LUTHER'S WORKS

Volume 80

HOUSE POSTIL

I

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GENERAL INTRODUCTION

SINCE the publication of the American edition of *Luther's Works* in English began in 1955 under the general editorship of Jaroslav Pelikan and Helmut Lehmann, there has been an explosion in the translation of Luther into the languages of the globe. Scholarship on Luther continues to flourish not only in its traditional northern European seats and its newer homes in North America but also throughout the world, as theologians, pastors, and scholars direct their attention to the reformer's theology and historical influence.

Although the first fifty-four volumes of the American edition are the most extensive collection of Luther's works in translation, they do not contain everything that has attracted the attention of historians and theologians in subsequent decades nor everything that Luther's contemporaries and successors esteemed and republished. The new volumes of *Luther's Works*, though not attempting to translate all of Luther into English, are intended to reflect both modern and sixteenth-century interests and to expand the coverage of genres underrepresented in the existing volumes, such as Luther's sermons and disputations.

The goal of the translation is to allow Luther to speak in modern English yet as a man of the sixteenth century. The translators have been asked to resist bowdlerizing Luther's language to conform to modern sensibilities about society and gender—or scatology. Editorial introductions and notes are offered to familiarize the reader with the particular circumstances of each text and its theological and social context.

The primary basis for the English translation is the comprehensive Weimar edition (*D. Martin Luthers Werke: Kritische Gesamtausgabe*, Weimar: H. Böhlau, 1883–), supplemented where possible by edited texts from more recent editions of Luther's selected works. Scholars able to work in Luther's own German and Latin will want to consult the Weimar edition and its notes, especially for textual issues. The equivalent Weimar page numbers are printed at the top of the page in each new volume of the American edition.

References to Luther in the notes are given from the American edition of *Luther's Works* wherever possible, and otherwise from the Weimar edition. In the case of texts scheduled for translation in future volumes, both the Weimar reference and the prospective volume in the American edition are given. With

each substantive Luther citation, the short title of the work has been given along with its date, for the convenience of the reader. Where the dates of original composition and of publication differ by more than a year, both are indicated, separated by a slash.

Biblical passages within Luther's works have been rendered in fidelity to Luther's own text, even when this differs from modern critical texts or conventional English translations. Necessary expansions of partial references have been rendered in brackets from the appropriate edition of Luther's German Bible, from the Vulgate (including Luther's 1529 revision thereof), or in consultation with Luther's translation of the passage in his lectures, as appropriate. This approach has made it impossible to use any single English translation throughout, though the English Standard Version (ESV) has been used as a starting point where possible or, occasionally, the Authorized or Douay versions where these correspond more closely to Luther's own text. Biblical language has been modernized after the model of the ESV, including the use of "you" as the second person form throughout.

A comparison of the present volumes with the Weimar edition will immediately reveal the profound debt that the editors of the American edition, past and present, owe to the long succession of Weimar editors. But the publication of these texts in a new English edition affords the opportunity to draw on the accumulation of decades of scholarship since the appearance of many of the Weimar volumes, as well as on new electronic resources, and thus, on occasion, to make some new contribution in token repayment of that vast scholarly debt. Although the present edition is addressed chiefly to scholars, pastors, and theologians working in English, whether as a first language or a language of scholarship, it is hoped that the annotations and the translations of difficult texts may be of service even to those working with Luther in the original tongues.

Even now, amid the fifth century after his death, Luther remains an epochal figure in the history of the Christian Church, a prominent shaper of the religious and cultural history of the West and a provocative voice still heard and engaged by theologians, pastors, and laity around the world as a witness to the Gospel of Jesus Christ. The editor and publisher trust that these new volumes of *Luther's Works* in English will, in harmony with the original goals of the American edition, serve their readers with much that has proved and will prove its "importance for the faith, life, and history of the Christian Church."

C. B. B.

INTRODUCTION TO VOLUME 80

MARTIN Luther's *House Postil* has its origin in the years 1532 to 1534, when because of frequent illness[1] the reformer could not preach in church. Instead, because of his vocation as the father of a household, he preached at home. Among the numerous members of his household was Veit Dietrich,[2] one of several people in Luther's orbit who recorded what he said, taught, and preached, including the sermons Luther preached at home in these years.

Veit Dietrich: Assistant, Stenographer, Editor, Pastor

Born on December 8, 1506, in Nürnberg, Dietrich entered the University of Wittenberg in 1522 as a medical student, but he changed to theology through Luther's influence.[3] Because he came from an impoverished family, Dietrich received a stipend from the city council of Nürnberg, which was facilitated through the efforts of Philip Melanchthon, who wanted to ensure this gifted student would not be forced by a lack of means to abandon his studies.[4] At some

[1] In these years, Luther suffered from dizziness, tinnitus, headaches, plus other ailments and loss of sleep; cf. Johann Mathesius (1504–65), *History*, LW Bio, p. 428; Brecht 3:22–23; Wilhelm Ebstein, *Dr. Martin Luthers Krankheiten und deren Einfluß auf seinen körperlichen und geistigen Zustand* (Stuttgart: Ferdinand Enke, 1908), pp. 18–20.

[2] When writing in German, he frequently used this form of his name but sometimes "Vitus Dietrich"; when writing in Latin he used "Vitus Theodorus" (see below, pp. lxxviii–lxxix). Regarding these variations, cf. Bernhard Klaus, *Veit Dietrich: Leben und Werk* (Nürnberg: Selbstverlag des Vereins für bayerische Kirchengeschichte, 1958), p. 43. On the members of Luther's household, see Ernst Kroker, *The Mother of the Reformation: The Amazing Life and Story of Katharine Luther*, trans. Mark E. DeGarmeaux (St. Louis: Concordia, 2013), pp. 115–85.

[3] The exact timeline of the change is unclear; cf. Klaus, *Veit Dietrich*, p. 53.

[4] Cf. Klaus, *Veit Dietrich*, pp. 54–56. Klaus provides details of Melanchthon's efforts particularly from 1526 to 1528. Based on an incompletely preserved April 24, 1530, letter from Dietrich to Melanchthon, it seems Dietrich had been receiving a stipend from the Nürnberg city council for ten years, thus beginning during his school days in Nürnberg. Dietrich was asking Melanchthon to continue acting as his advocate in this regard.

point, perhaps in 1528, Luther took Dietrich in as a member of his household.[5] Dietrich accompanied Luther to the Marburg Colloquy in 1529,[6] serving as his famulus (student assistant). He served as Luther's amanuensis (private secretary) during the Diet of Augsburg in 1530. Nearly half a year in the Coburg fortress with Luther established Dietrich as one of his closest confidants.[7]

Dietrich fulfilled many responsibilities as Luther's amanuensis. For example, when the elector of Saxony, John the Steadfast (r. 1525–32), accompanied by the Lutheran delegation to the Diet of Augsburg, reached his residence in the city of Coburg, Dietrich recorded sermons that Luther preached before the electoral entourage departed for the diet and again upon their return from the imperial assembly.[8] Luther himself had to remain at the Coburg fortress for his protection, since he was under the ban of the pope and emperor. While there, Dietrich recorded Luther's exposition of Psalms 1–25;[9] helped as Luther translated the prophets;[10] served as interlocutor, recorder, and compiler as Luther planned a treatise on justification;[11] and assisted Luther as he wrote on the power of the Keys (Luther gifted him the first draft).[12] Dietrich also made copies of and collected Luther's numerous drafts and notes, such as his translation of Exodus 20 with glosses on the Ten Commandments;[13] *Concerning Music*, a brief piece that probably constituted initial thoughts for a larger work in praise of music as a gift of God to be treasured;[14] and *A Sermon on Keeping Children in School*, which,

[5] Probably not before 1527, but possibly not until 1529; cf. Klaus, *Veit Dietrich*, p. 57.

