

LUTHER'S WORKS

VOLUME 29

LECTURES ON TITUS,
PHILEMON, AND HEBREWS

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General Introduction

THE first editions of Luther's collected works appeared in the sixteenth century, and so did the first efforts to make him "speak English." In America serious attempts in these directions were made for the first time in the nineteenth century. The Saint Louis edition of Luther was the first endeavor on American soil to publish a collected edition of his works, and the Henkel Press in Newmarket, Virginia, was the first to publish some of Luther's writings in an English translation. During the first decade of the twentieth century, J. N. Lenker produced translations of Luther's sermons and commentaries in thirteen volumes. A few years later the first of the six volumes in the Philadelphia (or Holman) edition of the *Works of Martin Luther* appeared. Miscellaneous other works were published at one time or another. But a growing recognition of the need for more of Luther's works in English has resulted in this American edition of Luther's works.

The edition is intended primarily for the reader whose knowledge of late medieval Latin and sixteenth-century German is too small to permit him to work with Luther in the original languages. Those who can, will continue to read Luther in his original words as these have been assembled in the monumental Weimar edition (*D. Martin Luthers Werke. Kritische Gesamtausgabe*; Weimar, 1883 ff.). Its texts and helps have formed a basis for this edition, though in certain places we have felt constrained to depart from its readings and findings. We have tried throughout to translate Luther as he thought translating should be done. That is, we have striven for faithfulness on the basis of the best lexicographical materials available. But where literal accuracy and clarity have conflicted, it is clarity that we have preferred, so that sometimes paraphrase seemed more faithful than literal fidelity. We have proceeded in a similar way in the matter of Bible versions, translating Luther's translations. Where this could be done by the use of an existing English version—King James, Douay, or Revised Standard—we

have done so. Where it could not, we have supplied our own. To indicate this in each specific instance would have been pedantic; to adopt a uniform procedure would have been artificial—especially in view of Luther's own inconsistency in this regard. In each volume the translator will be responsible primarily for matters of text and language, while the responsibility of the editor will extend principally to the historical and theological matters reflected in the introductions and notes.

Although the edition as planned will include fifty-five volumes, Luther's writings are not being translated in their entirety. Nor should they be. As he was the first to insist, much of what he wrote and said was not that important. Thus the edition is a selection of works that have proved their importance for the faith, life, and history of the Christian Church. The first thirty volumes contain Luther's expositions of various Biblical books, while the remaining volumes include what are usually called his "Reformation writings" and other occasional pieces. The final volume of the set will be an index volume; in addition to an index of quotations, proper names, and topics, and a list of corrections and changes, it will contain a glossary of many of the technical terms that recur in Luther's works and that cannot be defined each time they appear. Obviously Luther cannot be forced into any neat set of rubrics. He can provide his reader with bits of autobiography or with political observations as he expounds a psalm, and he can speak tenderly about the meaning of the faith in the midst of polemics against his opponents. It is the hope of publishers, editors, and translators that through this edition the message of Luther's faith will speak more clearly to the modern church.

J. P.
H. L.

Introduction to Volume 29

THE commentaries contained in this volume are all the direct product of Luther's work in the lecture hall at the University of Wittenberg as a professor of Bible. Unlike most of the other commentaries in our edition, however, they were not polished up and reworked for publication, either by Luther himself or by his students or by later editors. In fact, it has only been in the twentieth century that these lectures have been prepared for publication at all. Although they are separated by about a decade and are quite different both in method and in content, both show Luther the expositor engaged in the interpretation of his favorite apostle (whom, at the time, he believed to be the author also of the Epistle to the Hebrews).

