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## EVIDENCE OF THE RESURRECTION OF THE LORD.

*(Concluded.)*

Friend and foe alike had been advised of the events which had transpired at Joseph of Arimathea's tomb. We have seen how the news stirred the malignant enemies of Christ and made them reckless and desperate. Also the small circle of the followers of Jesus must have been profoundly moved. An episode related by Luke affords a glimpse of the excitement which had seized the disciples. It may have been past the noon hour of this eventful day when two of the disciples started for a village in the neighborhood called Emmaus. Their conversation as they were walking betrayed agitation. They spoke of the report which the women had brought, and which had been verified by Peter and John, but do not mention the fact that the Lord had appeared to Mary Magdalene and later to her companions. What happened on the way and as they turned in at Emmaus is well known. They speed back to the city with the great news that they have been privileged to see the Lord and to converse with Him. That had been the third manifestation. On entering the place where the eleven and others were gathered, they are met with the report that the Lord had meanwhile appeared also to Simon. This is the only statement which Scripture makes of the fourth appearance, if it is the fourth; for it may have occurred immediately after Peter's visit at the grave, when Cleopas and his companion were just about to start for Emmaus. Cleopas relates not only the fact of the Lord's

## WARTBURG LETTERS OF LUTHER.

*(Continued.)*To AMSDORF.<sup>1)</sup>

Jesus.

I congratulate you, my dear licentiate, upon the increase of your income from the pastorate of Schmoelln.<sup>2)</sup> May the revenue conduce to your happiness! As regards the rumor which a certain writer has started, to the effect that I am at Castle Wartburg, dismiss that from your mind. Even the princes are ignorant of my whereabouts, much more the writer whom you quote. By the way, I shall be at Erfurt in the near future, perhaps before this letter has reached you, on account of my illness. I shall there appear in public, if they will suffer me, at least for a time.

Philip wrote me that you would reply to Emser,<sup>3)</sup> provided I should favor your plan. However, I fear he is not worth having you for his antagonist. Moreover, in view of the fact that he is full of devilry,<sup>4)</sup> I am afraid, if one of our younger men were to reply to him, he would ridicule and mock the effort. For the spirit that is raging in him does nothing else than catch at words which he can make sport of, while he sets aside the real issue. Whatever you do, in case you do reply to him, be on your guard and bear in mind that you are dealing with an utterly abandoned spirit, not with a man. For he does not understand himself what he says; it is the spirit in him that has seized him with a long malady of malice and incites him to rage, and he speaks only to the end that he may exasperate and mock us.

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1) Printed in Aurifaber's collection I, 338 b; De Wette II, 26; Erlangen Correspond. III, 195; St. L. Ed. XV, 2550 ff.

2) Near Altenburg.

3) This was not done. Luther wrote the reply himself. Comp. "Refutation of his error," etc. (St. L. Ed. XVIII, 1352.)

4) des Satans voll.

Accordingly, you must write against him in the most simple manner, carefully making every point firm in advance, lest Satan grasp at an [unadvised] expression, so that everybody may see, even though *he* may not see, — an outcome that we may well despair of, — that he has not spoken to the point at all, because he proves by statements of the fathers that there are priests,<sup>5)</sup> while I had produced Scripture to show that it is vain prattle when he says: “Come forward, dear saint,” etc. For in my treatise I contended that the fathers had denominated priests certain people of such a character as he is striving in vain to exhibit.<sup>6)</sup>

Accordingly, the passage in Peter (1 Pet. 2, 6—10), likewise Rev. 5, 9 f. and 20, 6, must be treated in connection with what precedes, and the context in general,<sup>7)</sup> and we must ridicule this devil,<sup>8)</sup> because he cites this one passage of Scripture to prove that he and his ilk<sup>9)</sup> are called priests, just as I have ridiculed him in the treatise referred to. Again, his claim must be ridiculed, that the character of a priest is shown in the passage: “Ye are the salt of the earth,” Matt. 5, 13. As if salt and priest were identical! Even our schoolchildren who read their primer *Ex quo*<sup>10)</sup> know that this is ridiculous.

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5) Emser had endeavored to prove from the fathers that there is a distinction made between priests and laymen.

6) Luther had cited 1 Pet. 2, 9: “Ye are a royal priesthood,” and had argued that the term “priest” is a common title of all believers, and that Scripture names the public functionaries of the ministerial office servants, ministers, presbyters, elders, bishops. (St. L. Ed. XVIII, 1354; comp. IX, 713 ff.)

