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Firepit Readings

Augustine, City of God, Book 14 · Martin Luther, The Large Catechism

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FIREPIT READINGS

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About these texts. Both are public-domain translations, reproduced here as they appear in their source editions so you can read the originals in full. Augustine: the Marcus Dods translation as published in the *Nicene and Post-Nicene Fathers*, First Series, Vol. 2 (Christian Classics Ethereal Library edition). Luther: the F. Bente and W. H. T. Dau translation from the *Triglot Concordia* (1921), Full Text Archive edition. Page numbers and headers inside each section belong to those source editions.

How to use them. These aren't assignments. Keep them handy for the man who wants to go deeper after a night at the fire, or for a leader preparing to lead. A good place to start: Augustine, chapter 28 (one page), and Luther's opening pages on prayer.

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The City of God, Book 14

Augustine of Hippo (354–430)

Augustine wrote *The City of God* after Rome was sacked in 410, to show that all of human history is the story of two cities. Book 14 explores how sin entered the world through pride, how disordered love takes over the heart, and ends with the famous chapter 28: *"Two cities have been formed by two loves."*

Book XIV.[638]

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Argument—Augustin again treats of the sin of the first man, and teaches that it is the cause of the carnal life and vicious affections of man. Especially he proves that the shame which accompanies lust is the just punishment of that disobedience, and inquires how man, if he had not sinned, would have been able without lust to propagate his kind.

638 This book is referred to in another work of Augustin's (*contra Advers. Legis et Prophet*, i. 18), which was written about the year 420.

Chapter 1.—That the Disobedience of the First Man Would Have Plunged All Men into the Endless Misery of the Second Death, Had Not the Grace of God Rescued Many.

We have already stated in the preceding books that God, desiring not only that the human race might be able by their similarity of nature to associate with one another, but also that they might be bound together in harmony and peace by the ties of relationship, was pleased to derive all men from one individual, and created man with such a nature that the members of the race should not have died, had not the two first (of whom the one was created out of nothing, and the other out of him) merited this by their disobedience; for by them so great a sin was committed, that by it the human nature was altered for the worse, and was transmitted also to their posterity, liable to sin and subject to death. And the kingdom of death so reigned over men, that the deserved penalty of sin would have hurled all headlong even into the second death, of which there is no end, had not the undeserved grace of God saved some therefrom. And thus it has come to pass, that though there are very many and great nations all over the earth, whose rites and customs, speech, arms, and dress, are distinguished by marked differences, yet there are no more than two kinds of human society, which we may justly call two cities, according to the language of our Scriptures. The one consists of those who wish to live after the flesh, the other of those who wish to live after the spirit; and when they severally achieve what they wish, they live in peace, each after their kind.

Chapter 2.—Of Carnal Life, Which is to Be Understood Not Only of Living in Bodily Indulgence, But Also of Living in the Vices of the Inner Man.

First, we must see what it is to live after the flesh, and what to live after the spirit. For any one who either does not recollect, or does not sufficiently weigh, the language of sacred Scripture, may, on first hearing what we have said, suppose that the Epicurean philosophers live after the flesh, because they place man's highest good in bodily pleasure; and that those others do so who have been of opinion that in some form or other bodily good is man's supreme good; and that the mass of men do so who, without dogmatizing or philosophizing on the subject, are so prone to lust that they cannot delight in any pleasure save such as they receive from bodily sensations: and he may suppose that the Stoics, who place the supreme good of men in the soul, live after the spirit; for what is man's soul, if not spirit? But in the sense of the divine Scripture both are proved to live after the flesh. For by flesh it means not only the body of a terrestrial and mortal animal, as when it says, "All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, another of birds,"[639] but it uses this word in many other significations; and among these various usages, a frequent one is to use flesh for man himself, the nature of man taking the part for the whole, as in the words, "By the deeds of the law there shall no flesh be justified;"[640] for what does he mean here by "no flesh" but "no man?" And this, indeed, he shortly after says more plainly: "No man shall be justified by the law;"[641] and in the Epistle to the Galatians, "Knowing that man is not justified by the works of the law." And so we understand the words, "And the Word was made flesh,"[642]—that is, man, which some not accepting in its right sense, have supposed that Christ had not a human soul.[643] For as the whole is used for the part in the words of Mary Magdalene in the Gospel, "They have taken away my Lord, and I know not where they have laid Him,"[644] by which she meant only the flesh of Christ, which she supposed had been taken from the tomb where it had been buried, so the part is used for the whole, flesh being named, while man is referred to, as in the quotations above cited.

Since, then, Scripture uses the word flesh in many ways, which there is not time to collect and investigate, if we are to ascertain what it is to live after the flesh (which is certainly evil, though the nature of flesh is not itself evil), we must carefully examine that passage of the epistle which the Apostle Paul wrote to the Galatians, in which he says, "Now the works of

639 1 Cor. xv. 39.

640 Rom. iii. 20.

641 Gal. iii. 11.

642 John i. 14.

643 The Apollinarians.

644 John xx. 13.

the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."[645] This whole passage of the apostolic epistle being considered, so far as it bears on the matter in hand, will be sufficient to answer the question, what it is to live after the flesh. For among the works of the flesh which he said were manifest, and which he cited for condemnation, we find not only those which concern the pleasure of the flesh, as fornications, uncleanness, lasciviousness, drunkenness, revellings, but also those which, though they be remote from fleshly pleasure, reveal the vices of the soul. For who does not see that idolatries, witchcrafts, hatreds, variance, emulations, wrath, strife, heresies, envyings, are vices rather of the soul than of the flesh? For it is quite possible for a man to abstain from fleshly pleasures for the sake of idolatry or some heretical error; and yet, even when he does so, he is proved by this apostolic authority to be living after the flesh; and in abstaining from fleshly pleasure, he is proved to be practising damnable works of the flesh. Who that has enmity has it not in his soul? or who would say to his enemy, or to the man he thinks his enemy, You have a bad flesh towards me, and not rather, You have a bad spirit towards me? In fine, if any one heard of what I may call "carnalities," he would not fail to attribute them to the carnal part of man; so no one doubts that "animosities" belong to the soul of man. Why then does the doctor of the Gentiles in faith and verity call all these and similar things works of the flesh, unless because, by that mode of speech whereby the part is used for the whole, he means us to understand by the word flesh the man himself?

645 Gal. v. 19–21.

Chapter 3.—That the Sin is Caused Not by the Flesh, But by the Soul, and that the Corruption Contracted from Sin is Not Sin But Sin's Punishment.

But if any one says that the flesh is the cause of all vices and ill conduct, inasmuch as the soul lives wickedly only because it is moved by the flesh, it is certain he has not carefully considered the whole nature of man. For "the corruptible body, indeed, weigheth down the soul."[646] Whence, too, the apostle, speaking of this corruptible body, of which he had shortly before said, "though our outward man perish,"[647] says, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up in life."[648] We are then burdened with this corruptible body; but knowing that the cause of this burdensomeness is not the nature and substance of the body, but its corruption, we do not desire to be deprived of the body, but to be clothed with its immortality. For then, also, there will be a body, but it shall no longer be a burden, being no longer corruptible. At present, then, "the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things," nevertheless they are in error who suppose that all the evils of the soul proceed from the body.

Virgil, indeed, seems to express the sentiments of Plato in the beautiful lines, where he says,—

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"A fiery strength inspires their lives,
An essence that from heaven derives,
Though clogged in part by limbs of clay
And the dull 'vesture of decay;'"[649]

but though he goes on to mention the four most common mental emotions,—desire, fear, joy, sorrow,—with the intention of showing that the body is the origin of all sins and vices, saying,—

"Hence wild desires and grovelling fears,
And human laughter, human tears,
Immured in dungeon-seeming nights
They look abroad, yet see no light,"[650]

646 Wisd. ix. 15.

647 2 Cor. iv. 16.

648 2 Cor. v. 1–4.

649 *Æneid,* vi. 730–32.

650 *Ib*. 733, 734.

yet we believe quite otherwise. For the corruption of the body, which weighs down the soul, is not the cause but the punishment of the first sin; and it was not the corruptible flesh that made the soul sinful, but the sinful soul that made the flesh corruptible. And though from this corruption of the flesh there arise certain incitements to vice, and indeed vicious desires, yet we must not attribute to the flesh all the vices of a wicked life, in case we thereby clear the devil of all these, for he has no flesh. For though we cannot call the devil a fornicator or drunkard, or ascribe to him any sensual indulgence (though he is the secret instigator and prompter of those who sin in these ways), yet he is exceedingly proud and envious. And this viciousness has so possessed him, that on account of it he is reserved in chains of darkness to everlasting punishment.[651] Now these vices, which have dominion over the devil, the apostle attributes to the flesh, which certainly the devil has not. For he says "hatred, variance, emulations, strife, envying" are the works of the flesh; and of all these evils pride is the origin and head, and it rules in the devil though he has no flesh. For who shows more hatred to the saints? who is more at variance with them? who more envious, bitter, and jealous? And since he exhibits all these works, though he has no flesh, how are they works of the flesh, unless because they are the works of man, who is, as I said, spoken of under the name of flesh? For it is not by having flesh, which the devil has not, but by living according to himself,—that is, according to man,—that man became like the devil. For the devil too, wished to live according to himself when he did not abide in the truth; so that when he lied, this was not of God, but of himself, who is not only a liar, but the father of lies, he being the first who lied, and the originator of lying as of sin.

651 On the punishment of the devil, see the *De Agone Christi*, 3–5, and *De Nat. Boni*, 33.

Chapter 4.—What It is to Live According to Man, and What to Live According to God.

When, therefore, man lives according to man, not according to God, he is like the devil. Because not even an angel might live according to an angel, but only according to God, if he was to abide in the truth, and speak God's truth and not his own lie. And of man, too, the same apostle says in another place, "If the truth of God hath more abounded through my lie;"[652]—"my lie," he said, and "God's truth." When, then, a man lives according to the truth, he lives not according to himself, but according to God; for He was God who said, "I am the truth."[653] When, therefore, man lives according to himself,—that is, according to man, not according to God,—assuredly he lives according to a lie; not that man himself is a lie, for God is his author and creator, who is certainly not the author and creator of a lie, but because man was made upright, that he might not live according to himself, but according to Him that made him,—in other words, that he might do His will and not his own; and not to live as he was made to live, that is a lie. For he certainly desires to be blessed even by not living so that he may be blessed. And what is a lie if this desire be not? Wherefore it is not without meaning said that all sin is a lie. For no sin is committed save by that desire or will by which we desire that it be well with us, and shrink from it being ill with us. That, therefore, is a lie which we do in order that it may be well with us, but which makes us more miserable than we were. And why is this, but because the source of man's happiness lies only in God, whom he abandons when he sins, and not in himself, by living according to whom he sins?

In enunciating this proposition of ours, then, that because some live according to the flesh and others according to the spirit, there have arisen two diverse and conflicting cities, we might equally well have said, "because some live according to man, others according to God." For Paul says very plainly to the Corinthians, "For whereas there is among you envying and strife, are ye not carnal, and walk according to man?"[654] So that to walk according to man and to be carnal are the same; for by *flesh*, that is, by a part of man, man is meant. For before he said that those same persons were animal whom afterwards he calls carnal, saying, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of this world, but the Spirit which is of God; that we might know the things which are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the animal man perceiveth not the things of the Spirit of God; for they are foolishness unto him."[655] It is to men of this kind, then, that is, to animal men, he

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652 Rom. iii. 7.

653 John xiv. 6.

654 1 Cor. iii. 3.

655 1 Cor. ii. 11–14.

shortly after says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal."[656] And this is to be interpreted by the same usage, a part being taken for the whole. For both the soul and the flesh, the component parts of man, can be used to signify the whole man; and so the animal man and the carnal man are not two different things, but one and the same thing, viz., man living according to man. In the same way it is nothing else than men that are meant either in the words, "By the deeds of the law there shall no *flesh* be justified;"[657] or in the words, "Seventy-five *souls* went down into Egypt with Jacob."[658] In the one passage, "no flesh" signifies "no man;" and in the other, by "seventy-five souls" seventy-five men are meant. And the expression, "not in words which man's wisdom teacheth" might equally be "not in words which fleshly wisdom teacheth;" and the expression, "ye walk according to man," might be "according to the flesh." And this is still more apparent in the words which followed: "For while one saith, I am of Paul, and another, I am of Apollos, are ye not men?" The same thing which he had before expressed by "ye are animal," "ye are carnal, he now expresses by "ye are men;" that is, ye live according to man, not according to God, for if you lived according to Him, you should be gods.

656 1 Cor. iii. 1.

657 Rom. iii. 20.

658 Gen. xlvi. 27.

Chapter 5.—That the Opinion of the Platonists Regarding the Nature of Body and Soul is Not So Censurable as that of the Manichæans, But that Even It is Objectionable, Because It Ascribes the Origin of Vices to the Nature of The Flesh.

There is no need, therefore, that in our sins and vices we accuse the nature of the flesh to the injury of the Creator, for in its own kind and degree the flesh is good; but to desert the Creator good, and live according to the created good, is not good, whether a man choose to live according to the flesh, or according to the soul, or according to the whole human nature, which is composed of flesh and soul, and which is therefore spoken of either by the name flesh alone, or by the name soul alone. For he who extols the nature of the soul as the chief good, and condemns the nature of the flesh as if it were evil, assuredly is fleshly both in his love of the soul and hatred of the flesh; for these his feelings arise from human fancy, not from divine truth. The Platonists, indeed, are not so foolish as, with the Manichæans, to detest our present bodies as an evil nature;[659] for they attribute all the elements of which this visible and tangible world is compacted, with all their qualities, to God their Creator. Nevertheless, from the death-infected members and earthly construction of the body they believe the soul is so affected, that there are thus originated in it the diseases of desires, and fears, and joy, and sorrow, under which four perturbations, as Cicero[660] calls them, or passions, as most prefer to name them with the Greeks, is included the whole viciousness of human life. But if this be so, how is it that Æneas in Virgil, when he had heard from his father in Hades that the souls should return to bodies, expresses surprise at this declaration, and exclaims:

"O father! and can thought conceive
That happy souls this realm would leave,
And seek the upper sky,
With sluggish clay to reunite?
This direful longing for the light,
Whence comes it, say, and why?"[661]

This direful longing, then, does it still exist even in that boasted purity of the disembodied spirits, and does it still proceed from the death-infected members and earthly limbs? Does he not assert that, when they begin to long to return to the body, they have already been delivered from all these so-called pestilences of the body? From which we gather that, were this endlessly alternating purification and defilement of departing and returning souls as true as it is most certainly false, yet it could not be averred that all culpable and vicious motions of the soul originate in the earthly body; for, on their own showing, "this direful

659 See Augustin, *De Hæres.* 46.

660 *Tusc. Quæst*iv. 6.

661 *Æneid,* vi. 719–21.

longing," to use the words of their noble exponent, is so extraneous to the body, that it moves the soul that is purged of all bodily taint, and is existing apart from any body whatever, and moves it, moreover, to be embodied again. So that even they themselves acknowledge that the soul is not only moved to desire, fear, joy, sorrow, by the flesh, but that it can also be agitated with these emotions at its own instance.

Chapter 6.—Of the Character of the Human Will Which Makes the Affections of the Soul Right or Wrong.

But the character of the human will is of moment; because, if it is wrong, these motions of the soul will be wrong, but if it is right, they will be not merely blameless, but even praiseworthy. For the will is in them all; yea, none of them is anything else than will. For what are desire and joy but a volition of consent to the things we wish? And what are fear and sadness but a volition of aversion from the things which we do not wish? But when consent takes the form of seeking to possess the things we wish, this is called desire; and when consent takes the form of enjoying the things we wish, this is called joy. In like manner, when we turn with aversion from that which we do not wish to happen, this volition is termed fear; and when we turn away from that which has happened against our will, this act of will is called sorrow. And generally in respect of all that we seek or shun, as a man's will is attracted or repelled, so it is changed and turned into these different affections. Wherefore the man who lives according to God, and not according to man, ought to be a lover of good, and therefore a hater of evil. And since no one is evil by nature, but whoever is evil is evil by vice, he who lives according to God ought to cherish towards evil men a perfect hatred, so that he shall neither hate the man because of his vice, nor love the vice because of the man, but hate the vice and love the man. For the vice being cursed, all that ought to be loved, and nothing that ought to be hated, will remain.

Chapter 7.—That the Words Love and Regard (Amor and Dilectio) are in Scripture Used Indifferently of Good and Evil Affection.

He who resolves to love God, and to love his neighbor as himself, not according to man but according to God, is on account of this love said to be of a good will; and this is in Scripture more commonly called charity, but it is also, even in the same books, called love. For the apostle says that the man to be elected as a ruler of the people must be a lover of good.[662] And when the Lord Himself had asked Peter, "Hast thou a regard for me (*diligis*) more than these?" Peter replied, "Lord, Thou knowest that I love (*amo*) Thee." And again a second time the Lord asked not whether Peter loved (*amaret*) Him, but whether he had a regard (*diligeret*)for Him, and, he again answered, "Lord, Thou knowest that I love (*amo*) Thee." But on the third interrogation the Lord Himself no longer says, "Hast thou a regard (*diligis*) for me,"but "Lovest thou (*amas*) me?" And then the evangelist adds, "Peter was grieved because He said unto him the third time, "Lovest thou (*amas*) me?" though the Lord had not said three times but only once, "Lovest thou (*amas*) me?" and twice "*Diligis me* ?" from which we gather that, even when the Lord said "*diligis*," He used an equivalent for "*amas*." Peter, too, throughout used one word for the one thing, and the third time also replied, "Lord, Thou knowest all things, Thou knowest that I love (*amo*) Thee."[663]

I have judged it right to mention this, because some are of opinion that charity or regard (*dilectio*) is one thing, love (*amor*) another. They say that *dilectio* is used of a good affection, *amor* of an evil love. But it is very certain that even secular literature knows no such distinction. However, it is for the philosophers to determine whether and how they differ, though their own writings sufficiently testify that they make great account of love (*amor*) placed on good objects, and even on God Himself. But we wished to show that the Scriptures of our religion, whose authority we prefer to all writings whatsoever, make no distinction between *amor*, *dilectio*, and *caritas*; and we have already shown that *amor* is used in a good connection. And if any one fancy that *amor* is no doubt used both of good and bad loves, but that *dilectio* is reserved for the good only, let him remember what the psalm says, "He that loveth (*diligit*) iniquity hateth his own soul;"[664] and the words of the Apostle John, "If any man love (*diligere*) the world, the love (*dilectio*) of the Father is not in him."[665] Here you have in one passage *dilectio* used both in a good and a bad sense. And if any one demands an instance of *amor* being used in a bad sense (for we have already shown its use in a good sense), let him read the words, "For men shall be lovers (*amantes*) of their own selves, lovers (*amatores*) of money."[666]

662 Tit. i. 8, according to Greek and Vulgate.

663 John xxi. 15–17. On these synonyms see the commentaries *in loc.*

664 Ps. xi. 5.

665 1 John ii. 15.

666 2 Tim. iii. 2.

The right will is, therefore, well-directed love, and the wrong will is ill-directed love. Love, then, yearning to have what is loved, is desire; and having and enjoying it, is joy; fleeing what is opposed to it, it is fear; and feeling what is opposed to it, when it has befallen it, it is sadness. Now these motions are evil if the love is evil; good if the love is good. What we assert let us prove from Scripture. The apostle "desires to depart, and to be with Christ."[667] And, "My soul desired to long for Thy judgments;"[668] or if it is more appropriate to say, "My soul longed to desire Thy judgments." And, "The desire of wisdom bringeth to a kingdom."[669] Yet there has always obtained the usage of understanding desire and concupiscence in a bad sense if the object be not defined. But joy is used in a good sense: "Be glad in the Lord, and rejoice, ye righteous."[670] And, "Thou hast put gladness in my heart."[671] And, "Thou wilt fill me with joy with Thy countenance."[672] Fear is used in a good sense by the apostle when he says, "Work out your salvation with fear and trembling."[673] And, "Be not high-minded, but fear."[674] And, "I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."[675] But with respect to sadness, which Cicero prefer to calls sickness (*ægritudo*), and Virgil pain (*dolor*) (as he says, "*Dolent gaudentque*"[676]), but which I prefer to call sorrow, because sickness and pain are more commonly used to express bodily suffering,—with respect to this emotion, I say, the question whether it can be used in a good sense is more difficult.

667 Phil. i. 23.

668 Ps. cxix. 20.

669 Wisd. vi. 20.

670 Ps. xxxii. 11.

671 Ps. iv. 7.

672 Ps. xvi. 11.

673 Phil. ii. 12.

674 Rom. xi. 20.

675 2 Cor. xi. 3.

676 *Æneid*, vi. 733.

Chapter 8.—Of the Three Perturbations, Which the Stoics Admitted in the Soul of the Wise Man to the Exclusion of Grief or Sadness, Which the Manly Mind Ought Not to Experience.

Those emotions which the Greeks call εὐπαθείαι, and which Cicero calls *constantiæ*, the Stoics would restrict to three; and, instead of three "perturbations" in the soul of the wise man, they substituted severally, in place of desire, will; in place of joy, contentment; and for fear, caution; and as to sickness or pain, which we, to avoid ambiguity, preferred to call sorrow, they denied that it could exist in the mind of a wise man. Will, they say, seeks the good, for this the wise man does. Contentment has its object in good that is possessed, and this the wise man continually possesses. Caution avoids evil, and this the wise man ought to avoid. But sorrow arises from evil that has already happened; and as they suppose that no evil can happen to the wise man, there can be no representative of sorrow in his mind. According to them, therefore, none but the wise man wills, is contented, uses caution; and that the fool can do no more than desire, rejoice, fear, be sad. The former three affections Cicero calls *constantiæ*, the last four *perturbationes*. Many, however, calls these last *passions*; and, as I have said, the Greeks call the former εὐπαθείαι, and the latter πάθη. And when I made a careful examination of Scripture to find whether this terminology was sanctioned by it, I came upon this saying of the prophet: "There is no contentment to the wicked, saith the Lord;"[677] as if the wicked might more properly rejoice than be contented regarding evils, for contentment is the property of the good and godly. I found also that verse in the Gospel: "Whatsoever ye would that men should do unto you, do ye even so unto them?"[678] which seems to imply that evil or shameful things may be the object of desire, but not of will. Indeed, some interpreters have added "good things," to make the expression more in conformity with customary usage, and have given this meaning, "Whatsoever good deeds that ye would that men should do unto you." For they thought that this would prevent any one from wishing other men to provide him with unseemly, not to say shameful gratifications,—luxurious banquets, for example,—on the supposition that if he returned the like to them he would be fulfilling this precept. In the Greek Gospel, however, from which the Latin is translated, "good" does not occur, but only, "All things whatsoever ye would that men should do unto you, do ye even so unto them," and, as I believe, because "good" is already included in the word "would;" for He does not say "desire."

Yet though we may sometimes avail ourselves of these precise proprieties of language, we are not to be always bridled by them; and when we read those writers against whose authority it is unlawful to reclaim, we must accept the meanings above mentioned in passages where a right sense can be educed by no other interpretation, as in those instances we adduced

677 Isa. lvii. 21.

678 Matt. vii. 12.

partly from the prophet, partly from the Gospel. For who does not know that the wicked exult with joy? Yet "there is no *contentment* for the wicked, saith the Lord." And how so, unless because contentment, when the word is used in its proper and distinctive significance, means something different from joy? In like manner, who would deny that it were wrong to enjoin upon men that whatever they desire others to do to them they should themselves do to others, lest they should mutually please one another by shameful and illicit pleasure? And yet the precept, "Whatsoever ye *would* that men should do unto you, do ye even so to them," is very wholesome and just. And how is this, unless because the will is in this place used strictly, and signifies that will which cannot have evil for its object? But ordinary phraseology would not have allowed the saying, "Be unwilling to make any manner of lie,"[679] had there not been also an evil will, whose wickedness separates if from that which the angels celebrated, "Peace on earth, of good will to men."[680] For "good" is superfluous if there is no other kind of will but good will. And why should the apostle have mentioned it among the praises of charity as a great thing, that "it rejoices not in iniquity," unless because wickedness does so rejoice? For even with secular writers these words are used indifferently. For Cicero, that most fertile of orators, says, "I desire, conscript fathers, to be merciful."[681] And who would be so pedantic as to say that he should have said "I will" rather than "I desire," because the word is used in a good connection? Again, in Terence, the profligate youth, burning with wild lust, says, "I will nothing else than Philumena."[682] That this "will" was lust is sufficiently indicated by the answer of his old servant which is there introduced: "How much better were it to try and banish that love from your heart, than to speak so as uselessly to inflame your passion still more!" And that contentment was used by secular writers in a bad sense that verse of Virgil testifies, in which he most succinctly comprehends these four perturbations,—

"Hence they fear and desire, grieve and are content"[683]

The same author had also used the expression, "the evil contentments of the mind."[684] So that good and bad men alike will, are cautious, and contented; or, to say the same thing in other words, good and bad men alike desire, fear, rejoice, but the former in a good, the latter in a bad fashion, according as the will is right or wrong. Sorrow itself, too, which the Stoics would not allow to be represented in the mind of the wise man, is used in a good sense, and especially in our writings. For the apostle praises the Corinthians because they

679 Ecclus. vii. 13.

680 Luke ii. 14.

681 *Cat.* i. 2.

682 Ter, *Andr.* ii. 1, 6.

683 *Æneid*, vi. 733.

684 *Æneid*, v. 278.

had a godly sorrow. But possibly some one may say that the apostle congratulated them because they were penitently sorry, and that such sorrow can exist only in those who have sinned. For these are his words: "For I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death. For, behold, this selfsame thing that ye sorrowed after a godly sort, what carefulness it wrought in you!"[685] Consequently the Stoics may defend themselves by replying,[686] that sorrow is indeed useful for repentance of sin, but that this can have no place in the mind of the wise man, inasmuch as no sin attaches to him of which he could sorrowfully repent, nor any other evil the endurance or experience of which could make him sorrowful. For they say that Alcibiades (if my memory does not deceive me), who believed himself happy, shed tears when Socrates argued with him, and demonstrated that he was miserable because he was foolish. In his case, therefore, folly was the cause of this useful and desirable sorrow, wherewith a man mourns that he is what he ought not to be. But the Stoics maintain not that the fool, but that the wise man, cannot be sorrowful.

685 2 Cor. vii. 8–11.

686 *Tusc. Disp*. iii. 32.

Chapter 9.—Of the Perturbations of the Soul Which Appear as Right Affections in the Life of the Righteous.

But so far as regards this question of mental perturbations, we have answered these philosophers in the ninth book[687] of this work, showing that it is rather a verbal than a real dispute, and that they seek contention rather than truth. Among ourselves, according to the sacred Scriptures and sound doctrine, the citizens of the holy city of God, who live according to God in the pilgrimage of this life, both fear and desire, and grieve and rejoice. And because their love is rightly placed, all these affections of theirs are right. They fear eternal punishment, they desire eternal life; they grieve because they themselves groan within themselves, waiting for the adoption, the redemption of their body;[688] they rejoice in hope, because there "shall be brought to pass the saying that is written, Death is swallowed up in victory."[689] In like manner they fear to sin, they desire to persevere; they grieve in sin, they rejoice in good works. They fear to sin, because they hear that "because iniquity shall abound, the love of many shall wax cold."[690] They desire to persevere, because they hear that it is written, "He that endureth to the end shall be saved."[691] They grieve for sin, hearing that "If we say that we have no sin, we deceive ourselves, and the truth is not in us."[692] They rejoice in good works, because they hear that "the Lord loveth a cheerful giver."[693] In like manner, according as they are strong or weak, they fear or desire to be tempted, grieve or rejoice in temptation. They fear to be tempted, because they hear the injunction, "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."[694] They desire to be tempted, because they hear one of the heroes of the city of God saying, "Examine me, O Lord, and tempt me: try my reins and my heart."[695] They grieve in temptations, because they see Peter weeping;[696] they rejoice in temptations, because they hear James saying, "My brethren, count it all joy when ye fall into divers temptations."[697]

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687 C. 4, 5.

688 Rom. viii. 23.

689 1 Cor. xv. 54.

690 Matt. xxiv. 12.

691 Matt. x. 22.

692 1 John i. 8.

693 2 Cor. ix. 7.

694 Gal. vi. l.

695 Ps. xxvi. 2.

696 Matt. xxvi. 75.

697 Jas. i. 2.

And not only on their own account do they experience these emotions, but also on account of those whose deliverance they desire and whose perdition they fear, and whose loss or salvation affects them with grief or with joy. For if we who have come into the Church from among the Gentiles may suitably instance that noble and mighty hero who glories in his infirmities, the teacher (*doctor*) of the nations in faith and truth, who also labored more than all his fellow-apostles, and instructed the tribes of God's people by his epistles, which edified not only those of his own time, but all those who were to be gathered in,—that hero, I say, and athlete of Christ, instructed by Him, anointed of His Spirit, crucified with Him, glorious in Him, lawfully maintaining a great conflict on the theatre of this world, and being made a spectacle to angels and men,[698] and pressing onwards for the prize of his high calling,[699]—very joyfully do we with the eyes of faith behold him rejoicing with them that rejoice, and weeping with them that weep;[700] though hampered by fightings without and fears within;[701] desiring to depart and to be with Christ;[702] longing to see the Romans, that he might have some fruit among them as among other Gentiles;[703] being jealous over the Corinthians, and fearing in that jealousy lest their minds should be corrupted from the chastity that is in Christ;[704] having great heaviness and continual sorrow of heart for the Israelites,[705] because they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God;[706] and expressing not only his sorrow, but bitter lamentation over some who had formally sinned and had not repented of their uncleanness and fornications.[707]

If these emotions and affections, arising as they do from the love of what is good and from a holy charity, are to be called vices, then let us allow these emotions which are truly vices to pass under the name of virtues. But since these affections, when they are exercised in a becoming way, follow the guidance of right reason, who will dare to say that they are diseases or vicious passions? Wherefore even the Lord Himself, when He condescended to lead a human life in the form of a slave, had no sin whatever, and yet exercised these emotions where He judged they should be exercised. For as there was in Him a true human body and

698 1 Cor. iv. 9.

699 Phil. iii. 14.

700 Rom. xii. 15.

701 2 Cor. vii. 5.

702 Phil. i. 23.

703 Rom. i. 11–13.

704 2 Cor. xi. 1–3.

705 Rom. ix. 2.

706 Rom. x. 3.

707 2 Cor. xii. 21.

a true human soul, so was there also a true human emotion. When, therefore, we read in the Gospel that the hard-heartedness of the Jews moved Him to sorrowful indignation,[708] that He said, "I am glad for your sakes, to the intent ye may believe,"[709] that when about to raise Lazarus He even shed tears,[710] that He earnestly desired to eat the passover with His disciples,[711] that as His passion drew near His soul was sorrowful,[712] these emotions are certainly not falsely ascribed to Him. But as He became man when it pleased Him, so, in the grace of His definite purpose, when it pleased Him He experienced those emotions in His human soul.

But we must further make the admission, that even when these affections are well regulated, and according to God's will, they are peculiar to this life, not to that future life we look for, and that often we yield to them against our will. And thus sometimes we weep in spite of ourselves, being carried beyond ourselves, not indeed by culpable desire; but by praiseworthy charity. In us, therefore, these affections arise from human infirmity; but it was not so with the Lord Jesus, for even His infirmity was the consequence of His power. But so long as we wear the infirmity of this life, we are rather worse men than better if we have none of these emotions at all. For the apostle vituperated and abominated some who, as he said, were "without natural affection."[713] The sacred Psalmist also found fault with those of whom he said, "I looked for some to lament with me, and there was none."[714] For to be quite free from pain while we are in this place of misery is only purchased, as one of this world's literati perceived and remarked,[715] at the price of blunted sensibilities both of mind and body. And therefore that which the Greeks call ἀπαθεια, and what the Latins would call, if their language would allow them, "*impassibilitas*," if it be taken to mean an impassibility of spirit and not of body, or, in other words, a freedom from those emotions which are contrary to reason and disturb the mind, then it is obviously a good and most desirable quality, but it is not one which is attainable in this life. For the words of the apostle are the confession, not of the common herd, but of the eminently pious, just, and holy men: "If we say we have no sin, we deceive ourselves, and the truth is not in us."[716] When there shall be no sin in a man, then there shall be this απάθεια. At present it is enough if we live

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708 Mark iii. 5.

709 John xi. 15.

710 John xi. 35.

711 Luke xxii. 15.

712 Matt. xxvi. 38.

713 Rom. i. 31.

714 Ps. lxix. 20.

715 Crantor, an Academic philosopher quoted by Cicero, *Tusc Quæst*. iii. 6.

716 1 John i. 8.

without crime; and he who thinks he lives without sin puts aside not sin, but pardon. And if that is to be called apathy, where the mind is the subject of no emotion, then who would not consider this insensibility to be worse than all vices? It may, indeed, reasonably be maintained that the perfect blessedness we hope for shall be free from all sting of fear or sadness; but who that is not quite lost to truth would say that neither love nor joy shall be experienced there? But if by apathy a condition be meant in which no fear terrifies nor any pain annoys, we must in this life renounce such a state if we would live according to God's will, but may hope to enjoy it in that blessedness which is promised as our eternal condition.

For that fear of which the Apostle John says, "There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love,"[717]—that fear is not of the same kind as the Apostle Paul felt lest the Corinthians should be seduced by the subtlety of the serpent; for love is susceptible of this fear, yea, love alone is capable of it. But the fear which is not in love is of that kind of which Paul himself says, "For ye have not received the spirit of bondage again to fear."[718] But as for that "clean fear which endureth for ever,"[719] if it is to exist in the world to come (and how else can it be said to endure for ever?), it is not a fear deterring us from evil which may happen, but preserving us in the good which cannot be lost. For where the love of acquired good is unchangeable, there certainly the fear that avoids evil is, if I may say so, free from anxiety. For under the name of "clean fear" David signifies that will by which we shall necessarily shrink from sin, and guard against it, not with the anxiety of weakness, which fears that we may strongly sin, but with the tranquillity of perfect love. Or if no kind of fear at all shall exist in that most imperturbable security of perpetual and blissful delights, then the expression, "The fear of the Lord is clean, enduring for ever," must be taken in the same sense as that other, "The patience of the poor shall not perish for ever."[720] For patience, which is necessary only where ills are to be borne, shall not be eternal, but that which patience leads us to will be eternal. So perhaps this "clean fear" is said to endure for ever, because that to which fear leads shall endure.

