

The new book, *The Essential Forde*, is pseudo-Forde, 8

The Lutheran understanding of two kingdoms is intrinsic to Lutheran theology. The two kingdoms are simply another way of stating what we mean by law and gospel. Below are excerpts from Forde on the doctrine of two kingdoms, showing its fundamental contours:

1. The two kingdoms
2. The status of the Christian as simultaneously *totus justus et totus peccator*
3. The gospel limits and humanizes the law
4. The hiddenness of the Christian life

In contrast, Forde’s *Lutheran Quarterly* editors fail to properly distinguish law and gospel and thus fail to present Forde accurately on the two kingdoms, as the tables below show:

1. Two Kingdoms	
Forde’s editors	Forde
<p>[Each of the three <i>Lutheran Quarterly</i> volumes of Forde’s works¹ includes lengthy introductions by his editors, Mark Mattes and Steven Paulson. The real Forde is obscured in these introductions. The real Forde: “Precisely the proper distinction</p>	<p>“The only way to combat the devil, in Luther’s view, the only way to put down and conquer within us that pull either to give in to the world or to desert it, is through the faith and hope inspired by the promise of that world ‘to come.’ When hope is created in the future that God has in store, we begin to see this world as God’s creation. We see this world as the place where we must fight the battle. We see for the first time the monstrous tyranny of the devil and with our eyes wide open and our hearts full of hope we enter the battle. We see that besides the world to come God also has another world—this world—where we are desperately needed. We see that it is time to get to work for ‘the night is far spent....’</p> <p>God’s two kingdoms Luther called this the doctrine of the two kingdoms. The idea is that God has two kingdoms, not just one, and that if one is to get the business of living in this world right, one must note carefully both how they are to be distinguished and how they are to be related.... Luther considered a careful distinction between the world to come (God’s kingdom of grace) and</p>

¹ Mark C. Mattes and Steven D. Paulson, “Introduction,” (x-xxviii), *A More Radical Gospel. Essays on Eschatology, Authority, Atonement, and Ecumenism. Gerhard O. Forde*. Eds. Mark C. Mattes and Steven D. Paulson (Grand Rapids: Eerdmans, 2004). Mark Mattes and Steven Paulson, “Introduction: Taking the Risk to Proclaim,” (1-29), *The Preached God. Gerhard O. Forde. Proclamation in Word and Sacrament*. Eds. Mark C. Mattes and Steven D. Paulson (Grand Rapids: Eerdmans, 2007). Nicholas Hopman, “Forde’s Life,” (2-4), Mark C. Mattes, “Forde’s Works: A Guide to *The Essential Forde*,” (5-17), Steven D. Paulson, “Forde Lives!” (18-33), *The Essential Forde*.

1. Two Kingdoms	
Forde's editors	Forde
<p>between law and gospel limits and humanizes the law."²</p> <p>His editors disagree. Note the contrast between what they write about the Christian life, versus what Forde writes about the two kingdoms.]</p> <p>"We will one day be free. But this is not only waiting for what will come, it is a hope based in a belief in creation right now. That is, humans are precisely created for the kind of freedom that lives outside the law and is utterly free of sin. They are meant, then, to do 'what they want.'"³</p> <p>[The claim that Christian life now means living outside the law suggests antinomianism. Forde's editors do not understand that "the proper distinction between law and gospel limits and humanizes the law."</p> <p>This left-hand column for Forde's editors is largely empty because their view of inerrancy and "God's law" does not allow for a proper understanding of the two kingdoms.]</p>	<p>this world (God's creation or kingdom under law) essential to faith. Without the kind of distinctions we have been outlining above, Reformation faith—indeed faith in the gospel as such—simply collapses. If God's kingdom does not come by grace alone then all is under the tyranny of law. At the same time the relationship between the two kingdoms must be noted carefully. The kingdom to come does not separate men from this world or teach them to despise it, it rather opens up the world to them as the place in which to express the joy and hope of their faith. It is faith alone that enables us to see the world as God's other kingdom....Faith gives back to us the world we lost through sin."⁴</p> <p>"[The two kingdoms doctrine's] great contribution to the problem of social ethics is exactly to strip men of their mythologies. For the very fact that it insists that whatever other Kingdom there is, the eschatological one comes solely and absolutely by God's power alone means that the only real task for men is to repent, to turn around and take care of this world as best they know how – without myth, but with reason, love and justice; to be pragmatic: to solve problems concretely. The eschatological vision makes it clear that the secular is our sacred task. It tears the mask from our pretensions and bids us become human beings. That, I think, is the real significance of Luther's resistance to the Peasant's Revolt, whatever we may think of his final action. He saw quite clearly that if one is to apply this principle, then there could be absolutely no exceptions. Not even those who undertake revolutions for the sake of so-called 'Christian principles' can be excepted. Nobody, Prince, Peasant, Preacher, President or what have you, carries out a</p>