[6] Cf. Klaus, *Veit Dietrich*, pp. 57, 61. They departed for Marburg on September 15 or 16 and arrived on September 30, 1529; on October 5 they began the journey back to Wittenberg.

[7] Cf. Klaus, *Veit Dietrich*, pp. 63–64, 85. They left Wittenberg on April 3, 1530, and arrived in Coburg on April 15. Luther and Dietrich entered the fortress early on April 24, having secretly left for it the night before. Luther left on October 4 to return to Wittenberg, while Dietrich may have left as early as September 30 to visit Nürnberg, if not on October 1 to take Luther's letters with him. Cyriacus Kaufmann, Luther's nephew and a Wittenberg student, was also with Luther and Dietrich for most of their stay in the Coburg.

[8] Cf. Klaus, *Veit Dietrich*, pp. 72, 85; for the sermons, see WA 32:28–126. Soon after recording these sermons, Dietrich published three of them: *Sermon on Cross and Suffering* (LW 51:195–208), *Sermon on Mary Magdalene* (LW 56:323–34), *Sermon on the Angels* (LW 56:335–47). Cf. LW 56:xviii n. 8; Klaus, p. 14, nos. 1–3.

[9] *In Psalmos vigintiquinque priores et seqventes aliqvot enarrationes breues & eruditae Reuerendi patri D. Mar. Lutheri* (Nürnberg: Berg & Neuber, 1559) [VD16 B3450]. This was printed by Dietrich's sons after his death; cf. Klaus, *Veit Dietrich*, pp. 19, no. 28, 68–70, 350; *Auslegung der ersten 25 Psalmen auf der Coburg* (1530/1559), WA 31/1:258–383.

[10] Cf. Klaus, *Veit Dietrich*, p. 70.

[11] Cf. Klaus, *Veit Dietrich*, pp. 72–73. In *On Translating* (written and published while at the Coburg), Luther refers to this planned work on justification (LW 35:198), which was never completed. For Dietrich's manuscript, see *Ideas for a Book on Justification*, LW 61:173–216.

[12] Cf. Klaus, *Veit Dietrich*, pp. 71–72. Luther reworked the draft (WA 30/2:435–64), which was not meant to be published, into *The Keys* (1530), LW 40:321–77.

[13] Cf. Klaus, *Veit Dietrich*, p. 71; *Glossen zum Dekalog* (1530), WA 30/2:357–59.

[14] Cf. Klaus, *Veit Dietrich*, p. 103; LW 61:169–72.

at Dietrich's suggestion, Luther dedicated to Lazarus Spengler, chancellor of the city of Nürnberg.[15] Although such tasks may sound inconsequential, Dietrich's work was significant, for example, for Luther's composition of *The Private Mass and the Consecration of Priests* in 1533, something the reformer began when ill but had to postpone completing until he recovered.[16]

Dietrich also wrote down letters that Luther dictated, made copies of letters, and collected correspondence to and from Luther.[17] Particularly evident in the correspondence is the personal trust Dietrich enjoyed with Luther because of his faithful service and great zeal for the cause of the Reformation. In the weeks leading up to the presentation of the Confession, trouble with the delivery of letters between Augsburg and Coburg led to three weeks in which Luther received no news, even though three messengers had returned from the city. Feeling tormented by the silence, as if his friends were remiss to keep him informed, Luther resolved to stop writing to them—and this at a time when Melanchthon particularly needed Luther's counsel and consolation as he was finalizing their confession for presentation to Emperor Charles V (r. 1519–56) and, once it had been presented, considering what concessions might be made. In this setting, Dietrich relayed information and counsel in his own letters and served as mediator between Luther and Melanchthon (and others), something he did repeatedly after the Diet of Augsburg as well.[18] Justus Jonas, who was with Melanchthon and the others in Augsburg, wrote to Dietrich that they envied him his position with Luther.[19]

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[15] Cf. Klaus, *Veit Dietrich*, pp. 83–84, 102; LW 46:207–58. This work (not a sermon in the strict sense) was written in July and published in August 1530. Luther alluded to it at the end of his 1529 preface to *Oeconomia Christiana* by Justus Menius (LW 59:240–47, here at p. 247). Regarding "chancellor" instead of "clerk" for *Syndicus*, which is the word Luther used to address Spengler, see LW 49:97 n. 6. On Spengler (1479–1534), see James M. Estes, introduction to Luther's preface to Spengler, *Brief Excerpt from the Papal Laws* (1530), LW 59:273–74.

[16] Cf. Klaus, *Veit Dietrich*, pp. 103–4; LW 38:139–214. For details on the process, including the drafts and notes, see WA 38:171–95.

[17] Cf. Klaus, *Veit Dietrich*, pp. 99–101; Georg Berbig, *Acta Comiciorum Augustae ex litteris Philippi, Jonae et aliorum ad M. L. Aus dem Veit Dietrich-Kodex der Ratsbibliothek zu Nürnberg* (Halle [Saale]: Curt Nietschmann Plötz, 1907). To illustrate the necessity of collecting Luther's correspondence, Bernhard Klaus cites the case of a lost letter of warning (cf. Mathesius, *History*, LW Bio, pp. 511–12) and Luther's own words: "For I am so overwhelmed with letters every day that the table, benches, stools, lecterns, windows, chests, shelves, and all things lie full of letters, questions, causes, complaints, petitions, etc." ("Die Lutherüberlieferung Veit Dietrichs und ihre Problematik," *Zeitschrift für bayerische Kirchengeschichte* 53 [1984]: 34; cf. Luther to Wenceslaus Linck, June 20, 1529, WA Br 5:100.17–20).

[18] Cf. Klaus, *Veit Dietrich*, pp. 74–85, 114–24.

[19] Cf. Klaus, *Veit Dietrich*, pp. 74–75. See Jonas to Dietrich, July 22, 1530, in Gustav Kawerau, *Der Briefwechsel des Justus Jonas* (Halle: Otto Hendel, 1884), 1:169. On Jonas (1493–1555), see Martin Lehmann, *Justus Jonas: Loyal Reformer* (Minneapolis: Augsburg, 1963); Irene Dingel et al., eds., *Justus Jonas (1493–1555) und seine Bedeutung für die Wittenberger Reformation* (Leipzig: Evangelische Verlagsanstalt, 2009).