And since this is so,—since we must live a good life in order to attain to a blessed life, a good life has all these affections right, a bad life has them wrong. But in the blessed life eternal there will be love and joy, not only right, but also assured; but fear and grief there will be none. Whence it already appears in some sort what manner of persons the citizens of the city of God must be in this their pilgrimage, who live after the spirit, not after the flesh,—that is to say, according to God, not according to man,—and what manner of persons

717 1 John iv. 18.

718 Rom. viii. 15.

719 Ps. xix. 9.

720 Ps. ix. 18.

they shall be also in that immortality whither they are journeying. And the city or society of the wicked, who live not according to God, but according to man, and who accept the doctrines of men or devils in the worship of a false and contempt of the true divinity, is shaken with those wicked emotions as by diseases and disturbances. And if there be some of its citizens who seem to restrain and, as it were, temper those passions, they are so elated with ungodly pride, that their disease is as much greater as their pain is less. And if some, with a vanity monstrous in proportion to its rarity, have become enamored of themselves because they can be stimulated and excited by no emotion, moved or bent by no affection, such persons rather lose all humanity than obtain true tranquillity. For a thing is not necessarily right because it is inflexible, nor healthy because it is insensible.

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Chapter 10.—Whether It is to Be Believed that Our First Parents in Paradise, Before They Sinned, Were Free from All Perturbation.

But it is a fair question, whether our first parent or first parents (for there was a marriage of two), before they sinned, experienced in their animal body such emotions as we shall not experience in the spiritual body when sin has been purged and finally abolished. For if they did, then how were they blessed in that boasted place of bliss, Paradise? For who that is affected by fear or grief can be called absolutely blessed? And what could those persons fear or suffer in such affluence of blessings, where neither death nor ill-health was feared, and where nothing was wanting which a good will could desire, and nothing present which could interrupt man's mental or bodily enjoyment? Their love to God was unclouded, and their mutual affection was that of faithful and sincere marriage; and from this love flowed a wonderful delight, because they always enjoyed what was loved. Their avoidance of sin was tranquil; and, so long as it was maintained, no other ill at all could invade them and bring sorrow. Or did they perhaps desire to touch and eat the forbidden fruit, yet feared to die; and thus both fear and desire already, even in that blissful place, preyed upon those first of mankind? Away with the thought that such could be the case where there was no sin! And, indeed, this is already sin, to desire those things which the law of God forbids, and to abstain from them through fear of punishment, not through love of righteousness. Away, I say, with the thought, that before there was any sin, there should already have been committed regarding that fruit the very sin which our Lord warns us against regarding a woman: "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."[721] As happy, then, as were these our first parents, who were agitated by no mental perturbations, and annoyed by no bodily discomforts, so happy should the whole human race have been, had they not introduced that evil which they have transmitted to their posterity, and had none of their descendants committed iniquity worthy of damnation; but this original blessedness continuing until, in virtue of that benediction which said, "Increase and multiply,"[722] the number of the predestined saints should have been completed, there would then have been bestowed that higher felicity which is enjoyed by the most blessed angels,—a blessedness in which there should have been a secure assurance that no one would sin, and no one die; and so should the saints have lived, after no taste of labor, pain, or death, as now they shall live in the resurrection, after they have endured all these things.

721 Matt. v. 28.

722 Gen. i. 28.

Chapter 11.—Of the Fall of the First Man, in Whom Nature Was Created Good, and Can Be Restored Only by Its Author.

But because God foresaw all things, and was therefore not ignorant that man also would fall, we ought to consider this holy city in connection with what God foresaw and ordained, and not according to our own ideas, which do not embrace God's ordination. For man, by his sin, could not disturb the divine counsel, nor compel God to change what He had decreed; for God's foreknowledge had anticipated both,—that is to say, both how evil the man whom He had created good should become, and what good He Himself should even thus derive from him. For though God is said to change His determinations (so that in a tropical sense the Holy Scripture says even that God repented[723]), this is said with reference to man's expectation, or the order of natural causes, and not with reference to that which the Almighty had foreknown that He would do. Accordingly God, as it is written, made man upright,[724] and consequently with a good will. For if he had not had a good will, he could not have been upright. The good will, then, is the work of God; for God created him with it. But the first evil will, which preceded all man's evil acts, was rather a kind of falling away from the work of God to its own works than any positive work. And therefore the acts resulting were evil, not having God, but the will itself for their end; so that the will or the man himself, so far as his will is bad, was as it were the evil tree bringing forth evil fruit. Moreover, the bad will, though it be not in harmony with, but opposed to nature, inasmuch as it is a vice or blemish, yet it is true of it as of all vice, that it cannot exist except in a nature, and only in a nature created out of nothing, and not in that which the Creator has begotten of Himself, as He begot the Word, by whom all things were made. For though God formed man of the dust of the earth, yet the earth itself, and every earthly material, is absolutely created out of nothing; and man's soul, too, God created out of nothing, and joined to the body, when He made man. But evils are so thoroughly overcome by good, that though they are permitted to exist, for the sake of demonstrating how the most righteous foresight of God can make a good use even of them, yet good can exist without evil, as in the true and supreme God Himself, and as in every invisible and visible celestial creature that exists above this murky atmosphere; but evil cannot exist without good, because the natures in which evil exists, in so far as they are natures, are good. And evil is removed, not by removing any nature, or part of a nature, which had been introduced by the evil, but by healing and correcting that which had been vitiated and depraved. The will, therefore, is then truly free, when it is not the slave of vices and sins. Such was it given us by God; and this being lost by its own fault, can only be restored by Him who was able at first to give it. And therefore the truth says, "If the Son shall make you free, ye shall be free indeed;"[725] which is equivalent to saying, If

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723 Gen. vi. 6, and 1 Sam. xv. 11.

724 Eccles. vii. 29.

725 1 John viii. 36.

the Son shall save you, ye shall be saved indeed. For He is our Liberator, inasmuch as He is our Saviour.

Man then lived with God for his rule in a paradise at once physical and spiritual. For neither was it a paradise only physical for the advantage of the body, and not also spiritual for the advantage of the mind; nor was it only spiritual to afford enjoyment to man by his internal sensations, and not also physical to afford him enjoyment through his external senses. But obviously it was both for both ends. But after that proud and therefore envious angel (of whose fall I have said as much as I was able in the eleventh and twelfth books of this work, as well as that of his fellows, who, from being God's angels, became his angels), preferring to rule with a kind of pomp of empire rather than to be another's subject, fell from the spiritual Paradise, and essaying to insinuate his persuasive guile into the mind of man, whose unfallen condition provoked him to envy now that himself was fallen, he chose the serpent as his mouthpiece in that bodily Paradise in which it and all the other earthly animals were living with those two human beings, the man and his wife, subject to them, and harmless; and he chose the serpent because, being slippery, and moving in tortuous windings, it was suitable for his purpose. And this animal being subdued to his wicked ends by the presence and superior force of his angelic nature, he abused as his instrument, and first tried his deceit upon the woman, making his assault upon the weaker part of that human alliance, that he might gradually gain the whole, and not supposing that the man would readily give ear to him, or be deceived, but that he might yield to the error of the woman. For as Aaron was not induced to agree with the people when they blindly wished him to make an idol, and yet yielded to constraint; and as it is not credible that Solomon was so blind as to suppose that idols should be worshipped, but was drawn over to such sacrilege by the blandishments of women; so we cannot believe that Adam was deceived, and supposed the devil's word to be truth, and therefore transgressed God's law, but that he by the drawings of kindred yielded to the woman, the husband to the wife, the one human being to the only other human being. For not without significance did the apostle say, "And Adam was not deceived, but the woman being deceived was in the transgression;"[726] but he speaks thus, because the woman accepted as true what the serpent told her, but the man could not bear to be severed from his only companion, even though this involved a partnership in sin. He was not on this account less culpable, but sinned with his eyes open. And so the apostle does not say, "He did not sin," but "He was not deceived." For he shows that he sinned when he says, "By one man sin entered into the world,"[727] and immediately after more distinctly, "In the likeness of Adam's transgression." But he meant that those are deceived who do not judge that which they do to be sin; but he knew. Otherwise how were it true

726 1 Tim. ii. 14.

727 Rom. v. 12.

"Adam was not deceived?" But having as yet no experience of the divine severity, he was possibly deceived in so far as he thought his sin venial. And consequently he was not deceived as the woman was deceived, but he was deceived as to the judgment which would be passed on his apology: "The woman whom thou gavest to be with me, she gave me, and I did eat."[728] What need of saying more? Although they were not both deceived by credulity, yet both were entangled in the snares of the devil, and taken by sin.

728 Gen. iii. 12.

Chapter 12.—Of the Nature of Man's First Sin.

If any one finds a difficulty in understanding why other sins do not alter human nature as it was altered by the transgression of those first human beings, so that on account of it this nature is subject to the great corruption we feel and see, and to death, and is distracted and tossed with so many furious and contending emotions, and is certainly far different from what it was before sin, even though it were then lodged in an animal body,—if, I say, any one is moved by this, he ought not to think that that sin was a small and light one because it was committed about food, and that not bad nor noxious, except because it was forbidden; for in that spot of singular felicity God could not have created and planted any evil thing. But by the precept He gave, God commended obedience, which is, in a sort, the mother and guardian of all the virtues in the reasonable creature, which was so created that submission is advantageous to it, while the fulfillment of its own will in preference to the Creator's is destruction. And as this commandment enjoining abstinence from one kind of food in the midst of great abundance of other kinds was so easy to keep,—so light a burden to the memory,—and, above all, found no resistance to its observance in lust, which only afterwards sprung up as the penal consequence of sin, the iniquity of violating it was all the greater in proportion to the ease with which it might have been kept.

Chapter 13.—That in Adam's Sin an Evil Will Preceded the Evil Act.

Our first parents fell into open disobedience because already they were secretly corrupted; for the evil act had never been done had not an evil will preceded it. And what is the origin of our evil will but pride? For "pride is the beginning of sin."[729] And what is pride but the craving for undue exaltation? And this is undue exaltation, when the soul abandons Him to whom it ought to cleave as its end, and becomes a kind of end to itself. This happens when it becomes its own satisfaction. And it does so when it falls away from that unchangeable good which ought to satisfy it more than itself. This falling away is spontaneous; for if the will had remained steadfast in the love of that higher and changeless good by which it was illumined to intelligence and kindled into love, it would not have turned away to find satisfaction in itself, and so become frigid and benighted; the woman would not have believed the serpent spoke the truth, nor would the man have preferred the request of his wife to the command of God, nor have supposed that it was a venial trangression to cleave to the partner of his life even in a partnership of sin. The wicked deed, then,—that is to say, the trangression of eating the forbidden fruit,—was committed by persons who were already wicked. That "evil fruit"[730] could be brought forth only by "a corrupt tree." But that the tree was evil was not the result of nature; for certainly it could become so only by the vice of the will, and vice is contrary to nature. Now, nature could not have been depraved by vice had it not been made out of nothing. Consequently, that it is a nature, this is because it is made by God; but that it falls away from Him, this is because it is made out of nothing. But man did not so fall away[731] as to become absolutely nothing; but being turned towards himself, his being became more contracted than it was when he clave to Him who supremely is. Accordingly, to exist in himself, that is, to be his own satisfaction after abandoning God, is not quite to become a nonentity, but to approximate to that. And therefore the holy Scriptures designate the proud by another name, "self-pleasers." For it is good to have the heart lifted up, yet not to one's self, for this is proud, but to the Lord, for this is obedient, and can be the act only of the humble. There is, therefore, something in humility which, strangely enough, exalts the heart, and something in pride which debases it. This seems, indeed, to be contradictory, that loftiness should debase and lowliness exalt. But pious humility enables us to submit to what is above us; and nothing is more exalted above us than God; and therefore humility, by making us subject to God, exalts us. But pride, being a defect of nature, by the very act of refusing subjection and revolting from Him who is supreme, falls to a low condition; and then comes to pass what is written: "Thou castedst them down when they lifted up themselves."[732] For he does not say, "when they had been lifted up," as if first they were

729 Ecclus. x. 13.

730 Matt. vii. 18.

731 *Defecit.*

732 Ps. lxxiii. 18.

exalted, and then afterwards cast down; but "when they lifted up themselves" even then they were cast down,—that is to say, the very lifting up was already a fall. And therefore it is that humility is specially recommended to the city of God as it sojourns in this world, and is specially exhibited in the city of God, and in the person of Christ its King; while the contrary vice of pride, according to the testimony of the sacred writings, specially rules his adversary the devil. And certainly this is the great difference which distinguishes the two cities of which we speak, the one being the society of the godly men, the other of the ungodly, each associated with the angels that adhere to their party, and the one guided and fashioned by love of self, the other by love of God.

The devil, then, would not have ensnared man in the open and manifest sin of doing what God had forbidden, had man not already begun to live for himself. It was this that made him listen with pleasure to the words, "Ye shall be as gods,"[733] which they would much more readily have accomplished by obediently adhering to their supreme and true end than by proudly living to themselves. For created gods are gods not by virtue of what is in themselves, but by a participation of the true God. By craving to be more, man becomes less; and by aspiring to be self-sufficing, he fell away from Him who truly suffices him. Accordingly, this wicked desire which prompts man to please himself as if he were himself light, and which thus turns him away from that light by which, had he followed it, he would himself have become light,—this wicked desire, I say, already secretly existed in him, and the open sin was but its consequence. For that is true which is written, "Pride goeth before destruction, and before honor is humility;"[734] that is to say, secret ruin precedes open ruin, while the former is not counted ruin. For who counts exaltation ruin, though no sooner is the Highest forsaken than a fall is begun? But who does not recognize it as ruin, when there occurs an evident and indubitable transgression of the commandment? And consequently, God's prohibition had reference to such an act as, when committed, could not be defended on any pretense of doing what was righteous.[735] And I make bold to say that it is useful for the proud to fall into an open and indisputable transgression, and so displease themselves, as already, by pleasing themselves, they had fallen. For Peter was in a healthier condition when he wept and was dissatisfied with himself, than when he boldly presumed and satisfied himself. And this is averred by the sacred Psalmist when he says, "Fill their faces with shame, that they may seek Thy name, O Lord;"[736] that is, that they who have pleased themselves in seeking their own glory may be pleased and satisfied with Thee in seeking Thy glory.

733 Gen. iii. 5.

734 Prov. xviii. 12.

735 That is to say, it was an obvious and indisputable transgression.

736 Ps. lxxxiii. 16.

Chapter 14.—Of the Pride in the Sin, Which Was Worse Than the Sin Itself.

But it is a worse and more damnable pride which casts about for the shelter of an excuse even in manifest sins, as these our first parents did, of whom the woman said, "The serpent beguiled me, and I did eat;" and the man said, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat."[737] Here there is no word of begging pardon, no word of entreaty for healing. For though they do not, like Cain, deny that they have perpetrated the deed, yet their pride seeks to refer its wickedness to another,—the woman's pride to the serpent, the man's to the woman. But where there is a plain trangression of a divine commandment, this is rather to accuse than to excuse oneself. For the fact that the woman sinned on the serpent's persuasion, and the man at the woman's offer, did not make the transgression less, as if there were any one whom we ought rather to believe or yield to than God.

737 Gen. iii. 12, 13.

Chapter 15.—Of the Justice of the Punishment with Which Our First Parents Were Visited for Their Disobedience.

Therefore, because the sin was a despising of the authority of God,—who had created man; who had made him in His own image; who had set him above the other animals; who had placed him in Paradise; who had enriched him with abundance of every kind and of safety; who had laid upon him neither many, nor great, nor difficult commandments, but, in order to make a wholesome obedience easy to him, had given him a single very brief and very light precept by which He reminded that creature whose service was to be free that He was Lord,—it was just that condemnation followed, and condemnation such that man, who by keeping the commandments should have been spiritual even in his flesh, became fleshly even in his spirit; and as in his pride he had sought to be his own satisfaction, God in His justice abandoned him to himself, not to live in the absolute independence he affected, but instead of the liberty he desired, to live dissatisfied with himself in a hard and miserable bondage to him to whom by sinning he had yielded himself, doomed in spite of himself to die in body as he had willingly become dead in spirit, condemned even to eternal death (had not the grace of God delivered him) because he had forsaken eternal life. Whoever thinks such punishment either excessive or unjust shows his inability to measure the great iniquity of sinning where sin might so easily have been avoided. For as Abraham's obedience is with justice pronounced to be great, because the thing commanded, to kill his son, was very difficult, so in Paradise the disobedience was the greater, because the difficulty of that which was commanded was imperceptible. And as the obedience of the second Man was the more laudable because He became obedient even "unto death,"[738] so the disobedience of the first man was the more detestable because he became disobedient even unto death. For where the penalty annexed to disobedience is great, and the thing commanded by the Creator is easy, who can sufficiently estimate how great a wickedness it is, in a matter so easy, not to obey the authority of so great a power, even when that power deters with so terrible a penalty?

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In short, to say all in a word, what but disobedience was the punishment of disobedience in that sin? For what else is man's misery but his own disobedience to himself, so that in consequence of his not being willing to do what he could do, he now wills to do what he cannot? For though he could not do all things in Paradise before he sinned, yet he wished to do only what he could do, and therefore he could do all things he wished. But now, as we recognize in his offspring, and as divine Scripture testifies, "Man is like to vanity."[739] For who can count how many things he wishes which he cannot do, so long as he is disobedient to himself, that is, so long as his mind and his flesh do not obey his will? For in spite of himself his mind is both frequently disturbed, and his flesh suffers, and grows old, and dies;

738 Phil. ii. 8.

739 Ps. cxliv. 4.

and in spite of ourselves we suffer whatever else we suffer, and which we would not suffer if our nature absolutely and in all its parts obeyed our will. But is it not the infirmities of the flesh which hamper it in its service? Yet what does it matter *how* its service is hampered, so long as the fact remains, that by the just retribution of the sovereign God whom we refused to be subject to and serve, our flesh, which was subjected to us, now torments us by insubordination, although our disobedience brought trouble on ourselves, not upon God? For He is not in need of our service as we of our body's; and therefore what we did was no punishment to Him, but what we receive is so to us. And the pains which are called bodily are pains of the soul in and from the body. For what pain or desire can the flesh feel by itself and without the soul? But when the flesh is said to desire or to suffer, it is meant, as we have explained, that the man does so, or some part of the soul which is affected by the sensation of the flesh, whether a harsh sensation causing pain, or gentle, causing pleasure. But pain in the flesh is only a discomfort of the soul arising from the flesh, and a kind of shrinking from its suffering, as the pain of the soul which is called sadness is a shrinking from those things which have happened to us in spite of ourselves. But sadness is frequently preceded by fear, which is itself in the soul, not in the flesh; while bodily pain is not preceded by any kind of fear of the flesh, which can be felt in the flesh before the pain. But pleasure is preceded by a certain appetite which is felt in the flesh like a craving, as hunger and thirst and that generative appetite which is most commonly identified with the name" lust," though this is the generic word for all desires. For anger itself was defined by the ancients as nothing else than the lust of revenge;[740] although sometimes a man is angry even at inanimate objects which cannot feel his vengeance, as when one breaks a pen, or crushes a quill that writes badly. Yet even this, though less reasonable, is in its way a lust of revenge, and is, so to speak, a mysterious kind of shadow of [the great law of] retribution, that they who do evil should suffer evil. There is therefore a lust for revenge, which is called anger; there is a lust of money, which goes by the name of avarice; there is a lust of conquering, no matter by what means, which is called opinionativeness; there is a lust of applause, which is named boasting. There are many and various lusts, of which some have names of their own, while others have not. For who could readily give a name to the lust of ruling, which yet has a powerful influence in the soul of tyrants, as civil wars bear witness?

740 Cicero, *Tusc. Quæst.* iii. 6 and iv. 9. So Aristotle.

Chapter 16.—Of the Evil of Lust,—A Word Which, Though Applicable to Many Vices, is Specially Appropriated to Sexual Uncleanness.

Although, therefore, lust may have many objects, yet when no object is specified, the word lust usually suggests to the mind the lustful excitement of the organs of generation. And this lust not only takes possession of the whole body and outward members, but also makes itself felt within, and moves the whole man with a passion in which mental emotion is mingled with bodily appetite, so that the pleasure which results is the greatest of all bodily pleasures. So possessing indeed is this pleasure, that at the moment of time in which it is consummated, all mental activity is suspended. What friend of wisdom and holy joys, who, being married, but knowing, as the apostle says, "how to possess his vessel in santification and honor, not in the disease of desire, as the Gentiles who know not God,"[741] would not prefer, if this were possi ble, to beget children without this lust, so that in this function of begetting offspring the members created for this purpose should not be stimulated by the heat of lust, but should be actuated by his volition, in the same way as his other members serve him for their respective ends? But even those who delight in this pleasure are not moved to it at their own will, whether they confine themselves to lawful or transgress to unlawful pleasures; but sometimes this lust importunes them in spite of themselves, and sometimes fails them when they desire to feel it, so that though lust rages in the mind, it stirs not in the body. Thus, strangely enough, this emotion not only fails to obey the legitimate desire to beget offspring, but also refuses to serve lascivious lust; and though it often opposes its whole combined energy to the soul that resists it, sometimes also it is divided against itself, and while it moves the soul, leaves the body unmoved.

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741 1 Thess. iv. 4.

Chapter 17.—Of the Nakedness of Our First Parents, Which They Saw After Their Base and Shameful Sin.

Justly is shame very specially connected with this lust; justly, too, these members themselves, being moved and restrained not at our will, but by a certain independent autocracy, so to speak, are called "shameful." Their condition was different before sin. For as it is written, "They were naked and were not ashamed,"[742]—not that their nakedness was unknown to them, but because nakedness was not yet shameful, because not yet did lust move those members without the will's consent; not yet did the flesh by its disobedience testify against the disobedience of man. For they were not created blind, as the unenlightened vulgar fancy;[743] for Adam saw the animals to whom he gave names, and of Eve we read, "The woman saw that the tree was good for food, and that it was pleasant to the eyes."[744] Their eyes, therefore were open, but were not open to this, that is to say, were not observant so as to recognize what was conferred upon them by the garment of grace, for they had no consciousness of their members warring against their will. But when they were stripped of this grace,[745] that their disobedience might be punished by fit retribution, there began in the movement of their bodily members a shameless novelty which made nakedness indecent: it at once made them observant and made them ashamed. And therefore, after they violated God's command by open transgression, it is written: "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons."[746] "The eyes of them both were opened," not to see, for already they saw, but to discern between the good they had lost and the evil into which they had fallen. And therefore also the tree itself which they were forbidden to touch was called the tree of the knowledge of good and evil from this circumstance, that if they ate of it it would impart to them this knowledge. For the discomfort of sickness reveals the pleasure of health. "They knew," therefore, "that they were naked,"—naked of that grace which prevented them from being ashamed of bodily nakedness while the law of sin offered no resistance to their mind. And thus they obtained a knowledge which they would have lived in blissful ignorance of, had they, in trustful obedience to God, declined to commit that offence which involved them in the experience of the hurtful effects of unfaithfulness and disobedience. And

742 Gen. ii. 25.

743 An error which arose from the words, The eyes of them both were opened, Gen. iii. 7.—See *De Genesi ad lit*. ii. 40.

744 Gen. iii. 6.

745 This doctrine and phraseology of Augustin being important in connection with his whole theory of the fall, we give some parallel passages to show that the words are not used at random: *De Genesi ad lit*. xi. 41; *De Correpț. et Gratia,* xi. 31; and especially *Cont. Julian*. iv. 82.

746 Gen. iii. 7.

therefore, being ashamed of the disobedience of their own flesh, which witnessed to their disobedience while it punished it, "they sewed fig leaves together, and made themselves aprons," that is, cinctures for their privy parts; for some interpreters have rendered the word by *succinctoria*. *Campestria* is, indeed, a Latin word, but it is used of the drawers or aprons used for a similar purpose by the young men who stripped for exercise in the *campus*; hence those who were so girt were commonly called *campestrati*. Shame modestly covered that which lust disobediently moved in opposition to the will, which was thus punished for its own disobedience. Consequently all nations, being propagated from that one stock, have so strong an instinct to cover the shameful parts, that some barbarians do not uncover them even in the bath, but wash with their drawers on. In the dark solitudes of India also, though some philosophers go naked, and are therefore called gymnosophists, yet they make an exception in the case of these members and cover them.

Chapter 18.—Of the Shame Which Attends All Sexual Intercourse.

Lust requires for its consummation darkness and secrecy; and this not only when un lawful intercourse is desired, but even such fornication as the earthly city has legalized. Where there is no fear of punishment, these permitted pleasures still shrink from the public eye. Even where provision is made for this lust, secrecy also is provided; and while lust found it easy to remove the prohibitions of law, shamelessness found it impossible to lay aside the veil of retirement. For even shameless men call this shameful; and though they love the pleasure, dare not display it. What! does not even conjugal intercourse, sanctioned as it is by law for the propagation of children, legitimate and honorable though it be, does it not seek retirement from every eye? Before the bridegroom fondles his bride, does he not exclude the attendants, and even the paranymphs, and such friends as the closest ties have admitted to the bridal chamber? The greatest master of Roman eloquence says, that all right actions wish to be set in the light, *i.e.*, desire to be known. This right action, however, has such a desire to be known, that yet it blushes to be seen. Who does not know what passes between husband and wife that children may be born? Is it not for this purpose that wives are married with such ceremony? And yet, when this well-understood act is gone about for the procreation of children, not even the children themselves, who may already have been born to them, are suffered to be witnesses. This right action seeks the light, in so far as it seeks to be known, but yet dreads being seen. And why so, if not because that which is by nature fitting and decent is so done as to be accompanied with a shame-begetting penalty of sin?

Chapter 19.—That It is Now Necessary, as It Was Not Before Man Sinned, to Bridle Anger and Lust by the Restraining Influence of Wisdom.

Hence it is that even the philosophers who have approximated to the truth have avowed that anger and lust are vicious mental emotions, because, even when exercised towards objects which wisdom does not prohibit, they are moved in an ungoverned and inordinate manner, and consequently need the regulation of mind and reason. And they assert that this third part of the mind is posted as it were in a kind of citadel, to give rule to these other parts, so that, while it rules and they serve, man's righteousness is preserved without a breach.[747] These parts, then, which they acknowledge to be vicious even in a wise and temperate man, so that the mind, by its composing and restraining influence, must bridle and recall them from those objects towards which they are unlawfully moved, and give them access to those which the law of wisdom sanctions,—that anger, *e.g.*, may be allowed for the enforcement of a just authority, and lust for the duty of propagating offspring,—these parts, I say, were not vicious in Paradise before sin, for they were never moved in opposition to a holy will towards any object from which it was necessary that they should be withheld by the restraining bridle of reason. For though now they are moved in this way, and are regulated by a bridling and restraining power, which those who live temperately, justly, and godly exercise, sometimes with ease, and sometimes with greater difficulty, this is not the sound health of nature, but the weakness which results from sin. And how is it that shame does not hide the acts and words dictated by anger or other emotions, as it covers the motions of lust, unless because the members of the body which we employ for accomplishing them are moved, not by the emotions themselves, but by the authority of the consenting will? For he who in his anger rails at or even strikes some one, could not do so were not his tongue and hand moved by the authority of the will, as also they are moved when there is no anger. But the organs of generation are so subjected to the rule of lust, that they have no motion but what it communicates. It is this we are ashamed of; it is this which blushingly hides from the eyes of onlookers. And rather will a man endure a crowd of witnesses when he is unjustly venting his anger on some one, than the eye of one man when he innocently copulates with his wife.

747 See Plato's *Republic*, book iv.

Chapter 20.—Of the Foolish Beastliness of the Cynics.

It is this which those canine or cynic[748] philosophers have overlooked, when they have, in violation of the modest instincts of men, boastfully proclaimed their unclean and shameless opinion, worthy indeed of dogs, viz., that as the matrimonial act is legitimate, no one should be ashamed to perform it openly, in the street or in any public place. Instinctive shame has overborne this wild fancy. For though it is related[749] that Diogenes once dared to put his opinion in practice, under the impression that his sect would be all the more famous if his egregious shamelessness were deeply graven in the memory of mankind, yet this example was not afterwards followed. Shame had more influence with them, to make them blush before men, than error to make them affect a resemblance to dogs. And possibly, even in the case of Diogenes, and those who did imitate him, there was but an appearance and pretence of copulation, and not the reality. Even at this day there are still Cynic philosophers to be seen; for these are Cynics who are not content with being clad in the *pallium*, but also carry a club; yet no one of them dares to do this that we speak of. If they did, they would be spat upon, not to say stoned, by the mob. Human nature, then, is without doubt ashamed of this lust; and justly so, for the insubordination of these members, and their defiance of the will, are the clear testimony of the punishment of man's first sin. And it was fitting that this should appear specially in those parts by which is generated that nature which has been altered for the worse by that first and great sin,—that sin from whose evil connection no one can escape, unless God's grace expiate in him individually that which was perpetrated to the destruction of all in common, when all were in one man, and which was avenged by God's justice.

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748 The one word being the Latin form, the other the Greek, of the same adjective.

749 By Diogenes Laertius, vi. 69, and Cicero, *De Offic.* i. 41.

Chapter 21.—That Man's Transgression Did Not Annul the Blessing of Fecundity Pronounced Upon Man Before He Sinned But Infected It with the Disease of Lust.

Far be it, then, from us to suppose that our first parents in Paradise felt that lust which caused them afterwards to blush and hide their nakedness, or that by its means they should have fulfilled the benediction of God, "Increase and multiply and replenish the earth;"[750] for it was after sin that lust began. It was after sin that our nature, having lost the power it had over the whole body, but not having lost all shame, perceived, noticed, blushed at, and covered it. But that blessing upon marriage, which encouraged them to increase and multiply and replenish the earth, though it continued even after they had sinned, was yet given before they sinned, in order that the procreation of children might be recognized as part of the glory of marriage, and not of the punishment of sin. But now, men being ignorant of the blessedness of Paradise, suppose that children could not have been begotten there in any other way than they know them to be begotten now, *i.e.*, by lust, at which even honorable marriage blushes; some not simply rejecting, but sceptically deriding the divine Scriptures, in which we read that our first parents, after they sinned, were ashamed of their nakedness, and covered it; while others, though they accept and honor Scripture, yet conceive that this expression, "Increase and multiply," refers not to carnal fecundity, because a similar expression is used of the soul in the words, "Thou wilt multiply me with strength in my soul;"[751] and so, too, in the words which follow in Genesis, "And replenish the earth, and subdue it," they understand by the earth the body which the soul fills with its presence, and which it rules over when it is multiplied in strength. And they hold that children could no more then than now be begotten without lust, which, after sin, was kindled, observed, blushed for, and covered; and even that children would not have been born in Paradise, but only outside of it, as in fact it turned out. For it was after they were expelled from it that they came together to beget children, and begot them.

750 Gen. i. 28.

751 Ps. cxxxviii. 3.

Chapter 22.—Of the Conjugal Union as It Was Originally Instituted and Blessed by God.

But we, for our part, have no manner of doubt that to increase and multiply and replenish the earth in virtue of the blessing of God, is a gift of marriage as God instituted it from the beginning before man sinned, when He created them male and female,—in other words, two sexes manifestly distinct. And it was this work of God on which His blessing was pronounced. For no sooner had Scripture said, "Male and female created He them,"[752] than it immediately continues, "And God blessed them, and God said unto them, Increase, and multiply, and replenish the earth, and subdue it," etc. And though all these things may not unsuitably be interpreted in a spiritual sense, yet "male and female" cannot be understood of two things in one man, as if there were in him one thing which rules, another which is ruled; but it is quite clear that they were created male and female, with bodies of different sexes, for the very purpose of begetting offspring, and so increasing, multiplying, and replenishing the earth; and it is great folly to oppose so plain a fact. It was not of the spirit which commands and the body which obeys, nor of the rational soul which rules and the irrational desire which is ruled, nor of the contemplative virtue which is supreme and the active which is subject, nor of the understanding of the mind and the sense of the body, but plainly of the matrimonial union by which the sexes are mutually bound together, that our Lord, when asked whether it were lawful for any cause to put away one's wife (for on account of the hardness of the hearts of the Israelites Moses permitted a bill of divorcement to be given), answered and said, "Have ye not read that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder."[753] It is certain, then, that from the first men were created, as we see and know them to be now, of two sexes, male and female, and that they are called one, either on account of the matrimonial union, or on account of the origin of the woman, who was created from the side of the man. And it is by this original example, which God Himself instituted, that the apostle admonishes all husbands to love their own wives in particular.[754]

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752 Gen. i. 27, 28.

753 Matt. xix. 4, 5.

754 Eph. v. 25.

Chapter 23.—Whether Generation Should Have Taken Place Even in Paradise Had Man Not Sinned, or Whether There Should Have Been Any Contention There Between Chastity and Lust.

But he who says that there should have been neither copulation nor generation but for sin, virtually says that man's sin was necessary to complete the number of the saints. For if these two by not sinning should have continued to live alone, because, as is supposed, they could not have begotten children had they not sinned, then certainly sin was necessary in order that there might be not only two but many righteous men. And if this cannot be maintained without absurdity, we must rather believe that the number of the saints fit to complete this most blessed city would have been as great though no one had sinned, as it is now that the grace of God gathers its citizens out of the multitude of sinners, so long as the children of this world generate and are generated.[755]

And therefore that marriage, worthy of the happiness of Paradise, should have had desirable fruit without the shame of lust, had there been no sin. But how that could be, there is now no example to teach us. Nevertheless, it ought not to seem incredible that one member might serve the will without lust then, since so many serve it now. Do we now move our feet and hands when we will to do the things we would by means of these members? do we meet with no resistance in them, but perceive that they are ready servants of the will, both in our own case and in that of others, and especially of artisans employed in mechanical operations, by which the weakness and clumsiness of nature become, through industrious exercise, wonderfully dexterous? and shall we not believe that, like as all those members obediently serve the will, so also should the members have discharged the function of generation, though lust, the award of disobedience, had been awanting? Did not Cicero, in discussing the difference of governments in his *De Republica*, adopt a simile from human nature, and say that we command our bodily members as children, they are so obedient; but that the vicious parts of the soul must be treated as slaves, and be coerced with a more stringent authority? And no doubt, in the order of nature, the soul is more excellent than the body; and yet the soul commands the body more easily than itself. Nevertheless this lust, of which we at present speak, is the more shameful on this account, because the soul is therein neither master of itself, so as not to lust at all, nor of the body, so as to keep the members under the control of the will; for if they were thus ruled, there should be no shame. But now the soul is ashamed that the body, which by nature is inferior and subject to it, should resist its authority. For in the resistance experienced by the soul in the other emotions there is less shame, because the resistance is from itself, and thus, when it is conquered by itself, itself is the conqueror, although the conquest is inordinate and vicious, because accomplished by those parts of the soul which ought to be subject to reason, yet, being accom-

755 Luke xx. 34.

plished by its own parts and energies, the conquest is, as I say, its own. For when the soul conquers itself to a due subordination, so that its unreasonable motions are controlled by reason, while it again is subject to God, this is a conquest virtuous and praiseworthy. Yet there is less shame when the soul is resisted by its own vicious parts than when its will and order are resisted by the body, which is distinct from and inferior to it, and dependent on it for life itself.

