

# The First Commandment

by Martin Luther

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

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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 [acerated 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 necessities 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, but 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.