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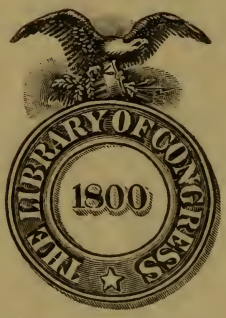
LUTHER'S

# Large Catechism

LUTHER IN THE SCHOOL ROOM

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CHRISTIAN EDUCATIONAL SERIES—BOOK TWO

# LUTHER'S

# Large Catechism

GOD'S CALL TO REPENTANCE, FAITH AND PRAYER
THE BIBLE PLAN OF SALVATION EXPLAINED

TRANSLATED, WITH THE HELP OF OTHERS,

BY

PROF. JOHN NICHOLAS LENKER, D. D.

(*Part Second of Luther's Catechetical Writings, Vol. I*)

SEVENTH THOUSAND

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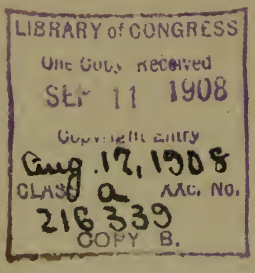


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# Preface.

It is a mistake to think that the Catechism is only a book for the instruction of children. Luther himself in the maturity of his religious life continued to use it devotionally. His two Catechisms grew out of practical religious needs, ultimately out of the institution of the confessional, in which it was the custom to examine Christians as to their knowledge of the elementary teachings of the Christian faith. From ancient times the traditional materials for such examination were the Ten Commandments, the Apostle's Creed, and the Lord's Prayer. In his confessional practice Luther early learned the need of practical expositions of these fundamental materials, which he called Catechism, for the use of the laity. From 1516 to 1522, he preached and issued a series of books on these topics. His experience of prevailing ignorance during the Visitation of the churches in 1528 induced him to resume his catechetical labors. Again he preached on the Decalogue, the Creed, the Lord's Prayer and the Sacraments, and reduced the contents of his sermons to the form of the Large and the Small Catechisms, both of which appeared in 1529. Even the Small Catechism is not only a child's book, but a layman's book. Still more is this true of the Large Catechism. It is not theological in the technical sense. Popular in style, devotional in spirit, avoiding abstractions and abstruseness, confining itself to the elementary truths of Christian faith and life, it is a book for edification. It grew out of sermons, and it has preserved their flavor. It is a devotional manual on the essentials of Christian faith and experience.

That an effort should be made to circulate this book among our laity in an English form ought to create no surprise. Who can doubt that now, if ever, Christians need sound and plain instruction in the elements of our holy religion? As we are convinced of the need of wholesome instruction, so are we confident that many among our laity desire it. In the Large Catechism they will find it in simple, easily intelligible, vivacious, fervent and edifying form. It is a book not to be read and laid aside, but to be re-read and meditated upon.

By courtesy of the Rev. J. N. Lenker, D. D., of Minneapolis, the publisher of Luther's works in English, his skillful new translation of the Large Catechism is issued by the Publishing Committee of the United Synod. It is to be wished that it will find many earnest readers both within and beyond the bounds of the United Synod.

A. G. VOIGT.

Theological Seminary, Mt. Pleasant, S. C.

# The Unity of God's Teachings.

Right Faith in God and True Love to Our Neighbor.
As set forth in the Catechism and in this volume.

Ten Words of God to Man.

## GOD'S COMMANDMENTS.[1]

First Table of the Law.
Our Love and Duty to God.

1. I am Jehovah thy God. Thou shalt have no other gods before me.
2. Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.
3. Remember the Sabbath day to keep it holy. (Thou shalt sanctify the holy-day or rest-day.)

Second Table of the Law.
Our Love and Duty to Man.

4. Honor thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's house.
10. Thou shalt not covet anything that is thy neighbor's.

For I Jehovah thy God am a jealous God, visiting the iniquity of the fathers (etc).

Ten Words of Man in Reply.

## THE APOSTLES' CREED.[2]

True Faith in the Triune God;
Father, Son and Holy Spirit.

1. I believe in God the Father Almighty, maker of heaven and earth.
2. I believe in Jesus Christ my Lord (etc.), who came from heaven to reveal God's name to me by his teachings, death and resurrection.
3. I believe in the Holy Spirit (etc.), for whose work of applying Christ's redemption the holy-day has been set apart.

## THE LORD'S PRAYER.[3]

Seven Petitions Christ Taught.

4. Our Father who art in heaven, hallowed be thy name.
5. Thy Kingdom (of grace and life) come.
6. Thy will (and not the will of the flesh) be done (in me).
7. Give us this day our daily bread. (Then we need not steal.)
8. And forgive us our debts, as we forgive our debtors.
9. And lead us not into temptation.
10. But deliver us from evil.

For thine is the kingdom and the power and the glory for ever and ever. Amen.

[1] "The Word of the Lord abideth for ever." 1 Peter 1, 25.
[2] "Thou art the Christ, the Son of the living God." Matt 16, 16.
[3] "God is a Spirit: and they that worship him must worship in spirit and truth." John 4, 24.

Meditate upon the relations of these words of God and of man to each other. God commands, man believes and prays. Luther says, "The Ten Commandments are the doctrine of doctrines, the Apostles' Creed the creed of creeds, and the Lord's Prayer the prayer of prayers. God the Father gave the Ten Commandments; Christ dictated the very words of the Lord's Prayer; and I believe the words of the Apostles' Creed to be inspired by the Holy Spirit."

# Luther's Large Catechism.

## A CHRISTIAN PREFACE, HELPFUL AND NECESSARY.

Being a Faithful, Earnest Exhortation Addressed by Luther to all Christians, but Especially to all Pastors and Preachers, to Diligently Exercise Themselves Daily in the Knowledge of the Catechism, Which is a Short Summary and Extract of the Whole Bible, and to Continually Put it into Practice.

1. We have weighty reasons for urging the constant use of the Catechism and for desiring and beseeching others to do so. We see, with sorrow, that many pastors and preachers are very lax in this duty, thereby dishonoring both their office and the teachings of that little book. Some do so from motives of fancied superiority, others from sheer laziness and love of their bellies, who act as if they were pastors and preachers merely for their bellies' sake and had nothing to do while they live but enjoy the church treasures—as they were accustomed to do under the Papacy.

2. Although everything that ought to be taught and preached is now abundantly at their disposal by the clear and easy method of sound books and they now possess in reality what in former times only the titles of books suggested—"Sermons That Speak for Themselves," "Sleep Securely," "The Well Equipped and Their Treasures"—they lack the devotion and principle to purchase these books, or, if they possess them, to examine and read them. Shameful gluttons occupied with their own appetites! They would make better herders of swine and keepers of dogs than watchers for souls and pastors of Christian people.

3. Now that they are released from the unprofitable and burdensome babbling of the daily seven periods, I would that they might so much as read, morning, noon and night, a page or two in the Catechism, a prayer book, the New Testament or other sections of the Bible, and pray the Lord's Prayer for themselves and for the people under their pastoral care. In that case, they would show honor and gratitude to the Gospel, which has delivered them from manifold evils and burdens; in that case, they would blush with shame that they, animals that they were, saw in the Gospel no more than depraved, pernicious and shameful carnal liberty. The people, as it is, regard the Gospel altogether too lightly, and even our utmost exertions accomplish but little. What results then can we hope for if we are indolent and careless, as we were under the Papacy?

4. Besides this, a vicious and insidious plague has smitten us. A certain self-satisfaction and satiety lead many to think the Catechism embodies a doctrine of inferior character. They look upon it as a book to be read once and then thrown into a corner, undeserving of a second reading. Further, even among the nobility some runts and curmudgeons are found who advance the thought that henceforth pastors and preachers are needless. They say that all is taught in books, which each may easily learn for himself, and without any reproof of conscience they let the pastorates decline and go to ruin. So pastors and preachers are allowed to famish, as could fitly be expected from mad Germans. We Germans have such shameful people among us, and we must endure them.

5. As for myself, let me say that I am a doctor and a preacher. I am as learned and experienced as any of those who are so presumptuous and confident. Yet I do as a child that is learning the Catechism. I read and repeat in the morning and whenever I have time, the Ten Commandments, Apostles' Creed, the Lord's Prayer, the Psalms, etc. I daily read and study the Catechism, and still I am not able to master it as thoroughly as I wish. I must remain a child and a pupil of the Catechism, and this I do very will-

ingly. Yet these dainty and fastidious fellows affect to be doctors of the first rank upon reading the Catechism once —to know all there is to be known. Here is evidence enough that they regard not their office and the souls of their people, nay, not even God and his Word. They cannot fall, since they are already abominably fallen. Truly do they need to become children and begin at the alphabet, which they imagine they have long ago outgrown.

6. For this reason I entreat these indolent bloats, these presumptuous saints, to allow themselves, for God's sake, to be convinced that they are not so learned and such great doctors as they think. I implore them not to imagine they have mastered the Catechism or have learned enough of it, even if they think they have learned it quite well. Though their knowledge of these writings were perfect, which is impossible in the present life, it would still be a highly profitable and useful exercise daily to read them and to make them the subject of meditation and conversation, provided the presence of the Holy Spirit is sought at such reading, meditation and conversation, for the purpose of shedding more light and of deepening devotion. Thus our taste for this doctrine and its power over us shall increase, according to the promise of Christ: "Where two or three are gathered together in my name, there am I in the midst of them." Mt 18, 20.

7. Nothing is so effectual against the world, the flesh and the devil and all evil thoughts as to be occupied with God's Word, in conversation and meditation. The first Psalm, in the second verse, calls those blessed who meditate upon the Law of the Lord day and night. No smoke of incense or other savor will be so offensive to Satan as your occupying yourself with God's commandments and words, speaking, singing and thinking concerning them. This is the truly consecrated water, the sign which Satan avoids and which puts him to flight.

8. Eagerly, then, should we read, speak, think, and practice the Catechism, even if we had no other blessing and benefit from it than the fact of thereby driving away the devil

and evil thoughts. Satan cannot hear nor endure God's Word. God's Word is not idle talk like that of Dietrich of Berne and others; but as Paul says in Romans 1, 16, it is "the power of God." Truly such it is when it inflicts upon Satan burning pain, and ministers to us infinite strength, comfort and help.

9. But why multiply words? Time and paper would fail me were I to attempt to mention all the blessings that flow from God's Word. Satan is called the master of a thousand arts, but what shall we call God's Word, which easily conquers and discomfits that master with all his wile and power? God must surely be more than a master of a thousand arts, and should we carelessly despise the power, blessing, strength and fruit of his Word, particularly we who would be pastors and preachers? If we do, we are worthy to suffer starvation, to be cast out like refuse and to be set upon by dogs. We need God's Word for daily strength, as we do our daily bread. We are in constant need of it to resist the restless onslaughts and ambuscades of this Satan, skilled in his thousand arts.

10. If this is not sufficient motive for the daily reading of these doctrines, there is God's command. That alone should be incentive enough. Deuteronomy 6, 7-9, solemnly enjoins us ever to meditate upon God's Word, whether we be sitting, walking, standing, lying or rising, and to have it as a constant memento and sign before our eyes and upon our hands. Certainly God did not, without reason, so solemnly and imperatively enjoin this duty. He knows our danger and need. He knows the devil's persistent and furious efforts to attack and to tempt us. So he would warn us and provide us protection and armor against "the fiery darts of the evil one." Eph 6, 16. He would give us an antidote to the poison of the devil's befouling suggestions. What mad mortals, what fools, we are! In the midst of such mighty enemies—the devils—among whom we must ever live and dwell, we yet despise our armor of defense, too lazy to give it thought.

11. Think of the presumption and satiety of those who

will not daily study the Catechism! They evidently esteem themselves wiser than God himself; wiser than all the saints and angels, the patriarchs and prophets; than the apostles and all Christians. Since God himself is not ashamed to teach such things daily, knowing nothing better to teach, and he always teaches this one thing and never adds anything new or different; since all the saints know nothing better nor different to study, and are unable to exhaust even this: we are most wonderful persons to think, after reading and hearing it once, that we know it all and need no longer to read or study it. Most wonderful persons to think we can exhaust in learning in a day what God cannot exhaust in teaching, although he teaches it from the beginning of the world to the end, and all the prophets and saints had something to learn from it, and yet they always remained, and ever had to remain, pupils.

12. It is a fact that anyone familiar with the Ten Commandments is, in consequence, familiar with the Scriptures as a whole. He is able in all affairs and emergencies to counsel, to help, to comfort and to come to an understanding and decision, whether the subject is temporal or spiritual. He is qualified to sit in judgment upon all doctrines, estates, spirits and laws, and everything else in the world. What is the whole Psalter but thoughts and spiritual exercises based on the First Commandment? Now I am sure that these lazy gluttons, or presumptuous spirits, do not understand a single Psalm, not to mention the whole Scriptures, and they pretend to know and despise the Catechism, which is a short summary and epitome of all the Holy Scriptures.

13. Therefore, I once more entreat all Christians, especially pastors and preachers, not to become doctors too soon and to fancy they know all. It is with our vain fancies as with false measurements, there is a shrinkage. But let them carefully study their Catechism daily, and constantly practice its lessons, guarding with the greatest care and diligence against the poisonous contagion of such security or presumption. Let them continue to read and to teach, to

learn and to meditate and to ponder. Let them never desist until they have evidence to warrant the conviction that the devil is dead as a result of their teaching, and they themselves have become wiser than God and his saints.

14. If they know such diligence, I pledge them—and their experience shall bear me out—that there shall be much fruit, and that God shall make fine men out of them. In time they will make the noble confession that the longer and the more they study the Catechism, the less they know of it and the more they can learn from it. The Catechism, which now, because of their satiety and great abundance, they cannot endure to smell, will then, in their hunger and thirst, be a truly sweet savor to them. To this end may God give his grace! Amen.

## FOREWORD.

1. This little book or sermon was planned and started for the instruction of children and the uneducated. Hence, from the earliest times it was called in Greek, Catechism, which signifies a method of instruction adapted to children. Its contents represent the minimum of knowledge for a Christian. Whoever does not possess it can not be reckoned among Christians nor be admitted to a sacrament, just as a mechanic who does not know the rules and customs of his trade is rejected and considered unfit. Therefore the young should be thoroughly instructed in the several parts of the Catechism or children's sermons, and be diligently drilled in their practice.

2. It is also the duty, then, of every father of a family to question his children and servants at least once a week and hear what they know or have learned of it, and when they do not know it, earnestly insist that they learn it. I well remember the time when untutored adults, stricken in years, were quite ignorant of these things; yea, this time has not passed altogether yet, for even now such people are found daily, notwithstanding they claim the privileges of sponsorship and the Lord's Supper, freely exercising all rights of Christians, though it is quite evident that com-

municants should be better taught and possess a more mature knowledge of Christian doctrine than children and beginners. However, for the common people we would be satisfied if they learned the three parts, which Christendom has received as a heritage from olden times—though they seldom were rightly taught and practiced—until all who are called Christians or would be Christians, both old and young, shall be well drilled and at home in these three parts.

## FIRST PART: THE TEN COMMANDMENTS.

1. Thou shalt have no other gods before me.
2. Thou shalt not take the name of Jehovah thy God in vain.
3. Remember the sabbath day, to keep it holy.
4. Honor thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's house.
10. Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

## SECOND PART: THE APOSTLES' CREED.

1. I believe in God the Father Almighty, Maker of heaven and earth,
2. And in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.
3. I believe in the Holy Spirit; the holy Christian Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

## THIRD PART: THE LORD'S PRAYER.

Our Father, who art in Heaven,

1. Hallowed be thy name.
2. Thy kingdom come.
3. Thy will be done on earth as it is in heaven.
4. Give us this day our daily bread,
5. And forgive us our debts, as we also have forgiven our debtors.
6. And lead us not into temptation,
7. But deliver us from evil, Amen.

These are the three most important parts of Christian instruction, which we must learn to repeat word for word. Children should be taught the habit of reciting them daily, when they rise in the morning, when they go to their meals, when they retire at night; and unless they repeat them they should be given neither food nor drink. Every father has the same duty to his household, his men-servants and maid-servants, and he should discharge them if they cannot or will not learn them. For the person is in no way to be tolerated who is so rude and savage as not to learn these three parts, in which everything contained in Scripture is comprehended in short, general and simple terms. For the dear Fathers or Apostles (whoever they were) have thus summed up the teaching, life, wisdom and profession in which center the Christian's conversation, conduct and purpose.

Now, when these three parts are learned, it is also proper that people should know what to say of our sacraments, which Christ himself instituted, baptism, and the holy body and blood of Christ. Especially should they know the text of Matthew and Mark, as found at the end of their Gospels, describing how Christ gave his last gifts to his disciples and sent them forth, Mt. 28, 19 ff.; Mk 16, 15 ff.

### BAPTISM.

Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.

This is enough of the Scriptures about baptism for an ordinary person to know. The other sacrament may be dealt with in the same way with few simple words, as, for example, the text of St. Paul.

## THE LORD'S SUPPER.

The Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, "This is my body, which is for you; this do in remembrance of me.

In like manner also the cup, after supper, saying, This cup is the New Covenant in my blood; this do, as often as ye drink it, in remembrance of me. 1 Cor 11, 23-25.

Thus in all we have five parts of Christian doctrine, which we should constantly study, demanding them to be known and rehearsed word for word. Do not depend upon young people learning and retaining this teaching from sermons alone. When these five parts have been well learned, psalms and hymns based upon them may be taught by way of supplement and more thorough drill. Thus our youth shall be led into the Scriptures, and make constant progress in the same.

It is not enough to learn only the words and be able to repeat them; but young people should attend the preaching of the Word, especially when the pastor preaches on the Catechism, that they may hear it explained and learn the meaning of each part, so as to repeat what they have heard and give a correct answer when they are questioned, in order that the preaching may not be without profit and fruit. We take the trouble frequently to preach on the Catechism in order to impress it upon the youth, not with lofty and subtle words, but briefly and simply, that it may penetrate deeply into their hearts and remain fixed in their memories. Accordingly, let us now take up the above mentioned five parts in regular order, to speak of them as clearly and at such length as the circumstances warrant.

FIRST PART.

# God's Ten Commandments.

The First Table of the Law—Love to God.

## THE FIRST COMMANDMENT.

"Thou shalt have no other gods before me," Ex 20, 3; Deut 5, 7.

1. The simple meaning of this commandment is, You shall worship me alone as your God. What do these words mean and how are they to be understood? What is it to have a god, or what is God? Answer: A god is that to which we look for all good and where we resort for help in every time of need; to have a god is simply to trust and believe in one with our whole heart. As I have often said, the confidence and faith of the heart alone make both God and an idol. If your faith and confidence are right, then likewise your God is the true God. On the other hand, if your confidence is false, if it is wrong, then you have not the true God. For the two, faith and God, have inevitable connection. Now, I say, whatever your heart clings to and confides in, that is really your God.

2. Therefore, the intent of this commandment is to require true faith and trust of the heart with respect to the only true God. The heart must cling only to him. The meaning is: Take heed that ye allow me alone to be your God, and that ye never seek another. In other words: Whatever good you lack, look to me for it and seek it in me. And whenever you suffer misfortune and distress, come, cling to me. I, even I, will supply your want and help you out of every need. Only, let not your heart cling to, nor rely on, any other.

3. Now, I must treat this theme in plain language, that it may be understood and remembered. I will cite some common examples of failure to observe this commandment. Many a one thinks he has God and entire sufficiency if he has money and riches; in them he trusts and proudly and securely boasts that he cares for no one. He surely has a god, called mammon, Mt 6, 24—that is, money and riches—on which he fixes his whole heart. This is a universal idol upon earth. He who is in possession of money and riches deems himself secure; he is as happy and fearless as if he were in the midst of paradise. On the other hand, he who has nothing, doubts and despairs as if he had no knowledge of God. Very few persons are found who, cheerful of heart, are not stirred to murmuring and complaint by scantiness of substance. This desire for wealth cleaves to our natures until we are in our graves. In like manner, he who boasts great skill, wisdom, power and influence, and friends and honors, and trusts in them, has also a god, but not the one true God. Notice, again, how presumptuous, secure and proud people are when in the enjoyment of such possessions, and how despondent when without them or deprived of them. Therefore, I repeat that to have a god, truly means to have something in which the heart puts all trust.

4. Notice what we have been doing in our blindness under the Papacy. When one had the toothache he would mortify his flesh by voluntary fasting to the honor of Saint Apollonia; he who feared the perils of fire, would seek Saint Lawrence as his patron saint; he who feared pestilence, would pay his vows to Saint Sebastian or Saint Roch; and there were innumerable like abominations, each one choosing his own saint, whom he worshiped and invoked for aid in time of need. Of this class are those who go so far as to covenant with Satan to give them abundance of money, to help them in love affairs, to preserve their cattle, restore their lost possessions, and the like, as magicians and sorcerers do. All these fix their hearts and trust elsewhere than in the true God. They look to him for no favors, they seek nothing from him.

5. You readily recognize the nature of this commandment and the extent of its requirements. It claims man's whole heart and his trust in God alone. One can easily understand that to have God does not mean to lay hands upon him, nor to put him in a purse or lock him in a safe. But we lay hold of him when our hearts embrace him and cleave to him. Now, to cling to him with the heart is simply to fully trust in him. He desires to turn us away from everything else, and to draw us to himself, the only eternal God; as if he should say, All you have heretofore sought from the saints, or for which you have trusted in mammon and others, expect from me—regard me as the one who can help you and richly bless you with everything good.

6. Behold, this is the true honor and service of God, pleasing to him and even commanded by him under penalty of eternal wrath—this, that the heart should know no consolation or refuge elsewhere than in him, and, never suffering itself to be torn from him, should stake on him and subordinate to him all that is upon earth. On the other hand, you have plain evidence how the world practices nothing but false worship of God, and idolatry. No people have ever been so godless as not to establish and maintain some divine service. Everyone sets up a god of his own, to whom he looks for blessings, help, and comfort. For example, the heathen who placed their hope in power and dominion exalted Jupiter as their supreme god; they who sought riches, happiness or pleasure, and a life of ease, venerated Hercules, Mercury, Venus or others; women with child worshiped Diana or Lucina; and so on, each making that his god to which his heart inclined. So, even in the minds of the heathen, to have a god meant to trust and believe. But they erred in that their trust was false, was wrong; for it was not centered in the only God, besides whom there is no god, neither in heaven nor upon earth, Is 44, 6. Therefore, the god of the heathen is the creature of their own dream and fancy, and they trust in that which

is absolutely nothing. So it is with all idolatry; for idolatry does not consist merely in the act of erecting an image and praying to it. It consists chiefly in the state of a heart that is intent on something else and seeks help and consolation from creatures, saints or devils; that neither cares for God nor looks to him for any good, even for help, nor believes that the good it receives comes from God.

7. There is, moreover, another false divine service, the greatest idolatry we have as yet practiced; it still reigns in the world. Upon it all ecclesiastical orders are founded. It sways the conscience that seeks in its own works help, consolation and salvation, that presumes to wrest heaven from God, and reckons how many institutions it has established, how often it has fasted, attended mass, etc. Such a conscience relies upon and boasts of these things, as if it would receive nothing from God gratuitously, but has acquired and earned all by works of supererogation; as if God were under obligation to stand at our service, indebted to us, and we were his lords. What is that but making God an idol, yea, a mere dispenser of apples, and esteeming and exalting ourselves as God? But such reasoning is a little too subtle to be understood by young scholars.

8. This much, however, has been said to the inexperienced that they may carefully note and retain the meaning of this commandment: We are to trust in God alone and look to him, expecting from him only good; for it is he who gives us body and life, food and drink, nourishment, health, protection, peace, and all temporal and eternal blessings. It is he who protects us from misfortune and saves and helps when calamities befall. It is God alone, as I have often enough repeated, from whom man receives all good and by whom he is delivered from all evil. I think we Germans, from ancient times, have called God by a name finer and worthier than any found in other languages—derived from the word "good," and meaning one who, as an eternal fountain, overflows with sheer goodness, from whom springs all that is good and is called good.

9. Even though we receive much good at the hands of

men, it all comes from God by virtue of his command and ordinance. For our parents, all authorities, and even they who are our neighbors, have received the commandment to do us all manner of good; so we receive our blessings, not from them, but from God through them. Creatures are only the hand, the channel and instrument, by which God bestows all his blessings. For example, he gives the mother natural food for her infant, and he permits wheat and other products to grow out of the ground for our food—things which no creature of itself can produce. No one, then, should presume to accept or bestow a blessing other than as commanded by God; we must acknowledge all to be God's gifts and thank him for them, as this commandment requires. Therefore, God's creatures, as instruments by which we receive blessings, are not to be rejected; nor are we to seek, by presumption, other ways and means than those commanded by God. If we did, we should not be receiving blessings from God, but seeking them from ourselves.

10. Let each, then, take heed that he regard this commandment as exalted above every other thing, and treat it not as a light matter. Examine your own heart diligently and inquire of it, and you will surely find whether or no it cleaves to God alone. Do you possess a heart that expects from him nothing but good, especially when in need and distress, and that renounces and forsakes all that is not God? Then you have the only true God. On the contrary, does your heart cleave to something from which it expects more good and more aid than it does from God, and does it flee, not to him, but from him? Then you have another god, an idol.

11. To instruct us that he will not allow his commandment to be cast to the winds, but that he guards it well, God has attached to this commandment, first a terrible threat, and then a beautiful, comforting promise. These we should carefully study and should impress them upon the young so that they may take them to heart and keep them.

"For I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the

third and upon the fourth generation of them that hate me, and showing lovingkindness unto thousands of them that love me and keep my commandments," Ex 20, 5-6; Deut 5, 9-10.

## THE APPENDIX TO THE FIRST COMMANDMENT EXPLAINED.

12. Although these words are related to all the commandments, as we shall learn later, yet they are joined to this chief commandment because it is of first importance that a man's head be right. Where the head is right the whole life must be right. Learn also from these words how angry God is with those who trust in aught but himself, and how good and gracious he is to those who, with their whole hearts, trust and believe in him alone. Learn that his anger ceases not until the fourth generation, while his blessings or lovingkindnesses extend to many thousands. Learn all this that you may not live in false security and take your chances as do brutish hearts which imagine that it makes no difference how they live. He is the God who takes vengeance upon all who turn from him, and his anger continues to the fourth generation, until they are utterly exterminated. Hence he insists upon being feared and not despised.

13. God has witnessed to this by all history, as the Scriptures amply show and as daily experience abundantly teaches. In the beginning he completely rooted out all idolatry, and he did it for the sake of both the heathen and the Jews; just so in our day he overthrows all false worship, and finally all who persist in it must perish. There are still found proud, powerful and rich bloats, who defiantly boast of their mammon, unconcerned whether they provoke God to anger or to mirth. They boast as if confident they could easily stand God's wrath; yet they shall not succeed. Before they are aware, they will be wrecked, with everything in which they trusted; as all others have perished who thought they were even more secure and powerful.

14. And just for the sake of such hardened characters,

who imagine—since God forbears to disturb them—that he knows or cares nothing about their wickedness, God must strike and punish with such severity that he cannot pass over with oblivion their children's children. His purpose is that everyone shall be impressed by his punishment and see that he is in earnest. He means this class of people when he says, "them that hate me," namely, those who persist in their defiance and pride. They refuse to hear what is preached or spoken to them. When they are rebuked, to bring them to their senses and to cause their reformation before punishment is sent, they become mad and foolish, and justly deserve the wrath they receive. Daily we observe that our bishops and princes serve as object lessons.

15. But terrible as are these words of threat, more powerful is the consolation in the promise assuring mercy to those who cleave to God alone—pure goodness and blessing, not only for themselves, but also for their children to a thousand thousand generations. If we wish to possess all good things in time and eternity, the fact that the Supreme Majesty so kindly offers, so affectionately persuades and so abundantly promises, ought to move and impel us to fix our hearts upon God with perfect confidence.

16. Let every one, then, take heed that this commandment be not regarded as if spoken by man. It means either eternal blessing, happiness and salvation, or eternal wrath, misery and woe. What more do you desire than God's gracious promise that every blessing will be yours, and that he will protect and help you in all need? But, alas, the trouble is, the people of the world believe none of these words nor do they esteem them as the words of God. For they see that those who trust in God and not in mammon suffer grief and want and are opposed and attacked of Satan; they have neither money, favor nor honor, and hardly an existence. On the other hand, the servants of mammon have power, favor, honor and every comfort in the eyes of the world. We must, therefore, lay hold of these words, even in the face of this apparent contradiction, and

remember that they neither lie nor deceive, but that their truth must yet be made manifest.

17. Reflect for yourself, or make inquiry, and tell me, what have they finally accomplished who have devoted all their care and diligence to scratching together great wealth and possessions? You will find their worry and labor were lost, or, if they amassed great treasures, the treasures decayed and were scattered. You will also find that they themselves never received any happiness from their possessions and the treasures never reached the third generation. Examples enough you have in all history and in the experiences of aged people. See to it that you ponder and heed them. Saul was a great king, chosen by God, and a pious man; but when he became established on his throne he allowed his heart to fall from God, placing his trust in his crown and power, and he had to perish with all he had; not one of his children remained, 1 Sam 10, 1; 15, 17-26; 16, 14. On the other hand, David was a poor, despised man, banished and persecuted, his life nowhere secure, and yet he was to be preferred to Saul and become king, 1 Sam 16, 13. These words had to stand and prove true, since God cannot lie nor deceive, 1 Sam 15, 29. Only let not Satan and the world deceive you by their show, which endures for a time, but in the end is nothing.

18. Therefore, let us learn well the first commandment and see how God allows no vain presumption, no trust in any other object, and how he makes no greater requirement of us than the heart's confidence in him for everything good. Let us also learn to begin at once and in the right way, making no further use of all the blessings God gives us than a shoemaker makes of his needle, awl and thread—for work, presently to lay them aside; or as a traveler avails himself of an inn, food and bed—only for temporal needs. Let each abide in his station in life according to God's order, making of none of his blessings a lord or idol. This is sufficient on the first commandment. We had to explain it at length, since it is the most important. For, as I said before, if the heart is rightly disposed toward

God and this commandment is kept, obedience to the remainder will follow of itself.

Readings in Luther and the Bible on the First Commandment.

Writings of Luther on all Ten Commandments, to be consulted under each Commandment—Brief Explanation of the Ten Commandments, the Creed and the Lord's Prayer, 1520.—A Simple Way to Pray, addressed to a Friend, 1535.—Sermon on Good Works, addressed to Duke John of Saxony, March 29, 1520.—Luther's First Explanation of the Ten Commandments.—Commentaries on Exodus, Chapter 20, and Deuteronomy, Chapters 4-16. Luther's writings on fear, love and trust in the Triune God.

The occasion of the giving of the Ten Commandments and the words of introduction should be kept in mind. Jehovah had a perfect right to command Israel not to bow down in bondage and serve false gods, but to be free and serve him, because he had brought them out of the land of Egypt, out of the house of bondage. So Jehovah has a perfect right to require us to obey and serve him, since by baptism he has become our God and Father, and we his free children.

FIRST TABLE. OUR DUTIES AND LOVE TO GOD.

I. In General. See references above. Deut 4, §22-36; 6, §47-116; 7, §1-50, Chapters 8-16. Table Talk, Chapter on Idolatry.

II. God's Nature, Will and Attributes. First 22 Psalms, Ps 5, §294-344, God's Name. Epistle Postil, 1 Sermon on Trinity Sunday, §13-42; Sermon for Michaelmas. Deut 7, §51-120, Sermon on the Grace and Wrath of God.

III. Three Persons in the Divine Substance. Two Discussions on the Unity of the Divine Substance, but Different Persons in the Godhead. Vol. 12, 406-411. Epistle and House Postils, Trinity Sunday. Genesis, Vol. 1, §59-62; §212-216. Commentary on the Last Words of David, §66-87. Sermon on Exodus 3, 15. Genesis 24, §56-74.

IV. Idolatry Forbidden. (a) Intercession and Adoration of Saints. Vol. 13, 373, §7ff. Sermons for All Saints' Day, John the Baptist's day and Day of Mary's Birth. Deut 9, §1-38, Jn 2, §91-142. See Saints and Intercession in Luther's Dogmatical-Polemical Writings. (b) Pictures in the Churches. Letter to Ludwig, Count of Stolberg, April 25, 1522. Deut 7, §3-14, §114-120. (c) On Taking Part in Papal Ceremonies. To Christopher Joerger, Dec. 31, 1543.

V. The True Worship of God. (a) In General. Genesis, Vol. 2, §300-312. House Postil, 5 Sunday after Trinity. Deut 5, §4-48. (b) Sermon on the Fear of God, Second Christmas Day, 1516. Epistle Postil, Day of St. John. (c) Love to God. Sermon on 1 John 4, 16-21. (d) Trust in God. Sermon as an introduction to the First Commandment, 1516. Vol. 13, 132-179. House Postil, third Sunday after Trinity, §28ff. First 22 Psalms, Ps 5, §170-260. Deut 7, §83-113. (e) Obedience to God. Gen 6, §289-298; 19 §162-167; 21 §131-136.

(a) Fear God Above all Things. Prov 1, 7; Is 42, 8; Deut 5, 29; 6, 2; Mt 10, 28; Gen 3, 10; 39, 9; Prov 8, 13; Ps 33, 8; Ex 20, 20; Acts 4, 18-21.—B. H.: Dan 3 and 6 chapters; Eccl 12, 13.

(b) Love God Above all Things. Mt 10, 37; 1 Jn 2, 15; 1 Jn

4, 16-19; 1 Jn 5, 3; Song 8, 6.—B. H.: Offering of Isaac, Gen 22; Jesus in Gethsemane, Mt 26, 36ff.

(c) Trust in God Above all Things. Prov 3, 5; Ps 37, 5; 73, 23-24; 42, 11; 1 Pet 5, 7; Jer 17, 5; Ps 118, 8; 62, 1-2; Is 49, 5; 40, 31; Ps 57, 2.—B. H.: Ex 32; Ex 14, 13-22; Mt 19, 16; Dan 6; Gen 12, 1-7; Job.

Topics for Study.—(1) How Christ Fulfilled this Commandment. He lived in this fear, love and trust, Jn 4, 34; Mt 5, 17; 27, 43; 1 Pet 2, 21.

(2) How you as a Christian have broken this Commandment, Ps 119, 9; Mt 4, 10; Gen 17, 1.

(3) How Christian Missions are preaching this fear, love and trust to the world. See Lutherans In All Lands, Lenker; History of Lutheran Missions, Laury; History of Protestant Missions, Warneck.

## THE SECOND COMMANDMENT.

"Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain." Ex 20, 7; Deut 5, 11.

19. As the first commandment instructed the heart and taught faith, so this commandment leads us into the outer sphere and trains our lips and tongue Godward. For words are the first issue and revelation of the heart. As I taught above that you must comprehend what it is to have a god, so you must learn to grasp in a simple way the meaning of this commandment, as of all others, and to answer accordingly. If asked, How do you understand the second commandment and what is meant by taking God's name in vain? answer in the briefest way: It is a misuse of God's name if we call upon the Lord God in any way to support falsehood or wrong doing. Therefore, it commands that we are not to mention God's name falsely or so take it upon our lips when the heart knows or should know the deception; as those who take an oath before the court of justice when one side bears false witness against the other. In no way can God's name be more abused than in lying and deceiving by it. Let this be the simplest German meaning of this commandment.

20. Now, with this knowledge, each one can easily decide for himself when and how God's name is abused, although it is impossible to name all its misuses. In general, a wrong use is seen in the first place in worldly business and

in things relating to money, possessions and honor, be it publicly before the courts of justice, at the market or elsewhere, whenever men swear or make false oath by an appeal to God's name or their own souls to support their statements. A common illustration is found in matrimonial affairs when two secretly betroth themselves to one another, and afterward with an oath deny the affiance. But its greatest abuse, an offense against the conscience, is found in spiritual matters when false preachers arise and present their untruthful teachings as the Word of God.

21. Notice, all these are expedients to use the name of God as a veneer in order to appear attractive and commendable, whether in ordinary worldly business or in the high and subtle matters of faith and doctrine. And with liars belong also blasphemers; not only the coarse and rude ones, well known to everybody, who without fear dishonor God's name (they should be in the hangman's school rather than in ours), but also those who publicly blaspheme the truth of God's Word, and say it is Satan's word. To speak further of this there is no need.

22. Let us here learn and take heed how much depends upon this commandment, and with all diligence guard against and avoid every misuse of the holy name as the greatest sin that can be publicly committed. Lying and deceiving are in themselves gross sins; but they become greatly aggravated when men, wishing still to justify them, invoke God's name in confirmation, and when they use it as a cloak to cover their shame, and from a single lie, a double, yea, manifold lies, result.

23. Because of the importance of this commandment, God has attached to it a solemn threat in the words, "For Jehovah will not hold him guiltless that taketh his name in vain," Ex 20, 7; Deut 5, 11. This means that in the case of no one shall its violation be overlooked, or pass unpunished. Just as God will avenge himself if one turns his heart from him, so too he will not suffer his name to be used to adorn a lie. It is, also, a calamity common in all the world that there are few who do not use God's name in false-

hood and all kinds of wickedness. So few are they who in their hearts trust in God alone.

