerstanden wirt, es wirt doch nit on frucht abgehen. Aber itzt find man auch leut, die meynen, dieweyl es nit muglich sey, das man die welt bekere, soll man schweygen, das sich nit eyn auffruhr erhebe, es sey doch umbsonst, Bapst, Bisschoff, Pfaffen und Munch nehmenß nit an, und wandelln yhr weßen nit, was es denn nutz sey, das man widder sie predige unnd sturme? das ist eben ßo viel, als wenn die Apostellnn hetten tzu Christo gesagt: du heyst uns gehen ynn das dorff, das widder uns ist, ßo es denn wider uns ist, was ists nutz, das wyr hyneyn gehen? laß uns ßo mehr eraussen bleyben und ynnehalten. Aber



Luther knows no other channel that God chooses to let the people in the whole world know His righteousness except for using the preachers' operation of preaching of the Word as the instrument. Luther writes in the Epistle sermon of the Epiphany,

These words clearly indicate that Christ, the seed of Abraham, is to be made known in all the world. For Christ to accomplish this in person was impossible; it must be done through the instrumentality of preaching. Not only was it necessary to proclaim the Gospel, but also to explain the character of the preaching to show it a proclamation of blessings and of grace, intended for the blessing of the whole world.<sup>38</sup>

Luther exhorts preachers to preach unceasingly not only because there is no choice for them whether they preach or not, but also because he knows that preachers gain their confidence in preaching through the suffering that they go through as preachers. In the Epistle sermon of the Saint John's Day, Luther quotes Tauler to exhort preachers in their suffering because of the obstinate and indifferent attitude of the people toward the Gospel. What Luther writes here applies to himself, too. Letting preachers go through the trials and suffering is the way that God uses to bring them to maturity to the extent that preachers gain their confidence in what they preach:

So the Christian's experience makes him a good preacher and teacher. Faith helps him to a right understanding of all things, and conflict gives him the personal experience which brings perfect assurance. Therefore, he may speak with the utmost confidence and may instruct all men. Well may Tauler say the experienced Christian is able to judge and to teach the world. Without trials no one can ever become a successful preacher. He must remain a mere babbling, unknowing what to say or to what end to speak.<sup>39</sup>

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der herr widerlegt das feyn und spricht: Geht yhr nur hyn, predigt nur, was ligt dran, das es wider euch ist? dennoch werdet yhr finden, was ich finden lassen. Also sollen wyr itzt auch thun."

<sup>38</sup> Lenker vol.6, 314. *WA* 10.1.1:524.2. "Auß dißen wortten folgt klerlich, das Christus, Abrahams same, hatt sollen bekandt werden ynn aller welt; das mocht yhe nit seyn durch seyn eygen person, darumb ists geschehen durchs predigen. Und nit alleyn folgt solchs predigen und bekand warden, sondern auch, was es fur eyn predigt sey: Nemlich eyn predigt der benedeyung und gnaden, dadurch alle welt gebenedeyet wurd."

<sup>39</sup> Lenker vol.6, 221. *WA* 10.1.1:301.18. "Das ist: es wirt eyn gutt prediger und lerer drauß; denn durch den glawben vorsteht er alle ding recht, unnd durch die anfechtung versucht er dasselb allis, das erß gewiß wirt, darumb

Exhorting people with persistence is very difficult indeed because the flesh makes people the greatest enemies of the Gospel, namely, the work-righteous saints who seek their salvation by works. Preachers' task is to exhort hearers to receive Christ as gift and to live following the example of Christ. The secret of why Luther does not become impatient or disappointed by the gap between the high expectation and the undesirable reality of hearers reception is that he sees Christ who takes the gap as his own suffering and endures patiently. In the Gospel sermon of the third Sunday in Advent, Luther writes,

They want to be rich in works, but the Gospel wills that they are to become poor. They will not yield, neither can the Gospel yield, as it is the unchangeable word of God. Thus they and the Gospel clash, one with another, as Christ says, "And he that falleth on this stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust." Math. 21, 44.... But meanwhile Christ must suffer himself to be crucified anew, for he and those that are his must place themselves, as it were, into this vise, namely, between the Gospel and the work-righteous saints, and thus be pressed and crushed like the wheat between the upper and nether millstones. But the lower stone is the quiet, peaceable and immovable Gospel, while the upper stone is the works and their masters, who are ranting and raging.<sup>40</sup>

Luther understands that Christ is the One Who instituted the office of ministry. He is giving Himself as gift and example to the hearers through the on-going ministry of the Word until the end of days. He is the One who is suffering from the obstinacy of the hearers who rejects the idea of two kinds of righteousness. Christ is exhorting hearers enduring patiently their indifference to the Gospel. Exhausted preachers may be attracted to abandon their appointed task of preaching all together, or to fulfill their task by forcing hearers to have faith in Christ and obey Him. We

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kan er darnach gewißlich dauon sagen, yderman unterricht geben. Das wol der Taulerius sagt: Eyn solch mensch kund die gantz welt richten und leren. On solch versuchen wirt nymmer keyn gutter prediger, es bleyben eyttell schwetzer, die selbs nit wissen, wovon und wohyn sie reddten."

<sup>40</sup> Lenker vol.1, 102. *WA* 10.1.2:160.24,161.2. "sie wollen reych von wercken seyn, ßo wil Euangelion, sie sollen arm seyn, ßo weychen sie nicht, ßo kan das Euangelion nicht weychen, es ist gottis unvorgenklich wort. Szo lauffen sie auffeynander und stossen sich, wie Christus sagt Matt. 22... muß sich Christus lassen creutzigen, denn er und die seynen müssen sich stecken ynn diße klemme, tzwischen das Euangelion unnd die werck, und wirt alßo tzudruckt unnd tzumalet, wie der weytze tzwischen beyden mulsteynen, der unter steyn ist das stille, fridlich, und unbeweglich Euangelion, der ubir steyn die werck und yhre meyster, die toben und wueten."

see in *The Wartburg Postil* that Luther is seeing Christ who endures the suffering of being pressed between stubborn flesh and unchanging Gospel. He exhorts preachers to take Christ as the example recognizing that the preachers' pain is that of Christ's. Luther's summary below is not an effusion of the sense of his helplessness but his passionate expression of conviction in the power of the Word. "In short, I will preach it (the Word), teach it, write it, but I will constrain no man by force, for faith must come freely without compulsion."<sup>41</sup>

The Word of God must be preached, but the faith must not be forced. This attitude of Luther is observed consistent throughout his life. Preachers are called to preach and to trust the Word, and to give tireless and unceasing passionate exhortation to the hearers however difficult it may be. Luther trusts more in the power of the Word of God than the power of any human enforcement. Preachers are entrusted and empowered by Christ to preach the Word trusting its power that creates a new reality in the hearers. However it may seem ineffective and disappointing with the result, Luther was confident that God called preachers in order that hearers may receive daily exhortation which is absolutely necessary and of crucial importance for them to sustain and grow their faith.<sup>42</sup> Exhortation should bring about and should be brought about by hope and patience.

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<sup>41</sup> LW 51:77; WA 10.3:18.28. "Summa summarum predigen wil ichs, sagen wil ichs, schreiben wil ichs, aber zwingen und dringen mit gewalt wil ich niemand, denn der Glaub wil willig und ungenoetiget sein und one zwang angenomen werden."

<sup>42</sup> Luther, "Large Catechism 1529." Kolb, Wengert, and Arand, *The Book of Concord: The Confessions of the Evangelical Lutheran Church*. 471.42. "Now it is true, as we have said, that no one under any circumstances should be forced or compelled, lest we institute a new slaughter of souls. Nevertheless, it must be understood that such people who abstain and absent themselves from the sacrament over a long period of time are not to be considered Christians." WA 30.1:227.19. "Nu ists war, was wir gesagt haben, man sol bey leib niemand treiben noch zwingen, auff das man nicht widder ein newe [Die sich des Sacraments eussern sind nicht Christen.] seelmoerderey anrichte. Aber das sol man dennoch wissen, das solche leut fur keine Christen zuhalten sind, die sich so lange zeit des Sacraments eussern und entziehen." In the section of "Brief exhortation to confession" in *The Large Catechism*, Luther explains: "the pope's preachers have in the past kept silence about these wonderful, rich alms and this indescribable treasure; they have simply driven people together *en masse* just to show what sort of impure and filthy people they were." Reformation message is different because it preaches: "If you are poor and miserable, then go and make use of the healing medicine. Those who feel their misery and need will no doubt develop such a desire for confession that they will run to it with joy. But those who ignore it and do not come of their own accord, we let go

In this chapter, we have examined that Luther, in *The Wartburg Postil*, exhorted Christians to live their Christian life on the basis of his idea of two kinds of righteousness. We have also examined that Luther exhorts preachers to exhort Christians without ceasing, and without coercing.

