Published in 1606, Arndt's True Christianity was a formative guide for the new “interior” piety. It went through many editions; the excerpts presented here are from an English translation printed in London in 1712. In Book I, chapter XIII, Arndt spells out the importance of "dying to the world" for the sake of Christ: since things of this earth are transient, believers must lay hold of that which is permanent. The true Christian's life is a pilgrimage, a journey, through a strange land. For Arndt, true riches are not material—the material is a trap, an illusion—but spiritual.

Christians Ought Willingly for Christ, and for Obtaining in Him the End of Man's Creation and Redemption, to Die Both to the World and Himself.

For the sake of thy Christ, thou must die to thyself: for the love of him you must be willing to die to all thy sins, and to the whole world. All good works must be done, and an holy and innocent life must be lived; but this, not to merit anything thereby; but only out of pure love towards him. You canst merit nothing for thyself: Christ hath made that for thee, when he made himself poor for thy sake, that so thou, by means of his poverty, mightest become rich. Let therefore this love of Christ prompt thee to all that good. O let this, I say, be the motive of mortifying thy flesh with all its concupiscences; and for the remembrance of that death which he most willingly accepted for thee, make thee also ready and willing to lay down even thy life for him; and out of a sincere affection and gratitude for all his inestimable benefits, to accept the cross at his hand, and to resist the world even unto blood.

§2. Be not deceived; for not in tongue or in word, but in deed and in truth, is he to be loved of thee. If thou lovest him, keep his commandments, even as he himself hath expressly told thee:
For to him that loves Christ with all his heart, it cannot but be easier and pleasant, for his sake, to want the sweetness of worldly trifles; it cannot but be a light burden to bear what the Beloved is pleased to impose, to keep from a principle within the commandments of love, to forsake and to be forsaken of the world, and by a total death thereto, to live in Christ; as mitigating all sense of difficulty through the vehemency of love, and that everlasting sweetness which is thence derived. . . .

§6. Oh! how happy and blessed is that man who is so divinely indued! Oh! happy man indeed, dead to the world, and alive to God. Oh! thrice happy! happy soul! separated from the world, and collected into Christ. Blessed! forever blessed is the man into whose heart such divine graces are infused, as may withdraw it wholly from every tendency to inferior Things, and exalt it to the supernal light and glory in the heavens: which grace, to obtain it, is needful for a true Christian to pray daily and instantly to God; seeing that it is not possible for a true Christian to live without it.

§7. Wherefore as Solomon, the wisest of all kings, prayed for the grace of heavenly wisdom, and by this means obtained the desire of God, the fountain of all wisdom and grace: so do thou in like manner, that thou obtain also thy desire, profess to thee the treasure of true Christianity, which is the wisdom of God . . . Even so let a Christian . . . pray, saying, "Two things I desire of thee, O Lord, even these two things, That I may die to my self and to the world. Since without these two it is utterly impossible to be a true Christian. . . ."

§12. Moreover, the love of the world only belongs to the Old Creature, not to the New Birth; for the world is nothing but outward honor, and glory, and riches, but the desire of the eyes, and pleasure of the flesh, with the elevation of the selfish life: in which the Old Man is conversant, and delighteth himself. On the contrary, the New Man hath no peace nor rest, but in
Christ alone: he hath all things in Christ; who is his honor, his glory, his wealth, and his pleasure.

§13. Furthermore, what think you of that which the Scripture teacheth, how man was not made for the world's sake, but the world for man's sake? . . . He was not made for it; nor can he abide in it. And as naked he came into it, so naked must he go out of it again. . . . Whereby it evidently appeareth, that we were not created for this temporal life; or that this world was never designed to be the principal end of our creation, seeing that we live therein but as pilgrims and guests only. And therefore another cause brought us into this world, and for that we were born; which is GOD himself, and the image of God which we bear in Christ Jesus, and unto which we are renewed by the Spirit. . . .

§15. Now this being known and duly called to mind, if anyone be right in his senses, he will never for certain compare the riches of the world, or the honors and pleasures thereof, with the price of his soul; which would be great madness. . . . And this plainly is the mind of the Lord, when he saith, What is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?\textsuperscript{iv} The whole world, alas! with all the power and glory thereof, cannot help one soul, since the soul dieth not; but the world with all that is of it, passeth away.

\textsuperscript{i} Innate sinful desires.

\textsuperscript{ii} I.e. to go without.

\textsuperscript{iii} Terms like "the Old Creature" and "the Old Man" describe the sinful soul before conversion, in contrast to "the New Birth" and "the New Man."

\textsuperscript{iv} Matthew 16:26,