The lectures presented here as the *Commentary on the Epistle of Paul to Titus* (Weimar, XXV, 6–69) and as the *Commentary on the Epistle of Paul to Philemon* (Weimar, XXV, 69–78) followed by less than a week his *Lectures on the First Epistle of St. John* (*Luther's Works*, 30, 219–327). The last of the lectures on 1 John had been delivered on November 7, 1527 (*ibid.*, Introduction, p. xi). On November 11, “after the completion of the Epistle of John,” Luther immediately set himself to the task of expounding the Epistle to Titus, following this immediately with his comments on the Epistle to Philemon. He completed this assignment in a series of 16 or 17 lectures during November and December. The sequence of these lectures seems to have been as follows:

Titus 1:1-2	November 11
Titus 1:2-6	November 12
Titus 1:6-7	November 13
Titus 1:7-9	November 18
Titus 1:9-13	November 19
Titus 1:13-15	November 20
Titus 1:15–2:4	December 2
Titus 2:5-8	December 3

Titus 2:9-13	December 4
Titus 2:14–3:2	December 9
Titus 3:2-4	December 10
Titus 3:4-8	December 11
[Titus 3:9	December 12]
Titus 3:10–Philemon 1	December 13
Philemon 1-6	December 16 [not 15]
Philemon 7-16	December 17
Philemon 17-24	December 18

Thus Luther seems to have followed his custom during those years of lecturing on Mondays, Tuesdays, and Wednesdays. (The date given in the manuscript for the lecture on Philemon 1-6 is December 15, which was a Sunday; this is almost certainly a mistake for Monday, December 16.) In addition, apparently to make up for the lectures he had missed during the last week of November and to complete the course before Christmas, he delivered one or two extra lectures, on Thursday, December 11, and perhaps on Friday, December 12; the latter of these seems unfortunately to have been lost. The transcript of Luther's lectures was yet another labor of George Rörer, whose industry and devotion made him in many ways the Reformer's most faithful amanuensis. But because neither Rörer nor any later editor ever revised these lectures for publication as a finished commentary, there are elisions, abbreviations, and other problems in the text. Many of these also testify to Rörer's fidelity as a scribe, reflecting as they probably do Luther's own manner of delivery; others are undoubtedly the result simply of stenographic error and of haste. In our translation we have endeavored, whenever we could, to stick to the original, so long as it was possible to make sense of it as it stood. Where this proved impossible, we have supplied what seemed to be a reasonable conjecture, indicating such editorial liberties by the use of square brackets.

The *Lectures on Hebrews* (Weimar, LVII-3, 97–238) are in many ways even more difficult to handle satisfactorily in a modern English translation. At the time, Luther was still following the medieval pattern of providing "glosses" as well as of delivering his lectures in the form of "scholia." (The glosses are reprinted in Weimar, LVII-3, 5–91). Glosses were marginal and other com-

ments on individual words or passages, some of them grammatical or philological, others doctrinal or moral; scholia were the connected and sustained exposition of the text. There is virtually no way to translate the glosses in their entirety. Most of them make sense only in relation to the Latin (or even the Greek) text of the epistle, while others are cryptic and fragmentary. On the other hand, experience has demonstrated that selecting from the glosses those which seem theologically interesting is unavoidably arbitrary and quite tendentious. Moreover, the ideas contained in the glosses are usually repeated and developed in the scholia. Throughout our edition we have made it a practice to prefer the printed version of Luther's exegetical works to the manuscript version in those cases where we happen to have both. At the risk, therefore, of losing from our edition certain phrases in the glosses that may be of special interest to some readers (most of whom are probably conversant with the Latin), we have translated only the scholia, or, as the manuscript of student notes on the lectures calls them, the *Commentariolus*.

That manuscript was found in the Vatican Library (to which it had been brought from the Palatinate during the Thirty Years' War) at the turn of the present century. It was edited, with introduction and notes, by Johannes Ficker, who was certainly the outstanding palaeographer among the Luther scholars of this century. Like Ficker's work on Luther's other early commentaries, this edition of *Hebrews* is a model of editorial care and scholarly thoroughness. In the translation of the text we have followed Ficker's deciphering of the manuscript throughout, indicating in a few places where we might be inclined to diverge from it. Our notes, too, owe much to his painstaking research into the sources of Luther's comments. We have endeavored, with the help of Ficker's notes, to identify all citations and all verbatim quotations. But we have not identified all the allusions, parallels, and echoes to which Ficker calls attention; nor have we indicated the source of the various translations from Greek into Latin to which Luther's commentary refers, except where there was special reason to do so. In a very few cases we have also succeeded in identifying Biblical and patristic passages that managed to escape Ficker's careful sifting of sources, or in correcting his identifications; but we have not called attention to these in particular. In conformity with our general practice, however, we have called attention to

Biblical and other references which are cited erroneously in the original itself.