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their way. However, they ought to know that we do not regard them as Christians." Luther, "Large Catechism 1529." Kolb, Wengert, and Arand, *The Book of Concord: The Confessions of the Evangelical Lutheran Church*. 479.25. *WA* 30.1:237.8,13. "Eben also haben bisher des Bapsts prediger dis trefflichen, reichen almosen und unaussprechlichen schatzs geschwiegen und nur mit hauffen hyn getrieben, nicht weiter denn das man sehe, wie unrein und unfletige leute wir weren." "bistu arm und elende, so gehe hyn und brauche der heilsamen ertzney. Wer nu [A. Bl. CXVIII] sein elend und not fuelet, wird wol solch verlangen darnach kriegen, das er mit freuden hynzu lauffe. Welche es aber nicht achten noch von yhn selbs komen, die lassen wir auch faren. Das sollen sie aber wissen, das wir sie nicht fur Christen halten."

## CHAPTER SEVEN

### CONCLUSION

In *The Wartburg Postil*, Luther exhorted Christians to live their Christian life on the basis of his idea of two kinds of righteousness. He exhorted Christians with the exhortation of faith and love, preaching the Word to encourage faith in Christ, and love to the neighbors and mortification of the selfish flesh.

Luther preaches exhorting Christians with hope so that they live their lives in the right understanding of the two kinds of righteousness. Christians are to be exhorted to rely on the passive righteousness, putting no trust on his active righteousness to be the basis of his justification, and to mortify the flesh and to be engaged with true good works, that is, the work only for the good of the neighbors.

In this research, we discussed how the idea of two kinds of righteousness is presented in *The Wartburg Postil*. We focus on the way Luther described in *The Wartburg Postil* how Christian life both as individual and a community relates to the idea of two kinds of righteousness. Thus we reviewed how he exhorted Christians to live their Christian life. We have been able to capture an outline of Luther's comprehensive view on Christian life and the role of exhortation in the context of overall operation of Christ toward and among man.

We may be able to summarize what has been discussed in the dissertation as follows:

One: Christians cannot generate their own faith in Christ and their love toward their neighbors, but the faith and then the love arise in them when they hear preachers preach the

Word. The Holy Spirit creates faith in man through the preached Word, The faith grasps Christ who comes to the hearers through the preached Word.

Two: The preached Word creates faith in Christ who is given as gift, and who is for Christians the passive righteousness. The faith bears fruits in active righteousness in such a way that they follow Christ as example. Active righteousness of a Christian is godly living toward God, righteous living toward the neighbors, and sober living toward his flesh. First fruit here, that is, the righteous living, is that Christians rely solely on the passive righteousness for their justification. Second fruit of the hearers of the Gospel is righteous living and sober living. They love their neighbors and they subdue their flesh under control. For Christians to love their neighbors, among other things, means to share the Gospel to one another. For preachers to love the neighbors means to faithfully preach the Gospel. For the hearers, to support the preachers.

Three: Preaching has two constituent elements, namely, teaching and exhorting. Preachers teach the passive and active righteousness. By exhortation, preachers encourage hearers to live godly, righteously, and soberly living. Godly living is encouraged through the exhortation of faith, and righteous and sober living is encouraged through the exhortation of love. Through the exhortation of faith and love, the passive and active righteousness become realized and maintained in the actual life of Christians in the daily rhythm of Baptism, that is, being put to death and being made alive. Christian life cannot stand unless one hears Christ preached. Teaching of the two kinds of righteousness, that is, faith and love, and exhortation of the two kinds, that is, hope make up the whole and complete Christian life.

Four: Suffering is a part of the Christian life. Luther wrote, “The whole sum of Christian truth” falls “under two headings or, as it were, in two pouches, namely, faith and love.”<sup>1</sup> Luther

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<sup>1</sup> LW 53:66.

categorized the recognition of one's sinfulness and the trust in the redemption in Christ in the pouch of faith, and good works and suffering in the pouch of love. Thus the suffering is the nature of Christian living. Through preaching, Christians receive faith and love to endure the suffering in hope, and through the suffering, their faith and love are purified and there grows hope that relies solely on Christ as gift for their salvation.

Five: Such an important and indispensable task is appointed to the ministry of the Word, and the task of preaching of teaching and exhorting is undertaken by preachers. Preachers, too, trust in the passive righteousness they receive from God. That they undertake their vocational task faithfully is an expression of their active righteousness. Preachers, too, fight against their own flesh and against the power of the devil, death and the world. What is it, then, that supports and continuously motivates them to exhort Christians faithfully without ceasing and without coercing? That must be the key that supports whole of divine operation of making Christian life possible and sustained in this world. Luther teaches that it is Christ who suffers Himself to be crucified anew, placing Himself, as it were, between the Gospel and the work-righteous saints, and thus be pressed and crushed like the wheat between the upper millstone of the ranting and raging works and nether millstone of the peaceable and immovable Gospel. Christ is giving Himself as gift and as example in the preaching of the Word, and also, He is daily suffering anew for the sin of the people and the world. This Christ who suffers for us daily is the One who appoints preachers for the task of teaching and exhorting people with hope till the end of the era. Preachers daily receive Christ as gift and as example. Christ who gives and suffers, like the sun that gives necessary and sufficient energy of light and warmth to the whole ecosystem of the earth, is the gift and the giver of forgiveness and life, the source of life and the life itself.

Thus, we have investigated *The Wartburg Postil* and found that Luther understood the whole picture of Christian life on the basis of his idea of two kinds of righteousness, that he

understood exhortation has the indispensable role for the Christian life to be complete, and that he actually exhorted Christians to live their life as Christians on the basis of his idea of two kinds of righteousness.

Further research, on other sermons should be meaningful and fruitful. For example, in-depth research on Luther's sermons for the whole year, such as the entire set of "the church postil," and "the house postil," and the sets of catechetical sermons may be beneficial.

There seems to be a neglected area of the in-depth doctrinal study on "Christian exhortation." Luther emphasized the importance of exhortation. Exhortation presupposes the overall theological view of Christian life and what enables it to continue. Study of Christian exhortation may cast a new light in the missiological area, homiletical studies, Christian ethics and catechetical training. We may also have to include exhortation based on the idea of two kinds of righteousness in our Christology to understand Christ's on-going operation until the end of days.

The idea of two kinds of righteousness needs to catch more attention. Not only because it is the key concept to understand the essence of the evangelical maturity of Luther, and because it may serve well as a map for overall understanding of Christian doctrine and life, but also because it was, and it is one of the key terms around which the ecumenical dialogue between Lutherans, Roman Catholic Church and others have been discussing to come to term with the doctrine of justification.

The term *duplex iustitia* seems to be commonly translated as "double justice" or "double justification" rather than "two kinds of righteousness."<sup>2</sup> I did not include the discussion over the

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<sup>2</sup> An example, Walther Von Loewenich, *Duplex Iustitia: Luthers Stellung Zu Einer Unionsformel Des 16. Jahrhunderts*, ed. Joseph Lortz, vol. 68, Veroeffentlichungen Des Institutes Fuer Europaeische Geshichte Mainz (Wiesbaden: Franz Steiner, 1972). Lowell Green warns against the careless inconsistency of the translation of *duplex iustitia* sometimes as "double justice" and other time "double justification" because Luther used the terms in



*duplex iustitia* used in the context of the 16th century ecumenical exchange because the topic does not strictly share with the concern of this paper. However, now that we have the comprehensive picture of the operation of Christ and the life of Christians through this research, we may be able to make comparative study to point out significant difference in theological understanding concerning the life of Christians among Lutherans and other churches.

Most of the time the term *duplex iustitia* refers to the concept that theologians from both Protestant and Roman Catholic groups gathered to discuss the possibility of reunion in the series of colloquies in the middle of the 16th century. The most obvious occasion that the term played the major role was those from the crucial period of time when the possibility of coming to an agreement on the theological matters to a degree good enough to provide the foundation of a union between the Lutheranism and Roman Catholicism, that was, in the 1540's, more specifically at the religious Colloquies of Worms and Regensburg, and at the Council of Trent.<sup>3</sup>

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different sense. He argues that the usage of "double justification" is already seen in Luther as early as his *Lectures on Romans* 1505-. When God justifies man, he has passive justification. When man justifies God, he does the active justification. This unique argument of Luther on justification carries a different discussion from the explanation of "double justice" as passive and active righteousness. Lowell C. Green, *How Melancthon Helped Luther Discover the Gospel: The Doctrine of Justification in the Reformation.*(California: Verdict Publications, 1980).

