

Marx Hardy Machiavelli Joyce Austen
Defoe Abbot Melville Montaigne Cooper Emerson Hugo
Stoker Wilde Christie Maupassant Haggard Chesterton Molière Eliot Grimm
Garnett Engels Byron Schiller
Goethe Hawthorne Smith Kafka
Cotton Dostoyevsky Hall
Baum Henry Kipling Doyle Willis
Leslie Dumas Flaubert Nietzsche Turgenev Balzac
Stockton Vatsyayana Crane
Burroughs Verne
Curtis Tocqueville Gogol Busch
Homer Tolstoy Whittman
Darwin Thoreau Twain
Potter Zola Lawrence Dickens Plato Scott
Kant Freud Jowett Stevenson Andersen Burton Harte
London Descartes Cervantes Wells Hesse
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The Epistles of St. Peter and St. Jude Preached and Explained

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THE EPISTLES
OF
ST. PETER AND ST. JUDE
PREACHED AND EXPLAINED

BY
MARTIN LUTHER.
Wittenberg, 1523-4.

TRANSLATED, WITH PREFACE AND NOTES,
BY
E. H. GILLETT.

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PREFACE BY THE TRANSLATOR.

Several years ago, among the dusty piles of old pamphlets stored away upon the upper shelves of the Union Theological Seminary library, I met with several works of Luther, in the original editions, as they were issued during his lifetime from his press at Wittemberg. Among them were his Commentaries, or rather Lectures, on the Epistles of Peter and Jude.* The forbidding aspect of the page, with the obsolete spelling of its words, and its somewhat coarse typography, was rather an incitement to master it; for here was Luther, presenting himself to the eye of the reader just as, more than three hundred years ago, he presented himself to the eyes of thousands of his countrymen. Upon a partial perusal of the Commentary, I became satisfied that it would repay a more attentive study; and finding, upon investigation, that it had never been translated into English, I set myself to the task which had been so long neglected. The pleasing labor was accomplished, and the manuscript laid aside for several years. The conviction, confirmed by a re-perusal of it, that others besides myself would be interested in the work, has led me to determine on its publication.

* Another copy of this same edition of Luther on Peter, belonging to a clergyman's library which was sold at auction in this city, four or five years since, brought an almost fabulous price.

Luther's Commentary on the Galatians, excellent as it is, is too luminous and expensive to be very extensively circulated, while the phraseology of the early translation, which has not been modified, prevents its proper appreciation by modern readers. And yet any one that would truly know the man, and the secret of his power, must study these in his writings. The Commentary on the Epistles of Peter and Jude, presented in a literal but more modern style to the English reader, is not liable to these objections; and yet, in the

variety of its themes, the clearness of its exposition, the stinging force of its rebukes, the simplicity and directness of its language, it is scarcely surpassed by any of Luther's other writings. On the great subject of justification by faith alone, he is here, as in his Commentary on the Epistle to the Galatians, full and emphatic. The relation of faith to works is clearly and carefully defined, while the subjects presented in the text afford full opportunity for discussing the great questions that concern the relative duties of civil and social life. The volume thus becomes at once a manual of doctrine and of duty. On the foundation of faith is reared the superstructure of a Christian life. Luther is seen to have fully apprehended the force of all the objections that could be urged against his teachings, and with convincing ability he vindicates them from every charge. Throughout the volume we have ever before us the earnest, devout spirit of the Reformer, for the most part unfolding in the simplest manner the great doctrines of the Gospel, but occasionally indulging in volcanic outbursts of indignation against the hierarchical corruptions of his day, and pouring out upon them the lava-tides of withering rebuke.

It may seem strange that this work of Luther's has never before been translated. But, unlike his Commentary on the Epistle to the Galatians, which he himself translated into Latin, that it might have a wider circulation among the learned of Europe, this was published by him only in the German language, which was little known in England, and hence it was deprived of that notoriety which would have drawn special attention to it, as well as of that Latin dress which would have facilitated an English translation. It is well known, moreover, that Luther formed a most humble estimate of his own writings, and was uniformly reluctant to collect his works in volumes, or bestow upon them any editorial care. He seemed perfectly willing to have them sink to oblivion, and could not be persuaded by the most urgent representations to do anything which might rescue them from such a fate. Besides, it is to be noted that a perusal of this volume especially would soon satisfy the reader, that after the accession of Queen Elizabeth to the throne, it stood little chance of securing the necessary approval or *imprimatur* of an English bishop.