But so long as the will retains under its authority the other members, without which the members excited by lust to resist the will cannot accomplish what they seek, chastity is preserved, and the delight of sin foregone. And certainly, had not culpable disobedience been visited with penal disobedience, the marriage of Paradise should have been ignorant of this struggle and rebellion, this quarrel between will and lust, that the will may be satisfied and lust restrained, but those members, like all the rest, should have obeyed the will. The field of generation[756] should have been sown by the organ created for this purpose, as the earth is sown by the hand. And whereas now, as we essay to investigate this subject more exactly, modesty hinders us, and compels us to ask pardon of chaste ears, there would have been no cause to do so, but we could have discoursed freely, and without fear of seeming obscene, upon all those points which occur to one who meditates on the subject. There would not have been even words which could be called obscene, but all that might be said of these members would have been as pure as what is said of the other parts of the body. Whoever, then, comes to the perusal of these pages with unchaste mind, let him blame his disposition, not his nature; let him brand the actings of his own impurity, not the words which necessity forces us to use, and for which every pure and pious reader or hearer will very readily pardon me, while I expose the folly of that scepticism which argues solely on the ground of its own experience, and has no faith in anything beyond. He who is not scandalized at the apostle's censure of the horrible wickedness of the women who "changed the natural use into that which is against nature,"[757] will read all this without being shocked, especially as we are not, like Paul, citing and censuring a damnable uncleanness, but are explaining, so far as we can, human generation, while with Paul we avoid all obscenity of language.

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756 See Virgil, *Georg.* iii. 136.

757 Rom. i. 26.

Chapter 24.—That If Men Had Remained Innocent and Obedient in Paradise, the Generative Organs Should Have Been in Subjection to the Will as the Other Members are.

The man, then, would have sown the seed, and the woman received it, as need required, the generative organs being moved by the will, not excited by lust. For we move at will not only those members which are furnished with joints of solid bone, as the hands, feet, and fingers, but we move also at will those which are composed of slack and soft nerves: we can put them in motion, or stretch them out, or bend and twist them, or contract and stiffen them, as we do with the muscles of the mouth and face. The lungs, which are the very tenderest of the viscera except the brain, and are therefore carefully sheltered in the cavity of the chest, yet for all purposes of inhaling and exhaling the breath, and of uttering and modulating the voice, are obedient to the will when we breathe, exhale, speak, shout, or sing, just as the bellows obey the smith or the organist. I will not press the fact that some animals have a natural power to move a single spot of the skin with which their whole body is covered, if they have felt on it anything they wish to drive off,—a power so great, that by this shivering tremor of the skin they can not only shake off flies that have settled on them, but even spears that have fixed in their flesh. Man, it is true, has not this power; but is this any reason for supposing that God could not give it to such creatures as He wished to possess it? And therefore man himself also might very well have enjoyed absolute power over his members had he not forfeited it by his disobedience; for it was not difficult for God to form him so that what is now moved in his body only by lust should have been moved only at will.

We know, too, that some men are differently constituted from others, and have some rare and remarkable faculty of doing with their body what other men can by no effort do, and, indeed, scarcely believe when they hear of others doing. There are persons who can move their ears, either one at a time, or both together. There are some who, without moving the head, can bring the hair down upon the forehead, and move the whole scalp backwards and forwards at pleasure. Some, by lightly pressing their stomach, bring up an incredible quantity and variety of things they have swallowed, and produce whatever they please, quite whole, as if out of a bag. Some so accurately mimic the voices of birds and beasts and other men, that, unless they are seen, the difference cannot be told. Some have such command of their bowels, that they can break wind continuously at pleasure, so as to produce the effect of singing. I myself have known a man who was accustomed to sweat whenever he wished. It is well known that some weep when they please, and shed a flood of tears. But far more incredible is that which some of our brethren saw quite recently. There was a presbyter called Restitutus, in the parish of the Calamensian[758] Church, who, as often as he pleased

758 The position of Calama is described by Augustin as between Constantine and Hippo, but nearer Hippo.—*Contra I.it. Petil.* ii. 228. A full description of it is given in Poujoulat's *Histoire de S. Augustin,* i. 340,

(and he was asked to do this by those who desired to witness so remarkable a phenomenon), on some one imitating the wailings of mourners, became so insensible, and lay in a state so like death, that not only had he no feeling when they pinched and pricked him, but even when fire was applied to him, and he was burned by it, he had no sense of pain except afterwards from the wound. And that his body remained motionless, not by reason of his self-command, but because he was insensible, was proved by the fact that he breathed no more than a dead man; and yet he said that, when any one spoke with more than ordinary distinctness, he heard the voice, but as if it were a long way off. Seeing, then, that even in this mortal and miserable life the body serves some men by many remarkable movements and moods beyond the ordinary course of nature, what reason is there for doubting that, before man was involved by his sin in this weak and corruptible condition, his members might have served his will for the propagation of offspring without lust? Man has been given over to himself because he abandoned God, while he sought to be self-satisfying; and disobeying God, he could not obey even himself. Hence it is that he is involved in the obvious misery of being unable to live as he wishes. For if he lived as he wished, he would think himself blessed; but he could not be so if he lived wickedly.

who says it was one of the most important towns of Numidia, eighteen leagues south of Hippo, and represented by the modern Ghelma. It is to its bishop, Possidius, we owe the contemporary *Life of Augustin*.

Chapter 25.—Of True Blessedness, Which This Present Life Cannot Enjoy.

However, if we look at this a little more closely, we see that no one lives as he wishes but the blessed, and that no one is blessed but the righteous. But even the righteous himself does not live as he wishes, until he has arrived where he cannot die, be deceived, or injured, and until he is assured that this shall be his eternal condition. For this nature demands; and nature is not fully and perfectly blessed till it attains what it seeks. But what man is at present able to live as he wishes, when it is not in his power so much as to live? He wishes to live, he is compelled to die. How, then, does he live as he wishes who does not live as long as he wishes? or if he wishes to die, how can he live as he wishes, since he does not wish even to live? Or if he wishes to die, not because he dislikes life, but that after death he may live better, still he is not yet living as he wishes, but only has the prospect of so living when, through death, he reaches that which he wishes. But admit that he lives as he wishes, because he has done violence to himself, and forced himself not to wish what he cannot obtain, and to wish only what he can (as Terence has it, "Since you cannot do what you will, will what you can"[759]), is he therefore blessed because he is patiently wretched? For a blessed life is possessed only by the man who loves it. If it is loved and possessed, it must necessarily be more ardently loved than all besides; for whatever else is loved must be loved for the sake of the blessed life. And if it is loved as it deserves to be,—and the man is not blessed who does not love the blessed life as it deserves,—then he who so loves it cannot but wish it to be eternal. Therefore it shall then only be blessed when it is eternal.

759 *Andr.* ii. 1, 5.

Chapter 26.—That We are to Believe that in Paradise Our First Parents Begat Offspring Without Blushing.

In Paradise, then, man lived as he desired so long as he desired what God had commanded. He lived in the enjoyment of God, and was good by God's goodness; he lived without any want, and had it in his power so to live eternally. He had food that he might not hunger, drink that he might not thirst, the tree of life that old age might not waste him. There was in his body no corruption, nor seed of corruption, which could produce in him any unpleasant sensation. He feared no inward disease, no outward accident. Soundest health blessed his body, absolute tranquillity his soul. As in Paradise there was no excessive heat or cold, so its inhabitants were exempt from the vicissitudes of fear and desire. No sadness of any kind was there, nor any foolish joy; true gladness ceaselessly flowed from the presence of God, who was loved "out of a pure heart, and a good conscience, and faith unfeigned."[760] The honest love of husband and wife made a sure harmony between them. Body and spirit worked harmoniously together, and the commandment was kept without labor. No languor made their leisure wearisome; no sleepiness interrupted their desire to labor.[761] *In tanta facilitate rerum et felicitate hominum, absit ut suspicemur, non potuisse prolem seri sine libidinis morbo: sed eo voluntatis nutu moverentur illa membra qua cætera, et sine ardoris illecebroso stimulo cum tranquillitate animi et corporis nulla corruptione integritatis infunderetur gremio maritus uxoris. Neque enim quia experientia probari non potest, ideo credendum non est; quando illas corporis partes non ageret turbidus calor, sed spontanea potestas, sicut opus esset, adhiberet; ita tunc potuisse utero conjugis salva integritate feminei genitalis virile semen immitti, sicut nunc potest eadem integritate salva ex utero virginis fluxus menstrui cruoris emitti. Eadem quippe via posset illud injici, qua hoc potest ejici. Ut enim ad pariendum non doloris gemitus, sed maturitatis impulsus feminea viscera relaxaret: sic ad fœtandum et concipiendum non libidinis appetitus, sed voluntarius usus naturam utramque conjungeret.* We speak of things which are now shameful, and although we try, as well as we are able, to conceive them as they were before they became shameful, yet necessity compels us rather to limit our discussion to the bounds set by modesty than to extend it as our moderate faculty of discourse might suggest. For since that which I have been speaking of was not experienced even by those who might have experienced it,—I mean our first parents (for sin and its merited banishment from Paradise anticipated this passionless generation on their part),—when sexual intercourse is spoken of now, it suggests to men's thoughts not such a placid obedience to the will as is conceivable in our first parents, but such violent acting of lust as they themselves have experienced. And therefore modesty shuts my mouth, although my mind conceives the matter clearly. But Almighty God, the

760 1 Tim. i. 5.

761 Compare Basil's *Homily on Paradise*, and John Damascene, *De Fide Orthod.* ii. 11.

supreme and supremely good Creator of all natures, who aids and rewards good wills, while He abandons and condemns the bad, and rules both, was not destitute of a plan by which He might people His city with the fixed number of citizens which His wisdom had foreordained even out of the condemned human race, discriminating them not now by merits, since the whole mass was condemned as if in a vitiated root, but by grace, and showing, not only in the case of the redeemed, but also in those who were not delivered, how much grace He has bestowed upon them. For every one acknowledges that he has been rescued from evil, not by deserved, but by gratuitous goodness, when he is singled out from the company of those with whom he might justly have borne a common punishment, and is allowed to go scathless. Why, then, should God not have created those whom He foresaw would sin, since He was able to show in and by them both what their guilt merited, and what His grace bestowed, and since, under His creating and disposing hand, even the perverse disorder of the wicked could not pervert the right order of things?

Chapter 27.—Of the Angels and Men Who Sinned, and that Their Wickedness Did Not Disturb the Order of God's Providence.

The sins of men and angels do nothing to impede the "great works of the Lord which accomplish His will."[762] For He who by His providence and omnipotence distributes to every one his own portion, is able to make good use not only of the good, but also of the wicked. And thus making a good use of the wicked angel, who, in punishment of his first wicked volition, was doomed to an obduracy that prevents him now from willing any good, why should not God have permitted him to tempt the first man, who had been created upright, that is to say, with a good will? For he had been so constituted, that if he looked to God for help, man's goodness should defeat the angel's wickedness; but if by proud self-pleasing he abandoned God, his Creator and Sustainer, he should be conquered. If his will remained upright, through leaning on God's help, he should be rewarded; if it became wicked, by forsaking God, he should be punished. But even this trusting in God's help could not itself be accomplished without God's help, although man had it in his own power to relinquish the benefits of divine grace by pleasing himself. For as it is not in our power to live in this world without sustaining ourselves by food, while it is in our power to refuse this nourishment and cease to live, as those do who kill themselves, so it was not in man's power, even in Paradise, to live as he ought without God's help; but it was in his power to live wickedly, though thus he should cut short his happiness, and incur very just punishment. Since, then, God was not ignorant that man would fall, why should He not have suffered him to be tempted by an angel who hated and envied him? It was not, indeed, that He was unaware that he should be conquered. but because He foresaw that by the man's seed, aided by divine grace, this same devil himself should be conquered, to the greater glory of the saints. All was brought about in such a manner, that neither did any future event escape God's foreknowledge, nor did His foreknowledge compel any one to sin, and so as to demonstrate in the experience of the intelligent creation, human and angelic, how great a difference there is between the private presumption of the creature and the Creator's protection. For who will dare to believe or say that it was not in God's power to prevent both angels and men from sinning? But God preferred to leave this in their power, and thus to show both what evil could be wrought by their pride, and what good by His grace.

762 Ps. cxi. 2.

Chapter 28.—Of the Nature of the Two Cities, the Earthly and the Heavenly.

Accordingly, two cities have been formed by two loves: the earthly by the love of self, even to the contempt of God; the heavenly by the love of God, even to the contempt of self. The former, in a word, glories in itself, the latter in the Lord. For the one seeks glory from men; but the greatest glory of the other is God, the witness of conscience. The one lifts up its head in its own glory; the other says to its God, "Thou art my glory, and the lifter up of mine head."[763] In the one, the princes and the nations it subdues are ruled by the love of ruling; in the other, the princes and the subjects serve one another in love, the latter obeying, while the former take thought for all. The one delights in its own strength, represented in the persons of its rulers; the other says to its God, "I will love Thee, O Lord, my strength."[764] And therefore the wise men of the one city, living according to man, have sought for profit to their own bodies or souls, or both, and those who have known God "glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise,"—that is, glorying in their own wisdom, and being possessed by pride,—"they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." For they were either leaders or followers of the people in adoring images, "and worshipped and served the creature more than the Creator, who is blessed for ever."[765] But in the other city there is no human wisdom, but only godliness, which offers due worship to the true God, and looks for its reward in the society of the saints, of holy angels as well as holy men, "that God may be all in all."[766]

763 Ps. iii. 3.

764 Ps. xviii. 1.

765 Rom. i. 21–25.

766 1 Cor. xv. 28.

2

The Large Catechism

Martin Luther (1529)

Luther wrote the Large Catechism for pastors and heads of households, to teach the Ten Commandments, the Apostles' Creed, the Lord's Prayer, Baptism and the Lord's Supper. Part Third, "Of Prayer," is some of the most practical and encouraging writing on prayer in Christian history: why God commands it, why he promises to hear, and why the Lord's Prayer is the best prayer there is.

The Large Catechism by Dr. Martin Luther

This Etext prepared by Rev. Bob Smith

The Large Catechism by Dr. Martin Luther

Translated by F. Bente and W. H. T. Dau

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Preface

A Christian, Profitable, and Necessary Preface and Faithful, Earnest Exhortation of Dr. Martin Luther to All Christians, but Especially to All Pastors and Preachers, that They Should Daily Exercise Themselves in the Catechism, which is a Short Summary and Epitome of the Entire Holy Scriptures, and that they May Always Teach the Same.

We have no slight reasons for treating the Catechism so constantly [in Sermons] and for both desiring and beseeching others to teach it, since we see to our sorrow that many pastors and preachers are very negligent in this, and slight both their office and this teaching; some from great and high art [giving their mind, as they imagine, to much higher matters], but others from sheer laziness and care for their paunches, assuming no other relation to this business than if they were pastors and preachers for their bellies' sake, and had nothing to do but to [spend and] consume their emoluments as long as they live, as they have been accustomed to do under the Papacy.

And although they have now everything that they are to preach and teach placed before them so abundantly, clearly, and easily, in so many [excellent and] helpful books, and the true Sermones per se loquentes, Dormi secure, Paratos et Thesauros, as they were called in former times; yet they are not so godly and honest as to buy these books, or even when they have them, to look at them or read them. Alas! they are altogether shameful gluttons and servants of their own bellies who ought to be more properly swineherds and dog-tenders than care-takers of souls and pastors.

And now that they are delivered from the unprofitable and burdensome babbling of the Seven Canonical Hours, oh, that, instead thereof, they would only, morning, noon, and evening, read a page or two in the Catechism, the Prayer-book, the New Testament, or elsewhere in the Bible, and pray the Lord's Prayer for themselves and their parishioners, so that they might render, in return, honor and thanks to the Gospel, by which they have been delivered from burdens and troubles so manifold, and might feel a little shame because like pigs and dogs they retain no more of the Gospel than such a lazy, pernicious, shameful, carnal liberty! For, alas! as it is, the common people regard the Gospel altogether too lightly, and we accomplish nothing extraordinary even though we use all diligence. What, then, will be achieved if we shall be negligent and lazy as we were under the Papacy?

To this there is added the shameful vice and secret infection of security and satiety, that is, that many regard the Catechism as a poor, mean teaching, which they can read through at one time, and then immediately know it, throw the book into a corner, and be ashamed, as it were, to read in it again.

Yea, even among the nobility there may be found some louts and scrimps, who declare that there is no longer any need either of pastors or preachers; that we have everything in books, and every one can easily learn it by himself; and so they are content to let the parishes decay and become desolate, and pastors and preachers to suffer distress and hunger a plenty, just as it becomes crazy Germans to do. For we Germans have such disgraceful people, and must endure them.

But for myself I say this: I am also a doctor and preacher, yea, as learned and experienced as all those may be who have such presumption and security; yet I do as a child who is being taught the Catechism, and every morning, and whenever I have time, I read and say, word for word, the Ten Commandments, the Creed, the Lord's Prayer, the Psalms, etc. And I must still read and study daily, and yet I cannot master it as I wish, but must remain a child and pupil of the Catechism, and am glad so to remain. And yet these delicate, fastidious fellows would with one reading promptly be doctors above all doctors, know everything and be in need of nothing. Well, this, too, is indeed a sure sign that they despise both their office and the souls of the people, yea, even God and His Word. They do not have to fall, they are already fallen all too horribly, they would need to become children, and begin to learn their alphabet, which they imagine that they have long since outgrown.

Therefore I beg such lazy paunches or presumptuous saints to be persuaded and believe for God's sake that they are verily, verily! not so learned or such great doctors as they imagine; and never to presume that they have finished learning this [the parts of the Catechism], or know it well enough in all points, even though they think that they know it ever so well. For though they should know and understand it perfectly (which, however, is impossible in this life), yet there are manifold benefits and fruits still to be obtained, if it be daily read and practiced in thought and speech; namely, that the Holy Ghost is present in such reading and repetition and meditation, and bestows ever new and more light and devoutness, so that it is daily relished and appreciated better, as Christ promises, Matt. 18, 20: Where two or three are gathered together in My name, there am I in the midst of them.

Besides, it is an exceedingly effectual help against the devil, the world, and the flesh and all evil thoughts to be occupied with the Word of God, and to speak of it, and meditate upon it, so that the First Psalm declares those blessed who meditate upon the law of God day and night. Undoubtedly, you will not start a stronger incense or other fumigation against the devil than by being engaged upon God's commandments and words, and speaking, singing, or thinking of them. For this is indeed the true holy water and holy sign from which he flees, and by which he may be driven away.

Now, for this reason alone you ought gladly to read, speak, think and treat of these things if you had no other profit and fruit from them than that by doing so you can drive away the devil and evil thoughts. For he cannot hear or endure God's Word; and God's Word is not like some other silly prattle, as that about Dietrich of Berne, etc., but as St. Paul says, Rom. 1, 16, the power of God. Yea, indeed, the power of God which gives the devil burning pain, and strengthens, comforts, and helps us beyond measure.

And what need is there of many words ? If I were to recount all the profit and fruit which God's Word produces, whence would I get enough paper and time? The devil is called the master of a thousand arts. But what shall we call God's Word, which drives away and brings to naught this master of a thousand arts with all his arts and power? It must indeed be the master of more than a hundred thousand arts. And shall we frivolously despise such power, profit, strength, and fruit -- we, especially, who claim to be pastors and preachers? If so, we should not only have nothing given us to eat, but be driven out, being baited with dogs, and pelted with dung, because we not only need all this every day as we need our daily bread but must also daily use it against the daily and unabated attacks and lurking of the devil, the master of a thousand arts.

And if this were not sufficient to admonish us to read the Catechism daily, yet we should feel sufficiently constrained by the command of God alone, who solemnly enjoins in Deut. 6, 6 ff. that we should always meditate upon His precepts, sitting, walking, standing, Lying down, and rising, and have them before our eyes and in our hands as a constant mark and sign. Doubtless He did not so solemnly require and enjoin this without a purpose; but because He knows our danger and need, as well as the constant and furious assaults and temptations of devils, He wishes to warn, equip, and preserve us against them, as with a good armor against their fiery darts and with good medicine against their evil infection and suggestion.

Oh, what mad, senseless fools are we that, while we must ever live and dwell among such mighty enemies as the devils are, we nevertheless despise our weapons and defense, and are too lazy to look at or think of them! And what else are such supercilious, presumptuous saints, who are unwilling to read and study the Catechism daily, doing than esteeming themselves much more learned than God Himself with all His saints, angels [patriarchs], prophets, apostles, and all Christians For inasmuch as God Himself is not ashamed to teach these things daily, as knowing nothing better to teach, and always keeps teaching the same thing, and does not take up anything new or different, and all the saints know nothing better or different to learn, and cannot finish learning this, are we not the finest of all fellows to imagine, if we have once read or heard it, that we know it all, and have no further need to read and learn, but can finish learning in one hour what God Himself cannot finish teaching, although He is engaged in teaching it from the beginning to the end of the world, and all prophets, together with all saints, have been occupied with learning it and have ever remained pupils, and must continue to be such ?

For it needs must be that whoever knows the Ten Commandments perfectly must know all the Scriptures, so that, in all affairs and cases, he can advise, help, comfort, judge, and decide both spiritual and temporal matters and is qualified to sit in judgment upon all doctrines, estates, spirits, laws, and whatever else is in the world. And what, indeed, is the entire Psalter but thoughts and exercises upon the First Commandment? Now I know of a truth that such lazy paunches and presumptuous spirits do not understand a single psalm, much less the entire Holy Scriptures; and yet they pretend to know and despise the Catechism, which is a compend and brief summary of all the Holy Scriptures.

Therefore I again implore all Christians, especially pastors and preachers, not to be doctors too soon, and imagine that they know everything (for imagination and cloth unshrunk [and false weights] fall far short of the measure), but that they daily exercise themselves well in these studies and constantly treat them; moreover, that they guard with all care and diligence against the poisonous infection of such security and vain imagination, but steadily keep on reading, teaching, learning, pondering, and meditating, and do not cease until they have made a test and are sure that they have taught the devil to death and have become more learned than God

Himself and all His saints.

If they manifest such diligence, then I will promise them, and they shall also perceive, what fruit they will obtain, and what excellent men God will make of them, so that in due time they themselves will acknowledge that the longer and the more they study the Catechism, the less they know of it, and the more they find yet to learn; and then only, as hungry and thirsty ones, will they truly relish that which now they cannot endure because of great abundance and satiety. To this end may God grant His grace! Amen.

SHORT PREFACE OF DR. MARTIN LUTHER.

This sermon is designed and undertaken that it might be an instruction for children and the simple-minded. Hence of old it was called in Greek catechism, i.e., instruction for children, what every Christian must needs know, so that he who does not know this could not be numbered with the Christians nor be admitted to any Sacrament, just as a mechanic who does not understand the rules and customs of his trade is expelled and considered incapable. Therefore we must have the young learn the parts which belong to the Catechism or instruction for children well and fluently and diligently exercise themselves in them and keep them occupied with them.

Therefore it is the duty of every father of a family to question and examine his children and servants at least once a week and to ascertain what they know of it, or are learning and, if they do not know it, to keep them faithfully at it. For I well remember the time, indeed, even now it is a daily occurrence that one finds rude, old persons who knew nothing and still know nothing of these things, and who, nevertheless, go to Baptism and the Lord's Supper, and use everything belonging to Christians, notwithstanding that those who come to the Lord's Supper ought to know more and have a fuller understanding of all Christian doctrine than children and new scholars. However, for the common people we are satisfied with the three parts, which have remained in Christendom from of old, though little of it has been taught and treated correctly until both young and old who are called and wish to be Christians, are well trained in them and familiar with them. These are the following:

First.

THE TEN COMMANDMENTS OF GOD.

1. Thou shalt have no other gods before Me.

2. Thou shalt not take the name of the Lord, thy God, in vain [for the Lord will not hold him guiltless that taketh His name in vain].

3. Thou shalt sanctify the holy-day. [Remember the Sabbath-day to keep it holy.]

4. Thou shalt honor thy father and mother [that thou mayest live long upon the earth].

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 maidservant, nor his cattle [ox, nor his ass], nor anything that is his.

Secondly.

THE CHIEF ARTICLES OF OUR FAITH.

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 Ghost, 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.

3. I believe in the Holy Ghost, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Thirdly.

THE PRAYER, OR "OUR FATHER," WHICH CHRIST TAUGHT

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 trespasses as we forgive those who trespass against us.

6. And lead us not into temptation.

7. But deliver us from evil. [For Thine is the kingdom and the power and the glory, forever and ever.] Amen.

These are the most necessary parts which one should first learn to repeat word for word and which our children should be accustomed to recite daily when they arise in the morning when they sit down to their meals, and when they retire at night; and until they repeat them, they should be given neither food nor drink. Likewise every head of a household is obliged to do the

same with respect to his domestics, ma-servants and maid-servants and not to keep them in his house if they do not know these things and are unwilling to learn them. For a person who is so rude and unruly as to be unwilling to learn these things is not to be tolerated, for in these three parts everything that we have in the Scriptures is comprehended in short, pain, and simple terms. For the holy Fathers or apostles (whoever they were) have thus embraced in a summary the doctrine, life, wisdom, and art of Christians, of which they speak and treat, and with which they are occupied. Now, when these three arts are apprehended, it behooves a person also to know what to say concerning our Sacraments, which Christ Himself instituted, Baptism and the holy body and blood of Christ, namely, the text which Matthew [28, 19 ff.] and Mark [16, 15 f.] record at the close of their Gospels when Christ said farewell to His disciples and sent them forth.

OF BAPTISM.

Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. So much is sufficient for a simple person to know from the Scriptures concerning Baptism. In like manner, also, concerning the other Sacrament in short, simple words, namely the text of St. Paul [1 Cor. 11, 23 f.].

OF THE SACRAMENT

Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and gave it to His disciples and said, Take, eat; this is My body, which is given for you: this do in remembrance of Me.

After the same manner also He took the cup, when He had supped, gave thanks, and 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 ye, as oft as ye drink it, in remembrance of Me.

Thus, ye would have, in all, five parts of the entire Christian doctrine which should be constantly treated and required [of children] and heard recited word for word. For you must not rely upon it that the young people will learn and retain these things from the sermon alone. When these parts have been well learned, you may, as a supplement and to fortify them. lay before them also some psalms or hymns, which have been composed on these parts, and thus lead the young into the Scriptures, and make daily progress therein.

However, it is not enough for them to comprehend and recite these parts according to the words only, but the young people should also be made to attend the preaching, especially during the time which is devoted to the Catechism, that they may hear it explained and may learn to understand what every part contains, so as to be able to recite it as they have heard it, and, when asked, may give a correct answer, so that the preaching may not be without profit and fruit. For the reason why we exercise such diligence in preaching the Catechism so often is that it may be inculcated on our youth, not in a high and subtle manner, but briefly and with the greatest simplicity, so as to enter the mind readily and be fixed in the memory. Therefore we shall now take up the above mentioned articles one by one and in the plainest manner possible say about them as much as is necessary.

Part First. The Ten Commandments.

The First Commandment.

Thou shalt have no other gods before Me.

That is: Thou shalt have [and worship] Me alone as thy God. What is the force of this, and how is it to be understood? What does it mean to have a god? or, what is God? Answer: A god means that from which we are to expect all good and to which we are to take refuge in all distress, so that to have a God is nothing else than to trust and believe Him from the [whole] heart; as I have often said that the confidence and faith of the heart alone make both God and an idol. If your faith and trust be right, then is your god also true; and, on the other hand, if your trust be false and wrong, then you have not the true God; for these two belong together faith and God. That now, I say, upon which you set your heart and put your trust is properly your god.

Therefore it is the intent of this commandment to require true faith and trust of the heart which settles upon the only true God and clings to Him alone. That is as much as to say: "See to it that you let Me alone be your God, and never seek another," i.e.: Whatever you lack of good things, expect it of Me, and look to Me for it, and whenever you suffer misfortune and distress, creep and cling to Me. I, yes, I, will give you enough and help you out of every need; only let not your heart cleave to or rest in any other.

This I must unfold somewhat more plainly, that it may be understood and perceived by ordinary examples of the contrary. Many a one thinks that he has God and everything in abundance when he has money and possessions; he trusts in them and boasts of them with such firmness and assurance as to care for no one. Lo, such a man also has a god, Mammon by name, i.e., money and possessions, on which he sets all his heart, and which is also the most common idol on earth. He who has money and possessions feels secure, and is joyful and undismayed as though he were sitting in the midst of Paradise. On the other hand, he who has none doubts and is despondent, as though he knew of no God. For very few are to be found who are of good cheer, and who neither mourn nor complain if they have not Mammon. This [care and desire for money] sticks and clings to our nature, even to the grave.

So, too, whoever trusts and boasts that he possesses great skill, prudence, power, favor friendship, and honor has also a god, but not this true and only God. This appears again when you notice how presumptuous, secure, and proud people are because of such possessions, and how despondent when they no longer exist or are withdrawn. Therefore I repeat that the chief explanation of this point is that to have a god is to have something in which the heart entirely trusts.

Besides, consider what in our blindness, we have hitherto been practicing and doing under the Papacy. If any one had toothache, he fasted and honored St. Apollonia [lacerated his flesh by voluntary fasting to the honor of St. Apollonia]; if he was afraid of fire, he chose St. Lawrence as his helper in need; if he dreaded pestilence, he made a vow to St. Sebastian or Rochio, and a countless number of such abominations, where every one selected his own saint, worshiped him, and called for help to him in distress. Here belong those also, as, e.g., sorcerers and magicians, whose idolatry is most gross, and who make a covenant with the devil, in order that he may give them plenty of money or help them in love-affairs, preserve their cattle, restore to

them lost possessions, etc. For all these place their heart and trust elsewhere than in the true God, look for nothing good to Him nor seek it from Him.

Thus you can easily understand what and how much this commandment requires, namely, that man's entire heart and all his confidence be placed in God alone, and in no one else. For to have God, you can easily perceive, is not to lay hold of Him with our hands or to put Him in a bag [as money], or to lock Him in a chest [as silver vessels]. But to apprehend Him means when the heart lays hold of Him and clings to Him. But to cling to Him with the heart is nothing else than to trust in Him entirely. For this reason He wishes to turn us away from everything else that exists outside of Him, and to draw us to Himself, namely, because He is the only eternal good. As though He would say: Whatever you have heretofore sought of the saints, or for whatever [things] you have trusted in Mammon or anything else, expect it all of Me, and regard Me as the one who will help you and pour out upon you richly all good things.

Lo, here you have the meaning of the true honor and worship of God, which pleases God, and which He commands under penalty of eternal wrath, namely, that the heart know no other comfort or confidence than in Him, and do not suffer itself to be torn from Him, but, for Him, risk and disregard everything upon earth. On the other hand, you can easily see and judge how the world practices only false worship and idolatry. For no people has ever been so reprobate as not to institute and observe some divine worship; every one has set up as his special god whatever he looked to for blessings, help, and comfort.

Thus, for example, the heathen who put their trust in power and dominion elevated Jupiter as the supreme god; the others, who were bent upon riches, happiness, or pleasure, and a life of ease, Hercules, Mercury, Venus or others; women with child, Diana or Lucina, and so on; thus every one made that his god to which his heart was inclined, so that even in the mind of the heathen to have a god means to trust and believe. But their error is this that their trust is false and wrong for it is not placed in the only God, besides whom there is truly no God in heaven or upon earth. Therefore the heathen really make their self-invented notions and dreams of God an idol, and put their trust in that which is altogether nothing. Thus it is with all idolatry; for it consists not merely in erecting an image and worshiping it, but rather in the heart, which stands gaping at something else, and seeks help and consolation from creatures saints, or devils, and neither cares for God, nor looks to Him for so much good as to believe that He is willing to help, neither believes that whatever good it experiences comes from God.

Besides, there is also a false worship and extreme idolatry, which we have hitherto practiced, and is still prevalent in the world, upon which also all ecclesiastical orders are founded, and which concerns the conscience alone that seeks in its own works help, consolation, and salvation, presumes to wrest heaven from God, and reckons how many bequests it has made, how often it has fasted, celebrated Mass, etc. Upon such things it depends, and of them boasts, as though unwilling to receive anything from God as a gift, but desires itself to earn or merit it superabundantly, just as though He must serve us and were our debtor, and we His liege lords. What is this but reducing God to an idol, yea, [a fig image or] an apple-god, and elevating and regarding ourselves as God ? But this is slightly too subtle, and is not for young pupils.

But let this be said to the simple, that they may well note and remember the meaning of this commandment, namely, that we are to trust in God alone, and look to Him and expect from Him naught but good, as from one who gives us body, life, food, drink, nourishment, health, protection, peace, and all necessaries of both temporal and eternal things. He also preserves us

from misfortune, and if any evil befall us, delivers and rescues us, so that it is God alone (as has been sufficiently said) from whom we receive all good, and by whom we are delivered from all evil. Hence also, I think, we Germans from ancient times call God (more elegantly and appropriately than any other language) by that name from the word good as being an eternal fountain which gushes forth abundantly nothing but what is good, and from which flows forth all that is and is called good.

For even though otherwise we experience much good from men, still whatever we receive by His command or arrangement is all received from God. For our parents, and all rulers, and every one besides with respect to his neighbor, have received from God the command that they should do us all manner of good, so that we receive these blessings not from them, but, through them, from God. For creatures are only the hands, channels, and means whereby God gives all things, as He gives to the mother breasts and milk to offer to her child, and corn and all manner of produce from the earth for nourishment, none of which blessings could be produced by any creature of itself.

Therefore no man should presume to take or give anything except as God has commanded, in order that it may be acknowledged as God's gift, and thanks may be rendered Him for it, as this commandment requires. On this account also these means of receiving good gifts through creatures are not to be rejected, neither should we in presumption seek other ways and means than God has commanded. For that would not be receiving from God, hut seeking of ourselves.