Year Published	Lecture Topic	Year(s) of Lecture
1545	Hosea	1524[66]
1546	Psalm 2	1532[67]
1547	Joel (revised edition)[68]	

Additionally, in 1535, Luther's lectures on Galatians (1531) were published, and Dietrich's notes were among those edited for publication by Rörer.[69] In 1537, Dietrich published the defense of a Lutheran reformer who had to flee Hungary,[70]

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on Genesis, LW 1–2:244. Before his death, Dietrich edited from chapter 12 to the beginning of chapter 22 (cf. LW 2:245–4:90 and possibly more). At the urging of Baumgartner, Jerome Besold, with the assistance of Michael Roting (see below, p. xliv), completed editing through Gen. 25:10, the end of the story of Abraham (LW 4:318). This was published in 1550 with a preface by Roting: *In Genesin Enarrationvm Reverendi Patris, Domini Doctoris Martini Lvtheri . . . tomvs secvndvs* (Nürnberg: Berg & Neuber, 1550) [VD16 B2994]. Besold also arranged for Dietrich's family to receive payment. Cf. Klaus, *Veit Dietrich*, p. 17, no. 22, 345–47; Brecht 3:136; Besold to Rörer, July 5, 1549, in P. Flemming, "Zum Briefwechsel Georg Rörers," *Beiträge zur bayerischen Kirchengeschichte* 19 (1913): 30–33, no. 3, which corrects details such as the belief that Roting had edited the 1550 volume.

[66] *In Hoseam Prophetam Reurendi D. Martini Lutheri Doctoris Theologiae Enarratio* (Wittenberg: Hans Lufft, 1545) [VD16 B3850]; cf. German translation in StL 6:1070–395. Cf. Klaus, *Veit Dietrich*, pp. 17–18, no. 23, 347–48. LW 18:1–76 is translated not from Dietrich's published edition of the lectures on Hosea but rather from the Zwickau manuscript (WA 13:1–66). See *Additional Comment on Hosea 13:14* (1545), LW 63:363–78, for details on Luther's approval of Dietrich's 1545 edition and a translation of Luther's additional comment on Hosea 13:14 for that edition.

[67] *Enarratio Psalmi secundi, a Reuerendo D. Martino Luthero dictata, & collecta a Vito Theodoro Noriberg. Enarratio Cap. noni Esaiae a D. Martino Luthero dictata, & a Iohanne Fredero collecta* (Wittenberg: Hans Lufft, 1546) [VD16 L4540]; cf. *Commentary on Psalm 2*, LW 12:1–93. Cf. Klaus, *Veit Dietrich*, pp. 18, no. 24, 348–49; Pelikan, introduction, LW 12:vii–viii.

[68] *Joel Propheta, cvm commentarius Reverendi & sanctae memoriae ulri D. Martini Lutheri* (Nürnberg: Johann vom Berg & Ulrich Neuber, 1547) [VD16 B3861]; cf. German translation in StL 6:1478–647. Cf. Klaus, *Veit Dietrich*, pp. 18, no. 25, 349–50. This revision was undertaken because Luther was not fully satisfied with the first edition in 1536.

[69] Cf. LW 26–27:144.

[70] Cf. Klaus, *Veit Dietrich*, pp. 19, no. 29, 179. Although the original appears to be no longer extant, a German translation is cataloged: *D. Matthias Deuay auß Vngern. Die History von gemeldtem Matthia Deuay / ist erstlich zu Nürmberg durch herrn Veit Dieterich / Predigern in der Sebalder Pfarrkirchē / in Lateinischer spraachen / im Jar als man zalt hat nach der Geburt vnsers Heylands Jesu Christi / M. D. xxxvij. Durch den Truck offentlich außgangen*, in Ludwig Rabus, *Historien der Heyligen Außerwölten Gottes Zeügen, Bekennern vnd Martyrern* (Strassburg: Emmel, 1556) [VD16 R42], 5:clx^{v}–cclxxvj^{v}. Matthias Dévay [Biro of Deva] (ca. 1500–1545) has been called the "Luther of Hungary" and the "Hungarian Luther," though he later adopted a Sacramentarian position on the Lord's Supper that surprised Luther (see his letter to the clergy in Speyer, WA Br 10:555.11–556.14), prompting him to write his *Brief Confession concerning the Holy Sacrament* in 1544 (cf. Lehmann, introduction, LW 38:283). In an August 5, 1545, letter to John Lang, Dietrich commented on a recent letter to him from Devay, who was in Hungary. Dietrich says that he read with joy when Devay indicated "that all that land retains the pure doctrine of the Gospel and the true use of the sacraments," which

and in 1543, he published an exposition of Psalm 110 based on a lecture given in Wittenberg by Caspar Cruciger.[71] Because Dietrich did not name the author or indicate the date of the lecture in his foreword, that work has been misattributed to Luther in some older literature.

Most of Dietrich's publications of Luther's lectures were well received, but in some cases Luther and others were not entirely pleased with the results. Commenting on the Ecclesiastes publication in a 1532 table talk, Luther said, "The book should be fuller; too much has broken off it. It has neither boots nor spurs. It is riding only in its socks, just like me when I was a monk in the cloister."[72] For Dietrich's publication of the lectures on Isaiah, Luther gave a similar assessment in a later table talk: "Doctor [Luther]: It is much too parched and gaunt; Master Georg [Rörer] has more. — [Justus] Jonas: Herr Doctor, it is not yours. — It is a commentary just like mine on Acts. Look at Ptolemy! Oh, how ashamed I am of myself!"[73] While the Isaiah publication was based on

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can only be understood as meaning that he did not know Devay had abandoned the Lutheran teaching on the Lord's Supper (see the letter fragment in WA Br 10:556 n. 3). Although Calvin claimed Dietrich as his own, Klaus (pp. 212–13, 307–9, 321–31, 368) has demonstrated that Dietrich always maintained the Lutheran position and clearly opposed that of Zwingli and Calvin. See, e.g., Dietrich, *Kinderpredigten, vom Aduent biß auff Pfingsten, von Pfingste auffs Aduent . . . von ürnembste Festen durch das gantze Jar* [Children's sermons on the Sundays and principal feasts of the Gospel throughout the whole year] (Nürnberg: Berg & Neuber, 1546) [VD16 D1573]; cf. Klaus, p. 7, no. 17, and the quotes particularly on pp. 325–27). The use of "children" in the title is not restrictive; rather, the sermons were intended for all members of the parish. See John M. Frymire, *The Primacy of the Postils: Catholics, Protestants, and the Dissemination of Ideas in Early Modern Germany* (Leiden: Brill, 2010), p. 96. Klaus (p. 7) points out that the *Haus-Postille* published by Johann Tobias Müller (Stuttgart: Samuel Gottlieb Liesching, 1845) is actually the *Kinderpredigten* of Dietrich, which were also published after his death with the title *Kinder-Postille*.

[71] *Ervdita et pia psalmi Dixit Dominvs enaratio* (Nürnberg: Berg & Neuber, 1543) [VD16 D1567]. Cf. Klaus, *Veit Dietrich*, p. 17, no. 20; Peter Meinhold, *Die Genesisvorlesung Luthers und ihre Herausgeber* (Stuttgart: W. Kohlhammer, 1936), pp. 244–48.

