

Preface to the Epistle of Paul to the Romans - Martin Luther

Vorrede auf die Epistel S. Paul an die Römer - Martin Luther

Translated from German to modern English by us at www.GiveAlltheHeart.org

Luther's preface to the Epistle of Paul to the Romans is, after the Bible, one of the most famous and best writings of all time. It was written when there was a great darkness over the world and so much of the simple truths from the Scripture, that were so obvious for the Apostles, had been badly darkened over the years, making them so much harder to see. What God showed Luther about the simple truth from the Bible, about Righteousness by Faith, one could say was the first big step away from the dark ages.

As God showed this to Luther, we have found no one that better explains this, than Luther himself did in his preface to the Epistle of Paul to the Romans, so here we present it with Luther's own words, translated to modern English.

We have tried to be true to the original wherefore also the setup, with scripture references, heading and subheading to the left and headings and subheadings to the right, are placed as in the printed version of 1545.

In order to understand the message, and as smooth, modern English, tends to dim the meaning of Luther, we have used a more German-like way of writing it, and Luther's own style of dividing up sentences in order to stress different points.

	<p>This Epistle is the right main part of the New Testament and the purest Gospel; which is well worthy and worth; that a Christian not only knows it word for word, by heart; but daily has fellowship with it; as with the daily bread of the soul, for it can never be read or looked at too much and too greatly; and the more it is dealt with, the more precious it becomes, and the better it tastes.</p> <p>Therefore I also want to do my service, and through this preface open a way into it, so much as God has given me; so that it may be all the better understood by everyone.</p> <p>For so far it has been badly darkened with commentaries and much idle talk; even though it in itself, is a bright light; almost enough, to enlighten the whole Scripture.</p> <p>First of all, we must understand the language, and know what Paul means by the words Law, Sin, Grace, Faith, Righteousness, Flesh, Spirit, and the like; otherwise reading it is of no benefit.</p> <p>The little word – Law – you must not here understand in a human way; that it is a doctrine - about what works to do or not to do – as is the case with human laws; where one satisfies the law with works - even though the Heart is not there.</p>	<p>The Epistle to the Romans is the main part of the New Testament.</p> <p>Law</p>
--	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------

<p>Ps 116</p> <p>Rom 2</p>	<p>God judges according to what is in the Heart; therefore also His law requires, that it is done from the Heart; and cannot be satisfied with works; but punishes the works, that are not done from the Heart - as hypocrisy and lies.</p> <p>Therefore all men are called liars, Psalm 116, because no one from the Heart, keeps God's Law, nor can keep it.</p> <p>For everyone finds in himself displeasure for good and pleasure for bad.</p> <p>Where now there is no free pleasure in good; then there is not a Heart that wants to do the Law of God; so then there is surely Sin; and wrath from God is deserved; even though outwardly there seem to be many Good works and an honorable life.</p> <p>Therefore Paul, in chapter 2, concludes that the Jews are all sinners, and says, that only the doers of the Law are Righteous before God.</p> <p>By that he means - that no one with works of the Law, is a doer; rather he says to them all the more, that; You teach, that one should not commit adultery – and you commit adultery.</p> <p>And; Wherein you judge another - therein you condemn yourself; because you do the very same things, that you judge.</p> <p>As should he say: You live outwardly fine in the works of the Law, and judge those who do not live the same way; and you know everyone to teach; you see the splinter in the other's eye - but you are not aware of the beam in your own eye.</p> <p>For even if you outwardly keep the Law with works - from fear of the Punishment or Love of reward; you still do everything without a free pleasure and Love to the Law; and rather with unwillingness and compulsion; and you would rather do otherwise - had not the Law been.</p> <p>From this it follows; that in your Heart you are hostile to the Law.</p> <p>What does it help, that you teach others not to steal - when you yourself in your Heart is a thief, and outwardly gladly would have been one - yes, when you have a thirst for it?</p>	<p>God's law requires the Heart.</p> <p>No one is with works, a doer of the Law.</p> <p>Nature of the Worksaints.</p>
----------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------------------------------------------------