Yet the work is one of no little historical as well as antiquarian interest. It has done its part in one of the greatest intellectual and reli-

gious conflicts of the world. It is the sword that a giant wielded, and that has done execution on a broad field. In the great armory of the Reformation-writings, scarcely another deserves a more conspicuous place. It presents those views of the relative spheres of Divine and human authority which became prevalent wherever the cause of Reform advanced. It unmasked popular errors, rebuked ecclesiastical corruption, and vindicated most effectively the simple doctrines of faith. Here, moreover, we see Luther clad in the armor with which he boldly challenged the Papacy to a lifelong combat. The man is before us, girded for the battle, and we see the weapons upon which he relies. If one of those cannon balls with which English valor won the battle of Cressy, — the first in which the efficiency of the new invention was tested, — could be picked up there now, and it could be ascertained that it did service in that famous battle, it would be an object of no small interest, at least to the antiquary; but in regard to this treatise of Luther, we know full well that Rome felt its visitation as something more terrible than a bombshell exploding beneath the dome of St. Peter's. Under the authority of Peter himself it demolished the very foundations of the throne upon which his pretended successors were seated, and gave a most effective impulse to the onward movement of reform.

Nor is this all. It is still capable of doing effective service. After all the rust and tarnish of three centuries, these words of Luther are remarkably fresh, and seem almost like a living utterance of to-day. Their critical value is not indeed great, although by no means contemptible, for the quick sagacity of the Reformer in detecting the meaning and the force of the Scriptural argument, is evident on every page, and is rarely at fault; but his clear views of the Gospel, his untrammelled freedom of thought, his strong good sense, and his most effective energy of application are everywhere conspicuous. His language is uniformly simple and direct. The exposition contained in this volume was first delivered from the pulpit. According to the title-page, it is Scripture "preached and explained," and in addressing it to the people, Luther did not fail to keep in view the object upon which he set so high an estimate, when he said, "I preach as simply as possible. I want the common people, and children, and servants, to understand me."

The care with which he fortifies his positions with Scriptural citations is likewise obvious. He rarely presents views upon any theme from which one who acknowledges the authority of Scripture will feel forced to dissent, unless, with some, the subject of baptism should an exception. In regard to this, he speaks like one who as yet sees "men as trees walking."

Considerable space is given up to an exposure of the errors and abuses of the Papacy, but the exposure is made uniformly by the light of Scripture. Vehement as are Luther's occasional bursts of indignation, he never wanders from the subject, and never ventures beyond where he is sustained by the clear warrant of the word of God.

In the purpose of presenting this translation to English readers, I have been encouraged by the prospect of affording to others the same opportunity of acquaintance with Luther's modes of thought and feeling which I have myself enjoyed. I believe, moreover, that his exposition has a high value, apart from the interest which attaches to it as the production of the great hero of the Reformation. Occasionally, the views presented have seemed to be such as required some explanatory note or correction, and in a few instances this has been appended, but the necessity has rarely occurred, and Luther is left throughout to speak for himself. The translation is strictly literal, and almost the only variations from the original are so marked, by being inclosed in parentheses. These will readily be distinguished from the passages or words included in parentheses of the original text, by their explanatory character.

It would have been a far easier task to have given a more liberal and polished rendering of Luther's language. But I think most readers would prefer to have me give them Luther, rather than—the translator. There are occasional roughnesses of expression, and some sentences which were evidently not very lucidly reported, but they are features of the book which presents Luther to us, and even the wart on the face must appear in the faithful portrait.

For assistance in the labor of revising some of the more difficult passages, I am indebted to Prof. ROBINSON, of the Union Theological Seminary, and to Rev. M. BUSHE, pastor of a German church in this city. By their aid, which I take this occasion gratefully to

acknowledge, I feel confident that nearly every passage, in which the text of the original is not in fault, has been correctly rendered.

I had hoped, in this connection, to present an estimate of Luther's writings, from the pen of one of the most eminent German scholars which our country can boast. The permission to do so was kindly granted, but the limited space allowed for prefatory remark forbids it. I will only add the expression of my own conviction, that from the exceedingly voluminous works of Luther, other selections of high merit might be made, the translation and publication of which would be welcomed with grateful acknowledgment by a large class of American and English readers. I should be highly gratified if the encouragement afforded by my words or example should induce any one more competent than myself, or who can command more leisure for it, to prosecute the work which I have only just begun.