Distinguishing Law and Gospel. Gerhard O. Forde. Eds. Nicholas Hopman, Mark C. Mattes, and Steven D. Paulson (Minneapolis: Fortress Press, 2019). Bolding added here and below for emphasis. Italics are in the original texts.

² Gerhard O. Forde, "Forensic Justification and the Law in Lutheran Theology," *Justification by Faith. Lutherans and Catholics in Dialogue VII*. Eds. H. George Anderson, T. Austin Murphy, and Joseph A. Burgess (Minneapolis: Augsburg, 1985) 300-301.

³ Mattes and Paulson: "Introduction: Taking the Risk to Proclaim," *The Preached God*, 28.

⁴ Forde, *Where God Meets Man* (Minneapolis: Augsburg Publishing, 1972) 100-102.

1. Two Kingdoms	
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	<p>revolution or a political program in the name of Christ. That is so first of all because Luther categorically refused to allow Christ to become a club with which to beat anyone (a 'New Law' as he called it), and secondly because revolutions and political programs can be carried through only in the name of humanity without appeal to either myth or religion. Luther means that quite radically. You don't need Christ, or even the Bible, necessarily, to tell you what to do in social matters. You have a reason, use it!⁵</p> <p>"Does justification by faith alone spell the end to the human quest for justice? By no means! We establish the law! But if justification proceeds by way of negation it demands a distinction for the time being between what can be seen as God's two ways of fostering justice: the way of the law and the way of the gospel....Here the controversial and variously interpreted 'Doctrine of the Two Kingdoms' comes into view."⁶</p> <p>"Precisely because the declaration is unconditional we are turned around to go into the world of the neighbor to carry out our calling as Christians. The works of the Christian are to be done in the world, but not as conditions for salvation. The persistent and nagging debate about the two kingdoms among Lutherans arises mostly out of reluctance to be radical enough. Precisely because the gospel gives the Kingdom of God unconditionally to faith, this world opens up and is given back as the place to serve the other....To the degree that the theological use of law comes to an end in Christ, to that degree a political use of the law for others becomes a possibility."⁷</p>

⁵ Forde, "The Revolt and the Wedding: An Essay on Social Ethics in the Perspective of Luther's Theology," in *The Reformation and the Revolution* (Sioux Falls, South Dakota: Augustana College Press, 1970) 85-86.

⁶ Forde, "The Viability of Luther Today. A North American Perspective," *Word & World* 7 (1987) 26.

⁷ Forde, "Radical Lutheranism," *The Lutheran Quarterly* 1:1 (1987) 5-18, here 16-17.