<p>Rom 5</p> <p>Rom 7</p> <p>Rom 3</p>	<p>This although the outwardly works always are there - with such hypocrisy!</p> <p>So you teach others - but not yourself; and do not know yourself - what you teach; and have never understood the Law correctly.</p> <p>Yes, in addition, the Law increases the Sin, as he says in chapter 5.</p> <p>Therefore man only becomes more hostile to it, the more it requires, what he not can.</p> <p>That is why he says in chapter 7 that the Law is Spiritual.</p> <p>What does it mean?</p> <p>If the Law were bodily - then it could be fulfilled with enough works; but now when it is Spiritual - no one does enough; for everything you do comes from what is in your Heart.</p> <p>But such a Heart no one gives except God's Spirit; that makes man alike the Law, so that he gets pleasure in the Law from the Heart; and henceforth do everything, not out of fear or compulsion, but out of a free Heart.</p> <p>So the Law is Spiritual, that with such a Spiritual Heart will be Loved and fulfilled - and it requires such a Spirit.</p> <p>Where that is not in the Heart; there remains Sin, displeasure and hostility to the Law; though it is good, just and Holy.</p> <p>So get now used to the speech; that it is a completely different thing, to do the works of the Law - and to fulfill the Law.</p> <p>The works of the Law is everything, that a man does or can do regarding the Law, from his free will and his own power.</p> <p>But because under and alongside such works – in the Heart displeasure and compulsion to the Law remains; such works are all wasted and of no value.</p> <p>This is what Paul means in chapter 3, when he says; By works of the Law no man becomes Righteous before God.</p> <p>Therefore you see now that the School brawlers and Sophists are deceivers; when they teach to prepare for Grace, by works.</p>	<p>Law increases the Sin.</p> <p>Law is Spiritual.</p> <p>To do the works of the Law and to fulfill the Law, is two different things.</p> <p>Sophists</p>
----------------------------------------	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

<p>Rom 5</p>	<p>How can one prepare for good, by works; when one does not do any Good works - without displeasure and unwillingness in the Heart?</p> <p>How should that work please God - that comes from an unhappy and unwilling Heart.</p> <p>But the Law is fulfilled, when with pleasure and Love, one does his works; and free, without the compulsion of the Law, live godly and good; as if there was no Law or Punishment.</p> <p>Such pleasure and free Love, gives the Holy Spirit in the Heart; as he speaks in chapter 5.</p> <p>But the Spirit is not given other than alone - in, with and through Faith in Jesus Christ; as he says in the introduction.</p>	<p>The Law fulfilled.</p>
<p>Rom 3, 4, 10</p>	<p>And Faith comes not, than alone through God's Word or Gospel - that preaches Christ; that He is God's Son and Man, died and risen again for our sake; as he says in chapters 3, 4 and 10.</p> <p>From this it comes; that the Faith alone makes Righteous; and fulfills the Law; for it brings the Spirit – because of Christ's merit.</p> <p>And the Spirit makes a happy and free Heart - as the Law requires.</p> <p>Thus the Good works comes from Faith itself.</p>	<p>Faith comes through Gospel.</p> <p>Faith alone makes Righteous.</p>
<p>Rom 3</p>	<p>This is what he means in Chapter 3, after he had rejected the works of the Law; where it sounds as if he wanted to abolish the Law through the Faith; No, (he says), we maintain the Law, through the Faith; that is - we fulfill it through the Faith.</p>	<p>Law is fulfilled by Faith.</p>
<p>Do</p>	<p>Sin means in the Scripture, not only the outward act of the body; but rather everything that stirs and moves men to the outward act – namely, the Heart of man, with all strength.</p> <p>So the little word – Do – should be used; when the person completely falls into and lives in Sin.</p> <p>Because it happens no outward act of Sin; unless the person lives completely with body and soul in it.</p>	<p>Sin</p>