[72] Cf. *Table Talk* no. 3242a (1532), WA TR 3:232. The expression "It has neither boots nor spurs" means something is not fully equipped; cf. Wander 4:851, "Stiefel" no. 51; *DWB*, s.v. "Stiefel" A.3.

[73] Cf. *Table Talk* no. 4869 (1540), WA TR 4:564. Whether the criticism applies to the original 1532 or the expanded 1534 edition (or both) is unclear. The WA editors assign the criticism to the first edition (WA TR 4:564 n. 2) rather than the expanded second edition, which they determine to have been produced by Rörer. However, Klaus (*Veit Dietrich*, p. 107) applies the criticism to the second edition, which was definitely produced by Dietrich, because Rörer's manuscript had not been published (it was sent to Besold in 1555 for inclusion in the Jena edition of Luther's works but was never returned and has been lost). Koffmane (WA 25:83) also believes that Dietrich produced the second edition. Freitag ("Dietrichs Anteil," p. 191) sees Luther's initial words as referring to the first edition and Jonas' words to the second edition. Although Jonas had published a commentary on Acts in 1524, the words following the second dash are assumed to be Luther's, who preached three sermons on Acts 15–17 in 1524. The first sermon was published in 1525 in Augsburg without his approval, but at his behest the first two, on Acts 15–16, were edited from Rörer's notes and published in 1526 (cf. *Sermons*

Dietrich's own notes, the incompleteness of which he tried to make up for in the second edition, the publications of Ecclesiastes, Psalm 45, and Psalm 127 were based above all on Rörer's notes. These earliest publications (1532–34), in which Dietrich was not credited as the editor, were initiated not by Dietrich but rather by the publishers Hans Lufft and Georg Rhau, though no doubt Luther had given his consent. Modern criticism of the revised edition of the Isaiah lectures has called out Dietrich's approach of filling in gaps by interpolating his own thoughts as well as excerpts from elsewhere that added nothing to the exposition of the biblical text.[74]

In his 1536 publication of Luther's lectures on Joel, Amos, and Obadiah, Dietrich's editorial work again found just criticism.[75] As before, he remained unnamed as editor, and the basis of his text was the best available: Rörer's notes.[76] Yet those did not contain a fully coherent record of all that Luther said, so it was necessary to smooth out roughness, fill gaps, and add clarifications. Modern researchers, when comparing the publications with Rörer's extant notes, have found instances where Dietrich toned down a harsh judgment of Luther against St. Paul, used a sharper tone against the Papists, added antipapistic expressions, embellished Luther's remarks with classical quotes and biblical examples, omitted Luther's opinion, and made definite statements about something where Luther had not been explicit. There are even places where Dietrich has the opposite of what Luther said.[77] After the fallout from this 1536 publication, Dietrich wrote to Justus Menius on November 9, 1537, urging him again to take over the work of editing the lectures on the Minor Prophets because the people of Wittenberg were asking for them. Dietrich added that "if either health or business hinder you, and you put that burden on me, I will also gladly serve you, after the Church of Christ, as my elder."[78]

Dietrich's 1538 publication of the lectures on Psalm 51 and Psalm 130 was also problematic. Here Dietrich used formulations of causes that had previously

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on Acts 15–17, LW 56:37–61, where p. 38 nn. 6–7 address the publication history). Whether Luther was displeased with the result of the latter or with the former, or with both, is unclear.

[74] Cf. Klaus, *Veit Dietrich*, pp. 106–8, 338–40.

[75] Cf. Klaus, *Veit Dietrich*, pp. 340–42.

[76] See above, pp. xxiii–xxiv n. 59.

[77] Klaus, *Veit Dietrich*, p. 340 n. 9, refers to WA 13:xxiii–xxv; Freitag, "Dietrichs Anteil," p. 193; Meinhold, *Die Genesisvorlesung Luthers und ihre Herausgeber*, p. 239. The WA editors provide an example from the 1536 publication of Luther's 1524 lectures on Joel and explain that Dietrich's initial edit was in agreement with the preface on Joel that Luther had published in 1534, but in his 1547 reedit, Dietrich restored what Luther had said in his lectures. Thus even though the second edition was published after Luther's death and could not be reviewed by him, it was more faithful to his original words a decade before his preface on Joel (see WA 13:xxiii, xxviii).

[78] *Zeitschrift für die historische Theologie* 44 (1874): 123; cf. Klaus, *Veit Dietrich*, pp. 340–41. On Menius (1499–1558), see LW Bio, p. 385 n. 86.

the last one that Dietrich or Rörer could have worked on—the text here has been translated from the first 1544 Nürnberg folio edition,[184] as presented in the critical edition of WA 52, aside from exceptions that will be noted as they arise. The first edition has been used because it was the one for which Luther wrote a preface. While he may have had opportunity to read a 1545 revised edition, this is uncertain, and with each subsequent revision, the text deviates more from the version he authorized. Thus with limited exceptions and following the pattern of the WA, the abundance of later variants will not be noted.[185]

Controversy over Rival Versions of Luther's *House Postil*

The Wittenberg edition of Luther's collected works had started while the reformer was still alive and included a preface from him to both the German and the Latin writings.[186] He wanted this edition to be more than just a collection his writings; it was also to have some writings by others, thereby showing that the Reformation was not his work alone but the work of a unified collective.[187] That collective, however, would break apart once his dominant presence was gone. In the wake of the Smalcaldic War (1547) and under the Augsburg and Leipzig Interims, Lutherans seeking to maintain their identity while grappling with the emperor's attempt to reimpose Roman Catholicism[188] soon fought

(the thirteen Passion sermons are included here); volume 3 contains First Sermon for Trinity Sunday through Twenty-Fifth Sunday after Trinity.

[184] On this edition, see above, p. xxxix n. 137.

[185] It is not feasible to check all the editions exhaustively for every variant, and including them all would make for cumbersome reading, as seen from the variants included in Walch's edition: Johann Georg Walch, ed., *D. Martin Luthers sowol in Deutscher als Lateinischer Sprache verfertigte und aus der letztern in die erstere übersetzte Sämtliche Schriften. Dreizehenter Theil, welcher Die Doppelte Hauspostill, oder Erklärung der Evangelien auf alle Sonn- Fest- und Aposteltage, enthält; Also eingerichtet, Daß beyde unterschiedene Ausgaben von 1544. und 1559. in eins zusammen gezogen worden* (Halle im Magdeburgischen: Johann Justinus Gebauer, 1743) [VD18 90712110]. Walch's explanation of variant symbols is at the end of the table of contents, p. 32.

[186] See *Preface to the German Writings* (1539), LW 34:279–88; *Preface to the Latin Writings* (1545), LW 34:323–38. Both Rörer and Cruciger served as the initial editors.

[187] Cf. Stefan Michel, "Sammler—Chronist—Korrektor—Editor: Zur Bedeutung des Sammlers Georg Rörer (1492–1557) und seiner Sammlung für die Wittenberger Reformation," in *Georg Rörer (1492–1557): Der Chronist der Wittenberger Reformation*, ed. Stefan Michel and Christian Speer (Leipzig: Evangelische Verlagsanstalt, 2012), p. 20. Michel refers to Eike Wolgast, *Die Wittenberger Luther-Ausgabe. Zur Überlieferungsgeschichte der Werke Luthers, im 16. Jahrhundert* (Nieuwkoop: de Graaf, 1971), cols. 66–73, 321–32 (also see there, col. 16, point 4).