2. Totally sinful and totally justified at the same time	
Forde's editors	Forde
<p>“The hidden life of Christians means the struggle of faith that is precisely not the struggle to fulfill the law and reach the final goal of God’s absolute self. Faith’s struggle is against its own feeling of sin—which is a ‘true feeling and thing’ versus the absolution of it, which is also true—simul iustus et peccator. Christians are alive in Christ and dead in their own selves. Baptism buries sin, but then a hand of the old zombie pokes out, and a person wonders if the promise meant anything.”⁸ [What is dealt with here is not the “hidden” life but the “internal” life of Christians, particularly emotions and feelings. Reflecting on feelings is a matter of psychology, not theology. To focus on feelings is characteristic of Lutheran pietism, but not Forde.]</p> <p>“It is frightening enough to realize that God is not interested in just talking about the world, but is already going about radically changing it.”⁹ [This claim that God is radically changing the world is anti-two kingdom talk and foreign to Forde.]</p> <p>“Forde is absolutely convinced of the effectual power of this word – and it alone – to radically transform the world, including sexual practices.”¹⁰ [Again, to claim that the Word of God, and it alone, radically transforms the world, including sexual practices is anti-two kingdoms and foreign to Forde.]</p> <p>“The Christian is being freed, necessarily, from the law altogether.”¹¹ [The phrase “is being freed” implies the Christian is partly sinner and partly righteous, rather than totally sinful and totally righteous. To say the Christian is being freed “from the law altogether” overlooks the political use of law in God’s left-hand kingdom.]</p>	<p>“We can best attack the problem by asking whether in Luther ... it is possible to discover any distinctive ideas about sanctification or Christian growth. The simul, it is to be recalled, was posited precisely to counter the idea that justification is to be synthesized with ideas of progress according to law. The justifying act un.masks and exposes all our pretense about becoming virtuous persons, by the very fact that it is an unconditional divine imputation to be received only by faith. To be justified by God’s act means to become a sinner at the same time. The totality of justification unmasks the totality of being a sinner. Thus the <i>simul iustus et peccator</i> as total states would seem to militate against any talk of progress in sanctification.... There are many utterances of Luther’s which reject all ideas of progress. Sanctification must simply be included in justification because the latter is a total state. Sanctification is simply to believe the divine imputation and with it the totus peccator”¹³</p> <p>“Faith, however, born of the imputation of total righteousness, begets the beginnings of honesty as well. Such faith sees the truth of the human condition, the reality and totality of human sin, and has no need to indulge in fictions.”¹⁴</p> <p>“If you lose your ‘virtue,’ what will protect you then? Luther’s advice in such situations was: ‘Be a sinner and sin boldly, but believe even more boldly.’ The point is not to go out and find some sins to commit. The point is rather not to be deceived by the glitter of ideals, of sanctity and piety, by the quest for the Holy Grail. Christ and</p>

⁸ Paulson, *Luther’s Outlaw God. Hidden in the Cross* (Minneapolis: Fortress Press, 2019) 2:302.

⁹ Mark C. Mattes and Steven D. Paulson, “Introduction: Taking the Risk to Proclaim,” *The Preached God*, 7.

¹⁰ Mattes and Paulson, “Introduction: Taking the Risk to Proclaim,” *The Preached God*, 25.

¹¹ Paulson, *Luther’s Outlaw God. Hiddenness, Evil, and Predestination* (Minneapolis: Fortress Press, 2018) 1:73.

¹³ Forde, “Christian Life,” *Christian Dogmatics*. Eds. Carl E. Braaten and Robert W. Jenson (Philadelphia: Fortress Press, 1984) 2:430-31.

¹⁴ Forde, “Christian Life,” *Christian Dogmatics*, 2:434.

2. Totally sinful and totally justified at the same time	
Forde's editors	Forde
<p>“[T]he law was never given to empower anyone. Just the opposite, law in its proper sense disempowers, incapacitates, encumbers, exhausts, and enfeebles. This is what Paul means by calling the gospel <i>foolishness</i>: “For the foolishness of God is wiser than men, and the weakness of God is stronger than men” (1 Cor 1:25).”¹² [What is said above about the law negates the first use of the law and its proper function in God’s left-hand kingdom. 1 Cor 1:25 is not about the law but about the Greeks and their understanding of wisdom, and Paul’s understanding of the foolishness of all our thinking. This text is not about the law and not about law/gospel.]</p>	<p>Christ alone has dealt with sin and saves sinners.”¹⁵</p> <p>“Thus Luther, when he was struggling with both the existential and the systematic aspects of the problem came to the conclusion that all the schemes of movement from sin to righteousness, all thinking exclusively in terms of that legal or moral metaphor, had to be abandoned if grace and justification are to have any reality at all. In the place of all such schemes, in the place of the conditional thinking that always traps us, we must put the absolute simultaneity of sin and righteousness. When God acts upon us with his grace, with his justifying deed, his pronouncement, we become <i>simul iustus et peccator</i>, simultaneously righteous and sinner....Grace is the divine pronouncement itself, the morning star, the flash of lightning exploding in our darkness which reveals all truth <i>simultaneously</i>, the truth about God and the truth about us.”¹⁶</p> <p>“‘For if justification is by the law, Christ died to no avail (Gal 2:21).’ When the divine judge speaks his unconditional word, all the world must simply be silent and listen!</p> <p>If we can begin to wrap our minds around that perhaps we can be grasped by the radicality, the audaciousness, the explosiveness of the confessional point. When God imputes righteousness he makes us sinners at the same time. He makes it quite plain that we do not have righteousness in ourselves and never will. By declaring us righteous unilaterally, unconditionally for Christ’s sake, he at the same time unmasks sin and unfaith. By forgiving sin, sin is revealed and attacked at the root in its <i>totality</i>; our unfaith, rebellion, and blindness, our unwillingness to move out of the legal prison, our refusal of life. God’s justification, you see, is fully as opposed to human righteousness and pretense</p>

¹² Paulson, *Luther’s Outlaw God*, 1:160.