Luther lectured on the Epistle to the Hebrews from April 1517 to March 1518. Ordinarily he lectured twice a week, on Mondays and Fridays, and apparently in the noon period. His glosses were intended to be copied directly into a specially printed edition of the Latin text of the Epistle. His scholia do not seem to have been written out in full, but to have been delivered from quite extensive notes, containing, for example, the quotations from John Chrysostom which are so frequent in the lectures. Unfortunately, neither Luther's own copy of the Latin text with glosses nor his lecture notes for the scholia have been found, so that we remain less reliably informed about his *Lectures on Hebrews* than about his *Lectures on Romans*. But it remains abundantly clear that both in its form and in its content this material comes from the man who, during the very months that he was lecturing on Hebrews, was also achieving notoriety as the author of the Ninety-five Theses.

The arduous task of translating the Latin of Luther's *Lectures on Hebrews* into English was the last work of the longtime associate editor of the exegetical works in the American Edition, Professor Walter A. Hansen, who died on November 28, 1967. It manifests that combination of classical learning and stylistic sensitivity for which so many other volumes of our edition—and their editor—are indebted to Walter A. Hansen.

J. P.

LECTURES ON TITUS

Translated by
JAROSLAV PELIKAN

FOREWORD

AFTER the completion of the Epistle of John,¹ I have been thinking about our next series of lectures, so that we are not idle and do not eat our bread in vain, especially because Paul admonishes us (cf. 1 Tim. 4:7): If we have a talent from the Lord, let us train ourselves in godliness. The highest work of godliness is to meditate on the Word of God in order that we may teach and exhort one another.

The Epistle to Titus is short, but it is a kind of epitome and summary of other, wordier epistles. We should be imbued with the attitudes that are taught in it. Paul is the sort of teacher who is engaged most of all in these two topics, either teaching or exhorting. Moreover, he never exhorts in such a way that he fails to mingle didactic, that is, doctrinal, instruction with it. And so while this epistle is obviously a hortatory one, yet he writes in such a way that he superbly mingles doctrine with exhortation, and in double measure. He is a true teacher, one who both teaches and exhorts. By his teaching he sets down what is to be believed by faith, and by his exhortation he sets down what is to be done. Thus by doctrine he builds up faith, by exhortation he builds up life. He begins with exhortation, yet he mingles instruction with it. Therefore this is a hortatory epistle, yet not exclusively so.

¹ Just four days earlier, on November 7, 1527, Luther had completed his lectures on 1 John; cf. *Luther's Works*, 30, pp. x—xi.

CHAPTER ONE

1. *Paul.* For such a short epistle this is a rather long salutation, almost equal to that in the Epistle to the Romans. In other epistles it is not his custom to present so long a salutation as he does in Romans and Galatians. The apostle foresaw that his epistle would be preserved in the church of God. Even in the very salutation he teaches faith. All his words are framed in such a way that they can be weapons for the right hand and for the left (cf. 2 Cor. 6:7). Everything glows with great stress and emphasis. His first assurance is that he calls himself a minister. Every minister ought to glory in this, that he is an instrument of God through which God teaches, and he ought not doubt that he is teaching the Word of God. Peter says (1 Peter 4:11): "As one who utters oracles of God." If he does not know that what he is saying is the Word of God, let him keep silence; for "God has spoken in His sanctuary" (Ps. 60:6). Therefore heretics should keep silence, because they are utterly uncertain. Whoever is certain that he has an oracle of God knows that he is pleasing to God, because he speaks what God has given to him through His Holy Spirit from heaven. Paul boasts of that assurance here.

A *servant of God* is more general than "apostle." He is not a servant of the Law; nor is he a servant of men so far as the assurance and the certainty of his doctrine are concerned; nor is he a servant intent on imposing the slavery of the Law. Thus whoever is faithful in his own function is a servant of God. Moses was a servant of God. Therefore we read in Rom. 1:9: "Whom I serve." "Servant of God" is a magnificent and outstanding title. The words "servant of God" should be pondered carefully, for such a person has an office assigned by God. He is saying this to make us certain that his word is the Word of God, as Moses and the other prophets said: "Thus says the Lord." This boasting was truly necessary, because Paul brought a new doctrine about the will of God and needed to stop the mouths of those who said:

[W. XXV, 7, 8]

“Paul was a man, etc.” Augustine said: “If anyone wants to teach, let him be sure of his calling and of his doctrine.”² 1 Peter 4:11 says: “Whoever speaks, [let him speak] as one who utters oracles of God.”

