



Although Bugenhagen's funeral sermon for Luther was not issued with a portrait of the reformer, other publications marking Luther's death that year were. The medallion reproduced on the top cover of the present work is taken from the verso of the title page of *Vom Christlichen abschied aus diesem tödlichen leben des Ehrwürdigen Herrn D. Martini Lutheri, bericht, durch D. Justum Jonam, M. Michaelem Celium, vnd ander die dabey gewesen, kurtz zusammen gezogen*, published at Wittenberg by Georg Rhau (VD 16 J905).

# A Christian Sermon



OVER THE BODY AND AT THE FUNERAL  
OF THE VENERABLE DR. MARTIN LUTHER,  
PREACHED BY MR. JOHANN BUGENHAGEN POMERANUS,  
DOCTOR AND PASTOR OF THE CHURCHES IN WITTENBERG.

*Kurt K. Hendel*

INTRODUCTION AND ENGLISH TRANSLATION BY KURT K. HENDEL



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ATLANTA  
1996

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## EDITOR'S PREFACE

This facsimile of the first edition of Johann Bugenhagen's funeral sermon for Martin Luther reproduces the copy acquired for the Richard C. Kessler Reformation Collection in 1995 (VD 16 B9274). The introduction to the sermon and its translation into English are the work of Prof. Kurt K. Hendel, and the whole is issued as part of the activities accompanying the ninth annual Kessler Reformation Concert to commemorate the 450th anniversary of the death of Martin Luther. The concerts have been sponsored by the Candler School of Theology and the Richard C. Kessler Reformation Collection of the Pitts Theology Library.

It is with great pride that we introduce Prof. Hendel to the supporters of the Kessler Collection and Emory University this year. He is the Christ Seminary-Seminex Professor of Reformation History at the Lutheran School of Theology at Chicago and has made the study of Bugenhagen and his contributions to the German Reformation a particular concern of his for many years. It has indeed been a pleasure over the past year to collaborate with him on the current project, and we welcome his assistance in our efforts to make the holdings of the Kessler Collection available to researchers and students of the Reformation internationally.

It is also important now to recognize the contributions of others at Emory and elsewhere to the present publication. First, thanks are due to G. Gordon Boice and the staff of University Publications (Emory) for their work on the design of this pamphlet and the program for the 1996 concert. Their creativity, close attention to detail, and energy are a constant inspiration. Second, thanks are due to Dr. Charles D. Spornick (Director, The Lewis H. Beck Center for Electronic Collections, General Libraries, Emory) for his excellent work on the electronic version of the publication (accessible at <http://chaucer.library.emory.edu>). Finally, I am grateful for the helpful editorial suggestions of Prof. Manfred Hoffman (Emory) and Prof. Timothy Wengert (Lutheran Theological Seminary, Philadelphia), who reviewed an earlier version of this publication. Responsibility for mistakes that remain are accepted by the editor. It is indeed an honor and pleasure to collaborate with such talented colleagues.

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## INTRODUCTION

Martin Luther's significance as a theologian and reformer of the church has been universally recognized. His theological writings and the reform movement that he inspired continue to be studied and discussed, especially by the theological and scholarly worlds, and important anniversaries of his life consistently inspire a variety of literary productions and celebrative events. The four-hundred-and-fiftieth anniversary of his death is no exception.

Luther's final project brought him back to his birthplace, Eisleben. In spite of failing health, he accepted the difficult task of mediating a persistent and bitter dynastic feud that strained the relationship of the two Counts of Mansfeld, both of whom were loyal supporters of the Reformation. Previous attempts at finding a resolution had failed. Nevertheless, Luther decided to participate in another effort early in the year 1546 even though it necessitated a trip to Eisleben, where the Counts' representatives agreed to meet. He left Wittenberg on January 23, accompanied by at least two of his sons and his secretary, Johannes Aurifaber. His former colleague at the University of Wittenberg and now bishop of Halle, Justus Jonas, also joined the entourage. It was a difficult journey for Luther, exacerbated by the inclement weather, the flooded river Saale, and especially his physical ailments. The party arrived in Eisleben on January 29, 1546.

