

## The First Sermon, March 9, 1522, Invocavit Sunday<sup>1</sup>

The summons of death comes to us all, and no one can die for another. Every one must fight his own battle with death by himself, alone. We can shout into another's ears, but every one must himself be prepared for the time of death, for I will not be with you then, nor you with me. Therefore every one must himself know and be armed with the chief things which concern a Christian. And these are what you, my beloved, have heard from me many days ago.

In the first place, we must know that we are the children of wrath, and all our works, intentions, and thoughts are nothing at all. Here we need a clear, strong text to bear out this point. Such is the saying of St. Paul in Eph. 2 [:3]. Note this well; and though there are many such in the Bible, I do not wish to overwhelm you with many texts. "We are all the children of wrath." And please do not undertake to say: I have built an altar, given a foundation for masses, etc.

Secondly, that God has sent us his only-begotten Son that we may believe in him and that whoever trusts in him shall be free from sin and a child of God, as John declares in his first chapter, "To all who believed in his name, he gave power to become children of God" [John 1:12]. Here we should all be well versed in the Bible and ready to confront the devil with many passages. With respect to these two points I do not feel that there has been anything wrong or lacking. They have been rightly preached to you, and I should be sorry if it were otherwise. Indeed, I am well aware and I dare say that you are more learned than I, and that there are not only one, two, three, or four, but perhaps ten or more, who have this knowledge and enlightenment.

Thirdly, we must also have love and through love we must do to one another as God has done to us through faith. For without love faith is nothing, as St. Paul says (I Cor. 2 [13:1]): If I had the tongues of angels and could speak of the highest things in faith, and have not love, I am nothing. And here, dear friends, have you not grievously failed? I see no signs of love among you, and I observe very well that you have not been grateful to God for his rich gifts and treasures.

Here let us beware lest Wittenberg become Capernaum [cf. Matt. 11:23]. I notice that you have a great deal to say of the doctrine of faith and love which is preached to you, and this is no wonder; an ass can almost intone the lessons, and why should you not be able to repeat the doctrines and formulas? Dear friends, the kingdom of God,—and we are that kingdom—does not consist in talk or words [I Cor. 4:20], but in activity, in deeds, in works and exercises. God does not want hearers and repeaters of words [Jas. 1:22], but followers and doers, and this occurs in faith through love. For a faith without love is not enough—rather it is not faith at all, but a counterfeit of faith, just as a face seen in a mirror is not a real face, but merely the reflection of a face [I Cor. 13:12].

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<sup>1</sup> In the original there follow the words "Sermon, "D.M.L."

Fourthly, we also need patience. For whoever has faith, trusts in God, and shows love to his neighbor, practicing it day by day, must needs suffer persecution. For the devil never sleeps, but constantly gives him plenty of trouble. But patience works and produces hope [Rom. 5:4], which freely yields itself to God and vanishes away in him. Thus faith, by much affliction and persecution, ever increases, and is strengthened day by day. A heart thus blessed with virtues can never rest or restrain itself, but rather pours itself out again for the benefit and service of the brethren, just as God has done to it.

And here, dear friends, one must not insist upon his rights, but must see what may be useful and helpful to his brother, as Paul says, *Omnia mihi licent, sed non omnia expediunt*, “ ‘All things are lawful for me,’ but not all things are helpful” [I Cor. 6:12]. For we are not all equally strong in faith, some of you have a stronger faith than I. Therefore we must not look upon ourselves, or our strength, or our prestige, but upon our neighbor, for God has said through Moses: I have borne and reared you, as a mother does her child [Deut. 1:31]. What does a mother do to her child? First she gives it milk, then gruel, then eggs and soft food, whereas if she turned about and gave it solid food, the child would never thrive [cf. I Cor. 3:2; Heb. 5:12-13]. So we should also deal with our brother, have patience with him for a time, have patience with his weakness and help him bear it; we should also give him milk-food, too [I Pet. 2:2; cf. Rom. 14:1-3], as was done with us, until he, too, grows strong, and thus we do not travel heavenward alone, but bring our brethren, who are not now our friends, with us. If all mothers were to abandon their children, where would we have been? Dear brother, if you have suckled long enough, do not at once cut off the breast, but let your brother be suckled as you were suckled. I would not have gone so far as you have done, if I had been here. The cause is good, but there has been too much haste. For there are still brothers and sisters on the other side who belong to us and must still be won.