[188] See, e.g., Eric Lund, ed., *Documents from the History of Lutheranism, 1517–1750* (Minneapolis: Fortress Press, 2002), ch. 5, "Factionalism in the Late Reformation (1546–80)"; Irene Dingel, "The Culture of Conflict in the Controversies Leading to the Formula of Concord (1548–1580)," in *Lutheran Ecclesiastical Culture, 1550–1675*, ed. Robert Kolb (Leiden: Brill, 2008), pp. 15–64; Nathan Rein, *The Chancery of God: Protestant Print, Polemic*

among themselves, denouncing each other as Philippists, Flacianists, Majorists, Osiandrists, Adiaphorists, Antinomians, and more. This had a direct impact on the preservation of Luther's writings.

After the emperor defeated the Smalcaldic League in 1547, John Frederick of Saxony was imprisoned, lost his electorship, and could no longer protect the University of Wittenberg. Consequently, Rörer lost his source of income, and, following Luther's death, the theological leadership of the city had passed into Melanchthon's hands. Both could be factors in Rörer's decision to move to Denmark in March 1551 at the request of King Christian III.[189] After this time, Rörer no longer communicated with Melanchthon.[190] In 1553, Rörer accepted

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and Propaganda against the Empire, Magdeburg, 1546–1551 (Aldershot: Ashgate, 2008); Ernst-Otto Reichert, *Amsdorff und das Interim: Kommentierte Quellenedition mit ausführlicher historischer Einleitung* (Leipzig: Evangelische Verlagsanstalt, 2011); Kolb, *Amsdorf: Champion of Martin Luther's Reformation* (see p. 121 for a counterpoint to a claim on p. 112 of Rein's book).

The original editions of the *House Postil* had illustrations, which will not be reproduced in LW 80–82. For an analysis of how the *House Postil* artwork changed after the Augsburg Interim was imposed, see Jurkowlaniec and Ptaszyński, "Anticlerical Motifs in the Illustrations of Martin Luther's *Hauspostille*," where "anticlerical" does not mean against clergy in general, but particularly against popish clergy; see pp. 16–19 for a historical overview that explores the removal of anti-Catholic illustrations from the 1548 Nürnberg edition and their later return. As indicated in the article, in a similar manner the papal tiara on the beast (Revelation 11 and 16) and on the whore of Babylon (Revelation 17) in Lucas Cranach's images in Luther's *Septembertestament* (1522) [VD16 B4318] had been changed to a simple crown for the *Dezembertestament* (1522) [VD16 B4319] but then restored in later editions of the complete Bible (cf. WA DB 7:407). The tiara may have been removed in order not to look anti-Catholic because Duke George of Saxony prohibited the *Septembertestament* in his territory, demanded that all copies of it be surrendered, and likely influenced Elector Frederick to effect the changes; cf. Klaus Meiß, *Streit um die Lutherbibel: Sprachwissenschaftliche Untersuchungen zur neuhochdeutschen Standardisierung (Schwerpunkt Graphematik) anhand Wittenberger und Frankfurter Drucke* (Frankfurt am Main: Peter Lang, 1994), p. 46; Hartmann Grisar and Franz Heege, *Luthers Kampfbilder: II. Der Bilderkampf in der deutschen Bibel (1522 ff.)* (Freiburg im Breisgau: Herder, 1922), pp. 9–11.

Regarding Dietrich's position during this time of upheaval, see Klaus, *Veit Dietrich*, pp. 261–97. In the face of pressure from the power-wielding Catholics, the Nürnberg city council resolved to suspend Dietrich from office on June 17, 1547—to protect not only the city but also Dietrich himself from actions that King Ferdinand would take otherwise. Dietrich did not agree with Melanchthon's approach to the Augsburg Interim, which resulted in the adoption of the Leipzig Interim in Electoral Saxony on December 22, 1548, but he did not witness much of the ensuing quarrels among Lutherans because he died on March 25, 1549. Klaus (pp. 313–16) shows that Dietrich did not agree with Melanchthon's synergism, which had been expressed in the Leipzig Interim.

[189] Cf. Wolgast, *Die Wittenberger Luther-Ausgabe*, cols. 19–20, as well as Klaus, "Georg Rörer," p. 132. Klaus mentions that when John Frederick was imprisoned in 1547, Rörer and others from the University of Wittenberg (including Cruciger as rector) pledged their fidelity to John Frederick and proposed that he establish a university in Thuringia, which came to pass eleven years later in Jena (p. 131). Cruciger, who died in 1548, did not see this come to pass.

[190] The exact date of Rörer's break with Melanchthon is unknown. Soon after Rörer's departure, Melanchthon made honorable mention of him in a March 25, 1551, letter to

the call of the now free Duke John Frederick to Jena to work on a new edition of Luther's works[191]—a collection that would allegedly be the works and words of Luther alone, without any alterations, additions, or omissions. This plan also led to the publication of a new edition of Luther's *House Postil* in Jena in 1559. This edition was edited by Andreas Poach on the basis of Rörer's manuscript books, thus it is referred to as the Rörer/Poach edition.[192] Like the work by Dietrich, this, too, would see multiple reprints[193] and be translated into Latin,

King Christian III: *MBW* T21:114–15, no. 6029 (CR 7:758–59, no. 4870). Whereas Dietrich included a phrase used by Melanchthon in his editing of Luther's lectures on Psalm 51 (see above, pp. xxvii–xxix), Rörer, as a student or disciple of Melanchthon (cf. Michel, "Sammler—Chronist—Korrektor—Editor," pp. 14–15, 19–20), could have done so when editing Luther's lectures on Galatians but did not. In the margin of his notes on Gal. 3:19, Rörer had written "third use of the Law" (cf. WA 40/1:477, apparatus for line 3), which does not appear in the printed version. Cf. Gerhard Schulze, "Die Vorlesung Luthers über den Galaterbrief von 1531 und der gedruckte Kommentar von 1535," *Theologische Studien und Kritiken* 98/99 (1926): 78–79.

[191] This call was made on June 10, 1553, after Nicolaus Gallus and Matthias Flacius made the recommendation to the duke on December 21, 1552; cf. Wolgast, *Die Wittenberger Luther-Ausgabe*, cols. 21, 47; Michel, "Sammler—Chronist—Korrektor—Editor," pp. 28–29 n. 96. After Elector Maurice of Saxony (r. 1541–53) turned on Emperor Charles V and drove him from Innsbruck, paving the way for the Peace of Passau on August 2, 1552, Duke John Frederick was freed on September 1, 1552. He founded the University of Jena and initiated the Jena edition of Luther's works before he died on March 3, 1554. The Peace of Augsburg between the emperor and the Smalcaldic League was not signed until September 25, 1555; cf. Geoffrey Parker, *Emperor: A New Life of Charles V* (New Haven: Yale University Press, 2019), p. 463.