<p>Gen 3</p>	<p>And in particular, the Scripture looks into the Heart; and to the root and main source of all Sin – which is Unbelief in the Heart.</p> <p>So, as the Faith alone makes Righteous, and brings the Spirit and desire to Good outward works - so Unbelief alone sins, and brings out the Flesh, and desire to evil outward works; as happened to Adam and Eve in Paradise, Genesis Chapter 3.</p>	<p>Unbelief is the root of all Sin.</p>
<p>John 16</p>	<p>Therefore Christ only names the Sin of Unbelief, when he speaks in John 16: The Spirit will punish the world for the sin - that they do not believe in me.</p> <p>Therefore also, before Good or evil works are done – as the good or evil fruit; there must first in the Heart be Faith or Unbelief - as the root, sap and main force of all Sin.</p>	<p>Christ names only the Sin of Unbelief.</p>
<p>Gen 3</p>	<p>Which in the Scriptures also therefore is called the head of the serpent and the head of the old dragon; which the seed of the woman, Christ, must crush, as was promised to Adam, in Genesis 3.</p>	<p>Head of serpent / etc.</p>
<p>Rom 5</p>	<p>With Grace and Gift is this distinction; that Grace in reality is - God's Graciousness or Favour, that He has in Himself, to us; from which He is disposed to give us Christ and the Spirit with His gifts; as it becomes clear from chapter 5, when he says; Grace and Gift in Christ etc.</p>	<p>Grace Gift</p>
<p>Rom 7 Gal 5 Gen 3</p>	<p>Even if the Gifts and the Spirit increase in us daily - and yet we are not perfect, so that evil lusts and Sin still remain in us, who fight against the Spirit, as he says in Romans 7 and Galatians 5, and as Genesis 3 proclaims, is the fight between the Seed of the woman and the seed of the serpent, - still Grace does so much, that we whole and fully, are accounted Righteous before God.</p>	<p>Evil lusts and Sin left in the Saints etc.</p>
<p>Rom 7, 8</p>	<p>For His Grace does not divide and part itself - like it is done with the Gifts - but takes us fully and completely up in the Grace, for the sake of Christ our intercessor and mediator, and because that the Gifts have begun in us.</p> <p>Then you understand the 7th chapter, where Paul scolds himself as still a sinner. And yet in the 8th says; There is nothing damnable to them, that are in Christ; - that do not have the complete Gifts and do not have the fullness of the Spirit.</p>	<p>Christians are Righteous and yet sinners.</p>

<p>John 1</p>	<p>Because of the not-killed Flesh - we are still sinners. But because we believe in Christ, and have the beginning of the Spirit - God is so Favorable and Gracious to us, that He such Sins disregards and will not judge.</p> <p>Rather, because of the Faith in Christ, He goes with us, until the Sin will be killed.</p> <p>Faith is not the human illusion and dream, that some take for being Faith. And when they see that no improvement of life, nor Good works follow - and yet they can hear and speak much about Faith - they fall into heresy, and says: Faith is not enough, one must do works, to become Righteous and saved.</p> <p>This does, that when they hear the Gospel, they fall, and make for themselves, from their own power, a thought, in the Heart, that says; I believe. This they then hold for a true Faith.</p> <p>But as it is a human idea and thought. They never experience it in the Heart. Therefore it does nothing, and no improvement follows.</p> <p>But Faith is a work of God in us, that transforms us and makes us born again of God. (John 1.) And kills the old Adam, and makes us to completely different people in the Heart, in the attitude, in the mind and with all our strength - and brings the Holy Spirit with it.</p> <p>O it is a living, busy, active, mighty thing – Faith; so that it is impossible, that it should not do Good works without ceasing.</p> <p>Nor does it ask, if there are Good works to do, but before it is asked, it has done them, and is always “in the doing”.</p> <p>Whoever does not do such works, is a faithless person, groping and looking around for Faith and Good works, and knows neither what Faith, nor Good works are, even though he talks and talks, many words about Faith and Good works.</p> <p>Faith is a living, deliberate confidence in God's Grace, so sure, that he would die for it a thousand times.</p> <p>And such a confidence and knowledge of God's Grace, makes glad, bold and joyful towards God and all Creation – and this, the Holy Spirit does in the Faith.</p> <p>Therefore, without compulsion, everyone becomes willing and joyful to do good, to serve everyone, to suffer everything, to Love and praise</p>	<p>Faith</p> <p>Power and result of Faith.</p>
---------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	------------------------------------------------