Let me illustrate. The sun has two properties, light and heat. No king has power enough to bend or guide the light of the sun; it remains fixed in its place. But the heat may be turned and guided, and yet is ever about the sun. Thus faith must always remain pure and immovable in our hearts, never wavering; but love bends and turns so that our neighbor may grasp and follow it. There are some who can run, others must walk, still others can hardly creep [cf. I Cor. 8:7-13]. Therefore we must not look upon our own, but upon our brother's powers, so that he who is weak in faith, and attempts to follow the strong, may not be destroyed of the devil. Therefore, dear brethren, follow me; I have never been a destroyer. And I was also the very first whom God called to this work. I cannot run away, but will remain as long as God allows. I was also the one to whom God first revealed that his Word should be preached to you. I am also sure that you have the pure Word of God.

Let us, therefore, let us act with fear and humility, cast ourselves at one another's feet, join hands with each other, and help one another. I will do my part, which is no more than my duty, for I love you even as I love my own soul. For here we battle not against pope or bishop, but against the devil [cf.

Eph. 6:12], and do you imagine he is asleep? He sleeps not, but sees the true light rising, and to keep it from shining into his eyes he would like to make a flank attack—and he will succeed, if we are not on our guard. I know him well, and I hope, too, that with the help of God, I am his master. But if we yield him but an inch, we must soon look to it how we may be rid of him. Therefore all those have erred who have helped and consented to abolish the mass; not that it was not a good thing, but that it was not done in an orderly way. You say it was right according to the Scriptures. I agree, but what becomes of order? For it was done in wantonness, with no regard for proper order and with offense to your neighbor. If, beforehand, you had called upon God in earnest prayer, and had obtained the aid of the authorities, one could be certain that it had come from God. I, too, would have taken steps toward the same end if it had been a good thing to do; and if the mass were not so evil a thing, I would introduce it again. For I cannot defend your action, as I have just said. To the papists and blockheads I could defend it, for I could say: How do you know whether it was done with good or bad intention, since the work in itself was really a good work? But I would not know what to assert before the devil. For if on their deathbeds the devil reminds those who began this affair of texts like these, “Every plant which my Father has not planted will be rooted up” [Matt. 15:13], or “I have not sent them, yet they ran” [Jer. 23:21],<sup>2</sup> how will they be able to withstand? He will cast them into hell. But I shall poke the one spear into his face, so that even the world will become too small for him, for I know that in spite of my reluctance I was called by the council to preach. Therefore I was willing to accept you as you were willing to accept me, and, besides, you could have consulted me about the matter.

I was not so far away that you could not reach me with a letter, whereas not the slightest communication was sent to me. If you were going to begin something and make me responsible for it, that would have been too hard. I will not do it [i.e., assume the responsibility]. Here one can see that you do not have the Spirit, even though you do have a deep knowledge of the Scriptures. Take note of these two things, “must” and “free.” The “must” is that which necessity requires, and which must ever be unyielding; as, for instance, the faith, which I shall never permit any one to take away from me, but must always keep in my heart and freely confess before every one. But “free” is that in which I have choice, and may use or not, yet in such a way that it profit my brother and not me. Now do not make a “must” out of what is “free,” as you have done, so that you may not be called to account for those who were led astray by your loveless exercise of liberty. For if you entice any one to eat meat on Friday, and he is troubled about it on his deathbed, and thinks, Woe is me, for I have eaten meat and I am lost! God will call you to account for that soul. I, too, would like to begin many things, in which but few would follow me, but what is the use? For I know that, when it comes to the showdown, those who have begun this thing cannot maintain themselves, and will be the first to retreat. How would it be, if I brought the

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<sup>2</sup>Scripture passages in Latin, though Luther undoubtedly spoke them in German.

people to the point of attack, and though I had been the first to exhort others, I would then flee, and not face death with courage? How the poor people would be deceived!

Let us, therefore, feed others also with the milk which we received, until they, too, become strong in faith. For there are many who are otherwise in accord with us and who would also gladly accept this thing, but they do not yet fully understand it—these we drive away. Therefore, let us show love to our neighbors; if we do not do this, our work will not endure. We must have patience with them for a time, and not cast out him who is weak in faith; and do and omit to do many other things, so long as love requires it and it does no harm to our faith. If we do not earnestly pray to God and act rightly in this matter, it looks to me as if all the misery which we have begun to heap upon the papists will fall upon us. Therefore I could no longer remain away, but was compelled to come and say these things to you.

This is enough about the mass; tomorrow we shall speak about images.