

# LUTHER ZINZENDORF, AND WESLEY:

An account of John Wesley's conversion through  
hearing Luther's Preface to the Epistle to the  
Romans read in a Moravian Prayer Meeting in  
London, England,

TO WHICH IS ADDED

**A NEW TRANSLATION**

OF

**LUTHER'S PREFACE.**

BY

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## Introductory Remarks

Having been requested by a publication society to prepare a translation of Luther's Commentary on *Saint Paul's Epistle to the Romans*, I naturally began with Luther's Preface.

While thus engaged, I found in the course of my reading, that this Preface of Martin Luther is invested with a particular historical interest; namely, in having been the means of John Wesley's conversion by hearing it read in a Moravian prayer meeting.

I myself became so much interested in the subject, that I began to read up and write out what I found in relation to it in Hagenbach's *Kireherigeschichte*, Moravian publications, Wesley's Diary, Methodist Magazine and Strobel's *History of the Salzbergers*. The result was the following sketch of Luther, Zinzendorf and Wesley. At the request of the York Ministers' Association this paper was read before that venerable body and also in the mid-week prayer meetings of some of the churches in York. A number of the brethren requested its publication in pamphlet form.

I concluded, however, to publish the Preface itself, along with the essay in booklet form, as it is herewith presented "The solid worth of Luther's Preface to the Romans has been universally acknowledged. It has been translated into nearly all the languages and dialects of continental Europe and the British Empire. In Germany and a number of the Protestant kingdoms on the Continent large editions have been issued in the form of tracts, by different Societies for the diffusion of Christian knowledge. Yea, so highly is this little work esteemed by German Christians, that it is often bound up in their Bibles in connection with the Epistle to the Romans."

But it has other recommendations also, apart from its internal excellence and the approbation of good men. *God has set his seal upon it.* It has been blessed to the conversion of thousands: Many such instances are on record, besides that of John Wesley.

In view of these facts I now send forth this booklet in the hope that it may become a blessing to many readers. I have made a new translation of the Preface. To ministers I would say, circulate it in your congregations. Let your people purchase it for themselves and others and great good may be done. It may induce many a one to read the Epistle to the Romans more intelligently and profitably. It may save a soul from death. Reader! In this treatise of the sainted Luther you can discover the foundation of your hope for heaven. When you have read it, ask yourself, Am I willing to be saved by faith alone? Have I already believed in Jesus, and received him

as *my* Savior? Has that change been wrought in *me*, which is wrought by faith in the believer's heart? And have I now the fruits of the Spirit, which are meekness, joy, love, peace, gentleness, goodness, faith, temperance? If you can answer in the affirmative, happy are you, if you continue thus to the end. If not, remember, you must be saved by *faith* alone. No other way is revealed. O then, have faith in God, and believing, you will rejoice with unspeakable joy.

## **Luther, Zinzendorf and Wesley.**

AN ACCOUNT OF JOHN WESLEY'S CONVERSION, THROUGH THE HEARING LUTHER'S PREFACE TO SAINT PAUL'S EPISTLE TO THE ROMANS READ IN A MORAVIAN PRAYER MEETING IN LONDON, ENGLAND.\*

Luther's preface to Saint Paul's Epistle to the Romans is invested with a peculiar historical interest. In addition to its intrinsic value as an introduction to the profoundest doctrinal book of the Bible, it is also remarkable in its relation to the spiritual experience of the founders of three Protestant denominations.

To the Lutherans it is a precious legacy, bequeathed by its great founder, Martin Luther, in which the fundamental doctrine of justification by faith is set forth in its clearest light.

To the *Unitas Fratrum*, or Moravian Church, it is interesting on account of having been employed by its illustrious founder, Count von Zinzendorf, along, with other Lutheran writings, in correcting