Let every one, then, see to it that he esteem this commandment great and high above all things, and do not regard it as a joke. Ask and examine your heart diligently, and you will find whether it cleaves to God alone or not. If you have a heart that can expect of Him nothing but what is good, especially in want and distress, and that, moreover renounces and forsakes everything that is not God, then you have the only true God. If on the contrary, it cleaves to anything else, of which it expects more good and help than of God, and does not take refuge in Him, but in adversity flees from Him, then you have an idol, another god.

In order that it may be seen that God will not have this commandment thrown to the winds, but will most strictly enforce it, He has attached to it first a terrible threat, and then a beautiful, comforting promise which is also to be urged and impressed upon young people, that they may take it to heart and retain it:

[Exposition of the Appendix to the First Commandment.]

For I am the Lord, thy God, strong and jealous, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me and keep My commandments.

Although these words relate to all the commandments (as we shall hereafter learn), yet they are joined to this chief commandment because it is of first importance that men have a right head; for where the head is right, the whole life must be right, and vice versa. Learn, therefore, from these words how angry God is with those who trust in anything but Him, and again, how good and gracious He is to those who trust and believe in Him alone with the whole heart; so that His anger does not cease until the fourth generation, while, on the other hand, His blessing and goodness extend to many thousands lest you live in such security and commit yourself to chance, as men of brutal heart, who think that it makes no great difference [how they live]. He is

a God who will not leave it unavenged if men turn from Him, and will not cease to be angry until the fourth generation, even until they are utterly exterminated. Therefore He is to be feared, and not to be desisted.

He has also demonstrated this in all history, as the Scriptures abundantly show and daily experience still teaches. For from the beginning He has utterly extirpated all idolatry, and, on account of it, both heathen and Jews; even as at the present day He overthrows all false worship, so that all who remain therein must finally perish. Therefore, although proud, powerful, and rich worldlings [Sardanapaluses and Phalarides, who surpass even the Persians in wealth] are now to be found, who boast defiantly of their Mammon, with utter disregard whether God is angry at or smiles on them, and dare to withstand His wrath, yet they shall not succeed, but before they are aware, they shall be wrecked, with all in which they trusted; as all others have perished who have thought themselves more secure or powerful. And just because of such hardened heads who imagine because God connives and allows them to rest in security, that He either is entirely ignorant or cares nothing about such matters, He must deal a smashing blow and punish them, so that He cannot forget it unto children's children; so that every one may take note and see that this is no joke to Him. For they are those whom He means when He says: Who hate Me, i.e., those who persist in their defiance and pride; whatever is preached or said to them, they will not listen; when they are reproved, in order that they may learn to know themselves and amend before the punishment begins, they become mad and foolish so as to fairly merit wrath, as now we see daily in bishops and princes.

But terrible as are these threatenings, so much the more powerful is the consolation in the promise, that those who cling to God alone should be sure that He will show them mercy that is, show them pure goodness and blessing not only for themselves, but also to their children and children's children, even to the thousandth generation and beyond that. This ought certainly to move and impel us to risk our hearts in all confidence with God, if we wish all temporal and eternal good, since the Supreme Majesty makes such sublime offers and presents such cordial inducements and such rich promises.

Therefore let everyone seriously take this to heart, lest it be regarded as though a man had spoken it. For to you it is a question either of eternal blessing, happiness, and salvation, or of eternal wrath, misery, and woe. What more would you have or desire than that He so kindly promises to be yours with every blessing, and to protect and help you in all need?

But, alas! here is the failure, that the world believes nothing of this, nor regards it as God's Word, because it sees that those who trust in God and not in Mammon suffer care and want, and the devil opposes and resists them, that they have neither money, favor, nor honor, and, besides, can scarcely support life; while, on the other hand, those who serve Mammon have power, favor, honor, possessions, and every comfort in the eyes of the world. For this reason, these words must be grasped as being directed against such appearances; and we must consider that they do not lie or deceive, but must come true.

Reflect for yourself or make inquiry and tell me: Those who have employed all their care and diligence to accumulate great possessions and wealth, what have they finally attained? You will find that they have wasted their toil and labor, or even though they have amassed great treasures, they have been dispersed and scattered, so that the themselves have never found happiness in their wealth, and afterwards never reached the third generation. Instances of this you will find a plenty in all histories, also in the memory of aged and experienced people. Only

observe and ponder them.

Saul was a great king, chosen of God and a godly man; but when he was established on his throne, and let his heart decline from God, and put his trust in his crown and power, he had to perish with all that he had, so that none even of his children remained. David, on the other hand, was a poor, despised man, hunted down and chased, so that he nowhere felt secure of his life; yet he had to remain in spite of Saul, and become king. For these words had to abide and come true, since God cannot lie or deceive. Only let not the devil and the world deceive you with their show, which indeed remains for a time, but finally is nothing.

Let us, then, learn well the First Commandment, that we may see how God will tolerate no presumption nor any trust in any other object, and how He requires nothing higher of us than confidence from the heart for everything good, so that we may proceed right and straightforward and use all the blessings which God gives no farther than as a shoemaker uses his needle, awl, and thread for work, and then lays them aside, or as a traveler uses an inn, and food, and his bed only for temporal necessity, each one in his station, according to God's order, and without allowing any of these things to be our food or idol. Let this suffice with respect to the First Commandment, which we have had to explain at length, since it is of chief importance, because, as before said, where the heart is rightly disposed toward God and this commandment is observed, all the others follow.

The Second Commandment.

Thou shalt not take the name of the Lord, thy God, in vain.

As the First Commandment has instructed the heart and taught [the basis of] faith, so this commandment leads us forth and directs the mouth and tongue to God. For the first objects that spring from the heart and manifest themselves are words. Now, as I have taught above how to answer the question, what it is to have a god, so you must learn to comprehend simply the meaning of this and all the commandments, and to apply it to yourself. If, then, it be asked: How do you understand the Second Commandment, or what is meant by taking in vain, or misusing God's name? answer briefly thus: It is misusing God's name when we call upon the Lord God no matter in what way, for purposes of falsehood or wrong of any kind. Therefore this commandment enjoins this much, that God's name must not be appealed to falsely, or taken upon the lips while the heart knows well enough, or should know, differently; as among those who take oaths in court, where one side lies against the other. For God's name cannot be misused worse than for the support of falsehood and deceit. Let4this remain the exact German and simplest meaning of this commandment.

From this every one can readily infer when and in how many ways God's name is misused, although it is impossible to enumerate all its misuses. Yet, to tell it in a few words, all misuse of the divine name occurs, first, in worldly business and in matters which concern money, possessions, honor, whether it be publicly in court, in the market, or wherever else men make false oaths in God's name, or pledge their souls in any matter. And this is especially prevalent in marriage affairs where two go and secretly betroth themselves to one another, and afterward abjure [their plighted troth].

But. the greatest abuse occurs in spiritual matters, which pertain to the conscience, when false preachers rise up and offer their Lying vanities as God's Word. Behold, all this is decking one's self out with God's name, or making a pretty show, or claiming to be right, whether it occur in gross, worldly business or in sublime, subtle matters of faith and doctrine. And among liars belong also blasphemers, not alone the very gross, well known to every one, who disgrace God's name without fear (these are not for us, but for the hangman to discipline); but also those who publicly traduce the truth and God's Word and consign it to the devil. Of this there is no need now to speak further.

Here, then, let us learn and take to heart the great importance of this commandment, that with all diligence we may guard against and dread every misuse of the holy name, as the greatest sin that can be outwardly committed. For to lie and deceive is in itself a great sin, but is greatly aggravated when we attempt to justify it, and seek to confirm it by invoking the name of God and using it as a cloak for shame, so that from a single lie a double lie, nay, manifold lies, result.

For this reason, too, God has added a solemn threat to this commandment, to wit: For the Lord will not hold him guiltless that taketh His name in van. That is: It shall not be condoned to any one nor pass unpunished. For as little as He will leave it unavenged if any one turn his heart from Him, as little will He suffer His name to be employed for dressing up a lie. Now alas! it is a common calamity in all the word that there are as few who are not using the name of God for purposes of Lying and all wickedness as there are those who with their heart trust alone in God. For by nature we all have within us this beautiful virtue, to wit, that whoever has committed a wrong would like to cover up and adorn his disgrace, so that no one may see it or know it; and no one is so bold as to boast to all the world of the wickedness he has perpetrated, all wish to act by stealth and without any one being aware of what thy do. Then, if any one be arraigned, the name of God is dragged into the affair and must make the villainy look like godliness, and the shame like honor. This is the common course of the world, which, like a great deluge, has flooded all lands. Hence we have also as our reward what we seek and deserve: pestilences wars, famines, conflagrations, floods, wayward wives, children, servants, and all sorts of defilement. Whence else should so much misery come? It is still a great mercy that the earth bears and supports us.

Therefore, above all things, our young people should have this commandment earnestly enforced upon them, and they should be trained to hold this and the First Commandment in high regard; and whenever they transgress, we must at once be after them with the rod and hold the commandment before them, and constantly inculcate it, so as to bring them up not only with punishment, but also in the reverence and fear of God.

Thus you now understand what. it is to take God's name in vain, that is (to recapitulate briefly), either simply for purposes of falsehood, and to allege God's name for something that is not so, or to curse, swear, conjure, and, in short, to practice whatever wickedness one may. Besides this you must also know how to use the name [of God] aright. For when saying: Thou shalt not take the name of the Lord thy God, in vain, He gives us to understand at the same time that it is to be used properly. For it has been revealed and given to us for the very purpose that it may be of constant use and profit. Hence it is a natural inference, since using the holy name for falsehood or wickedness is here forbidden, that we are, on the other hand, commanded to employ it for truth and for all good, as when one swears truly where there is need and it is demanded. So also when there is right teaching, and when the name is invoked in trouble or

praised and thanked in prosperity etc.; all of which is comprehended summarily and commanded in the passage Ps. 50, 15: Call upon Me in the days of trouble; I will deliver thee, and thou shalt glorify Me. For all this is bringing 't into the service of truth, and using it in a blessed way, and thus His name is hallowed, as we pray in the Lord's Prayer.

Thus you have the sum of the entire commandment explained. And with this understanding the question with which many teachers have troubled themselves has been easily solved, to wit, why swearing is prohibited in the Gospel, and yet Christ, St. Paul, and other saints often swore. The explanation is briefly this: We are not to swear in support of evil, that is, of falsehood, and where there is no need or use; but for the support of good and the advantage of our neighbor we should swear. For it is a truly good work, by which God is praised, truth and right are established, falsehood is refuted, peace is made among men, obedience is rendered, and quarrels are settled. For in this way God Himself interposes and separates between right and wrong, good and evil. If one part swears falsely, he has his sentence that he shall not escape punishment, ad though it be deferred a long time, he shall not succeed; that all that he may gain thereby will slip out of his hands, and he will never enjoy it; as I have seen in the case of many who perjured themselves in their marriage-vows, that they have never had a happy hour or a healthful day, and thus perished miserably in body, soul, and possessions.

Therefore I advise and exhort as before that by means of warning and threatening, restraint and punishment, the children be trained betimes to shun falsehood, and especially to avoid the use of God's name in its support. For where they are allowed to do as they please, no good will result, as is even now evident that the world is worse than it has ever been and that there is no government, no obedience, no fidelity, no faith, but only daring, unbridled men, whom no teaching or reproof helps; all of which is God's wrath and punishment for such wanton contempt of this commandment.

On the other hand, they should be constantly urged and incited to honor God's name, and to have it always upon their lips in everything that may happen to them or come to their notice: For that is the true honor of His Name, to look to it and implore it for all consolation, so that (as we have heard above) first the heart by faith gives God the honor due Him, and afterwards the lips by confession.

This is also a blessed and useful habit and very effectual against the devil, who is ever about us, and lies in wait to bring us into sin and shame, calamity and trouble, but who is very loath to hear God's name, and cannot remain long where it is uttered and called upon from the heart. And, indeed, many a terrible and shocking calamity would befall us if, by our calling upon His name, God did not preserve us. I have myself tried it, and learned by experience that often sudden great calamity was immediately averted and removed during such invocation. To vex the devil, I say, we should always have this holy name in our mouth, so that he may not be able to injure us as he wishes.

For this end it is also of service that we form the habit of daily commending ourselves to God, with soul and body, wife, children, servants, and all that we have, against every need that may occur; whence also the blessing and thanksgiving at meals, and other prayers, morning and evening, have originated and remain in use. Likewise the practices of children to cross themselves when anything monstrous or terrible is seen or heard, and to exclaim: "Lord God, protect us!" "Help, dear Lord Jesus!" etc. Thus, too, if any one meets with unexpected good fortune, however trivial, that he say: "God be praised and thanked; this God has bestowed on

me!" etc., as formerly the children were accustomed to fast and pray to St. Nicholas and other saints. This would be more pleasing and acceptable to God than all monasticism and Carthusian sanctity.

Behold, thus we might train our youth in a childlike way and playfully in the fear and honor of God, so that the First and Second Commandments might be well observed and in constant practice. Then some good might take root, spring up and bear fruit, and men grow up whom an entire land might relish and enjoy. Moreover, this would be the true way to bring Up children well as long as they can become trained with kindness and delight. For what must be enforced with rods and blows only will not develop into a good breed and at best they will remain godly under such treatment no longer than while the rod is upon their back.

But this [manner of training] so spreads its roots in the heart that they fear God more than rods and clubs. This I say with such simplicity for the sake of the young, that it may penetrate their minds. For since we are preaching to children, we must also prattle with them. Thus we have prevented the abuse and have taught the right use of the divine name, which should consist not only in words, but also in practices and life, so that we may know that God is well pleased with this and will as richly reward it as He will terribly punish the abuse.

The Third Commandment.

Thou shalt sanctify the holy day.
[Remember the Sabbath day to keep it holy.]

The word holy day (Feiertag) is rendered from the Hebrew word Sabbath which properly signifies to rest, that is, to abstain from labor. Hence we are accustomed to say, Feierbend machen [that is, to cease working], or heiligen Abend geben [sanctify the Sabbath]. Now, in the Old Testament, God separated the seventh day, and appointed it for rest, and commanded that it should be regarded as holy above all others. As regards this external observance, this commandment was given to the Jews alone, that they should abstain from toilsome work, and rest, so that both man and beast might recuperate, and not be weakened by unremitting labor. Although they afterwards restricted this too closely, and grossly abused it, so that they traduced and could not endure in Christ those works which they themselves were accustomed to do on that day, as we read in the Gospel just as though the commandment were fulfilled by doing no external [manual] work whatever, which, however, was not the meaning, but, as we shall hear, that they sanctify the holy day or day of rest.

This commandment, therefore, according to its gross sense, does not concern us Christians; for it is altogether an external matter, like other ordinances of the Old Testament, which were attached to particular customs, persons, times, and places, and now have been made free through Christ. But to grasp a Christian meaning for the simple as to what God requires in this commandment, note that we keep holy days not for the sake of intelligent and learned Christians (for they have no need of it [holy days]), but first of all for bodily causes and necessities, which nature teaches and requires; for the common people, man-servants and maid-servants, who have been attending to their work and trade the whole week, that for a day they may retire in order to rest and be refreshed.

Secondly, and most especially, that on such day of rest (since we can get no other opportunity) freedom and time be taken to attend divine service, so that we come together to hear and treat

of God's and then to praise God, to sing and pray.

However, this, I say, is not so restricted to any time, as with the Jews, that it must be just on this or that day; for in itself no one day is better than another; but this should indeed be done daily; however, since the masses cannot give such attendance, there must be at least one day in the week set apart. But since from of old Sunday [the Lord's Day] has been appointed for this purpose, we also should continue the same, in order that everything be done in harmonious order, and no one create disorder by unnecessary innovation.

Therefore this is the simple meaning of the commandment: since holidays are observed anyhow, such observance should be devoted to hearing God's Word, so that the special function of this day should be the ministry of the Word for the young and the mass of poor people, yet that the resting be not so strictly interpreted as to forbid any other incidental work that cannot be avoided.

Accordingly, when asked, What is meant by the commandment: Thou shalt sanctify the holy day? answer: To sanctify the holy day is the same as to keep it holy. But what is meant by keeping it holy? Nothing else than to be occupied in holy words, works, and life. For the day needs no sanctification for itself; for in itself it has been created holy [from the beginning of the creation it was sanctified by its Creator]. But God desires it to be holy to you. Therefore it becomes holy or unholy on your account, according as you are occupied on the same with things that are holy or unholy.

How, then, does such sanctification take place? Not in this manner, that [with folded hands] we sit behind the stove and do no rough [external] work, or deck ourselves with a wreath and put on our best clothes, but (as has been said) that we occupy ourselves with God's Word, and exercise ourselves therein.

And, indeed, we Christians ought always to keep such a holy day, and be occupied with nothing but holy things, i.e., daily be engaged upon God's Word, and carry it in our hearts and upon our lips. But (as has been said) since we do not at all times have leisure, we must devote several hours a week for the sake of the young, or at least a day for the sake of the entire multitude, to being concerned about this alone, and especially urge the Ten Commandments, the Creed, and the Lord's Prayer, and thus direct our whole life and being according to God's Word. At whatever time, then, this is being observed and practiced, there a true holy day is being kept; otherwise it shall not be called a Christians' holy day. For, indeed, non-Christians can also cease from work and be idle, just as the entire swarm of our ecclesiastics, who stand daily in the churches, singing, and ringing bells but keeping no holy day holy, because they neither preach nor practices God's Word, but teach and live contrary to it.

For the Word of God is the sanctuary above all sanctuaries, yea, the only one which we Christians know and have. For though we had the bones of all the saints or all holy and consecrated garments upon a heap, still that would help us nothing; for all that is a dead thing which can sanctify nobody. But God's Word is the treasure which sanctifies everything, and by which even all the saints themselves were sanctified. At whatever hour then, God's Word is taught, preached, heard, read or meditated upon, there the person, day, and work are sanctified thereby, not because of the external work, but because of the Word which makes saints of us all. Therefore I constantly say that all our life and work must be ordered according to God's Word, if it is to be God-pleasing or holy. Where this is done, this commandment is in force and

being fulfilled.

On the contrary, any observance or work that is practiced without God's Word is unholy before God, no matter how brilliantly it may shine! even though it be covered with relics, such as the fictitious spiritual orders which know nothing of God's Word and seek holiness in their own works. Note, therefore, that the force and power of this commandment lies not in the resting but in the sanctifying so that to this day belongs a special holy exercise. For other works and occupations are not properly called holy exercises, unless the man himself be first holy. But here a work is to be done by which man is himself made holy, which is done (as we have heard) alone through God's Word. For this, then, fixed places, times, persons, and the entire external order of worship have been created and appointed, so that it may be publicly in operation.

Since, therefore, so much depends upon God's Word that without it no holy day can be sanctified, we must know that God insists upon a strict observance of this commandment, and will punish all who despise His Word and are not willing to hear and learn it, especially at the time appointed for the purpose.

Therefore not only those sin against this commandment who grossly misuse and desecrate the holy day, as those who on account of their greed or frivolity neglect to hear God's Word or lie in taverns and are dead drunk like swine; but also that other crowd, who listen to God's Word as to any other trifle, and only from custom come to preaching, and go away again, and at the end of the year know as little of it as at the beginning. For hitherto the opinion prevailed that you had properly hallowed Sunday when you had heard a mass or the Gospel read; but no one cared for God's Word, as also no one taught it. Now, while we have God's Word we nevertheless do not correct the abuse; we suffer ourselves to be preached to and admonished, but we listen without seriousness and care.

Know, therefore, that you must be concerned not only about hearing, but also about learning and retaining it in memory, and do not think that it is optional with you or of no great importance, but that it is God's commandment, who will require of you how you have heard, learned, and honored His Word.

Likewise those fastidious spirits are to be reproved who, when they have heard a sermon or two, find it tedious and dull, thinking that they know all that well enough, and need no more instruction. For just that is the sin which has been hitherto reckoned among mortal sins, and is called _achedia_, i.e., torpor or satiety, a malignant, dangerous plague with which the devil bewitches and deceives the hearts of many, that he may surprise us and secretly withdraw God's Word from us.

For let me tell you this, even though you know it perfectly and be already master in all things, still you are daily in the dominion of the devil, who ceases neither day nor night to steal unawares upon you, to kindle in your heart unbelief and wicked thoughts against the foregoing and all the commandments. Therefore you must always have God's Word in your heart, upon your lips, and in your ears. But where the heart is idle, and the Word does not sound, he breaks in and has done the damage before we are aware. On the other hand, such is the efficacy of the Word, whenever it is seriously contemplated heard, and used, that it is bound never to be without fruit, but always awakens new understanding, pleasure, and devoutness, and produces a pure heart and pure thoughts. For these words are not inoperative or dead, but creative, living words. And even though no other interest or necessity impel us, yet this ought to urge every one

thereunto, because thereby the devil is put to flight and driven away, and, besides, this commandment is fulfilled, and [this exercise in the Word] is more pleasing to God than any work of hypocrisy, however brilliant.
The Fourth Commandment.

Thus far we have learned the first three commandments, which relate to God. First that with our whole heart we trust in Him, and fear and love Him throughout all our life. Secondly, that we do not misuse His holy name in the support of falsehood or any bad work, but employ it to the praise of God and the profit and salvation of our neighbor and ourselves. Thirdly, that on holidays and when at rest we diligently treat and urge God's Word, so that all our actions and our entire life be ordered according to it. Now follow the other seven, which relate to our neighbor among which the first and greatest is:

Thou shalt honor thy father and thy mother.

To this estate of fatherhood and motherhood God has given the special distinction above all estates that are beneath it that He not simply commands us to love our parents, but to honor them. For with respect to brothers, sisters, and our neighbors in general He commands nothing higher than that we love them, so that He separates and distinguishes father and mother above all other persons upon earth, and places them at His side. For it is a far higher thing to honor than to love one, inasmuch as it comprehends not only love, but also modesty, humility, and deference as to a majesty there hidden, and requires not only that they be addressed kindly and with reverence, but, most of all that both in heart and with the body we so act as to show that we esteem them very highly, and that, next to God, we regard them as the very highest. For one whom we are to honor from the heart we must truly regard as high and great.

We must, therefore impress it upon the young that they should regard their parents as in God's stead, and remember that however lowly, poor, frail, and queer they may be, nevertheless they are father and mother given them by God. They are not to be deprived of their honor because of their conduct or their failings. Therefore we are not to regard their persons, how they may be, but the will of God who has thus created and ordained. In other respects we are, indeed, all alike in the eyes of God; but among us there must necessarily be such inequality and ordered difference, and therefore God commands it to be observed, that you obey me as your father, and that I have the supremacy.

Learn, therefore, first, what is the honor towards parents required by this commandment to wit, that they be held in distinction and esteem above all things, as the most precious treasure on earth. Furthermore, that also in our words we observe modesty toward them, do not accost them roughly, haughtily, and defiantly, but yield to them and be silent even though they go too far. Thirdly, that we show them such honor also by works, that is, with our body and possessions, that we serve them, help them, and provide for them when they are old, sick, infirm, or poor, and all that not only gladly, but with humility and reverence, as doing it before God. For he who knows how to regard them in his heart will not allow them to suffer want or hunger, but will place them above him and at his side, and will share with them whatever he has and possesses.

Secondly, notice how great, good, and holy a work is here assigned children, which is alas! utterly neglected and disregarded, and no one perceives that God has commanded it or that it is a holy, divine Word and doctrine. For if it had been regarded as such, every one could have

inferred that they must be holy men who live according to these words. Thus there would have been no need of inventing monasticism nor spiritual orders, but every child would have abided by this commandment, and could have directed his conscience to God and said: "If I am to do good and holy works, I know of none better than to render all honor and obedience to my parents, because God has Himself commanded it. For what God commands must be much and far nobler than everything that we may devise ourselves, and since there is no higher or better teacher to be found than God, there can be no better doctrine, indeed, than He gives forth. Now, He teaches fully what we should do if we wish to perform truly good works, and by commanding them, He shows that they please Him. If, then, it is God who commands this, and who knows not how to appoint anything better, I will never improve upon it."

Behold, in this manner we would have had a godly child properly taught, reared in true blessedness, and kept at home in obedience to his parents and in their service, so that men should have had blessing and joy from the spectacle. However, God's commandment was not permitted to be thus [with such care and diligence] commended, but had to be neglected and trampled under foot, so that a child could not lay it to heart, and meanwhile gaped [like a panting wolf] at the devices which we set up, without once [consulting or] giving reverence to God.

Let us, therefore, learn at last, for God's sake, that, placing all other things out of sight, our youths look first to this commandment, if they wish to serve God with truly good works, that they do what is pleasing to their fathers and mothers, or to those to whom they may be subject in their stead. For every child that knows and does this has, in the first place, this great consolation in his heart that he can joyfully say and boast (in spite of and against all who are occupied with works of their own choice): "Behold, this work is well pleasing to my God in heaven that I know for certain." Let them all come together with their many great, distressing, and difficult works and make their boast, we will see whether they can show one that is greater and nobler than obedience to father and mother, to whom God has appointed and commanded obedience next to His own majesty; so that if God's Word and will are in force and being accomplished nothing shall be esteemed higher than the will and word of parents; yet so that it, too, is subordinated to obedience toward God and is not opposed to the preceding commandments.

Therefore you should be heartily glad and thank God that He has chosen you and made you worthy to do a work so precious and pleasing to Him. Only see that, although it be regarded as the most humble and despised you esteem it great and precious, not on account of our worthiness, but because it is comprehended in, and controlled by, the jewel and sanctuary, namely, the Word and commandment of God. Oh, what a high price would all; Carthusians, monks, and nuns pay, if in all their religious doings they could bring into God's presence a single work done by virtue of His commandment, and be able before His face to say with joyful heart: "Now I know that this work is well pleasing to Thee." Where will these poor wretched persons hide when in the sight of God and all the world they shall blush with shame before a young child who has lived according to this commandment, and shall have to confess that with their whole life they are not worthy to give it a drink of water? And it serves them right for their devilish perversion in treading God's commandment under foot that they must vainly torment themselves with works of their own device, and, in addition, have scorn and loss for their reward.

Should not the heart, then, leap and melt for joy when going to work and doing what is

commanded, saying: Lo, this is better than all holiness of the Carthusians, even though they kill themselves fasting and praying upon their knees without ceasing? For here you have a sure text and a divine testimony that He has enjoined this, but concerning the other He did not command a word. But this is the plight and miserable blindness of the world that no one believes these things; to such an extent the devil has deceived us with false holiness and the glamour of our own works.

Therefore I would be very glad (I say it again) if men would open their eyes and ears and take this to heart, lest some time we may again be led astray from the pure Word of God to the lying vanities of the devil. Then, too, all would be well; for parents would have more joy, love, friendship, and concord in their houses; thus the children could captivate their parents' hearts. On the other hand, when they are obstinate, and will not do what they ought until a rod is laid upon their back, they anger both God and their parents, whereby they deprive themselves of this treasure and joy of conscience and lay up for themselves only misfortune. Therefore, as every one complains, the course of the world now is such that both young and old are altogether dissolute and beyond control, have no reverence nor sense of honor, do nothing except as they are driven to it by blows, and perpetrate what wrong and detraction they can behind each other's back; therefore God also punishes them, that they sink into all kinds of filth and misery. As a rule, the parents, too, are themselves stupid and ignorant; one fool trains [teaches] another, and as they have lived, so live their children after them.

This, now, I say should be the first and most important consideration to urge us to the observance of this commandment; on which account, even if we had no father and mother we ought to wish that God would set up wood and stone before Us, whom we might call father and mother. How much more, since He has given us living parents, should we rejoice to show them honor and obedience, because we know it is so highly pleasing to the Divine Majesty and to all angels, and vexes all devils, and is, besides, the highest work which we can do, after the sublime divine worship comprehended in the previous commandments, so that giving of alms and every other good work toward our neighbor are not equal to this. For God has assigned this estate the highest place, yea, has set it up in His own stead, upon earth. This will and pleasure of God ought to be a sufficient reason and incentive to us to do what we can with good will and pleasure.

Besides this, it is our duty before the world to be grateful for benefits and every good which we have of our parents. But here again the devil rules in the world, so that the children forget their parents, as we all forget God, and no one considers how God nourishes, protects, and defends us, and bestows so much good on body and soul; especially when an evil hour comes we are angry and grumble with impatience and all the good which we have received throughout our life is wiped out [from our memory]. Just so we do also with our parents, and there is no child that understands and considers this [what the parents have endured while nourishing and fostering him], except the Holy Ghost grant him this grace.

God knows very well this perverseness of the world; therefore He admonishes and urges by commandments that every one consider what his parents have done for him and he will find that he has from them body and life, moreover, that he has been fed and reared when otherwise he would have perished a hundred times in his own filth. Therefore it is a true and good saying of old and wise men: Deo, parentibus et magistris non potest satis gratiae rependi, that is, To God, to parents, and to teachers we can never render sufficient gratitude and compensation. He that regards and considers this will indeed without compulsion do all honor to his parents, and bear

them up on his hands as those through whom God has done him all good.

Over and above all this, another great reason that should incite us the more [to obedience to this commandment] is that God attaches to this commandment a temporal promise and says: That thou mayest live long upon the land which the Lord, thy God, giveth thee.

Here you can see yourself how much God is in earnest in respect to this commandment, inasmuch as He not only declares that it is well pleasing to Him, and that He has joy and delight therein; but also that it shall be for our prosperity and promote our highest good; so that we may have a pleasant and agreeable life, furnished with every good thing. Therefore also St. Paul greatly emphasizes the same and rejoices in it when he says, Eph. 6, 2. 3: This is the first commandment with promise: That it may be well with thee, and thou mayest live long on the earth. For although the rest also have their promises contained in them, yet in none is it so plainly and explicitly stated.

Here, then, you have the fruit and the reward, that whoever observes this commandment shall have happy days, fortune, and prosperity; and on the other hand, the punishment, that whoever is disobedient shall the sooner perish, and never enjoy life. For to have long life in the sense of the Scriptures is not only to become old, but to have everything which belongs to long life, such as health, wife, and children, livelihood, peace, good government, etc., without which this life can neither be enjoyed in cheerfulness nor long endure. If, therefore, you will not obey father and mother and submit to their discipline, then obey the hangman; if you will not obey him, then submit to the skeleton-man, i.e., death [death the all-subduer, the teacher of wicked children]. For on this God insists peremptorily: Either if you obey Him rendering love and service, He will reward you abundantly with all good, or if you offend Him, He will send upon you both death and the hangman.

Whence come so many knaves that must daily be hanged, beheaded, broken upon the wheel, but from disobedience [to parents], because they will not submit to discipline in kindness, so that, by the punishment of God, they bring it about that we behold their misfortune and grief? For it seldom happens that such perverse people die a natural or timely death.

But the godly and obedient have this blessing, that they live long in pleasant quietness and see their children's children (as said above) to the third and fourth generation. Thus experience also teaches, that where there are honorable, old families who fare well and have many children, they owe their origin to the fact, to be sure, that some of them were brought up well and were regardful of their parents. On the other hand, it is written of the wicked, Ps. 109,13: Let his posterity be cut off; and in the generation following let their name be blotted out. Therefore heed well how great a thing in God's sight obedience is since He so highly esteems it, is so highly pleased with it, and rewards it so richly, and besides enforces punishment so rigorously on those who act contrariwise.

All this I say that it may be well impressed upon the young. For no one believes how necessary this commandment is, although it has not been esteemed and taught hitherto under the papacy. These are simple and easy words, and everybody thinks he knew them a fore; therefore men pass them lightly by, are gaping after other matters, and do not see and believe that God is so greatly offended if they be disregarded, nor that one does a work so well pleasing and precious if he follows them.

In this commandment belongs a further statement regarding all kinds of obedience to persons in authority who have to command and to govern. For all authority flows and is propagated from the authority of parents. For where a father is unable alone to educate his [rebellious and irritable] child, he employs a schoolmaster to instruct him; if he be too weak, he enlists the aid of his friends and neighbors; if he departs this life, he delegates and confers his authority and government upon others who are appointed for the purpose. Likewise, he must have domestics, man-servants and maid-servants, under himself for the management of the household, so that all whom we call masters are in the place of parents and must derive their power and authority to govern from them. Hence also they are all called fathers in the Scriptures, as those who in their government perform the functions of a father, and should have a paternal heart toward their subordinates. As also from antiquity the Romans and other nations called the masters and mistresses of the household patres- et matresfamiliae that is, housefathers and housemothers. So also they called their national rulers and overlords patres patriae, that is fathers of the entire country, for a great shame to us who would be Christians that we do not likewise call them so, or, at least do not esteem and honor them as such.

Now, what a child owes to father and mother, the same owe all who are embraced in the household. Therefore man-servants and maid-servants should be careful not only to be obedient to their masters and mistresses but also to honor them as their own fathers and mothers, and to do everything which they know is expected of them, not from compulsion and with reluctance, but with pleasure and joy for the cause just mentioned, namely that it is God's command and is pleasing to Him above all other works. Therefore they ought rather to pay wages in addition and be glad that they may obtain masters and mistresses to have such joyful consciences and to know how they may do truly golden works; a matter which has hitherto been neglected and despised, when, instead, everybody ran in the devil's name, into convents or to pilgrimages and indulgences, with loss [of time and money] and with an evil conscience.

If this truth, then, could be impressed upon the poor people, a servant-girl would leap and praise and thank God; and with her tidy work for which she receives support and wages she would acquire such a treasure as all that are esteemed the greatest saints have not obtained. Is it not an excellent boast to know and say that, if you perform your daily domestic task, this is better than all the sanctity and ascetic life of monks? And you have the promise, in addition, that you shall prosper in all good and fare well. How can you lead a more blessed or holier life as far as your works are concerned? For in the sight of God faith is what really renders a person holy, and alone serves Him, but the works are for the service of man. There you have everything good, protection and defense in the Lord, a joyful conscience and a gracious God besides, who will reward you a hundredfold, so that you are even a nobleman if you be only pious and obedient. But if not, you have, in the first place, nothing but the wrath and displeasure of God, no peace of heart, and afterwards all manner of plagues and misfortunes.

Whoever will not be influenced by this and inclined to godliness we hand over to the hangman and to the skeleton-man. Therefore let every one who allows himself to be advised remember that God is not making sport, and know that it is God who speaks with you and demands obedience. If you obey Him, you are His dear child; but if you despise to do it, then take shame, misery, and grief for your reward.

The same also is to be said of obedience to civil government, which (as we have said) is all embraced in the estate of fatherhood and extends farthest of all relations. For here the father is not one of a single family, but of as many people as he has tenants, citizens, or subjects. For

through them, as through our parents, God gives to us food, house and home, protection and security. Therefore since they bear such name and title with all honor as their highest dignity, it is our duty to honor them and to esteem them great as the dearest treasure and the most precious jewel upon earth.