The following weeks proved to be taxing ones for the already debilitated Luther. The discussions among the feuding parties were lengthy, often tedious, and at times contentious. While the disagreements were finally resolved by mid-February, largely due to Luther's mediation, the negotiations took their toll on the Reformer. It is possible to reconstruct Luther's final days on the basis of a detailed report prepared by two of his companions in Eisleben: his friend Justus Jonas and the court preacher of Count Albrecht of Mansfeld, Michael Coelius. On February 15, Luther preached what would be his last sermon, based on Matthew 11:25-30, in which he discussed the Christian's calling to bear Christ's yoke. He could not finish the sermon, however, because his strength failed him. During the evening of February 17, Luther experienced several episodes of chest pains, and his friends and children gathered around him, sensing the seriousness of his condition. In the early hours of February 18, Jonas asked him: "Reverend father, will you stand firm in Christ and the doctrine you have preached?" Luther responded with a clearly audible: "Yes." Shortly after making his final confession, he died.

Two memorial services were celebrated in Eisleben at St. Andrew's Church. Justus Jonas preached in the first, on February 19, and called the people to repentance at this time of great loss. A second service was held the following morning, with the Rev. Coelius echoing Jonas' admonition. In the afternoon of February 20, the entourage that accompanied Luther's body began its journey to Wittenberg and arrived two days later. Luther's body was interred in the Castle Church, in front of the pulpit. During the service, also held in the Castle Church, Philip Melanchthon and Johann Bugenhagen eulogized the Reformer. The latter's sermon is reproduced and translated in this pamphlet.

Bugenhagen was a logical choice to deliver one of the homilies. The Pomeranian Reformer had come to Wittenberg in 1521 in order to study with Luther and to join the Reformation movement. He quickly became a member of the inner circle of Wittenberg theologians and emerged as one of the most important leaders of the Lutheran Reformation. In 1523 he was chosen as pastor of St. Mary's Church, the city church in Wittenberg, in part because of Luther's strong recommendation. It was in this calling that he became Luther's pastor and spiritual counselor. Bugenhagen cared for his mentor and colleague and provided him with sound practical and spiritual advice during Luther's persistent spiritual struggles (*Anfechtungen*). He also became a highly effective proponent of the Reformation, especially through his organizational efforts in various cities and territories of northern Germany as well as in Denmark. Luther trusted his friend and pastor with his most intimate spiritual concerns, while Bugenhagen deeply respected Luther's powerful proclamation of the Gospel, his faithful witness to Christ, and his ardent opposition to all adversaries of the Reformation movement. Bugenhagen mourned the loss of his friend, but he also gloried and rejoiced in the blessings God had granted, particularly to the church, through Martin Luther. The Pomeranian Reformer's profound faith, his pastoral sensitivity, his deep respect for his colleague, and his lofty opinion of Luther's significance are all apparent in the sermon presented here.

Kurt K. Hendel

**Eine Christliche**  
Predigt / vber der Leich vnd be-  
grebnis / des Ehrwürdigen D:  
Martini Luthers / durch Ern Jos  
han Bugenhagen Pomern /  
Doctor / vnd Pfarther  
der Kirchen zu Wit-  
temberg / ges-  
than.

Gedruckt zu Wittenberg  
durch Georgen Rhaw  
Anno M. D. xlvj.



A Christian sermon over the body and at the  
funeral of the venerable Dr. Martin Luther,  
preached by Mr. Johann Bugenhagen  
Pomeranus, doctor and pastor  
of the churches  
in Wittenberg.

Printed in Wittenberg  
by Georg Rhau,  
in the year 1546.

Eine Christliche Predigt vber den  
Leich vnd begrebnis des Ehrwürdigen D.  
Martini Luthers / durch Eren Johan  
Bugenhagen Pomern / Doctor  
vnd Pfarherr der Kirchen zu  
Wittenberg gethan.

Paulus der heilige Apostel i. Thes  
sal. iij. sagt.



Ir wollen euch aber / lie-  
ben Brüder / nicht ver-  
halten / von denen die da  
schlafen / Auff das ihr  
nicht trawrig seid / wie die andern die  
keine Hoffnung haben. Denn so wir  
glauben / das Ihesus gestorben vnd  
aufferstanden ist / Also wird Gott  
auch / die da entschlaffen sind durch  
Ihesum / mit ihm führen.