¹⁵ Forde, “Christian Life,” *Christian Dogmatics*, 2:438

¹⁶ Forde, *Justification by Faith: A Matter of Death and Life* (Minneapolis: Fortress Press, 1982) 29.

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	<p>as it is to human unrighteousness. It cuts both ways, both at the ungodly and the super-godly. The battle is not against sin merely as 'moral' fault but against sin as 'spiritual' fault, against our supposed 'intrinsic righteousness,' pretense and hypocrisy, our supposed movement and progress, our substitution of fiction for truth. The totality of the justifying act reveals the totality of sin."¹⁷</p> <p>"The person is 'transported' to use a modern idiom, taken away from sin when the radical nature of the justifying act sets the totally just (<i>totus iustus</i>) over against the complete sinner (<i>totus peccator</i>)...."¹⁸</p>

3. The gospel limits and humanizes the law	
Forde's editors	Forde
<p>"Our culture tends to idolize sex – exploit it and not receive it as a gift to be enjoyed and given within divinely established limits."¹⁹ ["Divinely established limits" = eternal law. This also implies the error of claiming that while the ceremonial law ends in Christ, the moral law does not.]</p> <p>"Indeed, the law 'hounds' us until we are in Christ. If the law were endless, one would inevitably believe that one must fashion an end of it for one's self. Nevertheless, a Christian may affirm that the Mosaic law is still useful – it may agree with 'natural law,' for instance. In other words, the gospel permits one to become more natural, to be fully human, living by faith and not driven by a quest for security or self-legitimization."²⁰ [Is the Mosaic law God's divine plan? -- "those of us who are trying hard (sometimes) to live according to God's divine plan as revealed in his law" (p.10) -- or human law, as implied here? What is "natural law" and</p>	<p>"There is little chance, too, then, of really arriving at a positive attitude to law. For it is the supernatural pretension of law, its unbreakable absoluteness that makes it unbearable and drives man in his endless quest to be rid of it. When it has an end, however, a real end, one can see its positive use. In view of the end in Christ we can see that the law is intended for this world and that a new kind of goodness is possible, a goodness in and for this world, a 'civil righteousness.' Faith in the end of the law establishes the law in its proper use. To say this is not, it must be insisted, to defend the status quo or to fall into the old trap of unqualified obedience to the state. That kind of thinking arises only when one has not grasped what faith in the end of the law means — both on the part of its proponents and its critics. For faith in the end of the law leads to the view that its purpose is to take care of this world, not to prepare for the next. That means that we do not</p>

¹⁷ Forde, *Justification by Faith: A Matter of Death and Life*, 31.

¹⁸ Forde, *Justification by Faith: A Matter of Death and Life*, 54.

¹⁹ Mattes and Paulson, "Introduction: Taking the Risk to Proclaim," *The Preached God*, 25.

²⁰ Mattes and Paulson, "Introduction: Taking the Risk to Proclaim," *The Preached God*, 25.