[192] Jena: Christian Rödingers Erben, 1559 [VD16 L4858] (cf. WA 52:xxxv), folio; accessible online. For the translation of the title, see below, p. lxiii. In his preface to the English translation of the Rörer/Poach edition, Eugene Klug makes an unsubstantiated claim that Rörer's version of the house sermons came to light in 1539, published under the auspices of Andreas Poach (Klug 1:15). Frymire has observed that Klug transmitted a typographical error found in Kurt Aland, ed., *Luther Deutsch. Die Werke Martin Luthers in neuer Auswahl für die Gegenwart*, vol. 8: *Die Predigten* (Göttingen: Vandenhoeck & Ruprecht, 1965), pp. 8–9 (see "Works: Sermons and Postils," in *The Oxford Encyclopedia of Martin Luther*, ed. Derek Nelson and Paul Hinlicky [New York: Oxford University Press, 2017], 3:582). Frymire noted that the most recent edition of Aland (2002) is unchanged ("Works: Sermons and Postils," p. 588 n. 116). Errant statements about 1539 have also been made by others, but a search for Poach and 1539 at Gateway Bayern and Zentrales Verzeichnis Digitalisierter Drucke (ZVDD) yields nothing, and a search for Rörer and 1539 yields only the first volume of the Wittenberg edition of Luther's Works [VD16 L3309], which was printed with Luther's knowledge and does not contain house sermons. Neither does a search for Luther and 1539 yield any house sermons. On Poach (1515–85), see Christopher Boyd Brown, introduction, LW 58:xxvi and the notes there.

[193] E.g., the following were published in Jena in folio: in 1561 by Donat Richtzenhan [VD16 L4861] (not yet accessible online); in 1562 by Donat Richtzenhan and Thomas Rebart [VD16 L4862] (accessible online); in 1568, 1570, 1572, and 1578 by Donat Richtzenhan [VD16 L4868, L4871, L4873, ZV10132] (not yet accessible online). An octavo edition was published in Jena in 1562 by Donat Richtzenhan and Thomas Rebart [VD16 ZV10093] (accessible online). A quarto edition was published in Torgau in 1597 by Druckerei Herzog Friedrich Wilhelms [VD16 L4878] (accessible online).

On the First Sunday of Advent

Matthew 21:1–9[1]

Now when they drew near to Jerusalem [and came] to Bethphage, to the Mount of Olives, Jesus sent two of His disciples, saying to them: "Go into the village that lies before you, and immediately you will find a she-donkey tied, and a colt with her. Untie them and bring them to Me. And if anyone says something to you, then say, 'The Lord has need of them.' At once he will leave them to you." All this took place to fulfill what was spoken by the prophet, who says, "Say to the daughter of Zion: 'Behold, your King is coming to you, meek and riding on a donkey, and on the colt of a she-donkey that bears burdens.' "

The disciples went and did as Jesus had directed them, and brought the she-donkey and the colt, and put on them their garments, and set Him upon them. And much of the crowd spread their garments on the road. The others cut branches from the trees and strewed them on the road. And the crowd that went before and followed after were shouting and saying, "Hosanna to the Son of David! Blessed is He who comes in the name of the Lord! Hosanna on high!"

[1] This sermon, preached at home on November 30, 1533, is found in WA 52:10–16 (Aland Po 306). See also E² 1:9–17; StL 13a:1–9; Loy 1:1–12. Dietrich follows his base text closely (WA 37:201–3, Aland Pr 1436). Poach (E² 4:9–16; Klug 1:25–30) gives this sermon as the second for this day and follows the base text more closely than Dietrich. The base text ends below, p. 19 at n. 5 (cf. WA 52:14.30), where Poach concludes his sermon, while Dietrich makes his own lengthy addition from there to the end (WA 52:14.31–16.13). Poach also gives in full Luther's house sermon of December 1, 1532 (E² 4:1–9; Klug 1:17–24; cf. WA 36:375–79, Aland Pr 1356) and Luther's house sermon of November 29, 1534 (E² 4:16–22; Klug 1:31–36; cf. WA 37:610–13, Aland Pr 1516).

As indicated in the introduction to the present volume, both Dietrich and Poach made modifications when editing the notes they used for each sermon, and no notetaker produced a complete record of all that was said. Thus one must take care not to misinterpret Georg Buchwald's descriptions of each sermon (WA 52:xii–xxvii). One editor may follow or adhere to his base text more closely than the other, but neither published a sermon exactly as it appeared in his base text. Consequently, Buchwald must have in mind exact or close adherence to the framework of the notes. Furthermore, when Buchwald states that Dietrich makes his own addition to or freely reworks a church sermon, he can only say that by comparing it to Rörer's notes, since Dietrich's base text remains unknown. The introductory note to each sermon in this volume will be worded accordingly.

Sermon preached by Luther at home in 1533.

THE Jews had many beautiful and glorious promises about the Messiah or Christ: how He would come to earth, set up an everlasting kingdom, and deliver His people from all evil and save them eternally. So we see in all the sermons of the prophets that they speak of the coming kingdom of Christ in extraordinarily majestic terms. The Jews had these promises, but then there were false preachers and carnal teachers who led the people to the supposition that Christ would come with worldly splendor and ride in according to the custom of worldly kings, when everything happens in the most splendid and sumptuous manner. And then He would make of the Jews nothing but great, powerful princes and rulers in all the world. So, too, they still think today that when their Messiah will come, they will be the masters of the whole world, and the heathen will be their servants. For they are still waiting in anticipation for such a Messiah or Christ. They do not believe that they need the Lord Christ so that they may be delivered from sin and eternal death.

Glorious promises of Christ.

Now in order that the Jews might be warned and not deceived by such carnal teachers, God had it made known to them far in advance by the prophet Zechariah that Christ would not come as a worldly king, with great splendor and sumptuous apparel, but as a poor beggar, as the account of today's Gospel indicates, that the Jews might not be able to excuse themselves and say, "Had we known that He was supposed to be such a poor king, we would have accepted Him." For the prophet indicated this to them clearly enough so long before [cf. Zech. 9:9]. Likewise, it all happened openly, in broad daylight, when Christ rode in like a beggar on a borrowed donkey, which had neither a saddle nor any other riding gear, so that the disciples additionally had to lay their garments on the donkey in order that the poor King could make use of it.

Zechariah warns not to regard worldly splendor.

Therefore, the Jews can by no means excuse themselves. For here is a bright, clear prophecy: when Christ rides into Jerusalem, He will not come as worldly kings, on high horses, with armor, spears, swords, and firearms, which are all associated with battle and indicate power, but He will come, as the evangelist calls it, "meekly," or as the prophet says, "poor and needy," as if the prophet wished to warn everyone and say, "Pay good attention to the donkey, and know that He who comes riding it is the true Christ." Therefore, take heed, and do not look for a golden crown, silken garments, and gold brocades nor for a large entourage of mounted troops. For Christ will come in poverty, with a meek and lowly heart, and make His appearance on a donkey. This is all His splendor and glory that He will use before the world on His ride into Jerusalem.

The Jews can no longer excuse themselves.