24. We all naturally possess this beautiful virtue: He who has committed a wrong would gladly cover up and disguise his disgrace, that it might come to no one's sight or knowledge. No one is so bold as to boast before the whole world of the wickedness he has committed. All men would rather work their wickedness secretly than let anyone find it out. Then, when they are arraigned, God must give his name and make the rascality appear as an act of righteousness and the disgrace as honorable conduct. This is the universal way of the world. Like a great deluge, the practice has flooded all lands, therefore we have our reward, which we seek and merit: pestilence, wars, famines, fires, floods, faithless wives, spoiled children, worthless servants and all kinds of evil. From what other source should such dire misery spring? It is a great mercy that the earth still bears and nourishes us.

25. We should, then, above all things faithfully train and accustom the young people to sacredly regard this and the first commandment. If they transgress, the rod must at once be used and the commandment constantly held before them and impressed upon them; then they will be reared, not only in discipline, but also in the fear and reverence of God.

26. You understand now what it means to take God's name in vain. To repeat quite briefly, it is either simply to lie, and to publish under pretext of God's name something without warrant of fact, or to curse, swear, conjure, and, in short, practice wickedness in any way. Besides this you must also know how to use God's name aright, for in the words, "Thou shalt not take the name of Jehovah thy God in vain," God at the same time gives us to understand that we are to take his name in the right sense. It has been revealed and given to us for constant use and profit. Therefore, since it is here forbidden to use this holy name in the service of falsehood and wickedness, it necessarily follows that we are, on the other hand, commanded to use

it in the service of truth and everything that is good; as, for example, when one swears to the truth wherever needed and demanded. Likewise, when we teach the truth aright; when we invoke it in trouble or use it in praise and thanksgiving for prosperity, etc. All this is summed up in the command in Ps 50, 15: "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." In all these ways, God's name is used in the service of truth and unto salvation, and is thus hallowed, as we pray in the Lord's Prayer.

27. Now you have the substance of the commandment explained. Thereby is solved the question that has troubled many teachers, why swearing is forbidden in the Gospel, Mt 5, 33-34, and yet Christ and Paul and other saints often swore, Jn 14, 12; 16, 20 and 23; 2 Cor 1, 23. The explanation is briefly this: We are not to swear in support of evil, that is, to a falsehood, or unnecessarily; but we are to swear in support of the good, and for the welfare of our neighbor. For that is a truly good work by which God is praised and truth and justice established; by which falsehood is refuted, peace restored, obedience enforced and contentions suppressed. God himself interposes and decides between right and wrong, good and evil. If one party to a dispute swears falsely, he has his sentence in the fact that he cannot escape punishment. Although it be long deferred, he shall not prosper; all he gains thereby shall slip out of his hands and never be enjoyed. I have seen in the case of many who have repudiated their marriage vows that afterward they never had a happy hour or a healthy day, and thus they miserably perished, body and soul, and their possessions also.

28. Therefore, I advise and exhort, as I have before, that children be trained by means of warning and terror, restraint and punishment, to shun falsehood, and especially not to use God's name to confirm it. For if they are left without such restraint, no good will result. It is evident that the world is now more wicked than it has ever been. There is no government, no obedience, no fidelity, no faith;

only presumptuous, ungovernable people, whom no teaching or reproof can help—all of which is simply God's wrath and punishment for wilful contempt of this commandment.

29. On the other hand, children should be urged and induced to honor God's Word and to have it always upon their lips in all circumstances and experiences. For true honor to God's name consists in looking to it for all consolation and therefore calling upon it; so that the mouth with its confession follows in the wake of the heart, glorifying God by faith, as we have seen above.

30. This is also a blessed and helpful practice, and very effective in resisting the devil, who is ever round about us, waiting for an occasion to lead us into sin and shame, misery and want. He hears God's name very unwillingly and cannot remain long where it is invoked from the heart. Many a terrible and shocking calamity would befall us if God did not preserve us because we call upon his name. I have tried it myself and have well learned by experience the lesson that often sudden great calamity was immediately averted and removed during such invocation. In order to vex and conquer Satan, I say, we should constantly have this holy name in our mouths, so that he cannot injure us, as he is so eager to do.

31. Of service to us in this respect is also the practice of commending ourselves each day to God, soul and body, wife, children, servants and whatever we have, for his protection against every unexpected need and calamity. Thus has originated and continued among us the custom of saying grace and returning thanks at meals, and other prayers for both morning and evening. From the same source came the practice with children of crossing themselves in sight or hearing of terrifying occurrences and exclaiming: Lord God, save us! Help, dear Lord Jesus! and like utterances. So, again, when we unexpectedly experience something good, however trivial it may be, we say: God be praised and thanked. This God has bestowed upon me! and similar expressions. Formerly the children were reared in the custom of fasting and praying to St. Nicholas

and other saints. The other practices would be more pleasing and acceptable to God than all monasticism and Carthusian sanctity.

32. Thus we might train the youth by appropriate, and all but playful, methods to fear and honor God, and the first and second commandments might be observed and constantly practiced. Then some good might remain with them and bear fruit; some might grow up in whom the whole land would rejoice and be blessed. This would be the proper way to rear children, to form their habits by kindness and pleasant methods. What we force into them only with rods and blows produces bad results; at the best, under such treatment they remain godly no longer than the rod lies on their backs. But under the other training, godliness is rooted in their hearts and they fear God more than they do rods and clubs. I speak thus plainly for the sake of the children, that my words may penetrate their minds; for since we are preaching to children, we must prattle with them. Thus we have warned against the abuse of the divine name and taught that the right use of it should consist, not only in manner of speech, but also in discipline and life. We would have them know that God is well pleased with the right use of his name and will reward that as richly as he will terribly punish its misuse.

Readings in Luther and the Bible on the Second Commandment.

I. In General. See First Commandment; also First Petition of Lord's Prayer.

II. Hypocrisy and Pharisaical Holiness. Vol. 13, §336-369, Pharisee and Publican. Sermon on the Ten Virgins on St. Catherine's Day. House Postil, 11 Sunday after Trinity. First 22 Psalms, Ps 10, §1-87; Ps 17, §1-99.

III. True Piety and True Holiness. Vol. 11, 364; Sermon for St. Thomas Day on the Righteousness that Avails before God. Epistle Postil, 1 Sunday after Easter. House Postil, second Sermon, 6 Sunday after Trinity, and 27 Sunday after Trinity, the Eight Characteristics of a True Christian. First 22 Psalms, 15 Ps §1-58.

IV. Praise to God. Vol. 10, 255-279, Simeon in the Temple. Sermon on Mary's Visit to Elizabeth, Her Hymn. House Postil, Day of Mary's Visit to Elizabeth; Sermon on St. John the Baptist's Day, Zacharias' Song of Praise; third Sermon for Christmas, the Angels' Masterpiece in Preaching and Singing at Christ's Birth; First 22 Psalms, Ps 9, §1-137, the Song of Praise and Thanks of Believers.

V. Gratitude and Ingratitude to God for his Gifts. Epistle Postil, 24 Sunday after Trinity, §41ff., 19 Sunday after Trinity. House Postil, 13 and 14 Sundays after Trinity. Commentary on Deut 8, §32-43.

Luther here and in all the Commandments repeats the words, "We should fear and love God so that," etc., because only those who fear and love God can keep his Commandments. "The name of Jehovah thy God" (thy God by creation and baptism) means the Triune God himself, and all the names, attributes, teachings and institutions by which he is made known (Ps 48, 10; Ex 3, 13-15; 6, 3; 34, 5-7; Deut 28, 58).—Take in vain, to use without reason or profit (Eph 4, 29; Gal 6, 7; Mt 27, 46-47; Dan 5, 2-4).

(a) Our Fear of God forbids us: (1) To curse (Lev 24, 15-16; Jas 3, 9-10; Rom 12, 14. (2) To swear (Heb 6, 16; Deut 6, 13; Rom 1, 9; 2 Cor 1, 23; Mt 5, 34-37). (3) To conjure (Lev 19, 31; Deut 18, 10-12). To lie or deceive by his name (Lev 19, 12; Mt 7, 15-21; 2 Tim 3, 5).—B. H. (Bible History): 1 Sam 17, 43, Goliath; Mt 26, 74, Peter; Mt 27, 25, The Jews; 2 Sam 16, 13, Shimei.—Mt 26, 72, Peter; Mt 14, 6-9, Herod; Acts 23, 12, Conspiracy against Paul.—Mt 26, 63, 64, Jesus Swearing; Gen 24, 3, Abraham's Servants.—Ex 7, 8, Egyptian Sorcerers; 1 Sam 28, Witch of Endor; Acts 19, 19, The Books of Curious Arts.—Acts 5, Ananias and Sapphira; Mt 23, Scribes and Pharisees.

(b) Our Love of God Constrains us: (1) To call upon his name in every time of need (Prov 18, 10; Ps 50, 15; Ps 145, 18; Lk 11, 9).—(2) To worship him with prayer, praise and thanksgiving (Ps 103, 1-2; 63, 5-6; 106, 1; 92, 1-2; 118, 1.)—B. H.: 1 Sam 1, 2, Hannah.—The "not guiltless" will be punished.

Topics for Study.—(1) How perfectly our Saviour fulfilled this Commandment. No idle words ever escaped his lips. His Father's holy name he never used except in prayer and confession. His was truly a life of prayer. He spent whole nights in prayer (Lk 6, 12; 5, 16; Mk 1, 35; Jn 6, 15), entered his passion praying (Mk 14, 36; Mt 26, 39, 42), and departed this life praying. He is the only one who can here plead "guiltless."

(2) May the words of our mouth be more acceptable in God's sight! How do I break this Commandment?

(3) Christian Missions. As is thy name, O God, so is thy praise unto the ends of the earth (Ps 48, 10). The name into which we were baptized is the name into which all nations are to be baptized, Father our Creator, Son our Redeemer, Holy Spirit our Sanctifier. Paul a chosen vessel to bear Christ's name to the Gentiles (Acts 9, 15). Not only you and I, but all nations, are to worship our God intelligently with prayer, praise and thanksgiving. This name as taught us in the five parts of our Catechism, is to be taught to all nations.

## THE THIRD COMMANDMENT.

"Remember the sabbath day to keep it holy" (Thou shalt sanctify the holy day). Ex 20, 8; Deut 5, 12.

33. Holyday (Feiertag) is so named from the Hebrew word Sabbath, which properly means to rest (feiern), to abstain from labor. Hence we are accustomed to say in Ger-

man, "Feierabend machen"; that is, cease working, or keep an "evening rest," or keep the evening holy (sanctify the Sabbath). In the Old Testament, God set apart the seventh day and appointed it for rest, commanding it to be kept holy above all other days. In point of outward observance, the commandment was given only to the Jews. They were required to cease from hard labor and to rest. Both man and beast were to recuperate that they might not be weakened by unremitting toil. But the Jews later interpreted the commandment too strictly, and grossly misused it; they slandered Christ and suffered him not to do what they themselves were in the habit of doing on the Sabbath day, as we read in the Gospel, Mt 12, 2ff; Lk 13, 10ff. Just as if the command could be fulfilled by refraining from manual labor of any kind. This was not its meaning, but, as we shall hear, it meant that we should sanctify the Sabbath, the day of rest.

34. Therefore, this commandment, in its literal, coarse (groben) meaning, is not for us Christians now. It is wholly an external matter, like the other ordinances of the Old Testament, which were bound to particular customs, persons, times, and places, from all which we are now set free through Christ. But to give to the uninformed a Christian interpretation of what God requires of us in this commandment, we remind them that we keep holydays not for the sake of intelligent and learned Christians; for they have no need of it. We keep them, first, for the sake of bodily necessity. Nature teaches and demands that the mass of the people—servants and mechanics, who the whole week attend to their work and trades—retire for a day of rest and recreation. And then, especially, do we keep holydays that people may have time and opportunity to worship with the congregation, which otherwise they could not do. Also, that they may assemble in meetings to hear and discuss God's Word and appropriately praise him with song and prayer.

35. But these concerns, I say, are not so bound up with a particular time as they were among the Jews, when it had to be precisely this or that day, for one day in itself is no

better than another, and worship should, indeed, be observed daily. But since the mass of people cannot attend to it daily, one day a week at least must be set apart for the purpose. Sunday was appointed for it in olden times, and we should not change the day. The Sabbath should be uniformly observed as to the day and so no disorder be caused by unnecessary innovations. The plain meaning of this commandment is that, since man naturally celebrates festival days, the celebrations be so arranged that he learn God's Word. Hence, the true office of these days is the office of the ministry of the Word, for the sake of the youth and the poor multitude. However, our celebration should not be so narrow as to forbid incidental and unavoidable work.

36. Accordingly, when one asks, What mean the words, "Thou shalt sanctify the rest-day?" answer: "To sanctify the rest-day means the same as to keep it holy." What then does it mean, "to keep holy"? Nothing more than to be occupied with holy words, holy works and life. The day in itself needs no sanctification, for it was created holy (sanctified at the beginning of creation). But God desires it to be holy to you. As far as you are concerned, it will be holy or unholy according as you spend it in doing holy or unholy deeds. How, then, is the day kept holy? Not by sitting behind the stove and avoiding manual labor, nor by decking ourselves with garlands and putting on our best clothes; but, as has been said, by studying God's Word and putting it into practice.

37. And, indeed, we as Christians ought to consider all days holy and be occupied only with holy things, that is, with daily meditation on God's Word, carrying it in our hearts and upon our lips. But since all, as has been said, have not constant leisure, we must set apart several hours a week for the young and at least a day each week for the multitude. And that time is to be used only for such purpose; especially for the study of the Ten Commandments, the Creed and the Lord's Prayer. Thus may we regulate our whole lives and characters according to God's Word. Now, wherever this practice is in force, the holyday is truly kept.

Where this is not done it cannot be called a Christian rest-day. For those who are not Christians can easily keep holidays and be idle, just as do the whole swarm of our ecclesiasts, who stand daily in the churches, singing and ringing, but keep no holyday; because they neither preach nor practice God's Word, but teach and live contrary to it.

38. The Word of God is the holy of holies, yea, the only holy thing we Christians know and have. Although we were to gather in a heap the bones or the holy and consecrated garments of all the saints, they could not help us; for they all are lifeless things that can sanctify no one. God's Word, however, is the treasure that sanctifies everything. By it all the saints themselves were sanctified. Now, whatever be the hour when God's Word is taught or preached, when it is heard, read or called to mind, then the person, day and work are thereby sanctified; not because of any outward work, but because of the Word, which sanctifies us all. Hence, I constantly repeat that our whole lives and works must be guided by God's Word if they are to be pleasing to God or be called holy. Where they are so guided, this commandment exerts its power and is fulfilled. On the contrary, all being and doing which have not their source in God's Word, are before God unholy, shine and glitter as they may; even if they be altogether covered with relics, as are the humanly devised spiritual orders, which know not God's Word, but seek holiness in their own works.

39. Therefore, observe that the power and strength of this commandment consist not in the resting, but in the sanctifying, and that this day has its own particular holy work. Other labor and employment are not properly called holy unless the doer is himself first holy, but here a work must be performed which makes the doer holy; such a thing occurs, as we have heard, only through God's Word. Places, times, individuals and all the appointments of worship have been instituted and ordered that God's Word may exert its power publicly.

40. Now, since so much depends upon God's Word that no rest day can be sanctified without it, we should remember

that God will insist upon a strict observance of this commandment and will punish all who despise his Word, who refuse to hear and learn it, especially at the times appointed. Therefore, not only they sin against this commandment who grossly misuse and profane the rest-day, as those do who on account of their avarice or frivolity have ceased to hear God's Word, or who lie around in taverns, full and stupid like swine; but also that other large class sin who listen to God's Word as to idle talk, only as a matter of habit going into the church and out again, and at the end of the year know as little of that Word as at the beginning. Hitherto the opinion has prevailed that the rest-day was sanctified in the right sense if a person heard the reading of a mass or the Gospel of the day; and God's Word was neither inquired about nor taught.

41. Now, while we have God's Word we still do not correct these misuses of the rest-day. We allow continual preaching to us and admonishing, but we hear it without serious concern. But remember that it is not only a matter of hearing the Word; it must also be learned and retained. Think not that it is an optional matter with you or one of no great importance, but that it is the command of God, who will require an account of you as to how you have heard and learned and honored his Word.

42. In like manner are to be reproved those fastidious spirits who, when they have heard a sermon or two, are satisfied and tired, as if sufficient knowledge has been acquired and a teacher is no longer needed. Just that is the sin which hitherto has been reckoned among mortal sins and which is called "akidia," that is indolence and disgust; a malignant, dangerous plague, with which Satan charms and deceives many hearts that he may get them into his power and once more deprive them of the Word by stealth.

43. Let me assure you that although you may know the Word quite well yourself and have already mastered everything, yet you are daily under the dominion of Satan's kingdom, who neither day nor night relaxes his effort to steal unawares upon you (Rev. 12, 10; 1 Pet 5, 8), in order to

kindle in your heart unbelief and evil thoughts against all these commandments. Hence you must continually have God's Word in your heart, upon your lips and in your ears. Where the heart is unoccupied and the Word does not sound, Satan breaks in and has done the damage before we are aware. On the other hand, the Word possesses such power wherever seriously considered, heeded, and put into practice, that it never remains barren of fruit. It always awakens new thoughts, new pleasures and devotions, and cleanses the heart and its meditations. These are not inert or dead words, but active and living, and although no other interest or need impel us to the Word, yet everyone should be induced to use it by the fact that thereby Satan is put to flight and hunted down. Besides, thereby is this commandment fulfilled, occupation with the Word being more pleasing to God than all glittering, hypocritical works.

Readings in Luther and the Bible on the Third Commandment.

I. In General. See First Commandment.

II. Keeping the Sabbath Holy. Genesis, Vol. 1, §131-143. Epistle and House Postils, 17 Sunday after Trinity.

III. Despising the Divine Word. Luther's Exhortation, Warning and Admonition, with Preface by Amsdorf, 1522. House Postil, Judica Sunday.

IV. Hearing the Divine Word. Epistle and House Postils, Sexagesima Sunday.

V. Keeping the Divine Word. Vol. 11, §113-123. House Postil, Judica Sunday, §15ff.

VI. The Word of God and the Holy Scriptures. Genesis 13, §117-141. Epistle Postil, Easter Sermon, 1 and 3 Sermons for Easter Monday, 20 Sunday after Trinity. House Postil, 1 and 3 Sermons for 5 Sunday after Trinity.

VII. Power and Fruits of God's Word. Vol. 11, §119-123. Vol. 10, §161-170, 2 Christmas Day. House Postil, Sexagesima Sunday. Table Talk on God's Word and on Preachers.

VIII. How to Read and Study the Holy Scriptures with Profit. Letter to Spalatin on How to Study in the Scriptures. Vol. 11, 28, §26ff. First 22 Psalms, Introduction, How to Read the Psalter with Profit. Commentary on Jn 5, 39, Search the Scriptures.

IX. Public Worship. Order of Divine Worship in the Congregation, 1523. Formula Missa, 1523.—German Mass and Order of Divine Worship, 1526. Exhortation to the Christians in Livonia, Russia, in regard to Public Worship and Concord. Genesis 22, §359-370; 32, §133-141. Numbers 28, §12-18. Exodus 3, §35-64.

(11) The restraining fear of God forbids us to despise preaching, and his Word. Prov 13, 13; Lk 10, 16; Jn 8, 47; Hos 4,

6; Mt 12, 8; Col 2, 16-17; Gal 4, 9-12; Rom 14, 5-9.—B. H.: The Scribes and Pharisees, Lk 7, 30.

(b) The constraining love of God urges us to deem his Word holy and gladly hear and learn it. 1 Thes 2, 13; Rom 1, 16; Ps 26, 6-8; 42, 1-2; Lk 2, 41-52; 36-38 and 51; Is 66, 2; Lk 11, 28; Gal 6. 6; 1 Sam 1, 2; Lk 10, 39; Jas 1, 21-22; Eccl 5, 1; Ps 94, 19.

Topics for Study.—1. How Christ fulfilled this Commandment. When a boy the temple was his spiritual home. He regularly attended the Synagogue (Lk 4, 1) and all the festivals at Jerusalem. He lived in the Old Testament Scriptures, died with words of Scripture on his lips. He rested in the tomb on the Jewish and rose from the dead on the Christian Sabbath, according to the Scriptures.

(2) How you, as a Christian, break this Commandment.

(3) How Christian Missions are teaching "The Sabbath was made for man" (Mk 2, 27) to preach the Gospel, and one day in every seven reminds all believers of Christ's resurrection, and its power in their behalf. Acts 4, 33; Lk 20, 36; Phil 3, 10.—The whole world needs the Christian Sabbath.

## THE FOURTH COMMANDMENT.

Second Table of the Law—Love to Our Neighbor.

44. Thus far we have learned the first three commandments, which treat of our duty to God. First, that we are to trust, fear and love him with our whole heart all the days of our lives. Secondly, that we are not to misuse his holy name to support falsehood or any wicked deed, but are to use it for the praise of God and in the service and salvation of our neighbors and of ourselves. Thirdly, that on the holy days of rest we should diligently study and practice God's Word, that all our acts and lives may be in harmony with it. Now the other seven commandments follow, which treat of our duty to our neighbors. Among these the first and greatest is:

"Honor thy father and thy mother." Ex 20, 12; Deut 5, 16.

45. God has exalted fatherhood and motherhood above all other relations under his scepter. This appears from the fact that he does not command merely to love the parents, but to honor them.

As to our brothers, sisters and neighbors, God generally commands nothing higher than that we love them. He thus distinguishes father and mother above all other persons upon earth and places them next to himself. It is a much greater thing to honor than to love. It includes not only

love, but also obedience, humility and reverence, as if we were pointed to some sovereignty hidden there. It not only requires us to address the honored ones affectionately and reverently, but, above all, that we show by our actions, both of heart and body, that we hold them in highest esteem and, next to God, regard them above all others. For whomsoever we honor from the heart we must truly regard as superior. Thus the young must be taught to reverence their parents in God's stead, and to remember that even though they be lowly, poor, frail and peculiar, they are still father and mother, given by God. Their way of living and their failings cannot rob them of their honor. Therefore, we are not to regard the manner of their persons, but God's will that appointed and ordained them to be our parents. Before God we are no doubt all equal, but among ourselves there must be such inequality and rightful distinction as is enjoined by God. Therefore, you are here commanded by God to be careful to obey me as your father, and informed that I exercise parental authority over you.

46. First, then, learn what is meant by honor to parents as required by this commandment. It is that they be esteemed and prized above everything else as the most precious treasure we have on earth. Then, that, in conversation with them, we measure our words, lest our language be discourteous, domineering, quarrelsome, yielding to them in silence, even if they do go too far. And thirdly, that we honor them by our actions, both in our bearing and the extension of aid, serving, helping, and caring for them when they are old or sick, frail or poor; and that we not only do it cheerfully, but with humility and reverence, as if unto God. For he who is rightly disposed to his parents will never let them suffer want and hunger, but will place them above and beside himself, and share with them all he has to the best of his ability.

47. Again, observe what a great, good and sacred function is here assigned to children, which, alas, is totally disregarded and cast aside. No one recognizes it as God's command or as a holy, divine Word and precept. For if we

had thus honored this commandment it would have been apparent to all that the call is for holy people who live according to these words. It would not have been necessary to institute monastic life nor spiritual orders had every child kept this commandment, and been able to have a good conscience toward God and say: If I am to do a good and holy work I know of none better than to show my parents all honor and obedience, because God himself has commanded it. For what God has commanded must be better and far nobler than all that we ourselves can devise. Since there is no higher nor better teacher to be found than God, there surely can be no better teachings than those he imparts. Now, he abundantly teaches what we are to do if we would perform truly good works; and we may know that we do his pleasure if we perform what he commands. Since the commands of God embody his highest wisdom, who am I that I should attempt to improve upon his appointments?

48. If God's will had been our guide we should have had godly children, properly taught and reared in true blessedness; they would have remained at home in obedience, serving their parents, and we should have had an object lesson in goodness and happiness. But we were so foolish as not to assign God's commandment its appropriate place. It was neglected and left to pass out of sight; a child had no opportunity to heed it, and meanwhile it gazes in ignorant astonishment at what we have devised without ever asking God's permission to do so.

49. Therefore, let us at last teach our young people to banish all other things from sight and to give first place to this commandment. Let us teach that if they would serve God with truly good works, they must do what father and mother, or those in their place, desire. For the child that knows and does this has, first, the great comfort of being able to joyfully boast, in spite of and against all who are occupied by their own self-chosen devices: Behold, this work is pleasing to my God in heaven; I am sure of that. Let them come forward in pompous array, boasting their many great, grievous, hard and burdensome works, and we

shall see whether they can produce one that is greater and nobler than obedience to father and mother, which God has appointed and commanded to rank next to obedience to his own Supreme Majesty. If God's Word and will, then, are to be fulfilled, nothing is to be more sacredly regarded than the will and words of our parents, provided that therein we remain obedient to God and break not the preceding commandments.

50. Therefore, from your heart you should rejoice and thank God that he has chosen and fitted you to perform such a beautiful and pleasant task. Only see that you esteem it as something great and precious, although it be regarded as the lowest and most contemptible service, and not because of your worthiness, but because it is comprehended as a constituent part in God's diadem and temple, his Word and commandment. Oh, what a price the Carthusian monks and nuns would pay for the opportunity of bringing before God, in the exercise of their religion, one single work done in obedience to his command, and of being able to say with a joyful heart in his presence: Now I know that this work is well pleasing to thee. What shall become of these poor, miserable people when, standing before God and the world, they shall blush with shame before a little child that has fulfilled this commandment, and confess that with the merits of their whole lives they are not worthy to hand it a cup of water? Because of the satanic perversion with which they trample God's commandment under foot, it serves them right that they must torture themselves in vain with their self-devised works, and must besides reap scorn and trouble as their reward.

51. Now, should not the heart leap and melt with joy when, proceeding to the divinely appointed task, it shall be able to say: Lo, this is better than all the sanctity of the Carthusians, although they fast until they die and pray on their knees without ceasing. For here you have a distinct text, a divine testimony that God commanded this, but never a word from him about the other. It is, however, a proof of the wretchedness and the pitiable blindness of the world

that no one believes this; so thoroughly has the devil deceived us with a false righteousness and the show of our own works.

52. Therefore, I repeat, I should be very glad if we would open our eyes and ears and take this to heart, that we may not be led astray again from the pure Word of God to the lying vanities of the devil. Then a desirable state of affairs would obtain; parents would enjoy far more happiness, love, friendship and unity in their homes, and the children would receive all the love of their parents. On the other hand, where children are obstinate and never do right unless a rod is laid on their backs, they provoke to anger both God and their parents. Thereby they deprive themselves of what is intended as a blessing and a joy to their consciences, and lay up for themselves nothing but misfortune. Therefore, it has come to be a universal complaint in the world that both young and old are wayward and unrestrained, without a sense of discipline and reverence. They do nothing unless driven to it by force, and behind each other's backs they defraud, and steal to the limit. Therefore God punishes them and they sink into all kinds of filth and misery. So the parents themselves effect no remedy. One fool rears another; as they have lived, so will their children live after them.

53. Now this, I say, is the first and strongest reason that should prompt us to keep this commandment; and for this reason if we had no father or mother we should wish that God would set up for us a block or a stone to call father and mother. How much more should we rejoice that he has given us living parents to honor and obey when we know that it is so pleasing to the Supreme Majesty and to all the angels, and that it vexes the devils; that it is the grandest work we can do next to the sublime task of worshiping God according to the injunctions of the previous commandments. Even the giving of alms and all other works for our neighbor are not equal to this. For God has exalted the estate of parents above all others; yea, he has appointed it in place of himself upon earth. God's will and good pleasure should

be cause and inducement enough for us eagerly and joyfully to do what we can to honor it.

54. Besides, we certainly owe it to the world to show gratitude for every kindness and good thing we have received from our parents. But here again the devil rules in the world; the children forget their parents, as we all forget God. No one remembers how God nourishes, protects and cares for us, and how he richly blesses our souls and bodies. Especially when an evil hour visits us do we become angry and impatiently complain, and all the blessings we have received throughout our lives are forgotten. Just so we do to our parents, and there is no child that acknowledges and considers this unless it be led to do it by the Holy Spirit.

God is fully aware of this perverseness of the world; therefore, by commandments he reminds each one, and urges him to consider what his parents have done for him. Then one recognizes that he has received his body and life from his parents, besides being nourished and reared by them when otherwise he would have perished a hundred times in his own filth. It is a true and noble saying of the wise: "Deo, parentibus et magistris non potest satis gratiae rependi," that is, "God, parents and teachers can never be sufficiently thanked and repaid." He who views the matter in this light will, without express command, do all honor to his parents and cherish them as the bearers of God's blessings.

55. Besides all this, another strong inducement for us to keep this commandment is that God has attached a temporal promise to it, saying:

> "That thy days may be long in the land which Jehovah thy God giveth thee."

Here we behold additional evidence of the sincere interest taken by God in this commandment. He affirms that he considers it not only an object of pleasure and delight to himself, but also an instrument of our welfare in that it is intended to promote our highest good as an aid to a pleasant, delightful and blessed life. Saint Paul also is deeply in-

terested in this commandment and highly praises it, saying: "Which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth," Eph 6, 2-3. Although other commandments have promises attached, yet in none is the promise so clearly and explicitly expressed.

56. Here you have the reward that crowns those who keep this commandment; they shall enjoy good days, happiness and prosperity. On the other hand, the punishment of those who disobey it is a briefer life, without enjoyment. For to live long means, in the Bible, not only to grow old, but to have everything that pertains to a long life—health, wife and child, food, peace, good government and like blessings, without which this life cannot be cheerfully enjoyed nor long maintained. Will you not obey your father and mother and submit to their training—then obey the hangman; if you will not obey him, obey death, the great slayer, the teacher of wicked children. In short, God requires us to obey, love and serve him, that he may abundantly repay us with all good; but if we anger him he will visit us with death and the hangman. Whence but from disobedience come so many criminals who are daily hanged, beheaded, broken on the wheel? Since they will not submit to good discipline, they bring to pass, through God's judgment, their own misfortune and grief. For it seldom happens that such accursed persons die a natural or timely death.

57. But the godly and obedient are blessed. They live long in peace and see their children, as we said before, to the third and fourth generations. Experience teaches that where there are fine old families that enjoy an abundance of both substance and offspring there are people whose good rearing has been demonstrated by their veneration for parents. On the contrary, it is written of the wicked (Ps 109, 13): "Let his posterity be cut off; in the generation following let their name be blotted out." Then consider well how important a thing obedience is in God's sight, since he so highly honors it, so greatly delights in it, and so richly re-

wards it, besides being firm in visiting dire punishment upon the disobedient.

58. All this I say that the subject may be thoroughly impressed upon the young, for no one can conceive the importance of a commandment which hitherto, under the Papacy, has neither been taught nor practiced. Every one thinks these are plain and commonplace words, and no effort is needed to obey them. Therefore, he lightly passes them by to gaze in wonder after other things, failing to perceive and believe that God becomes angry when this commandment is neglected, and that a man does a work precious and pleasing to God when he keeps it.

59. While speaking on this commandment, it is in place to mention the various instances in which obedience is required by those in authority over us, whose duty it is to command and govern. All authority has its root and warrant in parental authority. Where a father is unable alone to rear his child, he employs a teacher to instruct it; if he is too feeble, he obtains the help of his friends or neighbors; if the parent departs this life, he commits and delegates his authority and responsibility to others appointed for the purpose. He must likewise have domestics—men and maids—under him for the administration of the household. All who are called masters stand in the place of parents and from them must obtain authority and power to command. In the Bible they are all called fathers, because in their government they perform the functions of a father and should possess a fatherly heart toward their people. In the language of the Romans and others of ancient times, masters and mistresses of the household were called patres et matres familiae, housefathers and housemothers. So they called their princes and magistrates patres patriae, fathers of the country; and it is a shame that we who wish to be Christians do not so call our rulers or, at least, treat and honor them as such.

60. What a child owes to its father and mother, the entire household owes them likewise. Therefore, men and maids should not only obey their masters and mistresses, but

should honor them as their own parents; they should do all that they know is expected of them, not from compulsion and with reluctance, but with pleasure and delight; and they should do it for the reasons mentioned—because it is God's commandment, and it is more pleasing to him than all other works. Therefore they ought to be willing to even pay for the privilege of service and be glad to obtain masters and mistresses, that they may have a joyful conscience and know how to do truly golden works. These works till now have not been done, but have been despised; instead, everybody ran, in the devil's name, into convents, on pilgrimages, and after indulgences, to the injury of soul and conscience.

61. If this truth could be impressed upon the poor people, a servant girl would leap for joy and praise and thank God; and by orderly work, for which she obtains her food and wages, she would acquire a treasure unequaled by that of any of the reputed greatest saints. Is it not a wonderful thing to be able to boast to yourself, If I do faithfully my daily home duties, it is better than the sanctity and austere life of the monks? And besides you have the promise that you shall fare well and prosper in all good. How can you be more blessed or live more holy, as far as works can contribute to this end? Before God, it is really faith that makes us holy; faith alone serves him, while our works serve the people. Here you have everything that is good: shelter and protection under the Lord, a joyful conscience, and more—a gracious God, who will repay you a hundredfold. You are a true nobleman if you are pious and obedient. If you are not, you will receive only God's wrath and displeasure; no peace will be in your heart, and later you will have all kinds of trouble and misfortune. He who will not be influenced by these facts and incline to be pious, we commend to the hangman and death. Therefore, let everyone who can take advice remember that God is truly here, and that it is God who speaks to you and demands obedience. If you obey him you are his beloved child. If you despise his commandment, shame, misery and sorrow shall be your reward.

62. The same may be said of obedience due to civil authority, which authority, as we have said, is all embraced in the estate of fatherhood and extends beyond all other relations. Here the father is not one of a single family, but one of many tenants, citizens or subjects. Through civil rulers, as through our parents, God gives us food, home and land, protection and security. Therefore, since they bear this name and title with all honor as their chief glory, it is our duty to honor them and to esteem them as we would the greatest treasure and the most precious jewel on earth.

63. Now, he who is obedient, willing and capable, and cheerfully gives honor wherever due, knows that he pleases God, and receives joy and happiness as a reward. If, on the other hand, one will not serve in love, but despises and resists authority—or rebels—he should know that he has no favor or blessing. Where he gains a dollar by his unfaithfulness he will lose ten elsewhere. Or he will fall a prey to the hangman, or perish through war, pestilence or famine, or his children will turn out badly; servants, neighbors, strangers, tyrants, will inflict loss, injustice and violence upon him. What we in disobedience seek and merit, then, will be paid to and visited upon us.

64. If we would only once consider how pleasing are works of obedience to God, and how richly they will be rewarded, we should have superabundant treasures and all that our hearts desire. But God's Word and commandments are despised as if they were the utterances of some tramp. Let us see, though, if you are the man who can overthrow God. How hard will it be for God to recompense you? You would live vastly more with God's protection, peace and blessing than you will in disgrace and misfortune. Why, think you, is the world full of unfaithfulness, shame, misery and murder? Just because everyone strives to be his own lord and free from authority, to care nothing for anyone, and to do what he pleases. God punishes one rogue by means of another; if you deceive and despise your master, another comes and treats you likewise, and in your own

home you must suffer ten times more wrong from your wife, children or servants.

65. We, indeed, feel our misfortune, and we murmur and complain of unfaithfulness, violence and injustice; but we are unwilling to see that we ourselves are rogues who justly deserve our punishment, and we are not reformed by what we suffer. We, in reality, do not desire the divine favor and blessing, therefore we justly suffer misfortune without mercy. There must still be somewhere in the world godly people, since God continues to grant us so many blessings. If it depended upon our merit, we should not have a dime in the house nor a blade in the field. All this I am compelled to emphasize with so many words in the hope that someone will take it to heart, and that we may be released from the blindness and misery into which we have deeply sunk, and may properly understand God's Word and will and sincerely appropriate them. For from them we may learn how to obtain abundant joy, happiness and salvation, both here and in eternity.

66. Thus we have two kinds of fathers presented in this commandment: fathers by blood and fathers by office, or fathers in the family and in the State. Besides these, there are spiritual fathers. Not those in the Papacy; though they indeed apply this title to themselves, they fill no fatherly office. Only they are spiritual fathers who rule and teach us by authority of God's Word; as Paul glories in being a father when he says: "In Christ Jesus I begat you through the Gospel," 1 Cor 4, 15. Now, because they are fathers, honor is due them, indeed more than to all others. But they receive the least honor; the world is bound to honor them by banishing them from the country and by grudging them a bite of bread, and in short they must be, as Paul says, in verse 13 of the same chapter, "as the filth of the world, the offscouring of all things."

67. It must be impressed upon the people at large that they who would be called Christians owe it to God to show double honor to those who watch in behalf of their souls, that they may befriend and provide for their spiritual shep-

herds, Heb 13, 17; 1 Tim 5, 17. Then will God give you abundance and never let you come to want. But here everyone withholds and objects, and all fear lest they starve, and therefore we cannot now support one faithful, respectable preacher where formerly we feasted ten gormandizers. For this we deserve that God should withdraw from us his Word and his blessings, and again allow preachers of falsehood to arise who lead us to the devil, even at the expense of our own sweat and blood.