A Christian sermon over the body and at the  
funeral of the venerable Dr. Martin Luther,  
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Paul, the holy apostle, says in I Thessalonians 4:

We do not want to hold back, dear brothers, concerning those who are asleep so that you may not be sorrowful as the others who have no hope. For since we believe that Jesus has died and risen, even so, God will bring those with Him who have fallen asleep through Jesus.

**L**ieben freunde / Ich sol jzt / vnd wil  
gern bey dem begrebnis / vnfers hertz  
lieben vaters / D. Martini seligen / ei  
ne Predigt thun / Was aber / oder wie sol  
ich reden / so ich fur weinen nicht wol kan  
ein wort machen? Vnd wer sol euch trösten/  
so ich ewr Pfarrher vnd Prediger nicht res  
den kan? Wo hin kan ich mich von euch  
wenden? Ich werde on zweuel mit meis  
ner rede mehr heulens vnd trawrens ma  
chen / Denn wie solten wir nicht alle hertz  
lich trawren / so Gott vns dis betrübnis zu  
geschickt / vnd den hohen tewren Man / den  
Ehrwürdigen D. Martinum Luther /  
von vns weg genommen / durch welchen er  
vns allen / vnd allen Kirchen Christi / jnn  
Deutschen Landen / auch vielen jnn fremb  
den Nationen / vnaussprechliche gaben vñ  
gnade erzeiget hat / durch welchen er auch  
herrlich obgesieget hat / wider das Reich  
des Satans / wider so mancherley schends  
liche Abgötterey / vnd menschen satzung /  
Ja / wie es Paulus nennet / wider die Teu  
ffels leren / jnn aller welt / Vnd hat vns of  
fenbaret im Euangelio / das hohe / grosse /  
himlische

Dear friends, I am now supposed to preach a sermon at the funeral of our dearly beloved father, blessed Dr. Martin, and gladly do so. But what shall I say and how shall I speak, since I probably will not be able to utter a word because of my tears? And who shall comfort you if I, your pastor and preacher, cannot speak? Where can I turn from you? I will, no doubt, cause more crying and mourning with my sermon. For how should we not all mourn heartily, since God has sent us this sorrow and has taken from us the noble and dear man, the venerable Dr. Martin Luther? Through him God has rendered inexpressible gifts and grace to all of us and to all the churches of Christ in Germany, as well as to many in foreign countries. Through him God has also triumphed gloriously over the kingdom of satan and against so much shameful idolatry and human ordinance, indeed, as Paul says, against the devil's teachings throughout the world, and has revealed to us in the Gospel the sublime, great

Himlische geheimnis / seinen lieben Son  
Ihesum Christum ( wie es zum Ephesiern  
vnd Colossensern Paulus auch nennet )  
durch welchen vnsern lieben vater / Christus  
sein Euangelium verteidiget hat / wider den  
leidigen Papsst / vnd mancherley Kotten/  
vnd Tyrannen / Ja widder alle pforten der  
Hellen / Welchem tewren Man er gegeben  
hat / den Geist der krafft vnd stercke / das er  
niemand schewet / wie gros vnd mechtig er  
were / Vnd also freidig ob dem Euangelio  
vnd reiner lere hielte / das es offte dafur an/  
gesehen ward / von der welt / als were er  
mit straffen vnd schelten zu scharff / vnd thet  
im zu viel / Wie auch die Jüden / vnd Pha/  
riseer / die bitteren vnd gifftigen Orttern /  
Christo schuld gaben / Denn es schmerzet  
sie vbel / vnd that ihnen wehe / das sie ge/  
strafft wurden / durch die lantere warheit /  
Aber die heilsame lere namen sie gleich wol  
nicht an.