<sup>3</sup> Theologians today look back to those discussions in the attempt to find ways to release the churches from the charge of damnation against each other on the basis of the theological disagreement concerning the doctrine of justification. Thus, interestingly, the same terminology, *duplex iustitia*, is recognized both as the term that symbolizes the Luther's evangelical breakthrough that engraved the discontinuity in the stream of the Western Christian theology eventually dividing it into Protestant and Roman Catholic church, and at the same time as the term around which the so divided ones sit and out of which they tried in vain to squeeze the agreement in order to prevent the discontinuity to last forever. There are books and articles written on the idea of two kinds of righteousness among the numerous books published on the Roman Catholic and Lutheran dialogue on justification. Anthony N. S. Lane, "Twofold Righteousness: A Key to the Doctrine of Justification?," in *Justification : What's at Stake in the Current Debates*, ed. Mark Husbands, Daniel J. Treier (Downers Grove, Ill. Leicester, England: InterVarsity Press ;Apollos, 2004), 205-224. Lutheran idea of two kinds of righteousness is not fully grasped by the author. Neither is the case with Alister McGrath's thorough work on the righteousness of God. Alister E. McGrath, *Iustitia Dei : A History of the Christian Doctrine of Justification*, 2 vols. (Cambridge [Cambridgeshire] ; New York: Cambridge University Press, 1986). Good quality unpublished dissertation is found very helpful. Among those, Pederson's "The Religious Colloquy of Regensburg (Ratisbon), 1541" is extremely of help. Unpublished dissertation. Phillip Edward Pederson, "The Religious Colloquy of Regensburg (Ratisbon), 1541" (The University of Chicago, 1978). Hequet's short dissertation has English translation side by side with the Latin text. Unpublished dissertation. Suzanne Schulz Hequet, "The 1541 Imperial Religious Discussions at Regensburg: In Pursuit of Unity" (Luther Seminary, 2005).

The reunion was sought and then abandoned, and the hope for reunion was picked up once again in the recent Joint Declaration on Doctrine of Justification, 1999. The comparative study of the usage of *duplex iustitia* should be meaningful for analyzing the dialogue. Kolb's article, "The Chief Controversy between the Papalists and Us: Grace, Faith, and Human Righteousness in Sixteenth-Century Ecumenical Exchange," will serve as a good introduction.<sup>4</sup>

Luther's view of Christian life and exhortation both center on Christ. Christ does not constrain anybody to believe and love but he is full of hope and patience, endures suffering and continues to give Himself to us as gift and example. Coercing no one, we will preach Christ, teach Christ, write Christ without ceasing. This is Christian exhortation.

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<sup>4</sup> Paper presented at the Congress on the Lutheran Confessions "A Justification Odyssey", Bloomington, Illinois, 2001. Robert Kolb, "The Chief Controversy between the Papalists and Us": Grace, Faith, and Human Righteousness in Sixteenth-Century Ecumenical Exchange," in *2001 a Justification Odyssey*, ed. John A. Maxfield

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(St. Louis: The Luther Academy, 2001), 62–82.

## APPENDIX ONE

### INDEX OF THE TWELVE EPISTLE SERMONS OF THE WARTBURG POSTIL

The following index of the 12 epistle sermons of the Wartburg Postil is taken from the twelfth volume of the ersten Walchschen Ausgabe, *D. Martin Luthers sowol in Deutscher als Lateinischer Sprache gefertigte und aus der letztern in die erstere übersetzte Sämtliche Schriften* by Johann Georg Walch published by Johann Justinus Gebauer in Halle in Magdeburgischen, 1740-1753.

#### **W1.12.1-25. Röm.13,11-14. Eine Reizung und Vermahnung.**

##### I. Von dieser Reizung und Vermahnung überhaupt.

1. Wie und warum Paulus in derselben so viel verblümte Worte gebraucht 1-2.
2. der summarische Inhalt derselben 2-4
  - \* Vergleichung des natürlichen Schlags und des geistlichen Schlags 5-6.

##### II. Von dieser Reizung und Vermahnung besonders.

###### A. Der Grund dieser Reizung und Vermahnung.

1. die Beschaffenheit dieses Grundes 7.8-14.
  - \* Unterschied und Uebereinstimmung des Glaubens der Heiligen im A. und N. Testament 9-12.
  - \* von den verschiedenen Arten der Zukunft Christi 13-14.
2. die fernere Ausstreichung dieses Grundes 15-20.
  - \* von dem Evangelio und von Christo.
    - a. wie und warum das Evangelium verglichen wird dem Tage und der Morgenröthe 15. 16.
    - b. wie und warum Christus die Sonne genannt wird 17. 18.
    - c. von der herrlichen Kraft und Wirkung des Evangelii 18. 19.
    - d. es ist ein grosser Zorn Gottes, das Evangelium fahren lassen und andere Lehre suchen 19. 20.

###### B. die Reizung und Vermahnung selbst.

1. das erste Stück dieser Reizung and Vermahnung.
  - a. der Sinn und Verstand dieses Stückes 21.22.spp.
  - b. warum Paulus in diesem Stück seine Worte sogar eben fest 23. 24.
2. das andere Stück dieser Reizung und Vermahnung.
  - a. die Nothwendigkeit dieses Stückes 25-27.
    - \* wieferne Der natürliche Schlaf ein Werk des Fleisches ist 28.
  - b. der rechte Sinn und Verstand dieses Stückes 28-30.
3. das dritte Stück dieser Vermahnung und Reizung.
  - a. wie in diesem Stück die Waffen des Lichts auf einen haufen erzehlet werden 31. spp.

- \* Christus ist zu betrachten einmal als eine Gabe und Geschenk, und sodann auch als ein Exempel 31-33.
- b. der rechte Sinn und Verstand dieses Stückes 33. 34.
- c. was in diesem Stück sonderlich zu beobachten ist 35. 36.
- 4. das vierte Stück dieser Vermahnung und Reizung.
  - a. der rechte Sinn und Verstand dieses Stueckes 37-3.
  - b. was Paulum bewogen hat diß Stück hinzuzufügen 39.
    - \* von dem strengen Leben der Eartheusermönche 40. 41. spp.
  - c. wie dieses Stück recht zu gebrauchen wider die Satzungen in Pabstthum 42.43.

**W1.12.26-71.** Röm.15,4-13 Eine Ermahnung, die Gebrechlichkeit des Nächsten zu tragen.

I. Die Gelegenheit und Ursach dieser Ermahnung.

II. Wie Paulus in dieser Ermahnung sucht die Ursachen der Uneinigkeit zu heben, so da entstanden waren unter den Römern.

A. Die erste Ursach der Uneinigkeit, so Paulus zu heben suchet.

- a. die Ursach an sich. 2. 3.
- b. wie Paulus solche sucht zu heben. 4.
- c. wie dieses Stück zu gebrauchen und anzuwenden. 6-10.

B. die andere Ursach der Uneinigkeit, so Paulus sucht zu heben 11. spp.

- \* was von denen zu halten, welcheden Nächsten nicht tragen wollen und dulden 12. 13.
- \* die Liebe der Tugend und Haß Laster ist zweyerley 14-16.
- \* wurinn ein Ehrstlicher Wandel bestehet, und worinn er nicht besteht 17.

III. Der fummarische Inhalt dieser Vermahnung 18.

- \* wober die Secten und Ketzerey entspringen 18. 19.

IV. Wie der Apostel diese Vermahnung mit sehr starken und gewaltigen Worten treibt.

1. die Veschaffenheit dieses Stückes 20. 21. spp.

- \* es sind häßliche Menschen, welche Lust haben in den Sünden anderer Leite und ihnen die Geligkeit nicht gönnen 22. 23.

2. Einwurf, so bey diesem Stück gemacht wird, nebst der Beantwortung 24. 25.

V. Wie und warum der Apostel in dieser Ermahnung Gbristi Exempel vorlent 26. 27.

\* von der heiligen Schrift.

- 1. daß die gantze heilige Schrift uns sey zur Lehre geschrieben 28. 29.
- 2. wie und warum Schriften die heilige Schrift sollen täglich in Gebrauch haben 30.
- 3. wie die Papisten die heilige Schrift verachten und lästern, und was für Strafen deßwegen über sie ergeben 31-33.
- 4. was die Betrachtung der heiligen Schrift für Frucht bringe 34. spp.
- 5. Klage über die Verachtung beiliger Schrift 35.
- 6. daß die heilige Schrift ein Wort des Creuyes und Trostes ist 36.
- 7. von dem rechten Gebrauch der heiligen Schrist 37-39.

