

Upon hearing that he was being charged with rejection of the Old Testament moral law, Luther responded: "And truly, I wonder exceedingly, how it came to be imputed to me, that I should reject the Law or ten Commandments, there being extant so many of my own expositions (and those of several sorts) upon the Commandments, which also are daily expounded, and used in our Churches, to say nothing of the Confession and Apology, and other books of ours."<sup>[12]</sup> In his "Introduction to Romans," Luther stated that saving faith is, "a living, creative, active and powerful thing, this faith. Faith cannot help doing good works constantly. It doesn't stop to ask if good works ought to be done, but before anyone asks, it already has done them and continues to do them without ceasing. Anyone who does not do good works in this manner is an unbeliever...Thus, it is just as impossible to separate faith and works as it is to separate heat and light from fire!"<sup>[13]</sup>

First Antinomian controversy[edit]

As early as 1525, **Johannes Agricola**, in his commentary on Luke, advanced his idea that the law was a futile attempt of God to work the restoration of mankind. He maintained that while non-Christians were still held to the Mosaic law, Christians were entirely free from it, being under the Gospel alone. He viewed **sin** as a malady or impurity rather than an offense rendering the sinner guilty and damnable before God. The sinner was the subject of God's pity rather than of his wrath. To Agricola, the purpose of repentance was to abstain from evil rather than the contrition of a guilty conscience. The law had no role in repentance, which came about after one came to faith and was caused by the knowledge of the love of God alone.<sup>[5]</sup>

In contrast, **Philipp Melanchthon** urged that repentance must precede faith, and that knowledge of the moral law is needed to produce repentance. He later wrote in the **Augsburg Confession**, that repentance had two parts. "One is contrition, that