Diesen hohen Lerer vnd Propheten /  
vnd von Gott gesandten Reformatoren  
der Kirchen / hat vns Gott weggenomen /  
Ah / wie können wir das trawren vnd wei /

heavenly secret, his dear Son Jesus Christ (as Paul also says in Ephesians and Colossians). Through him, our dear father, Christ has defended his Gospel against the loathsome pope and various rabble and tyrants, indeed, against all the portals of hell. He gave to this dear man the spirit of power and strength so that he is afraid of no one, however great and mighty he may be. He held so boldly to the Gospel and to pure doctrine that the world often believed that he was too sharp and too excessive with his rebuking and scolding, just as the Jews and Pharisees, the bitter and poisonous vipers, accused Christ, for it hurt them severely and caused them pain that they were chastised by means of the pure truth. However, they did not accept the salutary teaching.

God has taken away from us this great teacher, prophet, and divinely sent reformer of the churches. Oh, how can we cease mourning and

nen lassen? Wie können wir doch dem lieben Paulo hie gehorchen / da er sagt / Ihr solt nicht trawrig sein / vber den die da schlaffen / Aber er setzt gleichwol dazu / Wie die andern / die keine hoffnung haben / Wir aber die wir glauben / wissen / das die da entschlaffen sind im Christo / wider zu ein bessern leben / erwecket werden / da wir widderumb werden mit ihnen zusammen komen / vnd ewig bey einander sein.

Aber die welt istts nicht werd gewesen / das sie diesen tewren Man Gottes / lenger haben solt / weiter ihn zu lestern vnd zuuerfolgen / Wiewol doch die selbe vn- danckbare welt / auch viel gutes / durch diesen hohen Man empfangen hat / besondern darinn / das sie erlöset ist / von so mancherley beschwerung vnd Tyranny / des leidigen Pappstums / Also / das viel von widerfachern (bey welchen noch etwas weisheit oder verstand ist) lieber wolten / der tewren man / hette noch lange sollen leben.

Dis habe ich zum eingange gesagt /  
das



crying? How can we, after all, obey the dear Paul here when he says: “You should not grieve because of those who are asleep”? But he adds immediately: “Like the others who have no hope.” We who believe know that those who have fallen asleep in Christ will be awakened again to a better life where we will meet them again and be together with them eternally.

However, the world was not worthy to have this dear man of God any longer, to continue to slander and persecute him. Albeit, that same, ungrateful world received much good through this great man, especially that it has been freed from a variety of oppression and tyranny of the loathsome papacy. Therefore, many of the adversaries (who still have some wisdom and understanding) would have preferred that the dear man had continued to live for a long time.

This I have said initially,

das wir ja grosse ursache haben / hertzlich  
zu trawren / die weil wir ein solchen hohen  
rewren Mann verloren haben. Vnd warlich  
(so das etwas helfen mag) Es trawren  
mit vns / Christliche Könige / Fürsten / vnd  
Stedte / vnd alle die da erkand haben das  
Euangelium der warheit / Darumb traw  
ren wir je nicht alleine / Sondern viel taus  
sent hin vnd wider / inn der Christenheit mit  
vns. Es hat dem leidigen / ytzigen Papsst /  
Cardinal Meinz / oder S. Heinrich / nicht  
gebären mögen / vber dem tod dieses man  
nes (welche er alle mit der warheit / hefftig  
erzähnet hat) sich je zu frewen. Vnd ich hofs  
fe / die widersacher sollen sich nicht lange  
vber seinem tod frewen / Denn die person ist  
wol inn Christo verschieden / Aber die ges  
waltige / selige / Götliche lehre / dieses rew  
ren Mannes / lebet noch auff's aller sterck  
ste.

Denn er war one zweiffel der Engel /  
dauon in Apocalypsi ruy. cap. stehet / der  
da geflogen hat / mitten durch den Himmel /  
vnd hatte ein ewig Euangelium zc. Wie den  
der Text sagt.

Vnd

that we truly have great cause to mourn heartily since we have lost such a great and dear man. And truly (since this may help a bit) Christian kings, princes, and cities, and all who have recognized the Gospel of truth mourn with us. Therefore, we do not mourn alone, but many thousands in Christendom from here and there mourn with us. It was not fitting that the current, loathsome pope, the Cardinal of Mainz, or Duke Henry (all of whom he enraged mightily with the truth) should ever delight in the death of this man. And I hope that the adversaries will not delight in his death for long. For the person has indeed died in Christ, but the mighty, blessed, godly doctrine of this precious man still lives most powerfully.