68. They, however, who keep God's will and commandment before their eyes, have the promise of being liberally repaid for all they contribute to both temporal and spiritual fathers and for the honor they render them. What has been promised them is not bread, clothing and money for a few brief years, but long life and peace, and abundance and blessedness forever. Therefore, only do your duty, and let God nourish you and provide for all your wants. He has promised it and has never yet lied, nor will he lie to you.

This should ever encourage us and cause our hearts to melt with joy and love toward those to whom we owe this honor. We should raise our hands and cheerfully thank God for giving us such promises, and afterward we should run to the ends of the earth to realize its fulfilment. The combined effort of the whole world could not add an hour to our life or raise from the earth one grain of wheat for our support, but God can and will give to all exceeding abundantly according to their hearts' desire. He who despises this knowledge and casts it to the winds is unworthy ever to hear another word from God. On these things we have dwelt to excess, as it were, for the benefit of those to whom this commandment refers.

69. In this connection it would not be amiss to advise parents, and others filling their office, as to their treatment of those committed to their authority. Although the duty of superiors is not explicitly stated in the Ten Commandments, it is frequently dwelt upon in many other passages of Scripture, and God intends it to be included even in this commandment, where he mentions father and mother. God does

not purpose to bestow the parental office and government upon rogues and tyrants; therefore, he does not give them that honor, namely, the power and authority to govern, merely to receive homage. Parents should consider that they are under obligations to obey God and that, first of all, they are conscientiously and faithfully to discharge all the duties of their office; not only to feed and provide for the temporal wants of their children, servants, subjects, etc., but especially to train them to the honor and praise of God. Therefore, think not, you parents, that the parental office is a matter of your pleasure and whim, but remember that God has strictly commanded it and entrusted it to you, and that for the right discharge of its duties you must give an account.

70. Here again is the lamentable evil that no one recognizes or takes to heart such truths. All live as if God gave us children as objects of mirth and pleasure; as if he gave us servants to use, like the ox or the horse, only for work, or as if we were to live with those under us according to our own whims—to ignore them, in unconcern about what they learn or how they live. No one is willing to believe that it is the commandment of the Almighty, who will solemnly require an account and will avenge its neglect, nor is it generally recognized that the young should be objects of conscientious solicitude. If we wish to have worthy, capable persons for both temporal and spiritual leadership, we must indeed spare no diligence, time or cost in teaching and educating our children to serve God and mankind. We must not think only of amassing money and property for them; God can feed them and give them riches without our help, as he does daily. But he commanded with regard to the children given us that we should train and rule them according to his will; otherwise God would not have ordained that there should be father and mother. Let everyone know, then, that on pain of the loss of divine grace his chief duty is to rear his children in the fear and knowledge of God; and, if they are gifted, to let them learn and study, that they may be of service wherever needed.

71. If this were done, God's blessing and grace would become evident in the rearing of people who would be a benefit to land and nation, in the elevation of our citizenship, in the training of virtuous and domestic women, who in turn would rear pious children and servants. Then think for yourself what deadly wrong you are committing if you are negligent in this respect and fail to rear your children to be useful and to be a blessing. Further, you bring upon yourself wrath and sin, meriting hell because of the treatment you have given your own children, even if you are pious and holy in other respects. And because this commandment is disregarded, God terribly punishes the world; hence it is without discipline, government and peace. We all lament over this state of things, but we do not see that it is our own fault. The children and subjects we have are the children and subjects we rear. This is enough to serve the purpose of a warning; a more extensive explanation belongs to some other occasion.

## SECOND TABLE. OUR DUTIES AND LOVE TO OUR NEIGHBOR.

Readings in Luther and the Bible on the Fourth Commandment.

I. In General. See references of First Commandment.

II. Authority and Duties to Magistrates. (a) Spiritual and Civil Government: Instruction that Spiritual and Civil Government should be carefully distinguished from each other, 1536. To the Christian Nobility of the German Nation on the Reformation of the Christian Estate, June 20, 1520. Vol. 12, 35. Vol. 14, 293-306. House Postil, 22 and 23 Sundays after Trinity. Genesis 21, §292-304; 41, §45-53, 214-237. Exodus 18, §32-62; Deut 1, §8-59; 17, §1-29. First 22 Psalms, Ps 20, §1-62. The First 25 Psalms, Ps 4, §3-16; Ps 20; Ps 101.—(b) Whether one is to judge according to the Laws of Moses or of the Emperor. Luther's Opinion on this question proposed to him by Duke John Frederick of Saxony, 1524.

III. The Duties of Subjects to the Government. (a) In General. A Faithful Admonition to all Christians to beware of Seditions and Rebellions, 1522. House Postil, 23 Sunday after Trinity, §13ff.—(b) How Far We are Under Obligations to Obey the Civil Authority, Treatise of 1523 on this subject.

IV. Duties of Parents to Their Children. Sermon on the Duty of Sending Children to School, July, 1530. Letter to the Mayors and Aldermen of all the Cities of Germany, Advocating the founding and maintaining of Christian Schools, 1524. House Postil, 1 Sunday after Epiph, §17ff. Genesis 12, §96-125; 22, §118-125; 24, §255-259. See Table of Duties for the Home.

(a) The restraining fear of God forbids us to despise our parents and superiors or to provoke them to anger. Prov 30,

17; 19, 26; 23, 22; 17, 25; Deut 27, 16; Ex 21, 17. B. H.: Joseph's Brothers, Gen 37, 31-35; Eli's Sons, 1 Sam 2, 12; Absalom, 2 Sam 15, 1-12; 18, 6-17; Prodigal, Lk 15, 11-16; Ahithophel, 2 Sam 15; Children at Bethel, 2 Kings 2, 23-24.

(b) The constraining love of God urges us to honor, serve, obey, love and esteem our parents and superiors, Mal 1,6; Eph 6, 2-3; Col 3, 20; Prov 23, 22; 1, 8; 1 Tim 5, 4; Heb 13, 17; Rom 13, 1-2; 1 Pet 2, 18; Lev 19, 32; Acts 5, 29; 2 Cor 5, 20.—B. H.: Joseph, Gen 46, 47; Ruth, Ruth 1, 16; Solomon, 1 Kings 2, 19; Samuel, 1 Sam 3, 1-18; Jesus, Lk 2, 51.

Topics for Study.—(1) Our Saviour fulfilled this Commandment in every respect. Though the Son of God, he was obedient to his parents. From the Cross, as a loving son, he provided for his mother. He acknowledged the teachers of Israel as teachers of the law, though he opposed their hypocrisy. He willingly paid taxes to the Gentile rulers.

(2) We, his followers, lag far behind him, little restrained by fear, little constrained by love, in keeping this Law.

(3) Christian Missions: The family, state, school and church authority and order were developed by the Word of God (Abraham, David, Isaiah, Christ), and they in turn should serve the Word of God in its mission at home and abroad, Rom 13, 1.

## THE FIFTH COMMANDMENT.

"Thou shalt not kill." Ex 20, 13; Deut 5, 17.

72. We have thus far explained both the spiritual and the civil governments, the exercise of divine and parental authority and obedience. In this commandment, however, we go out of our own homes, among our neighbors, in order to learn how each one should conduct himself toward his fellow man. Hence in this commandment neither God nor magistrates are mentioned, nor does it take from them the power they have to put to death. For God has delegated to civil magistrates in place of parents the right to punish evil-doers. In early times, as we read in Moses, parents had to bring their own children to judgment and pass the sentence of death upon them. Therefore, what is forbidden here is forbidden an individual to do to his fellow man and is not forbidden the civil government.

73. This commandment is simple enough. We hear it explained every year in the Gospel text of Matthew 5, 21. There Christ interprets it in brief to be a prohibition of murder, either by the hand or by word, or by thought of the heart; by sign or gesture, by help or counsel. It forbids anger, except—as said before—to those who act in the place

of God—in the capacity of parental or civil authority. Anger and reproof and punishment are the prerogatives of God and his representatives, to be exercised upon those who transgress this and other commandments.

74. The occasion and need of this commandment is the wickedness of the world and the wretchedness of this life. God, in the knowledge of these, placed the commandments as a defense of godly people against the wicked. In the case of this commandment, as in every other, there are various temptations to transgress. We must live among many people of evil intent toward us, giving us reason to be their enemies. For instance, a neighbor, envious of our home, our wealth, our God-given advantages, gives vent to his irritation in malicious words. The devil incites many enemies, who wish us neither temporal nor spiritual welfare. In response to their enmity, anger, pain and revenge arise in our own hearts. Evil speech ensues between us and our enemies, followed by blows resulting in calamity and death. To forestall such an issue, God, as a loving father, by this commandment intervenes and settles the quarrel for the safety of all. Briefly, God's purpose here is to have all persons protected, set free and enabled to live peaceable lives in the presence of the injustice and violence of all men. This commandment is likewise a wall, a fortress of defense, about our neighbor to protect him in his liberty and to guard him from bodily harm and suffering.

75. The teaching of this commandment, then, is to render no man harm for any evil deed, however guilty he may be. Where murder is forbidden, there also is forbidden everything that may lead to murder. Many who cannot be charged with actual murder, by their malicious plotting speedily effect it for the subject of their hatred. Nature implants the spirit of revenge within each of us, and it is a common thing that no one willingly suffers injury from another. God's purpose is to remove this root and fountain of bitterness. He gives us the fifth commandment as an ever-present reminder to hold up to us our duty as a mirror holds up to us our forms; and this duty is to bow to

God's will, committing to him the evil we suffer in confidence and with prayer. Doing this, we shall be content to let the enemy rage and storm to the extent of his devices. Thus God teaches us calmness of spirit for anger, and a heart of patience and gentleness toward our enemies, who would arouse our wrath.

76. Briefly, then, and in clearness unmistakable to the common people, the import of the command not to kill is this: In the first place, harm no one, neither by hand direct nor by other deed. Again, use not the tongue to counsel or incite harm. Again, neither use nor sanction any means the object of which shall be injury to anybody. Lastly, harbor no evil intent in the heart nor malicious evil desire. So shall body and soul be guiltless toward all, especially toward him who wishes or works you evil. But to do evil to him who desires and does you good, is not human, but satanic.

77. Secondly, not only he who directly does evil breaks this commandment, but also he who unnecessarily omits a service to his neighbor which he might render by anticipating and restraining, and by protecting and rescuing his fellow man from bodily harm or suffering. When you allow to go naked one whom you could have clothed, then you permit him to perish from cold. When you see one suffering from hunger and you feed him not, you let him starve to death. Likewise, if you see the innocent under sentence of death or in similar distress, and, it being in your power to rescue him, you fail to do so, you put him to death. Of no avail will be the excuse that you gave no assistance or counsel to that end. For you have culpably withheld from him that love and kindness by which his life might have been saved.

78. Therefore, rightly does God call them murderers who withhold their counsel and help in cases of bodily and spiritual need or danger. He will allow terrible calamity to befall them in the day of judgment. So Christ declares when he says: "I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in

prison, and ye visited me not," Mt 25, 42-43. That is, You would have left me and my followers to die from hunger, thirst and cold, to be torn by wild beasts, to decay in prison and to perish from want. What is this but an accusation that they are murderers and bloodhounds? Although you be not actually guilty of such crime, yet in effect the guilt is yours if you have allowed your neighbor to perish in his misfortune without effort to save him. The case is like this: If I saw one struggling in deep water or fallen into the fire, and I could extend him a hand, pull him out and save his life, and yet I did it not, how could I appear before the whole world in any other light than as a murderer and wicked wretch? Therefore, the chief design of God is that we permit no injury to befall any person, but that we show to every one all kindness and love. And this kindness is directed, as I said, especially toward our enemies. To show kindness to friends is a common virtue, even among the heathen, as Christ says in Matthew 5, 46.

79. Here again we have God's Word by which he would awaken and urge us to true, noble and exalted deeds, as meekness, patience, and, in brief, love and kindness to our enemies. He would have us keep in mind the thought of the first commandment—that he is our God; in other words, he will help and protect us, subduing in us the spirit of revenge.

80. If this were practiced and preached all would be diligent in good works. Such teaching, however, would not endorse the doctrine of the monks. It would curtail the liberties of their religious orders too much. It would do violence to Carthusian sanctity and mean even the prohibition of their good works and the abandonment of the monasteries. For, following this doctrine, the ordinary Christian life would be just as acceptable, yea, much more so. Then would be apparent to everyone how the monks oppress and mislead the world by a false, hypocritical show of holiness; for they neglect this as well as other commandments, regarding them all as unnecessary, as if they were not commandments but mere counsels. They have, moreover, boldly, boasted and proclaimed their hypocritical calling and

works as the perfect life, thereby contriving for themselves a life of ease and indolence with no experience of the cross and of patience. They entered the monasteries purposely to escape molestation and obligation to their fellow men. But we know that these—the works commanded by God's Word—are the truly holy and righteous works, in which God and angels rejoice. In contrast with them all human sanctity is filth and pollution, and merits only wrathful condemnation.

Readings in Luther and the Bible on the Fifth Commandment.

I. In General. See references of the First Commandment. Vol. 13, 167-201, Anger. House Postil, Second Sermon, 6 Sunday after Trinity. Vol. 13, 111-130, Right Conduct to Enemies. Deut 19, 1-8; Mt 5, 21-26; 38-42; 43-48; 6, 2-5; 7, 1-5; 12-27.

II. Sins Against this Commandment.—(a) Pride and Exaltation of self above others. Genesis 6, 3-15. Epistle Sermon for Sexagesima Sunday. House Postil, 11 and 17 Sundays after Trinity.

(b) Anger, Impatience and Selfishness. Vol. 13, 184-201; Epistle 2 Sermon, 4 Sunday after Easter. House Postil, 6 Sunday after Easter.

III. Virtues according to this Commandment.—(a) Humility toward neighbors. Vol. 14, 166, §21-28. Epistle Postil, 3 and 17 Sundays after Trinity. House Postil, 11 and 17 Sundays after Trinity. Sermon Mary's Visit to Elizabeth, Lk 1, 39-56; Joseph, Gen 41, §168-194.

(b) Gentleness, Patience, Love of Enemies and a Forgiving Nature. Vol. 13, 111-130. Epistle Postil, 5 Sunday after Trinity and 4 Sunday after Easter. Explanation of the 120 Ps. in a letter of comfort to the people of Miltenberg.

(c) Sympathetic Love, Help and Mercy Shown to Neighbors. Vol. 13, 208 and 370. Vol. 14, 158, §1-5. Vol. 11, 71, §10; 92, §9. Vol. 13, 33-57, Great Supper. 97-110, Mote and Beam. Epistle Postil, 4 Sunday after Epiph; Quinquagesima Sunday §14ff., and Sermon on St. Stephen's Day. House Postil, 6, 16 and 14 Sundays after Trinity.

(d) Christian Concord, Unity in Mind and Spirit. Epistle Postil, 1 Sunday after Epiph, 23ff.; 10 Sunday after Trinity; Miscellaneous Sermons, 2 Sunday in Advent.

IV. Application to War and Soldiers. Whether Soldiers can be in a Saved State, 1526.

V. Military Resistance in Case the Protestant Lands should be invaded on account of the Gospel. Writings addressed to Elector John of Saxony, and others, and the opinions of the Wittenberg Theologians on this theme. Discussion on the Words of Christ: "Go, sell that which thou hast, and give to the poor, Mt 19, 21; Held at Wittenberg in April, 1539.

(a) The restraining fear of God forbids us to hurt or harm our neighbor in his body. Deut 32, 39; Gen 9, 6; Prov 24, 17; 1 Jn 3, 15; Eph 4, 26; Rom 12, 19-20.—B. H.: Cain, Gen 4, 8; Joseph's brethren, Gen 37, 31-34; David, 2 Sam 11; Peter, Mt 26, 51; Jer 18, 18; Acts 7, 54; 16, 28.

(b) The constraining love of God urges us to help and befriend our neighbor in every bodily need. Is 58, 7; Mt 5, 5-9; 5, 25; Rom 12, 19-20; Col 3, 12-13; Heb 13, 16; Rom 13, 14.—B. H.: Abraham, Gen 14, 12; David, 1 Sam 26; Good Samaritan, Lk 10, 33; The Judgment, Mt 25, 31-46.

Topics for Study.—(1) Our Saviour fulfilled this Commandment. He came as the true Good Samaritan to earth, not to be ministered unto, but to minister. Was kind and gentle to everybody; a true friend to the poor and sick. He prayed for his enemies and died for them on the cross.

(2) Christ is our Example, Jn 13, 12-15. Can you pray for your enemy and feed him? Mt 5, 44; Rom 12, 20.

(3) Christian Missions. The passion of anger, though strong in us, is excelled by the passion of love. The ministry of mercy at home and preaching the word abroad. The Inner Mission and Deaconess Work, and Foreign Missions. See "Lutherans in all Lands," and the English Luther, Vol. 11, 374.

## THE SIXTH COMMANDMENT.

"Thou shalt not commit adultery." Ex 20, 14; Deut 5, 18.

81. The commandments following are made plain by the explanation of the preceding ones; for they all teach us to guard against harming our neighbor and they are admirably arranged. They deal first with the security of one's own person. Next, with that which is nearest and dearest to him—his wedded wife, who is one flesh and blood with himself. Greater injury cannot be done him in his possessions than that harm come to him in this second way. Explicit injunction is here given against dishonoring the neighbor's wife. Adultery is particularly mentioned, because among the Jewish people marriage was obligatory. Young people were advised to marry at the earliest age possible. Virginity was not particularly commended, harlots and libertines were never tolerated; consequently, there was no form of unchastity more common than that of the breaking of the marriage vow.

82. But since there is among us such a shameful and vile mixture of all forms of vice and lewdness, this commandment is directed against every form of unchastity, under any name. Not only the actual deed is forbidden, but also every prompting and incentive to it. Heart, lips and the whole body must be chaste and give no occasion, no help or suggestion to unchastity. Further, we are to restrain, protect

and rescue where there is need. We are to assist our neighbors to maintain their honor. Neglecting these duties when we could thereby have prevented the wrong, conniving at it in unconcern, we become equally guilty with the doer of the deed. In brief, the requirements of this command are chastity for one's self and the endeavor to secure it for his neighbor; and God has ordained the command for the protection of every wife.

83. But since particular attention is here called to the married state, let us carefully note, first, how God especially honors and commends wedded life, since he confirms and protects it with a special command. In the fourth commandment he confirmed it, saying: "Thou shalt honor thy father and thy mother." But here, as I said, he preserves and protects it. Hence he requires us to honor, guard and observe it as a divine and blessed estate. Significantly he established it as the first of all institutions, and with it in view he did not create man and woman alike. God's purpose, as is plain, was not that they should live a life of wickedness, but that they might be true to each other, beget children, and nourish and rear them to his glory. Therefore, God blessed this institution above all others and made everything on earth to serve and spring from it, so that it might be well and amply provided for. Hence, married life is not a jest nor an affair for curious interest, but a glorious institution and the embodiment of divine earnestness. It is of the highest importance to God that in contending against Satan and wickedness people be reared who serve the world and help it to a knowledge of God, a happy life and all the virtues.

84. Therefore, I have always taught that we should not despise marriage nor esteem it lightly, as the short-sighted world and the hypocritical clergy do; but view it in the light of God's Word, by which it is adorned and sanctified, so that it may not be placed on a level with other estates, but may be placed before and above all, be they of emperor, prince, bishop or any other. Whatever the spiritual and temporal estates are, all must humble themselves and enter this estate, as we shall hear. Hence, it is not an ex-

ceptional estate, but the most universal and the noblest, pervading all Christendom, yea, extending through the whole world.

85. In the second place, remember that marriage is not only an honorable but also a necessary estate, earnestly commanded by God, so that in general men and women of all conditions, created for it, should be found in it. Yet there are some exceptions, although few, whom God has especially exempted, either because they are unfit for wedded life or because, by reason of extraordinary gifts, they have become free to live chaste lives unmarried. To unaided human nature, as God created it, chastity apart from matrimony is an impossibility. For flesh and blood remain flesh and blood, and the natural inclination and excitement run their course without let or hindrance, as everyone's observation and experience testify. Therefore, that man might more easily keep his evil lust in bounds, God commanded marriage, that each may have his proper portion and be satisfied; although God's grace is still needed for the heart to be pure.

86. From this you see how the papal rabble, priests, monks and nuns, who dishonor and prohibit marriage, resist God's command. They vow and presume to observe perpetual chastity, and besides deceive the common people with false words and wrong impressions. For none possess less love and inclination for purity than those who, under the cloak of great sanctity, avoid matrimony, and either publicly and shamelessly indulge in fornication, or privately practice something worse and unmentionable, as, alas, has been only too well proven. And in short, where they even abstain from actual commission of sin, unchaste thoughts and evil passions so fill their hearts that they suffer incessant ragings of passion which may be avoided in married life. Hence, all vows of chastity apart from that of marriage are condemned by this commandment, and permission is given—yea, even command is made—to all poor captive consciences deceived by monastic vows, to forsake their unchaste conditions and enter upon married life. Even

granting that cloister life is godly, it is not in the power of the incumbents to observe continence, and if they remain they must sin only more and more against this commandment.

87. I refer to these things that our youth may be led to acquire a love for married life and to know that it is a blessed estate and well pleasing to God. For in this way it may, in the course of time, be restored to its honor, and correct that lewd, vicious and disorderly conduct now so rampant in the world in public prostitution and other shameful vices arising from contempt of married life. Hence, parents and civil authorities are under obligation to rear the young with discipline and honor, and to have them, when grown, married honorably and in the fear of God. Then God will not fail to add his blessing and grace, that people may receive joy and happiness from wedded life.

88. From all this it may be said in conclusion that this commandment requires man, not only to live chaste in act, word and thought in his station, and especially in his married life, but also to love and appreciate the consort God has given him. For love and harmony between husband and wife are above all things essential to conjugal chastity. Heart confidence and perfect fidelity must obtain. They are of chief importance, for thereby is created love and the desire for chastity. From such a condition, chastity always follows spontaneously, without commandment. St. Paul diligently admonishes married people to love and honor each other (Eph 5, 22-25; Col 3, 18-19). Here you have another precious work—yea, many and great good works—which you may joyfully oppose to all ecclesiastical orders, established without God's Word and commandment.

Readings in Luther and the Bible on the Sixth Commandment.

I. In General. Table Talk, 43 Chapter, Marriage. See references of First Commandment.

II. Married Life or State of Matrimony.—(a) Sermon on the State of Matrimony, Heb 13, 4 (1545).

(b) Sermon on Married Life (1522).

(c) Sermon on the Marriage State, 2 Sunday after Epiph, Jn 2, 1ff. (1519).

(d) Sermon on Marriage, 2 Sunday after Epiph (Jan. 15, 1525). Luther's Letters on this subject.—Other references: Vol. 11, 54-69. Wedding Sermon on Eph 5, 22ff. House Postil, 2

Sunday after Epiph; Festive Sermon on Marriage. Genesis Vol. 1, 188-221, 360-366; Genesis 24, §2-42; 111-123, 268-284; 25, §1-29; 26, §100-122; 28, §1-25; 37, §137-148; 38, §91-93; Sermon on Deut 1, §60-74.

III. Sins and Vices against this Commandment. An Earnest Admonition and Warning Addressed to the Students at Wittenberg to guard against this Sin, May 13, 1543. Genesis 6, §24-28, §102-113. Letters refering to special cases.

IV. Entrance upon Married Life. Marriage Service or Marriage Booklet (Traubuechlein). Five Articles on the Marriage Engagements, 1530. See Luther's Dogmatical-Polemical Writings against the Cloister Vow and Life; also against Celibacy.

(a) If we fear and love the Triune God, we will always, for his sake, live chaste and pure in words and deeds. Eph. 4, 29; 5, 34; 5, 12; 2 Tim 2, 22; 1 Tim 5, 22; Mt 6, 13; 1 Cor 6, 18-20; Prov 1, 10; 1 Cor 15, 33; 6, 9-10; Mk 14, 37; Gal 5, 24; Mt 5, 8; 26, 41; Ps 51, 10; Prov 23, 31-33.—B. H.: Joseph, Gen 39; David, 2 Sam 11, Herod, Mt 14; Sodom and Gomorrah, Gen 19.

(b) And husband and wife will each love and honor the other. Mt 19, 6-12; 5, 27-28; 2 Pet 2, 14; 1 Cor 7, 15; Heb 13, 4; Eph 5, 24-25.—B. H.: Adam and Eve, Gen 2, 18-24; Abraham, Gen 24, 3; Job 2, 9; David, 2 Sam 11; Herod, Mt 14; Joseph and Mary, Mt 2, 14-23.

Topics for Study.—(1) This Commandment was never broken in any sense in the life of our Saviour. Chastity beamed forth from his eyes, words and deeds. All the unchaste avoided his company or became chaste in it (Lk 7, 38-50).

(2) Alas! How unclean we all are compared with him. The importance of this commandment for the welfare of the individual and of society.

(3) Christian Missions. The nations given up unto uncleanness (Rom 1, 24-32) appeal to us for the preaching of the Law and the Gospel. Christian Missions and Social Progress.

## THE SEVENTH COMMANDMENT.

"Thou shalt not steal." Ex 20, 15; Deut 5, 19.

89. Next to our own persons and our wedded companions, our temporal treasures are the dearest to us. God designs protection for them also. He has commanded that no one damage or curtail the possessions of his neighbor. "To steal" signifies nothing else than to obtain another's property by unjust means. It briefly embraces every method in all lines of business, by which advantage is taken of a neighbor's disadvantage. Stealing is a wide-spread, universal vice. But it is so little regarded and seriously dealt with that it exceeds all bounds. Should all be executed who are thieves and yet resent being called so, the world would soon be desolate and there would not be executioners

nor gallows enough. For, as I said, we must regard as stealing not only picking pockets and breaking into safes; stealing is also taking advantage at market, in the stores, in groceries, hotels and restaurants, in factories, in short, wherever business is transacted and money is exchanged for goods or labor.

90. We will illustrate this in a more forcible way for common people, that it may appear how godly we are. It is stealing when a man-servant or a maid-servant is unfaithful in duty and does, or permits, any injury which could easily have been avoided; or when he or she is otherwise indifferent and careless through laziness, negligence, or wickedness, annoying and inconveniencing master or mistress, and doing all wilfully—for I do not speak of taking advantage unintentionally or through oversight. In this way a servant can annually defraud the employer of a dollar, thirty or forty dollars or even more; which, if some one else had secretly taken, he would have been suspended by a rope. But the servant is even defiant and insolent, and no one dares to call him a thief. I may say the same of mechanics, workmen and day-laborers, all of whom act wantonly, knowing not how to cheat their employers enough. Besides, they are lazy and unfaithful in doing their work. All such are worse than secret thieves. Against the latter we can guard by locks and bolts, and, when they are caught, we can restrain them by punishment. But against the former no employer can be protected. None dare look upon them with suspicion or charge them with theft. No, ten times rather would the employer lose the money out of his purse. Here are neighbors, good friends, one's own domestics, to whom he looks for favors; and these are the first to defraud him.

91. In like manner, dishonesty is rampant and in full force at the market and in every-day business. In barter, the one deceives the other with inferior goods, false measures, unjust weights, counterfeit money, dexterous tricks, clever financiering and plausible tales. Again, one defrauds when he overcharges and takes advantage of his fellow-man.

Who can mention all the species of fraud? In short, thievery is a universal art, the largest guild on earth. Viewing the world in all its vocations, it is a universal den of thieves. Therefore, there are also men whom you may call gentlemen-robbers, land-grabbers and road-agents, quite above the safe-robber or pilferer of petty cash. These occupy seats of honor, are styled great lords and honorable, pious citizens, and, under the cloak of honesty, they rob and steal.

92. Yea, we might well let the lesser individual thieves alone if we could only arrest the great, powerful arch-thieves, with whom princes and rulers associate. They daily pillage not only a city or two, but all Germany. Yea, if brought to justice what would become of the head and protectress of all thieves, the holy See of Rome, with all her adherents, who has dishonestly appropriated to herself all the treasures of the world and holds them today in her grasp? Such is the way of the world that he who can publicly rob and steal runs at large in security and freedom, claiming honor from men, while the petty, sly thieves, guilty of only a small offense, must suffer, to contribute to the appearance of godliness and honor in the other class. Yet, the latter should know that before God they are the greater thieves, and that he will punish them as they merit.

93. Now, we have shown how far-reaching and inclusive is this commandment. It is truly necessary, then, to keep it before the lower classes of society; to explain it to them, restraining them in their wantonness. The wrath of God must ever be held up to them, even before their very eyes. Such preaching is rather for villains and rogues than for Christians, though it were more fitting that the judge, prison-keeper or executioner do this preaching. Let every one know, then, that he is under obligation, at the risk of incurring God's displeasure, not to harm his neighbor nor take advantage of him in any business transaction. But more than that, he is faithfully to protect his neighbor's property, and further his interests, especially if he takes remuneration for doing so.

94. He who wilfully disregards God's commandment in respect of these things may persist in his course and escape the law, but he shall not escape God's wrathful punishment. Although he may practice his defiance and arrogance for a long time, eventually he shall be a vagabond and a beggar, and suffer all calamity and misfortune. Now, it is the duty of you servants to care for the property of your master and your mistress, for which service you have your living. But you go your unjust ways, taking your wages as thieves, and expect to be respected as noblemen. Many such are there, who are insolent toward master and mistress, not willing to do them a service to protect their interests. But beware! What shall be your gain? When you come to a household of your own, God will recompense you with all kinds of misfortune. Where you have stolen or done harm you will have to pay for it thirty-fold.

95. So shall it be with mechanics and day-laborers. We are obliged to suffer now their intolerable insolence. They play the part of noblemen in the use of other people's possessions and intimate that they are to have whatever they demand. Let them overreach as long as they can. God will not forget his command. As they have served, so shall they be rewarded. He will not permit their prosperity to flourish; it shall surely wither. Success in life shall not be theirs. They shall never accumulate anything. If our government were well regulated, such wantonness might be effectually restrained, as in the time of the Romans. They promptly dealt with such offenders and others took warning.

96. A like fate shall be theirs who make of the free public market a place of extortion and robbery, where the poor are daily defrauded. New and famine-producing impositions are practiced. Every one misuses the market in his own wilful, proud and defiant way, as if it were his privilege and right to sell at any figure he chooses and no one could interfere. Let them practice their cheating, extortion and avarice. We trust in God, who will, when they have completed the measure of their extortion, pronounce their curse. Their garnered grain shall spoil, their

vintage shall fail and their cattle shall die in the stall. For the dollar fraudulently gained, their entire possessions shall be consumed by rust and they will never enjoy them.

97. We have daily evidence that nothing stolen or dishonestly acquired contributes to prosperity. How many strain after wealth day and night and grow not a dollar richer! And even if wealth be accumulated, the possessor must suffer calamities which spoil his enjoyment of it and prevent its transmission to his children. But we do not heed the lesson; we go on unconcerned. Then God is compelled to punish us and teach us ethics in a different way. He permits one civil tax after another to be levied upon us, or a troop of soldiers is quartered upon us, who instantly empty our purses and safes to the last penny, and in addition show their gratitude by burning and destroying our homes and farms, and outraging and murdering our wives and children. In brief, however much you steal, twice as much will be stolen from you. Who falsely obtains, and gets by violence, will himself suffer similar treatment. For, since every one robs and steals from others, God is a master in punishing one thief by means of another, else what should we do for gallows and ropes for all that merited them?

98. He who will receive instruction knows that God has given this commandment and it is to be seriously regarded. To you who show your contempt for us, defrauding and robbing, we will submit. We will endure your insolence, and forgive, as the Lord's Prayer teaches. We know that the righteous shall not want, and that the greatest injury you do is to yourselves. But beware how you deal with the poor, of whom there are many at present. When there comes to you one who must live upon the pittance of his daily wage, and you inhumanly exact from and turn away him who should be the object of your pity, he will go away and in his sorrow and misery, because he can cry to none other for help, will cry to heaven. Beware, I say again, as carefully as you would beware of Satan. For that appeal of distress will be no light matter. It will be

with power beyond you and all the world to sustain. It will reach God, who watches over hearts sorrowful and distressed, and he will avenge this their wrong. If you disregard that cry and defy God, consider whose wrath you have provoked. Then if success is yours, before all the world you may pronounce God and me liars.

99. We have now given sufficient warning and exhortation. Him who will not heed we will leave to be instructed by his own experience. But these truths should be brought home to the young, to teach them to shun the perverse ways of the multitude; to help them to regard God's commandment and avoid his wrath and punishment. Our duty is only to teach and reprove by the authority of God's Word. To civil authorities belongs the responsibility of restraining injustice. Their eyes should note the affairs of traffic and their voice should regulate them, so that the poor be not oppressed and harassed nor burden themselves with other men's sins.

100. Enough has been said on the definition of "stealing." The definition must not be too narrow. It must be applied to all our dealings with our neighbors. Summing up, as we did the other commandments: It forbids any conceivable wrong to our neighbor in depriving him of any part of his possessions or interfering with his enjoyment of them; it forbids consent to such wrong, even enjoining all possible prevention; it commands that we add to his possessions and advance his interests; and we are to relieve him in want by help and advice, whether he be friend or foe.

101. He who seeks and desires good works finds here ample opportunity in the things that are pleasing to God. And these works are accompanied by the richest blessings. For all we do in sincerity for the good of our neighbor, we shall be abundantly compensated. King Solomon teaches: "He that hath pity upon the poor lendeth unto Jehovah, and his good deed will he pay him again." Prov 19, 17. Here we have the Lord of all wealth. His sufficiency can never fail and he will not suffer us to want. So we may enjoy in peace of conscience a hundred-fold more than we

could acquire by unjust dealing. He who does not desire to be so blessed, will suffer sufficient wrath and ill fortune.

Readings in Luther and the Bible on the Seventh Commandment.

I. In general. See references of First Commandment.

II. Righteousness in daily Life and Business. Epistle Postil, Sermon on St. John's Day, an exhortation to Righteousness.

III. Cheating and taking advantage in daily Life and Business, especially interest and usury. Great Sermon on Usury, Dec. 1519. Short Sermon on Usury, 1519. Address to Pastors to Preach against Usury, 1540. On Trade and Usury, 1524. Genesis 30, §140-147, §166-169; Gen 31, Deut 15, §6-9. Genesis Vol. 1, §322-328, "In the sweat of thy face."—See references under the fourth petition of the Lord's Prayer.

(a) If we fear God, then for his sake, we will not take our neighbor's money or property, nor get it by false wares or false dealings. 1 Thes 4, 3-6; Lev 19, 35-36; Jer 22, 13; Eph 4, 6; Tit 2, 10; Jas 5, 4; Ps 37, 21; Prov 22, 2; 11, 1; 29, 24; 1 Tim 6, 9, 10; Lk 6, 34-35; Heb 13, 5.—B. H.: Josh 7, Achan; 2 Kings 5, Gehazi.

(b) If we love God, then for his sake, we will help our neighbor to improve and protect his property and living. 1 Pet 4, 10; Heb 13, 16; 2 Cor 9, 7; 1 Jn 3, 17; Gen 3, 19; 2 Thes 3, 10-12; Jn 6, 12.—B. H.: Abraham and Lot, Gen 13; Zacchaeus, Lk 19, 8.

Topics for Study.—(1) Our Saviour fulfilled this Commandment perfectly. He took nothing from his neighbor, but gave him his all. Though rich, yet for our sake, he became poor. Compassionately he fed the hungry thousands. He had not where to lay his head, yet he provided so well for his disciples that they were obliged to say they never lacked anything (Lk 22, 35).—Christ was the only one who really loved his neighbor as himself.

(2) How imperfectly we imitate Christ here.

(3) Christian Missions. "Will a man rob God?" Mal 3, 8-12; 1 Cor 16, 19-20; Mt 5, 16; Acts 20, 34-35. Christian Benevolence and Christian Missions.

## THE EIGHTH COMMANDMENT.

"Thou shalt not bear false witness against thy neighbor."
Ex 20, 16; Deut 5, 20.

102. Besides the sacredness of person, of spouse and property, there is yet another treasure one cannot dispense with—his honor and reputation. Public shame and contempt is unendurable. God would guard the honor and character of our neighbor as he guards his other possessions, so that every one may be respected by his wife, children, servants and neighbors. The first and most evident import of the command, "Thou shalt not bear false witness," is with reference to legal injustice—in the instance of a poor and

innocent one being wronged by false evidence for the purpose of punishment in person, possession or good name.

103. This application of the commandment seems to be of little concern to us now, but in the Jewish courts it was highly prized and in common use. For they were a well-governed people; even now, where a like government exists, this sin obtains. The cause is this: Where judges, mayors, princes or others sit in judgment, people always follow the way of the world, and are unwilling to offend anyone; hence for policy's sake they give insincere testimony in the interests of money, favor and friendship. Consequently, the cause of a poor man suffers defeat, and suffering is his portion. It is the universal misfortune of the world that judges are seldom godly. But the chief requisite for the office should be godliness. A judge should be also wise and moderate, a brave and fearless man. Likewise should a witness be fearless, but more that that, godly. He who would, in all cases, administer justice with equity must often offend close friends, relatives and neighbors, and the rich and influential, who can vitally aid or injure him. Therefore, he must close eyes and ears to everything but the evidence, and upon that make decision.