E. H. GILLET.

HARLEM, March 8th, 1859.

THE FIRST EPISTLE GENERAL

OF
ST. PETER

INTRODUCTION.

Before we enter upon this Epistle of St. Peter, it is necessary to present a brief Introduction,* that it may be understood how this Epistle is to be ranked, and in order that a right apprehension of it may be attained.

* Literally, *instruction*.

In the first place, it must be understood that all the Apostles present one and the same doctrine; and it is not correct to speak of* four Evangelists and four Gospels for all which the Apostles wrote is one Gospel. But *Gospel* means nothing but a proclamation and heralding of the grace and mercy of God through Jesus Christ, merited and procured through his death. And it is not properly that which is contained in books, and is comprehended in the letter, but rather an oral proclamation and living word, and a voice which echoes through the whole world, and is publicly uttered that it may universally be heard. Neither is it a book of laws, containing in itself many excellent doctrines, as has hitherto been held. For it does not bid us do works whereby we may become righteous, but proclaims to us the grace of God, bestowed freely, and apart from any merit of our own; and it tells how Christ has taken our place, and rendered satisfaction for our sins, and canceled them, and by His own works justifies and saves us.

* Count.

Whoever sets forth this, by preaching or writing, *he* teaches the true Gospel, as all the Apostles did, especially St. Paul and St. Peter, in their Epistles. So that all, whatever it be, that sets forth Christ, is one and the same Gospel, although one may use a different method, and speak of it in different language from another, for it may perhaps be a brief or extended address, or a brief or extended writing.

But yet, if it tends to this point, that Christ is our Saviour, and we through faith on Him, apart from works of our own, are justified and saved, it is still the same Word, and but one Gospel, just as there is also but one faith and one baptism in the whole Christian world.

So, also, one Apostle has written the same [Gospel] that is contained in another's writings; but they who insist most largely and emphatically on this, that faith on Christ alone justifies, are the best Evangelists. Therefore St. Paul's Epistles are more a Gospel than Matthew, Mark and Luke, for the latter give little more than the history of the works and miracles of Christ; but of the grace which we have through Christ, none write so emphatically as St. Paul, especially in his Epistle to the Romans. And yet, since more importance by far belongs to the word than to the works and deeds of Christ, and where we are to be deprived of one it were better that we should want the works and the history than the word and the doctrine; those books are to be most highly esteemed which most largely treat of the doctrine and words of the Lord Christ; for though the miracles of Christ had never been, and we had no knowledge of them, we should yet have had enough in the *word*, without which we could not have had life.

Thus this Epistle of St. Peter is one of the noblest books in the New Testament, and contains indeed the pure Gospel; for he takes the same course as St. Paul and all the Evangelists, in inculcating the true doctrine of faith,—as that Christ has been given us, who takes away our sin and saves us, as we shall hear.

Hence you may judge of all books and doctrines, what is Gospel or not; for what is not set forth or written of in this manner, you may safely decide to be false, however excellent in appearance. This power to decide is one that all Christians possess,—not the Pope or Councils, who boast that they only have the power to determine.—This is sufficient introduction and preface. Let us now listen to the Epistle.

THE FIRST EPISTLE GENERAL

OF
ST. PETER

CHAPTER I.

V. 1, 2. *Peter an Apostle of Jesus Christ, to the strangers scattered abroad in Pontus, Galatia, Capadocia, Asia and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.*

That is the superscription and subscription. Here you quickly perceive that it is the Gospel. He calls himself an Apostle—that is, one sent to declare a message; therefore it is correctly rendered in Dutch, a messenger, or a twelfth-messenger,* because they were twelve. But since it is generally understood what Apostle (the Greek word) means, I have not rendered it in Dutch. But its peculiar meaning is, one who bears a message by word of mouth; not one who carries letters, but a capable man who presents a matter orally, and advocates it,—of the class that in the Latin are called *Oratores*. So he would now say, I am an Apostle of Jesus Christ,—that is, I have a command from Jesus Christ that I, from Christ, am to proclaim.

* *Tswolffbott* in the original, for which we have no equivalent English word.

Observe, here, how promptly all those who teach human doctrine are excluded. For *he* is a messenger of Jesus Christ who presents that which Christ has commanded; should he preach otherwise, he is not a messenger of Christ, and therefore should not be listened to. But if he does this, it is just as important as though you heard Christ himself present.