7) See St. L. Ed. XVIII, 1354.

8) “den Teufel” evidently refers to Emser.

9) sic.

10) The *vocabularium Ex quo*, so called from the first words of the preface: *Ex quo vocabularii varii authenticici, etc.*, was a schoolbook much in use at the time. It was an abridgment of Johannes’ de Janua (John Balbi of Genoa, about 1286), a member of the preaching fraternity, *Summa, quae vocatur Catholicon*. Its contents are silly; e. g.: sal is defined thus: Sal, salt, so called from salire, to jump, because it jumps when thrown into fire. Sal is the same as sapientia, wisdom, hence the phrase “the salt of

Again, it must be shown that the authority of the fathers clearly is destroyed by the saying of the apostle: "Prove all things," 1 Thess. 5, 21, also by Augustine (dist. IX, c. Noli), also by Jerome's comment on Matt. 23: "Whatsoever is not valid by reason of its scripturalness<sup>11)</sup> may be set aside as easily as it was put forward. On the other hand, it must be shown that<sup>12)</sup> we must not believe the fathers beyond the point to which they desire to be believed, that is, we must believe only the passages of Scripture which they have cited.

It must be shown, then, that this foolish spirit does not even understand what is the subject-matter of his book; for the controverted point is not what the fathers have said, but why they have said it. And the reader must be made to perceive that saying something is one thing and believing something quite another, and that we are not contending against what the fathers have said, but against the claim that what the fathers have said must be believed. So widely has this blasphemous braggart missed his own aim.

Other points you will observe yourselves. Only do not doubt that the evil spirit is speaking through him as through an instrument which he has taken possession of really and truly, and that his sole purpose is to evade the issue, and by many books to multiply his blasphemies. It is plainly the evil spirit; however, his wickedness exhibits one defect: he has taken possession of a stupid, obtuse, and untutored instrument. And yet, spite of his utter worthlessness, he shows sufficiently by his impetuous rage how he has been shut in by Scripture and has no proper argument which he might adduce in behalf

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wisdom." Sacerdos, priest, is defined thus: Sacerdos is the same as sacra dans vel docens, a person who administers or teaches sacred rites; for he must be a liberal person (largus); a priest. Sacerdotissa is the wife of the sacerdos.

11) "Was nicht aus der Schrift Geltung hat."

12) Prof. Hoppe follows the reading of Aurifaber who has "quod" at this place. De Wette and the Erlangen Correspondence read "quo."

of his kingdom among the papists. That is what hurts this satan.

I write this to advise you to write against him with a calm mind which despises his arguments, and not to become exasperated by him, as if you were writing against a human being. For by your contempt (if you incense him by ridicule and convict him of folly) you will exasperate and tantalize to an incredible degree the pride of this exceedingly haughty spirit, and will cause him to spit forth still more blasphemies and thereby to reveal himself.

Had I known earlier that he is possessed of an evil spirit, I should have cast out the devil from him nicely, but even without knowing it I have plagued him sufficiently. However, if he should write in Latin, as he states that he will, I shall do what I have so far forborne to do. It had seemed to me that Peter Suaven would be a proper person to write against him; however, since he has been dragged about ere this by the Lipsians, it seems to me now that we should not offer the devil an opportunity to show his old rage against him; for this scornful devil would surely cite the former instance against him.

God be praised, because He has not only placed us in this fight with the evil spirits but has, moreover, revealed to us that it is not flesh and blood that is assailing us upon this issue. Therefore, be cheerful and rejoice. He who has cast out the prince of this world is not afraid of the outcast, for He despised him when he was about to be cast out. He reigns and will continue to reign in us sinners who are His fools, while Satan rages in the wise and his righteous ones.

I could wish now to be a pupil of our teacher of Hebrew,<sup>13)</sup> but also of Philip in his lectures on Colossians. Thanks be to Christ who has made us so rich by the unspeakable gift of His Word. I am rejoiced over your abundance to such a degree that I can bear my absence from you only with difficulty. For I see that I am not needed by you, but that I need you.

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13) Aurogallus was teaching Hebrew at Wittenberg at the time.

Farewell, and pray for me. An unpleasant and sad report has reached us regarding Guenther Staupitz;<sup>14)</sup> I am hoping that it is without foundation. May the Lord avert such a misfortune from this house!

Written in my desert, 1521.<sup>15)</sup>

MARTIN LUTHER.

*(To be continued.)*

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