104. The first requirement of this commandment, then, is that each shall assist his neighbor in maintaining his rights. He must not permit the violation of those rights; rather must he further their security as God approves, be he judge or witness, let consequences be as they may. Here is presented the end to which jurists should strive to attain —perfect justice in every case. Right is to be always right, not perverted, concealed or silenced for the sake of gain, honor or power. This is one meaning of the commandment, and the most evident—one which pertains to a court of justice.

105. But this commandment has a deeper meaning when applied to spiritual judgment and government. In this sense also everyone bears false witness against his neighbor. Godly preachers and Christian people are judged by the world as heretics and apostates, even as movers of sedition

and desperate villains. And the Word of God is shamefully and malignantly persecuted and blasphemed. It is subjected to falsehood, perversion and wrongful interpretation. But let that go. The blind world's way is to denounce and persecute the truth and God's children, regarding her action as no sin.

106. The third teaching concerns everyone. All use of the tongue to the injury or offense of our neighbor is forbidden. For false witness is clearly a sin of the tongue. That which is done with the tongue to the injury of our fellowmen, God therefore forbids. It may be accomplished by the erroneous doctrines and blasphemies of false teachers; by injustice of corrupt judges and witnesses; or by falsehood and evil words of others than those in authority. Particularly is included that despicable vice, slanderous gossip, with which Satan corrupts us. Of it much might be said. It is a common vice of human nature, that one would rather hear evil than good of his neighbor. Evil as we are ourselves, we cannot tolerate that it be spoken of us; we want the universal commendation of the world. Yet we are unwilling that only good shall be said of others.

107. Wherefore, to avoid sin of the tongue, we must heed the fact that public judgment and reproof of one's neighbor is forbidden, even when one has seen the sin, unless he has authority to judge and reprove. There is a vast difference between judging sin and having knowledge of it. Knowledge of sin does not entail the right to judge it. Though I see and hear my neighbor's sin, I am not commanded to report it. If I recklessly pass sentence upon him, I commit a greater sin than he. Concerning that sin which you recognize, you must maintain silence and secrecy until rightful authority to judge and punish has been conferred upon you.

108. Slanderers are they who, not content with knowledge of sin, presume to judge; and, becoming aware of a trivial offense of another, spread the intelligence everywhere, having such satisfaction in his wrong-doing as have swine in their wallowing and rooting in the mire. Such action is assuming the prerogatives of the office and judgment

of God, and condemning and sentencing with severity. For the utmost verdict of any judge is to declare one a thief, a murderer, a traitor. Therefore, he who presumptuously accuses his neighbor of such guilt, appropriates the authority of emperor and government. Instead of the sword, he uses his venomous tongue to his neighbor's disgrace and injury.

109. Therefore God desires to keep us from speaking evil of another, guilty though he be, and that to our certain knowledge. Much more forcible is the command where we have only a report of his guilt. But you ask, "May I not say what I know to be true?" I reply, "Why do you not tell it to lawful authority?" "Because I have not testimony to prove it and therefore I run the risk of being punished for false accusation." So that is the trouble! If you dare not, then, prefer charges before the appointed authorities and be responsible, keep silence. Let your knowledge be your own. If you spread a report which you are unable to prove, you must appear to be a liar. More than that, you act wickedly, for you have no right to injure the reputation of one who has not been condemned by public authority.

110. Every report, then, that cannot be legally proven, is false witness. That which is not publicly substantiated, no one shall publish as truth. In brief, that which is secret should be allowed to remain so or be privately reproved. When you are approached by an idle tongue that betrays and slanders another, put that one to blush by censuring him to his face. Thus you will silence many a one who would bring upon a poor individual disgrace from which he could scarce clear himself. It is easier to corrupt a good reputation than to restore it.

111. In short, then, we are not in any wise to speak evil of our neighbor. Exception is made in the case of civil authority, pastors and parents; the commandment must not be understood as permitting evil to go unreproved. So the fifth commandment forbids us to do bodily injury to any, but excepts the executioner. By virtue of his office, he does naught to his neighbor but bodily harm; yet without sin, because his office is instituted by God, who, in the first com-

mandment, reserves to himself the right of punishment. No one has a right, of himself, to condemn another; but they who, having authority by virtue of office, fail to fulfil their duty, sin, as does he who presumes upon authority. It is necessary that evil be charged, that investigation and testimony be employed. The need is similar to that in the case of a physician, who must sometimes be compelled to make an exceptional and private examination of his patient. So civil authorities, parents, close relatives and friends are under mutual obligation to reprove sin when it is necessary and productive of good.

112. Now, the right way in this matter would be to follow the Gospel instruction, where Christ says: "And if thy brother sin against thee, go, show him his fault between thee and him alone." Mt 18, 15. Here you have an exceptionally good lesson in ruling the tongue. You must carefully heed it, avoiding all misapplication of it. Order your conduct by it, that you do not too readily defame and slander your neighbor apart from his presence; rather, quietly admonish him in private, that you may reform him. And proceed likewise when one brings to you a report of another's offense; tell him to attend to punishment himself if he has seen the wrong-doing, otherwise to keep silence.

113. You may learn this lesson from the daily management of the household. When the master of the house sees a servant in error, he speaks to him in person. Were he foolishly to leave the servant at home, and go out into the streets to make complaint to the neighbors, he would undoubtedly be answered: Fool! what is it to us? Why do you not speak to the servant himself? And that would be the brotherly way to do, for so the evil would be stopped and your neighbor's honor maintained. As Christ himself says in the same connection: "If he hear thee, thou hast gained thy brother." Mt 18, 15. Then you will have done a truly great deed. Do you think it a small thing to win your brother? Let all the monks and holy orders amass their works and see if they can boast any merit equal to that of having "gained a brother."

114. Christ teaches further: "But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established." Mt 18, 16. So we are always to deal with the individual himself, and not secretly to speak ill of him to others. And if this proceeding does not avail, we are to bring the matter before the public, either before a civil or an ecclesiastical tribunal. Then we do not stand alone. We have with us witnesses by whom we can convict the transgressor. Upon their testimony the judge can rest and pronounce sentence of punishment. This course will be lawful proceeding, and the transgressor will be restrained or reformed. But if we go about gossiping of others everywhere, stirring up their baseness, none will be made better. When such gossipers are called upon to witness, they will deny that they said anything. It would be serving them right, therefore, if they were to be severely punished for their evil-speaking; and thereby others would be warned. If one were acting with the purpose to better his neighbor, or to promote the truth, he would not proceed stealthily, shunning the light of day.

115. All this is in respect to secret evil-doing. But where the evil is so public that the judge and the whole world observes it, you can, without sin, avoid and leave the wrong-doer to his fate; he has disgraced himself and you may openly testify against him. For when a thing is clearly evident, there can be no slander, injustice or false witness; for instance, we censure the pope for his doctrines, which are publicly proclaimed in books and denounced before all the world. For where the sin is public, so should the discipline be public, to teach others to guard against it for themselves.

116. The sum and substance of this commandment, then, is: None shall do injury with the tongue to his neighbor, be he friend or foe; he shall not speak evil of him, true or false, unless by command or to effect his reformation. We are to use our tongues to speak only good of everyone, to cover the sins and infirmities of our neighbor, to overlook

them and to adorn him with due honor. And our chief cause for so doing should be to fulfil Christ's Gospel command, in which are comprehended all commandments concerning our neighbor: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." Mt 7, 12.

117. The same truth is taught us by nature, in our own bodies. Saint Paul says: "Nay, much rather, those members of the body which seem to be more feeble are necessary; and those parts of the body which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness." 1 Cor 12, 22-23. We never cover our features. We need not to, for they are our most honorable members. Our most uncomely members, however, of which we are ashamed, we diligently conceal. Our hands and eyes—our whole body—assist in hiding them. So, in our conduct one toward another, we are to adorn what is dishonorable and uncomely in our neighbor's character and do our utmost to help and serve him and to promote his honor. On the other hand, we are to prevent everything that tends to his dishonor. It is a particularly fine and noble virtue to correctly explain and put the best construction upon all that we may hear of our neighbor—if it be not a public evil—and to defend him against the poison tongues of gossipers, who are occupied with discovering and raking up accusations against him, misconstruing and perverting things; especially is this the treatment now accorded the precious Word of God and God's ministers.

118. This commandment, then, comprehends many great and good works exceptionally pleasing to God and bringing abundant blessings, could the blind world and the false saints only recognize them. For there is nothing about a man nor in him that can do greater good or greater harm, in spiritual or in temporal matters, than this smallest and weakest of his members—the tongue.

Readings in Luther and the Bible on the Eighth Commandment.

I. In General. See references of the First Commandment.

II. In Particular. Sermon against the Vice of Slander, 1515.

Vol. 13, 97-140, Mote and Beam. Vol. 14, 203, §16-18, Palsied Man. Vol. on St. Peter, 85, 174, 281, Love covereth a multitude of sins. 1 Peter 1, 21, 22; First 22 Psalms. Vol. 1, Ps 5, 6, Thou wilt destroy them that speak lies. Genesis, Vol. 1, 224-250, Satan's lie to Eve.

(a) Our fear of God forbids us to falsely belie our neighbor, as the wife of Potiphar did; or betray, as Doeg did (1 Sam 22, 6-10); or to backbite; or to slander him, as Absalom did. Jn 8, 44; Prov 19, 5; Eph 4, 25; Mt 7, 1-2; Zech 8, 17; Prov 11, 13; 10, 19; 17, 15; Jas 4, 11; Mt 9, 4; 15, 19; 18, 15; 26, 14-16; Mt 12, 36.—B. H.: Gehazi, 2 Kings 5, 25; against Naboth, 1 Kings 21, 13; against Jesus, Mt 26, 59-61; Doeg, 1 Sam 22, 6-19; Judas, Mt 26, 14.

(b) Our love to God constrains us to excuse our neighbor, as Jonathan did (1 Sam 19, 4); speak well of him, and put the best construction on all he does (Prov 31, 8-9; 1 Pet 4, 8; 1 Cor 13, 5-7; Jas 3, 1-12).—B. H.: Jonathan, 1 Sam 19, 4; Jewish Elders, concerning the Centurion, Lk 7, 1-10.

Topics for Study.—(1) Our Saviour fulfilled this Law of God. He was both truth and love. He reproved the sinner to his face, Jn 4, 16; Mt 16, 23; Mt 23. He reproved to save and never broke a bruised reed, Is 42, 3; Jn 21, 15-19; Mt 11, 7; Lk 7, 38-50; Jn 12, 1-17. Even on the cross, he said, "Father, forgive them; for they know not what they do," Lk 23, 34.

(2) How little fervent charity we have among ourselves (1 Pet 4, 8), and how hard for each one to speak truth with his neighbor (Eph 4, 25).

(3) Christian Missions bear true Witness against sin, revealed by the Law; and for Grace, revealed by the Gospel. "The Holy Spirit shall bear witness of me; and ye also bear witness." Jn 15, 26-27. The service of the tongue in Missions.

## THE NINTH AND TENTH COMMANDMENTS.

"Thou shalt not covet thy neighbor's house. Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox nor his ass, nor anything that is thy neighbor's." Ex 20, 17; Deut 5, 21.

119. These two commandments were particularly addressed to the Jews, but they concern us also in part. The Jews did not interpret them as relating to unchastity and theft, because these vices are sufficiently forbidden above. They considered they were keeping the commandments when, outwardly, they obeyed the injunctions and prohibitions expressed by them. God, therefore, added these two commandments to teach them that it was a sin and a forbidden thing to desire the wife or the property of a neighbor, or to form plans to bring them into one's power. Especially was there need of these commandments because of

the fact that under Jewish rule men-servants and maid-servants were not free, as now, to serve for wages at their own pleasure; in body and in all they had they were their master's property, the same as his cattle and other possessions. And every man had power publicly to dismiss his wife by giving her a writ of divorcement and to take another wife. So there was danger among them that, if a man cared for the wife of another, he might take occasion to put aside his own wife and estrange the other man's from him and secure her as his own. They considered such action no more a sin or disgrace than it is now for a master to dismiss his own servants or entice his neighbor's from him.

120. Therefore, I say, they rightfully interpreted the command (though it has a wider application) to mean that none should covet or purpose to obtain for himself another's property, whether wife or servants, whether house, fields, meadows or cattle, to the injury of his neighbor, though apparently by legitimate means and with a show of right. Above, the seventh commandment forbids us to appropriate or withhold the property of another when we have no right to do so. Here, again, we are forbidden to deprive our neighbor of anything of his own even when, in the eyes of the world, we could honorably do it, without accusation or blame for fraudulent dealing.

121. Such is human nature that no one of us desires the other to possess as much as himself, and each secures as much as he can, without regard to his neighbor's interests. Yet we want to be thought upright. We dress ourselves up to conceal our roguery. We seek and invent ingenious devices and clever frauds, such as are now daily contrived with cunning skill, under the guise of justice. We even boast of our roguery with arrogance, and want it called shrewdness and foresight instead of roguery. Herein jurists and lawyers assist. They distort and stretch the law, construing it to their purpose, disregarding justice and their neighbor's needs. And, briefly, he who is most astute and experienced in such art is best served by the law; for, as

they say themselves: The law helps those that keep their eyes open (Vigilantibus jura subveniunt).

122. This last commandment, then, is not addressed to those whom even the world recognizes as knaves, but to the most righteous—to such as wish to be commended as honest and upright in not having offended against the preceding commandments. Of this class were the Jews especially, and in it today are found squires, lords and princes not a few. The common people belong to the relatively lower scale which the seventh commandment has in view; these do not mince questions of honor and right in acquiring property.

123. These deceptions are most frequent in legal actions brought for the purpose of separating our neighbor from his property and thus acquiring it ourselves; for example, when an inheritance or real estate becomes subject to litigation. Then anything that has the appearance of right is snatched at, decked and paraded in such a way as to gain the point, and a title to the property is secured which no one can call in question or dispute. Another example is that of a man who eagerly desires a castle, a town, an earldom, or other great estate, and practices all sorts of financiering through friendship and all possible means, until the property in question is taken from the owner and adjudicated to him, title and lawful possession being attested by the ruler with letters patent and princely seal.

124. The same practice obtains in ordinary commercial business. One adroitly appropriates beyond recovery that which belongs to another, or harasses and annoys him at every opportunity, until under necessity he cannot avoid debt or distress, and, unable to escape without damage, he finally loses half or more of his possessions. And yet it must not be considered that the property was acquired wrongfully, or stolen, but rather that it was honestly purchased. Hence the sayings, "First come, first served," and, "Let each look out for his own interest, and the others take what they can get." Who is ingenious enough to imagine all the various methods by which advantage may be taken

under the appearance of fair dealing? The world does not consider such methods wrong and does not recognize that the neighbor is taken advantage of and compelled to sacrifice what he cannot spare without injury. Yet no one will admit having done harm, although it is evident that his methods and reasons are false.

125. Now, the same was practiced in ancient times also in regard to women. Men have ever had devices wherewith one who was pleased with another man's wife so managed—either himself or through another (for there were many contrivances)—that the husband was alienated from that wife or she herself opposed him and so conducted herself that he was obliged to renounce her and abandon her to the other man. Undoubtedly this was a common practice under the law among the Jews, for we read even in the Gospel (Mt 14, 3-4) that King Herod took his own brother's wife while the latter was still living, and yet desired to be regarded a good and upright man. So Saint Mark testifies in chapter 18, verse 19. Such examples, I trust, will not be found among us, because it is forbidden in the New Testament that those who are married shall separate; though it may occur that a man entices from another his betrothed who has a large dowry. But it is not at all uncommon among us that one deprives another of his man-servant or maid-servant by estranging them from him or enticing them with persuasive words.

126. However these things may be, we must remember that God would not have us deprive our neighbor of anything that is his, letting him suffer while we satisfy our greed, even though we may keep the property with honor in the sight of the world. It is an underhanded knavery, however disguised by legerdemain to escape publicity. For though you may go your way as if you had done no one a wrong, you have trespassed upon your neighbor's rights. And though your action be not called stealing and cheating, yet it is coveting your neighbor's property; it is desiring to deprive him of it against his will, and begrudging him what God gave him. Although the judge and everyone else must

allow you possession, God will not, for he sees your wicked heart and the deceit of the world. Where an inch is given, the world will take a yard, and open injustice and violence result.

127. May, then, the ordinary understanding of the commandment abide with us: We are not to desire harm to our neighbor nor to aid in bringing it about; we are willingly to leave him in possession of what is his own and, further, to promote his property interests as we would have him do to us. Let us understand the commandment to be directed particularly against envy and wretched avarice, God's purpose being to remove the cause and source of our injuries to our neighbor. In plain words, therefore, he expresses it: "Thou shalt not covet," etc. For, above all, he would have our hearts pure, although so long as we live upon earth we shall not fully succeed in this. This commandment, then, like the others, remains our constant monitor and becomes the recorder of our righteousness before God.

Readings in Luther and the Bible on the Ninth and Tenth Commandments.

I. In General. See references of First Commandment.

II. Avarice, Sumptuous Living and Mammon Worship. Vol. 13, 18, The Rich Man. Vol. 14, 102-126, God and Mammon. First 22 Psalms, Ps 14, §115-132, Avarice and its Fear. Epistle and House Postils, 9 and 15 Sundays after Trinity. Vol. on St. Peter 109, 114, 316. Commentary on the 5, 6 and 7 chapters of Matthew. Exodus 16, §10-24. Deut 6, §48-94; Mt 6, 19-34.

III. Alms and Voluntary Benevolence. Rules for a Common Treasury in the Congregation at Leissnig, 1523.

IV. The Evil Lusting for the Things of this World. Epistle Postil, 2 Sermon 4 Sunday after Easter. Sermon on Leaving All, Mt 19, 29 (1517). Paul treats the last two Commandments together, Rom 13, 9.

The restraining fear and the constraining love of God will keep the heart from covetousness, which is idolatry (Col 3, 5), the sin of the First Commandment. The Ten Commandments are an organic unit, beginning that God alone should have our whole heart, and ending that the world or mammon shall not have it. Rom 7, 7; Jas 1, 14-15; Lev 19, 2; Mt 5, 48; Ps 37, 1—Covetousness leads to the breaking of all the Commandments. Col 3, 5; Acts 5, 1-10; Rom 13, 1.—B. H.: Absalom, Judas, David, Achan, Jezebel, were all moved by covetousness.

Topics for Study.—(1) Our Saviour is the only one who fulfilled the last two Commandments by his fear, love and trust in God. His single desire was to do his Father's will and thus best serve mankind, Jn 4, 34; Lk 19, 10; Phil 2, 3-11; Lk 10, 37; 6, 40.

(2) This the last sin of the Decalog seems to be the hardest to get rid of. It grows with years. It is the sin of older people as that of the Sixth Commandment is of youth.

(3) Christian Missions. "Covet earnestly the best gifts," 1 Cor 12, 34. The gifts of the Holy Spirit, of the Gospel, of heaven, for thyself and thy fellows. Pope Leo said of Luther: "This German beast cares nothing for gold." That is true of all Christians. Luther coveted the best gifts. He did a grand work for God and humanity, although he was poor. His widow and orphans did not suffer. The King of Denmark, to the praise of the Scandinavians, sent them annual help. One of the greatest hindrances to the progress of Christian Missions is Covetousness.

## CONCLUSION TO THE TEN COMMANDMENTS.

128. Thus we have in the Ten Commandments a summary of divine teaching. They tell us what we are to do to make our lives pleasing to God. They show us the true fountain from which, and the true channel in which, all good works must flow. No deed, no conduct, can be good and pleasing to God, however worthy or precious it be in the eyes of the world, unless it accord with the Ten Commandments. Now, let us see what our noted saints find to boast in their holy orders and the great and difficult tasks which they have invented for themselves, at the same time neglecting the commandments as if they were too trifling or had long ago been fulfilled. My opinion is that we shall have our hands full in keeping these commandments—in practicing gentleness, patience, love towards our enemies, chastity, kindness and whatever other virtues they may include. Such works, however, are not important in the eyes of the world; for they are not unusual or showy, they are not restricted to particular times and places, customs and ceremonies, but are common, everyday duties toward our neighbor, with no show about them.

129. But those other works captivate all eyes and ears; and those saints spare no pomp of ceremony, no expense, no beauty of architecture, to make as dazzling a display of their works as possible. They burn incense, they chant, they ring bells, light candles and tapers, until nothing else is to be seen or heard. They regard it a precious work, one which cannot be commended enough, for a priest to stand in a gold-embroidered surplice, or for a layman to continue all

day upon his knees in church. But that a poor little maid takes care of a child and faithfully does as she is bidden—that is nothing. Otherwise, why should monks and nuns go into cloisters?

130. But consider, is it not detestable presumption in those desperate saints to try to find a higher and better life or estate than the commandments teach? They pretend—as has been said—that the life taught in the commandments is a simple life, for common men, but that theirs is for saints and perfect men! Poor, blind people! they do not see that no one can perfectly observe even so much as one of the Ten Commandments; but the Creed and the Lord's Prayer must help us—as we shall hear. Through them we must seek and beseech the grace of obedience, and receive it continually. The boasting of these saints, then, is much the same as if I were to boast: I have not a dime with which to pay, but I venture to make myself responsible for the payment of ten dollars without fail.

131. All this I say and urge, that we may get rid of a wretched abuse which is deeply rooted among us and everywhere in evidence, and that we may accustom ourselves in all conditions of life on earth to look only to these precepts and to heed them. For it will be long before a doctrine or rule of life equal to the Ten Commandments is constructed, because they are beyond human power to fulfil unaided. Whoever does fulfil them is a holy, angelic being, superior to all holiness on earth. Occupy yourself with them, trying with all your ability and power to obey them; you will find therein so much to do that you will not seek or need any other work or another kind of holiness. This much is sufficient for doctrine and exhortation as far as the first part of our Christian truth is concerned. But, in conclusion, we must repeat the text, which forms a part of the commandments and which we mentioned in connection with the first commandment, in order to know how earnestly God would have us strive to learn, obey and teach the Ten Commandments:

"For I Jehovah thy God am a jealous God, visiting

the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing lovingkindness unto thousands of them that love me and keep my commandments."

132. This added passage, although, as previously stated, attached to the first commandment, also bears upon all the others; it is the climax and end of the commandments as a whole. Therefore, I have said that it should be kept before the young and impressed upon them, that they may learn and remember it; that they may observe what those circumstances are that make obedience to the commandments imperative. They are to regard it as a seal to each commandment and as the soul which pervades them all.

133. Now, as I said, these words contain a threat of wrath and a promise of grace, to terrify and warn us and to allure and persuade us to accept and prize God's Word as an expression of divine earnestness. For he declares how intensely he has these commandments and our obedience to them at heart, and how severely he will punish those who scorn and violate them; while, on the other hand, he will richly reward, bless, and grant all good things to those who prize them and cheerfully act and live in accordance with them. Thereby he would impress upon us that all our acts should proceed from a heart that fears only God and has him always in view and, because of this fear, avoids everything contrary to his will, lest it anger him; and, again, that we should trust only in him and, for his sake, do all that he asks of us, for he shows himself a kind father and offers us his mercy and blessing.

134. This, then, is the meaning and the true interpretation of the first and chief commandment, from which all the others proceed. The words, "Thou shalt have no other gods," mean simply this: Thou shalt fear, love and trust me as thy one true God. When a heart occupies this attitude toward God, it has fulfilled this and all the other commandments. On the other hand, he who loves and fears aught else in heaven or on earth, necessarily keeps neither this nor any other commandment. So the Bible everywhere

preaches and urges this commandment, emphasizing its two points—fear of and trust in God. The prophet David particularly teaches it when he says (Ps 147, 11): "Jehovah taketh pleasure in them that fear him, in those that hope in his lovingkindness." He seems to explain the whole commandment in one verse, as if saying: The Lord taketh pleasure in those who have no other gods.

135. The first commandment, then, is to illuminate all the others. Therefore, let these words run through all the commandments as a frame runs through the wreath, joining the end and the beginning and keeping the whole united. The words must be continually repeated and kept in mind. Thus, in the second commandment we are told to fear God and not to take his name in vain by cursing, lying, deceiving, and in other ways wicked and dishonorable; but to make worthy and good use of it, praying, praising and giving thanks to God in that love and confidence enjoined in the first commandment. Likewise this fear and love and trust in him should impel us not to despise his Word, but to hear it and learn it, to honor it and keep it holy.

136. So, through all the following commandments regarding our duty to our neighbor, all requirements are virtually those of the first commandment: we are to honor father and mother, masters and authorities, and obey them, not on their own account, but for God's sake. For you are not to respect or fear father or mother unduly, nor are you to do anything or to leave anything undone simply for their sakes, but to be careful to do what God would have you do and what he will certainly demand. If you neglect it, you will have an angry judge; but if you obey, a gracious father. Likewise, you are to do your neighbor no harm, no injury or violence, nor in any way to molest him, whether in respect to his body, his wife, his property, honor or rights, as enjoined, commandment by commandment, even though you have opportunity and cause to do it, and no one can punish you for it. On the contrary, you are to show kindness to all, to help them and promote their interests whenever and wherever you can, purely for God's sake and in

the confidence that he will richly repay you for all you do. You see, then, how the first commandment is the fountain-head whence all the others have their source. To it they all revert, upon it they depend, and beginning and end are linked and bound together.

137. This, I say, is necessary and profitable ever to keep before the young. It will be to their profit. It must be urged upon them in teaching and exhortation, that they may be brought up, not with violence, like beasts in fear of the rod, but in the fear and reverence of God. When it is considered in sincerity of heart that these precepts are not human trifles, but are commandments of the most high God, who earnestly enjoins them and who in anger sternly punishes those who despise them but abundantly rewards those who keep them—then we shall of our own accord, and gladly, do God's will.

138. Therefore, not without reason is it ordered in the Old Testament (Deut 6, 7-9) that the Ten Commandments are to be written on every wall and corner and even on the garments. Not that we are to be satisfied with having them so written, an idle show, as were the Jews, but that we are to have them always before our eyes and constantly keep them in mind, so that we may follow them in all our life and in every action. We are each to make them our daily practice in all circumstances, in all doings and dealings, as if they were written everywhere we look, wherever we go, wherever we pause. Thus we would have occasion enough, in our own home and abroad among our neighbors, to obey the Ten Commandments, and none would need to search far for them.

139. From all this we see how far above all orders, commands and works otherwise taught and practiced, these Ten Commandments are to be exalted and revered. Here we can challenge: Let all the wise and all the saints stand forth and show us if they can produce any work like these commandments, upon the fulfilment of which God so sternly insists and which he enjoins under threat of his greatest wrath and punishment, though adding glorious promises of

an outpouring of all manner of good things, all blessings, if we obey him. They are, therefore, to be taught above all other things, and to be prized and valued as the richest treasure God has given us.

Readings in Luther and the Bible on the Conclusion of the Ten Comamndments and the Connection between the First and Second Parts of the Catechism. Luther considers these words at the end of the Commandments because they pertain, not only to the first, but to all the Commandments. Neither Moses (Deut 5, 18-20), Christ (Mt 19, 18-19), nor Paul (Rom 13, 9), were slaves to the order, but urged the keeping of the commandments. Table Talk, Chapter on the Law and the Gospel.

God is jealous of our fear, of our love, of our trust,—of any rival in our hearts. Ex 34, 14; Is 42, 8; Ps 44, 20-21; Ex 32; Deut 32, 15-20; Jer 7, 1-20; Ezek 16, 1-42. Hence he adds this threat of punishing iniquity to confirm his commandments and to awaken our fear; and this promise of showing lovingkindness, to confirm his Commandments and to develop our love and trust in him, so that we do not bow down to false gods and serve them, but that we may be lifted up and serve him; yes, serve him with our fear, love and trust. Emphasize this word "serve." Ex 20, 5; Deut 5, 9.

(a) God threatens to punish all who transgress these Commandments, therefore we should fear his wrath, and do nothing against such Commandments. Deut 27, 26; Jas 4, 12; Rom 6, 23; Rom 8, 7; Prov 14, 34; Ps 33, 8; Gal 6, 7; Ezek 18, 20; Heb 10, 31.—B. H.: Canaan, Gen 9, 25; the Jews, Mt 27, 25; Deluge, Gen 7; Sodom, Gen 19; Destruction of Jerusalem, Lk 19, 43-44.

(b) But he promises grace and every blessing to all who keep these Commandments; therefore we should love and trust in him and gladly do according to his commandments. Lk 10, 28, This do and thou shalt live; 1 Tim 4, 8; Ps 37, 37; Deut 7, 9; 4, 35-39. History of the O. and N. T. Churches, of Protestantism and Missions.

We cannot fulfill God's law and be justified by the deeds of the law, and thus merit eternal life. Eccl 7, 20; Ps 14, 3; Job 14, 4; Rom 3, 20; 7, 14; Phil 3, 12; Jas 2, 10; 4, 17; 1 Cor 4, 4; Ps 143, 2; 1 Jn 1, 8.—Is there, then, no other way by which we can be justified and obtain eternal life? Yes, by faith in Christ, by the Gospel, as the following four parts of the Catechism explain. The law condemns and slays us, then faith justifies and gives us life. Rom 10, 4; 3, 21-24; 1, 16; Eph 1, 4; 2, 8. Faith in Christ gives us a new heart to keep God's Commandments, as we shall now see in the second part of our Catechism, the Creed.

The Uses of the Law: (1) As a Check it restrains, in a measure, the outbursts of gross sin and thereby helps to maintain outward order and discipline in the world, 1 Tim 1, 9-10; Gal 5, 23.

(2) As a mirror it teaches us to know and grieve over our sins. Rom 3, 20; 7, 7; 4, 15; 5, 20.

(3) As a Tutor it leads us to Christ. Gal 3, 24; 1 Cor 4, 15.

(4) As a Rule, it explains God's Will and helps believers to

judge and do what is pleasing to God. Ps 119, 9; 119, 105; Prov 6, 23; Ps 19, 7-8; Is 48, 18.

Sin; 1 Jn 3, 4-8; Rom 5, 12; Genesis Vol. 1, 251-264; Vol. on St Peter, 376.—Original Sin: Ps 51, 5; Jn 3, 6; Rom 3, 23; 7, 18; Eph 2, 3; Vol. 2 of Genesis 6, 5; 8, 2.—Actual Sin: Jas 1, 15; Mt 15, 19; 12, 31; 12, 36; Jas 4, 17; 1 Cor 4, 5; Num 15, 27-31; Lk 12 47-48; Ps 19, 13; Rom 6, 12-14; Jn 8, 34; Jas 5, 4; 1 Jn 5, 16; Mt 12, 31; Heb 6, 4-8.

Repentance, or Sorrow for Sin and Faith; Ps 51, 19; 2 Cor 7, 10; Is 66, 2; Joel 2, 12-13; Acts 3, 19; 2, 37-38; Lk 18, 13; 15, 11-32; Acts 8, 24; 20, 21; 16, 30-31; Jn 8, 24; Mk 1, 15; Acts 20, 21; Mt 21, 32.

## SECOND PART.

# The Apostles' Faith, or Creed.

140. We have heard above the first part of Christian doctrine, and have there seen all that God desires us to do and to omit. The Creed, then, properly follows, teaching us all that we must expect and receive from God; in brief, it teaches us to know him fully. This teaching is intended to help us to follow the Ten Commandments. For, as we said before, human ability is far too feeble and weak to enable us to keep them. Therefore, it is as essential for us to learn this part as to learn the other, that we may know how and whence to obtain the necessary strength to do this. If we could, of our own strength, rightly keep the Ten Commandments, we should not need anything further, neither Creed nor Lord's Prayer. But before we explain the use and need of the Creed, let the simple-minded first grasp and understand the Creed itself, which for them will be sufficient.

141. In the first place, the Creed has heretofore been divided into twelve articles; yet if we were to consider all the particular passages in the Scriptures pertaining to the Creed, we should find many more articles, though not so clearly and briefly expressed. But that it may be made the easiest

and plainest for the instruction of children, we will briefly sum up the entire Creed in three articles, according to the three persons of the Godhead, to whom all that we believe pertains. The first article, then, concerning the Father, explains creation; the second, concerning the Son, explains redemption; and the third, of the Holy Spirit, explains sanctification. Hence, the Creed might be briefly comprised in the words: I believe in God the Father, who created me; I believe in God the Son, who redeemed me; I believe in the Holy Spirit, who sanctifies me—one God and one faith, but three persons, and therefore three articles or confessions. Let us briefly run over the words.

Readings in Luther and the Bible on the Apostles' Creed.

Explanation of the Apostles' Creed in a Sermon Preached at Schmalkald, 1537. The Three Symbols or Creeds of the Christian Faith, Universally Used in the Church, 1537. A Brief Explanation of the Ten Commandments, the Creed and the Lord's Prayer, 1520. A Simple Way to Pray, Addressed to a Friend, 1535. Jn 3, 16; Rom 1, 16; 10, 10; Mt 16, 16; Mt 10, 32-33; Heb 11, 1 and 6; The Missionary Command, Mt 28, 19 and Mk 16, 15; Apostolic Benediction, 2 Cor 13, 14.

The Creed, Luther says, was written by the Holy Spirit. It is the center of the Catechism as first published in three parts, preceded by the Ten Commandments, written by the Father, and followed by the Lord's Prayer, taught by the Son. It is a characteristic feature of Luther's writings that they emphasize the true relation between sin and faith, the law and grace, the Commandments and the Creed, the first and second parts of the Catechism. His writings likewise emphasize the true relation between the second and third parts of the Catechism, between the Creed and the Lord's Prayer, faith and works, God's love to us and our love to man for whom Christ died. The Ten Commandments slay the old man and lead to the Creed; the Creed teaches us saving faith and leads to prayer—the life and good works of the new man. Notice further, the central article of the Creed is that relating to Christ, and from its central thought we learn that faith in Christ's death and resurrection, and not mere knowledge, is our salvation. Luther's Catechism is Christo-centric. So is the Bible (Col 1, 19; Eph 1, 22-23). This faith is the only key to the right understanding of both the Bible and Luther's writings, as the references in this volume illustrate.

## THE FIRST ARTICLE.

"I believe in God the Father Almighty, Creator of heaven and earth."

142. These words give us briefly a description of God the Father, his nature, his will and work. Since the Ten Com-

mandments have taught that we are to have no other gods, we may naturally ask: What kind of a being is God? What does he do? By what manner of praise, representation and description can we make him known? That is taught in this article and the two following. So the Creed is simply an answer and confession of Christians, founded on the first commandment. We illustrate this way: If we were to ask a child: Dear child, what sort of a God have you? What do you know of him? The child might say: First, my God is the Father who created heaven and earth. I believe in none else as God, for no one else could create heaven and earth.

143. For the learned and those who have some Scriptural knowledge, the three articles might be extended and divided into as many parts as there are words. But for young pupils it is sufficient to indicate the most necessary points—that this article refers to the creation, as we said; that we emphasize the words: "Creator of heaven and earth." Now, what is the force, or what do you mean by the words: "I believe in God the Father Almighty, Creator," etc.? We answer: I understand and I believe that I am God's creature; that is, that he has given and continually preserves to me my body, my soul and life, the members of my body great and small, my senses, reason and understanding, my food and drink, raiment, support, my wife and child, my servants, house and home, and so on. Besides, he makes all creatures serve the uses and necessities of life: sun, moon and stars in the heavens; day and night, air, fire, the earth and its products—bird and fish, beasts, grain and all kinds of plants. And, more, he gives all personal and temporal blessings—good government, peace, safety. We learn, then, from this article, that no one has his life of himself, nor any of the things enumerated or that might be named, nor can he retain any, however small and unimportant it be, for all is comprehended in the word "Creator."

144. We further acknowledge that God the Father has not only given us all that we have and all that we see with our eyes, but he also daily guards and protects us from every evil and misfortune, averting manifold dangers and ca-

lamities; and that he does it wholly from love and goodness and without merit of ours, as a kind father who cares for us that no evil befall us. But to further consider this subject would be to speak of what pertains to the other two words of this article—"Father Almighty."

145. Now, from this it is evident, and follows, that, since all that we have and all that is in heaven and on earth comes to us daily from God and is preserved to us by him, we are in duty bound to love and praise and thank him without ceasing, and in short to serve him wholly and entirely, as he requires and demands in the Ten Commandments. There would be much to say were we to take up the subject of how few there are who believe in this article. We all pass over it with neglect; we hear and speak the words, but we do not grasp their teaching. If we believed them in sincerity of heart, our acts would accord therewith; we should not go about so haughtily, defiantly boasting as if we had life and wealth and power and honor of ourselves, and were ourselves to be feared and served. This is the practice of the wicked and perverse world, which, in its own blindness, abuses all the blessings and gifts of God to satisfy its own pride and greed, its own lust and pleasure, and does not once look up to God to thank him or to acknowledge him Lord and Creator.

146. Therefore, if we believed this article, it would humble us, it would terrify us. Daily we sin with eyes and ears, with hands, with body and soul, money and property, all that we have; particularly do they sin who oppose the Word of God. But Christians are ahead in this, that they recognize it to be their duty to serve God obediently.

147. Daily, then, we should make this article an object of mental and moral effort. Everything we see should remind us of it, and every blessing should help us recall it. When we escape danger or difficulties, we should remember that this is God's doing. He gives us all things for the purpose that therein we may see his fatherly heart and his surpassing love for us. Thus will our hearts be warmed and kindled with gratitude toward God and a desire to use all

his blessings in his honor and to his praise. Such is the meaning of this article, very briefly expressed. It is all the simple-minded need to learn in regard to our possessions and God's gifts and the duty we owe God in return—excellent as a matter of knowledge and priceless as a treasure. For therein we see how the Father has given himself to us with all his creation, and how he has abundantly provided for us in this life and, further, has overwhelmed us with unspeakable and eternal blessings in his Son and in the Holy Spirit, as we shall hear.