An apostle. Not only do I serve God, but I have an office with which I have been commissioned. This is another kind of certainty. Not only does he know that he serves God and that he speaks the Word of God, but also that he has been sent and commissioned by God and that an obligation to teach has been laid upon him. To know the Word of God and to teach it are two different things. He who has the Word of God does not immediately teach it unless he is called. He should not teach as an interloper. Here you see what it means to serve Christ and what sort of kingdom Christ has, namely, a spiritual and an invisible one. His kingdom is not seen; therefore His ministers are those who rule by the Word and who bring the Word. Hence the kingdom of Christ is ruled, and Christ is recognized, solely by the Word. Now he announces what sort of ministry he has, namely, a spiritual and invisible one. For what purpose are you an apostle? What is it that you bring?

It is not without reason that he adds the words “an apostle of Jesus Christ,” for the prophets and Moses were also able to boast that they were servants of God, as Heb. 3:5 says. So it is said of David too (cf. 1 Sam. 16:12-13). Moses had an office, and he taught, as Ex. 19 and 20, 2 Cor. 3:7, and Heb. 12:21 declare. “I am frightened, and I tremble.” Not only were the people terrified by his teaching, but he himself was. He did not have faith at the Waters of Contention (Num. 20:12-13), and he died before the entrance into the Promised Land (Deut. 34:5). But Paul is not the sort of servant that Moses and the prophets were. He brings better things, as he says in 2 Cor. 3:7-11. Therefore he adds “an apostle of Jesus Christ,” as he also says in 2 Cor. 5:20; and here he adds: “To proclaim the faith.” We ought to be excited by this word, as by the title in the Gospel (Matt. 1:1), “the book of the genealogy of Jesus Christ,” which means that we listen to One who is present and whom kings and prophets expected so eagerly. By design He first serves the Jews. The name “Jesus”

² Cf. Augustine, *De doctrina Christiana*, Book IV, ch. 4, par. 6, *Corpus Christianorum, Series Latina*, XXXII, 119—120.

CHAPTER TWO

THE first chapter has set forth the antithesis between pious and impious ministers of the Word. This second chapter contains the duties of all the estates of society. It says: "Conduct yourself according to the model, and pay no attention to questionings and to Jewish myths. Remain in the right and sound doctrine, and thus instruct others." *Sound doctrine* is pure doctrine, to which all things are pure, which teaches how to have a pure mind and conscience, which makes men good, faithful, and charitable. *Bid the older men*, as well as other orders of society.

Temperate means wakeful, not lazy or snoring. They should bestir themselves and not be overly devoted to sleep. Those who are drunk sleep a great deal, but those who are wakeful are able to arise in the morning and are sober.

Serious means dignified, honorable, as distinguished from those who are frivolous. It means conducting oneself respectably and earnestly, not making light of things, after the manner of those who, when they are presenting a case, provoke laughter and tickle the carnal senses; it means that one should be serious-minded in word and behavior. Σεμνότης, dignity. This means that an old man should have such manners, actions, and dress that seriousness, not frivolity, is evident. He should not behave as though he wanted to be an adolescent, to dance, and to conduct himself in a way not appropriate to his age. The same thing applies to food. Σώφρων: modest, reasonable, a fine, upright man, one who is not intoxicated with his own passions and opinions. I have cited the example of our Prince Frederick, who was not blustering and stubborn.¹ This applies to external behavior and to the active life. Then he continues: *sound in faith, in love, and in steadfastness*, that is, those who are upright, not false, counterfeit, or lazy in faith. A good gold piece is an honest coin; the same quality pertains to an honest wine, one which has not been

¹ Cf. p. 29, n. 25.

[W, XXV, 43]

adulterated. That is, they have a pure and sure faith, because they are under obligation to teach morality.