To the strangers scattered abroad. This epistle was written to lands which were formerly Christian but are now subject to the Turk, yet

it is possible some Christians might be found there even at this day. Pontus is a large, broad region, lying on the sea. Capadocia is in the same neighborhood, and borders on it. Galatia lies back of them. Asia and Bithynia border on the sea—extending eastward—and are extensive regions. Paul also preached in Galatia, and in Asia; whether in Bithynia also, I do not know. In the other two he did not preach. *Strangers* are such as we call foreigners. He names them so because they were Gentiles; and it is a thing to surprise us, that St. Peter, inasmuch as he was an Apostle to the Jews, should still write to the Gentiles. The Jews called these (of whom we speak) Prose-lytes,—that is, associated Jews, such as adopted their law, but were not of a Jewish family or the blood of Abraham. Thus he writes to those who had previously been heathen (of the Gentiles), but were now converted to the faith, and had joined the believing Jews, and he calls them *elect strangers*, who certainly are Christians, to whom alone he writes. This is a point worthy of observation, as we shall hear.

According to the foreknowledge of God the Father. They are elect, he says. How? Not of themselves, but according to God's purpose: for we should be unable to raise ourselves to heaven, or create faith within ourselves. God will not permit all men to enter heaven; those who are his own he will receive with all readiness. The human doctrine of free-will, and of our own ability, is futile. The matter does not lie in our wills, but in the will and election of God.

Through sanctification of the Spirit. God has predestinated us that we should be holy, and, moreover, that we should be spiritually holy. Those precious words, Holy and Spiritual, have been perverted for us through the greed of the preachers, in that they have denominated the state of priests and monks holy and spiritual, and have thus scandalously robbed us of these noble, precious words, as also of the word Church, since with *them* the Pope and Bishops are the Church, while they do according to their own pleasure whatever they choose, in virtue of the declaration, "The Church has forbidden it." Holiness is not that which consists in the estate of monks, priests and nuns,—the wearing of the tonsure and cowl; it is a spiritual

word, meaning that there is an inward holiness in the spirit before God. And this is the reason specially why he said this, in order to show that there is nothing holy but that holiness which God produces within us.

For although the Jews had much outward or ceremonial holiness, there was yet in this no genuine holiness. Peter would say here, God has predestinated you to this end, that ye should be truly holy; as Paul also says, in Eph. iv., "In righteousness and true holiness"—that is, in a genuine and well-founded holiness,—for outward holiness, such as the Jews had, is of no value before God.

Thus the Scripture calls us holy, while we yet live on earth, if we believe. But the Papists have taken the name from us, and say, we are not to be holy; the saints in Heaven alone are holy. Thus we are compelled to reclaim the noble name. You must be holy, but you must also beware against imagining that you are holy through yourself or by your own merit, but only that you have God's word, that Heaven is yours, that you are truly pious and made holy by Christ.

This you must confess if you would be a Christian. For it would be the greatest affront and reviling of the name of Christ, if we took from the honor due to Christ's blood, in that it is this that washes away our sins, or from the faith that this blood sanctifies us.

Therefore, you must believe and confess if you would be holy; but by this blood, not by your own excellence must it be, insomuch that for it you would be willing to give up life and all that you possess, and endure whatever might come upon you.

To obedience and the sprinkling of the blood of Christ. Hereby, he says, are we made holy, if we are obedient, and believe the word of Christ, and are sprinkled with his blood. And here St. Peter speaks in a somewhat different manner from St. Paul. But it is in substance the same as when Paul says that we are saved through faith in Christ; for faith makes us obedient and submissive to Christ and his word. For to obey the word of God and the word of Christ is the same thing, and to be sprinkled by his blood is the same as to believe. For it is difficult to nature, hostile to it, and exceedingly hum-

bling, to submit to Christ, give up all its own possessions, and account them contemptible and sinful. But yet it must be brought into subjection.

Of sprinkling, the Psalm *Miserere Domine* (li.) also speaks: "Sprinkle me with hyssop, and I shall be clean." It refers to the law of Moses, from which St. Peter has derived it, and he discloses Moses to our view, while he brings in the Scripture. When Moses had built the tabernacle, he took the blood of bullocks and sprinkled it over all the people.

