Grace Be to You, and Peace, From God the Father, and From Our Lord Jesus Christ.

by Martin Luther

The sermon emphasizes the importance of justification by faith and the remission of sins through the grace of God, which provides true peace and happiness.

Scripture: John 14:27, Romans 5:1, Galatians 5:1, Ephesians 2:8, 1 Peter 5:7
Topics: "Justification By Faith", "Gods Grace"

Description

Martin Luther emphasizes the importance of understanding and constantly reminding ourselves of the article of justification due to our human frailty. He explains how grace and peace, received from God, are essential in Christianity as they bring forgiveness of sins and tranquility to the conscience. Luther contrasts the worldly belief in good works and free will for salvation with the truth that only God's grace can truly remove sin and grant peace. He warns against seeking peace through human efforts or religious exercises, highlighting that true rest and assurance come from clinging to God's grace alone.

Transcript

The terms of grace and peace are common terms with Paul and are now pretty well understood. But since we are explaining this epistle, you will not mind if we repeat what we have so often explained elsewhere. The article of justification must be sounded in our ears incessantly because the frailty of our flesh will not permit us to take hold of it perfectly and to believe it with all our heart.

The greeting of the Apostle is refreshing. Grace remits sin, and peace quiets the conscience. Sin and conscience 14torment us, but Christ has overcome these fiends now and forever. Only Christians possess this victorious knowledge given from above. These two terms, grace and peace, constitute Christianity. Grace involves the remission of sins, peace, and a happy conscience. Sin is not canceled by lawful living, for no person is able to live up to the Law. The Law reveals guilt, fills the conscience with terror, and drives men to despair. Much less is sin taken away by man-invented endeavors. The fact is, the more a person seeks credit for himself by his own efforts, the deeper he goes into debt. Nothing can take away sin except the grace of God. In actual living, however, it is not so easy to persuade oneself that by grace alone, in opposition to every other means, we obtain the forgiveness of our sins and peace with God.

The world brands this a pernicious doctrine. The world advances free will, the rational and natural approach of good works, as the means of obtaining the forgiveness of sin. But it is impossible to gain

peace of conscience by the methods and means of the world. Experience proves this. Various holy orders have been launched for the purpose of securing peace of conscience through religious exercises, but they proved failures because such devices only increase doubt and despair. We find no rest for our weary bones unless we cling to the word of grace.

The Apostle does not wish the Galatians grace and peace from the emperor, or from kings, or from governors, but from God the Father. He wishes them heavenly peace, the kind of which Jesus spoke when He said, "Peace I leave unto you: my peace I give unto you." Worldly peace provides quiet enjoyment of life and possessions. But in affliction, particularly in the hour of death, the grace and peace of the world will not deliver us. However, the grace and peace of God will. They make a person strong and courageous to bear and to overcome all difficulties, even death itself, because we have the victory of Christ's death and the assurance of the forgiveness of our sins.

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