For he was without doubt the angel concerning whom it is written in Revelation 14, who flew through the midst of heaven and had an eternal Gospel, etc., as the text says:

Vnd ich sahe einen Engel fliegen mitten durch den Himmel / der hatte ein ewig Euangelium / zu verkündigen denen / die auff Erden sitzen vnd wohnen / vnd allen Heiden / vnd Geschlechten / vnd Sprachen / vñ Völkern / Vnd sprach mit lauter Stimme / Fürchtet Gott / vnd gebet ihm die Ehre / Denn die zeit seines Gerichtes ist komen / vnd betet an / den / der gemacht hat Himmel vnd Erden / vnd Meer / vnd die Wassers brunnen. Vnd ein ander Engel folget nach / der sprach / Sie ist gefallen / Sie ist gefallen / Babylon die grosse Stad / denn sie hat mit dem wein ihrer Hurerey / getrancket alle Heiden.

**D**ieser Engel / der da saget / Fürchtet Gott / vnd gebet ihm die Ehre / war D. Martinus Luther / Vnd das hie stehet / Fürchtet Gott / vnd gebet ihm die Ehre / Das sind die zwey stücke / der lere D. Martini Luthers / das Gesetz / vnd Euangelium / durch welche die ganze Schrift / geöffnet wird / vnd Christus erkand wird / vnser gerechtigkeit vnd ewiges leben / Zu welchen

And I saw an angel flying through the midst of heaven. He had an eternal Gospel to proclaim to those who sit and dwell on earth, to all heathen and races and languages and nations. And he said with a loud voice: "Fear God and give him honor, for the time of his judgment has come. Worship the one who has made heaven and earth, the seas, and the springs of water." And another angel followed and said: "She has fallen; she has fallen, Babylon, the great city, for she has made drunk all the heathen with the wine of her harlotry."

This angel who says, "Fear God and give him the honor," was Dr. Martin Luther. And what is written here, "Fear God and give him the honor," are the two parts of Dr. Martin Luther's doctrine, the Law and the Gospel, through which all of Scripture is unlocked and Christ, our righteousness and eternal life, is recognized. To

welchen zweien er auch dis stücke hin zu ge-  
setzt hat ( die zeit seines Gerichts ist komen )  
Vnd hat gelett / vom rechten Gebet vnd An-  
tuffung / gegen Gott dem Himlischen Va-  
ter / im Geist vnd der warheit / Wie der Eng-  
gel Apoc. xiiij. auch saget / Betet an / den der  
da gemacht hat Himel vnd Erden ꝛc.

Denn nach der lere dieses Engels /  
wird folgen ein ander Engel / welcher trost  
wird predigen / der betrübten vnd angefo-  
chten Kirchen / vnd vber die widersacher /  
blüg vnd donner ewiges Gerichts vnd ver-  
damnis / Wie den der ander Engel sprach /  
Sie ist gefallen / Sie ist gefallen / Babylon  
die grosse Stad. Darumb werden die wid-  
dersacher / von diesem vnserm betrübnis /  
nicht lange sich freuen / Wie auch Christus  
saget / Johan. xvj. Ewer betrübnis sol zur  
freude werden / Denn dem Apocalypst  
nach / im gemelten xiiij. capitel / sehen wir /  
das das vorher gangen ist / vnd noch ge-  
het. Sol Apocalypsis etwas sein / so wird  
one zweinel das ander folgen.

Aber / ah / wie lauffe ich so weit / mit mei-

B  
ner

these two he has also added this passage (“the time of his judgment has come”) and has taught regarding proper prayer and invocation of God the heavenly Father in Spirit and in truth. As the angel also says in Revelation 14: “Worship the one who has made heaven and earth, etc.”

For after the teaching of this angel, another angel will follow, who will proclaim comfort to the sorrowful and persecuted church and the lightning and thunder of eternal judgment and condemnation against the adversaries, as, after all, the other angel said: “She has fallen; she has fallen, Babylon, the great city.” Therefore, the adversaries will not rejoice long over our sorrow, as Christ also says in John 16: “Your sorrow shall turn to joy.” For according to Revelation, the aforementioned fourteenth chapter, we see that this has happened before and still happens. If Revelation has some validity, then the other will, without doubt, follow.