But *this* sprinkling sanctifies not in the spirit, but only outwardly. Therefore there must be a spiritual purification, since an outward holiness, and one that pertains to the flesh, is of no avail before God. And so God, by this sprinkling, has typified the spiritual sprinkling. As though Peter had said, the Jews who were in that holiness which was outward were held as righteous, and persons of a pure life. But you are reputed base, yet you have a better sprinkling; you are sprinkled in the Spirit, that you may be pure from within. The Jews were sprinkled outwardly with the blood of bullocks, but we are sprinkled inwardly in the conscience, so that the heart is made pure and joyful.

Thus the Gentiles are Gentiles no longer. The righteous Jews, with their sprinkling, are no more righteous, but all is reversed. There must be a sprinkling which converts us and makes us spiritually minded.

To preach sprinkling is to preach that Christ has shed his blood, and for us has ascended to his Father, and intercedes, saying, "Beloved Father! behold my blood which I have shed for these sinners." If you believe this, you are sprinkled. Thus you see the right method of preaching. If all the popes, monks and priests were to fuse all the matter of their preaching into one mass, they would not even then teach and present as much as St. Peter here does in these few words.

Thus you have the subscription of the Epistle, wherein he manifests his office and what he preaches, as you have now heard. For this alone is the Gospel, and all else that does not accord with it is to be trodden under foot, and all other books are to be avoided in which you find some fine pretence of works and prayers and indulgence that does not teach similar doctrine, and is not confessedly

grounded thereon. All Papal books have not a letter of this obedience, of this blood and sprinkling. Now follows the greeting to those to whom he writes.

Grace and peace be multiplied. Here St. Peter adopts the Apostle Paul's mode of greeting, although not to the same extent, and it is as much as though he had said, ye have now peace and grace, but yet not in perfection; therefore must ye continue to increase in them till the old Adam die. Grace is God's favor, which now begins in us, but which must continue to advance and grow even till death. Whoever confesses and believes that he has a gracious God, possesses it, while his heart gains peace also, and he is afraid neither of the world nor of the devil; for he knows that God, who controls all things, is his friend, and will deliver him from death, hell and all evil,—therefore his conscience has peace and joy. Such is the desire of St. Peter for those that believed, and it is a true Christian greeting with which all Christians might well greet one another.

Thus we have the superscription, with the greeting; now he begins the Epistle, and says:

V. 3-9. Blessed be God and the Father of our Lord Jesus Christ, who, according to his abundant mercy, has begotten us again to a lively hope, through the resurrection of Jesus Christ from the dead, to an inheritance imperishable, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith to salvation, ready to be revealed in the last time, wherein ye greatly rejoice, though now for a little time (if need be) ye are sad through manifold temptations; that the trial of your faith might be found more precious than the perishable gold (that is tried by fire), to praise, honor, and glory, when Jesus Christ shall be revealed, whom ye have not seen and yet love, in whom through ye believe and see him not, yet for your faith's sake ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your soul.

In this preface you perceive a truly Apostolic address and introduction to the matters in hand, and as I have said already, this is the

model of a noble Epistle. For he has already exhibited and made manifest what Christ is, and what we have attained through him, when he says, that God hath begotten us again to a lively hope through the resurrection of Christ.

Thus all good things are bestowed upon us by the Father, not for any desert of ours, but of pure mercy. These are true Gospel words which are to be preached, but how little—God save us—of this kind of preaching is to be met with in all sorts of books, even those that must be considered the best; how little agreement is there, as St. Jerome and St. Augustine have written, in this position,—that Jesus Christ is to be preached, that he died and rose again, and that he died and rose again that through such preaching men might believe on him and be saved. That is preaching the true Gospel. Whatever is not preached in this wise is not the Gospel, do it who will.

This is now the *summa summarum* of these words. Christ, through his resurrection, has brought us to the Father; and so, too, St. Peter would bring us to the Father by the Lord Christ, and he sets him forth as Mediator between God and us. Hitherto we have been taught that we should call upon the saints; that they are our intercessors with God, while, moreover, we have had recourse to our dear Virgin, and have set her up as Mediatrix, and have let Christ go as an angry judge. This the Scripture does not do; it goes further, and exalts Christ; teaching that he is our Mediator, by whom we come to the Father. Oh! it is a blessing infinitely vast that is bestowed upon us through Christ, that we may go into the presence of the Father and claim the inheritance of which St. Peter here speaks.