Readings in Luther and the Bible on God, my Creator.

I. I believe. The Ten Commandments begin with I, that means the true God; the Creed begins with I that means the whole man, for each person must believe for himself if he would be saved (Hab 2, 4; Heb 11, 6; Lk 7, 50; Mt 25, 8-12). The Lord's Prayer begins with "Our," for all believers pray with and for one another when they pray for themselves. To believe is not mere knowledge (Rom 10, 14); nor mere assent (Jn 3, 36; 5, 46); but a living, active confidence of the heart (Heb 11, 1; Acts 15, 9; Gal 5, 6; 2 Tim 1, 12). Beware of a dead faith—a faith only of the head and mouth (Jas 2, 19-20; Tit 1, 16; 2 Tim 3, 5). To believe in God the Father, Son and Holy Spirit, is to hold him alone to be the true God, and to confide in him and his promises.

God. Unity and Trinity in the Godhead. See First Commandment.

II. Father Almighty. Father of our Lord Jesus Christ and through him also my Father (Eph 3, 14-15). Also my Father because he has created me (Mal 2, 10; Deut 32, 6); adopted me (Jn 1, 12; Deut 32, 15); and lovingly takes care of me (Ps 103, 13). Almighty suggests his attributes: self-existent, eternal, all powerful, everywhere present, all knowing, just, holy, truthful, loving, faithful, as these are seen in the creation and preservation of heaven and earth. To create is to make something out of nothing by a mere word (Heb 11, 3; Gen 1, 1-3; Rev 4, 11).

III. Creator of Heaven and Earth. (a) The creation of the angels—the chief creatures of heaven and of the invisible world. See Vol. I, on Genesis, 184-188; Four Sermons for the Festival of St. Michael on Mt 18, 1-12; Sermon on Rev 12, 7-12. Table Talk on Angels, Chapter 23. Good angels: minister to heirs of salvation (Heb 1, 14); fulfil God's Word (Ps 103, 20-21); encamp about those who fear God (Ps 34, 7; 91, 11-12; Mt 18, 10; 25, 31; 2 Kings 19, 35; Lk 2, 11 and 14; Acts 12, 5-11; Dan 3, 6; Lk 16, 22). Evil angels: Vol. on Epistles of Peter and Jude. 1 Pet 5, 8-9; 2 Pet 2, 4; Jude 6. Jn 8, 44; Genesis, Vol. 1, 224-250, Serpent tempts Eve; 282-304, Serpent cursed. Job 2; Mt 4, 1-11; Eph 6, 18.

(b) The creation of the world and man—the visible world. Vol. I on Genesis: Creation, first day, 42-62; second day, 62-72; third day, 76-85; fourth day, 85-96; fifth day, 96-105; sixth

day, 105-130. Creation of man: Genesis, Vol. I, 107-130; 140-149; Creation of Eve, 188-210. In God's image (Gen 2, 7; 1, 27; Col 3, 10; Eph 4, 24; Gen 5, 3; Ps 17, 15; Ps 139, 14). By the Word of God (Heb 11, 3; Jn 1, 3; Rev 4, 11; Ps 33, 9).

1. I believe that God has made me and all creatures: (a) That God has given me my body and soul, eyes, ears, etc. (Job 33, 4; 10, 12; Gen 1, 26-28; Ps 139, 14.)

(b) That God preserves to me my body and soul (Jn 5, 17; Ps 36, 6; Dan 4, 35; Ps 145, 9; Rom 8, 28).

(c) That God gives me everything else besides my body and soul; also clothing and shoes, meat and drink, house and home, wife and children, land, cattle and all my goods (Acts 14, 17).

(d) That God protects me against all danger, and guards and keeps me from all evil (Gen 15, 1; Mt 10, 29-30; Ps 23, 3-4; Is 43, 1-3; Ps 34, 7; Ps 91 and 121).

2. I believe that God does all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me (Lam 3, 22-23; Ps 103, 8-10; Is 49, 15; Rom 11, 35; Gen 32, 10; Lk 7, 6-7).

3. I believe that for all this I am in duty bound to thank and praise, to serve and obey my God (Dan 4, 30; Ps 118, 1; 103, 2; Jas 1, 27; Josh 24, 15; 1 Sam 15, 22; Heb 13, 5; Ps 23, 1).

Topics for Study. (a) Personal application of this Article to myself. "Made me." Pray for a stronger faith in the Father, your Creator.

(b) Christian Missions: "And all creatures." The oldest missionary command (Gen 1, 28), Colonization and Missions. God hath made of one blood all nations, Acts 17, 26-28. All have the same earthly and the same heavenly Father (Eph 3, 9; Col 1, 16; Jn 1, 3). We are in duty bound to serve God in the mission cause and obey his missionary commands.

## THE SECOND ARTICLE.

"And in Jesus Christ his only Son, our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead."

148. Here we learn to know the second person of the Godhead and see what we have received from God besides the temporal goods before mentioned—he has poured out himself upon us, bestowing all and withholding nothing. Now, this article is broad and contains much, but to treat it briefly and simply we will take up one phrase, which con-

tains the substance of the article; we will learn therein how we are redeemed, and how to take our stand on the words, "in Jesus Christ our Lord."

149. Now, when asked, What do you believe in the second article concerning Jesus Christ? answer briefly, I believe that Jesus Christ, the true Son of God, has become my Lord. And what is meant by becoming Lord? It means that he has redeemed me from sin, from the devil, from death and all misery. For before, I had no Lord and King, but was captive under the devil's power. I was condemned to death and entangled in sin and blindness.

150. When we were created and had received all manner of blessings from God the Father, the devil came and led us into disobedience and sin, death and all misery; so that we lay under God's anger and wrath, and were condemned to eternal damnation, as we had justly merited. No counsel, no help or comfort, was there for us until the only and eternal Son of God, in his unfathomable goodness, had pity on our miserable wretchedness and came to help us. Thus all the tyrants and oppressors have been routed, and in their stead is Jesus Christ, the Lord of life, of righteousness, of everything pertaining to our welfare and salvation; he has rescued us poor lost creatures from the jaws of hell; he has redeemed us, made us free and restored us to God's favor and grace; he has taken us as his own, under his shelter and protection, that beneath his government we may experience his mercy, his power and wisdom, his life and salvation.

151. Accordingly, the sum of this article is: The little word "Lord," in its simplest meaning, signifies as much as "Redeemer"; that is, he who has brought us back from Satan to God, from death to life, from sin to righteousness, and keeps us safe therein. The points which follow in this article are intended to explain this redemption, and to show in what manner and by what means it was accomplished—what it cost Christ, what he incurred and encountered to win us and bring us into his kingdom. He became man—was conceived and born without sin, of the Holy Spirit and of the Virgin Mary—that he might become Lord over all

sin; he suffered, died and was buried, and made satisfaction for me, paying my debt, not with silver or gold, but with his own most precious blood. And all this that he might become my Lord; for he had no need to do this for himself. Afterward he rose again, conquering and swallowing up death, and finally ascended into heaven and assumed dominion at the right hand of the Father. The devil and all his powers, therefore, must be subject to him and remain beneath his feet until the last day, when he shall separate and remove us from the wicked world, from the devil, death and sin.

152. But to explain fully all these different points is not desirable in a brief address to children. That is rather the purpose of the more comprehensive sermons preached during the year, notably of those preached in the seasons specially appointed for dealing at length with the articles of the birth, passion, resurrection and ascension of Christ, and other themes. Moreover, the entire Gospel that we preach depends on the proper understanding of this article, for on it is based all our salvation, and it is so rich and broad that we shall never be able to exhaust it.

Readings in Luther and the Bible on God, my Redeemer.

I. Christ in General. Vol. 10, 171; Vol. 12, 42; Vol. on Peter's Epistles, 159-166. Table Talk on Jesus Christ, Chapter 7. Sermon on the Second Article of the Creed, preached at Torgau, April 13, 1533. Names of Jesus Christ: Vol. 12, 27, Good Shepherd, Epistle Postil, 2 Sun. after Easter; House Postil: 3, 4, and 5 Sermons for Christmas; Festival Part on Is 9, 6; 2 Sermon for New Year, Mt 1, 21. Acts 4, 12; 10, 38; Ps 45, 7.

II. The Person of Christ (two natures). (a) True God, begotten of the Father from eternity, conceived by the Holy Spirit: Vol. 10, 171; Epistle Postil, 3d Sermon for Christmas. House Postil: 2 Sermon, Judica Sunday, §10-14. Commentary on 1 Ch. of John, §1-53, §83-298. 1 Jn 5, 20; Rom 9, 5; Jn 20, 28; Jer 23, 6; 3, 16; Rom 8, 32; Heb 13, 8; Mt 28, 18-20; 9, 6; Jn 5, 23-27; Heb 1, 6; Jn 2, 1-11; Mt 9, 1-8; Lk 8, 22-25; Jn 11, 38-44. (b) Also true man, born of the Virgin Mary (1 Tim 2, 5; Lk 24, 39; 26, 38; Mk 4, 38; Mt 4, 2). The discussion on the union of the two natures, 1543.

III. Threefold Office of Christ. (a) Our High Priest: Epistle Postil, Judica Sunday; Vol. on Peter's Epistles, 72, 128, 251, 267. Jn 17; Rom 5, 10; 8, 31; Jn 1, 29; Heb 7, 26-27; Gal 4, 4-5; 1 Jn 2, 1-2. (b) Our King: Vol. 12, 17, 42-132; Vol. 14, 196, 236; First 22 Psalms, Ps 2; Ps 22, §24 ff.; Sermon on Micah. Ps 110, 1-2; Joel 3; Is chapters 4, 9, 49 and 50; Jn 18, 37; Mt 21, 5;

2 Tim 4, 18. See Second Petition of Lord's Prayer. (c) Our Prophet: Vol. 11, 314-318, 331-346, 155-173; Vol. 12, 132, Christ's teaching office: Vol. 12, 195, Missionary Commission. Deut 18, 15; Mt 17, 5; Jn 1, 18; Lk 10, 16. (d) Christ's Miracles: Vol. 11, 166, feeds 5,000; Vol. 13, 381, heals the deaf mute; Vol. 14, 127, 140, raises the widow's son.

IV. The Two States of Christ. (a) His Humiliation. Conceived by the Holy Spirit. House Postil: Day of Mary's visit to Elizabeth, Lk 1, 35. Born of the Virgin Mary: Sermon on Mary's Ascension, Lk 10, 38-42. Became true man: Vol. 10, 137, 207, 215; Epistle and House Postils, Christmas sermons; Discussion whether "The Word became flesh" is philosophically true, Jan. 11, 1541; Genesis 28, §90-106. The genealogy of Christ, commentary and sermon on Mt 1; Luther's pamphlet, Christ was born a Jew. Subject to the law and obedient; Sermons on Christ's circumcision, New Year. The Baptism of Jesus: Commentary and Sermons on Mt 3. House Postil: 3 Sermon for Epiph. Temptation of Christ: Vol. 11, 133. Suffered under Pontius Pilate, was crucified, dead: Vol. 11, 125 and 183; Vol. 12, 87-97. First 22 Psalms, 16 and 22 Ps. Epistle and House Postil Sermons for the Easter Season. Commentaries on Is 53, Jn chapters 18 and 19. And buried: Epistle and House Postil Sermons on Christ's Burial. How to meditate on Christ's sufferings, sermons on Jn 19, 5. Ps 45, 2. Vol. 11, 183. We should not take offense at Christ's humiliation: Epistle for St. Michael's Day; House Postil, 3 Sermon, 1 Sun. in Advent; Commentary on John 16.

(b) State of Christ's Exaltation (Phil 2, 9-11; Lk 24, 26; Heb 2, 9). He descended into hell; House Postil, sermon for Easter evening. 1 Pet 3, 18-19; Col 2, 15. The third day he rose again from the dead: Vol. 11, 258; Vol. 12, 97; Epistle and House Postil sermons for Easter Sunday, Monday and Tuesday; First 22 Psalms, Ps 21, §1-47. The benefit, fruit and comfort of Christ's resurrection: Vol. 11, 1, 2 and 3 Sermons for Easter; 3 Sermon for Sun. after Easter; House Postil sermons for Easter; First 22 Psalms, Ps 22, §199-379. Christ manifests himself after his resurrection: Vol. 11, 301. Acts 3, 15; 1 Cor 15, 17-20. He ascended into heaven: Vol. 12, 190; Epistle and Church Postil sermons for Ascension Day; Commentary and sermon on Ps 68. Mk 16, 19; Jn 12, 26; 14, 2; Ps 110, 1; Eph 1, 20-22. From thence he shall come to judge the quick and the dead: Vol. 14, 380; Epistle Postil, 2 Sun. in Advent; Explanation and sermon on Lk 21, 25-33. Final judgment and the end of the world: Vol. 10, 59; Vol. 14, 363; Vol. on Peter's Epistles, 359-367. Epistle and House Postil sermons for 2 Sun. in Advent and 25 Sun. after Trinity. Acts 17, 31; 1 Thes 4, 16; 2 Cor 5, 10; Jn 12, 48; Mt 25, 46; Mk 13, 32. The Life of Jesus our model. (a) Christ's humility: House Postil, 5 Sermon for Christmas. (b) Our imitation of Christ, Vol. 11, 319.

Topics for Study: (a) Personal application of this article to myself. "Redeemed me." Pray for a stronger faith in the only Son of your heavenly Father as your Redeemer.

(b) Christian Missions. Our Lord must become Lord of all nations, all mankind of every country and nation, of every color and language. As through one man sin entered into the

world, and death through sin; and so death passed unto all men, for that all sinned, Rom 5, 12. Neither is there salvation in any other (Acts 4, 12). As we are all created of one blood, so we all are redeemed by one blood, the precious blood of Christ (1 Pet 1, 19). As Christ died for all, so he rose from the dead for the world. As in Adam all die, so also in Christ shall all be made alive (1 Cor 15, 22). Mt 28, 18-20. The aim of missions is to teach everyone to believe and confess this second article of the creed.

## THE THIRD ARTICLE.

"I believe in the Holy Spirit; the holy Christian Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

153. I cannot explain this article any better than to repeat the statement that it treats of sanctification, describing at length the office of the Holy Spirit, which is to make holy. We must hold to this term, "Holy Spirit," because it is so clear and comprehensive in meaning that no other term is necessary. There are many kinds of spirits mentioned in the Bible—human spirits, heavenly spirits, evil spirits. But the spirit of God alone is called the Holy Spirit —one who has sanctified and still sanctifies us. As the Father is called Creator, the Son Redeemer, so the Holy Spirit, from his office, must be called Sanctifier, or one that makes holy. But how is this sanctification accomplished? The answer is: As the Son obtained his lordship by purchasing us with his birth, his death, resurrection, etc., so the Holy Spirit effects our sanctification through the communion (Gemeinde) of saints—the Christian Church—the forgiveness of sins, the resurrection of the body and the life eternal; in other words, by leading us into his holy communion, in that he lays us upon the bosom of the Church, which becomes our teacher and leader to Christ.

154. For neither you nor I could ever know aught of Christ, could ever believe in him, ever take him as our Lord, were it not given into our hearts by the Holy Spirit through the preaching of the Gospel. That work is finished; it is accomplished. For Christ, by his passion, his death and resurrection, has obtained the blessing for us. Now, if this

work had never been revealed—if no one knew of it—it would have been all in vain, all lost. So, that this treasure might not remain buried, but be put to use and enjoyed, God caused his Word to be revealed and proclaimed, in which the Holy Spirit is given to offer and apply to us the treasure of this redemption. Therefore, sanctifying us is simply bringing us to Christ the Lord to receive this blessing, which we could not have obtained of ourselves.

155. Learn, then, to clearly understand this article. If you are asked, What do you mean by the words, "I believe in the Holy Spirit?" you can answer: I believe that the Holy Spirit makes me holy, as his name implies. How can he do this? By what means? The answer is: Through the Christian Church, the forgiveness of sins, the resurrection of the body and the life everlasting. In the first place, he has a communion all his own in the world. That communion is the mother that brings to birth and sustains every Christian, through the Word of God. The Holy Spirit reveals and preaches that Word, and by it illuminates and enkindles hearts so that they understand it and accept it, cling to it and abide by it.

156. Where he does not effect the preaching of the Word and make it alive in the heart, so that it be received, it is lost. This was the case under the Papacy, where faith was wholly done away with and no one recognized Christ as Lord, or the Holy Spirit as sanctifier; that is, none believed that Christ is our Lord, in that he has obtained such treasure for us without our merit or worthiness and made us acceptable to the Father. What was it that was lacking? There was no Holy Spirit present to reveal and preach this truth. Men and evil spirits there were; they taught that we are to obtain mercy and be saved by our own works. And so there was no Christian Church; for where Christ is not preached there is no Holy Spirit to organize, to call and to gather it, and without it none can come to Christ the Lord. Let this suffice for the substance of this article. But since the various points in it may not be quite clear to the simple-minded, we will consider them separately.

157. The Creed calls the holy Christian Church "Communionem Sanctorum," a communion (Gemeinschaft) of saints—a term meaning the same thing as holy Christian Church. Formerly the latter phrase was not employed, and the rendering in the vernacular, communion of saints, is inadequate and misleading. To give a clear explanation we must use a different term in German, for the Greek word "ecclesia" means, properly, an assembly. We are accustomed to use the little word "church" with another signification; to the unlearned it means not the assembled congregation, but the consecrated building. But the building would not be called a church except for the congregation that assembles there. We who congregate make for ourselves a special place and give the house the name of the congregation.

158. The word "church" (Kirche), then, simply means a congregation. It is a word of Greek origin, like the word "ecclesia." In that language it is "kyria," and in Latin "curia." In good German, our mother tongue, it should be translated "Eine Christliche Gemeinde or Sammlung," a Christian communion or congregation, or most appropriately and clearly, "Eine Heilige Christenheit," holy Christendom. Likewise the word "communio," which is attached to it, should not be translated "Gemeinschaft," but "Gemeinde." It is merely a definition used to explain what the Christian Church is. But some among us, unacquainted with Latin or German, have rendered it "Gemeinschaft der Heiligen," although no German would so speak or would understand the expression. To speak correct German, we should say "Eine Gemeinde der Heiligen," a communion made up only of saints, or better still, "Eine Heilige Gemeinde," a holy communion. I make this explanation that the expression "Gemeinschaft der Heiligen" may be understood; it has become so established in usage that it cannot be uprooted and it would be next to heresy to alter a word.

159. But the meaning and substance of the clause is: I believe that there is upon earth a small holy flock, a holy assembly of pure saints under one head, Christ. They are

called together by the Holy Spirit in one faith, one mind and one understanding. They possess many gifts, but are one in love and without sect or division. Of this assembly I am also a part, and a sharer and owner in its blessings, through the Holy Spirit; he gave me membership by virtue of having heard, and of still hearing, God's Word, which is the first step towards entrance. For before we had attained thus far, we were of the devil, knowing naught of God and of Christ. Until the last day, when he shall deliver us, the Holy Spirit will abide with the holy communion, or the Christian Church. By means of this communion he proclaims and explains the Word. Thereby he creates and promotes holiness, extending the Church and making it strong in faith and the fruits of the Spirit.

160. We further believe that in Christ's kingdom we have forgiveness of sins, mediated through the holy sacraments and absolution, and through numerous comforting passages in the Gospel. And all that is to be taught concerning the sacraments, in fact the whole Gospel, and all the offices of Christendom, which must be exercised unceasingly, have this blessing in view, the forgiveness of sins. Though God's grace is obtained through Christ, and sanctification is wrought by the Holy Spirit through the Word of God in the fellowship of the Christian Church, yet, encumbered by the flesh, we are never without sin.

161. All appointments in Christendom have been so ordered that we should daily obtain full forgiveness of sins, through the Word and signs as sources of comfort and cheer to our consciences as long as we live. And this is what the Holy Spirit does for us: Although we have sin, it cannot harm us, because we are a part of Christendom, where there is entire forgiveness of sins; God forgives us, and we forgive, bear with and help each other. Outside of Christendom, where the Gospel prevails not, there is no forgiveness and hence no holiness. Therefore, all who do not seek holiness through the Gospel and forgiveness of sin, but try to merit it through their own works, have separated and excommunicated themselves from this Christian Church.

162. But sanctification is begun and daily increases. In such state we look for our flesh to perish and be buried with all its corruption, and believe that it will arise glorified and in the complete and perfect holiness of a new, eternal life. Now, we are only in part pure and holy. The Holy Spirit must ever continue his work in us by means of God's Word, daily bestowing forgiveness, until we attain to that life where there is no more forgiveness. For in that life are only perfectly pure and holy beings, altogether godly and righteous, delivered completely from sin, death and all misery, living in new, immortal and glorified bodies. This, then, is the office and work of the Holy Spirit. He begins sanctification here on earth and daily extends it by two agencies—the Christian Church and the forgiveness of sins. And when we pass from this life, he will instantly perfect our sanctification and forever keep us therein by the resurrection of the body and life everlasting.

163. Now, the term "Auferstehung des Fleisches," "resurrection of the flesh," is not well chosen; for when we Germans hear the word "fleisch," "flesh," we are liable to think of the meat market. In good German we would say, "Auferstehung des Leibes," or "Leichnams," "resurrection of the body." Yet this is not important if the words are rightly understood.

164. This article must ever be indispensable and its operation must continue uninterrupted. Creation is past and redemption is accomplished, but the Holy Spirit unceasingly carries on his work until the last day. For this purpose he has appointed a congregation upon the earth, through which he speaks and by which he accomplishes his work; for the gathering of Christians by him has not come to an end, nor has he ceased to administer forgiveness. Therefore, we believe in him who through the Word daily brings us into faith, and strengthens and increases such faith through that Word and the forgiveness of sins; so that, when his work has been accomplished, and we shall have continued therein and died to the world and all evil, he may

at last make us perfectly and eternally holy. For this, through the Word, we now wait in faith.

165. Here you find the whole essence of God, his will and his work beautifully portrayed in few but comprehensive words. In them all our wisdom consists—a wisdom which transcends all human wisdom, susceptibilities and intelligence. For the world has never come to a knowledge of God and his purposes, though it has diligently sought to know them. But here we have this knowledge fully; in these three articles he has revealed the depths of his fatherly heart, his perfect and unspeakable love. For he created us for the very purpose of redeeming and sanctifying us. And more, having bestowed upon us all that is in heaven and upon earth, he gave us even his Son and the Holy Spirit, through whom he brings us unto himself. As said before, we could never recognize the Father's grace and mercy were it not for our Lord Christ, who is a mirror of his Father's heart. Without him we could see naught but an angry and terrible judge; and of Christ we could know nothing were he not revealed to us by the Holy Spirit.

166. These articles of the Creed separate and distinguish us Christians from all other people on earth. For all outside of Christendom, be they heathen, Turks, Jews, or false Christians and hypocrites, even though they may believe in and worship only one true God, do not know his mind toward them. They cannot be confident of his love and blessing. Therefore they abide in eternal wrath and perdition. For they have not the Lord Christ and are not enlightened and blessed by the gifts of the Holy Spirit.

167. Now you see that the Creed teaches a very different lesson from that of the Ten Commandments. The latter teach us what we must do, but the Creed teaches us what God does for us and what he gives us. The Ten Commandments are written in the hearts of all men, but no mere human wisdom can comprehend the Creed. It must be taught by the Holy Spirit alone. The law of the commandments does not make us Christians, for God's wrath and displeasure abides upon us because we cannot fulfil his de-

mands. But the Creed brings us full mercy, sanctifies us and makes us acceptable to God. Through this knowledge we learn to love all God's commandments, for we see that he freely bestows himself upon us, with all that he has, to help us and guide us in keeping the Ten Commandments. The Father gives us all created things; Christ, all his works; and the Holy Spirit, all his gifts.

This is enough for the present concerning faith in order to lay a foundation for plain people without overburdening them. After they understand the substance of this they can of themselves learn more by drawing from the Scriptures, and thus continually increase and grow richer in knowledge, for as long as we live we have enough to study and to preach on the subject of faith.

Readings in Luther and the Bible on God, my Sanctifier.

I. I believe in the Holy Spirit, my God and Sanctifier, with the same faith as I believe in God my Creator and God my Redeemer. Postil Sermons for the Pentecost Season. Vol. 12, 272-340. Table Talk on the Holy Spirit, chapter 8. John, chapters 14, 15 and 16. The Holy Spirit is God (Mt 28, 19; 1 Cor 3, 16; Acts 5, 3-4; Ps 33, 6; 139, 10; 1 Cor 2, 10). "Holy" (Is 6, 3; 1 Pet 1, 15; 1 Cor 6, 11). "Spirit" (Jn 4, 24; 3, 8; Mt 3,16).

A. The Holy Spirit Applies Christ's Redemption to Me. Notice Luther emphasizes "I" and "me" as the Creed does in "I believe." "I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to him," is the connecting link between the second and third articles of our faith. We are morally unable to apply the redemption even after it is provided. We can no more sanctify ourselves than we could have created and redeemed ourselves. 2 Cor 3, 5; 1 Cor 2, 14; Jn 15, 5. Vol. 10, 225, Reason and Natural Light. Free Will: Genesis 6, §140-150; Table Talk on Free Will, chapter 10. 1 Cor 6, 11; Eph 2, 1; Rom 8, 7; Jn 6, 44; 1 Cor 12, 3; 2, 14.

(1) He has Called me by the Gospel. Vol. 14, 227-251; 169-195; Vol. 13, 33-57; 2 Thes 2, 14; 2 Tim 1, 9; Lk 14, 17; 1 Pet 2, 9; Table Talk on The Law and The Gospel, chapter 12. The Divine Call through Preaching the Gospel: Vol. 12, 395; Vol. 14, 26-59; 326-343.

(2) Enlightened Me by his Gifts. By the knowledge that I am a sinner and condemned, and that Christ has redeemed me (2 Cor 4, 6; Acts 11, 18; 1 Pet 2, 9; Jer 31, 18). Sermons on Repentance, 1517, 1518; The Spirit's Teaching Office, Vol. 12, 156; The Spirit's Convicting Office, Vol. 12, 110-156.

(3) Sanctified Me in the True Faith. True faith in Christ: Vol. 10, 17; Vol. 11, 353-374; Vol. 13, 202, 302; Vol. 14, 158, §1-4; 262, §1-34; Vol. on Peter's Epistles, 42. Examples of true faith: Vol. 11, 61-71; Vol. 11, 125, the blind man; Vol 11, 148, the Syrophenician woman; Vol. 13, 22, Lazarus; Vol. 14,

252-277, the nobleman. This is the will of God, even your sanctification (1 Thes 4, 3; Eph 2, 10; 2 Cor 7, 10; 1 Cor 6, 11; Acts 10, 43; Rom 3, 24-28; Gal 3, 26-27; Jn 17, 3; Jn 1, 12; Rom 8, 33-34; 1 Jn 3, 14; Eph 3, 5; Jn 3, 5; 1 Pet 1, 23).

(4) And Preserved Me in the True Faith. Who by the power of God are guarded through faith unto salvation (1 Pet 1, 5; 1 Pet 5, 10; Rom 8, 14; Phil 1, 6; 2 Thes 3, 3). See Seventh Petition of Lord's Prayer for references on the comforting office of the Holy Spirit; Table Talk on Justification, chapter 13. Unbelief: Vol. 11, 403, Thomas; Vol. 13, 16, the rich man; Vol. 11, 92, Christ stills the tempest.

B. The Holy Spirit Applies Christ's Redemption to the World. Even as he calls, gathers, enlightens and sanctifies the whole Christian Church on earth ("die ganze Christenheit auf Erden," the whole Kingdom of God on earth). In these words and those which follow, "All believers," Luther urges Christ's religion as the world-wide missionary religion. This is another of the many places in the Catechism where the subject of missions is required to be taught by the text. See Luther's writings on the missionary texts of the Bible. The missionary verses of his Church and House Postil Sermons on the Gospels for Ascension Day, Pentecost Sunday, Monday and Tuesday, Sunday after Ascension Day, and the Sundays after Easter. See Vol. 12 of the English Luther. Epiph. Sermon on Is 60, 1-6; missionary verses of the Christmas sermons; writings on Ps 2; Mt 28, 19-20; Mt 16, 15; Jn 10, 16.

In the home and foreign mission fields; among the heathen, Catholics, Mohammedans, the Diaspora and the Jews, the Holy Spirit calls, gathers, enlightens, sanctifies and preserves in the true faith, he alone, through the Word and Sacraments of his Church. Rom 1, 16; Mt 11, 28; 1 Tim 2, 4; Phil 1, 6; Lk 12, 32; Mt 16, 18; Jn 8, 31-32; Ps 46.

II. I believe in the Holy Christian Church. The "Church" consists of all throughout the whole world, whom the Holy Spirit thus calls, gathers, enlightens, sanctifies and preserves. Vol. 14, 226-251, the king's marriage; Vol. 11, 100, the tares; 2 Tim 2, 19; Lk 17, 20-21; Mt 16, 18; 1 Kings 19, 8-18, 7,000 in Israel; Eph 2, 19-22; Acts 2. "Holy," all the members are holy by faith in Christ and serve God with their holy works (Eph 5, 25-27; 1 Pet 2, 5-9). "Christian": The Holy Spirit does not speak of himself, but in his work glorifies Christ (Jn 16, 13-14; 1 Cor 3, 11; Eph 2, 19-22). Only one Church, because only one Holy Spirit and one Christ (Eph 4, 3-6; Jn 17, 20-23). This Church is invisible, universal and perpetual, hence each says, "I believe" in this Church (Mt 11, 28; Gal 3, 28).

III. I believe in the Communion of Saints. The fellowship of all true believers at home and abroad in the use and extension of the means of grace. "Saints:" Gather my saints together unto me (Ps 50, 5); "Unto me, who am less than the least of all saints, was this grace given," Paul in Eph 3, 8. "Communion": The communion of the Holy Spirit be with you all (2 Cor 13, 14; Mt 18, 20, where two or three are; 13, 5; Jn 8, 31-32; 1 Cor 9, 14; Mt 28, 19; 7, 15; 1 Jn 4, 1; Rom 16, 17; 2 Cor 6, 14-18). Be ye not unequally yoked with unbelievers. Genesis 7, §64-81; 12, §163-165; 21, §86-106; §184-193; First 22 Psalms, Ps 2, 6; Ps 8; 18, §1-211; Vol. on St. Peter, 52, 95-172. Table Talk on The Church, chapter 20.

IV. I believe in the Forgiveness of Sins. In which Christian Church the Holy Spirit daily and richly forgives me and all believers all our sins. God declares sinners righteous (Mk 2, 7; Vol. 14, 208; Vol. 13, 66, 339; Ps 130, 2-7; 103, 2-3; Eph 1, 7; Rom 3, 28; 2 Cor 5, 12; Rom 8, 33, 38; 2 Cor 5, 19; Gen 15, 6; Is 1, 18). Grace of God in Christ: Vol. 12, 350. Fruits of the Spirit: Vol. 11, 353; Vol. on St. Peter, 85, 125; Epistle Postil: 5 Sun. after Epiph; 1 Sun. in Advent; 2 Sun. after Epiph; 5 and 17 Sundays after Trinity. Table Talk, 14 chapter, on Good Works. Sermon on the Liberty of the Christian Man.

V. I believe in the Resurrection of the Body. And at the Last Day the Holy Spirit will raise up me and all the dead. Sermons for Easter Sunday, Monday and Tuesday. Table Talk on The Resurrection, chapter 49. Four Sermons on 1 Cor 15; First 22 Psalms, Ps 17, 15. Jn 5, 28-29; Dan 12, 2; Job 19, 25-27; Phil 3, 21. The Final Judgment: Vol. 14, 380; Vol. on Peter's Epistles, 363. Mt 25, 30; 10, 28; 25, 41; Is 66, 24; Lk 16, 23-24. Rich man and Lazarus. Only two places.

VI. I believe in the Life Everlasting. Amen. And the Holy Spirit will grant me and all believers in Christ everlasting life. Vol. 13, 137; Lk 23, 43; Rev 14; Jn 10, 27-28; 1 Jn 3, 2; Ps 16, 11; Jn 17, 24; Rom 8, 18; Mt 24, 13; Eph 1, 3-6; Rom 8, 28-30; Rev 21, 4; Mt 13, 43; Rev 5. "I believe" there is an everlasting life and God will grant it to me (1 Jn 3, 2; Rom 8, 37-39; 2 Pet 3, 13). See references on the Seventh Petition of the Lord's Prayer. This, then, is our Faith in the Father, the Son and the Holy Spirit, into whose triune name we have been baptized.

Topics for Study: (a) Personal application of this Article to myself. "Sanctified me." Pray for more faith in the Holy Spirit whom the Father and the Son sent into the world to begin and complete your sanctification.

(b) Christian Missions. See above, under I. B.

THIRD PART.

# The Lord's Prayer.

168. We have heard what we are to do and believe; wherein the best and most blessed life consists. Now follows the third part—how we are to pray. Since no human being can keep the Ten Commandments perfectly, though he have made a beginning in believing, and since we must fight against the devil and all his powers, the world and our own flesh, nothing is so necessary as that we should constantly seek the ear of God, invoking him and praying him to give us faith and obedience to the Ten Commandments, to sustain and increase our faith and remove all that opposes and hinders us in this way. That we may know what and how to pray, our Lord Christ himself has taught us, giving us the very form and words, as we shall see.

169. But before we explain the Lord's Prayer, one petition after another, it is well and necessary to exhort and induce people to pray, as Christ (Lk 18, 1; Mt 7, 7) and the apostles (1 Thes 5, 17; 1 Pet 4, 7; James 1, 5) did. First, we must know that it is our duty to pray because God has commanded it. For we have heard in the second commandment: "Thou shalt not take the name of Jehovah thy God in vain." There we are required to praise that holy name and call upon it in time of need—or pray; for to call upon it is simply to pray. Therefore, we are as strictly and solemnly commanded to pray as we are to have no other God, to commit no murder and never to steal. Let no one think that it is all the same whether he prays or not, as do the uninstructed people in their delusion who say: Why should I pray? Who knows whether or not God will hear and regard my prayer? If I do not pray, another will. And thus

they fall into the habit of never praying; and because we condemn false and hypocritical prayer, they excuse themselves by saying we teach that no one need or ought to pray.

170. It is true that what has heretofore been offered as prayer—wailing and chanting in the churches, etc.—was really not prayer. Such external, ceremonial things, when properly observed, serve as an exercise for young children, pupils and simple minds; while they may be called singing or reading exercises, they are not real prayer. To pray as the second commandment teaches, is to call upon God in every need. This he requires of us and has not left it to our choice. We are under obligation to pray if we would be Christians, just as we are under obligation to be obedient to father and mother and to civil authorities. By invocation and prayer the name of God is honored and rightly used. This you must remember above all things, and thereby silence and repel such thoughts as would withhold or prevent you from praying. Just as it avails nothing for a son to say to his father: What is the use of being obedient? I will go and do as I please; it is all the same—when there stands the commandment, Thou shalt and must obey: so likewise it is not left to my own choice whether I pray or not; I am required and in duty bound to pray or incur God's wrath and displeasure.

This we must observe and remember above all things, and thereby silence and repel the thoughts which would deter or withold us from prayer by the plea that prayer is a matter of little consequence or confined as a duty to those who are holier and more pleasing to God than we. The human heart is by nature so perverse that it always flees from God, thinking that he is averse to our prayers because we are sinners and have merited only his wrath. In opposition to such thoughts, I say, we should give heed to this commandment, and turn to God in order to avoid aggravating his anger by such disobedience. By this commandment he makes plain that he will not thrust us aside nor cast us out because we are sinners, but that he would

rather draw us to himself and induce us to humble ourselves before him, to confess our misery and need, and pray for mercy and help. We read in the Scriptures of his anger against those who, when punished for their sins, did not return to him and by prayer soften his anger and seek his mercy.*

171. From the stress laid by God upon prayer in his commandment, we should conclude that for our life we should not despise prayer when the duty to prize it highly is so obvious. The command to pray is on the same level with the other commandments. A child should beware of disobedience to parents; it should always reflect: The work is one of obedience and what I do is done with the understanding that I move in the path of obedience and divine precept; on this I rest, of this I boast, therein I seek my pride, not because of my own worthiness, but because of the commandment. So, also, our prayer and that for which we pray we should consider as demanded by God and done in obedience to his command, and we should think: As a matter of my merit it is nothing, but it avails because God has commanded it. So whatever be his prayer, everyone should always come to God in obedience to this commandment.

172. We therefore entreat and urgently exhort everyone to earnestly heed these words and in no wise to despise prayer. Heretofore the teaching done in the devil's name was such that none regarded it; it was thought sufficient that the prayers were said, whether God heard them or not. That means to make light of prayer, and to mutter on the chance of being heard. Such a prayer is worthless. We allow ourselves to be led astray and deterred by thoughts like these: I am not holy enough, not worthy enough. If I were as godly and holy as St. Peter or St. Paul, I would pray. Away with such thoughts! The same commandment which bade St. Paul to pray applies to me; the second commandment is given just as much for my sake

*This § is from the Leipzig Edition.

as for his. He can boast no better or holier commandment than I. You should say, then: The prayer I offer is as precious, as holy and pleasing to God, as that of St. Paul and the holiest of saints. I freely admit that such a one is holier because of his person, but not because of his command. God does not value prayer on account of the person, but on account of his Word and the obedience shown. Upon the same commandment on which all saints base their prayers, I base mine; and besides, I pray for the same thing and for the same reason as they pray or have prayed.