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<p>who determines when "Mosaic law" agrees with "natural law"?)</p> <p>"Forde's is neither a 'pro-nomian' nor an antinomian stance for giving shape to a Christian life as if grace were meant to perfect human nature. Instead, grace allows humans to be liberated from their curved-in life so they can in fact live as God intended them to live – honoring and loving him above all things and serving their neighbors and creation."²¹ [What is not clearly elucidated here is Forde on law/gospel, namely, that the gospel limits and humanizes the law and that common reason is the arbiter in God's left-hand kingdom.]</p> <p>"The moral life is primarily the business of the 'old age' – civil righteousness. Sanctification is not our ascent to God, but God's descent as new being to us – rearranging us to become spontaneously a neighbor to those in need."²² ["Spontaneity" properly understood means the Christian is free from moral absolutes, free from the claim that God's law is an eternal moral order. The Christian is free to change the law. The Christian is free to use common reason and the best available wisdom. Forde: "Reason ... is to be the arbiter in the political use of the law."²³]</p> <p>"The law still has much to say to the old Adam or Eve, including the baptized Christian who is not yet perfectly fulfilling the law as Christ promised we would—that is, to the extent that he or she is not a Christian."²⁴ [In this statement the Christian is wrongly described <i>partim/partim</i> (partly righteous and partly sinful) rather than <i>totus/totus</i>. It also wrongly implies that Christians can and should make progress in fulfilling the law.]</p>	<p>possess absolute, unchangeable laws. If the law no longer takes care of this world, it can and must be changed. As even Luther put it, we must write our own decalogue to fit the times. Furthermore, whenever anyone, be he reactionary or revolutionary, sets up law or a system by which he thinks to bring in the messianic age, that is precisely the misuse of law against which Christians must protest. That is why, I would think, not even revolution is entirely out of the question for the Christian if that appears the only way to bring about necessary changes. But it must be a revolution for the proper use of the law, for taking care of this world, in the name of purely natural and civil righteousness and not in the name of supernatural pretension. That is to say, it must be a positive revolution and not a revolution of negation.</p> <p>It is too much (or perhaps too little?) to say, I think, that respect for law must be the political religion of the nation. That seems to imply that law is an absolute before which we must all unquestionably bow. It would be better to say that care for the proper use of the law must be our constant and never-ending concern in this world. For we are not called merely to be law-abiding, but to take care of this world, and law must be tailored to assist in that task."³⁰</p> <p>"Covert antinomianism, seen in this light, comes in many different forms. Early in Christian history some tried to accommodate to law by altering the law's content, arguing that while ceremonial law came to an end with Christ, the moral law did not....Nervousness about the effectiveness of the gospel in the confessional generation of Protestantism resulted in the positing of an added function of the law: a 'third</p>

²¹ Mattes and Paulson, "Introduction: Taking the Risk to Proclaim," *The Preached God*, 23.
²² Mattes and Paulson, "Introduction: Taking the Risk to Proclaim," *The Preached God*, 25.
²³ Forde, "Fake Theology: Reflections on Antinomianism Past and Present," *dialog* 22 (1983) 249.
²⁴ Paulson, "Forde Lives!" *The Essential Forde*, 31.
³⁰ Forde, "Lex semper accusat? Nineteenth-Century Roots of Our Current Dilemma," *dialog* 9/4 (1970) 274. See also "Lex semper accusat?" *A More Radical Gospel*, 49, and "Lex semper accusat?" *The Essential Forde*, 193.

3. The gospel limits and humanizes the law	
Forde's editors	Forde
<p>“Christ’s kingdom is not ruled or organized by the law but by the gospel. That is, the Christian life is now free from sin and the sting of death (and so Satan’s sermons that try to improve us and promise us glory) because it is free from the law, thus fulfilling the law without the law as the work and gift of the Holy Spirit.”²⁵ [God’s two kingdoms are here confused. Christian life now is free from an eternal moral law in God’s left-hand kingdom. Forde: “Precisely the proper distinction between law and gospel limits and humanizes the law.”²⁶ Moreover, the Christian in this life is always totally sinful and totally justified.]</p> <p>“Instead, one begins trusting that God is providing a new freedom that already starts peeking out in this world.”²⁷ [For Forde’s editors freedom can only “peek out” in this world because they are beholden to “God’s law” and “divinely established limits.” In contrast, Forde: “To the degree that the theological use of law comes to an end in Christ, to that degree a political use of the law for others becomes a possibility.”²⁸</p> <p>Forde: “If the law is eternal, there is no distinction between this age and the next, there is no way to speak of the goodness of our actions in and for this age; everything is judged by the moral absolute.”²⁹</p>	<p>use’ by the ‘reborn Christian.’ The gospel does make a difference, supposedly, but only such as to add to the function of the law. But the function is really a watering-down and blunting of the impact of the law. Instead of ordering and attacking, law is supposed to become a rather gentle and innocuous ‘guide.’ More recent biblical exegetes do something of the same sort when they try to comfort us with the information that to the ancient Israelite law was really not so bad but as part of Torah a blessing. In ethics we seem readily to take to contextualizing, or rather easily modifying, law to accommodate our preferences. No doubt laws do need to be changed to fit the times. But it would seem that they should be changed to attack sin in the new forms it takes, not to accommodate it. Under the guise of concern for ethics, morality, and justice, law is watered down and blunted to accommodate our fancies. When there is no end in sight that is the only way we can make peace with law. But once again, this is fake theology. If overt antinomianism is impossible, covert antinomianism is even more so. It will not work. The law just changes its tack and becomes, if anything, worse. Is there any comfort in the idea that the ceremonial law ends, but not the moral? And what, finally, is the difference between them? Are the first three commandments ceremonial or moral? Does the law attack any less just because theologians say it is a friendly guide? Or does that only make matters worse? Is the idea that Torah was a blessing to ancient Israel of any comfort to a twentieth-century gentile? Have we really escaped from anything by all the contextualizing and interpreting and relativizing? Or have we</p>