But, oh, how do I ramble on so with my

ner rede / jnn diesem vnserm weinen vnd be-  
trübnis: Dis sey gnug von vnserm billichen  
trauren geredt / Denn wie trauren jhe bil-  
lich / das ein solcher tewrer Man / rechter  
Bischoff vnd Seelen hirt / von vns geschei-  
den / Aber jnn diesem betrübnis / sollen wir  
auch billich erkennen Gottes güte vnd barm-  
herzigkeit gegen vns / vnd Gott dancken/  
das er nach hundert jaren / von dem tode  
des heiligen Johannis Huss (welcher vmb  
der warheit willen / getödtet ist / Anno M.  
CCCC. XV.) balde vns erwecket hat/  
durch seinen Geist / diesen tewren Doctorem  
Martinum Lutherum / wider die Antichri-  
stischen lere / des leidigen / Saramischen  
Papsts / vnd wider die Teuffels lere / wie  
denn Johannes Huss / von einem künfftig-  
gen Schwane / selbs gepropheceyet hat/  
vor seinem tode / Dem Huss / heist auff Böh-  
hemisch ein Gans / Ihr bratet (saget Johan  
Huss) jzt ein Gans / Gott wird aber einen  
Schwan erwecken / den werdet jhr nicht  
brennen nach braten. Vnd da sie widder  
jhn viel schreieten / das er ihnen nicht kond-  
te antworten / sol er gesagt haben / Nach hun-  
dert



sermon in this time of our crying and sorrow? This is enough said about our rightful mourning, for we mourn justly that such a dear man, a proper bishop and shepherd of souls, has departed from us. But in this sorrow we should also rightly recognize God's grace and mercy to us and thank God that he has awakened for us through his Spirit this dear Dr. Martin Luther against the antichristian doctrines of the abominable, satanic pope and against the devil's doctrines only one hundred years after the death of the holy John Hus (who was killed for the sake of the truth in the year 1415), just as John Hus himself prophesied before his death about a future swan. Hus means "goose" in the Bohemian language. "You are now roasting a goose," (says John Hus), "but God will awaken a swan whom you will not burn or roast." And as they shouted much against him, which he could not answer, he supposedly said: "After one hundred

dert jaren wil ich euch antworten / Das hat  
er redlich gethan / durch vnsern lieben vater  
D. Lutherum / vnd eben angefangen / im sol  
genden jar nach hundert jaren. Ja / wir sol  
len Gott dancken / das er den tewren Man /  
vns erhalten hat / vnd seiner Kirchen / inn  
dem hefftigen streiten / inn so viel harten kem  
pffen / vnd das durch ihn Christus so offft  
obgesieget hat / nu fast bis inn die xxx. jar /  
Dem Herrn Christo sey lob vnd Ehre inn  
ewigkeit / Amen.

Wir sollen vns aber auch mit vnserm  
lieben vater Luthero strewen / das er also /  
inn dem höchsten Apostel vnd Propheten  
ampt / inn welchem er seinen benehl / trewlich  
ausgericht / hin von vns gegangen / vnd ab  
geschieden ist / zu dem Herrn Christo / da  
denn sind die heiligen Patriarchen / Prophe  
ten / Apostel / vnd viele / denen er das Euang  
gelium geprediget hat / alle heilige Engel /  
Lazarus im schoß Abrahe / das ist / inn der  
ewige freude aller Gleubigen / Wie das jtz  
zugehe / bis auff den Jüngsten tag / das  
werden wir erfahren / Wie Paulus sagt zum  
Philip. am 1. Ich habe lust abzuscheyden /

D ij vnd

years I will answer you.” He has done that uprightly through our dear father, Dr. Luther, and has begun it precisely in the one-hundred-and-first year. Yes, we should thank God that he preserved this dear man for us and his churches in the violent disputes, in so many difficult conflicts, and that through him Christ has triumphed so often now for almost thirty years. To the Lord Christ be praise and honor in eternity. Amen.