173. The first and most necessary point, therefore, is that all our prayers be based upon obedience to God, regardless of our persons, whether we be sinners or saints, worthy or unworthy. And we must know that God will not have this commandment treated as a jest, but will be angry and punish us if we do not pray, just as he punishes all other disobedience; and also that he will not permit our prayers to be in vain or lost. For if he did not mean to hear us, he would not bid us, with solemn commandment, to pray.

174. Again, we should be the more impelled to pray because God has promised that our prayer shall certainly be fulfilled; as he says in Psalms 50, 15: "Call upon me in the day of trouble: I will deliver thee;" and as Christ says in Matthew 7, 7 and 8: "Ask and it shall be given you . . . . for every one that asketh receiveth." Such promises should arouse and kindle our hearts with a desire and love to pray; he testifies by his Word that our prayers are heartily pleasing to him and shall surely be heard and granted, so that we may not despise prayer, nor beat the air, and pray in uncertainty. You can hold up the promises and say: I come to thee, dear Father, and pray; not of my own accord nor in my own worthiness, but because of thy command and promise, which cannot mislead nor deceive me. Let him know who disbelieves these promises, then, that he provokes God to anger by grossly dishonoring him and charging him with falsehood.

175. And we should be the more persuaded and induced to pray because, in addition to the command and promise,

God comes to our aid and puts into our mouths the very words we are to use, that we may know how sincerely he is interested in our needs and may never doubt that such prayer is pleasing to him and shall surely be heard. So this prayer is superior to any that we may be disposed to frame for ourselves. For in them our consciences might ever be in doubt and say; I have prayed, but who knows if it pleases God, or if I have used the right form and measure? There is no more admirable prayer on earth, then, than the Lord's Prayer, because it bears the superior testimony that God loves to hear it. We should not surrender it for all the riches of the world.

176. And it is thus prescribed in a definite form in order that we may see and consider the need which should urge and impel us to pray without ceasing. For he that would pray must bring a petition, naming and asking for some special thing, otherwise it is no prayer. For this reason, we have justly condemned the prayers of monks and priests, who, with much effort, wail and mutter day and night; none think of asking for the least thing. If we were to assemble all the churches and priests, they would have to confess that they never prayed from their hearts for so much as a drop of wine. For of not one of them could it be said that his prayers ever were prompted by obedience to God, by faith in his promise, or a sense of need. They have only thought, at the best, of doing a good work, by which they mean to give God his due, unwilling to take anything from him, willing only to give.

177. But where there is true prayer there must be earnestness. We must feel our need—a distress which presses and compels us to cry out and entreat. Then prayer will come of itself, as it should come, and we shall not need to be taught how to prepare for it and how to create devotion. But the necessity which should impel us, both for ourselves and others, is sufficiently indicated in the Lord's Prayer. Therefore it should serve to remind us of our need and teach us to earnestly reflect upon that need, that we may not neglect to pray. We all have needs enough, but the

great trouble is, we do not realize them. Hence God desires us to lament and plead our wants, not because he does not know them, but that our hearts may be kindled to ask for more, and to ask more fervently, that we may spread our mantles to receive plenty.

178. Therefore, we should, from our youth up, accustom ourselves to pray daily for all our wants, and to pray whenever we are aware of difficulties, and also to pray for those among whom we live—pastors, authorities, neighbors, servants; and, as I said, we must always hold up before God his command and promise, knowing he will not have them disregarded. This I say because I would gladly see it again instilled into the people that they learn to pray aright, and not act so rudely and coldly, making themselves daily more unfit to pray, which very thing the devil desires to accomplish and works for it with all his might; for he well knows how his cause suffers and is injured when the people are given to fervent prayer.

179. We should know that all our protection and defense consists solely in prayer. For we are far too weak to resist the devil and all his power and his adherents, who oppose themselves to us and could easily trample us under foot. We must, therefore, remember to employ those weapons with which Christians should arm themselves to withstand the devil. For what, think you, could have heretofore accomplished so much—resisting and defeating the counsels and purposes of our enemies, restraining their murderous and rebellious designs, by which the devil meant to overthrow us and the Gospel—were it not that the prayers of a few godly people stood, like an impenetrable wall, between us and our foes? Otherwise, we should have witnessed a far different tragedy: the devil would have destroyed all Germany in her own blood. But now, let them mock and ridicule in their confident triumph if they will, we shall, by our prayers alone, if we be diligent and persevere, be a sufficient match for our foes and the devil. For when a godly Christian prays: Dear Father, thy will be done—

God answers from on high: Yes, dear child, so shall it be, in spite of the devil and of all the world.

180. Now these things are said by way of exhortation, that we may, above all things, learn to value prayer as a great and precious thing, and clearly distinguish between mere mumbling and prayer for something definite. In no wise do we denounce prayer, but we do denounce mere unprofitable howling and muttering, as Christ himself rejected and forbade long senseless repetitions, Mt 23, 14. Now we will discuss the Lord's Prayer in the briefest and clearest manner. Here, in seven articles or petitions, are comprehended in connected order all the needs that continually beset us, each of which is so pressing as to become a life-long object of prayer.

Readings in Luther and the Bible on the Lord's Prayer.

Explanation of the Lord's Prayer for Common People, 1518. A Simple Way to Pray, 1535. A Brief Explanation of the Ten Commandments, the Creed and the Lord's Prayer, 1520. Table Talk on Prayer, chapter 15. Vol. 12, 166-179, Christ's Sermon on Prayer, Jn 16, 23-30. Vol. 13, 358, the publican. Vol. 11, 148, Syrophenician woman. Commentaries on Mt 6, 5-15; Lk 11, 1-4, and Jn 17. Sermon on Prayer and Processions in Rogation Week, 1519. Luther's Hymns. Collection of Luther's Short Prayers and Ejaculations on all Occasions, arranged in the order of the Catechism, see 10 Vol. of Walch's Edition. First 22 Psalms, Ps 19, 14. Genesis 17, §407-424; 19, §177-190; 20, §174-181; 25, §63-70; 30, §112-120; 32, §72-95; 44, §56-69; §80-83. The conclusion of the translation of Solomon's Prayer to God.

As the first part of the Catechism, the Law, leads to the second part, the Creed; so the second part leads to the third, Prayer, the life of faith. It is very important to remember these two connections and to be clear as to what precedes and follows Christian faith. When the Holy Spirit brought us to Christ through faith God became truly our Father and his children truly our brethren. The beginning, the middle and the end of "Communion of Saints"—of believers—is the communion of each one with God, or Prayer. Prayer is simply asking or thanking God from the heart for definite blessings. There is nothing forced or unnatural about Prayer. The first prayer of the disciples of Christ is, "Lord, teach us to pray," Lk 11, 1. "The Lord's Prayer," then, is the answer to this "Disciples' prayer," which in other languages is more properly called "Our Father," "Vater Unser," "Fadervor." Our Lord's Prayer proper is the 17th chapter of John. The Holy Spirit, our Sanctifier, as just explained in the third article of the Creed, teaches us to pray aright, and is therefore called the spirit of prayer, Zech 12, 10.

Readings in Luther and the Bible on the Cry of Faith.

"Our father who art in heaven." These words are not an introduction to, but a part of, the Lord's Prayer. They should be repeated before each of the seven petitions. The whole Christian religion, the whole Creed which we have just learned, is expressed in these words from the child's believing heart. The word "Father" plants us upon the Rock of Ages with a childlike faith. "Our" stretches its arms out to all and teaches us to love and serve our neighbor, like Christ did. The words "who art in heaven" lift our hearts up to heaven whence cometh our help, the Holy Spirit, our Sanctifier, and whence we expect our Saviour to change our vile body like unto his glorious body (Phil 3, 20-21). It is the child's cry or call of faith, of love and of hope to the triune God, to the Father, to the Son and to the Holy Spirit.

I. "Father." He is truly our Father. Father is the word of faith and assurance, which encourages us to pray without fear or doubt. The word is used here, not in the sense of the first article of the Creed to distinguish the Father from the other persons of the trinity, but in the sense of the whole Creed—of the triune God. He has created, redeemed and sanctified us as his children (Is 64, 16; Mt 23, 9; Eph 3, 14-15; 1 Jn 3, 1; Rom 8, 15; Jn 1, 12; Gal 3, 26).

II. "Our." "We" are truly his children. "Our" is the word of love taught by his only Son, sent from the Father. Father seems naturally to come first, as "Vater unser" in German, "Fadervor" in Scandinavian, "Pater noster" in Latin, and Father of (us) all, in Eph 4, 6. Christ humbled himself and first taught and proved the fatherhood of God in the trinitarian sense of the whole Creed, which is the only true conception of the fatherhood of God. Christ here by his words, as by his life and death, teaches the brotherhood of man. We have many brothers and sisters, and in the communion of saints each prays for all and all for each (Eph 6, 18; 4, 6; Acts 17, 26; Rom 5, 18; Mal 2, 10). The word "our" teaches us to love and trust our neighbor.

III. "Who art in heaven." "We may ask him with all cheerfulness and confidence as dear children ask of their dear father." These are words of hope, which teach us to look up to God. They are added not merely to remind us of the difference between God and our earthly father; but also to point us to God's majesty and power, which he has most gloriously revealed in heaven, his dwelling place (Ps 103, 19; 11, 4; 113, 5-6; 115, 3; 33, 13). He is our true Father, full of love, always inclined to answer our prayers; almighty and can answer; allwise and all-knowing, with his eyes everywhere he knows what is best for us; everywhere present and always equally near to all; an eternal Father, who never dies.

Prayer. The Holy Spirit, of whom we learned in the third article of the Creed, helpeth our infirmities and maketh intercession for us (Rom 8, 26). Luther says, "Wherever there is a Christian there is the Holy Spirit, who does nothing but pray continually." Is offered in the name of Jesus, our Mediator, of the second article (Jn 16, 23); according to his will and command (1 Jn 5, 14); in faith in him and in his spirit (Eph 3, 12; Jn 9, 3; 16, 26-27; 1 Jn 2, 1-2; Jas 1, 6; 4, 3; Mt 21, 22;

Rom 10, 14; Ps 66, 18; Prov 28, 9). Offered to the Father of the first article. "Ye received the spirit of adoption, whereby we cry, Abba, Father" (Rom 8, 15).

What is Prayer? "The pouring out of the heart before God" (Ps 62, 8). There are two kinds of prayer. (1) Prayers of petition with confession. See the Psalms of petition (25, 31, 54, 56, 71, 85, 90). The Seven Penitential Psalms (6, 32, 38, 51, 102, 130, 143). (2) Prayers of praise with thanksgiving. Psalms of praise (34, 65, 67, 103, 104, 111, 117). Inducements to pray: God's express commands (Ps 27, 8; Is 55, 6) and promises (Ps 50, 15; Jer 29, 12-14; Mt 7, 7-11; Ps 145, 18; 65, 3; Mk 11, 14); our and our neighbor's needs (Ps 77, 4; Ex 2, 23-25; 2 Cor 12, 7-9); our love to God (Ps 63, 6; Lk 1, 46 ff.; 1, 68 ff.). How to pray: Devoutly (Mt 15, 8; Jn 4, 24; Mt 6, 7); thankfully (Phil 4, 6); perseveringly (Col 4, 2; Jas 5, 16; Mt 7, 7; Rom 12, 12; Ps 42, 2); humbly (Gen 18, 27; 32, 10; Dan 9, 18); submissively (Mt 26, 39). For whom? For ourselves and for all men, but not for the dead (1 Tim 2, 1; Jas 5, 16; Mt 5, 44); for our enemies (Heb 9, 27; Lk 19, 20). For what? The seven petitions of the Lord's Prayer. Where? Everywhere (1 Tim 2, 8; Ps 145, 18; Jer 23, 23); in our closets (Mt 6, 6); at family worship and at meals (Mt 14, 19; 18, 19-20; Dan 6, 11-12); in public with the congregation on Sundays and Festival days (Ps 26, 12; 22, 26; 84, 2-3; 27, 4; Lk 19, 46). When? Without ceasing (1 Thes 5, 17; Lk 18, 1; Ps 88, 2; 145, 2); when beginning our daily duties; when in danger and temptation; when our prayers are answered; when in trouble (Ps 50, 15); when prosperous.

The Lord's Prayer, "the short Gospel," "the extract of all the Psalms," is the best, the perfect prayer—doctrinal and practical. It is a form (Lk 11, 2) and a model (Mt 6, 9) in order, contents and spirit. Short and to the point, like Luther's many free prayers. It begins in heaven, comes down to earth, our daily bread, and then returns with us to heaven. Of its seven petitions, the first three relate to God's glory and man's salvation, the last four relate immediately to our own welfare. Only one, and that the middle petition, asks for temporal blessings, all the others for spiritual blessings. This proportion should be remembered. The first four ask for the granting of the good we need, the last three for the removal of the evil we fear. The first three petitions agree with the first table and the last four with the second table of the law. The fifth petition refers to our past evil, the sixth to our present and the seventh to our future evil.

## THE FIRST PETITION.

"Hallowed be thy name."

181. These words are a little obscure and not good German. In our mother-tongue, we would say: Heavenly Father, help that only thy name may be holy. Now, what do we mean by praying that God's name may be hallowed? Is it not always holy? The answer is: Yes, in itself it is al-

ways holy, but not in our use of it. God's name has been given us upon our becoming Christians through baptism, and we are called children of God and enjoy the sacraments, by which he so unites us with himself that all that is God's may serve for our use. So we are under the great necessity of duly honoring his name and keeping it holy and most sacred, regarding it as our highest treasure and our sanctuary; and of praying, as godly children, that his name, which is hallowed in heaven, may likewise be kept holy on earth by us and all the world.

182. Now, how is this name hallowed among us? The plainest answer is, by our teaching and life when they are godly and Christian. Since in this prayer we call God our Father, it is our duty always to conduct ourselves as godly children, that we may not disgrace but honor and praise him. Now, the name of God may be profaned with words or deeds; for all that we do upon earth must be comprehended in word or deed, in speech or action. In the first place, it is profaned in preaching, teaching and speaking in God's name that which is false and misleading, thus adorning a falsehood to make it pass for truth. In this way, the name of God is profaned and dishonored in the vilest manner. Again, the holy name is profaned when it is used as a cover for swearing, cursing, conjuring, etc.

183. Further, it is profaned by openly wicked lives and deeds, when those who are called Christians and people of God are adulterers, drunkards, swollen misers, given to jealousy and slandering. Here, again, God's name is dishonored and profaned on our account. Just the same as it is a shame and disgrace to an earthly father to have a wicked, corrupt child, disobedient in word and act, on whose account he must suffer scorn and reproach; so God is dishonored if we who are called by his name and enjoy his manifold blessings do not teach, do not speak and live, as the godly children of a heavenly Father, but so that he must hear it said of us: They are children of the devil rather than of God.

184. Thus you see that in this petition we pray for just

that which God requires in the second commandment: That his name be not taken in vain, as is done by swearing, cursing, lying, deceiving, etc., but that it be used to the honor and praise of God. He who uses God's name for any wrong purpose profanes and desecrates the holy name; as formerly it was called desecrating a church when a murder or other crime was committed therein, or when a sacrament or a shrine was profaned, thus rendering unholy by profane use that which was holy in itself. This petition, then, is easy and clear as soon as we understand the language, that to hallow means, in our way of speaking, the same as to praise and honor with word and deed.

185. Now, note the great need of such a prayer. Since we see that the world is filled with sects and false teachers, and they all use the holy name as a cover and pretense for their devilish doctrines, we ought constantly to cry unto God against all who preach and believe falsely and against those who persecute and oppose our Gospel and pure doctrine and would suppress us, as the bishops, tyrants, fanatics, and others do. Likewise, we need to pray for ourselves, who, while we have God's Word, are ungrateful for it and do not live according to it as we should. When you pray this petition from your heart, you may be certain that it is pleasing to God; for nothing is more acceptable to him than that his honor and praise be exalted above all else and that his Word be taught in its purity and be valued and cherished.

Readings in Luther and the Bible on the First Petition.

1. God's Name is Hallowed when the Word of God is taught in its truth and purity and we as the children of God lead holy lives in accordance with it. The Office of God's Word. (1) The Christian Congregation has the Right to Judge the Doctrine and to call their Pastor, 1528. Ex 3, §4-15. 3 Sermon on 1 Jn 5, 4-5. Gospel sermon on St. Andrew's Day. 2 Sermon on the Call of Paul to the Apostleship. (2) How to Elect and Install Church Officers, Addressed to the Council and Congregation at Prague, 1523. (3) Form of Ordination. Gen 23, §67-71; 31, §51-57; 47, §84-89. (4) How Preachers should Live, 1519. Vol. 12, 32, §1-9; 382. First 22 Psalms, Ps 8, §16-56; Ps 19, the office of the Gospel and its servants. Epistle Postil, 3 Sun. in Advent and Sun. before Lent. (5) Instructions for the Official Visitation among the Congregations in Saxony, 1528 and 1538. (6) The Christian Life. Sermon 11 Sun. after

Trin., 1524. Vol. 11, 364. Vol. 14, 60. Epistle Postil: 4 Sun. in Advent; 1 Sun. in Lent; Easter; Sun. after Ascension Day; 6, 7, 8, 19 and 20 Sundays after Trinity. Vol. on Peter's Epistles, 69-83. Tit 2, 13; 1 Tim 1, 5-7; Jn 17, 6; 17, 17; Mt 5, 16; Ps 119, 37; 86, 11. See Second Commandment.

II. God's Name is Profaned when we teach and live otherwise than the Word of God teaches. Admonition to the Christians at Erfurt against false doctrine, 1527; and to the Christians at Antwerp against fanatics, 1525. Vol. 13, 234-290, False Prophets. Vol. on Peter's Epistles, 331, 369. First 22 Psalms, Ps 5, verses 1-12; 10, §53-62; 11, §1-57; 12, §1-71. Epistle and House Postil, Sermons for 8 Sun. after Trin. Deut 18, §35-52. The Psalms of Ascents, 120-134, against false teachers. 1 Jn 4. Writings and sermons against the fanatical spirits and hedge preachers (Rottengeister and Winkelprediger). Ezek 22, 26; Rom 2, 23-24; Ps 50, 16-17; Gal 5, 12.

Pray for the renewing of the mind of Christ in yourself.

## THE SECOND PETITION.

"Thy kingdom come."

186. As in the first petition we prayed, regarding the honor and name of God, that he would restrain the world from adorning its falsehoods and wickedness therewith, but would help us to revere his name and keep it holy in our doctrine and in our lives, to the praise and glory of that name; so here we pray that his kingdom may come. Just as, though God's name is in itself holy, we pray that it be hallowed among us; so, though his kingdom comes of its own power, without our prayer, we pray that it may come to us—that is, that it may prevail in and among us, so that we may be a part of those among whom his name is hallowed and his kingdom prospers.

187. Now, what is the kingdom of God? The answer is: Simply what we learned in the Creed—that God sent his Son, Jesus Christ our Lord, into the world to redeem and deliver us from the devil's power and to bring us to himself and reign over us a king of righteousness, of life and salvation, defending us from sin, death and an evil conscience. And, further, that God gave us his Holy Spirit to teach us, through his holy Word, and by his power to enlighten and strengthen us in faith. We pray here, then, that all this may be realized by us, and that we may so honor his name through his holy Word and our Christian life that we who have accepted it may abide and daily grow

therein; that it may be accepted and followed among others and advance in power throughout the world; and that thus, led by the Holy Spirit, many may enter the kingdom of grace and become partakers of the blessings of redemption, and thus we may all remain together forever in this one kingdom which has now made its appearance among us.

188. The kingdom of God comes to us in two different ways: first, in time, through the Word and faith; secondly, it shall be revealed in eternity. We pray that it may come to those who are not yet therein, and also that in us who have received the same it may daily increase and remain ours in the life eternal. All this is simply saying: Dear Father, we pray give us first thy Word, that the Gospel be sincerely preached throughout the world; and we pray that it be accepted in faith, to work and live in us; so that through the Word and the power of the Holy Spirit, thy kingdom may prevail among us to the defeat of the devil's kingdom; so he shall have no claim and power over us and at last shall be utterly overthrown and sin and death and hell be destroyed, that we may live forever in perfect righteousness and blessedness.

189. You see that we do not here pray for a mere crust of bread, or for a temporal, perishable blessing; we pray for an eternal, priceless treasure and all that God himself can give. It would be far too great for any human heart to presume to ask, if God had not himself commanded us to pray for it. Because he is God, he claims the honor of giving far more richly and abundantly than any can comprehend—like an eternal and unfailing fountain, which, the more it pours forth and overflows, the more it has to give. He desires of us nothing more ardently than that we ask many and great things of him, and he is displeased if we do not confidently ask and entreat.

190. If the richest and most powerful emperor were to bid a poor beggar ask for whatever he might desire, prepared to bestow great and princely gifts, and the poor, foolish fellow were to ask only for a cup of broth, he would justly be considered a rogue and a villain thus to despise

and mock the royal invitation; he would not be worthy to appear in the presence of the imperial majesty. Likewise, it is a dishonor and disgrace to God if we, to whom he offers under pledge unspeakable blessings, despise them or do not have confidence that we shall receive them, and scarce venture to ask for a morsel of bread. The fault lies wholly in that shameful unbelief which does not look to God even for bodily nourishment; much less does it confidently expect eternal blessings from God. Therefore, we must strengthen ourselves against unbelief and let the kingdom of God be the first thing for which we pray. Then we shall truly have all other things in abundance; as Christ teaches: "But seek ye first his kingdom and his righteousness; and all these things shall be added unto you," Mt 6, 33. For how could God allow us to suffer want in temporal things when he promises eternal and imperishable blessings?

Readings in Luther and the Bible on the Second Petition.

I. God's Kingdom in General. First 22 Psalms, Ps 8, §1-99. Ps 147, §59 ff. Vol. 15, Sermon on the Ten Virgins, Mt 25, 1-13. Epistle Postil, Sermon on the Kingdom of God. See Third Article of the Creed.

II. The Righteousness of Faith that avails before God. Vol. 12, 446; Vol. 14, 215, §10-32. Epistle Postil, 13 Sun. after Trinity.

III. The Righteousness of the Law and of Faith. Epistle Postil, 23 Sun. after Trin.; House Postil, 6 Sun. after Trin.

IV. Peace and Joy in the Holy Spirit. Sermon on Day of Antonius. Short Sermon for Jubilate Sunday. House Postil, Day of St. Matthias.

V. The Fruits of Faith, Vol. 12, 17. Vol. 15, Mary's Visit to Elizabeth, 2 Sermon. Epistle Postil: 1 Sun. after Epiph.; Sunday in Advent; 2 Sunday after Epiph.

VI. The New Birth from God or the Second Birth. Vol. 15, Sermon on Jn 3, 1-15; Epistle Postil, Sunday after Easter. House Postil, 1 and 2 Sermons for Trinity Sunday, on the New Birth.

VII. The Sonship and Heirship of God. Epistle Postil, 8 Sun. after Trin., §17 ff.

VIII. The Renewing of the Mind into the Likeness of God and of Christ. Epistle Postil, 1 Sun. after Epiph. The Presentation of Christ, Sermon on Lk 2, 22-32.

IX. The Union with God. Epistle Postil, Sermon on the Resurrection of Lazarus. Epistle and House Postil, Day of St. Philip and St. James, Eph 2, 19-22; Jn 14, 1-14.

God's Kingdom comes also to us. (a) When by God's grace we believe his holy Word (Jn 18, 36-37; Mk 9, 24; Col 1, 12-14; Ps 119, 38; Jn 5, 24; 8, 31-36; 14, 23; Mt 24, 13).

(b) When by God's grace we live godly, here in time in

his kingdom of grace, and in heaven forever in his kingdom of glory (2 Tim 4, 18; Ps 99, 4; Rom 14, 17-18; Lk 12, 32; Rom 2, 23-24). See second article of the Creed, Our King.

Christian Missions. Living godly implies that we pray, work and give for Christian Missions (Lk 22, 32; Jas 5, 19-20; Mt 9, 37-38; 28, 19; 22, 14; Is 60, 1-6; Is 29, 13; 2 Cor 4, 3-4; Tit 1, 15-16; 2 Tim 3, 1-9). See under B, in the references of the third article of the Creed.

Pray for God's grace to lead a holy life.

## THE THIRD PETITION.

"Thy will be done, as in heaven, so on earth."

191. Thus far we have prayed that God's name be hallowed by us and his kingdom flourish among us. These two points include all that pertains to God's honor and the appropriation of God with all his treasures, which is our salvation. But right here there is great need that we hold firmly to these treasures and never suffer ourselves to be torn from them. For as in a good government there must be not only magistrates and rulers, but also defenders, protectors and guardians, so here, when we have prayed for the most important things—for the Gospel, for faith and the Holy Spirit, for divine guidance and deliverance from the devil's power—we must pray that God's will be done. If we are to remain in possession of these treasures, we must suffer an astonishing amount of attacks and blows on their account from all who venture to hinder and thwart the fulfilment of the first two petitions.

192. For no one is aware how the devil opposes and tries to thwart their fulfilment; it is he who cannot suffer any person to teach or believe the truth, and it causes him indescribable pain when his lies and abominations, honored under the beautiful cloak of God's name, are disclosed and exposed in all their disgrace, and he himself is expelled from our hearts and a breach is made in his kingdom. Therefore, like an angry fool, he chafes and rages with all his might and power, and marshals all his subjects, calling to his help the world and our flesh as his allies. For our flesh in itself is corrupt and inclined to evil, even after we accept and believe God's Word. The world, too, is perverse and wicked. See him incite our passions, see him blow into

the flames and fan them! and all this to hinder us, to drive us back and once more to subject us to his power. That is his only purpose, his desire and thought, for which he strives without rest day and night; employing all the arts, all the malicious devices, ways and means he can invent to accomplish it.

193. Therefore, we who would be Christians must not fail to calculate upon having the devil with all his angels, as well as the world, for our enemies, who will prepare all kinds of sorrow and misfortune for us. For wherever God's Word is preached, is accepted or believed, and bears fruit, there the dear, holy cross of persecution will not be wanting. Let no one think that he will live in peace; rather that he must risk all he has upon earth—possessions, honor, home and estate, wife and child, body and life. Now, this causes sorrow to our flesh and the old Adam; for it means that we must continue steadfast and suffer with patience whatever may befall us, and that we must surrender what is taken from us. Hence, it is necessary in this, as in every other case, that we pray without ceasing: Thy will be done, dear Father, and not the will of the devil or of our enemies, nor of those who would persecute and destroy thy Word, or prevent thy kingdom from coming; and grant that all we have to suffer because of it may be borne with patience and be overcome, thus saving our poor flesh from yielding or falling through weakness or indolence.

194. Observe that in these three petitions interests which concern God have been the object of our sincere prayer; still, in our own behalf have we prayed. We have pleaded what intimately concerns us when we have asked for that to take place also in us which in any event will take place without us. For, as God's name must be hallowed and his kingdom must come without our prayers, so his will must be done and prevail although Satan and all his host arise and storm and rage against it in the attempt to utterly exterminate the Gospel. But for our own sakes, we must pray that his will be done also among us without hindrance, in spite of their raging, with the result that they accomplish

nothing and we remain steadfast in the face of all violence and persecution, submitting to the will of God.

195. Such a prayer should be our protection and defense and our help in repelling and overcoming all that the devil, the pope, bishops, tyrants and heretics can do against the Gospel. Let every one of them rage and try himself, let him plan and scheme how to weaken and exterminate us to the advancement and establishment of their will and counsel. One or two Christians opposing them with this single petition shall be our bulwark against which they shall hurl themselves to destruction. It is our solace and our boast that the will and design of the devil and of all our enemies must and shall fail and come to naught, however proud and secure and powerful they think themselves. For, unless their will is broken and baffled, God's kingdom on earth cannot abide nor his name be hallowed.

Readings in Luther and the Bible on the Third Petition.

I. God's Good and Gracious Will. Vol. 12, 340, Jn 3, 16. Genesis Vol. 1, 127; Gen 9, 12-17, Noah; Gen 12, 1-4; 22, 1-3, Abraham; Gen 32, 1-2, Jacob. Vol. on Peter's Epistles, 47. Rom 12, 2; 1 Thes 4, 3; Mk 14, 36; Ps 143, 10; 40, 8; 33, 10-11; Jn 6, 40; Ezek 33, 11; 1 Tim 2, 4; 2 Pet 3, 9; Jn 6, 40; Mt 7, 21; 26, 39.

II. It defeats and hinders every evil council and purpose, which would not let us hallow God's name, nor let his kingdom come, such as the will of the devil, the world and our own flesh. Vol. on Peter's Epistles, 195, 303. Vol. 11, 113, the Sower. 1 Jn 5, 19; 5, 4; 1 Jn 2, 15-17. Genesis, Vol. 1, 395-404; Jn 7, 17. Self Will, Epistle Sermon for St. Stephen's Day.

III. It strengthens and keeps us steadfast in his Word and in faith unto our end (2 Thes 3, 3; Is 41, 10; 1 Pet 5, 6; Heb 10, 35-36; Phil 1, 6; 2, 13; Lk 9, 23; Col 3, 17).

IV. As in heaven, so on earth. The holy angels do the will of God perfectly and cheerfully and are examples to us (Ps 103, 21).

Pray that you may not be a slave and servant of sin.

## THE FOURTH PETITION.

"Give us this day our daily bread."

196. The subject brought to our attention here seems paltry. It is the bread basket—the necessities of our body and of our life on earth. Brief are the words of our prayer but far-reaching is their import. For when you mention and pray for "daily bread" you pray for everything necessary to the possession and enjoyment of your daily bread;

and also you appeal against everything that hinders your obtaining and enjoying it. Therefore, you must indeed arouse and expand your thoughts here, and consider not only the oven and the flour barrel, but also the broad fields and the whole country, which bear and give to us our daily bread and all manner of food. For if God did not cause it to grow, and bless and preserve it in the field, we should never take any bread out of the oven or set any on the table.

197. In brief, this petition includes all that belongs to our temporal life, since only for its sake we need daily bread. Now, our life requires not only food, clothing and other necessaries, but also concord and peace in our daily business and our dealings and intercourse of every description with the people among whom we live and move, in short, a sound regulation of all domestic and civil or political affairs. For where these two relations are not maintained under the right conditions, the necessaries of life must fail and life itself cannot be supported. And it is, indeed, most necessary to pray for our civil authorities and government, for chiefly through them God provides for our daily bread and every comfort of life. Although we receive from God all good things in abundance, yet we are unable to retain any of them or to enjoy them in safety and happiness unless he gives us a stable and peaceful government. For where dissension, strife and war prevail, there our daily bread is wholly lacking or constantly reduced.

198. For this reason it would be proper to paint on the coat-of-arms of every pious prince the emblem of a loaf of bread, instead of a lion or a wreath of rue, or to stamp it on the national coins, to remind princes and their subjects that we enjoy protection and peace through their office and without them we could not have the steady blessing of daily bread. Wherefore they are also worthy of all honor, and we should render them the duties we owe, and do all that we can for them, as to those through whom we enjoy in peace and quiet all that we have, inasmuch as otherwise we could not own a penny. Another reason that we should pray for

them is that God may bestow upon us, through them, further blessings and treasures.

199. Let us in the briefest manner show and outline how this petition runs through all interests upon earth. Out of it one might make a long prayer, enumerating with many words all the various things it includes. For instance, to pray God to give us food and drink, clothing, house and home and a sound body; to cause the grain and fruits of the field to grow and flourish; to help us to manage our home affairs properly, and to give and preserve to us godly wives and pious children and servants; to cause our labor, our trade or whatever we do, to prosper and succeed; to give us faithful neighbors and good friends, and the like. Again, to ask God to endow emperors, kings, and all authorities, especially our own princes, counselors, magistrates and officers, with wisdom, strength and ability to govern us well and to triumph over the Turks and all our enemies; to give to their subjects and the people at large obedience, peace and unity among themselves. Also to guard us from everything that may injure our bodies or our means of subsistence; from tempests, hail, fire and flood; from poison, pestilence and plague; from war and bloodshed, famine, savage beasts, wicked people, and other things. It is well to impress upon the people in general that these and like things must be given by God, and must be subjects of prayer with us.

200. But this petition is especially directed against our supreme foe, the devil. For his only thought and desire is to take from us or injure all that we have received from God; and he is not satisfied to injure and overthrow spiritual order, so that he may lead souls astray and bring them under his power, but he also hinders and defeats the establishment of any kind of government or honorable and peaceful relations upon earth. Hence he causes endless contentions, murders, rebellions and wars; also, tempests and hail to destroy the crops and the cattle; he poisons the air, and does like deeds. In short, it is painful to him that anyone receives a piece of bread from God and enjoys it in peace,

and if it were in his power, and God, through our prayers, did not restrain him, we should verily not have a stalk in the field nor a penny in the house, yea, not even our life for an hour; especially those who keep God's Word and endeavor to be Christians.

201. Notice, God wishes thus to show us how he sympathizes with us in all our need, and how he faithfully provides for our daily existence. Although he gives and provides so bountifully, even for the godless and rogues, yet it is his pleasure that we pray for these blessings and thus learn to acknowledge that we receive them from his hand and therein experience his fatherly goodness toward us. For where he withdraws his hand nothing can attain to prosperity and permanence, as we daily observe and experience to our satisfaction. What a plague base money alone has become in the world, an evil aggravated by those who, in the ordinary sphere of commerce, barter and labor, grieve the poor with their oppression and exactions, thus depriving them of their daily bread. Against this we have no redress; but, as for themselves, let them beware lest they lose the prayer we have in common, and let them take care that this part of the Lord's Prayer be not made their foe.

Readings in Luther and the Bible on the Fourth Petiton.

I. Our Daily Bread. All that belongs to the wants and support of the body, such as meat, drink, etc. God's care for us. Vol. 14, 102, the birds and lilies. Vol. 13, 131-167, Peter's draught of fishes, or faith and temporal blessings. Vol. 13, 202-233, 4,000 fed. Vol. 13, 291, meaning of mammon. Vol. on Peter's Epistles, 300, Cast our care on God. Genesis Vol. 1, 322, "sweat of thy face." 2 Thes 3, 11-12. Gen. 31, §17-22. Deut 7, §4-22. Psalms of Ascent, especially the 127. Ps 23; 121, 1-2; 104, 13-14.

II. This Day. We should be content with little each day and not be anxious about the future (1 Tim 6, 6-8; Prov 30, 7-9; Mt 6, 34).

III. "Give" us. We feel it must be given. Before God we are mere beggars (1 Cor 4, 7; Ps 145, 15-16; 127, 1-2).

IV. God gives daily bread indeed without our prayer even to all the wicked (Mt 5, 45; Ps 17, 14; 73, 12; Lk 16, 25; Jer 5, 23-24).

V. But we pray that he would lead us to acknowledge and receive our daily bread with thanksgiving. The right use of temporal blessings. The explanation of Ps 112; 2 Cor 3, 5; Ps 50, 23; Lk 17, 17-18; Ps 128, 1-2; 1 Tim 4, 3-5; Ps 132, 15; 37, 25; 33, 18-19.

VI. Give "us." Thus we are reminded that we are praying for all others in need (Ps 145, 15-16).
VII. Christ gave thanks for daily bread (Jn 6, 11; Mt 14, 19).

## THE FIFTH PETITION.

"And forgive us our debts, as we also have forgiven our debtors."

202. This petition refers to the poverty and wretchedness of our lives. Although we have God's Word and believe and do God's will and submit to it, and though we are nourished by God's gifts and blessings, our lives are not free from sin. We daily stumble and transgress, because we live in a world of people who sorely vex us and give occasion for impatience, anger, revenge and the like. Besides, the devil is after us; he attacks on all sides, and fights as we have heard against all the foregoing petitions and so it is not possible always to stand firm in such a constant conflict. Hence, here again there is great need to pray and cry: Dear Father, forgive us our debts. Not that he does not forgive sins without our prayers, and before we pray, for he gave us the Gospel, in which there is nothing but forgiveness, before we prayed for it or ever thought of it. But the point here is for us to recognize and accept this forgiveness. For the flesh in which we daily live is so constituted that it neither trusts nor believes in God, and is ever stirred by evil lusts and wicked desires, causing us to sin daily in word and deed by omission and commission. Thus our consciences become restless, fear God's wrath and displeasure, and lose the comfort and confidence the Gospel inspires; therefore, it is necessary for us to reassure our consciences by constantly turning to this petition for comfort.

203. The effect of this should be to break our pride and keep us humble. When one boasts his piety and despises others, God will bring him to his own, if he will examine himself and set this petition before his eyes. He will come to the conclusion that he is no better than others, that there is no strutting before God; and thus he will rejoice in the opening of the way to forgiveness. Let no one think that

he ever will be above the need of forgiveness in this life. In short, unless God unceasingly forgives, we are lost.