	<p>God - who showed him such Grace.</p> <p>So it is impossible to separate work from Faith. Yes just as impossible as to separate burning and shining, from a fire.</p> <p>Therefore beware of, both your own false thoughts, and of useless talkers; those who want to be wise to judge regarding Faith and Good works, but are the greatest fools.</p> <p>Ask God, that He works the Faith in you, otherwise you might remain without Faith forever; you say and do, what you want or can.</p> <p>Righteousness is such a Faith, and is called God's Righteousness, or the one that is valid before God, because God gives it, and counts for Righteousness, for the sake of Christ our mediator, and makes man, to give to everyone what he owes.</p> <p>For through Faith, man becomes without Sin, and gets delight in God's commandments, thereby he honors God and pays Him, what he owes Him.</p> <p>And he serves the people willingly, with what he can, and therewith pays everyone.</p> <p>Such Righteousness can neither nature, free will, nor our powers bring about.</p> <p>For as no one can give himself Faith, so he cannot take away Unbelief.</p> <p>How is he then going to take away even the smallest Sin?</p> <p>Therefore everything is false, hypocrisy and Sin – that happens outside of Faith or in Unbelief, Rom. 14; no matter how good it looks.</p>	<p>Faith and work are not divorced.</p> <p>Righteousness God's.</p>
Rom 14	<p>Flesh and Spirit, you should not here so understand; that Flesh only has to do with unchastity; and Spirit with what is inside the Heart.</p>	<p>Flesh Spirit</p>
John 3	<p>But Paul, like Christ in John 3, calls Flesh, everything that is born of Flesh, the whole man, with body and soul, with reason and all senses; because that everything in him seeks the Flesh.</p> <p>Therefore you also know to call that person Fleshly, who without Grace, writes, teaches and talks a lot about high Spiritual things.</p>	<p>Fleshly person.</p>
Gal 5	<p>This you can also learn from the works of the Flesh – Gal. 5 – where he also calls heresy and hatred – works of the Flesh.</p>	

<p>Rom 8</p>	<p>And in Rom. 8, he speaks that by the Flesh, the Law was weakened; which is not said about unchastity, but of all Sins; and mainly of Unbelief, which is the most Spiritual vice of all.</p> <p>And again; he calls him Spiritual, that is doing the most outward works; as Christ, when he washed the disciples' feet, and Peter, when he steered the boat and fished.</p> <p>So - the Flesh is a man, who inwardly and outwardly lives and works for the benefit of the Flesh and for temporal life.</p> <p>Spirit is - the man who inwardly and outwardly lives and works for what benefits the Spirit and future life.</p> <p>Without such understanding of these words, you will never understand this Epistle of Paul, nor any book of the Holy Scripture.</p> <p>Therefore beware of all teachers who use these words differently - they be whom they want, if Jerome, Augustine, Ambrose, Origen and their likes - and higher than them.</p> <p>Now we will look at the Epistle.</p> <p>An evangelical preacher is due, to first by revelation of the Law and Sin; to punish everything, and to make to Sin; what is not lived out of the Spirit and Faith in Christ; so that people are led to their own knowledge and grief, that they become humble and want help.</p> <p>This is also what Paul does, and begins in the 1st chapter and punishes the gross Sin and Unbelief, which are obvious to see, as are the Sin of the Gentiles, and still are, who live without God's Grace, and says; Through the Gospel God's wrath is revealed from heaven, upon all people, because of their ungodly nature and unrighteousness.</p> <p>For although they know and daily recognize that there is a God; so is the nature in itself - without the Grace - so evil, that it neither thanks Him nor honors Him.</p> <p>Instead, blinds itself and falls constantly into worse things, until they commit idolatries, and the most shameful Sins, with all vices, shamelessly, and in addition leaves others unpunished.</p> <p>In the 2nd chapter he extends such Punishment also to them, that outwardly seem Righteous or Sin secretly, as the Jews were, and still all Hypocrites are; who live without delight and Love, and in the Hearts are enemies of</p>	<p>Spiritual person.</p> <p>Flesh Spirit</p> <p>Task of an Evangelical preacher.</p> <p>I.</p> <p>II. Nature of Hypocrites.</p>
--------------	----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------------------