VI. Wie und warum der Apostel diese Ermahnung gebetsweise vorträgt 40. 41.

\* welches der grösseste Zorn und die grüsseste Gnade Gottes. 41.

VII. Die Beschaffenheit dieser Vermahnung; dahin gehöret.

A. daß die Gläubigen sollen gleich geich gesinnet seyn.

- 1. die Beschaffenheit dieses Stückes. 42. 43.
- 2. wie diß Stück aus dem gemeinen Leben zu erläutern. 44.
  - \* von dem rechten und unrechten Gebrauch der Mitteldinge und Christlichen Freyheit. 44-48.

- \* wie man sich soll verhalten bey denen Sachen, so Gott gebeut und verbeut 49.
- B. daß die Gläubigen sollen eines Sinnes seyn nach Christo Jesu 50. 51.
- VIII. Die Bewegungsgründe, so dieser Ermahnung begefügt werden.
  - A. der erste Bewegungsgrund.
    - 1. der Bewegungsgrund an sich 52-57.
      - \* von dem wahren Gottesdienst.
        - a. welches da sey der wahre Gottesdienst 53.
        - b. ob der Papisten Gottesdienst sey der wahre Gottesdienst 53. 54.
        - c. daß die Papisten Zersthörer sind des wahren Gottesdienstes 55.
        - d. auf was Art der wahre Gottesdienst soll geschehen 56.
      - \* ein Ebrist hat so viel an Christo als der andere 56. 57.
    - 2. wie dieser Bewegungsgrund zu gebrauchen wider die Anbetung der Heiligen 58. spp.
      - \* von der Ehre und Anbetung der Heiligen.
        - a. wie die Papisten dadurch von Gott abgehalten werden. 58.
        - b. wie und warum solche Ehre und Anbetung zu verwerfen 59-62.
      - \* wir sollen Gott dem Vater anhangen und ihm alles Gute zueignen 63. 64.
  - B. der andere Bewegungsgrund 65. 66. spp.
    - \* von der grossen Liebe Gottes gegen uns, und was die Erkenntniß dieser Liebe wirket 67-69.
  - C. die übrigen Bewegungsgründe, welche hergenommen sind von verschiedenen Schriftstellen.
    - 1. von diesen Sprüchen und Schriftstellen überhaupt.
      - a. wozu Paulus diese Schriftstellen anführet 70. spp.
      - b. was da zu werken, so wir diese Schriftstellen recht verstehen wollen 71-75.
    - 2. von diesen Schriftstellen besonders.
      - a. die erste Schriftstelle 76. 77.
      - b. die andere Schriftstelle 78.
      - c. die dritte Schriftstelle 79.
      - d. die vierthe Schriftstelle 80-83.
- IX. Der Beschluss dieser Ermahnung 84.
  - \* von den Wirkungen und Früchten der Erkenntniß Christi 85-86.
  - \* auf was Art die Hoffnung völlig wird 86.

**W1.12.70-109.** Die Epistel am dritten Sonntage des Advents. St. Paul. I Cor. 4. v.1-5.  
Ein dreyfacher Unterricht Pauli .

I. Von diesem Unterricht überhaupt.

- 1. die Gelegenheit, so Paulo gegeben worden zu diesem Unterricht 1.
- 2. wozu uns dieser Unterricht soll dienen 2.

II. Von diesem dreyfachen Unterricht besonders.

B. Der erste Unterricht, darinn Paulus lehret die wahre Gestalt recht schaffnehr Lehrer, wohin gehöret.

1. dass sie Diener Christi find.

- a. wie es zu verstehen, dass Lehrer Diener genannt werden 3. 4.
- b. wie es zu verstehen, dass Lehrer Diener Christi genannt weden 5. fqq.
  - \*von der Obrigkeit 6-8.

c. ob die zu Christi Dienern gehören, welche Christi Wort verlassen, und ein ander Wort führen als Christus geführt 9.

- d. ob die Papisten zu diesen Dienern Christi gehören 10. 11.
  - \*was von denen Satzungen und Geboten der Papisten zu halten 12.
- 2. dass sie Haushalter sind über Gottes Geheimnisse.
  - a. was da heisst ein Haushalten seyn 13. 14.
  - b. was da heisst ein Haushalter seyn über die Geheimnisse Gottes 14. fqq.
    - \*die Beschaffenheit und Gestalt der Geheimnisse Gottes 15-21.
  - c. was da heisst ein Haushalter seyn über Gottes Geheimnisse 22. 23.
- 3. dass sie getreu müssen erfunden weden.
  - a. dass an dieser Treue alles gelegen ist 24. 25.
  - b. ob diese Treue bey dein Pabst und seiner Geistlichen anzutreffen 26.fqq.
    - \*von der falschen und verführischen Treue der Papisten.
      - 1) die erste Art dieser falschen verführischen Treue 27.28.
      - 2) die andere Art dieser falschen verführischen Treue 29.30.
    - \*der Pabst und sein Anhang sind nicht Gottes, sondern des Teufels Diener 31.32.
- B. der andere Unterricht; dieser betrifft Pauli Person ins besondere.
  - 1. wie er gesinnet sey bey dem Lobe, so ihm von den Menschen gegeben worden.
    - a. das Lob, so Paulo gegeben worden 33-35.
    - b. Pauli Verhalten und Sinn bey diesem Lobe 36-39.
      - \*alle Lehrer sind einander gleich in Ansehung ihres Amtes 40.
  - 2. dass er sich selbst nicht lobe.
    - a. der rechte Sinn und Verstand dieses Stückes 41.42.
    - b. Widerlegung der falschen Glosse, so die Papisten machen über diss Stück 43.44.
    - c. Einwürfe, so bey diesem Stück gemacht werden, nebst deren Beantwortung.
      - 1) der erste Sinwurf und dessen Beantwortung 45.
      - 2) der andere Einwurf und dessen Beantwortung 46.
  - 3. dass er sich zwar nichts bewusst, aber darum doch nicht gerecht sey.
    - a. der rechte Sinn und Verstand dieses Stückes 47-49.
    - b. Einwurf, so bey diesem Stück gemacht wird, nebst der Beantwortung 50.
  - 4. dass er warten wolle bis ihn Gott lobet 51.
- C. bey dritte Unterricht, darinn Paulus die Corinther lehret, wie und warum sie andere nicht richten sollen.
  - 1. der rechte Sinn und Verstand dieses Unterrichts 52.53.
  - 2. der Grund dieses Unterrichts 54 sqq.
  - 3. wie dieser Unterricht lehret, dass er döchst unchristlich sey, nach dem äuffern Wesen und Werken zu urtheilen 55.56.
    - \* Urtheil Gottes von Antonio und Paphnutio 56.
  - 4. Einwürfe, so die Papisten machen bey diesem Unterricht, nebst deren Beantwortung.
    - a. der erste Einwurf und dessen Beantwortung 57.58.
    - b. der andere Einwurf und dessen Beantwortung 59.
    - c. der dritte Einwurf und dessen Beantwortung 60.61.
      - \* wie und warum wir die Stände und Werke sollen ungeurtheilet lassen 62.63.
  - 5. wie und warum die Papisten diesen Unterricht nicht annehmen 64.
    - \* von des Menschen Willen und Vernunft.
      - a. wie und warum des Menschen Willen genannt wird ein Verborgenes im Finsterniss 64-66.
      - b. wie und warum die Vernunft genannt wird ein Rath des Herzens 67.
      - c. wie und warum man sich für beyden wohl zu hüten hat 68.

**W1.12.108-135.** Die Epistel am veirten Sonntage des Advents. Philipp. 4. v. 4-7.

Eine Unterweisung, wie sich Christen sollen verhalten, beydes gegen GOtt als dem Nächsten.

\*Inhalt dieser Epistel 1.

I. Die Unterweisung an sich, und zwar.

A. Von dem Verhalten gegen GOtt, welches ist, dass sich ein Christ soll im HErrn freuen.

1. dass diese Freude sey eine Frucht und Folge des Glaubens 2. fqq.

2. dass diese Freude nicht bey den Ungläubigen, sondern nur bey den Gläubigen zu finden  
3.

\*auf was Art man das böse Gewissen los wird 4.5.

3. die Beschaffenheit dieser Freude 6.

4. wie und warum diese Freude soll beständig seyn 7.

5. wie sich ein Christ zu dieser Freude soll erwecken in der Anfechtung 8.

B. Von dem Verhalten gegen dem Nächsten, welches ist, dass sie Lindigkeit beweisen.

1. die Beschaffenheit und Gestalt der Lindigkeit 9.10.

2. einige Exempel diser Lindigkeit 11.12.13.