204. Hence this petition is really an appeal to God not to regard and punish our sins, as we daily deserve, but to deal graciously with us and forgive as he has promised, and thus grant us cheerful and bold consciences to stand before him and pray. For where the heart is not right with God and does not obtain such confidence, it will never venture to pray. But such confidence and a joyful heart can never be ours until we have assurance that our sins are forgiven.

205. It is a necessary and yet a very comforting clause that is added: "As we also forgive our debtors." God has promised us assurance of complete forgiveness and remission of sins; yet only so far as we forgive our neighbor. Inasmuch as we daily sin greatly against God, and he forgives all through grace, we must constantly forgive our neighbor who does us harm, violence and injustice and bears us malice, etc. If you do not forgive, think not that God will forgive you, but if you forgive, you have in that forgiveness the comfort and assurance that you are pardoned in heaven. Not because you forgave others; for God forgives freely and gratuitously, out of pure grace, because he promised it, as the Gospel teaches; but that you may be strengthened and assured by such earnest of forgiveness in addition to the promise agreeing with this prayer: "Forgive and ye shall be forgiven," Lk 6, 37. Hence Christ repeats the promise after the Lord's Prayer and says, "For if ye forgive men their trespasses, your heavenly Father will also forgive you," etc., Mt 6, 14.

206. This token, therefore, is attached to the petition to remind us when we pray, of the promise and to make us plead: Dear Father, I come and pray thee to forgive me; not because I can make satisfaction or merit anything by my works, but because thou hast promised and set thy seal to the promise, making it as certain as an absolution spoken by thyself. For everything that Baptism and the Lord's Supper can effect—which are appointed as outward tokens—this sign can also effect in strengthening our consciences and

making us happy. And another reason it has been appointed is that it is something which we may make use of and have with us at all times.

Readings in Luther and the Bible on the Fifth Petition.

I. And forgive us "our debts." The word "and" indicates original sin is not meant, but the daily sins connected with the preceding four petitions, profaning God's name, hindering the coming of his kingdom, placing our sinful will against God's holy will, and our ingratitude for daily bread. Hence we pray that our Father in heaven would not look upon our sins, nor, on account of them, deny our prayer; for (1) we are not worthy of anything we ask (2) neither have we deserved it; (3) we sin much every day and amass a great debt to God we can never repay, (4) hence we deserve that God should deny our prayer and send us nothing but punishment. Church and House Postils for the 4 and 6 Sundays after Trinity. Genesis 8, §56-66; 37, §213-224; 42, §165-177; 229-242; 43, §135-142; 50, §25-36. Table Talk on Sin, Chapter 9. Lk 17, 10; Ps 19, 12; 130, 3; 1 Jn 1, 8; 2 Chron 12, 12; Gen 4, 13; 18, 23-33; Ex 32, 11-13; Judges 10, 10-17; Mt 18, 23-27; Ps 40, 12; Acts 16, 30-31; Ezek 18, 20.

II. Forgive us. Grant us through grace all that we ask of thee. See third article of the Creed on forgiveness of sins. The need of daily repentance and spiritual cleansing. Sorrow for sin. Vol. 13, 339, §5-16; 358, §23-46, the Publican. Ps 51, 19; Jer 3, 12-13; Is 38, 15; Mt 3, 18; Mk 1, 14-15; Acts 2, 38; Rom 12, 2; 2 Cor 7, 10; Is 66, 2; Joel 2, 12-13; Acts 16, 30-31; Mt 21, 32; Acts 20, 21. See 2 article of the Creed on faith. Sermon on the Festival of Mary's Purification. Dan 9, 18.

III. Christian brotherly forgiveness of our neighbor. And we on our part will heartily forgive and readily do good to those who sin against us. Writings on this petition. Vol. 13, 58. Gospel and House Postils, 22 Sun. after Trin. Epistle Postil, 2 Sun. in Advent. First 22 Psalms, Ps 19, 12; Col 3, 13; Mt 5, 43-45; 5, 23-24; 6, 14-15; 18, 21-22; Gen 13, 8-9; 14, 14-16; 32, 10; 33, 1-4; Judges 15, 5-7; Mt 26, 51; Lk 23, 34; Acts 7, 59; 2 Tim 4, 16. Num 12, 13; 1 Sam 24; 26; 2 Sam 19, 22-23; Lk 17, 10; Mk 11, 25; Rom 12, 19-21.—See References on Gentleness and Patience of the Fifth Commandment.

Pray for the forgiveness of your sins.

## THE SIXTH PETITION.

"And lead us not into temptation."

207. We have now heard enough of the trouble and effort required to receive and keep all for which we pray, and of the infirmities and struggles that accompany such effort. Moreover, although we have obtained forgiveness and a good conscience, and are wholly absolved, yet such is life that one stands today and falls tomorrow. Therefore, although we be godly and have a good conscience toward

God, yet we must ever pray that he suffer us not to relapse, and to yield to trials and temptations. Temptation, or as our Saxons of old called it, Bekörung (allurement), is of three kinds: of the flesh, of the world, and of the devil. We dwell in the flesh, and the old Adam is always astir in us. He exerts himself and daily incites us to unchastity, indolence, gluttony and drunkenness, to avarice and deceit, to acts of fraud and deception against our neighbor; in fact, to all kinds of evil lust inborn in us and aroused by the companionship and example of others, and by what we hear and see, things which injure and inflame an innocent heart.

208. Then comes the world with word and deed to offend and drive us to anger and impatience. In short, there is in it nothing but hate and jealousy, enmity, violence and injustice, unfaithfulness, vengeance, cursing, railing, slander, pride and arrogance, with fondness for luxury, honor, fame and power; where no one wishes to be least, but every one desires to sit at the head and to be seen before all men. And in addition to these comes the devil, who worries and harasses us on all sides, but especially occupies himself with things pertaining to the conscience and spiritual matters. His main object is to lead us to ignore and utterly cast away both God's Word and works, to tear from us faith, hope and love, and to bring us into unbelief, false confidence and obstinacy; or else to drive us into despair, atheism, blasphemy and innumerable other shocking sins. Now, these are indeed snares and nets; yea, the actual fiery darts which, not flesh and blood, but the devil, shoots in the most venomous form into our hearts.

209. Great and grievous indeed are the perils and temptations every Christian must bear, grievous even if each temptation come alone. Being, throughout this troublous life, harassed, hounded and driven from all sides, we are constrained every hour to plead and to cry that God may not permit us to become indolent and weary, and to relapse into sin, disgrace and unbelief. Otherwise it is impossible to overcome the most insignificant trial.

210. When God gives us power and strength to resist

temptation, even though it be not removed, that is "leading us not into temptation." Since we live in the flesh, and have the devil prowling about us, no one can escape temptations and allurements. It cannot be otherwise than that we must suffer temptations, yea, be entangled in them; but here we pray that we may not fall into and be overwhelmed by them. There is a great difference, then, between experiencing temptation and yielding to it—saying yes to it. We all must experience it, though not to the same degree; some have more and stronger temptations than others. For instance, the young are tempted especially by the flesh, while older people are tempted by the world. Others, who are occupied with spiritual things—that is, strong Christians—are tempted by the devil. But no one can be harmed by the mere feeling of temptation so long as it is against our will and we prefer to be rid of it. If we did not feel it, it could not be called a temptation. But to consent to it is to give it loose rein and neither resist it nor pray for help against it.

211. Hence, we Christians must be armed for temptation and expect incessant attacks; then no one will go ahead securely and heedlessly as if the devil were far from him, but will at all times expect his attacks and resist his blows. For though I now be chaste, patient and gentle, and stand firm in faith, the devil shall yet, this hour, send into my heart such an arrow that I scarce can stand. For he is a foe that never desists nor wearies; when one temptation is discontinued, others and new ones always arise. At such times our only help or comfort is to take refuge in the Lord's Prayer and appeal to God from our hearts, saying: Dear Father, thou hast bidden me to pray; let me not fall through temptation. Thus you will see the temptation weaken and finally be overcome; whereas if you venture to help yourself with your own thoughts and counsel, you will only make the matter worse and give the devil more chance. For he has a serpent's head, and wherever it finds an opening into which to pry, his whole body wriggles in after it, unimpeded. But prayer can restrain and repel him.

Readings in Luther and the Bible on the Sixth Petition.

In the fifth petition we looked into the past; in this petition we look into the present and future, so full of perils for our Christian faith and life.

I. God indeed tempts no one to evil. Man is tempted by his own lust (Jas 1, 12-15). Satan tempts us (Lk 8, 12). Vol. on Peter's Epistles, 195, 303. Jn 13, 2; Mt 27, 3-5; 1 Chron 22, 1; Jas 4, 7. See first article of the Creed, evil angels. Genesis. Vol. 1, 224-254. Man's Fall. Satan desired to sift Peter (Lk 22, 31-32). Gen 3, 1-5; Mt 4, 3; Job 1, 8-12; 2, 3-6; Lk 22, 3; Jn 13, 2, Judas. The world tempts us. Prov 1, 10; Mt 18, 6-7; Jas 4, 4; 2 Tim 4, 10; 1 Tim 6, 9-10; Jn 15, 19; Mt 26, 69 ff. See Sixth Commandment. People are tempted by one another. Adam by Eve, Gen 3, 6; Joseph by Potiphar's wife, Gen 39, 7-12; Israel by Moab, Num 25, 1-3; Job by his wife, Job 2, 9; Christ by the Pharisees, Mt 22, 15; the Corinthians by unbelievers, 1 Cor 15, 33; 1 Kings 21, 7.

II. But we pray in this petition that God would guard and keep us, that the evil, the world and our flesh may not deceive us nor lead us into misbelief, despair and other shameful sin and vice. Temptation of Christ and his Believers. Vol. 11, 137. Gen. 22, §2-31. Epistle and House Postils, 1 Sun. in Lent. Spiritual Trials and Comfort. Vol. 11, 150, §4-9. Vol. 12, 3 Sermons for 3 Sun. after Easter; 2 Sermons for Sun. after Christ's Ascension, and 3 Sermons for Pentecost. House Postil for same days. Genesis 15, §1-51; 21, §146-167; 22, §2-31; §144-154; 26, §134-163; 32, §58-61; 42, §32-71; 45, §95-117. First 22 Psalms, Vol. 1, Ps 6, 1-11. Vol. 11, 166, 5,000 Fed; Jn 17, 16, Christ prayed that we might be kept from evil; Eph 6, 16. See the third article of the Creed on faith.

III. And, though we be thus tempted, that we may still in the end overcome and hold the victory. Watch and pray that ye enter not into temptation, Mt 26, 41. If ye gain the whole world, Mt 16, 26. Let him who standeth take heed, 1 Cor 10, 12. Whatever is born of God overcometh the world, 1 Jn 5, 4. God knows how to deliver the godly, 2 Pet 2, 9.

God permits us to be tried for our good. Through his commands and directions. Adam and Eve, Gen 2, 16-17; Abraham, Gen 22, 1-12; the Israelites, Ex 16, 4-5; 20, 20. By kindness or misfortune, the Israelites, Deut 8, 2-16; Canaanite woman, Mt 15, 21-22. Through opportunities for good or evil, Deut 13, 1-3; Judges 2, 21-22; 2 Chron 32, 31, Hezekiah. Rev 3, 10; 1 Cor 10, 13; Mt 26, 41; 1 Tim 6, 12.

God began this warfare against Satan and evil, and he will end it. He provides the armor for us, Sermon on Eph 6, 10 ff. Epistle Sermon for 3 Sun. after Trin., §43 ff. Psalms of Ascents, Ps 130, Hope in God's forgiving love. Scripture passages selected by Luther for his comfort in his great trials, 1530. Luther's Letters of Comfort (Trostschriften) addressed to persons in temptations and trials.

## THE SEVENTH AND LAST PETITION.

"But deliver us from evil (the evil one). Amen."

212. In the Greek text this petition reads: Deliver, or preserve, us from the evil one, or the malicious one. Ap-

parently it refers to the devil as the sum of all evil, as if the entire substance of our prayer should be directed against our arch-enemy. He it is who opposes all we pray for: God's name or honor, God's kingdom and will, our daily bread, a clear and joyful conscience, and like blessings. Therefore, finally we sum it all up and say: Dear Father, help that we may be free from all this misery. But none the less the short petition includes all the evil we experience in the devil's kingdom—poverty, shame, death; in short, all wretched misery and heartache, of which there is an infinite amount on earth. The devil, because he is not only a liar, but also a murderer (Jn 8, 44), unceasingly seeks to take our lives and wreaks his anger on us whenever he can cause us bodily harm or injury. He breaks the neck of many a one and drives others into insanity; some he drowns, many he hounds into suicide and other shocking crimes. Therefore, the one thing we have to do on earth is to pray against this arch-enemy. For if God did not support us we would not be secure before him one hour.

213. From this you will see again how God wants us to pray to him for everything that affects our temporal welfare, and desires that we should seek and expect help from no one but him. And this petition God has placed last; because if we are to be guarded and freed from all evil, his name must first be hallowed in us, his kingdom be in us and his will be done by us. Then he will finally preserve us from sin and shame, and from everything else that harms or injures.

214. Thus God has briefly placed before us all the necessities that may ever beset us, so preventing our ever having an excuse for not praying. But the efficacy of prayer consists in our learning also to say "Amen" to it—that is, not to doubt that our prayer surely shall be heard and fulfilled. For prayer is simply the word of undoubting faith, which does not pray at a venture; which knows that God does not lie to it, since he has promised to grant its requests. Where this faith is not, there can be no true prayer. Therefore, they labor under a pernicious delusion who so pray

that they dare not from their hearts say yes to their prayer and conclude with certainty that God will answer them; who remain in doubt and say: How can I be so bold as to presume that God hears my prayer? Am I not still a miserable sinner? And so on.

215. The reason they so doubt is that they do not have regard for God's promise, but for their own works and worthiness, and thus despise God and charge him with lying; therefore they receive nothing, as St. James says: "Let him ask in faith, nothing doubting; for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord," James 1, 6-7. Behold how intensely God is concerned that we be confident that our praying is not in vain and that we in no way lightly esteem our prayers.

Readings in Luther and the Bible on the Seventh Petition.

I. We pray in this petition, as the sum of all, that our Father in heaven would deliver us from all manner of evil. (1) In body, as sickness, infirmities, suffering, hunger, thirst and all evils afflicting the body. (2) In soul, everything that harms the soul, as the devil's wickedness, sin, an evil conscience, unbelief, impenitence, sadness, fear and eternal condemnation. (3) In property, poverty and all damage and loss by fire, water, storm, theft, etc. (4) In honor, as falsehood, slander, evil reports and mistrust, that bring us into disgrace and shame. Our Saviour endured these four evils for us. We should for his sake. The cross and suffering of a true Christian. Sermon of 1522. A Christian should bear every cross with patience. Vol. 12, 130. Epistle sermon, 2 Sun. after Easter. House Postil, 3 Sun. after Easter; 4 Sun. after Epiph. First 22 Psalms, Ps 4; Gen 37, §157-175; 41, §3-13; 45, §8-37. Book of Comfort for all seasons of adversity. First 22 Psalms, Ps 5, §170-260. Vol. 12, 248, §9 ff. Epistle Postil, 2 Sun. after Easter. 2 Sermon, 4 Sun. after Trin. House Postil, Sunday after Christ's Ascension, §17 ff. Luther's many letters of comfort (Trostbriefen) to those who were persecuted for the Word's sake. Job 5, 19; Ps 91, 14-16; 68, 20-21; 2 Cor 4, 17-18.

II. And at last, when the hour of death shall come, that God may grant us a blessed end. Gen 23, §10-22, the death of the patriarchs. Psalm 90. Sermon on the Preparation for Death (1519) in this volume. Whether a Person should flee from Death, 1527. Sermon, that citizens should not flee from the plague, 1539. Letters to those visited by death. Lk 2, 29-32; Rom 7, 24; 2 Cor 5, 8; Phil 1, 23-24; 1 Kings 19, 4; Rev 21, 4.

III. And graciously take us from this vale of sorrow to himself in heaven. Acts 14, 22; 2 Tim 4, 18. Take "us," 1 Cor 12, 26, if one member suffers. Rom 12, 15; Gen 4, 9. Examples from Bible History: Hezekiah, 2 Chron 32, 1-24; Manasseh, 2 Chron 33, 12-13; Paul, Acts 14, 19-21; Christ, Mt 26, 39-41,

FOURTH PART.

# Sacrament of Baptism.

216. We have now finished the explanation of the three chief parts of our common Christian doctrine. It remains for us to speak of our two sacraments, instituted by Christ, in which every Christian should have at least some short elementary instruction, because, without the sacraments, no one can be a Christian, although unfortunately nothing has hitherto been taught about them. We will first take up baptism, the sacrament through which we become members of the Christian communion. That it may be clearly understood, we will treat it in systematic order, and confine ourselves only to that which it is necessary for us to know. We will leave it to the learned to show how it is to be maintained and defended against heretics and sectarians.

217. First, it is of the greatest importance for us to be well acquainted with the words upon which baptism is founded, and to which is related all that we have to say about it—Christ's own words at the close of the Gospel by Matthew:

> "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." Mt 28, 19.

Likewise at the close of the Gospel by Mark:

> "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Mk 16, 16.

218. Observe first, that these words contain God's command and ordinance; we should not doubt, then, that baptism is of divine origin, and was not devised and invented by men. As truly as I can affirm that the Ten Commandments,

the Creed, and the Lord's Prayer are not spun from man's imagination, but revealed and given by God himself, so can I, likewise, boast that baptism is no human plaything, but is instituted by God himself; and, moreover, it is solemnly and strictly commanded that we be baptized or we shall not be saved. We are then not to regard it a trivial matter, as the putting on of a new scarlet garment. It is of the greatest importance that we recognize baptism in its excellent, glorious and exalted character. For it is the cause of the most of our contentions and battles; the world is full of sects exclaiming that baptism is merely an outward form and that outward forms are of no use. But whether it be an outward form or not, here stand the Word and command of God, which have instituted, established and confirmed baptism. Whatever God institutes and commands cannot be useless; it is most precious, even if in appearance it is not worth a straw. If, heretofore, we considered it a great thing when the pope dispensed indulgences with his letters and bulls, and consecrated altars or churches only by virtue of his letters and seal, then surely we should esteem baptism infinitely greater and more precious, because God has commanded it, and, more, it is performed in his name; for the words read, "Go ye and baptize," not in your own, but in God's name.

219. To be baptized into God's name is to be baptized, not by man, but by God himself. Therefore, even though it be performed by human hands, it is, nevertheless, verily God's own act. From this fact, every person may readily conclude that it is of much more value than the work of any man or saint. For what work can man perform that is greater than God's work?

But here the devil labors to blind us by false appearances and to lead us from God's work to our own. For the works done by a Carthusian monk present a much finer appearance, and we all are inclined to ascribe undue importance to our own works and performances. But the Scriptures teach that though we piled together all the works of all the monks, however precious and dazzling they might appear,

they would not have the value of a straw in comparison to God's works. Why? Because the person performing the act is nobler and better.

Our position must be that the man is not ennobled by the works, but the works are ennobled by the man. Our insane reason, however, will not listen to this, and because baptism does not shine like the works we do, it is considered of no value.

220. Thus the ground is cleared for a proper conception of baptism, and the question, What is baptism? you will answer as follows: It is not simply common water, but the water comprehended in God's Word and commandment, and sanctified by them. It is none other than the water of God, a divine water; not because the water in itself is better than other water, but because the Word and commandment of God are connected with it. Therefore, it is simply rank wickedness and devilish blasphemy when these new spirits mock at baptism, ignore the divine Word and institution, and, separating God's Word and ordinance from the water, look upon it only as water dipped from a spring and contend with blatant mouths, How shall a handful of water save the soul? Yes, dear friend, who does not know that upon such a separation water is water? But how dare you thus interfere with God's ordinance, and sunder from it its most precious jewel in which God has set it, and from which he will not have his ordinance separated? For the substantial part in the water is God's Word, or command, and God's name, a treasure greater and nobler than heaven and earth.

221. Note, now, the distinction between baptismal water and all other water. The virtue of the former is not inherent, but based upon the nobler elements added: God makes it the bearer of his own glory, and links it to his power and authority. Hence, it is not simply natural water, but a divine, heavenly, holy and blessed water, and whatever else can be said in its praise. All because of the Word, which is a heavenly, holy Word, that no one can sufficiently extol; for all that is of God it contains and conveys. From the Word baptism receives the character and name of a sacra-

ment; as St. Augustine taught: "Accedat verbum ad elementum, et fit sacramentum," which means that when the Word is joined to the element, or earthly constituent, the result is a sacrament, that is, a holy, divine thing and sign.

222. Therefore, we constantly teach that the sacraments and all external things which God has ordained and established are not to be estimated according to the gross outward form—as we see only the shell of the nut—but as that in which God's Word is enclosed. We speak in the same manner of the estates of father and of mother, and of temporal authority. When we consider the persons in these estates with reference to their features, their skin and hair, their flesh and bones, they resemble the Turks and heathen. One might flatly say: Why should I think more of them than of others? But when we take into consideration the commandment, "Honor thy father and thy mother," I see quite another person, one adorned and robed in the majesty and glory of God. The commandment, I say, is the golden chain about his neck, yea, the crown upon his head, which shows me how and why I should honor this particular flesh and blood.

In like manner, and even more, you should honor baptism and value it for the sake of the Word; God himself honored it by word and deed, and confirmed it by miracles from heaven. Do you think it was a trivial thing that the heavens opened when Christ allowed himself to be baptized, and the Holy Spirit visibly descended, and everything manifested divine glory and majesty? Mt 3, 16.

Therefore, I admonish that these two, the Word and the water, be by no means disunited and considered separately. For when the Word is taken away, the water is no different from that which the servant uses for cooking purposes; baptism under that condition might be called a bath-keeper's baptism. But when the Word is present according to God's ordinance, baptism is a sacrament and it is called Christ's baptism. This is the first part—the nature and dignity of the holy sacrament of baptism.

223. In the second place, since we now know what bap-

tism is and how we are to estimate it, we must also learn why and for what purpose it was instituted; that is, what it avails, what it confers and effects. And this cannot be learned in a better way than by the words Christ cited above: "He that believeth and is baptized shall be saved." Mk 16, 16. Therefore, expressed in the simplest form, the power, the effect, the benefit, the fruit and the purpose of baptism is to save. No one is baptized that he may become a prince, but, as the words declare, that he may be saved. But to be saved, we know very well, is to be delivered from sin, death, and Satan, and to enter Christ's kingdom and live forever with him.

Here you have another argument for the high esteem and honor in which baptism ought to be held. It is found in the inestimable treasure obtained therein. And that shows that more is there than ordinary water. Ordinary water cannot have such effect, but God's Word has, and the name of God, which is present. As has been explained before, God's name is in it. Where God's name is, there must also be life and salvation, and it is rightly called a divine, blessed, bountiful and gracious water; for through the Word, baptism receives the power to become the washing of regeneration, as St. Paul calls it in Titus 3, 5.

224. But when our wiseacres, the new spirits, declare that faith alone saves us, and that works and outward things effect nothing to this end, our answer is that assuredly nothing in us effects salvation but faith, as we shall hear later. But these blind leaders are unwilling to see that faith must have something to believe—something to which it may cling and upon which it may plant its feet and take root. Thus faith clings to the water and believes it to be baptism which effects pure salvation and life, not through the water, as has been sufficiently stated, but through the fact that the Word and institution of God are embodied in it and God's name is joined to it. Now, when I believe this, what else does it mean but to believe in God himself, who has planted his Word in the outward object and places it before us, so that we may seize the treasure it contains.

225. But these new spirits are so foolish as to separate faith from the object to which it is attached and bound. Faith must have such a thing as an external object, which can be perceived and grasped by the senses, thus establishing a way to the heart. The very Gospel comes by the external method of an oral proclamation. In fact, whatever God effects in us, he does through external ordinances. The place where the Word of God sounds, the aim which it has in view, the medium of expression he selects, should arrest the eyes of faith and be objects to which it clings. We have here the words: "He that believeth and is baptized shall be saved." To what do they refer but to baptism, that is to "the water" comprehended in God's ordinance? Hence, it follows that he who rejects baptism, rejects God's Word, and faith, and Christ who directs us, and binds us, to baptism.

226. In the third place, having seen the wonderful benefit and great power of baptism, let us notice further who receives it, what baptism offers and how it benefits us. This also is most clearly and beautifully expressed in these same words: "He that believeth and is baptized shall be saved;" that is, faith alone makes one worthy profitably to receive this saving, divine water. Inasmuch as the blessing is proffered and conveyed in the words which are connected with the water and in union with it, it can be received only on condition that we heartily believe it. Without faith baptism avails nothing, although it is in itself a divine, inestimable treasure. Therefore, the few words, "He that believeth," are so pregnant that they exclude and fling back all works that we may do with the view of thereby obtaining and meriting salvation. For it is decreed that whatever is not of faith can neither contribute nor receive anything whatever. But if they say, as they are wont to do: Baptism itself is a work, and you say that works avail nothing for salvation; where then is faith? You must answer: Yes, our works truly avail nothing for salvation, but baptism is not our work, it is the work of God (for you will, as said, make a wide distinction between Christ's baptism and a bath-keep-

er's baptism); what God does is salutary and necessary for salvation; it does not exclude but demands faith, for without faith we could not lay hold of it. For in the mere fact that you allow the water to be poured over you, you have not so received nor retained baptism that it is a blessing to you. But you receive the blessing if you submit to it as a divine injunction and ordinance, so that, baptized in the name of God, the salvation promised in the water may be yours. This it is not within the reach of hand or body to attain; the heart must believe it.

227. Thus you clearly see baptism is no work which we do, but a treasure which God gives us and of which faith lays hold; just as our Lord Jesus Christ upon the cross is not a work but a treasure comprehended and offered in the Word and received by faith. Therefore, they do us an injustice who cry out against us as if in our preaching we opposed faith, for we are always urging it as so necessary that without it nothing can be received or enjoyed.

228. Thus we have considered the three parts of this sacrament which must be understood; especially that it is God's ordinance and is to be held in all honor. This alone should be sufficient motive for its observance, even though baptism were altogether an external matter. This is likewise true of the commandment, Thou shalt honor thy father and thy mother. While it refers only to human flesh and blood, we view this flesh and blood as comprehended in God's command, and on account of this divine command what is mere flesh and blood has received the names of father and mother. Just so if we had nothing but the words —"Go and baptize," we were still bound to receive and obey them as an ordinance of God. Now, we have not only God's commandment and injunction, but also his promise, therefore it is even more glorious than anything else God has commanded and ordained; in short, it is so full of comfort and grace that heaven and earth cannot fully grasp it. But it requires special ability to believe this; for the treasure is not wanting, but we lack the power to grasp and firmly hold it.

229. Hence every Christian has enough in baptism to study and practice all his life. For he must always take heed to believe firmly what baptism promises and brings him—victory over the devil and death, forgiveness of sins, God's grace, the complete Christ and the Holy Spirit with his gifts. In short, the blessings of baptism are so transcendently great that if our timid nature considered them it might well doubt whether it could all be true. Suppose there were a physician possessed of the power of quickening the dead to perpetual life. Can you not imagine a perfect deluge of money coming upon him from the world, so that the poor could not approach for the pressure of the rich? Now, here in baptism there is brought gratuitously before everyone's door just such a priceless remedy, which swallows up death and saves the lives of all men.

230. To view and use baptism aright we must let it become to us a source of strength and comfort when sin and conscience oppress us. Then you may say: It is a fact that I am baptized, but, being baptized, I have the promise that I shall be saved and obtain eternal life for both soul and body. For this reason, two things take place in baptism: water is poured upon our bodies, which can perceive nothing but the water; and the Word is spoken to the soul, that the soul may have its share also. Now, as water and Word constitute one baptism, so shall both body and soul be saved and live forever: the soul through the Word, in which it believes; but the body because it is united with the soul and grasps baptism in such a manner as it may. Hence, no greater jewel can adorn our body or soul than baptism; for through it perfect holiness and salvation become accessible to us, which are otherwise beyond the reach of man's life and energy. We have now said enough on the nature, benefits and use of baptism; as much as is of service for the present.

## INFANT BAPTISM.

231. A question arises here with which the devil and his band confuse the world; the question of the baptism of infants, whether they also have faith and can properly be

baptized? To this we reply in brief: Let the simple and unlearned dismiss this question from their minds and refer it to those posted on the subject. But if you must answer, then say: That the baptism of infants is pleasing to Christ his own work demonstrates. He has sanctified many of those who had received this baptism, and today not a few can be found whose doctrine and life attest the indwelling of the Holy Spirit. We also, by the grace of God, have received the power of interpreting the Scriptures and of knowing Christ, which is not possible without the Holy Spirit. Now if God did not approve infant baptism he would not have given to any of these the Holy Spirit, not even in the smallest measure. In short, from time immemorial to this day, no one on earth could have been a Christian. Now, since God has confirmed baptism through the gift of his Holy Spirit, as is plainly evident in some of the fathers—St. Bernard, Gerson, John Huss and others—and the Christian church will abide to the end of the world, it must be confessed that infant baptism is pleasing to God. For God can never be his own opponent, nor support lies and knavery, nor bestow his grace and Spirit to that end. This is perhaps the best and strongest proof for the simple and unlearned people. For no one can take from us or overthrow the article of faith, "I believe in the holy Christian Church, the communion of saints."

232. Furthermore, we maintain that the vital concern is not the presence or the absence of faith inasmuch as the latter can not vitiate baptism itself; God's Word and command is the vital concern. This is perhaps a little strongly expressed, but it is based upon what I have already said, that baptism is simply water and God's Word in and with each other: that is, when the Word accompanies the water, baptism is rightly administered although faith be not present; for faith does not constitute baptism, it receives it. Now, baptism is not vitiated, even if it is not rightly received or made use of; because it is not bound to our faith, but to the Word of God.

Even though a Jew came to us in our day with deceit and

an evil purpose and we baptized him in all good faith, we should have to admit that his baptism was genuine. For there would be the water accompanied by God's Word, although he failed to receive it as he should. In like manner, those who unworthily partake of the Lord's Supper receive the true sacrament, even though they do not believe.

233. Thus you see that the objections of the sectarians will not stand. As we said, even if children do not believe—which is proven not to be the case—yet their baptism would be valid, and they should not be rebaptized. Just so, the sacrament of the Lord's Supper is not corrupted when one even partakes of it with an evil purpose, and it would not be permissible for him, because of that abuse, to partake of it again the same hour as if he had not received the true sacrament at first. That would be to blaspheme and dishonor the sacrament in the worst possible manner. How can we imagine that God's Word and ordinance should be wrong because we make a wrong use of them? Therefore I say, have you not believed, then believe now, and confess: The baptism was indeed right, but, alas, I received it in the wrong way. Now, I myself, and all who are baptized, must confess before God thus: I come here in my own faith and also in the faith of others, yet I cannot build upon the fact that I believe and many people are praying for me; what I build upon is, that it is thy Word and command. Just as I go to the Lord's Supper, not on the strength of my own faith, but on the strength of Christ's Word. Whether I be strong or weak, I commit myself into the hands of God. This I know, that he bids me go, eat and drink, and he gives me his body and blood, which will never lie to me nor deceive me.

234. We do the same in infant baptism. We bring the child with the conviction and trust that it believes, and pray God to grant it faith. But we do not baptize the child upon that; we do it solely upon God's command. Why so? Because we know that God does not lie. I and my neighbor, in fact, all men, may err and deceive, but the Word of God cannot err.

235. Therefore, only presumptuous and stupid persons argue and conclude that where there is no true faith, there also can be no true baptism. Likewise, I might argue, if I have no faith, Christ is nothing; or, if I am not obedient, father and mother and superiors are nothing. Is that a correct conclusion—because one does not do what he ought to do, the thing which he misuses is of no consequence and of no value? My good friend, rather reverse the argument and conclude that baptism is valuable and right just because it has been improperly received. For if it were not right in itself, we could not abuse it or sin against it. Hence the saying: "Abusus non tollit, sed confirmat substantiam," Abuse does not remove the substance, but demonstrates its existence. Gold is none the less gold because a harlot wears it in sin and shame.

236. Therefore, let the conclusion be that baptism remains always good and its essence unimpaired, even though one be baptized without true faith; for God's ordinance and Word cannot be changed nor perverted by mankind. But the fanatics are so blinded that they cannot discern God's Word and command. They regard baptism as if it were but water in a brook or in a vessel, and magistrates only as ordinary people. And because they see neither faith nor obedience, they think the things themselves are also to be considered worthless. Here lurks a sly, seditious devil, who would gladly tear the crown from those in authority to trample it under foot, and would besides pervert and bring to naught all God's works and ordinances. Therefore, we must be watchful and well armed, and not allow ourselves to be turned from the Word or led astray, and so neglect baptism or regard it only as an empty sign, as the fanatics dream it is.

237. Lastly, we ought to know what baptism signifies and why God ordained just this outward sign and rite for the sacrament by which we are first taken into the community of Christians. The act or rite consists in being placed into the water, which flows over us, and being drawn from it again. These two things, the placing in the water and

the emerging from it, signify the power and efficacy of baptism; which is simply the mortifying of the old Adam in us and the resurrection of the new man, both of which operations continue in us as long as we live on the earth. Accordingly, a Christian life is but a daily baptism, which, once entered upon, requires us incessantly to fulfill its conditions. Without ceasing we must purge out what is of the old Adam, so that what belongs to the new man may come forth. But what is the old man? Inherited from Adam, he is passionate, hateful, envious, unchaste, miserly, lazy, conceited and, last but not least, unbelieving; thoroughly corrupt, he offers no lodgment to what is good. Now, when we enter Christ's kingdom, such corruption should daily decrease and we should become more gentle, more patient, more meek, and ever break away more and more from unbelief, avarice, hatred, envy and vainglory.

238. This is the right use of baptism among Christians, indicated by the act of baptizing with water. Now, where this amendment of life does not follow, but the old man in us remains unbridled and only grows stronger, there is not a proper use of baptism but a struggle against it. Those out of Christ cannot but grow worse every day; as the proverb says: Evil unchecked waxeth worse and worse. If one was proud and avaricious a year ago, today he is much more so. Vice thus grows from youth on, and it never ceases to grow. A young child, which has no special vice, becomes vicious and unchaste as it grows. When full manhood has been attained, the real vices set in and increase with time. Therefore, the old man follows unchecked the laws of his nature unless restrained and curbed by the power of the baptismal covenant. On the other hand, when we become Christians, the old man daily grows weaker, until at length he is altogether subdued. This is, in the true sense, to plunge into baptism and daily to arise again. So the outward sign has been appointed, not only on account of what it confers, but also on account of what it represents. Where faith abounds with its fruits, there baptism is not an empty sign, but the work of mortifying the flesh accompanies the

sign. Where faith is wanting, there baptism remains only an unfruitful sign.

239. And here you see that baptism, both in its efficacy and its signification, includes what has been called the third sacrament, namely, repentance, but rightly considered it is nothing but baptism in its effects. For what does repentance mean but earnestly making front against the old man and advancing in the new life? Therefore, if you live a life of repentance, you advance in baptism, which not only signifies this new life, but effects it—begins and inspires it. For in it is given grace, the Spirit and power, to suppress the old Adam and enable the new man to come forth and to grow.

Therefore, baptism will always be valid. Although some fall from it and sin, we still have always access to it that we may again subdue the old man. But we ought never to be rebaptized with water; for although we were immersed in water a hundred times, it would be no more than one baptism. The effect and significance of baptism continue and abide. Thus repentance is simply a return and a re-entry into baptism, to resume the practice of what has been begun but abandoned.

240. I say this to correct the notion which has for a long time prevailed with us, that baptism is something of the past, which we could no longer avail ourselves of after falling back into sin. We have this notion because we regard it only in the light of a work accomplished once forever, a view which may be traced to the fact of St. Jerome's having written that repentance is the plank on which we must launch forth and pass across to the other shore after the foundering of the ship in which we embarked when we entered the community of Christians. These words deprive baptism of its value, making it of no further use to us. This utterance is not a true figure, for the ship never founders, since it is, as I said, God's ordinance and not our own device. But it may indeed happen that we fall out of it. And if one falls out, he should immediately make for the

ship again and cling to it until he gets into it and sails on in it as he did at first.

241. Thus we see what a splendid thing baptism is, which rescues us from the very jaws of the devil, makes us God's own children, overcomes and takes away sin, daily strengthens the new man in us, and always continues with us until, snatched from the misery of the present, we shall have attained to the eternal glory beyond. Accordingly, everyone should treat baptism as a garment for everyday use. Every day he should be found in faith and amid its fruits; every day should witness the war against the old man and the growth of the new. For, if we wish to be Christians, we must practice the things that make for Christianity. If one falls from his baptismal covenant, let him return to it. For as Christ, the mercy-seat, does not retreat nor forbid us to return to him although we sin, so likewise all his treasures and gifts remain with us. When, therefore, we have once received in baptism the forgiveness of sin, it remains with us day by day as long as we live; that is, as long as we carry the old Adam about with us.

**Readings in Luther and the Bible on Holy Baptism.**

The last two parts of the Catechism treat of the two sacraments. The Word and the sacraments constitute the divine means of grace. A sacrament is a sacred act, instituted by Christ himself, in which heavenly treasures are dispensed through certain earthly elements, by which God offers, applies and seals the gracious promises of the Gospel to men. According to this definition only baptism and the Lord's Supper can be considered sacraments.

