

Apology IV p.124-126 paragraph 126-139

<sup>126</sup> This cannot happen until, being justified and regenerated, we receive the Holy Spirit. First, it is impossible to keep the law without Christ; it is impossible to keep the law without the Holy Spirit. <sup>127</sup> But the Spirit is received by faith, according to Paul's word (Gal. 3:14), "That we might receive the promise of the Spirit through faith." <sup>128</sup> Then, too, how can the human heart love God while it knows that in his terrible wrath he is overwhelming us with temporal and eternal calamities? The law always accuses us, it always shows that God is wrathful. <sup>129</sup> We cannot love God until we have grasped his mercy by faith. Only then does he become an object that can be loved.

<sup>130</sup> Although it is somewhat possible to do civil works, that is, the outward works of the law, without Christ and the Holy Spirit, still the impulses of the heart toward God, belonging to the essence of the divine law, are impossible without the Holy Spirit; this is evident from what we have already said. <sup>131</sup> But our opponents are fine theologians! They look at the second table and political works; about the first table they care nothing, as though it were irrelevant, or at best they require <sup>(tr-159)</sup> only outward acts of worship. They utterly overlook that eternal law, far beyond the senses and understanding of all creatures: "You shall love the Lord your God with all your heart" (Deut. 6:5).

<sup>132</sup> But Christ was given so that for his sake we might receive the gift of the forgiveness of sins and the Holy Spirit, to bring forth in us eternal righteousness and a new and eternal life. Therefore we cannot correctly keep the law unless by faith we have received the Holy Spirit. Paul says that faith does not overthrow but upholds the law (Rom. 3:31) because the law can be kept only when the Holy Spirit is given. <sup>133</sup> **In 2 Cor. 3:15-17 he states that the veil that covered the face of Moses cannot be removed except by faith, which receives the Holy Spirit. For this is what he says: "Yes, to this day whenever Moses is read a veil lies over their minds; but when a man turns to the Lord the veil is removed. Now, the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom."** <sup>134</sup> By the "veil" Paul means **human opinion about the entire law, both the moral and the ceremonial; that is, hypocrites think that outward and civil works satisfy the law of God and that sacrifice and ritual justify before God *ex opere operato*.** <sup>135</sup> **But this veil is removed from us, and this error taken away, when God shows us our uncleanness and the greatness of our sin. Only then do we see how far we are from keeping the law. Then we recognize how our flesh in its smugness and indifference does not fear God or truly believe in his providential care, but supposes that men are born and die by chance. Then we experience our failure to believe that God forgives and hears us. But when we are consoled by faith through hearing the Gospel of the forgiveness of sins, we receive the Holy Spirit, so that we can think rightly about God, fear him, and believe in him. From this it is clear that without Christ and without the Holy Spirit we cannot keep the law.**

<sup>136</sup> Therefore we also hold that the keeping of the law should begin in us and increase more and more. But we mean to include both elements, namely, the inward spiritual impulses and the outward good works. Our opponents slanderously claim that we do not require good works, whereas we not only require them but show how they can be done. <sup>137</sup> The results <sup>(tr-161)</sup> show that hypocrites who try to keep the law by their own strength cannot achieve what they set out to do. <sup>138</sup> For human nature is far too weak to be able by its own strength to resist the devil, who holds enthralled all who have not been freed by faith. <sup>139</sup> Nothing less than Christ's power is needed for our conflict with the devil. We know that for Christ's sake we have a gracious God and his promise. And therefore we pray that the Holy Spirit may govern and defend us, so that

we may not be deceived and err, nor be driven to do anything against God's will. So the Psalm teaches (Ps. 68:18), "He led captivity captive and gave gifts to men." For Christ conquered the devil and gave us his promise and the Holy Spirit, so that with the help of God we, too, might conquer. And 1 John 3:8 says, "The reason the Son of God appeared was to destroy the works of the devil."

Apology IV p.110 paragraph 21

<sup>21</sup> Thus our opponents teach nothing but **the righteousness of reason or of law, at which they look as the Jews did at the veiled face of Moses**. In smug hypocrites, who think that they are keeping the law, they arouse presumption, a vain trust in works and a contempt for the grace of Christ. Timid consciences, on the other hand, they drive to despair because in their doubt they can never experience what faith is and how effective it is. And at last they despair utterly.

Apology IV p.138 paragraph 229

<sup>229</sup> Our opponents attribute justification to love because everywhere they teach and require the righteousness of the law. We cannot deny that love is the highest work of the law. Human wisdom looks at the law and seeks righteousness in it. **Thus the great and learned scholastics proclaimed the highest work of the law, and to it they attributed justification. Deceived by human wisdom, they did not see the true face of Moses but only his veiled face, just as the Pharisees, philosophers, and Mohammedans.** <sup>230</sup> We for our part preach the foolishness of the Gospel, which reveals another righteousness, namely, that because of Christ, the propitiator, we are accounted righteous when we believe that for Christ's sake God is gracious to us. We know how repulsive this teaching is to the judgment of reason and law and that the teaching of the law about love is more plausible; for this is human wisdom. But we are not ashamed of the foolishness of the Gospel. Because of Christ's glory we defend it and we ask Christ for the help of his Holy Spirit to make it clear and distinct.