<p>Matt 23</p>	<p>God's Laws - and yet love to judge other people.</p> <p>Such is the nature of all Hypocrites, that they consider themselves pure - and yet are full of greed, hatred, pride and stuck in all dirt, Matt. 23.</p> <p>They are the ones who despise God's goodness, and according to their hardness, heap wrath upon themselves.</p> <p>So Paul, as a right interpreter of the Law, lets no one be without Sin - but proclaims the wrath of God to everyone, who out of nature or free will want to live good lives - and lets them be no better, than the open sinners, yes he says, that they are hard-hearted and unrepentant.</p> <p>In the 3rd, he throws them all in a heap, and says; One is like the other - all are sinners before God.</p> <p>Only that the Jews have had God's word - although not many believed in it - but thereby God's Faith and Truth is not over.</p> <p>And uses for the occasion the verse from the 51st Psalm - That God remains Righteous in His words.</p> <p>Thereafter he comes back to it, and also proves through Scripture - that they are all sinners, and that by the works of the Law no one becomes Righteous; but that the Law only was given, to recognize Sin.</p> <p>Thereafter he begins and teaches the right way, how to become Righteous and Saved, and says; They are all sinners and without praise from God, and can only without merit become Righteous, through Faith in Christ - who has earned this for us, through His blood, and for us has become a mercy seat from God - who forgives us all past Sins.</p> <p>Thereby He proves, that His Righteousness, which He gives in the Faith, alone helps us - which now is revealed through the Gospel, and beforehand was testified to by the Law and the Prophets.</p> <p>Thus the Law is established by the Faith; although the works of the Law, thereby are ended; along with the praise doing them brings.</p> <p>In the 4th - as now through the first three chapters, Sin is revealed, and the way of Faith to Righteousness is learned - he starts with countering a number of objections and claims.</p> <p>And takes first on the one that commonly is made, by all who hear about the Faith - how it without works makes Righteous – and says; Should one then now not do any Good works?</p> <p>So he here holds himself before Abraham and says;</p>	<p>Paul lets no one be without Sin.</p> <p>III.</p> <p>Jews and Gentiles all sinners.</p> <p>How one becomes Righteous and Saved before God.</p> <p>III.</p>
----------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--------------------------------------------------------------------------------------------------------------------------------------------------------------

<p>Gen 15</p>	<p>“What then, has Abraham achieved with his works? Was it all in vain? Were his works of no benefit?</p> <p>And concludes, that Abraham without any works, by Faith alone was made Righteous.</p> <p>Yes, even before the work of his circumcision, he is praised by the Scriptures as Righteous, only because of his Faith. Genesis 15.</p> <p>Has the work of circumcision not done anything for his Righteousness, even though God commanded him, and it was a Good work of obedience; then surely no other Good work will do anything for Righteousness.</p> <p>Rather, just as Abraham's circumcision was an outward sign, by which he could prove his Righteousness by Faith - so all Good works are only outward signs, which follow from Faith, and prove, as the good fruits, that the man already before God inwardly is Righteous.</p>	<p>Abraham was justified by Faith alone etc.</p>
<p>Rom 3</p>	<p>Thus Paul, with a powerful example from the Scripture, now confirms his previous teaching in chapter 3 about Faith.</p>	
<p>Ps 32</p>	<p>And brings to it yet another witness, David from the 32nd Psalm, who also says; that the man without works becomes Righteous - although he does not remain without works, when he has become Righteous.</p> <p>Thereafter he spreads out the example, against all other works of the Law, and concludes, that the Jews cannot be Abraham's heirs, only because of their blood, and much less because of the work of the Law; but they must inherit Abraham's Faith, if they want to be real heirs.</p> <p>For Abraham became Righteous, by Faith, before the Law, Moses and the circumcision, and was called a father of all believers.</p> <p>In addition the Law works much more wrath than Grace, because no one does it with Love and delight - so that much more disgrace than Grace comes through the works of the Law.</p> <p>Therefore must the Faith alone, obtain the Grace promised to Abraham.</p> <p>For even such examples are written for our sake, that we also shall believe.</p> <p>In the fifth he comes to the fruits and works of Faith, such as peace, joy, Love to God and everyone, thereto safety, trust, confidence, courage and Hope in tribulation and suffering.</p> <p>For all this follows - where the Faith is right - because of the exceeding</p>	<p>Those who are of Faith - are Abraham's children and heirs etc.</p> <p>V. Fruit and work of Faith.</p>