In love, that is, they ought to have a love without pretense — sincere, honest, and authentic, so that they love friends and enemies equally. A love which discriminates between persons is an inactive love not an active one, an inauthentic love not an authentic one. Rom. 12:9 says: "Let love be genuine." Nevertheless, there is nothing which is simulated to a greater extent in the world, because no one would be deceived unless pretense were added. *In patience*. There are three parts of a Christian life. The first is to be temperate and serious. This is still a heathen quality, because it really pertains to the outward person² and depends on one's behavior; the heart is not involved. But he who believes has righteousness. A justified person loves his neighbor and does the works of love. There follow the cross, imprisonment, and reproach. There you can see who are the true Christians, those who truly believe, those who love patiently. People say: "If Judas were to hurt me, I could easily bear it. But this is someone near to me, someone for whom I have done many favors!" This is a love that is not upright and sound. But love ought to be authentic. 3. [*Bid*] *the older women*. He instructs the men how they ought to live, and by the word "sound" he indicates that he wants them to be set apart from profane things. He wants their wives, the older women, to be adorned *with holy* and decent *deportment*, that is, deportment that is fitting for saints or for holy things. What is seriousness [*of conduct*] in men ought to be a seriousness of apparel in women. *Holy women*. He says this in opposition to old women who adorn themselves as though they were girls of fifteen, which is a sign of frivolity and lust. Adornment, but not profane and youthful lust, is proper for a youth and for a girl. In summary, they also ought to be serious and show themselves by this common adornment to be dignified in deportment. This means that they should not be frivolous in their words. This is especially the vice of women. A woman is naturally prone to derogatory speech. Especially old women pass judgment on one woman after another; according to them, no one is beautiful or chaste. When a woman is past forty, she is counted among the old

² The Latin word is *personale*; but since *persona* refers to one's public position and to his official role rather than to his private life, it means just the opposite of the English "personal."

LECTURES ON PHILEMON

Translated by
JAROSLAV PELIKAN

THIS epistle is indeed a purely private and domestic one. Nevertheless, Paul cannot refrain from inculcating the general doctrine concerning Christ even here in treating a private matter. "In the faith" (Titus 3:15). This is how he urges and insists in order to preserve this doctrine in the church.¹ He reconciles a slave to his master in such a way that it seems that he will not accomplish anything. But you will see the outstanding doctrines, which Cicero did not see. We shall set these forth diligently in order to see that one can say nothing so ordinary that Christ is not present.²

The argument of this epistle is that Paul reconciles Onesimus, the slave of Philemon, to his master. Perhaps Onesimus had stolen something from him, or at least by running away he had broken off his service to his master. Perhaps he wanted to abuse the Christian liberty which he had heard proclaimed and, falling into a carnal attitude, did not want to serve his master any longer. Or if there was some other cause, this is still the argument of the epistle. He attacks Philemon in so many passages that even if he were made of stone, he would have to melt, so that if anyone is looking for an example [he can find it in this epistle]. He goes after him both with arguments that are generally applicable and with arguments that pertain to him individually, so that he is compelled to accept Onesimus as a free man. This is a supreme art and an example for us to consider here, for we see how brethren are to be handled if they fall. Knowing that we are pleasing to Christ, we have the confidence to strengthen them, bear with them, and reconcile them, thus destroying the works of the devil (cf. 1 John 3:8) and restoring the works of Christ. Thus no one ought to despair about anyone else. In church history there is

¹ The word we have translated "doctrine" is *locus*; a more literal translation would be "topic."

² This is the end of the thirteenth lecture, delivered on December 13, 1527, and the beginning of the fourteenth, delivered (probably) on December 16; cf. Introduction, p. x.

the story of the bishop's son who became a thief, and John went into the desert.³ These are eminently Christian accounts, which contain a great deal of consolation. Therefore Paul here refers to his "bowels" (v. 7) and to what he feels for this thief and unfaithful slave. On the basis of this example we should not despair either about ourselves or about our brethren. It is our duty to encourage them this way in the church.