\*von der Christlichen Freyheit.

a. von dem rechten gebrauch der Christlichen Freyheit 14-15.

b. wie die Papisten die Christliche Freyheit verstöret haben 16.

c. ob die Christliche Freyheit Gefahr leide bey den Gesessen der weltlichen Obrigkeit 17.

3. auf was Art ein jeder Christ sich soll über in der Lindigkeit 18.

4. wie diese Lindigkeit zu erläutern aus dem Exempel zween guter Freude 19.

5. was für Unheil entspringt, wo diese Lindigkeit nicht regieret unter den Menschen 20.

6. dass diese Lindigkeit soll allen Menschen Kund werden 21.

7. dass diese Lindigkeit nicht soll stücklich seyn, sondern über alle Menschen gehen 22.23.

8. ob es der Natur möglich ist, diese Lindigkeit zu beobachten 24.

9. dass in dieser Lindigkeit der ganze Christliche Wandel begriffen ist 25.

II. Die Einwürfe, so bey dieser Unterweisung gemacht werden, nebst der Beantwortung.

A. Der erste Einwurf und dessen Beantwortung.

1. der Einwurf 26.

2. die Beantwortung 27.

B. Der andere Einwurf und dessen Beantwortung 28.29.30.fqq.

\*von vier Stücken, so zu dem Gebet gehören.

1. die vier Stücke an sich, und wie sie von einander unterschieden 31.

2. dass diese Stücke zu allen Zeiten bey der Kirche im Gerauch gewesen 32.

3. wie diese Stücke abgebildet sind unter dem Rauchfass und Rauchwerk des Alten Testaments 33-36.

\* Urtheil von dem Gebet, so in Stifften und Klöstern geschieht. 37.

C. Der dritte Einwurf und dessen Beantwortung 38. fqq.

\*von dem Friede GOTTes.

1. wie und warum er ein Friede GOTTes genannt wird 39.

2. wieferne dieser Friede über alle Vernunft steigt 40.41.

3. die Frucht und Wirkung dieses Friedens 41.

4. auf was Art dieser Friede Herz und Sinnen bewahret 42.43.

\*der summarische Inhalt dieser Epistel 44.



**W1.12.134-171.** Die Epistel am Christtage [a.e zu der Messe in der Chrsitnacht] zum Tito c.2, v.11-15.

Die Lehre von der Erscheinung der Gnade GOTTes in Christo JESu.

\*Das Wort GOTTes soll auf doppelte Art gebraucht werden 1.

I. Wie diese Lehre, von Erscheinung der Gnade GOTTes in Christo, zu gebrauchen als eine Weyde und Brod, dadurch die Seelen erhalten werden. Dabey zu merken.

A. die Beschaffenheit dieser Erscheinung.

1. die Beschaffenheit an sich 2-4.

2. die Beantwortung des Einwurses, so bey dieser Beschaffenheit gemacht wird 5.6.

B. die Absicht und Endzweck dieser Erscheinung, welcher darauf gehet.

1. dass wir das Böse fliehen und meiden.

a. Das erste böse Stück, so wir sollen fliehen u. Meiden.

1) wie die Menschen in diesem bösen Stück am tiefsten stecken 7.8.

2) die Beschaffenheit dieses Stückes 7-9.

3) wie und warum diss Stück mehr zu glauben ist, als zu fülen 10.11.

b. das andere böse Stück, so wir sollen fliehen und meiden.

1) die Beschaffenheit dieses Stückes 12.13.

2) dass alle Menschen in diesem bösen Stücke stecken 14.

3) auf was Art manche Menschen diss böse Stück suchen zu meiden 15-17.

2. dass wir das Gute und GOTTes Wohlgefällige sollen ausüben.

a. das erste Gute, so wir sollen suchen auszuüben.

1) die Beschaffenheit dieses Stückes 18.

2) wodurch diss Stück gestöret und gehindert, und wodurch es gesördert wird 19.

3) wie die Papisten und Werkheiligen sich gar weit entfernen von diesem Stück

20.

\*von dem rechten Gebrauch der Christlichen Freyheit 21.

b. das andere Gute, so wir sollen suchen auszuüben.

1) die Beschaffenheit dieses Stückes 22.

2) wie diss Stück gar wenig geübt wird unter den Menschen 23.

3) die Nothwendigkeit der Beobachtung dieses Stückes 24.

c. das dritte Gute, darinn wir uns sollen üben.

1) die Beschaffenheit dieses Stückes 25.26.

2) wie diss Stück von allen Menschen gefordert wird 27.

3) wie in diesem Stück der rechte Gottesdienst bestehet 28.

4) was uns bewegen soll, diss Stück beständig zu üben 29.

\*Urtheil von dem Fegfeuer der Papisten 30.

\*von der grossen Bosheit der Welt 31.

d. das vierte Gute, darinn wir uns sollen üben.

1) wie aus diesem Stück zu erkennen ist, wie ferne oder wie nahe einer sey dem nadenreichen Leben 32.

2) Einwurf, so bey diesem Stück gemacht wird, nebst der Beantwortung 33.34.

\*von der Hoffnung der Bläubigen 35.

\*von der Zukunft Christi, wie sie tröstlich und erschrecklich seyn wird 36-38.

3) die Gründe dieses Stückes sowol, als der vorhergehenden.

a. der erste Grund 39-45.

b. der andere Grund 46-47.

c. der dritte Grund 48-50.

d. der vierte Grund 51.

\* von dem Amt und Verrichtung eines Lehrers, und wie solches bez den Papisten nicht zu finden 52-54.

II. Wie diese Lehre von Erscheinung der Gnade Gottes zu gebrauchen als ein Harnisch, und zwar

1. in dem Articul von dem freyen Willen 55-57.
2. in dem Articul von der Sünde und Verderben des Menschen 58-60.
3. in dem Articul von dem zukünftigen Leben 61.
4. in dem Articul von der Gottheit Christi 62-63.
5. in dem Articul von der Menschenlehre 64.

**W1.12.170-201.** Die Epistel am Christtage [a.e in der frühe Christmesse] zum Epistel Pauli zum Tit. 3. v. 4-8.

Von der Gnade Gottes.

I. Die Gelegenheit, so Paulo gegeben worden zu handeln von der Gnade Gottes 1.2.

II. Die Beschaffenheit der Gnade Gottes, wie solche vergelegt wird in den Worten, Freundlichkeit und Leutseligkeit.

A. von diesen Worten besonders.

1. von dem Wort Freundlichkeit.
  - a. der Sinn und Verstand dieses Wortes 3.
  - b. wie solches Wort von Gott kann gebraucht werden 4.
2. von dem Wort Philantropia, Menschenliebe.
  - a. der Sinn und Verstand dieses Wortes 5.
  - b. wie dieses Wort kann von Gott gebraucht werden 6.

B. von diesen beyden Worten überhaupt.

1. dass diese Worte sehr süsse und tröstlich sind 7.
2. wie und warum diese Worte sollen frey und gemein gelassen werden 8.  
\* zwey Stücke, so von einem Christen erfordert werden 9-11.
3. wie und warum wir diese Worte wohl sollen fassen, und unsern Glauben darauf bauen 12.13.
4. dass in der ganzen Schrift kein lieblicher Wort von Gottes Gnade anzutreffen, als diese 14.

III. Die Frucht und Wirkungen der Erkenntniss dieser Gnade 15-19.

IV. Wie Paulus diese Gnade recht gross zu machen sucht.

A. indem er alle unsere Gerechtigkeit verwirft, und allen Ruhm des freyen Willens darniederlegt 20.sqq.

\* von der doppelten Gerechtigkeit, der göttlichen und menschlichen 21-23.

B. indem er der Gnade Gottes allein die Seligkeit zuschreibt 24.sqq.

\* von der Seligkeit; item, vom Fegfeuer.

1. wie Christus die Seligkeit auf zweyerley Weise hergestellt 24.
2. dass die Seligkeit schon da sey vor den Werken, und nicht erst durch Werke verdient werde 25-27.
3. von dem Warten der Gläubigen auf die Offenbarung ihrer Seligkeit 28.
4. wie die Lehre vom Fegfeuer der wahren Lehre von der Seligkeit widerstrebet 29.30.

C. in dem, dass er die Taufe als ein Bad der Wiedergeburt und Erneuerung des Heiligen Geistes rühmet.

1. rühmet er die heilige Taufe als ein Bad 31.
2. rühmet er die heilige Taufe als ein Bad der Wiedergeburt 32.