He, now, who is obedient here, is willing and ready to serve, and cheerfully does all that pertains to honor, knows that he is pleasing God and that he will receive joy and happiness for his reward. If he will not do it in love, but despises and resists [authority] or rebels, let him also know, on the other hand, that he shall have no favor nor blessing, and where he thinks to gain a florin thereby, he will elsewhere lose ten times as much, or become a victim to the hangman, perish by war, pestilence, and famine, or experience no good in his children, and be obliged to suffer injury, injustice, and violence at the hands of his servants, neighbors, or strangers and tyrants; so that what we seek and deserve is paid back and comes home to us.

If we would ever suffer ourselves to be persuaded that such works are pleasing to God and have so rich a reward, we would be established in altogether abundant possessions and have what our heart desires. But because the word and command of God are so lightly esteemed, as though some babbler had spoken it, let us see whether you are the man to oppose Him. How difficult, do you think, it will be for Him to recompense you! Therefore you would certainly live much better with the divine favor, peace, and happiness than with His displeasure and misfortune. Why, think you, is the world now so full of unfaithfulness, disgrace, calamity, and murder, but because every one desires to be his own master and free from the emperor, to care nothing for any one, and do what pleases him? Therefore God punishes one knave by another, so that, when you defraud and despise your master, another comes and deals in like manner with you, yea, in your household you must suffer ten times more from wife, children, or servants.

Indeed, we feel our misfortune, we murmur and complain of unfaithfulness, violence, and injustice, but will not see that we ourselves are knaves who have fully deserved this punishment, and yet are not thereby reformed. We will have no favor and happiness, therefore it is but fair that we have nothing but misfortune without mercy. There must still be somewhere upon earth some godly people because God continues to grant us so much good! On our own account we should not have a farthing in the house nor a straw in the field. All this I have been obliged to urge with so many words, in hope that some one may take it to heart, that we may be relieved of the blindness and misery in which we are steeped so deeply, and may truly understand the Word and will of God, and earnestly accept it. For thence we would learn how we could have joy, happiness, and salvation enough, both temporal and eternal.

Thus we have two kinds of fathers presented in this commandment, fathers in blood and fathers in office, or those to whom belongs the care of the family, and those to whom belongs the care of the country. Besides these there are yet spiritual fathers; not like those in the Papacy, who have indeed had themselves called thus, but have performed no function of the paternal office. For those only are called spiritual fathers who govern and guide us by the Word of God; as St. Paul boasts his fatherhood 1 Cor. 4, 15, where he says: In Christ Jesus I hove begotten you through the Gospel. Now, since they are fathers they are entitled to their honor, even above all others. But here it is bestowed least; for the way which the world knows for honoring them is to drive them out of the country and to grudge them a piece of bread and, in short, they must be (as says St. Paul 1 Cor. 4, 13) as the filth of the world and everybody's refuse and footrag.

Yet there is need that this also be urged upon the populace, that those who would be Christians are under obligation in the sight of God to esteem them worthy of double honor who minister to their souls, that they deal well with them and provide for them. For that, God is willing to add to you sufficient blessing and will not let you come to want. But in this matter every one refuses and resists, and all are afraid that they will perish from bodily want, and cannot now support one respectable preacher, where formerly they filled ten fat paunches. In this we also deserve that God deprive us of His Word and blessing, and again allow preachers of lies to arise to lead us to the devil, and, in addition, to drain our sweat and blood.

But those who keep in sight God's will and commandment have the promise that everything which they bestow upon temporal and spiritual fathers, and whatever they do to honor them, shall be richly recompensed to them, so that they shall have, not bread, clothing, and money for a year or two, but long life, support, and peace, and shall be eternally rich and blessed. Therefore only do what is your duty, and let God take care how He is to support you and provide for you sufficiently. Since He has promised it, and has never yet lied, He will not be found lying to you.

This ought indeed to encourage us, and give us hearts that would melt in pleasure and love toward those to whom we owe honor, so that we would raise our hands and joyfully thank God who has given us such promises, for which we ought to run to the ends of the world [to the remotest parts of India]. For although the whole world should combine, it could not add an hour to our life or give us a single grain from the earth. But God wishes to give you all exceeding abundantly according to your heart's desire. He who despises and casts this to the winds is not worthy ever to hear a word of God. This has now been stated more than enough for all who belong under this commandment.

In addition, it would be well to preach to the parents also, and such as bear their office, as to how they should deport themselves toward those who are committed to them for their government. For although this is not expressed in the Ten Commandments, it is nevertheless abundantly enjoined in many places in the Scriptures. And God desires to have it embraced in this commandment when He speaks of father and mother. For He does not wish to have in this office and government knaves and tyrants; nor does He assign to them this honor, that is, power and authority to govern, that they should have themselves worshiped; but they should consider that they are under obligations of obedience to God; and that, first of all, they should earnestly and faithfully discharge their office, not only to support and provide for the bodily necessities of their children, servants, subjects, etc., but, most of all, to train them to the honor and praise of God. Therefore do not think that this is left to your pleasure and arbitrary will, but that it is a strict command and injunction of God, to whom also you must give account for it.

But here again the sad plight arises that no one perceives or heeds this, and all live on as though God gave us children for our pleasure or amusement, and servants that we should employ them like a cow or ass, only for work, or as though we were only to gratify our wantonness with our subjects, ignoring them, as though it were no concern of ours what they learn or how they live; and no one is willing to see that this is the command of the Supreme Majesty, who will most strictly call us to account and punish us for it; nor that there is so great need to be so seriously concerned about the young. For if we wish to have excellent and apt persons both for civil and ecclesiastical government we must spare no diligence, time, or cost in teaching and educating our children, that they may serve God and the world, and we must not think only how we may amass money and possessions for them. For God can indeed without us

support and make them rich, as He daily does. But for this purpose He has given us children, and issued this command that we should train and govern them according to His will, else He would have no need of father and mother. Let every one know therefore, that it is his duty, on peril of losing the divine favor, to bring up his children above all things in the fear and knowledge of God, and if they are talented, have them learn and study something, that they may be employed for whatever need there is [to have them instructed and trained in a liberal education, that men may be able to have their aid in government and in whatever is necessary].

If that were done, God would also richly bless us and give us grace to train men by whom land and people might be improved and likewise well educated citizens, chaste and domestic wives, who afterwards would rear godly children and servants. Here consider now what deadly injury you are doing if you be negligent and fail on your part to bring up your child to usefulness and piety, and how you bring upon yourself all sin and wrath, thus earning hell by your own children, even though you be otherwise pious and holy. And because this is disregarded, God so fearfully punishes the world that there is no discipline, government, or peace, of which we all complain, but do not see that it is our fault; for as we train them, we have spoiled and disobedient children and subjects. Let this be sufficient exhortation; for to draw this out at length belongs to another time.

The Fifth Commandment.

Thou shalt not kill.

We have now completed both the spiritual and the temporal government, that is, the divine and the paternal authority and obedience. But here now we go forth from our house among our neighbors to learn how we should live with one another, every one himself toward his neighbor. Therefore God and government are not included in this commandment nor is the power to kill, which they have taken away. For God has delegated His authority to punish evil-doers to the government instead of parents, who aforetime (as we read in Moses) were required to bring their own children to judgment and sentence them to death. Therefore, what is here forbidden is forbidden to the individual in his relation to any one else, and not to the government.

Now this commandment is easy enough and has been often treated, because we hear it annually in the Gospel of St. Matthew, 5, 21 ff., where Christ Himself explains and sums it up, namely, that we must not kill neither with hand, heart, mouth, signs, gestures, help, nor counsel. Therefore it is here forbidden to every one to be angry, except those (as we said) who are in the place of God, that is, parents and the government. For it is proper for God and for every one who is in a divine estate to be angry, to reprove and punish, namely, on account of those very persons who transgress this and the other commandments.

But the cause and need of this commandment is that God well knows that the world is evil, and that this life has much unhappiness; therefore He has placed this and the other commandments between the good and the evil. Now, as there are many assaults upon all commandments, so it happens also in this commandment that we must live among many people who do us harm, so that we have cause to be hostile to them.

As when your neighbor sees that you have a better house and home [a larger family and more fertile fields], greater possessions and fortune from God than he, he is sulky, envies you, and

speaks no good of you.

Thus by the devil's incitement you will get many enemies who cannot bear to see you have any good, either bodily or spiritual. When we see such people, our hearts, in turn, would rage and bleed and take vengeance. Then there arise cursing and blows, from which follow finally misery and murder. Here, now, God like a kind father steps in ahead of Us, interposes and wishes to have the quarrel settled, that no misfortune come of it, nor one destroy another. And briefly He would hereby protect, set free, and keep in peace every one against the crime and violence of every one else; and would have this commandment placed as a wall, fortress, and refuge about our neighbor, that we do him no hurt nor harm in his body.

Thus this commandment aims at this, that no one offend his neighbor on account of any evil deed, even though he have fully deserved it. For where murder is forbidden, all cause also is forbidden whence murder may originate. For many a one, although he does not kill, yet curses and utters a wish, which would stop a person from running far if it were to strike him in the neck [makes imprecations, which if fulfilled with respect to any one, he would not live long]. Now since this inheres in every one by nature and it is a common practice that no one is willing to suffer at the hands of another, God wishes to remove the root and source by which the heart is embittered against our neighbor, and to accustom us ever to keep in view this commandment, always to contemplate ourselves in it as in a mirror, to regard the will of God, and with hearty confidence and invocation of His name to commit to Him the wrong which we suffer. Thus we shall suffer our enemies to rage and be angry, doing what they can, and we learn to calm our wrath, and to have a patient, gentle heart, especially toward those who give us cause to be angry, that is, our enemies.

Therefore the entire sum of what it means not to kill is to be impressed most explicitly upon the simple-minded. In the first place that we harm no one, first, with our hand or by deed. Then, that we do not employ our tongue to instigate or counsel thereto. Further, that we neither use nor assent to any kind of means or methods whereby any one may be injured. And finally, that the heart be not ill disposed toward any one, nor from anger and hatred wish him ill, so that body and soul may be innocent in regard to every one, but especially those who wish you evil or inflict such upon you. For to do evil to one who wishes and does you good is not human, but diabolical.

Secondly, under this commandment not only he is guilty who does evil to his neighbor, but he also who can do him good, prevent, resist evil, defend and save him, so that no bodily harm or hurt happen to him and yet does not do it. If, therefore, you send away one that is naked when you could clothe him, you have caused him to freeze to death; you see one suffer hunger and do not give him food, you have caused him to starve. So also, if you see any one innocently sentenced to death or in like distress, and do not save him, although you know ways and means to do so, you have killed him. And it will not avail you to make the pretext that you did not afford any help, counsel, or aid thereto for you have withheld your love from him and deprived him of the benefit whereby his life would have been saved.

Therefore God also rightly calls all those murderers who do not afford counsel and help in distress and danger of body and life, and will pass a most terrible sentence upon them in the last day, as Christ Himself has announced when He shall say, Matt.25, 42f.: I was an hungered, and ye gave Me no meat; 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. That is: You

would have suffered Me and Mine to die of hunger thirst, and cold, would have suffered the wild beasts to tear us to pieces, or left us to rot in prison or perish in distress. What else is that but to reproach them as murderers and bloodhounds? For although you have not actually done all this, you have nevertheless, so far as you were concerned, suffered him to pine and perish in misfortune.

It is just as if I saw some one navigating and laboring in deep water [and struggling against adverse winds] or one fallen into fire, and could extend to him the hand to pull him out and save him, and yet refused to do it. What else would I appear, even in the eyes of the world, than as a murderer and a criminal?

Therefore it is God's ultimate purpose that we suffer harm to befall no man, but show him all good and love; and, as we have said it is specially directed toward those who are our enemies. For to do good to our friends is but an ordinary heathen virtue as Christ says Matt. 5, 46.

Here we have again the Word of God whereby He would encourage and urge us to true noble and sublime works, as gentleness patience, and, in short, love and kindness to our enemies, and would ever remind us to reflect upon the First Commandment, that He is our God, that is, that He will help, assist, and protect us, in order that He may thus quench the desire of revenge in us.

This we ought to practice and inculcate and we would have our hands full doing good works. But this would not be preaching for monks; it would greatly detract from the religious estate, and infringe upon the sanctity of Carthusians, and would even be regarded as forbidding good works and clearing the convents. For in this wise the ordinary state of Christians would be considered just as worthy, and even worthier, and everybody would see how they mock and delude the world with a false, hypocritical show of holiness, because they have given this and other commandments to the winds, and have esteemed them unnecessary, as though they were not commandments but mere counsels, and have at the same time shamelessly proclaimed and boasted their hypocritical estate and works as the most perfect life, in order that they might lead a pleasant, easy life, without the cross and without patience, for which reason, too, they have resorted to the cloisters, so that they might not be obliged to suffer any wrong from any one or to do him any good. But know now that these are the true, holy, and godly works, in which, with all the angels He rejoices, in comparison with which all human holiness is but stench and filth, and besides, deserves nothing but wrath and damnation.

The Sixth Commandment.

Thou shalt not commit adultery.

These commandments now [that follow] are easily understood from [the explanation of] the preceding; for they are all to the effect that we [be careful to] avoid doing any kind of injury to our neighbor. But they are arranged in fine [elegant] order. In the first place, they treat of his own person. Then they proceed to the person nearest him, or the closest possession next after his body namely, his wife, who is one flesh and blood with him, so that we cannot inflict a higher injury upon him in any good that is his. Therefore it is explicitly forbidden here to bring any disgrace upon him in respect to his wife. And it really aims at adultery, because among the Jews it was ordained and commanded that every one must be married. Therefore also the young were early provided for [married], so that the virgin state was held in small esteem, neither were

public prostitution and lewdness tolerated (as now). Therefore adultery was the most common form of unchastity among them.

But because among us there is such a shameful mess and the very dregs of all vice and lewdness, this commandment is directed also against all manner of unchastity, whatever it may be called; and not only is the external act forbidden, but also every kind of cause, incitement, and means, so that the heart, the lips, and the whole body may be chaste and afford no opportunity, help, or persuasion to unchastity. And not only this, but that we also make resistance, afford protection and rescue wherever there is danger and need; and again, that we give help and counsel, so as to maintain our neighbor's honor. For whenever you omit this when you could make resistance, or connive at it as if it did not concern you, you are as truly guilty as the one perpetrating the deed. Thus, to state it in the briefest manner, there is required this much, that every one both live chastely himself and help his neighbor do the same, so that God by this commandment wishes to hedge round about and protect [as with a rampart] every spouse that no one trespass against them.

But since this commandment is aimed directly at the state of matrimony and gives occasion to speak of the same, you must well understand and mark, first, how gloriously God honors and extols this estate, inasmuch as by His commandment He both sanctions and guards it. He has sanctioned it above in the Fourth Commandment: Honor thy father and thy mother; but here He has (as we said) hedged it about and protected it. Therefore He also wishes us to honor it, and to maintain and conduct it as a divine and blessed estate; because, in the first place, He has instituted it before all others, and therefore created man and woman separately (as is evident), not for lewdness, but that they should [legitimately] live together, be fruitful, beget children, and nourish and train them to the honor of God.

Therefore God has also most richly blessed this estate above all others, and, in addition, has bestowed on it and wrapped up in it everything in the world, to the end that this estate might be well and richly provided for. Married life is therefore no jest or presumption; but it is an excellent thing and a matter of divine seriousness. For it is of the highest importance to Him that persons be raised who may serve the world and promote the knowledge of God, godly living, and all virtues, to fight against wickedness and the devil.

Therefore I have always taught that this estate should not be despised nor held in disrepute, as is done by the blind world and our false ecclesiastics, but that it be regarded according to God's Word, by which it is adorned and sanctified, so that it is not only placed on an equality with other estates, but that it precedes and surpasses them all, whether they be that of emperor, princes, bishops, or whoever they please. For both ecclesiastical and civil estates must humble themselves and all be found in this estate as we shall hear. Therefore it is not a peculiar estate, but the most common and noblest estate, which pervades all Christendom, yea which extends through all the world.

In the second place, you must know also that it is not only an honorable, but also a necessary state, and it is solemnly commanded by God that, in general, in all conditions, men and women, who were created for it, shall be found in this estate; yet with some exceptions (although few) whom God has especially excepted, so that they are not fit for the married estate, or whom He has released by a high, supernatural gift that they can maintain chastity without this estate. For where nature has its course, as it is implanted by God, it is not possible to remain chaste without marriage. For flesh and blood remain flesh and blood, and the natural inclination and

excitement have their course without let or hindrance, as everybody sees and feels. In order, therefore, that it may be the more easy in some degree to avoid unchastity, God has commanded the estate of matrimony, that every one may have his proper portion and be satisfied therewith; although God's grace besides is required in order that the heart also may be pure.

From this you see how this popish rabble, priests, monks, and nuns, resist God's order and commandment, inasmuch as they despise and forbid matrimony, and presume and vow to maintain perpetual chastity, and, besides, deceive the simple-minded with lying words and appearances [impostures]. For no one has so little love and inclination to chastity as just those who because of great sanctity avoid marriage, and either indulge in open and shameless prostitution, or secretly do even worse, so that one dare not speak of it, as has, alas! been learned too fully. And, in short, even though they abstain from the act, their hearts are so full of unchaste thoughts and evil lusts that there is a continual burning and secret suffering, which can be avoided in the married life. Therefore all vows of chastity out of the married state are condemned by this commandment, and free permission is granted, yea, even the command is given, to all poor ensnared consciences which have been deceived by their monastic vows to abandon the unchaste state and enter the married life, considering that even if the monastic life were godly, it would nevertheless not be in their power to maintain chastity, and if they remain in it, they must only sin more and more against this commandment.

Now, I speak of this in order that the young may be so guided that they conceive a liking for the married estate, and know that it is a blessed estate and pleasing to God. For in this way we might in the course of time bring it about that married life be restored to honor, and that there might be less of the filthy, dissolute, disorderly doings which now run riot the world over in open prostitution and other shameful vices arising from disregard of married life. Therefore it is the duty of parents and the government to see to it that our youth be brought up to discipline and respectability, and when they have come to years of maturity, to provide for them [to have them married] in the fear of God and honorably; He would not fail to add His blessing and grace, so that men would have joy and happiness from the same.

Let me now say in conclusion that this commandment demands not only that every one live chastely in thought, word, and deed in his condition, that is, especially in the estate of matrimony, but also that every one love and esteem the spouse given him by God. For where conjugal chastity is to be maintained, man and wife must by all means live together in love and harmony, that one may cherish the other from the heart and with entire fidelity. For that is one of the principal points which enkindle love and desire of chastity, so that, where this is found, chastity will follow as a matter of course without any command. Therefore also St. Paul so diligently exhorts husband and wife to love and honor one another. Here you have again a precious, yea, many and great good works, of which you can joyfully boast, against all ecclesiastical estates, chosen without God's Word and commandment.

The Seventh Commandment.

Thou shalt not steal.

After your person and spouse temporal property comes next. That also God wishes to have protected, and He has commanded that no one shall subtract from, or curtail, his neighbor's possessions. For to steal is nothing else than to get possession of another's property wrongfully,

which briefly comprehends all kinds of advantage in all sorts of trade to the disadvantage of our neighbor. Now, this is indeed quite a wide-spread and common vice, but so little regarded and observed that it exceeds all measure, so that if all who are thieves, and yet do not wish to be called such, were to be hanged on gallows the world would soon be devastated and there would be a lack both of executioners and gallows. For, as we have just said, to steal is to signify not only to empty our neighbor's coffer and pockets, but to be grasping in the market, in all stores, booths, wine- and beer-cellars, workshops, and, in short, wherever there is trading or taking and giving of money for merchandise or labor.

As, for instance, to explain this somewhat grossly for the common people, that it may be seen how godly we are: When a manservant or maid-servant does not serve faithfully in the house, and does damage, or allows it to be done when it could be prevented, or otherwise ruins and neglects the goods entrusted to him, from indolence idleness, or malice, to the spite and vexation of master and mistress, and in whatever way this can be done purposely (for I do not speak of what happens from oversight and against one's will), you can in a year abscond thirty, forty florins, which if another had taken secretly or carried away, he would be hanged with the rope. But here you [while conscious of such a great theft] may even bid defiance and become insolent, and no one dare call you a thief.

The same I say also of mechanics, workmen, and day-laborers, who all follow their wanton notions, and never know enough ways to overcharge people, while they are lazy and unfaithful in their work. All these are far worse than sneak-thieves, against whom we can guard with locks and bolts, or who, if apprehended, are treated in such a manner that they will not do the same again. But against these no one can guard, no one dare even look awry at them or accuse them of theft, so that one would ten times rather lose from his purse. For here are my neighbors, good friends, my own servants, from whom I expect good [every faithful and diligent service], who defraud me first of all.

Furthermore, in the market and in common trade likewise, this practice is in full swing and force to the greatest extent, where one openly defrauds another with bad merchandise, false measures, weights, coins, and by nimbleness and queer finances or dexterous tricks takes advantage of him; likewise, when one overcharges a person in a trade and wantonly drives a hard bargain, skins and distresses him. And who can recount or think of all these things? To sum up, this is the commonest craft and the largest guild on earth, and if we regard the world throughout all conditions of life, it is nothing else than a vast, wide stall, full of great thieves.

Therefore they are also called swivel-chair robbers, land- and highway-robbers, not pick-locks and sneak-thieves who snatch away the ready cash, but who sit on the chair [at home] and are styled great noblemen, and honorable, pious citizens, and yet rob and steal under a good pretext.

Yes, here we might be silent about the trifling individual thieves if we were to attack the great, powerful arch-thieves with whom lords and princes keep company, who daily plunder not only a city or two, but all Germany. Yea, where should we place the head and supreme protector of all thieves, the Holy Chair at Rome with all its retinue, which has grabbed by theft the wealth of all the world, and holds it to this day?

This is, in short, the course of the world: whoever can steal and rob openly goes free and secure, unmolested by any one, and even demands that he be honored. Meanwhile the little

sneak-thieves, who have once trespassed, must bear the shame and punishment to render the former godly and honorable. But let them know that in the sight of God they are the greatest thieves, and that He will punish them as they are worthy and deserve.

Now, since this commandment is so far-reaching [and comprehensive], as just indicated, it is necessary to urge it well and to explain it to the common people, not to let them go on in their wantonness and security, but always to place before their eyes the wrath of God, and inculcate the same. For we have to preach this not to Christians, but chiefly to knaves and scoundrels, to whom it would be more fitting for judges, jailers, or Master Hannes [the executioner] to preach. Therefore let every one know that it is his duty, at the risk of God's displeasure, not only to do no injury to his neighbor, nor to deprive him of gain, nor to perpetrate any act of unfaithfulness or malice in any bargain or trade, but faithfully to preserve his property for him, to secure and promote his advantage, especially when one accepts money, wages, and one's livelihood for such service.

He now who wantonly despises this may indeed pass along and escape the hangman, but he shall not escape the wrath and punishment of God; and when he has long practiced his defiance and arrogance, he shall yet remain a tramp and beggar, and, in addition, have all plagues and misfortune. Now you are going your way [wherever your heart's pleasure calls you] while you ought to preserve the property of your master and mistress, for which service you fill your crop and maw, take your wages like a thief, have people treat you as a nobleman; for there are many that are even insolent towards their masters and mistresses, and are unwilling to do them a favor or service by which to protect them from loss.

But reflect what you will gain when, having come into your own property and being set up in your home (to which God will help with all misfortunes), it [your perfidy] will bob up again and come home to you, and you will find that where you have cheated or done injury to the value of one mite, you will have to pay thirty again.

Such shall be the lot also of mechanics and day-laborers of whom we are now obliged to hear and suffer such intolerable maliciousness, as though they were noblemen in another's possessions, and every one were obliged to give them what they demand. Just let them continue practicing their exactions as long as they can; but God will not forget His commandment, and will reward them according as they have served, and will hang them, not upon a green gallows, but upon a dry one so that all their life they shall neither prosper nor accumulate anything. And indeed, if there were a well-ordered government in the land, such wantonness might soon be checked and prevented, as was the custom in ancient times among the Romans, where such characters were promptly seized by the pate in a way that others took warning.

No more shall all the rest prosper who change the open free market into a carrion-pit of extortion and a den of robbery, where the poor are daily overcharged, new burdens and high prices are imposed, and every one uses the market according to his caprice, and is even defiant and brags as though it were his fair privilege and right to sell his goods for as high a price as he please, and no one had a right to say a word against it. We will indeed look on and let these people skin, pinch, and hoard, but we will trust in God -- who will, however, do this of His own accord, -- that, after you have been skinning and scraping for a long time, He will pronounce such a blessing on your gains that your grain in the garner, your beer in the cellar, your cattle in the stalls shall perish; yea, where you have cheated and overcharged any one to the amount of

a florin, your entire pile shall be consumed with rust, so that you shall never enjoy it.

And indeed, we see and experience this being fulfilled daily before our eyes, that no stolen or dishonestly acquired possession thrives. How many there are who rake and scrape day and night, and yet grow not a farthing richer! And though they gather much, they must suffer so many plagues and misfortunes that they cannot relish it with cheerfulness nor transmit it to their children. But as no one minds it, and we go on as though it did not concern us, God must visit us in a different way and teach us manners by imposing one taxation after another, or billeting a troop of soldiers upon us, who in one hour empty our coffers and purses, and do not quit as long as we have a farthing left, and in addition, by way of thanks, burn and devastate house and home, and outrage and kill wife and children.

And, in short, if you steal much, depend upon it that again as much will be stolen from you; and he who robs and acquires with violence and wrong will submit to one who shall deal after the same fashion with him. For God is master of this art, that since every one robs and steals from the other, He punishes one thief by means of another. Else where should we find enough gallows and ropes?

Now, whoever is willing to be instructed let him know that this is the commandment of God, and that it must not be treated as a jest. For although you despise us, defraud, steal, and rob, we will indeed manage to endure your haughtiness, suffer, and, according to the Lord's Prayer, forgive and show pity; for we know that the godly shall nevertheless have enough, and you injure yourself more than another.

But beware of this: When the poor man comes to you (of whom there are so many now) who must buy with the penny of his daily wages and live upon it, and you are harsh to him, as though every one lived by your favor, and you skin and scrape to the bone, and, besides, with pride and haughtiness turn him off to whom you ought to give for nothing, he will go away wretched and sorrowful, and since he can complain to no one he will cry and call to heaven, -- then beware (I say again) as of the devil himself. For such groaning and calling will be no jest, but will have a weight that will prove too heavy for you and all the world. For it will reach Him who takes care of the poor sorrowful hearts, and will not allow them to go unavenged. But if you despise this and become defiant, see whom you have brought upon you: if you succeed and prosper, you may before all the world call God and me a liar.

We have exhorted, warned, and protested enough; he who will not heed or believe it may go on until he learns this by experience Yet it must be impressed upon the young that they may be careful not to follow the old lawless crowd, but keep their eyes fixed upon God's commandment, lest His wrath and punishment come upon them too. It behooves us to do no more than to instruct and reprove with God's Word; but to check such open wantonness there is need of the princes and government, who themselves would have eyes and the courage to establish and maintain order in all manner of trade and commerce, lest the poor be burdened and oppressed nor they themselves be loaded with other men's sins.

Let this suffice as an explanation of what stealing is, that it be not taken too narrowly but made to extend as far as we have to do with our neighbors. And briefly, in a summary, as in the former commandments, it is herewith forbidden, in the first place, to do our neighbor any injury or wrong (in whatever manner supposable, by curtailing, forestalling, and withholding his possessions and property), or even to consent or allow such a thing, but to interpose and

prevent it. And, on the other hand, it is commanded that we advance and improve his possessions, and in case he suffers want, that we help, communicate, and lend both to friends and foes.

Whoever now seeks and desires good works will find here more than enough such as are heartily acceptable and pleasing to God, and in addition are favored and crowned with excellent blessings, that we are to be richly compensated for all that we do for our neighbor's good and from friendship; as King Solomon also teaches Prov. 19, 17: He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again. Here, then you have a rich Lord, who is certainly sufficient for you, and who will not suffer you to come short in anything or to want; thus you can with a joyful conscience enjoy a hundred times more than you could scrape together with unfaithfulness and wrong. Now, whoever does not desire the blessing will find wrath and misfortune enough.

The Eighth Commandment.

Thou shalt not bear false witness against thy neighbor.

Over and above our own body, spouse, and temporal possessions, we have yet another treasure, namely, honor and good report [the illustrious testimony of an upright and unsullied name and reputation], with which we cannot dispense. For it is intolerable to live among men in open shame and general contempt. Therefore God wishes the reputation, good name, and upright character of our neighbor to be taken away or diminished as little as his money and possessions, that every one may stand in his integrity before wife, children, servants, and neighbors. And in the first place, we take the plainest meaning of this commandment according to the words (Thou shalt not bear false witness), as pertaining to the public courts of justice, where a poor innocent man is accused and oppressed by false witnesses in order to be punished in his body, property, or honor.

Now, this appears as if it were of little concern to us at present; but with the Jews it was quite a common and ordinary matter. For the people were organized under an excellent and regular government; and where there is still such a government, instances of this sin will not be wanting. The cause of it is that where judges, burgomasters, princes,

or others in authority sit in judgment, things never fail to go according to the course of the world; namely, men do not like to offend anybody, flatter, and speak to gain favor, money, prospects, or friendship; and in consequence a poor man and his cause must be oppressed, denounced as wrong, and suffer punishment. And it is a common calamity in the world that in courts of justice there seldom preside godly men.

For to be a judge requires above all things a godly man, and not only a godly, but also a wise, modest, yea, a brave and bold man; likewise, to be a witness requires a fearless and especially a godly man. For a person who is to judge all matters rightly and carry them through with his decision will often offend good friends, relatives, neighbors, and the rich and powerful, who can greatly serve or injure him. Therefore he must be quite blind, have his eyes and ears closed, neither see nor hear, but go straight forward in everything that comes before him, and decide accordingly.

Therefore this commandment is given first of all that every one shall help his neighbor to secure his rights, and not allow them to be hindered or twisted, but shall promote and strictly maintain them, no matter whether he be judge or witness, and let it pertain to whatsoever it will. And especially is a goal set up here for our jurists that they be careful to deal truly and uprightly with every case, allowing right to remain right, and, on the other hand, not perverting anything [by their tricks and technical points turning black into white and making wrong out to be right], nor glossing it over or keeping silent concerning it, irrespective of a person's money, possession, honor, or power. This is one part and the plainest sense of this commandment concerning all that takes place in court.

Next, it extends very much further, if we are to apply it to spiritual jurisdiction or administration; here it is a common occurrence that every one bears false witness against his neighbor. For wherever there are godly preachers and Christians, they must bear the sentence before the world that they are called heretics, apostates, yea, seditious and desperately wicked miscreants. Besides the Word of God must suffer in the most shameful and malicious manner, being persecuted blasphemed, contradicted, perverted and falsely cited and interpreted. But let this pass; for it is the way of the blind world that she condemns and persecutes the truth and the children of God, and yet esteems it no sin.

In the third place, what concerns us all, this commandment forbids all sins of the tongue whereby we may injure or approach too closely to our neighbor. For to bear false witness is nothing else than a work of the tongue. Now, whatever is done with the tongue against a fellow-man God would have prohibited, whether it be false preachers with their doctrine and blasphemy, false judges and witnesses with their verdict, or outside of court by lying and evil-speaking. Here belongs particularly the detestable, shameful vice of speaking behind a person's back and slandering, to which the devil spurs us on and of which there would be much to be said. For it is a common evil plague that every one prefers hearing evil to hearing good of his neighbor; and although we ourselves are so bad that we cannot suffer that any one should say anything bad about us, but every one would much rather that all the world should speak of him in terms of gold, yet we cannot bear that the best is spoken about others.

Therefore, to avoid this vice we should note that no one is allowed publicly to judge and reprove his neighbor, although he may see him sin, unless he have a command to judge and to reprove. For there is a great difference between these two things, judging sin and knowing sin. You may indeed know it, but you are not to judge it. I can indeed see and hear that my neighbor sins, but I have no command to report it to others. Now, if I rush in, judging and passing sentence, I fall into a sin which is greater than his. But if you know it, do nothing else than turn your ears into a grave and cover it, until you are appointed to be judge and to punish by virtue of your office.

Those, then, are called slanderers who are not content with knowing a thing, but proceed to assume jurisdiction, and when they know a slight offense of another, carry it into every corner, and are delighted and tickled that they can stir up another's displeasure [baseness], as swine roll themselves in the dirt and root in it with the snout. This is nothing else than meddling with the judgment and office of God, and pronouncing sentence and punishment with the most severe verdict. For no judge can punish to a higher degree nor go farther than to say: "He is a thief, a murderer, a traitor," etc. Therefore, whoever presumes to say the same of his neighbor goes just as far as the emperor and all governments. For although you do not wield the sword, you employ your poisonous tongue to the shame and hurt of your neighbor.

God therefore would have it prohibited that any one speak evil of another even though he be guilty, and the latter know it right well; much less if he do not know it, and have it only from hearsay. But you say: Shall I not say it if it be the truth? Answer: Why do you not make accusation to regular judges? Ah, I cannot prove it publicly, and hence I might be silenced and turned away in a harsh manner [incur the penalty of a false accusation]. "Ah, indeed, do you smell the roast?" If you do not trust yourself to stand before the proper authorities and to make answer, then hold your tongue. But if you know it, know it for yourself and not for another. For if you tell it to others, although it be true, you will appear as a liar, because you cannot prove it, and you are, besides acting like a knave. For we ought never to deprive any one of his honor or good name unless it be first taken away from him publicly.

False witness, then, is everything which cannot be properly proved. Therefore, what is not manifest upon sufficient evidence no one shall make public or declare for truth; and in short, whatever is secret should be allowed to remain secret, or, at any rate, should be secretly reproved, as we shall hear. Therefore, if you encounter an idle tongue which betrays and slanders some one, contradict such a one promptly to his face, that he may blush thus many a one will hold his tongue who else would bring some poor man into bad repute from which he would not easily extricate himself. For honor and a good name are easily taken away, but not easily restored.