1. *Paul a prisoner.* In the first place, by the very greeting he claims the authority to make this appeal. A *prisoner*. He introduces, as it were, an epistle of mercy, so that Philemon is forced to say: "Even if he were free, you would have to yield to him; much more now that he is a prisoner." *Of Jesus*, that is, for the sake of the name of Jesus. This is a Hebraism; we say "for the Lord Jesus." Surely he refers to Him so that he does not seem to be alone in his request. We are so constituted that we are unwilling to put up with tyranny and the prayers which it makes necessary. As we say in German, we should be armed when the princes are unreliable.⁴ The prayers do indeed obtain their results by force, but against our resistance. But where [someone else] bears embarrassment, this allures and melts one so that he is ashamed to say no. Thus Paul adds embarrassment when he adds the name of *Timothy*. I would be profoundly ashamed if someone pleaded with me as Paul does here. All of this happens for the sake of an example, for we ought to act humbly. Φίλω: But this is a dissimulation, for it seems to me that he wants to flatter him.

Paul associates Philemon with himself in the same grace. Συναργῶ: "You who minister to the saints, you yourself teach." He was his disciple. Indeed, this refers to all his fellow workers who cooperate in the Gospel, whether they grant hospitality or saintly support or charity or assistance. First of all, his speech provokes pardon, and then embarrassment. He not only commands Philemon but associates his own flesh with him. This is really what you call arousing goodwill. He takes advantage of acute embarrassment wherever he can as a person of low estate and

³ We have been unable to identify the source of this report in the church histories used by Luther.

⁴ The Weimar editors conjecture that *zwancke* here means "unreliable" and suggest that Luther is alluding to a German proverb; it would appear to be the one cited in *Luther's Works*, 13, p. 180, and quoted in full in *Luther's Works*, 14, p. 232.

LECTURES ON HEBREWS

Translated by
WALTER A. HANSEN

CHAPTER ONE

1. *In multifarious and many ways [God spoke formerly to our fathers by the prophets].*

THE difference between “in multifarious ways” and “in many ways” seems to be that “in multifarious ways” looks at the distributions of the gift of prophecy among many, as we read in Num. 11:17: “I will take some of the spirit which is upon you and put it upon them,” and in Acts 2:17: “I will pour out My Spirit upon all flesh.” “In many ways,” on the other hand, looks at the various and repeated use of the same gift by any prophet, namely, so that he has either impressed the same prophecy time and again or has presented it in ever-changing visions. The meaning, therefore, is that God formerly distributed the gift of prophecy among many and through this distribution caused Christ to be foretold in various ways, so that not only one herald of Christ is commissioned but many, and not only many but also every one of them is commissioned in many ways. For this is the way even Paul cites many prophets and the same one, such as Isaiah or David, in many ways. This difference seems to be borne out by the Greek text, which reads: *πολυμερῶς καὶ πολυτρόπως*, that is, when transliterated, *polumeros kai polutropos*. For *polu* means “many,” and *meros* means “a part.” Therefore *polumeros* is an adverb like “in many parts,” which our Latin text has expressed with “in multifarious ways.” *Tropos*, on the other hand, means “way” or “manner.” Therefore the correct meaning of *polutropos* is “variously” or “in many ways.”

Therefore the apostle presents a most powerful argument from the lesser to the greater, as one says, namely, that if the Word of the prophets has been received, the Gospel of Christ should be received all the more, since it is not a prophet who is speaking but the Lord of the prophets, not a slave but a son, not an angel but God, not to the fathers but to us, namely, in order to exclude every reason for unbelief, which they had in a very high

degree because they received the Word through the angels, through Moses and the prophets, as they said in John 9:28-29: "We are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." And thus the apostle brings this argument to a conclusion in the second chapter (Heb. 2:1), where he says: "Therefore we must pay closer attention [to what we have heard, lest we drift away from it]."

2. [*But in these last days He has spoken to us by His Son, whom He appointed the Heir of all things, through whom He made the worlds [also].*]

He describes the same Christ as the Son of Man and the Son of God. For the words "He was appointed the Heir of all things" are properly applicable to Him because of His humanity, but the words "the worlds were made through Him" apply to Him because of His divinity. With these words, however, and with those that follow up to the end of the chapter he deals copiously with what he touched on briefly in the prolog to Romans (1:4), when he said: "Who was predestined to be the Son of God in power." For there he does not explain but only relates that He was "declared the Son of God." Here, however, he says this very thing and explains it both in his own words and on the basis of authoritative statements of Scripture, of which he introduces six in particular. Moreover, he says "the worlds also," in the plural, although there seems to be only one world. Perhaps it is his purpose to show that Christ is the Author of all worlds, that is, of all times. And so "world" can properly be taken to mean 100 years, as one says;¹ but it is better understood as having designated two ages, namely, the present and the future, about which Christ says in Matt. 12:32: "Whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come." And in Eph. 1:21 the apostle says: "Above every name that is named, not only in this age but also in that which is to come." But the created angels are in the future age. And so man, according to the body of this life, is in the present age. According to his soul, however, he is in the future age. For he embraces, and participates in, both.