- \* Werkheilige hindern sich selbst am Erkenntniss der Gnade Gottes 33.
- 3. rühmet er die heilige Taufe als ein Bad der Erneuerung 34.sqq.
  - \* von der Wiedergeburt 35.36.
  - \* von der Kraft und Wirkung der Gnade Gottes 37-39.
- 4. rühmet er die heilige Taufe als ein Bad der Wiedergeburt und Erneuerung des Heiligen Geistes 40.
  - \* die Gestalt der Werkheiligen 41.
  - \* Uebereinstimmung Pauli und Christi in der Lehre von der Wiedergeburt 42.
  - \* von der Firmelung der Papisten 43.
- D. indem er lehret, dass der Heilige Geist in der heiligen Taufe reichlich ausgegossen werde.
  1. die Beschaffenheit dieses Stückes 44.45.
  2. Einwurf, so bey diesem Stück gemacht wird, nebst der Beantwortung 46-48.
    - \* Urtheil von den guten Werken, welche in der alten Geburt geschehen 49.
  3. der Zusatz, welcher zu diesem Stück gefüget ist.
    - a. warum dieser Zusatz gemacht ist 50.
    - b. wie in diesem Zusatz die Art des wahren Glaubens gezeigt ist. 51.
    - c. die Beschaffenheit, Sinn und Verstand dieses Zusatzes 52-56.
    - d. der Gebrauch, Nutz und Anwendung dieses Zusatzes 57.58.
- E. indem er lehret, dass wir durch Christi Gnade Erben des ewigen Lebens werden 59-61.
  - \* von dem Harnisch dieser Epistel 62.63.

**W1.12.202-237.** Die Epistel am Christtage [a.e der hohen messe] Ebräern am 1.v 1-12.  
Eine Predigt von Christi Gottheit.

- \* von dem Urheber der Epistel an die Hebräer 1.
- I. Was den Apostel bewogen hat diese Predigt zu thun 2.
- II. Der Eingang zu dieser Predigt.
  1. Wie der Apostel in diesem Eingang die Propbeten und Christum, die Gläubigen Alten und Neuen Testaments gegen einander hält 3.sqq.
  2. wie der Apostel durch diesen Eingang die Jüden gar sein und sanft einladet 4-7.
  3. wie der Apostel in diesem Eingang Christum als den letzten Lehrer hoch preiset 8 sqq.
    - \* Urtheil von der Frage, ob Elias und Henoch kommen werden vor dem Jüngsten Tage 9.10.
    - \* von Christo.
      - a. wie die heilige Schrift von Christo zuweilen redet als von einem Gott, zuweilen als von einem Menschen 11.12.
      - b. wie Christus nach seiner Menschheit zum Herrn gesetzt über alles 13.14.
- III. Die Predigt selbst, darinn der Apostel Christi Gottheit hestätigt.
  - A. indem er ihn ausdrücklich zu viermalen als einen Gott prediget 15-37.
    1. das erstemal, da der Apostel Christum ausdrücklich als einen Gott prediget 15-18.
    2. das anderemal, da der Apostel Christum als einen Gott predigt, welches geschieht mit zween Gleichnissen.
      - a. das erste Gleichniss 19-21.
      - b. das andere Gleichniss 22-25.
    3. das drittelmal, da der Apostel Christum als einen Gott predigt.
      - a. die Beschaffenheit dieses Stückes 26.
      - b. Einwurf, so bey diesem Stück gemacht wird, nebst der Beantwortung 27-30.
        - \* von der Reinigung der Sünden.

- 1) wie solche ein Werk Christi, so Christus durch sich selbst gemacht 31-33.
- 2) wie diese Reinigung nicht durch Werke, sondern durch den Glauben erlangt wird 33-35.
- 3) dass die guten Werke nicht vor, sondern nach der Reinigung geschehen 35.
4. dass viertemal, da der Apostel Christum als einen Gott predigt 36-37.
- B. bestätigt der Apostel Christi Gottheit mit uignissen und Sprüchen Alten Testaments 38-68.
  1. der erste Spruch und Zeugnis.
    - a. der Spruch und Zeugnis an sich 39.40.
    - b. wie derselbe zu retten wider die falschen Glossen der Juden 41.42.43.sqq.
    - c. wie dieser Spruch die Gottheit Christi bestätigt 44:47.
      - \* wie und warum man soll halten bey der heiligen Schrift 48.49.
  2. der andere Spruch und Zeugnis.
    - a. wie dieser Spruch zu retten wider die falschen Glossen der Juden 50. sqq.
    - b. wie dieser Spruch Christi Gottheit bestätigt 51-54.
  3. der dritte Spruch und Zeugnis.
    - a. der Spruch und Zeugnis an sich 55.
    - b. wie dieser Spruch Christi Gottheit bestätigt 56-58.
      - \* warum die Engel genannt werden Winde und Feuerflammen 59.
  4. der vierte Spruch und Zeugnis.
    - a. wie dieser Spruch am steksten unser allen Christi Gottheit bestätigt 60-62.
      - \* von dem Scepter des Reichs Christi und von Menschenlehren 63.
    - b. warum in diesem Spruch das Wort, Gott, zweymal gesetzt worden 64.
    - c. wie dergleichen Sprüche, als dieser ist, nach mehr zu finden in heiliger Schrift 65.
  5. der fünfte Spruch und Zeugnis 66.67.
    - \* die heilige Schrift ist an ihr selbst helle, und wo wir solche nicht verstehen, ist der Gebreche in uns zu suchen 68.

**W1.12.236-259.** Apg.6,8-14. Auslegung der Epistel am St. Stephanstage.

Ein Exempel des Glaubens, der Liebe, des Trostes und Reizung an dein heiligen Stephano.

\* was da zu wissen nöthig, wo man diese Epistel recht will verstehen 1-7.

I. Das Exempel des Glaubens. In diesem finden wir eine doppelte Lehre.

A. die erste Lehre.

1. die Lehre an sich 8.
2. wie und warum es gefährlich ist, diese Lehre gegen die Papisten zu behaupten 9.
3. wie diese Lehre wohl muss eingeschränkt werden 10. sqq.
  - \* von den Kirchen und Stifften.
    - a. welches die Ursach ist, warum Kirchen zu bauen sind 11.
    - b. wieferne es gut, wenn Kirchen und Stifften von Grund aus zerstöret würden 12.13.
    - c. ob es eben nöthig, in den Kirchen zu predigen 14.15.
    - d. warum der Donner gemeinlich pflegt in die Kirchen einzuschlagen 16.
  - \* dass die papistische Prediger weit schädlicher und schändlicher sind, als die Hurenwirthe, weil sie verstören
    - a. den Christlichen Glauben 16.17.
    - b. die Christlichen Liebe 18.19.

4. wie und warum wir diese Lehre wohl sollen fassen 20.
  - \* das Urtheil der heil. Elisabeth von einem Gemählde des Leidens Christi 21.
- B. die Andere Lehre.
  1. die Beschaffenheit dieser Lehre 22.
  2. der Grund dieser Lehre 23-25.
- II. Das Exempel der Liebe, und zwar.
  - A. der Liebe gegen GOtt, welche herfür leuchtet aus der Bestrafung, so Stephanus thut.
    1. die Beschaffenheit dieser Bestrafung 26.27.
    2. wie diese Bestrafung lehret, dass alle, so zu den Sünden schweigen, keine Liebe zu GOtt haben 28.
    3. Einwurf, so bey dieser Bestrafung gemacht wird, nebst der Beantwortung 29.
      - \* wie und warum die Papisten öffentlich zu bestrafen sind 29.30.
      - \* von dem Amte des heiligen Stephani 31.32.
      - \* ob die Lāyen und der gemeine Mann auch mögen predigen 33-35.
  - B. die Liebe gegen den Nächsten, welche herfür leuchtet aus dem Gebet Stephani.
    1. die Beschaffenheit dieses Gebets 36.37.
    2. die Wirkung dieses Gebets 37.
    3. wie Stephanus in diesem Gebet seine Worte gar fein setzet 38.
      - \* die wahre Liebe hat eine harte Schale, aber einen süßen kern 39.
- III. Das Exempel des Trostes und der Reizung.
  1. die Beschaffenheit dieses Trostes und Reizung 40.41.
  2. wie und wodurch dieser Trost und Reizung vergrößert wird 42-44.
  3. Einwurf, so bey diesem trost und Reizung gemacht wird, nebst der Beantwortung.
    - a. der Einwurf 45.
    - b. die Beantwortung 45-47.
      - \* dass Stephanus ein Exempel und Muster ist aller Tugenden 48.
      - \* es ist ein gar kräftig, mächtig und thätig Ding um den Glauben 49.

**W1.12.258-275. Sir.15:1-6. Epistel am St. Johannistage.**

Eine Vermahnung zur Gottesfurcht und Gerechtigkeit.