Thus you see that it is summarily forbidden to speak any evil of our neighbor, however the civil government, preachers, father and mother excepted, on the understanding that this commandment does not allow evil to go unpunished. Now, as according to the Fifth Commandment no one is to be injured in body, and yet Master Hannes [the executioner] is excepted, who by virtue of his office does his neighbor no good, but only evil and harm, and nevertheless does not sin against God's commandment, because God has on His own account instituted that office; for He has reserved punishment for His own good pleasure, as He threatens in the First Commandment, -- just so also, although no one has a right in his own person to judge and condemn anybody, yet if they to whose office it belongs fail to do it, they sin as well as he who would do so of his own accord, without such office. For here necessity requires one to speak of the evil, to prefer charges, to investigate and testify; and it is not different from the case of a physician who is sometimes compelled to examine and handle the patient whom he is to cure in secret parts. Just so governments, father and mother, brothers and sisters, and other good friends, are under obligation to each other to reprove evil wherever it is needful and profitable.

But the true way in this matter would be to observe the order according to the Gospel, Matt. 18, 15, where Christ says: If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. Here you have a precious and excellent teaching for governing well the tongue, which is to be carefully observed against this detestable misuse. Let this, then, be your rule, that you do not too readily spread evil concerning your neighbor and slander him to others, but admonish him privately that he may amend [his life]. Likewise, also, if some one report to you what this or that one has done, teach him, too, to go and admonish him personally if he have seen it himself; but if not, that he hold his tongue.

The same you can learn also from the daily government of the household. For when the master of the house sees that the servant does not do what he ought, he admonishes him personally. But if he were so foolish as to let the servant sit at home, and went on the streets to complain of him to his neighbors, he would no doubt be told: "You fool, what does that concern us? Why do

you not tell it to him ?" Behold, that would be acting quite brotherly, so that the evil would be stayed, and your neighbor would retain his honor. As Christ also says in the same place: If he hear thee, thou host gained thy brother. Then you have done a great and excellent work; for do you think it is a little matter to gain a brother? Let all monks and holy orders step forth, with all their works melted together into one mass, and see if they can boast that they have gained a brother.

Further, Christ teaches: But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. So he whom it concerns is always to be treated with personally, and not to be spoken of without his knowledge. But if that do not avail, then bring it publicly before the community, whether before the civil or the ecclesiastical tribunal. For then you do not stand alone, but you have those witnesses with you by whom you can convict the guilty one, relying on whom the judge can pronounce sentence and punish. This is the right and regular course for checking and reforming a wicked person. But if we gossip about another in all corners and stir the filth, no one will be reformed, and afterwards when we are to stand up and bear witness, we deny having said so. Therefore it would serve such tongues right if their itch for slander were severely punished, as a warning to others. If you were acting for your neighbor's reformation or from love of the truth, you would not sneak about secretly nor shun the day and the light.

All this has been said regarding secret sins. But where the sin is quite public so that the judge and everybody know it you can without any sin avoid him and let him go, because he has brought himself into disgrace, and you may also publicly testify concerning him. For when a matter is public in the light of day, there can be no slandering or false judging or testifying; as, when we now reprove the Pope with his doctrine, which is publicly set forth in books and proclaimed in all the world. For where the sin is public, the reproof also must be public, that every one may learn to guard against it.

Thus we have now the sum and general understanding of this commandment, to wit, that no one do any injury with the tongue to his neighbor, whether friend or foe, nor speak evil of him, no matter whether it be true or false, unless it be done by commandment or for his reformation, but that every one employ his tongue and make it serve for the best of every one else, to cover up his neighbor's sins and infirmities, excuse them, palliate and garnish them with his own reputation. The chief reason for this should be the one which Christ alleges in the Gospel, in which He comprehends all commandments respecting our neighbor, Matt. 7, 12: Whatsoever ye would that men should do to you, do ye even so to them.

Even nature teaches the same thing in our own bodies, as St. Paul says, 1 Cor. 12, 22: Much more, those members of the body which seem to be more feeble are necessary; and those members 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. No one covers his face, eyes, nose, and mouth, for they, being in themselves the most honorable members which we have, do not require it. But the most infirm members, of which we are ashamed, we cover with all diligence; hands, eyes, and the whole body must help to cover and conceal them. Thus also among ourselves should we adorn whatever blemishes and infirmities we find in our neighbor, and serve and help him to promote his honor to the best of our ability, and, on the other hand, prevent whatever may be discreditable to him. And it is especially an excellent and noble virtue for one always to explain advantageously and put the best construction upon all he may hear of his neighbor (if it be not notoriously evil), or at any rate to condone it over and

against the poisonous tongues that are busy wherever they can pry out and discover something to blame in a neighbor, and that explain and pervert it in the worst way; as is done now especially with the precious Word of God and its preachers.

There are comprehended therefore in this commandment quite a multitude of good works which please God most highly, and bring abundant good and blessing, if only the blind world and the false saints would recognize them. For there is nothing on or in entire man which can do both greater and more extensive good or harm in spiritual and in temporal matters than the tongue, though it is the least and feeblest member.
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 cattle, nor anything that is his.

These two commandments are given quite exclusively to the Jews; nevertheless, in part they also concern us. For they do not interpret them as referring to unchastity or theft, because these are sufficiently forbidden above. They also thought that they had kept all those when they had done or not done the external act. Therefore God has added these two commandments in order that it be esteemed as sin and forbidden to desire or in any way to aim at getting our neighbor's wife or possessions; and especially because under the Jewish government man-servants and maid-servants were not free as now to serve for wages as long as they pleased, but were their master's property with their body and all they had, as cattle and other possessions. Moreover, every man had power over his wife to put her away publicly by giving her a bill of divorce, and to take another. Therefore they were in constant danger among each other that if one took a fancy to another's wife, he might allege any reason both to dismiss his own wife and to estrange the other's wife from him, that he might obtain her under pretext of right. That was not considered a sin nor disgrace with them; as little as now with hired help, when a proprietor dismisses his man-servant or maid-servant, or takes another's servants from him in any way.

Therefore (I say) they thus interpreted these commandments, and that rightly (although their scope reaches somewhat farther and higher), that no one think or purpose to obtain what belongs to another, such as his wife, servants, house and estate, land meadows, cattle, even with a show of right or by a subterfuge, yet with injury to his neighbor. For above, in the Seventh Commandment, the vice is forbidden where one wrests to himself the possessions of others, or withholds them from his neighbor, which he cannot do by right. But here it is also forbidden to alienate anything from your neighbor, even though you could do so with honor in the eyes of the world, so that no one could accuse or blame you as though you had obtained it wrongfully.

For we are so inclined by nature that no one desires to see another have as much as himself, and each one acquires as much as he can; the other may fare as best he can. And yet we pretend to be godly, know how to adorn ourselves most finely and conceal our rascality, resort to and invent adroit devices and deceitful artifices (such as now are daily most ingeniously contrived) as though they were derived from the law codes; yea, we even dare impertinently to refer to it, and boast of it, and will not have it called rascality, but shrewdness and caution. In this lawyers and jurists assist, who twist and stretch the law to suit it to their cause, stress words and use them for a subterfuge, irrespective of equity or their neighbor's necessity. And, in short, whoever is the most expert and cunning in these affairs finds most help in law, as they themselves say: Vigilantibus iura subveniunt [that is, The laws favor the watchful].

This last commandment therefore is given not for rogues in the eyes of the world, but just for the most pious, who wish to be praised and be called honest and upright people, since they have not offended against the former commandments, as especially the Jews claimed to be, and even now many great noblemen, gentlemen, and princes. For the other common masses belong yet farther down, under the Seventh Commandment, as those who are not much concerned whether they acquire their possessions with honor and right.

Now, this occurs most frequently in cases that are brought into court, where it is the purpose to get something from our neighbor and to force him out of his own. As (to give examples), when people quarrel and wrangle about a large inheritance, real estate, etc., they avail themselves of, and resort to, whatever has the appearance of right, so dressing and adorning everything that the law must favor their side, and they keep the property with such title that no one can make complaint or lay claim thereto. In like manner, if any one desire to have a castle, city, duchy, or any other great thing, he practices so much financiering through relationships, and by any means he can, that the other is judicially deprived of it, and it is adjudicated to him, and confirmed with deed and seal and declared to have been acquired by princely title and honestly.

Likewise also in common trade where one dexterously slips something out of another's hand, so that he must look after it, or surprises and defrauds him in a matter in which he sees advantage and benefit for himself, so that the latter, perhaps on account of distress or debt, cannot regain or redeem it without injury, and the former gains the half or even more; and yet this must not be considered as acquired by fraud or stolen, but honestly bought. Here they say: First come, first served, and every one must look to his own interest, let another get what he can. And who can be so smart as to think of all the ways in which one can get many things into his possession by such specious pretexts? This the world does not consider wrong [nor is it punished by laws], and will not see that the neighbor is thereby placed at a disadvantage, and must sacrifice what he cannot spare without injury. Yet there is no one who wishes this to be done to him; from which we can easily perceive that such devices and pretexts are false.

Thus it was done formerly also with respect to wives: they knew such devices that if one were pleased with another woman, he personally or through others (as there were many ways and means to be invented) caused her husband to conceive a displeasure toward her, or had her resist him and so conduct herself that he was obliged to dismiss her and leave her to the other. That sort of thing undoubtedly prevailed much under the Law, as also we read in the (Gospel of King Herod that he took his brother's wife while he was yet living, and yet wished to be thought an honorable, pious man, as St. Mark also testifies of him. But such an example, I trust, will not occur among us, because in the New Testament those who are married are forbidden to be divorced, except in such a case where one [shrewdly] by some stratagem takes away a rich bride from another. But it is not a rare thing with us that one estranges or alienates another's man-servant or maid-servant, or entices them away by flattering words.

In whatever way such things happen, we must know that God does not wish that you deprive your neighbor of anything that belongs to him so that he suffer the loss and you gratify your avarice with it, even if you could keep it honorably before the world; for it is a secret and insidious imposition practiced under the hat, as we say, that it may not be observed. For although you go your way as if you had done no one any wrong, you have nevertheless injured your neighbor; and if it is not called stealing and cheating, yet it is called coveting your neighbor's property, that is, aiming at possession of it, enticing it away from him without his will,

and being unwilling to see him enjoy what God has granted him. And although the judge and every one must leave you in possession of it, yet God will not leave you therein; for He sees the deceitful heart and the malice of the world, which is sure to take an ell in addition wherever you yield to her a finger's breadth, and at length public wrong and violence follow.

Therefore we allow these commandments to remain in their ordinary meaning, that it is commanded, first, that we do not desire our neighbor's damage, nor even assist, nor give occasion for it, but gladly wish and leave him what he has, and, besides, advance and preserve for him what may be for his profit and service, as we should wish to be treated. Thus these commandments are especially directed against envy and miserable avarice, God wishing to remove all causes and sources whence arises everything by which we do injury to our neighbor, and therefore He expresses it in plain words: Thou shalt not covet, etc. For He would especially have the heart pure, although we shall never attain to that as long as we live here; so that this commandment will remain, like all the rest, one that will constantly accuse us and show how godly we are in the sight of God!

Conclusion of the Ten Commandments.

Thus we have the Ten Commandments, a compend of divine doctrine, as to what we are to do in order that our whole life may be pleasing to God, and the true fountain and channel from and in which everything must arise and flow that is to be a good work, so that outside of the Ten Commandments no work or thing can be good or pleasing to God, however great or precious it be in the eyes of the world. Let us see now what our great saints can boast of their spiritual orders and their great and grievous works which they have invented and set up, while they let these pass, as though they were far too insignificant, or had long ago been perfectly fulfilled.

I am of opinion indeed, that here one will find his hands full, [and will have enough] to do to observe these, namely, meekness, patience, and love towards enemies, chastity, kindness, etc., and what such virtues imply. But such works are not of value and make no display in the eyes of the world; for they are not peculiar and conceited works and restricted to particular times, places, rites, and customs, but are common, every-day domestic works which one neighbor can practice toward another; therefore they are not of high esteem.

But the other works cause people to open their eyes and ears wide, and men aid to this effect by the great display, expense, and magnificent buildings with which they adorn them, so that everything shines and glitters. There they waft incense, they sing and ring bells, they light tapers and candles, so that nothing else can be seen or heard. For when a priest stands there in a surplice embroidered with gilt, or a layman continues all day upon his knees in church, that is regarded as a most precious work which no one can sufficiently praise. But when a poor girl tends a little child and faithfully does what she is told that is considered nothing; for else what should monks and nuns seek in their cloisters?

But see, is not that a cursed presumption of those desperate saints who dare to invent a higher and better life and estate than the Ten Commandments teach, pretending (as we have said) that this is an ordinary life for the common man, but that theirs is for saints and perfect ones? And the miserable blind people do not see that no man can get so far as to keep one of the Ten Commandments as it should be kept, but both the Apostles' Creed and the Lord's Prayer must come to our aid (as we shall hear), by which that [power and strength to keep the commandments] is sought and prayed for and received continually. Therefore all their boasting

amounts to as much as if I boasted and said: To be sure, I have not a penny to make payment with, but I confidently undertake to pay ten florins.

All this I say and urge in order that men might become rid of the sad misuse which has taken such deep root and still cleaves to everybody, and in all estates upon earth become used to looking hither only, and to being concerned about these matters. For it will be a long time before they will produce a doctrine or estates equal to the Ten Commandments, because they are so high that no one can attain to them by human power; and whoever does attain to them is a heavenly, angelic man far above all holiness of the world. Only occupy yourself with them, and try your best, apply all power and ability and you will find so much to do that you will neither seek nor esteem any other work or holiness.

Let this be sufficient concerning the first part of the common Christian doctrine, both for teaching and urging what is necessary. In conclusion, however, we must repeat the text which belongs here, of which we have treated already in the First Commandment, in order that we may learn what pains God requires to the end we may learn to inculcate and practice the Ten Commandments:

For I the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments.

Although (as we have heard above) this appendix was primarily attached to the First Commandment, it was nevertheless [we cannot deny that it was] laid down for the sake of all the commandments, as all of them are to be referred and directed to it. Therefore I have said that this, too, should be presented to and inculcated upon the young, that they may learn and remember it, in order to see what is to urge and compel us to keep these Ten Commandments. And it is to be regarded as though this part were specially added to each, so that it inheres in, and pervades, them all.

Now, there is comprehended in these words (as said before) both an angry word of threatening and a friendly promise to terrify and warn us, and, moreover to induce and encourage us to receive and highly esteem His Word as a matter of divine earnestness, because He Himself declares how much He is concerned about it, and how rigidly He will enforce it, namely, that He will horribly and terribly punish all who despise and transgress His commandments; and again, how richly He will reward, bless, and do all good to those who hold them in high esteem, and gladly do and live according to them. Thus He demands that all our works proceed from a heart which fears and regards God alone, and from such fear avoids everything that is contrary to His will, lest it should move Him to wrath; and, on the other hand, also trusts in Him alone, and from love to Him does all He wishes, because he speaks to us as friendly as a father, and offers us all grace and every good.

Just this is also the meaning and true interpretation of the first and chief commandment, from which all the others must flow and proceed, so that this word: Thou shalt have no other gods before Me, in its simplest meaning states nothing else than this demand: Thou shalt fear, love, and trust in Me as thine only true God. For where there is a heart thus disposed towards God, the same has fulfilled this and all the other commandments. On the other hand, whoever fears and loves anything else in heaven and upon earth will keep neither this nor any. Thus the entire scriptures have everywhere preached and inculcated this commandment, aiming always at

these two things: fear of God and trust in Him. And especially the prophet David throughout the Psalms, as when he says [Ps. 147,11]: The Lord taketh pleasure in them that fear Him, in those that hope in His mercy. As if the entire commandment were explained by one verse, as much as to say: The Lord taketh pleasure in those who have no other gods.

Thus the First Commandment is to shine and impart its splendor to all the others. Therefore you must let this declaration run through all the commandments, like a hoop in a wreath, joining the end to the beginning and holding them all together, that it be continually repeated and not forgotten; as, namely, in the Second Commandment, that we fear God and do not take His name in vain for cursing, lying, deceiving, and other modes of leading men astray, or rascality, but make proper and good use of it by calling upon Him in prayer, praise, and thanksgiving, derived from love and trust according to the First Commandment. In like manner such fear, love, and trust is to urge and force us not to despise His Word, but gladly to learn, hear, and esteem it holy, and honor it.

Thus continuing through all the following commandments towards our neighbor likewise, everything is to proceed by virtue of the First Commandment, to wit, that we honor father and mother, masters, and all in authority and be subject and obedient to them, not on their own account, but for God's sake. For you are not to regard or fear father or mother, or from love of them do or omit anything. But see to that which God would have you do, and what He will quite surely demand of you; if you omit that, you have an angry Judge, but in the contrary case a gracious Father.

Again, that you do your neighbor no harm, injury, or violence, nor in any wise encroach upon him as touching his body, wife, property, honor, or rights, as all these things are commanded in their order, even though you have opportunity and cause to do so and no man would reprove you; but that you do good to all men, help them, and promote their interest, howsoever and wherever you can, purely from love of God and in order to please Him, in the confidence that He will abundantly reward you for everything. Thus you see how the First Commandment is the chief source and fountainhead which flows into all the rest, and again, all return to that and depend upon it, so that beginning and end are fastened and bound to each other.

This (I say) it is profitable and necessary always to teach to the young people, to admonish them and to remind them of it, that they may be brought up not only with blows and compulsion, like cattle, but in the fear and reverence of God. For where this is considered and laid to heart that these things are not human trifles, but the commandments of the Divine Majesty, who insists upon them with such earnestness, is angry with, and punishes those who despise them, and, on the other hand, abundantly rewards those who keep them, there will be a spontaneous impulse and a desire gladly to do the will of God. Therefore it is not in vain that it is commanded in the Old Testament to write the Ten Commandments on all walls and corners, yes, even on the garments, not for the sake of merely having them written in these places and making a show of them, as did the Jews, but that we might have our eyes constantly fixed upon them, and have them always in our memory, and that we might practice them in all our actions and ways, and every one make them his daily exercise in all cases, in every business and transaction, as though they were written in every place wherever he would look, yea, wherever he walks or stands. Thus there would be occasion enough, both at home in our own house and abroad with our neighbors, to practice the Ten Commandments, that no one need run far for them.

From this it again appears how highly these Ten Commandments are to be exalted and extolled

above all estates, commandments, and works which are taught and practiced aside from them. For here we can boast and say: Let all the wise and saints step forth and produce, if they can, a [single] work like these commandments, upon which God insists with such earnestness, and which He enjoins with His greatest wrath and punishment, and, besides, adds such glorious promises that He will pour out upon us all good things and blessings. Therefore they should be taught above all others, and be esteemed precious and dear, as the highest treasure given by God.

Part Second. OF THE CREED.

Thus far we have heard the first part of Christian doctrine, in which we have seen all that God wishes us to do or to leave undone. Now, there properly follows the Creed, which sets forth to us everything that we must expect and receive from God, and, to state it quite briefly, teaches us to know Him fully. And this is intended to help us do that which according to the Ten Commandments we ought to do. For (as said above) they are set so high that all human ability is far too feeble and weak to [attain to or] keep them. Therefore it is as necessary to learn this part as the former in order that we may know how to attain thereto, whence and whereby to obtain such power. For if we could by our own powers keep the Ten Commandments as they are to be kept, we would need nothing further, neither the Creed nor the Lord's Prayer. But before we explain this advantage and necessity of the Creed, it is sufficient at first for the simple-minded that they learn to comprehend and understand the Creed itself.

In the first place, the Creed has hitherto been divided into twelve articles, although, if all points which are written in the Scriptures and which belong to the Creed were to be distinctly set forth, there would be far more articles, nor could they all be clearly expressed in so few words. But that it may be most easily and clearly understood as it is to be taught to children, we shall briefly sum up the entire Creed in three chief articles, according to the three persons in the Godhead, to whom everything that we believe is related, So that the First Article, of God the Father, explains Creation, the Second Article, of the Son, Redemption, and the Third, of the Holy Ghost, Sanctification. Just as though the Creed were briefly comprehended in so many words: I believe in God the Father, who has created me; I believe in God the Son, who has redeemed me; I believe in the Holy Ghost, who sanctifies me. One God and one faith, but three persons, therefore also three articles or confessions. Let us briefly run over the words.

Article I.

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

This portrays and sets forth most briefly what is the essence, will, activity, and work of God the Father. For since the Ten Commandments have taught that we are to have not more than one God, the question might be asked, What kind of a person is God? What does He do? How can we praise or portray and describe Him, that He may be known? Now, that is taught in this and in the following article, so that the Creed is nothing else than the answer and confession of Christians arranged with respect to the First Commandment. As if you were to ask a little child: My dear, what sort of a God have you? What do you know of Him? he could say: This is my God: first, the Father, who has created heaven and earth; besides this only One I regard nothing else as God; for there is no one else who could create heaven and earth.

But for the learned, and those who are somewhat advanced [have acquired some Scriptural

knowledge], these three articles may all be expanded and divided into as many parts as there are words. But now for young scholars let it suffice to indicate the most necessary points, namely, as we have said, that this article refers to the Creation: that we emphasize the words: Creator of heaven and earth But what is the force of this, or what do you mean by these words: I believe in God the Father Almighty, Maker, etc.? Answer: This is what I mean and believe, that I am a creature of God; that is, that He has given and constantly preserves to me my body, soul, and life, members great and small, all my senses, reason, and understanding, and so on, food and drink, clothing and support, wife and children, domestics, house and home, etc. Besides, He causes all creatures to serve for the uses and necessities of life -- sun, moon and stars in the firmament, day and night, air, fire, water, earth, and whatever it bears and produces, birds and fishes, beasts, grain, and all kinds of produce, and whatever else there is of bodily and temporal goods, good government, peace, security. Thus we learn from this article that none of us has of himself, nor can preserve, his life nor anything that is here enumerated or can be enumerated, however small and unimportant a thing it might be, for all is comprehended in the word Creator.

Moreover, we also confess that God the Father has not only given us all that we have and see before our eyes, but daily preserves and defends us against all evil and misfortune, averts all sorts of danger and calamity; and that He does all this out of pure love and goodness, without our merit, as a benevolent Father, who cares for us that no evil befall us. But to speak more of this belongs in the other two parts of this article, where we say: Father Almighty Now, since: all that we possess, and, moreover, whatever, in addition, is in heaven and upon the earth, is daily given, preserved, and kept for us by God, it is readily inferred and concluded that it is our duty to love, praise, and thank Him for it without ceasing, and, in short, to serve Him with all these things as He demands and has enjoined in the Ten Commandments.

Here we could say much if we were to expatiate, how few there are that believe this article. For we all pass over it, hear it and say it, but neither see nor consider what the words teach us. For if we believed it with the heart, we would also act accordingly, and not stalk about proudly, act defiantly, and boast as though we had life, riches, power, and honor, etc., of ourselves, so that others must fear and serve us, as is the practice of the wretched, perverse world, which is drowned in blindness, and abuses all the good things and gifts of God only for its own pride, avarice, lust, and luxury, and never once regards God, so as to thank Him or acknowledge Him as Lord and Creator.

Therefore, this article ought to humble and terrify us all, if we believed it. For we sin daily with eyes, ears, hands, body and soul, money and possessions, and with everything we have, especially those who even fight against the Word of God. Yet Christians have this advantage, that they acknowledge themselves in duty bound to serve God for all these things, and to be obedient to Him [which the world knows not how to do].

We ought, therefore, daily to practice this article, impress it upon our mind, and to remember it in all that meets our eyes, and in all good that falls to our lot, and wherever we escape from calamity or danger, that it is God who gives and does all these things, that therein we sense and see His paternal heart and His transcendent love toward us. Thereby the heart would be warmed and kindled to be thankful, and to employ all such good things to the honor and praise of God.

Thus we have most briefly presented the meaning of this article, as much as is at first necessary

for the most simple to learn, both as to what we have and receive from God, and what we owe in return, which is a most excellent knowledge, but a far greater treasure. For here we see how the Father has given Himself to us, together with all creatures, and has most richly provided for us in this life, besides that He has overwhelmed us with unspeakable, eternal treasures by His Son and the Holy Ghost, as we shall hear.

Article II.

And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, 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.

Here we learn to know the Second Person of the Godhead, so that we see what we have from God over and above the temporal goods aforementioned; namely, how He has completely poured forth Himself and withheld nothing from us that He has not given us. Now, this article is very rich and broad; but in order to expound it also briefly and in a childlike way, we shall take up one word and sum up in that the entire article, namely (as we have said), that we may here learn how we have been redeemed; and we shall base this on these words: In Jesus Christ, our Lord.

If now you are asked, What do you believe in the Second Article of Jesus Christ? answer briefly: I believe that Jesus Christ, true Son of God, has become my Lord. But what is it to become Lord? It is this, that He has redeemed me from sin, from the devil, from death, and all evil. For before I had no Lord nor King, but was captive under the power of the devil, condemned to death, enmeshed in sin and blindness.

For when we had been created by God the Father, and had received from Him all manner of good, the devil came and led us into disobedience, sin, death, and all evil, so that we fell under His wrath and displeasure and were doomed to eternal damnation, as we had merited and deserved. There was no counsel, help, or comfort until this only and eternal Son of God in His unfathomable goodness had compassion upon our misery and wretchedness, and came from heaven to help us. Those tyrants and jailers, then, are all expelled now, and in their place has come Jesus Christ, Lord of life, righteousness, every blessing, and salvation, and has delivered us poor lost men from the jaws of hell, has won us, made us free, and brought us again into the favor and grace of the Father, and has taken us as His own property under His shelter and protection, that He may govern us by His righteousness, wisdom, power, life, and blessedness.

Let this then, be the sum of this article that the little word Lord signifies simply as much as Redeemer, i.e., He who has brought us from Satan to God, from death to life, from sin to righteousness, and who preserves us in the same. But all the points which follow in order in this article serve no other end than to explain and express this redemption, how and whereby it was accomplished, that is, how much it cost Him, and what He spent and risked that He might win us and bring us under His dominion, namely, that He became man, conceived and born without [any stain of] sin, of the Holy Ghost and of the Virgin Mary, that He might overcome sin; moreover, that He suffered, died and was buried, that He might make satisfaction for me and pay what I owe, not with silver nor gold, but with His own precious blood. And all this, in order to become my Lord; for He did none of these for Himself, nor had He any need of it. And after that

He rose again from the dead, swallowed up and devoured death, and finally ascended into heaven and assumed the government at the Father's right hand, so that the devil and all powers must be subject to Him and lie at His feet, until finally, at the last day, He will completely part and separate us from the wicked world, the devil, death, sin, etc.

But to explain all these single points separately belongs not to brief sermons for children, but rather to the ampler sermons that extend throughout the entire year, especially at those times which are appointed for the purpose of treating at length of each article -- of the birth, sufferings, resurrection, ascension of Christ, etc.

Ay, the entire Gospel which we preach is based on this, that we properly understand this article as that upon which our salvation and all our happiness rest, and which is so rich and comprehensive that we never can learn it fully.

Article III.

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

This article (as I have said) I cannot relate better than to Sanctification, that through the same the Holy Ghost, with His office, is declared and depicted, namely, that He makes holy. Therefore we must take our stand upon the word Holy Ghost, because it is so precise and comprehensive that we cannot find another. For there are, besides, many kinds of spirits mentioned in the Holy Scriptures, as, the spirit of man, heavenly spirits, and evil spirits. But the Spirit of God alone is called Holy Ghost, that is, He who has sanctified and still sanctifies us. For as the Father is called Creator, the Son Redeemer, so the Holy Ghost, from His work, must be called Sanctifier, or One that makes holy. But how is such sanctifying done? Answer: Just as the Son obtains dominion, whereby He wins us, through His birth, death, resurrection, etc., so also the Holy Ghost effects our sanctification by the following parts, namely, by the communion of saints or the Christian Church, the forgiveness of sins, the resurrection of the body, and the life everlasting; that is, He first leads us into His holy congregation, and places us in the bosom of the Church, whereby He preaches to us and brings us to Christ.

For neither you nor I could ever know anything of Christ, or believe on Him, and obtain Him for our Lord, unless it were offered to us and granted to our hearts by the Holy Ghost through the preaching of the Gospel. The work is done and accomplished; for Christ has acquired and gained the treasure for us by His suffering, death, resurrection, etc. But if the work remained concealed so that no one knew of it, then it would be in vain and lost. That this treasure, therefore, might not lie buried, but be appropriated and enjoyed, God has caused the Word to go forth and be proclaimed, in which He gives the Holy Ghost to bring this treasure home and appropriate it to us. Therefore sanctifying is nothing else than bringing us to Christ to receive this good, to which we could not attain of ourselves.

Learn, then, to understand this article most clearly. If you are asked: What do you mean by the words: I believe in the Holy Ghost? you can answer: I believe that the Holy Ghost makes me holy, as His name implies. But whereby does He accomplish this, or what are His method and means to this end? Answer: By the Christian Church, the forgiveness of sins, the resurrection of the body, and the life everlasting. For, in the first place, He has a peculiar congregation in the world, which is the mother that begets and bears every Christian through the Word of God,

which He reveals and preaches, [and through which] He illumines and enkindles hearts, that they understand, accept it, cling to it, and persevere in it.

For where He does not cause it to be preached and made alive in the heart, so that it is understood, it is lost, as was the case under the Papacy, where faith was entirely put under the bench, and no one recognized Christ as his Lord or the Holy Ghost as his Sanctifier, that is, no one believed that Christ is our Lord in the sense that He has acquired this treasure for us, without our works and merit, and made us acceptable to the Father. What, then, was lacking? This, that the Holy Ghost was not there to reveal it and cause it to be preached; but men and evil spirits were there, who taught us to obtain grace and be saved by our works. Therefore it is not a Christian Church either; for where Christ is not preached, there is no Holy Ghost who creates, calls, and gathers the Christian Church, without which no one can come to Christ the Lord. Let this suffice concerning the sum of this article. But because the parts which are here enumerated are not quite clear to the simple, we shall run over them also.

The Creed denominates the holy Christian Church, communionem sanctorum, a communion of saints; for both expressions, taken together, are identical. But formerly the one [the second] expression was not there, and it has been poorly and unintelligibly translated into German eine Gemeinschaft der Heiligen, a communion of saints. If it is to be rendered plainly, it must be expressed quite differently in the German idiom; for the word ecclesia properly means in German eine Versammlung, an assembly. But we are accustomed to the word church, by which the simple do not understand an assembled multitude, but the consecrated house or building, although the house ought not to be called a church, except only for the reason that the multitude assembles there. For we who assemble there make and choose for ourselves a particular place, and give a name to the house according to the assembly.

Thus the word Kirche (church) means really nothing else than a common assembly and is not German by idiom, but Greek (as is also the word ecclesia); for in their own language they call it kyria, as in Latin it is called curia. Therefore in genuine German, in our mother-tongue, it ought to be called a Christian congregation or assembly (eine christliche Gemeinde oder Sammlung), or, best of all and most clearly, holy Christendom (eine heilige Christenheit).

So also the word communio, which is added, ought not to be rendered communion (Gemeinschaft), but congregation (Gemeinde). And it is nothing else than an interpretation or explanation by which some one meant to explain what the Christian Church is. This our people, who understood neither Latin nor German, have rendered Gemeinschaft der Heiligen (communion of saints), although no German language speaks thus, nor understands it thus. But to speak correct German, it ought to be eine Gemeinde der Heiligen (a congregation of saints), that is, a congregation made up purely of saints, or, to speak yet more plainly, eine heilige Gemeinde, a holy congregation. I say this in order that the words Gemeinschaft der Heiligen (communion of saints) may be understood, because the expression has become so established by custom that it cannot well be eradicated, and it is treated almost as heresy if one should attempt to change a word.

But this is the meaning and substance of this addition: I believe that there is upon earth a little holy group and congregation of pure saints, under one head, even Christ, called together by the Holy Ghost in one faith, one mind, and understanding, with manifold gifts, yet agreeing in love, without sects or schisms. I am also a part and member of the same a sharer and joint owner of all the goods it possesses, brought to it and incorporated into it by the Holy Ghost by having

heard and continuing to hear the Word of God, which is the beginning of entering it. For formerly, before we had attained to this, we were altogether of the devil, knowing nothing of God and of Christ. Thus, until the last day, the Holy Ghost abides with the holy congregation or Christendom, by means of which He fetches us to Christ and which He employs to teach and preach to us the Word, whereby He works and promotes sanctification, causing it [this community] daily to grow and become strong in the faith and its fruits which He produces.

We further believe that in this Christian Church we have forgiveness of sin, which is wrought through the holy Sacraments and Absolution, moreover, through all manner of consolatory promises of the entire Gospel. Therefore, whatever is to be preached concerning the Sacraments belongs here, and, in short, the whole Gospel and all the offices of Christianity, which also must be preached and taught without ceasing. For although the grace of God is secured through Christ, and sanctification is wrought by the Holy Ghost through the Word of God in the unity of the Christian Church, yet on account of our flesh which we bear about with us we are never without sin.

Everything, therefore, in the Christian Church is ordered to the end that we shall daily obtain there nothing but the forgiveness of sin through the Word and signs, to comfort and encourage our consciences as long as we live here. Thus, although we have sins, the [grace of the] Holy Ghost does not allow them to injure us, because we are in the Christian Church, where there is nothing but [continuous, uninterrupted] forgiveness of sin, both in that God forgives us, and in that we forgive, bear with, and help each other.

But outside of this Christian Church, where the Gospel is not, there is no forgiveness, as also there can be no holiness [sanctification]. Therefore all who seek and wish to merit holiness [sanctification], not through the Gospel and forgiveness of sin, but by their works, have expelled and severed themselves [from this Church].

Meanwhile, however, while sanctification has begun and is growing daily, we expect that our flesh will be destroyed and buried with all its uncleanness, and will come forth gloriously, and arise to entire and perfect holiness in a new eternal life. For now we are only half pure and holy, so that the Holy Ghost has ever [some reason why] to continue His work in us through the Word, and daily to dispense forgiveness, until we attain to that life where there will be no more forgiveness, but only perfectly pure and holy people, full of godliness and righteousness, removed and free from sin, death, and all evil, in a new, immortal, and glorified body.

Behold, all this is to be the office and work of the Holy Ghost, that He begin and daily increase holiness upon earth by means of these two things, the Christian Church and the forgiveness of sin. But in our dissolution He will accomplish it altogether in an instant, and will forever preserve us therein by the last two parts.

But the term Auferstehung des Fleisches (resurrection of the flesh) here employed is not according to good German idiom. For when we Germans hear the word Fleisch (flesh), we think no farther than of the shambles. But in good German idiom we would say Auferstehung des Leibes, or Leichnams (resurrection of the body). However, it is not a matter of much moment, if we only understand the words aright.