This prophecy, then, moves the Lord to make this entrance, and this is very important for Him. This is why He also instructs the disciples so

Christ enters in openly, and yet without any splendor.

carefully in this matter and enters into Jerusalem not at night or secretly, but openly, in broad daylight; not alone, but with a great multitude going before and following after Him and crying out to Him as the true Son of David and wishing Him health and prosperity for His kingdom. Thus the whole of Jerusalem must have been aware of this entrance and seen and heard the donkey and this poor King, about whom Zechariah had prophesied and warned the Jews so that they might not be offended at His poor appearance and beggarly entrance, but let go of their delusion in which they supposed Christ would come with worldly splendor. He will certainly be a king (says Zechariah), yet a poor, needy king, who is utterly without the prestigious air of a king, if one wishes to measure Him by the splendor that worldly kings and princes employ before the world.

Christ is a righteous King and Savior. The Lord Christ's kingdom and splendor.

At the same time, says Zechariah, this poor and beggarly King will have a different power, for He is called "*Iustus et Salvator*" ["the righteous one and Savior"]. Not a rich, splendorous, majestic king in the world's sight, but a righteous one and a Savior, who is to bring righteousness and salvation with Him, and launch an assault on sin and death, and be the enemy of sin and the enemy of death. He will save from sin and eternal death all those who believe in Him and receive Him as their King and do not allow themselves to be offended by the poor, borrowed donkey. Those who do so |will have their sins forgiven, and death will not hurt them, but rather they will have eternal life. And even if they one day die bodily and are buried, it really is not a death, nor should it be called so, but only a sleep. This is what the prophet desires to teach us about this King by giving Him these two names and calling Him righteous and a Savior, who is to knock out death's teeth, tear open the devil's belly,[2] and so free us who believe in Him from sin and death and bring us among the angels, where there is eternal life and salvation.

The distinction between Christ's kingdom and the world's.

He leaves other kings their splendor, palaces, mansions, money, and property, lets them eat, drink, dress, and build more sumptuously than others. But they are incapable of this feat of which the poor beggar-king Christ is capable. For there is neither emperor nor king nor pope with all his power who could save from the least sin and with his money and wealth heal the least disease, not to mention help against eternal death and hell. But this beggar-king Christ helps against not just one sin but all my sins, and against not just my sins but the sins of the whole world. He comes and wishes to take away not only sickness but also death, and not just my death but the death of the whole world.

[2] Death is thought of as a venomous snake that becomes harmless when its fangs are knocked out, and the devil as a beast whose swallowed prey bursts free. Cf. Luther, *This Is My Body* (1527), LW 37:124.

This is what should be preached about Christ.

"Say this to the daughter of Zion," says the prophet [Zech. 9:9; cf. Matt. 21:5], in order that she may not be offended by His lowly coming, but shut her eyes and open her ears and not look at how humbly He rides in, but hear what is said of this poor King. What is seen is His lowliness and poverty as He rides in on a donkey without a saddle and spurs. But what is not seen is that He will take sin away from us, kill death, and give eternal sanctification, eternal salvation, and eternal life; therefore, it has to be heard and believed. "Say this to the daughter of Zion," says the prophet Zechariah, that she may know and not be concerned or offended at the fact that He rides in so pitifully and dies so shamefully. For it is for your good that all this happens—that He desires as a Savior to save you from the devil and death and to sanctify you and absolve you of sins.

Christ became poor for our sake, so you should not be offended by Him.

Christ does not let Himself be seen properly with the eyes; one must hear and believe.

To try to grasp this with the eyes and not with the ears is futile. For with this King it is far different from other kings. What the latter do, they do with splendor, and everything has a great, grandiose appearance. One does not find this with Christ. First of all, He has put His work of saving from sin and death into Baptism. There the eyes see nothing but plain water, like other water. He included it in the Word and in preaching. Here the eyes see nothing but a man's breath. But we are to beware and not heed the eyes, but shut our eyes and open our ears and hear the Word. | It teaches that our Lord Jesus Christ shed His blood for the forgiveness of our sins and eternal life. He desires to give us these gifts in holy Baptism, in the Supper, in the preaching or Absolution; there we will certainly find it. Now, it is true, it seems little and insignificant that through the washing of water, through Word and Sacrament, such a thing should be accomplished. But do not let your eyes deceive you. It was also little and insignificant there [in the eyes of the people] that He who rides in on the borrowed donkey and afterward permits Himself to be crucified should take away sin, death, and hell. No one could tell this by looking at Him, but the prophet says so, so it must be believed and grasped with the ears; with the eyes it will not be seen.

Therefore, the evangelist says, "Say this to the daughter of Zion" [Matt. 21:5]. And the prophet says, "Zion, shout aloud, rejoice, dance, and leap, for your King comes" [Zech. 9:9]. What kind of king? A holy, righteous King, and a Savior or Helper, who will be your Sanctifier and Savior. For He will attach His holiness and righteousness to you that you may be loosed from sin, and He will give up His life for you so that through His death you may be delivered from eternal death. Therefore, do not be offended at such lowliness and poverty—it is your advantage and life. Thank Him for it and take comfort in it, for it all happens for your sake and for your good.

How we are to take comfort in the Lord Christ.

Such, then, is our King, the dear Lord Jesus Christ, and such is His kingdom and office. He does not concern Himself with wealth, great palaces, and worldly splendor. No, but this is His office and work: when we must die and can no longer hold on to this life here, it is through His suffering and death that we know where we shall abide. We can say this: I am sanctified by my King Jesus Christ, who came in such a lowly manner and permitted Himself to be nailed to the cross that He might sanctify me and drown my sin and death within me. Whoever believes this as he hears it and as it is preached in the Gospel has it accordingly. For holy Baptism was instituted by Christ that by it He might clothe you in His righteousness, that His holiness might be yours and His innocence your own as well. For we are all poor sinners, but in Baptism Christ comforts us and says, "Give Me your sin and take My righteousness and holiness for yourself. Let your death be removed from you and put on My life." This is the proper definition of Christ's government, for all His office and work is daily to strip us of sin and death and to clothe us in His holiness and life.

The world refuses to accept this teaching, so our Lord God punishes the world.

Now, we are supposed to hear and receive this preaching with joy, and then adopt a godly life according to it, but the opposite happens, and from this teaching the world only becomes worse and worse. This is the fell devil himself.[3] It is evident that people today are greedier, more merciless, more unchaste, more impudent, and more wicked than | before under the papacy. What is the reason for this? Nothing but the fact that this preaching is not received with joy, but instead everyone casts it to the wind and concerns himself more with money and property than with the blessed treasure that our Lord Christ brings to us. Therefore, our Lord God punishes them and says, "If you do not thank Me for taking away sin and death, very well, I will give you plenty of sin and death, since you wish to have it that way. Where only one devil possessed and rode you before, seven worse devils will ride you now" [cf. Matt. 12:45; Luke 11:24–26].[4]

[3] *der leydige Teuffel selb*. The phrase *der leidige Teufel [selbst]* (translated as "the fell devil [himself]") occurs numerous times in this work. In this context, *leidig* means "one who is *leid* and causes *Leid*," that is, one who is evil and causes grief, misfortune, tribulations, harm, etc. (cf. *BMZ* 1:982, s.v. "leidec" 2; StA 6:154, s.v. "teufel"). Strictly speaking, "fell" does not have this meaning, but it is used of people to mean "fierce, savage; cruel, ruthless; dreadful, terrible," "angry, enraged," and "clever, cunning" (cf. James A. H. Murray, ed., *A New English Dictionary on Historical Principals: Founded Mainly on the Materials Collected by The Philological Society* [Oxford: Clarendon Press, 1901], 4:142, s.v. "fell" A. adj., 1, 3, 5). Thus based on the descriptions of the devil in 1 Pet. 5:8; John 8:44; Rev. 12:12; 2 Cor. 11:3; Gen. 3:1, the word "fell" in the expression "the fell devil" can be taken to mean "an evil being who causes harm, grief, misfortune, tribulations," etc., just as *leidig* indicates in *der leidige Teufel*.