	<p>goodness that God shows us in Christ, that He let Him die for us, before we could ask Him for it, yes while we were still enemies.</p> <p>Thus we have then; That the Faith without any Works makes Righteous; And yet it does not follow from this, that one therefore should not do any Good works; But rather that the right works will not be absent; of which the "Worksaints" know nothing, and invent for themselves their own works, in which there are neither peace, joy, safeness, Love, Hope, trust; nor any right Christian works and Faith.</p> <p>After that he does a joyful outburst and stroll, and tells where both Sin and Righteousness, death and life come from.</p> <p>And holds the two finely against each other, Adam and Christ. Explaining that, Christ had to come, another Adam, who inherited His Righteousness to us, through a new Spiritual birth in Faith; same as Adam inherited Sin to us, through the old carnal birth.</p> <p>Thereby it is declared and confirmed; That no one can help himself out of Sin to Righteousness with works, just as little as he can overcome, that he is bodily born.</p> <p>This is also proven with this: that the divine Law, that in an easy way should help - if anything should help - to Righteousness; not only came without help, but even increased Sin - because the evil nature becomes all the more hostile to it; and the more you want to atone for your lust, the more the Law resists you.</p> <p>Thus the Law makes Christ all the more needed; and more Grace is needed, to help our nature.</p> <p>In the 6th he looks at the extraordinary work of Faith; the conflict of the Spirit with the Flesh, to kill completely the remaining Sins and lusts - they that remained after the Righteousness.</p> <p>And teaches us, that we through the Faith are not freed from Sins in such a way, that we should be idle, lazy and secure, as if there were no more Sin.</p> <p>It is Sin there. But it is not counted to condemnation, for the sake of Faith, which fights against it.</p> <p>Therefore we have enough to do with ourselves all our life long;</p>	<p>Worksaints know nothing about the right works - that follows the Faith.</p> <p>As Adam inherited the Sin to us - So inherited Christ to us His Righteousness.</p> <p>No one can help himself out of the Sin.</p> <p>Law increases Sin.</p> <p>VI. The Spirit's conflict with the Flesh.</p> <p>Faith fights without ceasing against the Sin.</p>
--	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

	<p>that we tame our body, kill its lusts, and constrain its limbs, that they obey the Spirit and not the lusts.</p> <p>So that we may be like Christ's death and resurrection, and complete our Baptism (which also means the death to Sins and a new life of Grace) until we are completely clean from Sins; and bodily resurrected with Christ, and live forever.</p> <p>And that we can do, he says, because we are in the Grace and not in the Law.</p> <p>Which he himself explains; that being without Law, is not to say, that one has no laws, and may do, what one lusts for.</p> <p>But to be under the Law, is; if we without Grace, do the works of the Law; as then the Sin certainly rules through Law, since no one loves the Law by nature; and that is great Sin.</p> <p>But Grace makes the Law Lovely to us; so is then no Sin there any longer; and the Law no longer against us, but one with us.</p> <p>This is the true Freedom from the Sin and from Law; of which he writes until the end of this chapter. That it is a Freedom to only do good with pleasure, and live a good life without the compulsion of the Law.</p> <p>Therefore is the freedom a Spiritual freedom, which does not abolish the Law, but provides, what is required by the Law, namely delight and Love, thereby the Law is satisfied, and has no more to drive and to demand.</p> <p>Just as if you owed a debt to a feudal lord and could not pay. There are two ways you could get rid of it. Either, that he takes nothing from you, and tears up the account.</p> <p>Or, that a pious man paid for you, and gave you so you could satisfy the account. In this way Christ made us free from the Law.</p> <p>Therefore is it not a wild Fleshly freedom, that should do nothing; but one that does a lot and all sorts of things; and is free from the Law's demands and guilt.</p> <p>In the 7th he confirms this with a parable of married life.</p> <p>As when a man dies, then the wife is single, and is loose and free from</p>	<p>Meaning of the Baptism.</p> <p>To be without Law.</p> <p>To be under Law.</p> <p>Freedom from Sin and Law etc.</p> <p>VII.</p> <p>Parable from married life.</p>
--	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------