I. Baptism in General. Sermon on holy baptism (Mt 3, 13-17), Jan. 6, 1535. Sermon on the sacrament of baptism, 1519, in this volume. The Forms for Administering Baptism (Taufbuechlein), 1523, 1524. Discussion on the baptism of the law, of John, and of Christ, 1520. Gen 17, §135-146. Sermon on Mt 3, 13-17, preached on Epiph. just before his death, and issued in 1546. Two sermons on the baptism of Prince Bernhard, son of Prince John of Anhalt, held at Dessau the first and second days of April, 1540, on Mt 3, 1-12; 3, 13-17. Table Talk, chapter on Baptism. Each of the following four headings is based upon a passage of Scripture (Mt 28, 19-20; Mk 16, 16; Tit 3, 5-8; Rom 6, 4).

II. What Baptism is. Its Nature. Baptism is not simply water, but it is the water (a) comprehended in God's command, and (b) connected with God's Word (Mt 28, 19-20). The author of baptism is God (Lk 3, 2-3; 7, 30; Jn 1, 33; Mt 21, 25; 28, 19).

III. What Baptism gives or profits (Mk 16, 16). Its Benefits or Blessings. (a) It works forgiveness of sins (Acts 2, 38; 22, 16; Zech 13, 1; Rom 11, 27). (b) It delivers from death and the devil (1 Cor 15, 55-57; 1 Pet 3, 20-21; Tit 3, 5; 1 Jn 4, 4; 5, 4; Col 1, 13-14; 1 Cor 6, 11). (c) It gives everlasting salvation to all who believe (Jn 3, 5; Lk 7, 30; Rom 8, 16-17; Is 54, 10; Gal 3, 26-27). He that believeth and is baptized shall be saved (Mk 16, 16).

IV. The Power of Baptism (Tit 3, 5-8). Its Efficacy. It is not water indeed that does these great things, but (a) the Word of God, which is in and with the water. See references on the power of God's Word. Eph 5, 26-27. (b) And faith, which trusts the Word of God in the water. See references on the power of faith. Faith that does not cleave to the water, but to the Word. With the Word of God baptism is (1) a gracious water of life; a water in which God has put all his grace, hence it works life. Tit 3, 5-7; Eph 2, 8. (2) And a washing of regeneration in the Holy Spirit. Baptism is our Pentecost.

V. What Baptism signifies (Rom 6, 4). Its Obligations. (a) That the old Adam in us should, by daily sorrow and repentance, be drowned and die, with all sins and evil lusts. The old heart is no more to rule in us. Eph 4, 22-24; Rom 6, 12-14; 2 Cor 7, 10; Ps 32, 5. (b) And again a new man daily come forth and arise, who shall live before God in righteousness and purity forever (Rom 6, 4; Gal 2, 20; Phil 3, 12; 2 Cor 5, 15-17; Eph 4, 24; Col 3, 10; Acts 2, 42; 2 Pet 3, 18).

VI. The Mode of Baptism. Lutherans hold that the mode of baptism is no essential part of the sacrament, any more than the mode of celebrating the Lord's Supper is essential to it. Neither the meaning of the word baptism, nor the occasion of its administration in the Scriptures (Mt 3; Jn 3, 22-23; 4, 1-2; Acts 2, 41; 8, 12; 8, 36-38; 9, 18; 10, 47-48; 16, 15; 16, 33) show how the sacrament was administered. The instances referred to, and the analogy of Old Testament ordinances (Num 19, 13-21; Lev 14, 7; 14, 16-51; 16, 14-15) and expressions (Is 3, 15; Ezek 36, 25; Heb 10, 22), indicate pouring and what is called sprinkling as quite as likely, to say the least, as immersion. For these and other reasons the Lutheran Church baptizes by sprinkling or affusion. The Greek word from which baptize is derived signified, at the time of the apostles, all purifications, whether by pouring or by immersion (Eccles 34, 30; Mk 7, 4; Lk 11, 38; Heb 9, 10).

VII. The Subjects of Baptism. Infant Baptism. Two sermons on Mt 3, 1-17, at the baptism of Prince Bernhard, 1540. See above. Vol 13, 373, §8 ff., the deaf mute. Vol 11, 79, §18-47, the centurion's servant healed. Vol. 14, 207, §24-27, the palsied man healed. A letter to two pastors on the Anabaptists, 1528. Thoughts on lay baptism (Nothtaufe), 1542.

Children should be baptized, because

(1) Our Lord declares, To such belongeth the kingdom of God (Mk 10, 14-16). Hence they are entitled to enter it by baptism.

(2) Christ directs us to bring the little children to him, and we should do it in the way he appointed, by baptizing and teaching them (Mt 19, 14; 28, 19-20).

(3) As in the Old Testament children were received, so also

are we assured in the new covenant, "The promise is unto you, and to your children" (Acts 2, 39).

(4) The Bible speaks of entire families being baptized by the apostles (Acts 16, 15; 16, 33; 1 Cor 1, 16), and there is no reference to children being excluded.

(5) Because every baptism, even that of adults, is essentially an infant baptism, for our Lord says: "Verily, I say unto you, except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven" (Mt 18, 3).

Children were to receive circumcision, the token of the covenant God made with Abraham, and the seal of the righteousness of faith; so now children ought to be baptized and receive the token of the new covenant, the seal of the same righteousness of faith.

That infants are to be baptized is taught in Jn 3, 5-6 and Mt 28, 19-20; from this universal rule infants cannot be excluded (Mk 10, 13-14; Mt 18, 6-11; 1 Cor 1, 16; Gen 17, 7; 17, 12-14; Acts 2, 39).

Further. (a) Infants belonged to the Old Testament church (Gen 17, 12) and the New is not more exclusive than the Old. (b) Origen, born 85 years after St. John died, and other Christian fathers, assert that infant baptism was handed down to their age from the days of the apostles. (c) Infant baptism was the universal practice of the Christian Church till the time of the Reformation; since then only a very small part of the Christian Church has excluded children from baptism.

Christian Missions. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit," into the name of the three persons of the Godhead, of whom we learned in the Apostles' Creed. Christ's baptismal commission is here contained in his great missionary command. Both become more significant when considered together. They should not be separated. All nations are to be discipled by baptizing and teaching.

FIFTH PART.

# Sacrament of the Lord's Supper

242. Having treated holy baptism from a threefold point of view, we find it expedient to speak of the second Sacrament likewise under the three headings: What it is, what its benefits are, and who should receive it. Our authority in the premises shall be the words used by Christ in instituting this Sacrament, with which everyone who desires to be a Christian and go to the Lord's Supper should be familiar. For we are not disposed to sanction the admission to and the partaking of the Sacrament on the part of people who do not know what they are to receive and what they come for. The words in question are as follows:

> "Our Lord Jesus Christ, in the night in which he was betrayed, took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying: Take, eat; this is my body which is given for you; this do in remembrance of me."
>
> "In like manner, when he had supped, he took also the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of it; this cup is the New Testament in my blood, which is shed for you for the remission of sins; this do, as oft as ye drink it, in remembrance of me." Mt 26, 26ff.; Mk 14, 22 ff.; Lk 22, 19 ff.; 1 Cor 11, 23 ff.

243. We have no wish on this occasion to dispute or contend with those who blaspheme and desecrate this sacrament; but we will first consider, as we did in the case of baptism, wherein the power of this sacrament lies, namely,

in God's Word and ordinance or command, which is the chief thing to be considered. For the Lord's Supper was not invented or instituted by any man. It was instituted by Christ without man's counsel or suggestion. The result is that, analogous to the Ten Commandments, the Lord's Prayer and the Creed, which remain unimpaired in their essence and authority, irrespective of man's disposition to obey, to pray and to believe, this most precious Sacrament remains unimpaired both in essence and quality, regardless of man's worthiness when he uses it. What! do you think God is so influenced by our faith and conduct as to permit them to affect his ordinances? All temporal things remain as God created and ordained them, regardless of how we treat them. This must always be maintained. This argument can not be used too zealously; for it is a thorough refutation of all the fustian of the sectarians, who, contrary to the Word of God, view the Sacraments as human performances.

244. Now, what is the Sacrament of the Altar? Answer: It is the true body and blood of our Lord Jesus Christ, in and under the bread and wine which Christians are commanded by the Word of Christ to eat and to drink. As we said, when speaking of baptism, that it is not simply water; so we say here that the Lord's Supper is bread and wine, but not ordinary bread and wine as served at table. It is bread and wine comprehended in and connected with God's Word.

245. It is the Word, I maintain, that constitutes this sacrament, and determines the difference between ordinary bread and wine and a sacrament the name of which expresses what it is: Christ's body and blood. For it is said: "Accedat verbum ad elementum, et fit sacramentum," "Let the Word be joined to the element, and it becomes a sacrament." This saying of St. Augustine is so explicit and so well put that it is doubtful if he has said anything better. The Word must make the element a sacrament; otherwise it remains a mere element. Now, it is not the word and institution of a prince nor emperor, but of Supreme Majesty, at whose feet all creatures should fall and cry: Yes, it is as he says;

and should accept it with all honor, fear and humility. With this Word you can strengthen your conscience and say: Let a hundred thousand devils, with all the fanatics, come, saying, How can bread and wine be Christ's body and blood? Still I know that all the spirits and learned men together have not wisdom to compare with the smallest degree of that of the Divine Majesty. Now, we have here Christ's own words: "Take, eat; this is my body." "Drink ye all of it." "This cup is the New Testament in my blood," etc. To this we will cling, and we will see who shall dare to exalt his authority over Christ's, and to alter what he has taught. While it is true that you have nothing but bread and wine if you take away the Word or if you fail to take it into consideration, it is assuredly true, likewise, that you have Christ's body and blood when Word and element remain together, as they shall and must. For as we have it from the mouth of Christ, so it is; he cannot lie nor deceive.

246. On this authority it is now easy to answer all questions with which people vex themselves; such as whether or no a wicked priest may officiate and administer the Sacrament, and like questions. For here we conclude and say: Although a rogue administers the Lord's Supper or even takes it, it is the true Sacrament, that is, Christ's body and blood, just as when one uses it most worthily. For it is not based upon human holiness, but upon the divine Word. As no saint on earth, yea, no angel in heaven, can change bread and wine into Christ's body and blood, so likewise no person can change or transform the Sacrament, even though it be misused. For the Word by which it was instituted a sacrament is not rendered false because of an individual's unworthiness or unbelief. Christ does not say: If you believe or are worthy, you have my body and blood. He says: Take, eat and drink; this is my body and blood. Likewise, he says, "This do"; namely, what I now do, what I institute, give to you, and tell you to receive. That is practically saying: God gives, whether you are unworthy or worthy; you have here his body and blood by virtue of the power of these words, which are coupled with the bread and wine.

Mark this and remember it well; for on these words is based all our argument, protection and defense against all errors and temptations that have arisen or may yet arise.

247. We have briefly considered the first part, namely, the essence of this Sacrament. We now come to its power and blessing, which is a most important part, as we should know what we go for and what we receive. This is plainly evident from the words just quoted: This is my body and blood, given and shed for you for the remission of sins. In other words, we go to the Communion because we receive there a treasure through and in which we obtain the forgiveness of sins. How so? There stand the words through which this is imparted! When he bids me go to eat and to drink, it is with the intent that it should be mine and be a source of blessing to me as a pledge and earnest thereof, yea, as the very gift in which I am to find shelter against sin, death and every misfortune.

248. Therefore, it is appropriately named the food of the soul, since it nourishes and strengthens the new man. While it is true that through baptism we are first born anew, our human flesh and blood have not lost their old skin. There are so many hindrances and temptations of the devil and the world that we often grow weary and heavy laden, and at times even stumble. Therefore the Lord's Supper is given for daily food and sustenance, that our faith may refresh and strengthen itself and not fall back in the battle but grow continually stronger. The new life should be one that develops and advances, but at the same time it must endure a great deal. For the devil is truly an angry foe; when he sees that we are on our guard against him, fighting the old man in us, and that he cannot overpower us by his might, he will try stealthy and wily methods and use all his arts, never ceasing until at last he wears us out, so that we either renounce our faith or go so far as to yield hands and feet and to become dispirited or indifferent. For such times this comfort is offered; when the heart feels too sorely pressed it may draw renewed strength and comfort from the Lord's Supper.

249. But here our clever and learned wiseacres twist themselves out of shape as they clamor and bluster: How can bread and wine forgive sins or strengthen faith? Yet, they are aware that we do not claim this of bread and wine —in itself, bread is bread—but of that bread and wine which are Christ's body and blood and with which the Word is coupled. These, we repeat, are the treasure. Now, this treasure is conveyed and communicated to us in no other way than through the words "given and shed for you for the forgiveness of sins." In these you receive the double assurance that it is Christ's body and blood, and that it is yours as your treasure and gift. Now, Christ's body can never be a fruitless and vain thing, accomplishing nothing and benefiting none. Yet, however great the treasure may be in itself, it must be contained in the Word and offered to us through the Word, or we could never know of it nor seek it.

250. Therefore, their talk amounts to nothing who say that the body and blood of Christ are not given or shed for us in the Lord's Supper and that hence we cannot have forgiveness of sins in the Sacrament. Although the work was finished on the cross and salvation there secured, yet it cannot come to us in any other way than through the Word. How should we know that it was finished and is offered to us if it had not been proclaimed by preaching, by word of mouth? Whence do they know of forgiveness or how can they lay hold of it and appropriate it to themselves who do not abide by and believe the Scriptures and the Gospel? Now, the whole Gospel and the article of the Creed, "I believe in the holy Christian church, the forgiveness of sins," etc., are incorporated in the Lord's Supper and offered to us by the Word. Why should we allow this treasure to be torn from the Sacrament? They must still confess that these (the words of Christ we have quoted) are the very words we hear everywhere in the Gospel. Yea, they dare no more say that these words in the Sacrament are worthless than to say that the whole Gospel or the Word of God apart from the Sacrament is worthless.

251. We have so far considered the Lord's Supper as

such from the standpoint of its essence and blessings. It remains for us to consider its power and blessings in their relation to the recipient. We answer most briefly, as we said above of baptism and frequently elsewhere: Whoever believes these words has what the words declare and bring. For they are not spoken or preached to stone or wood, but to those who hear them, to whom Christ says: "Take, eat," etc. And inasmuch as he offers and promises forgiveness of sins, there is no other way of receiving it than by faith. This faith he himself demands in his Word when he says: "Given and shed for you." As if he should say: Therefore, I give it and bid you eat and drink, that you may accept it and enjoy it. Now, he who takes to heart these words and believes that they are true, has what the words declare. But he who does not believe has it not, because he allows it to be offered to him in vain and refuses to enjoy this gracious blessing. The treasure is indeed disclosed and before everyone's door, yea, upon his table. It is necessary, however, that you take it and confidently believe it is just as the words tell you.

252. Now, this is all that is required of a Christian as preparation to receive the Sacrament worthily. For since this treasure is offered in words, it can be grasped and appropriated only by the heart. Such a gift and eternal blessing cannot be seized by the hand. Fasting and prayer and like things may have their place as an external preparation and youthful discipline that there may also be a reverential and modest bodily attitude towards the body and blood of Christ. However, that which is given in and with the Sacrament cannot be grasped nor appropriated by our body. It is accomplished by faith in the heart, which discerns this treasure and desires it. This is sufficient for all ordinary instruction on the Lord's Supper. Whatever remains to be said on it is more appropriate for another occasion.

253. In conclusion, the fact that we possess the right understanding and doctrine of the Lord's Supper should suggest the exhortation and entreaty not to permit this great

treasure, which is daily administered and distributed among Christians, to be offered in vain.

What I mean is, that people who lay claim to Christianity should make preparation often to receive the blessed Sacrament. For it is evident that we are liable to grow careless and indolent in its observance. Many who hear the Gospel, since the pope's nonsense has been put away and we are free from his oppression and authority, let a year, or two or three years, or even longer time, elapse without receiving the Sacrament, as if they were such strong Christians that they had no need of it. Some who are kept from going allege as ground my teaching that none should go unless they feel themselves impelled by hunger and thirst therefor. Others maintain that it is a matter of choice and not necessary; that it is sufficient if they believe in other respects. Thus the majority become altogether gross and at last despise both the Sacrament and God's Word.

254. While we repeat what has been said before that we should not, for our life, drive or coerce anyone in this respect lest the old régime of murdering souls should be ushered in once more, let it be understood that people who for a long time stand aloof and abstain from the Sacrament are not to be considered Christians. Christ did not institute it to be treated as a mere spectacle; it was his command to Christians to eat and drink, and thereby to remember him. True Christians who prize and value this Sacrament will certainly urge and persuade themselves to partake. But there are the plain people and the weak, who also would like to be Christians. In order to induce these to see the reason and necessity for honoring the Sacrament, let us devote a little attention to this point. As in other matters, it is not sufficient merely to teach with fidelity, love and patience, but daily exhortations also are needed; so it is necessary to persist in preaching on the subject in question lest people should become indolent or indifferent. For we know that the devil always opposes this and every other feature of Christianity, seeking to hound and drive away whom he can.

255. In the first place, we have a plain text in Christ's Words: "This do in remembrance of me." These are words of precept and command; thereby all who would be Christians are enjoined to receive the Sacrament. They are words addressed to disciples; hence, whoever would be one of their number, let him inwardly and outwardly adhere to the Sacrament—not from compulsion as coerced by men, but to please and obey the Lord Christ. But you may say: Still it is written in this same connection, "As oft as ye do it," which shows that he never forces anyone but leaves it to our own free choice. I answer, that is true, but it is not written that we should never partake. Indeed, the very words, "As oft as ye do it," imply that we should do it often. And these words are added because Christ desires the Sacrament to be untrammeled by regulations as to time, unlike the Passover of the Jews, which the people were obliged to celebrate only once a year, and then it must be on the evening of the fourteenth day of the first full moon, not varying a day. Num 9, 5. Christ's Words mean: I institute for you an Easter festival or supper, of which you are to partake, not just on this evening once a year, but you shall enjoy it frequently, when and where you choose, according to the opportunity and need of each one, and being bound to no definite place or time. Yet the pope afterward perverted it and made of it a Jewish festival.

256. Thus you see no liberty is granted to treat the Sacrament with contempt. To dispense with the Sacrament without positive hindrance for a long time and to feel no desire for it—that I call treating the Lord's Supper with contempt. If you wish such liberty, then take even a little more and cease to be a Christian, then you need not believe or pray—for one is as much Christ's commandment as the other. But if you desire to be a Christian, you must ever, from time to time, satisfy this mandate and obey. For such a commandment should ever move you to rigidly examine your inner life and reflect: What manner of Christian am I? Were I a Christian, I would always have at least a little longing to do what my Lord commanded me to do.

257. Now, that we treat the Sacrament in so gingerly a fashion, we feel what sort of Christians we were under the papacy, when we so felt the force of man's authority that we were driven not by desire, nor by love, not even by consideration for the command of Christ, but by fear alone. We, however, compel or drive no one, and no one should partake of it merely to serve and please us. That Christ desires it and that it is pleasing to him, should be enough to arouse and prompt you. We should not allow ourselves to be forced by man either to believe or to do good. All we do is to instruct and admonish you as to your duty, not for our sake, but for your own. He coaxes and invites you; if you despise it you must answer for it yourself. This is the first point; it has been written especially for the benefit of the cold and indifferent, that they may come to their senses and awaken. It is certainly true, as I have experienced myself, and everyone will find out for himself, that if we withdraw from the Sacrament we grow coarser and colder from day to day and soon ignore it altogether. But if we go often to the Lord's Supper, we must from time to time examine our hearts and consciences and conduct ourselves as those who are anxious to be right with God. Accordingly as we do so will our hearts be warmed and enkindled, thus avoiding becoming entirely cold.

258. But do you ask, What if I feel that I am not prepared? I answer: That is my trial also, coming from the old order under the pope, when we tortured ourselves to be perfectly clean that God himself might find no flaw in us. Wherefore, we became so timid that everyone was instantly shocked when he paused to reflect, and said: Alas! I am not worthy. There nature and reason compare our unworthiness with the great and priceless blessing. It is like a dark lantern in comparison with the clear sun, or like refuse compared to precious stones. Because nature and reason see this contrast, men will not partake of the Lord's Supper, but wait until they shall be prepared, week after week and one half-year after another. But if you are to be concerned about how good and pure you are and to strive

that nothing may sting your conscience before you go, then you may never go.

We are then to make a distinction here between men. The insolent and unruly are to be forbidden to come, for they are not fit to receive forgiveness of their sins, since they do not desire it and are unwilling to lead a godly life. The others, however, who are not coarse and dissolute people, but anxious to be godly, should not absent themselves, even though in other respects they be weak and infirm. As Hilary said: "Unless a person has committed a sin by which he has forfeited his Christian standing and for which he should by right be expelled from the congregation, he should not exclude himself from the Sacrament lest he deprive himself of life." No one will attain that degree of perfection where he will not retain many daily infirmities in his flesh and blood.

259. Hence, people with such misgivings should learn that the highest and best attainment is to know that our Sacrament depends not upon our worthiness. We are not baptized because we are worthy and holy, nor do we go to confession pure and without sin; on the contrary, we go as poor, miserable beings and just because we are unworthy in ourselves; excluded is only he who does not desire grace and absolution or one who never thinks of amending his life. But he who earnestly desires grace and consolation should persuade himself to go, and should let no one deter him, saying: I earnestly desire to be worthy, but I come not in my worthiness; I come depending upon thy Word, because thou hast commanded it, and as one anxious to be thy disciple, no matter how insignificant my worthiness. But it is hard to do this. For we are hindered by our natural disposition to look more to ourselves than to the lips of Christ and the words proceeding from them. Human nature is constrained to such a course by its desire securely to rely upon itself; where it cannot do this, it will not move. Let this suffice for the first part.

260. In the second place, a promise is attached to this commandment, as mentioned above, which should most

forcibly prompt and impel us. Here stand the loving and precious words: "This is my body, given for you. This is my blood, shed for you for the remission of sins." These words, I said, are not preached to wood and stone, but to me and to you; otherwise Christ might as well have been silent and have refrained from instituting a Sacrament. Therefore, reflect, and include yourself in this word "you," that he may not speak with you in vain.

261. In this Sacrament he offers us all the treasures he brought from heaven for us, to which he invites us most graciously in other passages; as when he says in Matthew 11, 28: "Come unto me all ye that labor and are heavy laden and I will give you rest." Now it is a sin and a shame that, when he tenderly and faithfully calls and exhorts us to possess ourselves of the greatest and most precious blessing, we should want to be strangers to it—neglecting the Lord's Supper so long that at length, cold and hardened, we have lost all desire and love for it.

Beware of regarding the Sacrament as a dangerous thing from which to flee. It is rather an exceedingly salutary and soothing medicine, helpful and quickening to both soul and body; for when the soul has been cured, the body has benefited, likewise. Why, then, act, as if the Sacrament were a poison which we eat to our death? That those who despise the Sacrament and lead unchristian lives receive it to their hurt and condemnation is undeniable. For such, the Lord's Supper can be no more beneficial than can the food be to a patient who willfully disobeys the advice of his physician in what he eats. But they who feel their weakness and are anxious to be rid of it, desirous of help, must not regard and use the Sacrament otherwise than as a precious antidote against the poison in their own systems. Here in the Lord's Supper you receive from the lips of Christ forgiveness of sins, which includes and brings with it God's grace and Spirit, with all their gifts, protection, refuge and power against death and the devil and all evil.

262. Thus, you have on God's part both Christ's command and promise, while on your part you should be im-

pelled by your own need, which weighs upon you and for the sake of which comes this command, invitation and promise. For Christ himself says in Matthew 9, 12: "They that are whole have no need of a physician, but they that are sick." The sick are those weary and heavy laden with sin, fear of death, and trials by the flesh and the devil. If you are heavy laden and feel your infirmities, then go joyfully to the Sacrament and be refreshed, comforted and strengthened. If you wait till you are rid of your burden to come pure and worthy to the Sacrament, then you must stay away forever; for he passes judgment and says, If you are pure and godly, you have no need of me and I have no need of you. Hence, they alone are unworthy who do not feel their infirmities and will not admit themselves to be sinners.

263. But you ask: What shall I do if I cannot feel this need, nor experience hunger and thirst for the Sacrament? I answer: For those who do not feel their need, I know of no better counsel than that they deeply explore their own bosoms and see if they are not made also of flesh and blood. If you discover that you are, then you will be benefited by turning to Paul's Epistle to the Galations (5, 19-21) and hearing what are the fruits of the flesh: "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like." Therefore, if you cannot feel the need, still believe the Scriptures; they will tell you no lie, for they know your flesh better than you do yourself. Yea, Paul further concludes; "I know that in me, that is, in my flesh, dwelleth no good thing." Rom 7, 18. If Paul dares to speak thus of his flesh, surely we will not pretend to be better or holier than he. That we do not feel our sin is all the worse; for it is a sign that our flesh is leprous flesh, which feels nothing and yet its disease rages and consumes all around it. As we said, even if you are utterly dead in sin, believe the Scriptures, which pass this judgment upon you. In short, the less you feel your sins

and infirmities, the more reason you have to go to the Sacrament to seek a remedy.

264. In the second place, look about you and see if you are not in the world; or if you do not know it, then ask your neighbor about it. And if you are in the world, think not that sin and misery shall not visit you. Then conduct yourself as one who would be godly and hold to the Gospel, and observe if no one will be your foe, doing you injury, injustice and violence and thus giving you occasion for sin and wrong-doing. If you have not experienced this opposition, then learn it from the Scriptures, which everywhere testify to such conduct on the part of the world.

265. Besides the flesh and the world, you will have the devil about you, whom you will not completely tread under foot; for Christ our Lord himself could not escape his temptations. Now, what is the devil? Nothing else than what the Scriptures call him, a liar and a murderer. Jn 8, 44. A liar, who misleads the heart from God's Word and blinds it, making you unable to feel your need and to come to Christ. A murderer, who envies you your life every hour of your existence. If you could see the many daggers, spears and darts that are aimed at you every moment, you would be glad to come to the Sacrament as often as possible. The only reason that people go on in their own security so heedlessly, is because they do not think nor believe themselves in the flesh, in the wicked world and under the rulership of the devil. Therefore make up your mind to try this: examine yourself; look around; be sure you adhere to the Scriptures. If even then you feel nothing, you have all the more need to utter your lament to God and to your brother. Then let others counsel and pray for you, and never give up until the stone has rolled from your heart. Your distress will manifest itself then and you will be assured that you have fallen twice as low as any other poor sinner and are much in need of the Lord's Supper to help you in your misery. This misery, alas! you do not see, although God gives his grace that you may feel your need more and may always grow the more hungry for the Sacrament; es-

pecially since the devil assails you and incessantly pursues to catch and ruin you body and soul, and you are not safe a moment because of him. How suddenly he might have brought you into misery and want when you least expected it!

266. Let this be said by way of exhortation, not only for us who are grown and advanced in years, but also for the young, who should be reared in the Christian doctrine and a right understanding of it. With such training, we could more easily impress upon the young the Ten Commandments, the Creed and the Lord's Prayer; they would learn them with pleasure and earnestness and practice them, thus becoming accustomed to them from their youth. It is almost useless to try to alter things with old people. We must enlighten those who are to come after us and fill our offices and do our work, that they in turn may bring up their children to be fruitful in good deeds. Thus God's Word and Christianity shall be upheld. Therefore, let every head of a family remember that he is under obligation, by virtue of the injunction and command of God, to teach or have taught to his children the things they ought to know. Since they are baptized and received into the Christian communion, they ought likewise to enjoy this fellowship of the Lord's Supper that they may serve us and be useful. For we need the help of them all in our attempt to believe, to love, to pray and to fight the devil.

Readings in Luther and the Bible on The Lord's Supper.

I. The Lord's Supper in General. Sermon preached on Holy Thursday, 1522. Vol. 11, 202-214; 223-237; 269-281; Vol. 12, 401-404. House Postil, Easter Wednesday. Dogmatical-Polemical writings against the Papists, Section II. Sermon on the New Testament. Sermon on the Sacrament of the true body of Christ and the Brotherhood, 1520.

II. The Lord's Supper in Detail. (1) The True Presence of the Body and Blood of Christ in the Sacrament. Dogmatical-Polemical writings against the Zwinglians; and against the Papists' misuse of the Sacrament, Section II. (2) The reception of the Lord's Supper. Admonition on the Sacrament of the Body and Blood of our Lord, 1530. Short Explanation of the Ten Commandments, §29 ff. Sermon on the worthy Preparation for the Reception of the Holy Communion, Holy Thursday, April 1, 1518. The worthy Reception of the Lord's Supper, Holy Thursday, March, 28, 1521. House Postil, Easter Wednesday, §31 ff. (3) The Administration of the Sacra-

ment under both forms. Instruction and Proof, to Count Albrecht of Mansfeld, June 3, 1523. Other letters. (4) Practices in Administering the Lord's Supper. The Christian Form to administer and to receive the Holy Communion, 1523.

The Fifth Part of the Catechism, like the Fourth, is considered under four headings.

I. The Nature of the Lord's Supper. What the Lord's Supper is. (a) It is the true body and blood of our Lord Jesus Christ under the bread and wine. This is written in Mt 26, 26-28; Mk 14, 22-24; Lk 22, 19-20; 1 Cor 11, 23-26. In baptism we see only the water, so here we see only the bread and wine. But as by the Word and command of God the water is a gracious water of life, so the Word of God declares we receive the body and blood of our glorified Saviour in, with and under the bread and wine. 1 Cor 10, 16; 1 Cor 11, 29; Jn 14, 6. It is not for reason to explain this, but for faith to abide by the word of Christ. (b) It was instituted by Christ himself for us Christians to eat and drink. Hence it is the ordinance of God and not of the Church. Like the passover-supper it was to be a meal of communion between Christ and his own and of his own among themselves. While the disciples were reclined with him around the table our Lord took the flat or thin cake, gave thanks, brake it, and handed it to them, saying, "Take, eat; This is my body, which is given for you." After the passover-meal he took the cup filled with wine, offered thanks to God and gave it also to his disciples, saying, "Drink ye all of it; this cup is the New Testament in my blood, which is shed for you and for many, for the remission of sins." The Old Testament or Covenant made between God and Israel on Mount Sinai was confirmed by the blood of beasts (Ex 24, 8). The New Testament or Covenant was made between God and mankind on Mount Calvary by the blood of Christ for the forgiveness of sins, offered in the Lord's Supper. 1 Cor 10, 16-17; 1 Cor 11, 26; Heb 9, 22; 10, 18.

II. The Benefits of the Lord's Supper. These are shown in the words: "Given and shed for you, for the remission of sins"; namely, that in the Sacrament, (1) forgiveness of sins, which includes all others, (2) life, in communion with God, and (3) salvation, are given us through these words. These blessings God has bestowed upon us in his Word and in Baptism, but as we have so often sinned God restores them to us in the Lord's Supper, and would thus make our Christian life complete. Jn 15, 5; 6, 53-58; 1 Jn 1, 7. "It is the food of the soul."

III. The Power of the Lord's Supper. How the Lord's Supper confers its benefits. It is not the eating and the drinking indeed that does these great things, no more than water does them in Baptism. (a) On God's part it is the words which stand here: "Given and shed for you, for the remission of sins." These words, together with the bodily eating and drinking, are the chief thing in the Sacrament. The bread and wine and body and blood are united and the forgiveness of sins conveyed to us through them. (b) On our part, faith. He that believes these words has what they say and mean, namely, the forgiveness of sins. No faith, no forgiveness. Jn 3, 36; 1 Pet 1, 13.

IV. Preparation to Partake of the Lord's Supper.

## WORLD-WIDE INFLUENCE OF LUTHER'S WRITINGS.

The Methodists and Presbyterians give their communicants, and the others their baptized members or adherents.

| Country | Lutherans | Episcopalians | Methodists | Baptists | Presb'rians |
|---|---|---|---|---|---|
| Germany | 37,800,000 | 11,139 | 15,450 | 30,669 | ..... |
| Denmark | 2,570,000 | 298 | 3,205 | 3,928 | ..... |
| Norway | 2,373,000 | 518 | 5,396 | 2,709 | ..... |
| Sweden | 5,340,000 | 340 | 15,646 | 42,011 | ..... |
| Iceland | 78,489 | ..... | ..... | ..... | ..... |
| Faroe Isles | 15,230 | ..... | ..... | ..... | ..... |
| Scandinavia | 10,376,719 | 1,156 | 25,247 | 48,648 | ..... |
| Russia | 4,190,000 | ..... | ..... | 29,925 | ..... |
| Finland | 2,850,000 | ..... | ..... | 2,133 | ..... |
| Poland | 460,000 | ..... | ..... | ..... | ..... |
| Europ'n Russia | 7,500,000 | ..... | ..... | 32,058 | ..... |
| Austria | 420,000 | 2,169 | ..... | 8,549 | ..... |
| Hungary | 1,300,000 | ..... | ..... | ..... | ..... |
| Roumania | 20,000 | 416 | ..... | 317 | ..... |
| Bulgaria | 2,100 | ..... | 271 | 101 | ..... |
| Turkey | 3,000 | 1,518 | ..... | ..... | ..... |
| Italy | 25,000 | 7,230 | 3,602 | 1,481 | ..... |
| Switzerland | 150,000 | 2,812 | 7,912 | 834 | ..... |
| Spain | 5,000 | 4,771 | 339 | 265 | ..... |
| Portugal | 2,000 | 1,798 | 424 | ..... | ..... |
| France | 105,000 | 36,447 | 1,667 | 2,409 | ..... |
| Belgium | 25,000 | 3,789 | ..... | ..... | ..... |
| Holland | 100,000 | 480 | ..... | 1,182 | ..... |
| British Isles | 272,500 | 16,000,000 | 886,083 | 377,747 | 1,498,947 |
| Europe | 58,106,319 | 16,071,725 | 937,995 | 504,260 | 1,498,947 |
| Palestine | 3,000 | 2,122 | ..... | 129 | 2,591 |
| Asia Minor | 4,000 | ..... | ..... | ..... | ..... |
| Persia | 2,980 | 296 | ..... | ..... | 2,844 |
| Caucasia | 46,000 | ..... | ..... | ..... | ..... |
| Cent. Asia | 7,100 | ..... | ..... | ..... | ..... |
| Siberia | 48,000 | ..... | ..... | ..... | ..... |
| Asiatic Russia. | 101,000 | ..... | ..... | ..... | ..... |
| India | 221,000 | 305,917 | 44,040 | 115,622 | 53,829 |
| China | 21,000 | 20,230 | 14,312 | 10,453 | 17,284 |
| Japan | 2,500 | 8,165 | 4,506 | 2,327 | 7,236 |
| Asia | 355,580 | 336,730 | 62,858 | 128,531 | 83,784 |
| Algeria | 5,000 | ..... | ..... | ..... | ..... |
| Egypt | 1,400 | 400 | ..... | ..... | ..... |
| East Africa | 2,245 | 2,290 | 62 | ..... | 710 |
| South Africa | 221,644 | 110,234 | 95,162 | 3,897 | 11,323 |
| West Africa | 25,403 | 29,921 | 21,886 | 3,552 | 1,851 |
| Cent. Africa | 3,874 | 38,844 | 236 | 3,391 | ..... |
| Madagascar | 125,000 | 19,500 | ..... | ..... | ..... |
| Africa | 384,566 | 211,189 | 117,346 | 10,840 | 13,884 |
| Australia | 117,000 | 1,221,366 | 131,225 | 17,240 | 55,000 |
| Tasmania | 1,000 | 76,300 | ..... | 772 | ..... |
| New Zealand | 12,757 | 253,331 | ..... | 3,721 | 26,000 |
| Borneo | 2,061 | 3,750 | 183 | ..... | ..... |
| Sumatra | 67,253 | ..... | ..... | ..... | ..... |
| Phillipines | 300 | ..... | 795 | 121 | 1,070 |
| Oceanica | 200,371 | 1,554,747 | 132,203 | 21,854 | 82,070 |
| North'n S. Am. | 7,000 | 20,000 | ..... | ..... | ..... |
| Brazil, etc. | 470,000 | 1,548 | 2,334 | 1,932 | 3,676 |
| Argentine Rep. | 85,000 | ..... | ..... | 100 | ..... |
| West'n S. Am. | 60,000 | ..... | 1,052 | ..... | 522 |
| South America | 622,000 | 21,548 | 3,386 | 2,032 | 4,198 |
| Cent. America | 1,000 | 3,000 | .1,737 | 846 | 41 |
| Greenland | 10,816 | ..... | ..... | ..... | ..... |
| Canada | 310,000 | 680,346 | 293,597 | 99.593 | 219,670 |
| United States | 11,400,000 | 2,225,000 | 6,084,755 | 4,330,462 | 1,635,016 |
| Mexico | 1,000 | 17,000 | 2,879 | 1,314 | 3,902 |
| West Indies | 5,200 | 74,185 | 32,820 | 38,406 | 12,000 |
| Alaska | 3,000 | ..... | ..... | 50 | 1,222 |
| North America | 11,730,016 | 2,996,531 | 6,414,051 | 4,469,825 | 1,871,810 |
| World | 71,399,852 | 21,195,470 | 7,669,576 | 5,138,188 | 3,554,734 |

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