[4] Cf. Thiele no. 484, pp. 416–18; Ernst Thiele and Oskar Brenner, *Luthers Sprichwörtersammlung*, WA 51:725. See, e.g., Lucas Cranach the Elder (1472–1553),

This is visible in the burghers and peasants with their shameful, greedy, disorderly lives, unchastity, and other vice.

Admonition.

Therefore, I admonish you to hear this preaching gladly and willingly, and to receive it with all gratitude, and sincerely to ask our Lord God to give you a strong faith to keep this teaching. Then you will grow more humble, obedient, kind, chaste, and godly from one day to the next. For this doctrine has the character and nature of making chaste, obedient, godly people. But those who will not accept it with love will become seven times worse than they were before they met with this teaching, as we see everywhere. Therefore, be on guard, for the hour will certainly come when God will punish such ingratitude. Then it will become clear what the world has earned by it.

Therefore, learn this account of today's Gospel well. For because the Jews were unwilling to heed the prophet, we are told that our King comes meek and poor so that we might not be offended at this poverty, nor with the Jews focus on worldly splendor and riches, but rather learn that we have in our Lord Christ a king who is righteous and a Savior and will save us from sin and eternal death. You are to receive this preaching willingly and joyfully and to thank God for it sincerely. Otherwise you will be made to receive the fell devil with howling, weeping, and gnashing of teeth.[5]

What kind of people the King Christ has.

We are exhorted to do this by the example of the apostles and others who go into Jerusalem here with the Lord Christ. For since the Lord Christ is a king, He must also have a kingdom or people, and this people must render fitting service to this King. This account shows very nicely what kind of service this is. For here we find people who acknowledge the Lord Christ as King and are not ashamed to walk alongside the lowly donkey and poor King.

The old donkey.

Among these, the apostles are the first who acknowledge the Lord Christ as the true Messiah who will justify and be a Savior from sin | and death. Therefore, they bring to the Lord Christ the donkey; that is, they direct to Christ the Jews, who until now had lived under the Law and borne this burden like a donkey. Then with the donkey they also lead to Christ the young foal, the Gentiles, who were still untamed and under no Law; for Christ is the Savior of all people [cf. 1 Tim. 4:10]. Therefore, all genuine preachers and teachers are to lead and conduct people to Christ. The first act of divine service that befits this King is to acknowledge, accept, acclaim, and adore Him as a righteous one and Savior and to direct everyone to Him.

The young little donkey.

How this King is to be served:

I. [Acknowledging Him as King].

The Ten Commandments (1516), where several panels show a devil riding behind a person's neck, https://lucascranach.org/en/DE_LHW_G25.

[5] The base text ends here. The rest of this sermon is Dietrich's addition.

II. Singing "Hosanna."

The second act of divine service is to sing "Hosanna" to the Lord Christ on the donkey; that is, once we have acknowledged Him and received Him as Savior, we are also to wish Him health and prosperity for His kingdom and do all that serves for the increase and advance of His kingdom, no matter what the Pharisees and chief priests say about it. For in German "Hosanna" means as much as "Lord, save; Lord, grant success to the Son of David,"[6] just as in the Our Father we pray: "Thy kingdom come to us" [Matt. 6:10]. For the devil and his members will not fail to try whatever way they can to hinder this kingdom and either blot out or distort the Word. This, then, demands that we pray and entreat God to break and drive back the devil's will in this regard.

III. Strewing garments on the road.

The third [act of divine service] is not merely to pray but also to take off one's garments and strew them on the Lord Christ's road so that He may, at least to some extent, have a lordly and stately entrance. This is done when we support the preaching office according to our means, by aiding with money and goods, so that good, godly, learned people are raised up to lead the church with the Word and good conduct, and by providing for those who are in the office in such a way that they may attend to their office, focus on their study, and not be forced to abandon it entirely or occupy themselves with other vocations to make a living.[7] In short, wherever money and goods can be used to fill church offices properly and supply the people with true overseers—there garments are spread out under the Lord Christ so that He may ride in all the more majestically.

Pharisees.

Thus we are to serve this King and not concern ourselves with the chief priests and Pharisees, who are so aggravated by this entrance procession and its poor trappings and would like to prevent it. But Christ will not let it be prevented, for since He is a king, He must have His court servants and court service, and blessed are they who serve Him. For He is the kind of king who will serve us in turn, not with money and goods, which are a very paltry service, but with righteousness against sin and salvation against death and eternal damnation.

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[6] Cf. Luther, *First Lectures on the Psalms* (1513–16/1743–1876), Ps. 98:1, LW 11:270–71; *Sermon on the Coming of Christ* (1522), LW 56:7; *Sermons on Matthew 18–24* (1537–40/1796–1847), LW 68:75 and n. 3 there.

[7] Luther and other Evangelical leaders expressed concern for ongoing financial support of pastors (contributions in place of the medieval tithe) and the protection of property set aside for their use. See, e.g., *Lectures on Genesis* (1535–45/1544–54), LW 3:249; 4:76; 5:264; 6:239; *Lectures on Psalm 45* (1532/1533–34), LW 12:298; *Commentary on Psalm 82* (1530), LW 13:52; *Sermons on John 3–4* (1538–40/1847), LW 22:520; *Lectures on Galatians* (1531/1535), LW 26:105; 27:124. Cf. Susan Karant-Nunn, *Luther's Pastors: The Reformation in the Ernestine Countryside*, Transactions of the American Philosophical Society 69.8 (Philadelphia: American Philosophical Society, 1979), pp. 38–52.

For this reason we should be ready and willing to serve Him and not be offended by the example of the pope, bishops, and others who do not think that they should lead the donkey to the Lord Christ and put Him on it, as the apostles do, but instead desire to ride the donkey themselves and govern the people with teaching and other things as they wish. Moreover, they leave Christ to walk on foot and cannot bear to have Him ride in through His Gospel and make Himself visible. These false teachers also have their own disciples who fawn upon them, strewing palm and olive branches on the road, but throw stones at the poor Messiah; for they persecute Him, His Gospel, and all who preach it. On the Last Day these people will realize with the Jews that they have despised the righteous King and Savior and must therefore bear God's wrath forever, while those who have received Him, confessed Him, and used their poverty to His glory will receive eternal righteousness and eternal life through Him. May our dear Lord and Savior Jesus Christ grant this to us all. Amen.

Papists.