- \* Wie Paulus alle Predigten scheidet in Zwey Theile 1.
  - \* der summarische Inhalt dieser Epistel 1.2.
- I. Wozu diese Vermahnung geschiehet; dieses ist.
    1. Gettesfurcht 3.
    - Gerechtigkeit.
      - a. die Beschaffenheit dieser Gerechtigkeit 4.5.
      - b. die Früchte und Wirkungen dieser Gerechtigkeit 6.7.
        - \* Bedeutung des Worts, Achsa 8.
  - II. Die Bewegungsgründe dieser Vermahnung.
    - A. Von diesen Bewegungsgründen besonders.
      1. der erste Bewegungsgrund 9.10.
        - \* die Werkheiligen thun kein gut Werk 11.
      2. der andere Bewegungsgrund 12.
        - \* wie und warum die Werkheiligen die Gerechtigkeit nicht erlangen 13.
      3. der dritte Bewegungsgrund 14.15.
      4. der vierte Bewegungsgrund 16.17.
      5. der fünfte Bewegungsgrund 18.19.

6. der sechste Bewegungsgrund 20.
  7. der siebente Bewegungsgrund 21.22.
  8. der achte Bewegungsgrund 23.
  9. der neunte Bewegungsgrund 24.
  10. der zehente Bewegungsgrund 25.
  11. der eilfte Bewegungsgrund 26.
  12. der zwölfte Bewegungsgrund 27.
  13. der vierzehnte Bewegungsgrund 29.
  14. der funfzehente Bewegungsgrund 30.
  15. der sechzehente Bewegungsgrund 31.
- B. von diesen Bewegungsgünden überhaupt.
1. wie und warum uns diese Bewegungsgründe sollen teiben zur Gottesfurcht und Gerechtigkeit. 32.
  2. eine Cantel, so bey diesen Bewegungsgründen zu beobachten 33.
    - \* Vergleichung der Epistel mit dem Evangelio, so an eben diesem Tag in der Kirchen erkläret wird. 34.

**W1.12.274-331.** Die Epistel am Sonntage nach dem Christtage. Galat. 4.v.1-18.  
 Von dem Volke des Gesetzes und Gnade.

\* Warum diese Epistel von vielen nicht verstanden wird 1.

I. Die Vorrede und Eingang zu dieser Abhandlung, darinn gelehret wird.

A. Von der Rechtfertigung, den Werken und Glauben.

1. wie und warum die Rechtfertigung von den Werken wohl zu scheiden 2.sqq.
2. dass kein Werk die Person rechtfertigt, sondern die Person muss schon rechtfertigt seyn vor den Werkens 3.
3. Urthiel von denen Werken, welche vor der Rechthtrertigung geschehen, und welch nach der Rechtfertigung geschehen.
  - a. das wahre Urtheil, so nach Unleitung heiliger Schrisft davon zu fällen 4.5.
  - b. das falsche Urtheil, so die Vernunft hiervon fället 6.7.
4. auf was Art wir zur Rechtfertigung gelangen, und dass wir gute Werke thun können.
  - a. die Art und Weise an sich 8-10.
  - b. wie die meisten Menschen diese Art und Weise verkehren 11.
5. wie und warum die Werkheiligen die Werke hoch und den Glauben geringe achten.
  - a. warum die Werkheiligen den Glauben geringe achten 12-16.
  - b. warum die Werkheiligen die Werke hoch achten 17.
6. von den herrlichen Früchten und Wirkungen des Glaubens 18.
  - \* die Werkheiligen sind weder GOTT noch der Welt, noch ihnen selbst nütze 19.

B. Von dem Gesetz und dem Glauben.

1. das Gesetz machet nur Knechte, der Glaube aber macht Kinder 20.21.
  - \* Unterschied der wahren Heiligen und der Werkheiligen 21.22.
2. dass der Glaube nicht kommt aus dem Gesetze, sondern aus dem Evangelio 23.
3. wozu das Gesetz ggeben ist 24.25.
  - \* von den Werken der Werkheiligen
    - a. wie sie ihre Werke ohne Glauben verrichten 27-29.
    - b. wie sie ihre Werke nicht thun mit willigen und lustigen Herzen 30.
4. auf was Aut durch das Gesetz die Sünde erkannt wird 31.

II. Die Abhandlung selbst.

A. Von dem Volke Gesetzes.

1. wie dasselbe gleich gewesen den Knechten 32-37.

\* von dem Testamente GÖttes.

a. der Inhalt dieses Testaments 33.

b. wie vor Eröffnung dieses Testaments die Kinder GÖttes unter dem Zwange des Gesetzes gewesen 34.35.

c. wie Abraham und alle Väter diss Testament erkannt haben 36.

d. wie dieses Testament lehret, dass die Rechtfertigung nicht durch Werke, sondern aus dem Glauben komme 37.

2. wie diss Volk unter dem Gesetz gewesen als unter einem Vormunde.

a. warum GÖtt diss Volk unter das Gesetz gethan 38-41.

\* von dem Zustand der Werkheiligen 42.43.

\* wozu das Gesetz rechtschaffenen Seelen dienet 44.

b. die Art und Weise, wie dieses Volk unter dem Gesetz gewesen 45-52.

\* von dem Gesetz als Elementen.

1) wie und warum das Gesetz mit dem Namen der Elementen belegt wird 45-47.

2) warum das Gesetz heisst Elemente dieses Welt 48-50.

\* Urtheil von den Orden, Stifften und Klöstern 51.52.

B. Von dem Volke der Gnaden.

1. zu welcher Zeit diss Volk seinen Anfang genommen 53.54.55.sqq.

\* von fünf Stücken, so da gehören zu dem Glauben an Christum.

a. das erste ist, dass wir gläuben, Christus sey von GÖtt gesandt und GÖttes Sohn 50-58.

b. das andere ist, dass wir gäuben, Christus sey wahrer Mensch 59-61.

c. das dritte Stück ist, dass wir gläuben, seine Mutter sey eine Jungfrau 62-66.

\* warum Christus von einer Jungfrauen hat wollen geboren werden 63.64.

\* warum Christus hat müssen wahrer Mensch seyn 65.

\* Mariä Weibschafft ist mehr zu ehren als ihre Jungfrauschafft 66.

d. das vierte Stück ist, dass wir gläuben, Christus habe das Gesetz erfüllet 67-72.

\* der Mensch muss erst gläuben, ehe er kann gute Werke thun 68.

\* was da heisset unter dem Gesetz seyn, und nicht unter dem Gesetz seyn 69-72.

e. das fünfte Stück ist, dass wir gläuben, Chrsitus habe alles gethan uns zu gute 73-74.

\* von dem Gesetz und von Christo.

1) was da heisst unter das Gesetz gethan, und unter dem Gesetz seyn 75-77.

2) wie Christus sich auf eine doppelte Art unter das Gesetz gethan 78-81.

3) wie Christus uns Menschen zu gute sich unter das Gesetz gethan 82.

\* von dem wahren Glauben 83-86.

2. wie diss Volk den Geist des Sohnes hat empfangen.

a. warum der Geist des Sohnes diesem Volk gegeben worden 87-88.

b. warum dieser Geist genannt wird ein Geist des Sohnes 89.90.

3. wie diss Geschrey des geistes bey diesem Volk anzutreffen.

a. zu welcher Zeit diss Geschrey gefühlet wird 91.92.

\* was den Werkheiligen zu antworten, wenn sie nicht haben wollen, dass man sich ein Kind GÖttes nenne 93.94.

b. wie diss Geschrey aus voller Macht geschieht 95.

- c. wie dieses Geschrey sehr erwecket wird durch die Anfechtungen und Leiden 96.
- d. die Beschaffenheit dieses Geschreyes 97.
- e. wie und warum die Natur durch ihre eigene Kraft diss Geschrey nicht kann wirken 98.99.
  - \* Christi Blut ruft eitel Rache und Zorn über die Angläubigen, aber über die Gläubigen ruft es Lauter Gnade 99.
- f. wie und warum Paulus den Tunhalt dieses Geschreyes verdoppelt 100-103.
- 4. dass dieses Volk nicht Knechte, sondern Kinder und Erben sind.
  - a. wie sie Kinder und Erben sind 104.105.
  - b. wodurch sie Kinder und Erben sind. 106-108.
  - c. Einwurf, so bey diesem Stück gemacht wird, nebst der Beantwortung 109.
    - \* beschluss dieser Auslegung 110.

**W1.12.330-387.** Die Epistel am Neuen Japhrestage. Gal. am 3. v.23-29.

Von dem Gesetzes und Glauben.