	<p>the other.</p> <p>Not so, that the wife might not or should not take another man; but rather, that she now for the first time is free to take another; which she before this could not do - before she was free from her husband.</p> <p>So is our conscience bound to the Law, under the sinful old man. When he is killed by the Spirit; then the conscience is free, and loose from the other.</p> <p>Not that the conscience should not do anything; but now first of all cling to Christ - the second Husband, and bring forth fruit of life.</p> <p>Thereafter he continues to describe the nature of the Sin and the Law; how through the Law, the Sin now really moves and becomes mighty.</p> <p>For the old man only becomes the more hostile to the Law, because he cannot pay, what is required by the Law.</p> <p>For Sin is his nature, and he can in himself not do differently; therefore the Law is his death, and all his tortures.</p> <p>Not that the Law is evil, but rather that the evil nature cannot endure the good, and that it requires good from him.</p> <p>Just as a sick person cannot endure, that one requires him to run and jump, and do other things that a healthy person can do.</p> <p>Therefore Paul here concludes, that, where the Law is correctly understood and best comprehended; then it does nothing more, than to remind us of our Sin, and kills us by it, and makes us guilty of eternal wrath.</p> <p>How all this is taught and experienced in the conscience - when it is hit by the Law.</p> <p>So, one must have something else, and more than the Law, to make the man Righteous and saved.</p> <p>But those who do not understand the Law correctly, they are blind; going there with the presumption, that he with works does enough.</p> <p>For they do not know how much the Law requires; namely a free, willing, happy Heart.</p> <p>Therefore they don't see Moses right in the eyes - the veil is placed in front of them and covers them.</p>	<p>The Sin moves through the Law and becomes more mighty etc.</p> <p>Function of the Law when it is correctly understood.</p> <p>Hypocrites do not understand the power of the Law.</p>
--	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

<p>Doctrine of the eternal providence of God.</p>	<p>Thereafter he shows, how Spirit and Flesh fight with each other in a man. And he uses himself as an example, so that we learn to know the work of killing the Sin in ourselves.</p> <p>He calls both the Spirit and the Flesh, a law; because, same as the divine Law urges and demands; so the Flesh drives and demands and rages against the Spirit, and wants to have its desire.</p> <p>In turn the Spirit urges and demands against the Flesh, and wants to have its desire.</p> <p>This fight lasts in us, as long as we live. In one more, in another less, depending on if the Spirit or Flesh gets stronger.</p> <p>And yet the whole man himself is both Spirit and Flesh, that fights with himself, until he becomes wholly Spiritual.</p> <p>In the 8th he comforts these fighters, that such Flesh will not condemn them.</p> <p>And shows further, what is the nature of the Flesh and the nature of the Spirit; and how the Spirit comes from Christ, who has given us His Holy Spirit, who makes us Spiritual and dampens the Flesh.</p> <p>And assures us, that we nevertheless are God's children, no matter how hard Sin rages in us, as long as we follow the Spirit, and resist the Sin, to kill it.</p> <p>And as nothing is so good to weaken the Flesh, as Cross and suffering, he comforts us in suffering, through the help of the Spirit of Love; and all creatures, yes both the Spirit in us groans, and the creature longs with us - that we get rid of the Flesh and the Sin.</p> <p>So we see that these three chapters, 6, 7 and 8, deals with this one work of the Faith; that is - to kill the old Adam, and subdue the Flesh.</p> <p>In the 9, 10 and 11 chapters he teaches about the eternal providence of God, from where it initially flows, who should believe or not believe, be free from Sins or cannot be free. So that it is taken out of our hands and placed solely in God's hands; that we become Righteous.</p> <p>And that is also of the utmost necessity. Because we are so weak and indeterminate, that if it were up to us, certainly not one person would be saved, the devil would surely overpower them all.</p> <p>But God is certain, so that His providence does not fail, nor can</p>	<p>Struggle of the Spirit and Flesh in the Saints.</p> <p>Paul calls Spirit and Flesh a Law.</p> <p>VIII.</p> <p>Nature of the Flesh and Spirit.</p> <p>The Flesh and Sin are weakened by Cross.</p> <p>IX.</p> <p>XI.</p>
---------------------------------------------------	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

anyone stop Him. Therefore we still have Hope against Sin.

But here the transgressing and haughty spirits get stuck, who lead their minds to this place first of all, and starts with, to first explore the depths of divine providence, and worry in vain, if they are provided.

Thus they bother themselves, so that they either despair or break out in the open.

But you follow this Epistle in its order. First concern yourself with Christ and the Gospel, so you recognize your Sin and His Grace.

Thereafter, fight against Sin; as here Chapter 1, 2, 3, 4, 5, 6, 7 and 8 have taught.

Thereafter when you have come to the 8th, under the Cross and suffering, then will you correctly understand the providence in the 9, 10 and 11th chapter – how comforting it is!

For without suffering, Cross and deepest distress, one cannot deal with the providence without harm and secret anger against God.