These words also well exhibit the feelings which the Apostle had, as with the deepest reverence he begins to praise the Father, and would have us adore and bless Him for the sake of the infinite riches which He has bestowed upon us, in that He has begotten us again, and this, too, before we had desired or sought it; so that nothing is to be praised but pure mercy, in order that we may not make our boast of any works, but confess that we hold all that we have of God's compassion.

There is no more the law and vengeance before us, as heretofore, when He affrighted the Jews so that they were forced to flee, but dared not go toward the mount. He vexes and chastises us no more,

but shows us the greatest friendship, creates us anew, and appoints us, not to do some work or works, but produces within us an entirely new birth and new being, that we should be something different from what we were before, when we were Adam's children,—namely, such as are transplanted from Adam's heritage into the heritage of God; so that God is our Father, we are His children, and thus also heirs of all the good which He possesses. Observe with what emphasis the scriptures present this matter; it is all a living, not a vain, matter in which we are concerned. Since we are thus begotten again the children and heirs of God, we are equal in honor and dignity with St. Paul, St. Peter, our blessed Virgin, and all the Saints. For we have the treasure and all good things from God just as richly as they; for it is just as necessary for them to be begotten again as for us,—therefore they have nothing more than all other Christians.

To a living hope. That we continue to live on earth is mainly to this end, that we should be of service to others. Otherwise, it were better that God should have taken away our breath and let us die as soon as we were baptized and had begun to believe. But He suffers us to live here in order that we may bring others also to believe, doing to them as He has done toward us. But while we remain on earth, we must live in hope; for although we are assured that through faith we have all the good things of God, (for faith brings along with it assuredly the new birth, the adoption, the inheritance, and makes them yours,) still you do not as yet behold them; but the matter exists in hope, while it is of but small importance that we may not see it with our eyes. This he calls *the hope of life*; that is, by a Hebrew phrase, as though for sinful man we should say, a man of sin. We call it a living hope; that is, one in which we certainly expect, and may be assured of, eternal life. But it is concealed, and a veil is drawn over it, that we see it not. It can only be apprehended in the heart and by faith, as St. John writes in his Epistle, 1 John v.: "We are now the children of God, and it doth not yet appear what we shall be; but we know that when it shall appear that we are like Him, we shall behold Him as He is." For *this* life, and *that*, cannot be commingled, cannot consist with one another, so that we should eat, drink, sleep, watch, and do other works of the flesh which this life

renders necessary, and at the same time have our full salvation. Therefore we can never arrive at eternal life unless we die, and this present life passes away. Thus, as long as we are here we must stand in hope, until it be God's pleasure that we should behold the blessings that are ours.

But how do we attain to this living hope? By the resurrection of Christ from the dead, he says. I have often asserted that no one can believe on God except through a mediation, since we can none of us treat for ourselves before God, inasmuch as we are all children of wrath; but we must have another by whom we may come before God, who shall intercede for us and reconcile us to God. But there is no other mediator than the Lord Christ, who is the Son of God. Therefore that is not a true faith which is held by the Turks and Jews,—I believe that God has created heaven and earth. Just so does the devil, too, believe, but it does not help him. They venture to present themselves before God without having Christ as mediator. So St. Paul speaks in the fifth of Romans, "We have access to God by faith, not through ourselves, but through Christ." Therefore we must bring Christ with us, must come with Him, must satisfy God by Him, and do all that we have to transact with God through Him, and in His name. That is the thought implied here by St. Peter, and he would also say, we surely expect this life, although we are still on earth. But all comes in no other way than through the resurrection of Christ, since He has arisen and ascended to heaven, and is seated at the right hand of God. For on this account He ascended, in order to bestow upon us His Spirit, that we might be born again, and now through Him might come to the Father and say, "Behold, I come before thee and pray, not because I rely on my own request, but because my Lord Christ has gone before me and is become my intercessor." These are all glowing words wherever there is a heart that believes; where there is not, all is cold and unimpressive.

Hence we may determine what genuine Christian doctrine or preaching is. If the Gospel is to be preached, it must concern the resurrection of Christ. Whoever does not preach this is no Apostle; for it is the head article of our faith. And those books are truly the noblest which teach and enforce such doctrine, as was said above. So that we may easily discover that the Epistle of James is no true Apostolic Epistle* for it contains scarcely a letter of these things in