I. Von dem Gesetz und dessen Werken.

A. Ueberhaupt.

- 1. diss die Werke des Gesetzes tweyerley sind 1.
- 2. von den Werken des Gesetzes, so aus Furcht geschehen 2-5.
- 3. von den Werken des Gesetzes, so aus Lohnfucht geschehen 6.7.
- 4. wie und warum die Werke des Gesetzes GOtt nicht gefallen 8.9.
  - \* von der Nothwendigkeit der Gnade 10.
- 5. wozu das Gesetz noth und nutz ist, und was GOtt dadurch suchet 11-13.
- 6. es ist sehr gefährlich, das Gesetz dazu brauchen, dass man dadurch will selig werden 14.
- 7. von dem dreyerley Berhalten der Menschen gegen das Gesetz.
  - a. von diesem dreyfachen Berhalten an sich 15.
  - b. wie dieses dreyfache Verhalten mit einander zu vergleichen 16.
  - c. wie diss dreyfache Verhalten abgebildet ist unter den Tafeln Moses, und unter der Einführung ins Gelobte Land 17-19.

B. Besonders.

- 1. wie das Gesetz die Menschen verwahret und verschlossen hat.
  - a. die Art und Beschaffenheit dieses Verwahrens und Verschliessens 20-23.
  - b. wie sich über diesem Verwahren und Verschliessen ein Hader erhebt unter den wahren Heiligen und falschen Heiligen 25.
    - \* die Gestalt der Werkheiligen 26.27.
    - \* die Gestalt der wahren Heiligen 28.
  - c. welche Menschen es sind, die das Gesetz verwahret und verschlossen hat 26-29.
- 2. wie das Gesetz nicht kann gerecht mochen 30.
- 3. wie das Gesetz die Sünde grösser machet 31.32.
- 4. wie das Gesetz auf Christum bringet 33.
  - \* wer an Christum nicht glaubet, glaubt auch nicht an GOTT, und ohne Christo ist keine Rechtfertigung noch Seligkeit. 34.35.
- 5. was da heisset unter dem Gesetz seyn, und welche Menschen unter dem Gesetz sind 36.

II. Von dem Glauben.

- 1. wie der Glaube frey machet von dem Gesetz 37.38.
  - \* das Gesetz machet zwar äusserlich fromm, aber innwendig mehret es die Sünde 39.
- 2. wie der Glaube uns zu Kindern GOTTes machet ibid.von dem Gesetz?



3. wie und warum der Apostel den Glauben immer auf Christum zeucht 40-48.
  - \* wie die Gnade zu retten wider die falschen Glossen der Schullehrer 40-44.
4. dass ohne dem Glauben niemand kann selig werden 45.
  - \* wie die Papisten die ganze Schrift verdammen, Christum und sein Verdienst schänden 46.47.
  - \* dass alle Ketzereyen und Trrthümer im Pabstthum regieren 48.
  - \* wie und warum wir sollen suchen Christum recht zu erkennen 49.
5. wie wir durch den Glauben Christum anziehen.
  - a. was da heisst Christum anziehen 50.51.
  - b. wie dieses Anziehen durch den Glauben geschieht 52.seq.
  - c. die Früchte dieses Anziehens 53-56.
6. wie der Glaube aus allen einen machet in Christo.
  - a. der rechte Sinn und Verstand dieses Stückes 57.58.sqq.
  - b. wie die Juden durch diss Stück verdamt werden 59.
    - \* welches die Ursach ist, warum die Jüden nicht selig werden 59.60.
  - c. wie die Papisten diss Stück verkehren und umzustossen suchen 61-69.
    - \* von den Secten und Orden derer Papisten.
      - 1) wie und warum dieselben zu verfluchen sind 62.63.
      - 2) wie Christus von diesen Secten und Orden geweissaget hat 64.
      - 3) was den Papisten zu antworten, wenn sie ihre Secten und Orden bestätigen wollen mit dem Ansehen grosser Leute 65-69.
      - 4) dass diese Secten und Orden nichts helfen zur Seligkeit 70.71.
      - 5) wie und warum Secten und Orden zu verstören und zu verlassen sind 72.
    - \* dass wir vor GOtt alle gleich sind 73.
  - d. wie diss Stück zu erläutern aus der Figur, da die Kinder Israel das Himmelbrod sammeln in der Wüsten 74.75.
    - \* Antwort Lutheri auf den Vorwurf der Papisten, als ob er durch seine Lehre alle Klöster und Stifte verstöre 76.
  - e. wie Paulus durch diss Stück auf beyden Seiten wehret, damit er uns auf der rechten Mittelstrasse erhalte 77.
    - \* von denen Orden der Papisten.
      - 1) dass diese Orden nichts helfen zur Seligkeit 78-80.
      - 2) Beantwortung der Gründe, damit die Papisten ihre Orden suchen zu bestätigen 81.seqq.
      - 3) wieferne jemand in einem Orden bleiben kann, und wieferne er verbunden ist solchen zu verlassen 82-86.
      - 4) wie die Papisten ihre Orden auf zwo Seulen und Reden gründen.
        - a) die erste Rede und Seule 87-89.
        - b) die andere Rede und Seule 90.
        - c) was diese Reden und Seulen für Schaden gestiftet haben 91.92.
7. wie wir durch den Glauben Abrahams Saame und Erbe werden.
  - a. der rechte Sinn und Verstand dieses Stückes 93-98.
    - \* von dem dreyerley Saamen Abrahams.
      - 1) der erste Saame Abrahams 94.
      - 2) der andere Saame Abrahams 95.
      - 3) der dritte Saame Abrahams 96-98.
  - b. der rechte Nutz u. Anwendung dieses Stückes. 99.100.

**W1.12.386-423.** Epistel am Tage der Heil. Drey Könige. Es. 60.v.1-7.

Eine Weissagung von dem Aufgang und Frucht des Evangelii und der Bekehrung der Heyden.

I. Ueberhaupt von dieser Weissagung.

1. Dass diese Weissagung klar ist und keiner Auslegung bedarf 1.
2. welchen Menschen und wozu diese Weissagung verkündigt wird 2.
  - \* Unterschied des Gesetzes und Evangelii 2.3.
3. wie diese Weissagung mit einer Vermahnung angehoben wird.
  - a. an welche diese Vermahnung gerichtet ist 4.5.
  - b. die Vermahnung selbst 6.

II. Von dieser Weissagung besonders, und zwar.

A. Von dem Aufgang des Evangelii.

1. dasjenige, welches aufgehet, dieses ist das Evangelium, welches genannt wird.
  - a. ein Licht der Menschen 7.
    - \* von der Verheissung, so Abraham gegeben worden 8.
  - b. die Herrlichkeit des HErrn 9.10.
2. die Art und Weise dieses Ausgehens 11-15.

B. von der Frucht des Evangelii.

1. bey welchen diese Frucht nicht statt findet 16-29.
  - \* von dem natürlichen Licht und der menschlichen Vernunft.
    - a. Widerlegung der falschen Lehre, so die Schullehrer führen von dem natürlichen Licht und der menschlichen Vernunft 16.17.sqq.
    - b. Beantwortung des Einwurfs, so einige Einfältige machen, das Licht der Vernunft zu erheben 18-20.
    - c. wieferne GOtt dem natürlichen Licht und der Vernunft feind ist 21-24.
    - d. in welchen Dingen die Vernunft statt findet, und in welchen sie nicht statt findet 25.26.
    - e. das natürliche Licht und Vernunft ist nichts anders als Finsterniss 27.28.29.
2. bey welchen diese Frucht statt funden; dieses find.
  - a. ein Theil der Juden 30.31.
  - b. die Heyden 33-34.
    - \* wie Christus genannt wird der Clan; des Evangelii 35.

C. Von der Bekehrung der Heyden.

1. überhaupt aller Heyden 36-40.
  - \* GOtt vollbringet seinen Willen durch seine Feinde aufs allerbeste 41.42.
2. besonders.
  - a. die Heyden, so gegen Mittag geworhnet.
    - 1) die Bekehrung dieser Heyden ansich 43-46.
    - 2) wie der Kirche bey dieser Bekehrung wird zu muthe seyn, nemlich
      - a) sie wird sehen 47.48.
      - b) sie wird fliessen und ausbrechen 49.
      - c) sie wird sich wundern 50.
      - d) ihr Herz wird sich ausbreiten 51.
  - b. die Heyden, so gegen Morgen geworhnet.
    - 1) wer diese Heyden eigentlich gewesen 52.53.
    - 2) ihre Bekehrung 54-57.
      - \* welches das rechte und eigentliche Werk der Christen ist 58.

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