Therefore must Adam first be fully dead, before he can tolerate these things, and drink the strong wine.

Therefore be careful so you do not drink wine when you are still a baby. Every teaching has its measure, time and age.

In the 12th he teaches the true worship, and makes all Christians priests, that they should sacrifice, not money, nor cattle, as in the Law, but their own bodies - with killing of the lusts.

Thereafter he describes the outward walk of the Christians, in the Spiritual government, how they should teach, preach, rule, serve, give, suffer, love, live and do - towards friend, foe and everyone.

These are the works that a Christian does. For as it is said, Faith is not idle.

In the 13th he teaches to honor and be submissive to the worldly government, which is set up for this purpose - even though it does not make people godly before God - yet it does so, that the godly outwardly have peace and protection, and the wicked cannot freely do evil, without fear, or with peace and quiet.

Therefore also the Righteous should honor it, even though they do not need it.

How to read about the providence.

XII.

Sacrifices of the Christians - who all are priests.

XIII.

Why the worldly government is instituted.

Finally, he sums it all up in Love, and settles it, with the example of Christ;
as He did to us, that we also do exactly the same, and follow after Him.

In the 14th he teaches that the weak conscience is to be led gently in Faith, and to be spared.

That one does not use the Christian freedom to harm, but to help the weak.

For where one does not do this, there follows discord and contempt for the Gospel;
and there is where all the trouble lies.

So it is better, to give way a little to the weak in Faith - until they become stronger - than that the teaching of the Gospel should perish in everything.

And it is such a work - a special work of Love, that also now is necessary;
when one eats meat and has other freedoms, rude and rough, without any need;
and shakes the conscience of the weak, before they know the truth.

In the 15th he sets Christ as example, that we also tolerate the other weak ones;
like those who are weak in open sins, or from bad moral;
which one must not throw down, but bear, until they also get better.

For so Christ has done to us, and still does daily;
that He bears us, with our many weaknesses, and bad habits,
alongside all imperfections, and helps us without ceasing.

Then, at the end, he prays for them, praises them and commends them to God.

And shows his office and his preaching.

And asks them very gently for contributions to the poor in Jerusalem.

And it is nothing but Love, of which he speaks, and what he lives.

The last chapter is a chapter of greetings.
But underneath that he mixes in a noble warning against human made teachings, which come up next to the evangelical teaching, and cause trouble.

Just as if he had certainly seen, that from Rome and through the Romans should come, the seductive, troubling canons and decrees,

XIII.

How one should interact with the weak conscience.

XV.

Those who are weak should be carried.

XVI.

Warning for human made teachings, canons and decrees.

	<p>and the whole scum and worms of human laws and commandments; which are now drowning all the world, and have destroyed this Epistle and all Holy Scripture, and the Spirit and Faith; so that nothing is left, but the idol, belly, whose servants Paul here scolds. God deliver us from them. AMEN.</p> <p>Thus in this Epistle we find most richly, what a Christian should know, namely, what Law, Gospel, Sin, Punishment, Grace, Faith, Righteousness, Christ, God, Good works, Love, Hope, Cross is.</p> <p>And how we should relate to everyone, whether Righteous or sinner, strong or weak, friend or foe, and toward ourselves.</p> <p>In addition, it is all excellently founded on Scriptures; with examples of himself and of the Prophets proving, that there is nothing more here to be desired.</p> <p>Therefore it seems, as if Paul in this Epistle wanted to briefly write down, the whole Christian and evangelical teaching, and prepare an entry into the whole Old Testament.</p> <p>For without doubt, the one that has this Epistle fully in his Heart, has the light and strength of the Old Testament with him.</p> <p>Therefore let every Christian practice it regularly and continually.</p> <p>To this may God give His Grace.</p> <p>AMEN.</p>	<p>What a Christian should know, is richly described in this Epistle.</p>
--	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------------------------------------------------------------------------

Freely use, distribute, copy, and share this so as many as possible can learn this wonderful truth. Jesus told us: "Freely you have received, freely give again." (Matthew 10:8) – just mention that it is taken from www.GiveAllTheHeart.org

The copyright for this translation belongs to us at www.GiveAllTheHeart.org
(The only reason that we keep the copyright is so no other can steal this and claim copyright for it, and so stop you and me from being able to use it to help others.)