This, now, is the article which must ever be and remain in operation. For creation we have received; redemption, too, is finished. But the Holy Ghost carries on His work without ceasing to

the last day. And for that purpose He has appointed a congregation upon earth by which He speaks and does everything. For He has not yet brought together all His Christian Church nor dispensed forgiveness. Therefore we believe in Him who through the Word daily brings us into the fellowship of this Christian Church, and through the same Word and the forgiveness of sins bestows, increases, and strengthens faith in order that when He has accomplished it all, and we abide therein, and die to the world and to all evil, He may finally make us perfectly and forever holy; which now we expect in faith through the Word.

Behold, here you have the entire divine essence, will, and work depicted most exquisitely in quite short and yet rich words wherein consists all our wisdom, which surpasses and exceeds the wisdom, mind, and reason of all men. For although the whole world with all diligence has endeavored to ascertain what God is, what He has in mind and does, yet has she never been able to attain to [the knowledge and understanding of] any of these things. But here we have everything in richest measure; for here in all three articles He has Himself revealed and opened the deepest abyss of his paternal heart and of His pure unutterable love. For He has created us for this very object, that He might redeem and sanctify us; and in addition to giving and imparting to us everything in heaven and upon earth, He has given to us even His Son and the Holy Ghost, by whom to bring us to Himself. For (as explained above) we could never attain to the knowledge of the grace and favor of the Father except through the Lord Christ, who is a mirror of the paternal heart, outside of whom we see nothing but an angry and terrible Judge. But of Christ we could know nothing either, unless it had been revealed by the Holy Ghost.

These articles of the Creed, therefore, divide and separate us Christians from all other people upon earth. For all outside of Christianity, whether heathen, Turks, Jews, or false Christians and hypocrites, although they believe in, and worship, only one true God, yet know not what His mind towards them is, and cannot expect any love or blessing from Him; therefore they abide in eternal wrath and damnation. For they have not the Lord Christ, and, besides, are not illumined and favored by any gifts of the Holy Ghost.

From this you perceive that the Creed is a doctrine quite different from the Ten Commandments; for the latter teaches indeed what we ought to do, but the former tells what God does for us and gives to us. Moreover, apart from this, the Ten Commandments are written in the hearts of all men; the Creed, however, no human wisdom can comprehend, but it must be taught by the Holy Ghost alone. The latter doctrine [of the Law], therefore makes no Christian, for the wrath and displeasure of God abide upon us still, because we cannot keep what God demands of us; but this [namely, the doctrine of faith] brings pure grace, and makes us godly and acceptable to God. For by this knowledge we obtain love and delight in all the commandments of God, because here we see that God gives Himself entire to us, with all that He has and is able to do, to aid and direct us in keeping the Ten Commandments -- the Father, all creatures; the Son, His entire work; and the Holy Ghost, all His gifts.

Let this suffice concerning the Creed to lay a foundation for the simple, that they may not be burdened, so that, if they understand the substance of it, they themselves may afterwards strive to acquire more, and to refer to these parts whatever they learn in the Scriptures, and may ever grow and increase in richer understanding. For as long as we live here, we shall daily have enough to do to preach and to learn this.

Part Third. OF PRAYER.

The Lord's Prayer.

We have now heard what we must do and believe, in which things the best and happiest life consists. Now follows the third part, how we ought to pray. For since we are so situated that no man can perfectly keep the Ten Commandments, even though he have begun to believe, and since the devil with all his power together with the world and our own flesh, resists our endeavors, nothing is so necessary as that we should continually resort to the ear of God, call upon Him, and pray to Him, that He would give, preserve, and increase in us faith and the fulfillment of the Ten Commandments, and that He would remove everything that is in our way and opposes us therein. But that we might know what and how to pray, our Lord Christ has Himself taught us both the mode and the words, as we shall see.

But before we explain the Lord's Prayer part by part, it is most necessary first to exhort and incite people to prayer, as Christ and the apostles also have done. And the first matter is to know that it is our duty to pray because of God's commandment. For thus we heard in the Second Commandment: Thou shalt not take the name of the lord, thy God, in vain, that we are there required to praise that holy name, and call upon it in every need, or to pray. For to call upon the name of God is nothing else than to pray. Prayer is therefore as strictly and earnestly commanded as all other commandments: to have no other God, not to kill, not to steal, etc. Let no one think that it is all the same whether he pray or not, as vulgar people do, who grope in such delusion and ask Why should I pray? Who knows whether God heeds or will hear my prayer? If I do not pray, some one else will. And thus they fall into the habit of never praying, and frame a pretext, as though we taught that there is no duty or need of prayer, because we reject false and hypocritical prayers.

But this is true indeed that such prayers as have been offered hitherto when men were babbling and bawling in the churches were no prayers. For such external matters, when they are properly observed, may be a good exercise for young children, scholars, and simple persons, and may be called singing or reading, but not really praying. But praying, 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. But it is our duty and obligation to pray if we would be Christians, as much as it is our duty and obligation to obey our parents and the government; for by calling upon it and praying the name of God is honored and profitably employed. This you must note above all things, that thereby you may silence and repel such thoughts as would keep and deter us from prayer. For just as it would be idle for a son to say to his father, "Of what advantage is my obedience? I will go and do what I can; it is all the same"; but there stands the commandment, Thou shalt and must do it, so also here it is not left to my will to do it or leave it undone, but prayer shall and must be offered at the risk of God's wrath and displeasure.

This is therefore to be understood and noted before everything else, in order that thereby we may silence and repel the thoughts which would keep and deter us from praying, as though it were not of much consequence if we do not pray, or as though it were commanded those who are holier and in better favor with God than we; as, indeed, the human heart is by nature so despondent that it always flees from God and imagines that He does not wish or desire our prayer, because we are sinners and have merited nothing but wrath. Against such thoughts (I say) we should regard this commandment and turn to God, that we may not by such disobedience excite His anger still more. For by this commandment He gives us plainly to understand that He will not cast us from Him nor chase us away, although we are sinners, but rather draw us to Himself, so that we might humble ourselves before Him, bewail this misery

and plight of ours, and pray for grace and help. Therefore we read in the Scriptures that He is angry also with those who were smitten for their sin, because they did not return to Him and by their prayers assuage His wrath and seek His grace.

Now, from the fact that it is so solemnly commanded to pray, you are to conclude and think, that no one should by any means despise his prayer, but rather set great store by it, and always seek an illustration from the other commandments. A child should by no means despise his obedience to father and mother, but should always think: This work is a work of obedience, and what I do I do with no other intention than that I may walk in the obedience and commandment of God, on which I can settle and stand firm, and esteem it a great thing, not on account of my worthiness, but on account of the commandment. So here also, what and for what we pray we should regard as demanded by God and done in obedience to Him, and should reflect thus: On my account it would amount to nothing; but it shall avail, for the reason that God has commanded it. Therefore everybody, no matter what he has to say in prayer, should always come before God in obedience to this commandment.

We pray, therefore, and exhort every one most diligently to take this to heart and by no means to despise our prayer. For hitherto it has been taught thus in the devil's name that no one regarded these things, and men supposed it to be sufficient to have done the work, whether God would hear it or not. But that is staking prayer on a risk, and murmuring it at a venture, and therefore it is a lost prayer. For we allow such thoughts as these to lead us astray and deter us: I am not holy or worthy enough; if I were as godly and holy as St. Peter or St. Paul, then I would pray. But put such thoughts far away, for just the same commandment which applied to St. Paul applies also to me; and the Second Commandment is given as much on my account as on his account, so that he can boast of no better or holier commandment.

Therefore you should say: My prayer is as precious, holy, and pleasing to God as that of St. Paul or of the most holy saints. This is the reason: For I will gladly grant that he is holier in his person, but not on account of the commandment; since God does not regard prayer on account of the person, but on account of His word and obedience thereto. For on the commandment on which all the saints rest their prayer I, too, rest mine. Moreover I pray for the same thing for which they all pray and ever have prayed; besides, I have just as great a need of it as those great saints, yea, even a greater one than they.

Let this be the first and most important point, that all our prayers must be based and rest upon obedience to God, irrespective of our person, whether we be sinners or saints, worthy or unworthy. And we must know that God will not have it treated as a jest, but be angry, and punish all who do not pray, as surely as He punishes all other disobedience; next, that He will not suffer our prayers to be in vain or lost. For if He did not intend to answer your prayer, He would not bid you pray and add such a severe commandment to it.

In the second place, we should be the more urged and incited to pray because God has also added a promise, and declared that it shall surely be done to us as we pray, as He says Ps. 50, 15: Call upon Me in the day of trouble: I will deliver thee. And Christ in the Gospel of St. Matthew, 7, 7: Ask, and it shall be given you. For every one that asketh receiveth. Such promises ought certainly to encourage and kindle our hearts to pray with pleasure and delight, since He testifies with His [own] word that our prayer is heartily pleasing to Him, moreover, that it shall assuredly be heard and granted, in order that we may not despise it or think lightly of it, and pray at a venture.

This you can hold up to Him and say: Here I come, dear Father, and pray, not of my own purpose nor upon my own worthiness, but at Thy commandment and promise, which cannot fail or deceive me. Whoever, therefore, does not believe this promise must know again that he excites God to anger as a person who most highly dishonors Him and reproaches Him with falsehood.

Besides this, we should be incited and drawn to prayer because in addition to this commandment and promise God anticipates us, and Himself arranges the words and form of prayer for us, and places them upon our lips as to how and what we should pray, that we may see how heartily He pities us in our distress, and may never doubt that such prayer is pleasing to Him and shall certainly be answered; which [the Lord's Prayer] is a great advantage indeed over all other prayers that we might compose ourselves. For in them the conscience would ever be in doubt and say: I have prayed, but who knows how it pleases Him, or whether I have hit upon the right proportions and form? Hence there is no nobler prayer to be found upon earth than the Lord's Prayer which we daily pray because it has this excellent testimony, that God loves to hear it, which we ought not to surrender for all the riches of the world.

And it has been prescribed also for this reason that we should see and consider the distress which ought to urge and compel us to pray without ceasing. For whoever would pray must have something to present, state, and name which he desires; if not, it cannot be called a prayer.

Therefore we have rightly rejected the prayers of monks and priests, who howl and growl day and night like fiends; but none of them think of praying for a hair's breadth of anything. And if we would assemble all the churches, together with all ecclesiastics, they would be obliged to confess that they have never from the heart prayed for even a drop of wine. For none of them has ever purposed to pray from obedience to God and faith in His promise, nor has any one regarded any distress, but (when they had done their best) they thought no further than this, to do a good work, whereby they might repay God, as being unwilling to take anything from Him, but wishing only to give Him something.

But where there is to be a true prayer there must be earnestness. Men must feel their distress, and such distress as presses them and compels them to call and cry out then prayer will be made spontaneously, as it ought to be, and men will require no teaching how to prepare for it and to attain to the proper devotion. But the distress which ought to concern us most, both as regards ourselves and every one, you will find abundantly set forth in the Lord's Prayer. Therefore it is to serve also to remind us of the same, that we contemplate it and lay it to heart, lest we become remiss in prayer. For we all have enough that we lack, but the great want is that we do not feel nor see it. Therefore God also requires that you lament and plead such necessities and wants, not because He does not know them, but that you may kindle your heart to stronger and greater desires, and make wide and open your cloak to receive much.

Therefore, every one of us should accustom himself from his youth daily to pray for all his wants, whenever he is sensible of anything affecting his interests or that of other people among whom he may live, as for preachers, the government, neighbors, domestics, and always (as we have said) to hold up to God His commandment and promise, knowing that He will not have them disregarded. This I say because I would like to see these things brought home again to the people that they might learn to pray truly, and not go about coldly and indifferently, whereby they become daily more unfit for prayer; which is just what the devil desires, and for what he works with all his powers. For he is well aware what damage and harm it does him when prayer

is in proper practice. For this we must know, that all our shelter and protection rest in prayer alone. For we are far too feeble to cope with the devil and all his power and adherents that set themselves against us, and they might easily crush us under their feet. Therefore we must consider and take up those weapons with which Christians must be armed in order to stand against the devil. For what do you think has hitherto accomplished such great things, has checked or quelled the counsels, purposes, murder, and riot of our enemies, whereby the devil thought to crush us, together with the Gospel, except that the prayer of a few godly men intervened like a wall of iron on our side? They should else have witnessed a far different tragedy, namely, how the devil would have destroyed all Germany in its own blood. But now they may confidently deride it and make a mock of it, however, we shall nevertheless be a match both for themselves and the devil by prayer alone, if we only persevere diligently and not become slack. For whenever a godly Christian prays: Dear Father let Thy will be done, God speaks from on high and says: Yes, dear child, it shall be so, in spite of the devil and all the world.

Let this be said as an exhortation, that men may learn, first of all, to esteem prayer as something great and precious, and to make a proper distinction between babbling and praying for something. For we by no means reject prayer, but the bare, useless howling and murmuring we reject, as Christ Himself also rejects and prohibits long palavers. Now we shall most briefly and clearly treat of the Lord's Prayer. Here there is comprehended in seven successive articles, or petitions, every need which never ceases to relate to us, and each so great that it ought to constrain us to keep praying it all our lives.
The First Petition.

Hallowed be Thy name.

This is, indeed, somewhat obscure, and not expressed in good German, for in our mother-tongue we would say: Heavenly Father, help that by all means Thy name may be holy. But what is it to pray that His name may be holy? Is it not holy already? Answer: Yes, it is always holy in its nature, but in our use it is not holy. For God's name was given us when we became Christians and were baptized, so that we are called children of God and have the Sacraments by which He so incorporates us in Himself that everything which is God's must serve for our use.

Here now the great need exists for which we ought to be most concerned, that this name have its proper honor, be esteemed holy and sublime as the greatest treasure and sanctuary that we have; and that as godly children we pray that the name of God, which is already holy in heaven, may also be and remain holy with us upon earth and in all the world.

But how does it become holy among us? Answer, as plainly as it can be said: When both our doctrine and life are godly and Christian. For since in this prayer we call God our Father, it is our duty always to deport and demean ourselves as godly children, that He may not receive shame, but honor and praise from us.

Now the name of God is profaned by us either in words or in works. (For whatever we do upon the earth must be either words or works, speech or act.) In the first place, then, it is profaned when men preach, teach, and speak in the name of God what is false and misleading, so that His name must serve to adorn and to find a market for falsehood. That is, indeed, the greatest profanation and dishonor of the divine name. Furthermore, also when men, by swearing,

cursing, conjuring, etc., grossly abuse the holy name as a cloak for their shame. In the second place also by an openly wicked life and works, when those who are called Christians and the people of God are adulterers, drunkards, misers, envious, and slanderers. Here again must the name of God come to shame and be profaned because of us. For just as it is a shame and disgrace to a natural father to have a bad perverse child that opposes him in words and deeds, so that on its account he suffers contempt and reproach, so also it brings dishonor upon God if we who are called by His name and have all manner of goods from Him teach, speak, and live in any other manner except as godly and heavenly children, so that people say of us that we must be not God's, but the devil's children.

Thus you see that in this petition we pray just for that which God demands in the Second Commandment; namely, that His name be not taken in vain to swear, curse, lie, deceive, etc., but be usefully employed to the praise and honor of God. For whoever employs the name of God for any sort of wrong profanes and desecrates this holy name, as aforetime a church was considered desecrated when a murder or any other crime had been committed in it, or when a pyx or relic was desecrated, as being holy in themselves, yet become unholy in use. Thus this point is easy and clear if only the language is understood, that to hallow is the same as in our idiom to praise, magnify, and honor both in word and deed.

Here, now, learn how great need there is of such prayer. For because we see how full the world is of sects and false teachers, who all wear the holy name as a cover and sham for their doctrines of devils, we ought by all means to pray without ceasing, and to cry and call upon God against all such as preach and believe falsely and whatever opposes and persecutes our Gospel and pure doctrine, and would suppress it, as bishops, tyrants, enthusiasts, etc. Likewise also for ourselves who have the Word of God, but are not thankful for it, nor live as we ought according to the same. If now you pray for this with your heart, you can be sure that it pleases God; for He will not hear anything more dear to Him than that His honor and praise is exalted above everything else, and His Word is taught in its purity and is esteemed precious and dear.

The Second Petition.

Thy kingdom come.

As we prayed in the First Petition concerning the honor and name of God that He would prevent the world from adorning its lies and wickedness with it, but cause it to be esteemed sublime and holy both in doctrine and life, so that He may be praised and magnified in us, so here we pray that His kingdom also may come. But just as the name of God is in itself holy, and we pray nevertheless that it be holy among us, so also His kingdom comes of itself, without our prayer, yet we pray nevertheless that it may come to us, that is, prevail among us and with us, so that we may be a part of those among whom His name is hallowed and His kingdom prospers.

But what is the kingdom of God? Answer: Nothing else than 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 power of the devil, and to bring us to Himself, and to govern us as a King of righteousness, life and salvation against sin death, and an evil conscience, for which end He has also bestowed His Holy Ghost, who is to bring these things home to us by His holy Word, and to illumine and strengthen us in the faith by His power.

Therefore we pray here in the first place that this may become effective with us, and that His

name be so praised through the holy Word of God and a Christian life that both we who have accepted it may abide and daily grow therein, and that it may gain approbation and adherence among other people and proceed with power throughout the world, that many may find entrance into the Kingdom of Grace, be made partakers of redemption, being led thereto by the Holy Ghost, in order that thus we may all together remain forever in the one kingdom now begun.

For the coming of God's Kingdom to us occurs in two ways; first, here in time through the Word and faith; and secondly, in eternity forever through revelation. Now we pray for both these things, that it may come to those who are not yet in it, and, by daily increase, to us who have received the same, and hereafter in eternal life. All this is nothing else than saying: Dear Father, we pray, give us first Thy Word, that the Gospel be preached properly throughout the world; and secondly, that it be received in faith, and work and live in us, so that through the Word and the power of the Holy Ghost Thy kingdom may prevail among us, and the kingdom of the devil be put down, that he may have no right or power over us, until at last it shall be utterly destroyed, and sin, death, and hell shall be exterminated, that we may live forever in perfect righteousness and blessedness.

From this you perceive that we pray here not for a crust of bread or a temporal, perishable good, but for an eternal inestimable treasure and everything that God Himself possesses; which is far too great for any human heart to think of desiring if He had not Himself commanded us to pray for the same. But because He is God, He also claims the honor of giving much more and more abundantly than any one can comprehend, -- like an eternal, unfailing fountain, which, the more it pours forth and overflows, the more it continues to give, -- and He desires nothing more earnestly of us than that we ask much and great things of Him, and again is angry if we do not ask and pray confidently.

For just as when the richest and most mighty emperor would bid a poor beggar ask whatever he might desire, and were ready to give great imperial presents, and the fool would beg only for a dish of gruel, he would be rightly considered a rogue and a scoundrel who treated the command of his imperial majesty as a jest and sport, and was not worthy of coming into his presence: so also it is a great reproach and dishonor to God if we, to whom He offers and pledges so many unspeakable treasures, despise the same, or have not the confidence to receive them, but scarcely venture to pray for a piece of bread.

All this is the fault of the shameful unbelief which does not look to God for as much good as will satisfy the stomach, much less expects without doubt such eternal treasures of God. Therefore we must strengthen ourselves against it, and let this be our first prayer; then, indeed, we shall have all else in abundance, as Christ teaches [Matt. 6, 33]: Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you. For how could He allow us to suffer want and to be straitened in temporal things when He promises that which is eternal and imperishable?

The Third Petition.

Thy will be done on earth as it is in heaven.

Thus far we have prayed that God's name be honored by us, and that His kingdom prevail among us; in which two points is comprehended all that pertains to the honor of God and to our salvation, that we receive as our own God and all His riches. But now a need just as great

arises, namely, that we firmly keep them, and do not suffer ourselves to be torn therefrom. For as in a good government it is not only necessary that there be those who build and govern well, but also those who make defense, afford protection and maintain it firmly, so here likewise, although we have prayed for the greatest need, for the Gospel, faith, and the Holy Ghost, that He may govern us and redeem us from the power of the devil, we must also pray that His will be done. For there will be happenings quite strange if we are to abide therein, as we shall have to suffer many thrusts and blows on that account from everything that ventures to oppose and prevent the fulfillment of the two petitions that precede.

For no one believes how the devil opposes and resists them, and cannot suffer that any one teach or believe aright. And it hurts him beyond measure to suffer his lies and abominations, that have been honored under the most specious pretexts of the divine name, to be exposed, and to be disgraced himself, and, besides, be driven out of the heart, and suffer such a breach to be made in his kingdom. Therefore he chafes and rages as a fierce enemy with all his power and might, and marshals all his subjects, and, in addition enlists the world and our own flesh as his allies. For our flesh is in itself indolent and inclined to evil, even though we have accepted and believe the Word of God. The world, however, is perverse and wicked; this he incites against us, fans and stirs the fire, that he may hinder and drive us back, cause us to fall, and again bring us under his power. Such is all his will, mind, and thought, for which he strives day and night, and never rests a moment, employing all arts, wiles, ways, and means whichever he can invent.

If we would be Christians, therefore, we must surely expect and reckon upon having the devil with all his angels and the world as our enemies, who will bring every possible misfortune and grief upon us. For where the Word of God is preached, accepted, or believed, and produces fruit, there the holy cross cannot be wanting. And let no one think that he shall have peace; but he must risk what whatever he has upon earth -- possessions, honor. house and estate, wife and children, body and life. Now, this hurts our flesh and the old Adam; for the test is to be steadfast and to suffer with patience in whatever way we are assailed, and to let go whatever is taken from us.

Hence there is just as great need, as in all the others, that we pray without ceasing: "Dear Father, Thy will be done, not the will of the devil and of our enemies, nor of anything that would persecute and suppress Thy holy Word or hinder Thy kingdom; and grant that we may bear with patience and overcome whatever is to be endured on that account, lest our poor flesh yield or fall away from weakness or sluggishness."

Behold, thus we have in these three petitions, in the simplest manner, the need which relates to God Himself, yet all for our sakes. For whatever we pray concerns only us, namely, as we have said, that what must be done anyway without us, may also be done in us. For as His name must be hallowed and His kingdom come without our prayer, so also His will must be done and succeed although the devil with all his adherents raise a great tumult, are angry and rage against it, and undertake to exterminate the Gospel utterly. But for our own sakes we must pray that even against their fury His will be done without hindrance also among us, that they may not be able to accomplish anything and we remain firm against all violence and persecution, and submit to such will of God.

Such prayer, then, is to be our protection and defense now, is to repel and put down all that the devil, Pope, bishops, tyrants, and heretics can do against our Gospel. Let them all rage and

attempt their utmost, and deliberate and resolve how they may suppress and exterminate us, that their will and counsel may prevail: over and against this one or two Christians with this petition alone shall be our wall against which they shall run and dash themselves to pieces. This consolation and confidence we have, that the will and purpose of the devil and of all our enemies shall and must fail and come to naught, however proud, secure, and powerful they know themselves to be. For if their will were not broken and hindered, the kingdom of God could not abide on earth nor His name be hallowed.

The Fourth Petition.

Give us this day our daily bread.

Here, now, we consider the poor breadbasket, the necessaries of our body and of the temporal life. It is a brief and simple word, but it has a very wide scope. For when you mention and pray for daily bread, you pray for everything that is necessary in order to have and enjoy daily bread and, on the other hand, against everything which interferes with it. Therefore you must open wide and extend your thoughts not only to the oven or the flour-bin but to the distant field and the entire land, which bears and brings to us daily bread and every sort of sustenance. For if God did not cause it to grow, and bless and preserve it in the field, we could never take bread from the oven or have any to set upon the table.

To comprise it briefly, this petition includes everything that belongs to our entire life in the world, because on that account alone do we need daily bread. Now for our life it is not only necessary that our body have food and covering and other necessaries, but also that we spend our days in peace and quiet among the people with whom we live and have intercourse in daily business and conversation and all sorts of doings, in short, whatever pertains both to the domestic and to the neighborly or civil relation and government. For where these two things are hindered [intercepted and disturbed] that they do not prosper as they ought, the necessaries of life also are impeded, so that ultimately life cannot be maintained. And there is, indeed, the greatest need to pray for temporal authority and government, as that by which most of all God preserves to us our daily bread and all the comforts of this life. For though we have received of God all good things in abundance we are not able to retain any of them or use them in security and happiness, if He did not give us a permanent and peaceful government. For where there are dissension, strife, and war, there the daily bread is already taken away, or at least checked.

Therefore it would be very proper to place in the coat-of-arms of every pious prince a loaf of bread instead of a lion, or a wreath of rue, or to stamp it upon the coin, to remind both them and their subjects that by their office we have protection and peace, and that without them we could not eat and retain our daily bread. Therefore they are also worthy of all honor, that we give to them for their office what we ought and can, as to those through whom we enjoy in peace and quietness what we have, because otherwise we would not keep a farthing; and that, in addition, we also pray for them that through them God may bestow on us the more blessing and good.

Let this be a very brief explanation and sketch, showing how far this petition extends through all conditions on earth. Of this any one might indeed make a long prayer, and with many words enumerate all the things that are included therein, as that we pray God to give us food and drink, clothing, house, and home, and health of body; also that He cause the grain and fruits of the field to grow and mature well; furthermore, that He help us at home towards good housekeeping, that He give and preserve to us a godly wife, children, and servants, that He

cause our work, trade, or whatever we are engaged in to prosper and succeed, favor us with faithful neighbors and good friends, etc. Likewise, that He give to emperors, kings, and all estates, and especially to the rulers of our country and to all counselors, magistrates, and officers, wisdom, strength, and success that they may govern well and vanquish the Turks and all enemies; to subjects and the common people, obedience, peace, and harmony in their life with one another, and on the other hand, that He would preserve us from all sorts of calamity to body and livelihood, as lightning, hail, fire, flood, poison, pestilence, cattle-plague, war and bloodshed, famine, destructive beasts, wicked men, etc. All this it is well to impress upon the simple, namely, that these things come from God, and must be prayed for by us.

But this petition is especially directed also against our chief enemy, the devil. For all his thought and desire is to deprive us of all that we have from God, or to hinder it; and he is not satisfied to obstruct and destroy spiritual government in leading souls astray by his lies and bringing them under his power, but he also prevents and hinders the stability of all government and honorable, peaceable relations on earth.
There he causes so much contention, murder, sedition, and war also lightning and hail to destroy grain and cattle, to poison the air, etc. In short, he is sorry that any one has a morsel of bread from God and eats it in peace; and if it were in his power, and our prayer (next to God) did not prevent him, we would not keep a straw in the field, a farthing in the house, yea, not even our life for an hour, especially those who have the Word of God and would like to be Christians.

Behold, thus God wishes to indicate to us how He cares for us in all our need, and faithfully provides also for our temporal support. and although He abundantly grants and preserves these things even to the wicked and knaves, yet He wishes that we pray for them, in order that we may recognize that we receive them from His hand, and may feel His paternal goodness toward us therein. For when He withdraws His hand, nothing can prosper nor be maintained in the end, as, indeed, we daily see and experience. How much trouble there is now in the world only on account of bad coin, yea, on account of daily oppression and raising of prices in common trade, bargaining and labor on the part of those who wantonly oppress the poor and deprive them of their daily bread! This we must suffer indeed; but let them take care that they do not lose the common intercession, and beware lest this petition in the Lord's Prayer be against them.

The Fifth Petition.

And forgive us our trespasses, as we forgive those who trespass against us.

This part now relates to our poor miserable life, which, although we have and believe the Word of God, and do and submit to His will, and are supported by His gifts and blessings is nevertheless not without sin. For we still stumble daily and transgress because we live in the world among men who do us much harm and give us cause for impatience, anger, revenge, etc. Besides, we have Satan at our back, who sets upon us on every side, and fights (as we have heard) against all the foregoing petitions, so that it is not possible always to stand firm in such a persistent conflict.

Therefore there is here again great need to call upon God and to pray: Dear Father, forgive us our trespasses. Not as though He did not forgive sin without and even before our prayer (for He has given us the Gospel, in which is pure forgiveness before we prayed or ever thought about it). But this is to the intent that we may recognize and accept such forgiveness. For since the

flesh in which we daily live is of such a nature that it neither trusts nor believes God, and is ever active in evil lusts and devices, so that we sin daily in word and deed, by commission and omission by which the conscience is thrown into unrest, so that it is afraid of the wrath and displeasure of God, and thus loses the comfort and confidence derived from the Gospel; therefore it is ceaselessly necessary that we run hither and obtain consolation to comfort the conscience again.

But this should serve God's purpose of breaking our pride and keeping us humble. For in case any one should boast of his godliness and despise others, God has reserved this prerogative to Himself, that the person is to consider himself and place this prayer before his eyes, and he will find that he is no better than others, and that in the presence of God all must lower their plumes, and be glad that they can attain forgiveness. And let no one think that as long as we live here he can reach such a position that he will not need such forgiveness. In short, if God does not forgive without ceasing, we are lost.

It is therefore the intent of this petition that God would not regard our sins and hold up to us what we daily deserve, but would deal graciously with us, and forgive, as He has promised, and thus grant us a joyful and confident conscience to stand before Him in prayer. For where the heart is not in right relation towards God, nor can take such confidence, it will nevermore venture to pray. But such a confident and joyful heart can spring from nothing else than the [certain] knowledge of the forgiveness of sin.

But there is here attached a necessary, yet consolatory addition: As we forgive. He has promised that we shall be sure that everything is forgiven and pardoned, yet in the manner that we also forgive our neighbor. For just as we daily sin much against God and yet He forgives everything through grace, so we, too, must ever forgive our neighbor who does us injury, violence, and wrong, shows malice toward us, etc. If, therefore you do not forgive, then do not think that God forgives you; but if you forgive, you have this consolation and assurance, that you are forgiven in heaven, not on account of your forgiving, -- for God forgives freely and without condition, out of pure grace, because He has so promised, as the Gospel teaches, -- but in order that He may set this up for our confirmation and assurance for a sign alongside of the promise which accords with this prayer, Luke 6, 37: Forgive, and ye shall be forgiven. Therefore Christ also repeats it soon after the Lord's Prayer, and says, Matt. 6,14: For if ye forgive men their trespasses, your heavenly Father will also forgive you, etc.

This sign is therefore attached to this petition, that, when we pray, we remember the promise and reflect thus: Dear Father, for this reason I come and pray Thee to forgive me, not that I can make satisfaction, or can merit anything by my works, but because Thou hast promised and attached the seal thereto that I should be as sure as though I had absolution pronounced by Thyself. For as much as Baptism and the Lord's Supper appointed as external signs, effect, so much also this sign can effect to confirm our consciences and cause them to rejoice. And it is especially given for this purpose, that we might use and practice it every hour, as a thing that we have with us at all times.

The Sixth Petition.

And lead us not into temptation.

We have now heard enough what toil and labor is required to retain all that for which we pray,

and to persevere therein, which, however, is not achieved without infirmities and stumbling. Besides, although we have received forgiveness and a good conscience and are entirely acquitted, yet is our life of such a nature that one stands to-day and to-morrow falls. Therefore, even though we be godly now and stand before God with a good conscience, we must pray again that He would not suffer us to relapse and yield to trials and temptations.

Temptation, however, or (as our Saxons in olden times used to call it) Bekoerunge, is of three kinds, namely, of the flesh, of the world and of the devil. For in the flesh we dwell and carry the old Adam about our neck, who exerts himself and incites us daily to inchastity, laziness, gluttony and drunkenness, avarice and deception, to defraud our neighbor and to overcharge him, and, in short, to all manner of evil lusts which cleave to us by nature, and to which we are incited by the society, example and what we hear and see of other people, which often wound and inflame even an innocent heart.

Next comes the world, which offends us in word and deed, and impels us to anger and impatience. In short, there is nothing but hatred and envy, enmity, violence and wrong, unfaithfulness, vengeance, cursing, raillery slander, pride and haughtiness, with superfluous finery, honor, fame, and power, where no one is willing to be the least, but every one desires to sit at the head and to be seen before all.

Then comes the devil, inciting and provoking in all directions, but especially agitating matters that concern the conscience and spiritual affairs, namely, to induce us to despise and disregard both the Word and works of God to tear us away from faith, hope, and love and bring us into misbelief, false security, and obduracy, or, on the other hand, to despair, denial of God, blasphemy, and innumerable other shocking things. These are indeed snares and nets, yea, real fiery darts which are shot most venomously into the heart, not by flesh and blood, but by the devil.

Great and grievous, indeed, are these dangers and temptations which every Christian must bear, even though each one were alone by himself, so that every hour that we are in this vile life where we are attacked on all sides, chased and hunted down, we are moved to cry out and to pray that God would not suffer us to become weary and faint and to relapse into sin, shame, and unbelief. For otherwise it is impossible to overcome even the least temptation.

This, then, is leading us not into temptation, to wit, when He gives us power and strength to resist, the temptation, however, not being taken away or removed. For while we live in the flesh and have the devil about us, no one can escape temptation and allurements; and it cannot be otherwise than that we must endure trials, yea, be engulfed in them; but we pray for this, that we may not fall and be drowned in them.

To feel temptation is therefore a far different thing from consenting or yielding to it. We must all feel it, although not all in the same manner, but some in a greater degree and more severely than others; as, the young suffer especially from the flesh, afterwards, they that attain to middle life and old age, from the world, but others who are occupied with spiritual matters, that is, strong Christians, from the devil. But such feeling, as long as it is against our will and we would rather be rid of it, can harm no one. For if we did not feel it, it could not be called a temptation. But to consent thereto is when we give it the reins and do not resist or pray against it.

Therefore we Christians must be armed and daily expect to be incessantly attacked, in order

that no one may go on in security and heedlessly, as though the devil were far from us, but at all times expect and parry his blows. For though I am now chaste, patient, kind, and in firm faith, the devil will this very hour send such an arrow into my heart that I can scarcely stand. For he is an enemy that never desists nor becomes tired, so that when one temptation ceases, there always arise others and fresh ones.

Accordingly, there is no help or comfort except to run hither and to take hold of the Lord's Prayer, and thus speak to God from the heart: Dear Father, Thou hast bidden me pray; let me not relapse because of temptations. Then you will see that they must desist, and finally acknowledge themselves conquered. Else if you venture to help yourself by your own thoughts and counsel, you will only make the matter worse and give the devil more space. For he has a serpent's head, which if it gain an opening into which he can slip, the whole body will follow without check. But prayer can prevent him and drive him back.

The Seventh and Last Petition.

But deliver us from evil. Amen. In the Greek text this petition reads thus: Deliver or preserve us from the Evil One, or the Malicious One; and it looks as if He were speaking of the devil, as though He would comprehend everything in one so that the entire substance of all our prayer is directed against our chief enemy. For it is he who hinders among us everything that we pray for: the name or honor of God, God's kingdom and will, our daily bread, a cheerful good conscience, etc.