²⁵ Paulson, “Forde Lives!” *The Essential Forde*, 32.
²⁶ Forde, “Forensic Justification and the Law in Lutheran Theology,” *Justification by Faith. Lutherans and Catholics in Dialogue VII*, 301.
²⁷ Mattes and Paulson: “Introduction: Taking the Risk to Proclaim,” *The Preached God*, 8.
²⁸ Forde, “Radical Lutheranism,” *The Lutheran Quarterly* 1:1 (1987) 5-18, here 16-17.
²⁹ Forde, “Lex semper accusat?” *The Essential Forde*, 192.

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	<p>succeeded only in bringing the voice of despair closer?"³¹</p> <p>"The gospel, precisely because it is unconditional defeats the devil in both righteous and unrighteous, establishes the end, and thus opens up the possibility for the proper use of the law, a political use, for the time being. This political use of the law, opened to view and established by the gospel of justification by faith alone is, I believe, one of the most significant and at the same time neglected aspects of Luther's theology in confronting the quest for justice.... Law is to be used for political purposes, i.e., for taking care of people here on earth in as good, loving, and just manner as can be managed. Reason, i.e., critical investigation using the best available wisdom and analysis of the concrete human situation in given instances, is to be the arbiter in the political use of the law."³²</p>

4. The hiddenness of the Christian life	
<p>"Forde is absolutely convinced of the effectual power of this word – and it alone – to radically transform the world, including sexual practices."³³ [This is more than a distortion of Forde; it's a falsification of Forde. It sets up the false expectation of visible transformation in the Christian life. It is anti-two kingdoms and does not take evil in this world seriously.]</p>	<p>"The teachings of Jesus and the injunctions in the Epistles must be viewed in the same light. They are posed from the eschatological perspective. They have to do with what one who is slain and made alive by the eschatological word does and is to do. One cannot expect that such teachings will be generally understood or approved by the children 'of this age.' That is not because Christians are so much the paragons of virtue that the world scoffs at their strictness and rigor – that Christians try to be perfect examples of that virtue which the world generally approves but does not want to be 'too serious' about. It is rather because the Christian life will be hidden from this world and inexplicable to it. Sometimes – perhaps most of the time – the Christian life will appear to follow quite ordinary,</p>

³¹ Forde, "Fake Theology: Reflections on Antinomianism Past and Present," *dialog* 22 (1983) 249.

³² Forde, "The Viability of Luther Today. A North American Perspective," *Word & World*, 27.

³³ Mattes and Paulson, "Introduction: Taking the Risk to Proclaim," *The Preached God*, 25.

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	<p>unspectacular courses, no doubt too ordinary for the world. But sometimes it will appear to go quite contrary to what the world would deem wise, prudent, or even ethical. Why should costly ointment be wasted on Jesus? Would it not be better to sell it and give it to the poor? Should not Jesus' disciples fast like everyone else? Why should one prefer the company of whores and sinners to polite society? Why should a Christian participate in an assassination plot [Bonhoeffer]? The Christian life is tuned to the eschatological vision, not to the virtues and heroics of this world.</p> <p>It has become something of a platitude among religious people that the Sermon on the Mount sets forth the sort of ideal life the world might aspire to and admire. On the contrary, the Sermon on the Mount is one of the most antireligious documents ever written, because of its eschatological perspective....The religious and the virtuous are not on the list and in all likelihood would not wish to be. Indeed, the attempt to break the hiddenness is precisely the dangerous thing....The goodness or Christianness of one's life should be hidden even from oneself."³⁴</p> <p>"To begin with, to state the obvious, if we are justified <i>sola fide</i> (and here the <i>sola</i> is most important) any attempt so to describe or prescribe what is necessary for Christian existence and the object with which such existence has to do as to make it accessible or given other than to faith alone is a mistake."³⁵</p>

³⁴ Forde, "Justification and Sanctification," *Christian Dogmatics*, 2:440-401.

³⁵ Forde, "Justification by Faith Alone: The Article by which the Church Stands or Falls?" *dialog* 27 (1988) 264.