¹ The Latin word *saeculum* was used both for "century" and more generally for "age"; it is frequently translated as "world."

CHAPTER SIX

1. *Therefore let us leave the elementary doctrines of Christ [and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God,*
2. *with instruction about ablutions, the laying on of hands, the resurrection of the dead, and eternal judgment].*

SOME think that the apostle is saying this to those who took for granted that Baptism should be repeated rather frequently and that catechetical instruction in the faith should take place again and again.¹ For these matters which the apostle adduces, namely, to believe in God, to believe in Christ, to believe in the Holy Spirit, to believe in one Baptism, to believe in the remission of sins, to believe in eternal life, are the things communicated to those who are to be catechized and baptized. Therefore they are also called the rudiments of faith in which those who are still uninformed are instructed, as is clear in the Apostles' Creed. And formerly, when adults were baptized, the rudiments were treated of in a solemn way; but now, because those who are baptized are baptized as little children, they are only read over those who are to be baptized. These are "the first principles of God's words" and "the elementary doctrine of Christ." But once this has been done, it is impossible to repeat it anew. Therefore all theologians say that the Sacrament of Baptism and Confirmation cannot be repeated.² And Chrysostom, too, seems to concur in this opinion when he says: "Since those who believe could perhaps be induced to lead an evil life or to live carelessly, he says: 'Be vigilant.' One should not say: 'Because we are living carelessly, we will be baptized again, be catechized again, and receive the Holy Spirit again. For if we fall from faith to the slightest degree, we shall be able to

¹ Faber, *Epistolae*, f. 238 B.

² See, for example, Peter Lombard, *Sententiae*, Book IV, Dist. 23, ch. 3, *Patrologia, Series Latina*, CXCII, 899—900, contrasting Extreme Unction with Baptism, Confirmation, and Ordination.

CHAPTER TEN

5. [*Consequently, when Christ came into the world, He said: Sacrifice and offering Thou hast not desired but a body Thou hast prepared for Me.*]

BEFORE we discuss [these words] separately, we shall arrange them in the proper order, as they occur in the Hebrew text. "A sacrifice"—the Septuagint has "sacrifice"; Jerome has "victim"—"and offering Thou hast not desired." "But Thou hast perfected my ears" (Ps. 40:6). The Septuagint has "But a body Thou hast prepared for me." Jerome has "But Thou hast dug out my ears." "Burnt offering and sin offering Thou hast not required. Then I said: 'Lo, I come, in the roll of the book it is written of Me. I have desired to do Thy will, O God, and Thy Law is within My heart'" (Ps. 40:6-8). Emphasis and a raising of the voice must be observed at the words "it is written of me" and at the words "I have desired." Indeed, the last two verses must be read with emphasis, so that they mean: "Away with the beasts! I, I am He who is described and required there! On the contrary, it is about Me that it is written in the roll of the book!" Therefore also "Lo, I come, and although others are rebellious and obstinate either when they hear or when they speak, I, on the other hand, have Thy Law within My heart, namely, in the inmost affection of My heart; that is, I love Thy Law most perfectly—Thy Law which is odious to all others." To understand this, it is helpful to know that for the Hebrews some verbs are neutral and have the nature of nominals, and that the best way to understand them is to change them into their nominals. Thus "I have desired" means "I have had the desire or have been willing." Thus in Ps. 118:25 we have "Make me saved, O Lord!" In the Hebrew this is "Hosannah!" that is, "Save!" that is, "Be the Savior!" or "Make salvation! Bring it about that there is salvation!" One learns this beautifully from Matt. 21:9, where we read: "Hosannah to the Son of David!" That is, "Make salvation for this Christ, the Son of David!" Likewise in Ps. 22:31,

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