Therefore we finally sum it all up and say: Dear Father pray, help that we be rid of all these calamities. But there is nevertheless also included whatever evil may happen to us under the devil's kingdom -- poverty, shame, death, and, in short, all the agonizing misery and heartache of which there is such an unnumbered multitude on the earth. For since the devil is not only a liar, but also a murderer, he constantly seeks our life, and wreaks his anger whenever he can afflict our bodies with misfortune and harm. Hence it comes that he often breaks men's necks or drives them to insanity, drowns some, and incites many to commit suicide, and to many other terrible calamities. Therefore there is nothing for us to do upon earth but to pray against this arch enemy without ceasing. For unless God preserved us, we would not be safe from him even for an hour.

Hence you see again how God wishes us to pray to Him also for all the things which affect our bodily interests, so that we seek and expect help nowhere else except in Him. But this matter He has put last; for if we are to be preserved and delivered from all evil, the name of God must first be hallowed in us, His kingdom must be with us, and His will be done. After that He will finally preserve us from sin and shame, and, besides, from everything that may hurt or injure us.

Thus God has briefly placed before us all the distress which may ever come upon us, so that we might have no excuse whatever for not praying. But all depends upon this, that we learn also to say Amen, that is, that we do not doubt that our prayer is surely heard and [what we pray] shall be done. For this is nothing else than the word of undoubting faith, which does not pray at a venture, but knows that God does not lie to him, since He has promised to grant it. Therefore, where there is no such faith, there cannot be true prayer either.

It is, therefore, a pernicious delusion of those who pray in such a manner that they dare not

from the heart say yea and positively conclude that God hears them, but remain in doubt and say, How should I be so bold as to boast that God hears my prayer? For I am but a poor sinner, etc.

The reason for this is, they regard not the promise of God, but their own work and worthiness, whereby they despise God and reproach Him with lying, and therefore they receive nothing. As St. James says [1, 6]: But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. Behold, such importance God attaches to the fact that we are sure we do not pray in vain, and that we do not in any way despise our prayer.

Part Fourth.

OF BAPTISM.

We have now finished the three chief parts of the common Christian doctrine. Besides these we have yet to speak of our two Sacraments instituted by Christ, of which also every Christian ought to have at least an ordinary, brief instruction, because without them there can be no Christian; although, alas! hitherto no instruction concerning them has been given. But, in the first place, we take up Baptism, by which we are first received into the Christian Church. However, in order that it may be readily understood we will treat of it in an orderly manner, and keep only to that which it is necessary for us to know. For how it is to be maintained and defended against heretics and sects we will commend to the learned.

In the first place, we must above all things know well the words upon which Baptism is founded, and to which everything refers that is to be said on the subject, namely, where the Lord Christ speaks in the last chapter of Matthew, v. 19:

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Likewise in St. Mark, the last chapter, v. 16:

He that believeth and is baptized shall be saved; but he that believeth not shall be damned .

In these words you must note, in the first place, that here stand God's commandment and institution, lest we doubt that Baptism is divine, not devised nor invented by men. For as truly as I can say, No man has spun the Ten Commandments, the Creed, and the Lord's Prayer out of his head, but they are revealed and given by God Himself, so also I can boast that Baptism is no human trifle, but instituted by God Himself, moreover, that it is most solemnly and strictly commanded that we must be baptized or we cannot be saved, lest any one regard it as a trifling matter, like putting on a new red coat. For it is of the greatest importance that we esteem Baptism excellent, glorious, and exalted, for which we contend and fight chiefly, because the world is now so full of sects clamoring that Baptism is an external thing, and that external things are of no benefit. But let it be ever so much an external thing here stand God's Word and command which institute, establish, and confirm Baptism. But what God institutes and commands cannot be a vain, but must be a most precious thing, though in appearance it were of less value than a straw. If hitherto people could consider it a great thing when the Pope with his letters and bulls dispensed indulgences and confirmed altars and churches, solely because

of the letters and seals, we ought to esteem Baptism much more highly and more precious, because God has commanded it, and, besides, it is performed in His name. For these are the words, Go ye baptize; however, not in your name, but in the name of God.

For to be baptized in the name of God is to be baptized not by men, but by God Himself. Therefore although it is performed by human hands, it is nevertheless truly God's own work. From this fact every one may himself readily infer that it is a far higher work than any work performed by a man or a saint. For what work greater than the work of God can we do?

But here the devil is busy to delude us with false appearances, and lead us away from the work of God to our own works. For there is a much more splendid appearance when a Carthusian does many great and difficult works and we all think much more of that which we do and merit ourselves. But the Scriptures teach thus: Even though we collect in one mass the works of all the monks, however splendidly they may shine, they would not be as noble and good as if God should pick up a straw. Why? Because the person is nobler and better. Here, then, we must not estimate the person according to the works, but the works according to the person, from whom they must derive their nobility. But insane reason will not regard this, and because Baptism does not shine like the works which we do, it is to be esteemed as nothing.

From this now learn a proper understanding of the subject, and how to answer the question what Baptism is, namely thus, that it is not mere ordinary water, but water comprehended in God's Word and command, and sanctified thereby, so that it is nothing else than a divine water; not that the water in itself is nobler than other water, but that God's Word and command are added.

Therefore it is pure wickedness and blasphemy of the devil that now our new spirits, to mock at Baptism, omit from it God's Word and institution, and look upon it in no other way than as water which is taken from the well, and then blather and say: How is a handful of water to help the soul? Aye, my friend, who does not know that water is water if tearing things asunder is what we are after? But how dare you thus interfere with God's order, and tear away the most precious treasure with which God has connected and enclosed it, and which He will not have separated? For the kernel in the water is God's Word or command and the name of God which is a treasure greater and nobler than heaven and earth.

Comprehend the difference, then, that Baptism is quite another thing than all other water; not on account of the natural quality, but because something more noble is here added; for God Himself stakes His honor His power and might on it. Therefore it is not only natural water, but a divine, heavenly, holy, and blessed water, and in whatever other terms we can praise it, -- all on account of the Word, which is a heavenly, holy Word, that no one can sufficiently extol, for it has, and is able to do, all that God is and can do [since it has all the virtue and power of God comprised in it]. Hence also it derives its essence as a Sacrament, as St. Augustine also taught: Accedat verbum ad elementum et fit sacramentum. That is, when the Word is joined to the element or natural substance, it becomes a Sacrament, that is, a holy and divine matter and sign.

Therefore we always teach that the Sacraments and all external things which God ordains and institutes should not be regarded according to the coarse, external mask, as we regard the shell of a nut, but as the Word of God is included therein. For thus we also speak of the parental estate and of civil government. If we propose to regard them in as far as they have noses, eyes,

skin, and hair flesh and bones, they look like Turks and heathen, and some one might start up and say: Why should I esteem them more than others? But because the commandment is added: Honor thy father and thy mother, I behold a different man, adorned and clothed with the majesty and glory of God. The commandment (I say) is the chain of gold about his neck, yea, the crown upon his head which shows to me how and why one must honor this flesh and blood.

Thus, and much more even, you must honor Baptism and esteem it glorious on account of the Word, since He Himself has honored it both by words and deeds; moreover, confirmed it with miracles from heaven. For do you think it was a jest that, when Christ was baptized, the heavens were opened and the Holy Ghost descended visibly, and everything was divine glory and majesty?

Therefore I exhort again that these two the water and the Word, by no means be separated from one another and parted. For if the Word is separated from it, the water is the same as that with which the servant cooks, and may indeed be called a bath-keeper's baptism. But when it is added, as God has ordained, it is a Sacrament, and is called Christ-baptism. Let this be the first part regarding the essence and dignity of the holy Sacrament.

In the second place, since we know now what Baptism is, and how it is to be regarded, we must also learn why and for what purpose it is instituted; that is, what it profits, gives and works. And this also we cannot discern better than from the words of Christ above quoted: He that believeth and is baptized shall be saved. Therefore state it most simply thus, that the power, work, profit, fruit, and end of Baptism is this, namely, to save. For no one is baptized in order that he may become a prince, but, as the words declare, that he be saved. But to be saved. we know. is nothing else than to be delivered from sin, death, and the devil, and to enter into the kingdom of Christ, and to live with Him forever.

Here you see again how highly and precious we should esteem Baptism, because in it we obtain such an unspeakable treasure, which also indicates sufficiently that it cannot be ordinary mere water. For mere water could not do such a thing, but the Word does it, and (as said above) the fact that the name of God is comprehended therein. But where the name of God is, there must be also life and salvation, that it may indeed be called a divine, blessed, fruitful, and gracious water; for by the Word such power is imparted to Baptism that it is a laver of regeneration, as St. Paul also calls it, Titus 3, 5.

But as our would-be wise, new spirits assert that faith alone saves, and that works and external things avail nothing, we answer: It is true, indeed, that nothing in us is of any avail but faith, as we shall hear still further. But these blind guides are unwilling to see this, namely, that faith must have something which it believes, that is, of which it takes hold, and upon which it stands and rests. Thus faith clings to the water, and believes that it is Baptism, in which there is pure salvation and life; not through the water (as we have sufficiently stated), but through the fact that it is embodied in the Word and institution of God, and the name of God inheres in it. Now, if I believe this, what else is it than believing in God as in Him who has given and planted His Word into this ordinance, and proposes to us this external thing wherein we may apprehend such a treasure?

Now, they are so mad as to separate faith and that to which faith clings and is bound though it be something external. Yea, it shall and must be something external, that it may be apprehended by the senses, and understood and thereby be brought into the heart, as indeed

the entire Gospel is an external, verbal preaching. In short, what God does and works in us He proposes to work through such external ordinances. Wherever, therefore, He speaks, yea, in whichever direction or by whatever means He speaks, thither faith must look, and to that it must hold. Now here we have the words: He that believeth and is baptized shall be saved. To what else do they refer than to Baptism, that is, to the water comprehended in God's ordinance? Hence it follows that whoever rejects Baptism rejects the Word of God, faith, and Christ, who directs us thither and binds us to Baptism.

In the third place since we have learned the great benefit and power of Baptism, let us see further who is the person that receives what Baptism gives and profits. This is again most beautifully and clearly expressed in the words: He that believeth and is baptized shall be saved. That is, faith alone makes the person worthy to receive profitably the saving, divine water. For, since these blessings are here presented and promised in the words in and with the water, they cannot be received in any other way than by believing them with the heart. Without faith it profits nothing, notwithstanding it is in itself a divine superabundant treasure. Therefore this single word (He that believeth) effects this much that it excludes and repels all works which we can do, in the opinion that we obtain and merit salvation by them. For it is determined that whatever is not faith avails nothing nor receives anything.

But if they say, as they are accustomed: Still Baptism is itself a work, and you say works are of no avail for salvation; what then, becomes of faith? Answer: Yes, our works, indeed, avail nothing for salvation; Baptism, however, is not our work, but God's (for, as was stated, you must put Christ-baptism far away from a bath-keeper's baptism). God's works, however, are saving and necessary for salvation, and do not exclude, but demand, faith; for without faith they could not be apprehended. For by suffering the water to be poured upon you, you have not yet received Baptism in such a manner that it benefits you anything; but it becomes beneficial to you if you have yourself baptized with the thought that this is according to God's command and ordinance, and besides in God's name, in order that you may receive in the water the promised salvation. Now, this the fist cannot do, nor the body; but the heart must believe it.

Thus you see plainly that there is here no work done by us, but a treasure which He gives us, and which faith apprehends; just as the Lord Jesus Christ upon the cross is not a work, but a treasure comprehended in the Word, and offered to us and received by faith. Therefore they do us violence by exclaiming against us as though we preach against faith; while we alone insist upon it as being of such necessity that without it nothing can be received nor enjoyed.

Thus we have these three parts which it is necessary to know concerning this Sacrament especially that the ordinance of God is to be held in all honor, which alone would be sufficient, though it be an entirely external thing like the commandment, Honor thy father and thy mother, which refers to bodily flesh and blood. Therein we regard not the flesh and blood, but the commandment of God in which they are comprehended, and on account of which the flesh is called father and mother; so also, though we had no more than these words, Go ye and baptize, etc., it would be necessary for us to accept and do it as the ordinance of God. Now there is here not only God's commandment and injunction, but also the promise, on account of which it is still far more glorious than whatever else God has commanded and ordained, and is, in short, so full of consolation and grace that heaven and earth cannot comprehend it. But it requires skill to believe this, for the treasure is not wanting, but this is wanting that men apprehend it and hold it firmly.

Therefore every Christian has enough in Baptism to learn and to practice all his life; for he has always enough to do to believe firmly what it promises and brings: victory over death and the devil, forgiveness of sin, the grace of God, the entire Christ, and the Holy Ghost with His gifts. In short, it is so transcendent that if timid nature could realize it, it might well doubt whether it could be true. For consider, if there were somewhere a physician who understood the art of saving men from dying, or, even though they died, of restoring them speedily to life, so that they would thereafter live forever, how the world would pour in money like snow and rain, so that because of the throng of the rich no one could find access! But here in Baptism there is brought free to every one's door such a treasure and medicine as utterly destroys death and preserves all men alive.

Thus we must regard Baptism and make it profitable to ourselves, that when our sins and conscience oppress us, we strengthen ourselves and take comfort and say: Nevertheless I am baptized; but if I am baptized, it is promised me that I shall be saved and have eternal life, both in soul and body. For that is the reason why these two things are done in Baptism namely, that the body, which can apprehend nothing but the

water, is sprinkled, and, in addition, the word is spoken for the soul to apprehend. Now, since both, the water and the Word, are one Baptism, therefore body and soul must be saved and live forever: the soul through the Word which it believes, but the body because it is united with the soul and also apprehends Baptism as it is able to apprehend it. We have, therefore, no greater jewel in body and soul, for by it we are made holy and are saved, which no other kind of life, no work upon earth, can attain.

Let this suffice respecting the nature, blessing, and use of Baptism, for it answers the present purpose.

[Part Fifth.]

OF THE SACRAMENT OF THE ALTAR.

In the same manner as we have heard regarding Holy Baptism, we must speak also concerning the other Sacrament, namely, these three points: What is it? What are its benefits? and, Who is to receive it? And all these are established by the words by which Christ has instituted it, and which every one who desires to be a Christian and go to the Sacrament should know. For it is not our intention to admit to it and to administer it to those who know not what they seek, or why they come. The words, however, are these:

Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and gave it to His disciples, and said, Take, eat; this is My body, which is given for you:
this do in remembrance of Me.

After the same manner also He took the cup when He had supped, gave thanks, and 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 ye, as oft as ye drink it, in remembrance of Me.

Here also we do not wish to enter into controversy and contend with the traducers and

blasphemers of this Sacrament, but to learn first (as we did regarding Baptism) what is of the greatest importance, namely that the chief point is the Word and ordinance or command of God. For it has not been invented nor introduced by any man, but without any one's counsel and deliberation it has been instituted by Christ. Therefore, just as the Ten Commandments, the Lord's Prayer, and the Creed retain their nature and worth although you never keep, pray, or believe them, so also does this venerable Sacrament remain undisturbed, so that nothing is detracted or taken from it, even though we employ and dispense it unworthily. What do you think God cares about what we do or believe, so that on that account He should suffer His ordinance to be changed? Why, in all worldly matters every thing remains as God has created and ordered it, no matter how we employ or use it. This must always be urged, for thereby the prating of nearly all the fanatical spirits can be repelled. For they regard the Sacraments, aside from the Word of God, as something that we do.

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 we Christians are commanded by the Word of Christ to eat and to drink. And as we have said of Baptism that it is not simple water, so here also we say the Sacrament is bread and wine, but not mere bread and wine, such as are ordinarily served at the table, but bread and wine comprehended in, and connected with, the Word of God.

It is the Word (I say) which makes and distinguishes this Sacrament, so that it is not mere bread and wine, but is, and is called, the body and blood of Christ. For it is said: Accedat verbum ad elementum, et At sacramentum. If the Word be joined to the element it becomes a Sacrament. This saying of St. Augustine is so properly and so well put that he has scarcely said anything better. The Word must make a Sacrament of the element, else it remains a mere element. Now, it is not the word or ordinance of a prince or emperor, but of the sublime Majesty, at whose feet all creatures should fall, and affirm it is as He says, and accept it with all reverence fear, and humility.

With this Word you can strengthen your conscience and say: If a hundred thousand devils, together with all fanatics, should rush forward, crying, How can bread and wine be the body and blood of Christ? etc., I know that all spirits and scholars together are not as wise as is the Divine Majesty in His little finger. Now here stands the Word of Christ: Take, eat; this is My body; Drink ye all of it; this is the new testament in My blood, etc. Here we abide, and would like to see those who will constitute themselves His masters, and make it different from what He has spoken. It is true, indeed, that if you take away the Word or regard it without the words, you have nothing but mere bread and wine. But if the words remain with them as they shall and must, then, in virtue of the same, it is truly the body and blood of Christ. For as the lips of Christ say and speak, so it is, as He can never lie or deceive.

Hence it is easy to reply to all manner of questions about which men are troubled at the present time, such as this one: Whether even a wicked priest can minister at, and dispense, the Sacrament, and whatever other questions like this there may be. For here we conclude and say: Even though a knave takes or distributes the Sacrament, he receives the true Sacrament, that is, the true body and blood of Christ, just as truly as he who [receives or] administers it in the most worthy manner. For it is not founded upon the holiness of men, but upon the Word of God. And as no saint upon earth, yea, no angel in heaven, can make bread and wine to be the body and blood of Christ, so also can no one change or alter it, even though it be misused. For the

Word by which it became a Sacrament and was instituted does not become false because of the person or his unbelief. For He does not say: If you believe or are worthy, you receive My body and blood, but: Take, eat and drink; this is By body and blood. Likewise: Do this (namely, what I now do, institute, give, and bid you take) . That is as much as to say, No matter whether you are worthy or unworthy, you have here His body and blood by virtue of these words which are added to the bread and wine. Only note and remember this well; for upon these words rest all our foundation, protection, and defense against all errors and deception that have ever come or may yet come.

Thus we have briefly the first point which relates to the essence of this Sacrament. Now examine further the efficacy and benefits on account of which really the Sacrament was instituted; which is also its most necessary part, that we may know what we should seek and obtain there. Now this is plain and clear from the words just mentioned: This is My body and blood, given and shed FOR YOU, for the remission of sins. Briefly that is as much as to say: For this reason we go to the Sacrament because there we receive such a treasure by and in which we obtain forgiveness of sins. Why so? Because the words stand here and give us this; for on this account He bids me eat and drink, that it may be my own and may benefit me, as a sure pledge and token, yea, the very same treasure that is appointed for me against my sins, death, and every calamity.

On this account it is indeed called a food of souls, which nourishes and strengthens the new man. For by Baptism we are first born anew; but (as we said before) there still remains, besides, the old vicious nature of flesh and blood in man, and there are so many hindrances and temptations of the devil and of the world that we often become weary and faint, and sometimes also stumble.

Therefore it is given for a daily pasture and sustenance, that faith may refresh and strengthen itself so as not to fall back in such a battle, but become ever stronger and stronger. For the new life must be so regulated that it continually increase and progress, but it must suffer much opposition. For the devil is such a furious enemy that when he sees that we oppose him and attack the old man, and that he cannot topple us over by force, he prowls and moves about on all sides, tries all devices, and does not desist until he finally wearies us, so that we either renounce our faith or yield hands and feet and become listless or impatient. Now to this end the consolation is here given when the heart feels that the burden is becoming too heavy, that it may here obtain new power and refreshment.

But here our wise spirits contort themselves with their great art and wisdom, crying out and bawling: How can bread and wine forgive sins or strengthen faith? Although they hear and know that we do not say this of bread and wine, because in itself bread is bread, but of such bread and wine as is the body and blood of Christ, and has the words attached to it. That, we say, is verily the treasure, and nothing else, through which such forgiveness is obtained. Now the only way in which it is conveyed and appropriated to us is in the words (Given and shed for you). For herein you have both truths, that it is the body and blood of Christ, and that it is yours as a treasure and gift. Now the body of Christ can never be an unfruitful, vain thing, that effects or profits nothing. Yet however great is the treasure in itself, it must be comprehended in the Word and administered to us, else we should never be able to know or seek it.

Therefore also it is vain talk when they say that the body and blood of Christ are not given and shed for us in the Lord's Supper, hence we could not have forgiveness of sins in the Sacrament.

For although the work is accomplished and the forgiveness of sins acquired on the cross, yet it cannot come to us in any other way than through the Word. For what would we otherwise know about it, that such a thing was accomplished or was to be given us if it were not presented by preaching or the oral Word? Whence do they know of it, or how can they apprehend and appropriate to themselves the forgiveness, except they lay hold of and believe the Scriptures and the Gospel? But now the entire Gospel and the article of the Creed: I believe a holy Christian Church, the forgiveness of sin, etc., are by the Word embodied in this Sacrament and presented to us. Why, then, should we allow this treasure to be torn from the Sacrament when they must confess that these are the very words which we hear everywhere in the Gospel, and they cannot say that these words in the Sacrament are of no use, as little as they dare say that the entire Gospel or Word of God, apart from the Sacrament, is of no use?

Thus we have the entire Sacrament, both as to what it is in itself and as to what it brings and profits. Now we must also see who is the person that receives this power and benefit. That is answered briefly, as we said above of Baptism and often elsewhere: Whoever believes it has what the words declare and bring. For they are not spoken or proclaimed to stone and wood, but to those who hear them, to whom He says: Take and eat, etc. And because He offers and promises forgiveness of sin, it cannot be received otherwise than by faith. This faith He Himself demands in the Word when He says: Given and shed for you. As if He said: For this reason I give it, and bid you eat and drink, that you may claim it as yours and enjoy it. Whoever now accepts these words, and believes that what they declare is true, has it. But whoever does not believe it has nothing, as he allows it to be offered to him in vain, and refuses to enjoy such a saving good. The treasure, indeed, is opened and placed at every one's door, yea upon his table, but it is necessary that you also claim it, and confidently view it as the words suggest to you.

This, now, is the entire Christian preparation for receiving this Sacrament worthily. For since this treasure is entirely presented in the words, it cannot be apprehended and appropriated in any other way than with the heart. For such a gift and eternal treasure cannot be seized with the fist. Fasting and prayer, etc., may indeed be an external preparation and discipline for children, that the body may keep and bear itself modestly and reverently towards the body and blood of Christ; yet what is given in and with it the body cannot seize and appropriate. But this is done by the faith of the heart, which discerns this treasure and desires it. This may suffice for what is necessary as a general instruction respecting this Sacrament; for what is further to be said of it belongs to another time.

Conclusion

In conclusion, since we have now the true understanding and doctrine of the Sacrament, there is indeed need of some admonition and exhortation, that men may not let so great a treasure which is daily administered and distributed among Christians pass by unheeded, that is, that those who would be Christians make ready to receive this venerable Sacrament often. For we see that men seem weary and lazy with respect to it; and there is a great multitude of such as hear the Gospel, and, because the nonsense of the Pope has been abolished, and we are freed from his laws and coercion, go one, two, three years, or even longer without the Sacrament, as though they were such strong Christians that they have no need of it; and some allow themselves to be prevented and deterred by the pretense that we have taught that no one should approach it except those who feel hunger and thirst, which urge them to it. Some pretend that it is a matter of liberty and not necessary, and that it is sufficient to believe without

it; and thus for the most part they go so far that they become quite brutish, and finally despise both the Sacrament and the Word of God.

Now, it is true, as we have said, that no one should by any means be coerced or compelled, lest we institute a new murdering of souls. Nevertheless, it must be known that such people as deprive themselves of, and withdraw from, the Sacrament so long a time are not to be considered Christians. For Christ has not instituted it to be treated as a show, but has commanded His Christians to eat and drink it, and thereby remember Him.

And, indeed, those who are true Christians and esteem the Sacrament precious and holy will urge and impel themselves unto it. Yet that the simple-minded and the weak who also would like to be Christians be the more incited to consider the cause and need which ought to impel them, we will treat somewhat of this point. For as in other matters pertaining to faith, love, and patience, it is not enough to teach and instruct only, but there is need also of daily exhortation, so here also there is need of continuing to preach that men may not become weary and disgusted, since we know and feel how the devil always opposes this and every Christian exercise, and drives and deters therefrom as much as he can.

And we have, in the first place, the clear text in the very words of Christ: Do this in remembrance of Me. These are bidding and commanding words by which all who would be Christians are enjoined to partake of this Sacrament. Therefore, whoever would be a disciple of Christ, with whom He here speaks, must also consider and observe this, not from compulsion, as being forced by men, but in obedience to the Lord Jesus Christ, and to please Him. However, if you say: But the words are added, As oft as ye do it; there He compels no one, but leaves it to our free choice, answer: That is true, yet it is not written that we should never do so. Yea, just because He speaks the words, As oft as ye do it, it is nevertheless implied that we should do it often; and it is added for the reason that He wishes to have the Sacrament free, not limited to special times, like the Passover of the Jews, which they were obliged to eat only once a year, and that just upon the fourteenth day of the first full moon in the evening, and which they must not vary a day. As if He would say by these words: I institute a Passover or Supper for you which you shall enjoy not only once a year, just upon this evening, but often, when and where you will, according to every one's opportunity and necessity, bound to no place or appointed time; although the Pope afterwards perverted it, and again made a Jewish feast of it.

Thus, you perceive, it is not left free in the sense that we may despise it. For that I call despising it if one allow so long a time to elapse and with nothing to hinder him yet never feels a desire for it. If you wish such liberty, you may just as well have the liberty to be no Christian, and neither have to believe nor pray; for the one is just as much the command of Christ as the other. But if you wish to be a Christian, you must from time to time render satisfaction and obedience to this commandment. For this commandment ought ever to move you to examine yourself and to think: See, what sort of a Christian I am! If I were one, I would certainly have some little longing for that which my Lord has commanded [me] to do.

And, indeed, since we act such strangers to it, it is easily seen what sort of Christians we were under the Papacy, namely, that we went from mere compulsion and fear of human commandments, without inclination and love, and never regarded the commandment of Christ. But we neither force nor compel any one; nor need any one do it to serve or please us. But this should induce and constrain you by itself, that He desires it and that it is pleasing to Him. You must not suffer men to coerce you unto faith or any good work. We are doing no more than to

say and exhort you as to what you ought to do, not for our sake, but for your own sake. He invites and allures you; if you despise it, you must answer for it yourself.

Now, this is to be the first point, especially for those who are cold and indifferent, that they may reflect upon and rouse themselves. For this is certainly true, as I have found in my own experience, and as every one will find in his own case, that if a person thus withdraw from this Sacrament, he will daily become more and more callous and cold, and will at last disregard it altogether. To avoid this, we must, indeed, examine heart and conscience, and act like a person who desires to be right with God. Now, the more this is done, the more will the heart be warmed and enkindled, that it may not become entirely cold.

But if you say: How if I feel that I am not prepared? Answer: That is also my scruple, especially from the old way under the Pope, in which a person tortured himself to be so perfectly pure that God could not find the least blemish in us. On this account we became so timid that every one was instantly thrown into consternation and said to himself: Alas! you are unworthy! For then nature and reason begin to reckon our unworthiness in comparison with the great and precious good; and then it appears like a dark lantern in contrast with the bright sun, or as filth in comparison with precious stones. Because nature and reason see this, they refuse to approach and tarry until they are prepared so long that one week trails another, and one half year the other. But if you are to regard how good and pure you are, and labor to have no compunctions, you must never approach.

We must, therefore, make a distinction here among men. For those who are wanton and dissolute must be told to stay away; for they are not prepared to receive forgiveness of sin since they do not desire it and do not wish to be godly. But the others, who are not such callous and wicked people, and desire to be godly, must not absent themselves, even though otherwise they be feeble and full of infirmities, as St. Hilary also has said: If any one have not committed sin for which he can rightly be put out of the congregation and esteemed as no Christian, he ought not stay away from the Sacrament, lest he may deprive himself of life. For no one will make such progress that he will not retain many daily infirmities in flesh and blood.

Therefore such people must learn that it is the highest art to know that our Sacrament does not depend upon our worthiness. For we are not baptized because we are worthy and holy, nor do we go to confession because we are pure and without sin, but the contrary because we are poor miserable men and just because we are unworthy; unless it be some one who desires no grace and absolution nor intends to reform.

But whoever would gladly obtain grace and consolation should impel himself, and allow no one to frighten him away, but say: I, indeed, would like to be worthy, but I come, not upon any worthiness, but upon Thy Word, because Thou hast commanded it, as one who would gladly be Thy disciple, no matter what becomes of my worthiness. But this is difficult; for we always have this obstacle and hindrance to encounter, that we look more upon ourselves than upon the Word and lips of Christ. For nature desires so to act that it can stand and rest firmly on itself, otherwise it refuses to make the approach. Let this suffice concerning the first point.

In the second place, there is besides this command also a promise, as we heard above, which ought most strongly to incite and encourage us. For here stand the kind 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 have said, are not preached to wood and stone, but to me and you; else He might just

as well be silent and not institute a Sacrament. Therefore consider, and put yourself into this YOU, that He may not speak to you in vain.

For here He offers to us the entire treasure which He has brought for us from heaven, and to which He invites us also in other places with the greatest kindness, as when He says in St. Matthew 11, 28: Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Now it is surely a sin and a shame that He so cordially and faithfully summons and exhorts us to our highest and greatest good, and we act so distantly with regard to it, and permit so long a time to pass [without partaking of the Sacrament] that we grow quite cold and hardened, so that we have no inclination or love for it. We must never regard the Sacrament as something injurious from which we had better flee but as a pure wholesome, comforting remedy imparting salvation and comfort, which will cure you and give you life both in soul and body. For where the soul has recovered, the body also is relieved. Why, then, is it that we act as if it were a poison, the eating of which would bring death?

To be sure, it is true that those who despise it and live in an unchristian manner receive it to their hurt and damnation; for nothing shall be good or wholesome to them, just as with a sick person who from caprice eats and drinks what is forbidden him by the physician. But those who are sensible of their weakness, desire to be rid of it and long for help, should regard and use it only as a precious antidote against the poison which they have in them. For here in the Sacrament you are to receive from the lips of Christ forgiveness of sin which contains and brings with it the grace of God and the Spirit with all His gifts, protection, shelter, and power against death and the devil and all misfortune.

Thus you have, on the part of God, both the command and the promise of the Lord Jesus Christ. Besides this, on your part, your own distress which is about your neck, and because of which this command, invitation and promise are given, ought to impel you. For He Himself says: They that be whole need not a physician, but they that be sick; that is, those who are weary and heavy-laden with their sins, with the fear of death temptations of the flesh and of the devil. If therefore, you are heavy-laden and feel your weakness, then go joyfully to this Sacrament and obtain refreshment, consolation, and strength. For if you would wait until you are rid of such burdens, that you might come to the Sacrament pure and worthy, you must forever stay away. For in that case He pronounces sentence and says: If you are pure and godly, you have no need of Me, and I, in turn, none of thee. Therefore those alone are called unworthy who neither feel their infirmities nor wish to be considered sinners.

But if you say: What, then, shall I do if I cannot feel such distress or experience hunger and thirst for the Sacrament? Answer: For those who are so minded that they do not realize their condition I know no better counsel than that they put their hand into their bosom to ascertain whether they also have flesh and blood. And if you find that to be the case, then go, for your good, to St. Paul's Epistle to the Galatians, and hear what sort of a fruit your flesh is: Now the works of the flesh (he says [chap. 5, 19ff.]) are manifest, which are these: Adultery fornication uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like.

Therefore, if you cannot feel it, at least believe the Scriptures, they will not lie to you and they know your flesh better than you yourself. Yea, St. Paul further concludes in Rom. 7, 18: I know that in me, that is, in my flesh, dwelleth no good thing. If St. Paul may speak thus of his flesh, we do not propose to be better nor more holy. But that we do not feel it is so much the worse;

for it is a sign that there is a leprous flesh which feels nothing, and yet [the leprosy] rages and keeps spreading. Yet as we have said, if you are quite dead to all sensibility, still believe the Scriptures, which pronounce sentence upon you. And, in short, the less you feel your sins and infirmities, the more reason have you to go to the Sacrament to seek help and a remedy.

In the second place, look about you and see whether you are also in the world, or if you do not know it, ask your neighbors about it. If you are in the world, do not think that there will be lack of sins and misery. For only begin to act as though you would be godly and adhere to the Gospel, and see whether no one will become your enemy, and, moreover, do you harm, wrong, and violence, and likewise give you cause for sin and vice. If you have not experienced it, then let the Scriptures tell you, which everywhere give this praise and testimony to the world.

Besides this, you will also have the devil about you, whom you will not entirely tread under foot, because our Lord Christ Himself could not entirely avoid him. Now, what is the devil? Nothing else than what the Scriptures call him, a liar and murderer. A liar, to lead the heart astray from the Word of God, and to blind it, that you cannot feel your distress or come to Christ. A murderer, who cannot bear to see you live one single hour. If you could see how many knives, darts, and arrows are every moment aimed at you, you would be glad to come to the Sacrament as often as possible. But there is no reason why we walk so securely and heedlessly, except that we neither think nor believe that we are in the flesh, and in this wicked world or in the kingdom of the devil.

Therefore, try this and practice it well, and do but examine yourself, or look about you a little, and only keep to the Scriptures. If even then you still feel nothing, you have so much the more misery to lament both to God and to your brother. Then take advice and have others pray for you, and do not desist until the stone be removed from your heart. Then, indeed, the distress will not fail to become manifest, and you will find that you have sunk twice as deep as any other poor sinner, and are much more in need of the Sacrament against the misery which unfortunately you do not see, so that, with the grace of God, you may feel it more and become the more hungry for the Sacrament, especially since the devil plies his force against you, and lies in wait for you without ceasing, to seize and destroy you, soul and body, so that you are not safe from him one hour. How soon can he have brought you suddenly into misery and distress when you least expect it!

Let this, then, be said for exhortation, not only for those of us who are old and grown, but also for the young people, who ought to be brought up in the Christian doctrine and understanding. For thereby the Ten Commandments, the Creed, and the Lord's Prayer might be the more easily inculcated to our youth, so that they would receive them with pleasure and earnestness, and thus would practice them from their youth and accustom themselves to them. For the old are now well-nigh done for, so that these and other things cannot be attained, unless we train the people who are to come after us and succeed us in our office and work, in order that they also may bring up their children successfully that the Word of God and the Christian Church may be preserved. Therefore let every father of a family know that it is his duty by the injunction and command of God, to teach these things to his children, or have them learn what they ought to know. For since they are baptized and received into the Christian Church, they should also enjoy this communion of the Sacrament, in order that they may serve us and be useful to us; for they must all indeed help us to believe, love, pray, and fight against the devil.

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