Apology XII, Penitance, p.193, paragraph 77

<sup>77</sup> Truly, we insult Christ and abrogate the Gospel if we believe that we obtain the forgiveness of sins because of the law or in any other way except by faith in Christ. We discussed this issue earlier, in the article on justification, where we gave our reasons for declaring that men are justified by faith and not by love. <sup>78</sup> **Our opponents' doctrine that men obtain the forgiveness of sins by their contrition and love, and should trust their contrition and love, is simply a doctrine of the law — and that misunderstood, as the Jews looked at Moses' face covered by a veil.** Even supposing that love and works are present, neither love nor works can be a propitiation for sin. We cannot set them against the wrath and judgment of God, according to the passage (Ps. 143:2), "Enter not into judgment with thy servant; for no man living is righteous before thee." Nor should the honor of Christ be transferred to our works.

## Formula of Concord, V. Law and Gospel

<sup>7</sup> **6.** But when the law and Gospel are opposed to each other, as when Moses is spoken of as a teacher of the law in contrast to Christ as a preacher of the Gospel, then we believe, teach, and confess that the Gospel is not a proclamation of contrition and reproof but is, strictly speaking, precisely a comforting and joyful message which does not reprove or terrify but comforts consciences that are frightened by the law, directs them solely to the merit of Christ, and raises them up again by the delightful proclamation of God's grace and favor acquired through the merits of Christ.

<sup>8</sup> **7.** Now as to the disclosure of sin, as long as men hear only the law and hear nothing about Christ, **the veil of Moses covers their eyes, as a result they fail to learn the true nature of sin from the law, and thus they become either conceited hypocrites, like the Pharisees, or they despair, as Judas did, etc. Therefore Christ takes the law into his own hands and explains it spiritually (Matt. 5:21–48); Rom. 7:14).** Then **“God's wrath is revealed from heaven” over all sinners and men learn how fierce it is.** Thus they are directed back to the law, and now they learn from it for the first time the real nature of their sin, and acknowledgment which Moses could never have wrung from them.

<sup>9</sup> Therefore the proclamation of the suffering and death of Christ, the Son of God, is an earnest and terrifying preaching and advertisement of God's wrath which really directs people into the law, after the veil of Moses has been removed for them, so they now know for the first time what great things God demands of us in the law, none of which we could fulfill, and that we should now seek all our righteousness in Christ.

<sup>10</sup> **8.** Nevertheless, as long as all this — namely, the passion and death of Christ — proclaims God's wrath and terrifies people, it is not, strictly speaking, the preaching of the Gospel but the preaching of Moses and the law, and therefore it is an “alien work” of Christ by which he comes to his proper office — namely, to preach grace, to comfort, to make alive. And this is the preaching of the Gospel, strictly speaking.

## Formula of Concord, SD, Law and Gospel

<sup>10</sup> **The mere preaching of the law without Christ either produces presumptuous people, who believe that they can fulfill the law by external works, or drives man utterly to despair.** Therefore Christ takes the law into his hands and explains it spiritually (Matt. 5:21ff.; Rom. 7:6, 14); thus he reveals his wrath from heaven over all sinners and shows how great this wrath is. This directs the sinner to the law, and there he really learns to know his sin, an insight that Moses could never have wrung out of him. For Paul testifies that although “Moses is read,” the veil which “he put over his face” remains unremoved, so that they do not see the law spiritually, or how much it requires of us, or how severely it curses and condemns us because we could not fulfill or keep it. **“When a man turns to the Lord, the veil is removed” (2 Cor. 3:13-15).**

<sup>11</sup> Therefore the Spirit of Christ must not only comfort but, through the office of the law, must also convince the world of sin. Thus, even in the New Testament, he must perform what the prophet calls “a strange deed” (that is, to rebuke) until he comes to his own work (that is, to comfort and to preach about grace). To this end Christ has obtained and sent us the Spirit, and for this reason the latter is called the Paraclete, as Luther explains it in his exposition of the Gospel for the Fifth Sunday after Trinity. <sup>12</sup> He states: “Everything that preaches about our sin and the wrath of God, no matter how or when it happens, is the proclamation of the law. On the other hand, the Gospel is a proclamation that shows and gives nothing but grace and forgiveness in Christ. At the same time it is true and right that the apostles and the preachers of the Gospel, just

as Christ himself did, confirm the proclamation of the law and begin with the law in the case of those who as yet neither know their sins nor are terrified by the wrath of God, as he says in John 16:8, 'The Holy Spirit will convince the world of sin because they do not believe in me.' In fact, where is there a more earnest and terrible revelation and preaching of God's wrath over sin than the passion and death of Christ, his own Son? But as long as all this proclaims the wrath of God and terrifies man, it is not yet the Gospel nor Christ's own proclamation, but it is Moses <sup>(tr-957)</sup> and the law pronounced upon the unconverted. For the Gospel and Christ are not ordained and given us to terrify or to condemn us, but to comfort and lift upright those who are terrified and disconsolate." <sup>13</sup> And again: "Christ says, 'The Holy Spirit will convince the world of sin' (John 16:8), which cannot be done without the explanation of the law."