But we should also rejoice with our dear father Luther that he left and departed from us to the Lord Christ in the highest apostolic and prophetic office in which he faithfully accomplished what he was commanded. For with Christ are the holy patriarchs, prophets, apostles, and many to whom he preached the Gospel, all the holy angels, Lazarus in the bosom of Abraham, that is, in the eternal joy of all believers. We will experience what this interim period until the Day of Judgment is like, as Paul says in Philippians 1: “I desire to depart

vnd bey Christo zu sein / wie jnn den Geschich-  
ten der Aposteln auch Stephanns sagt /  
Herr I H E S U / Nim auff zu dir meinen  
Geist / Vnd Christus zum Schecher / Heute  
wirstu mit mir / in Paradis sein.

Denn es hat keinen zweifel / wie der  
Geist Christi war jnn den henden des Va-  
ters / da er gesagt hat / Vater / jnn deine henz-  
de beuehl ich meinen Geist 2c. bis zu der  
Aufferstehung am Ostertage / Also werden  
vnser Geister / jnn den henden Christi sein /  
bis zu vnser Aufferstehung / Denn also lau-  
ten die wort von Lazaro / Jtz aber wird  
er getröset / du aber wirst gequelet.

Was mitlet zeit / bis an Jüngsten tag /  
die Gleubigen für eine ruge / oder trost ha-  
ben / oder die Gottlosen / für ein vnruhe oder  
qual / das könnē wir aus der Schrifft nicht  
so eben sagen / Die Schrifft saget / sie schlaf-  
fen / wie Paulus saget / zun Thess. von den  
die da schlaffen. Gleich aber / wie im natür-  
lichen Schlasse / die gesunden jnn einem süß-  
sen schlaff rugen / vnd dadurch erquickt /  
stercker vnd gesünder werden / Die vngefun-  
den aber / oder die betäubten / vnd sonderlich  
die

and to be with Christ”; and as Stephen also says in Acts: “Lord Jesus, receive my spirit”; and Jesus to the thief: “Today you will be with me in paradise.”

For there is no doubt, just as the spirit of Christ was in the hands of the Father until the resurrection on Easter, since he said: “Father, into your hands I commend my spirit, etc.,” so will our spirits be in the hands of Christ until our resurrection. For that is the meaning of the words of Lazarus: “But now he is comforted while you are tormented.”

What kind of peace or comfort the believers have and what kind of anxiety or torment the unbelievers have in the meantime, until the day of judgment, we cannot say so precisely on the basis of Scripture. Scripture says that they are asleep, as Paul says in Thessalonians, “concerning those who are asleep.” However, just as in natural sleep the healthy rest in a sweet sleep and are thereby refreshed and become stronger and healthier, while the sick or the sorrowing and especially

die inn tods schrecken oder furcht sind / schä  
werlich mit schrecklichen treumen vnd vnz  
rügig schlaffen / also / das ihnen der schlaff /  
nicht eine ruge / sondern ein schrecklicher /  
wüßtere vnrüge ist / denn das wachen. Alz  
so ist ein vnterscheid / zwischen der gleybigen  
vnd Gottlosen schlaff / Aber hienon können  
wir nicht weiter reden oder schliessen / denn  
wie der Schrift wort lauten.

Vnser lieber vater D. Martinus Luz  
ther / hat nu erlanget / das er offte begert  
hat / Vnd wenn er jzt wider zu vns solt ko  
men / so wurde er vnser trawren vnd zas  
gen straffen / mit dem wort Christi / Johan.  
xvi. So ihr mich lieb hettet / würdet ihr  
euch frewen / denn ich gehe zum vater / Vnd  
würdet mir gönnen / die ewige ruge vnd  
freude / Christus hat den tod fur vns vber  
wunden / Was zagen wir den: Der tod des  
leibes ist vns ein anfang des ewigen lebens /  
durch Ihesum Christum vnsern Herrn / der  
fur vns / ein edel / tewr opffer worden ist.

Ich gedencke noch / wenn der Ehe  
würdige / vnser lieber vater D. Martinus  
Luther / etliche sahe / süßiglich entschlaffen

those who are in the terror or fear of death sleep with difficulty, with horrible dreams, and restlessly so that sleep is not rest for them but a more frightful, more desolate unrest than being awake, in the same way there is a difference between the sleep of the believers and the godless. But about this we cannot speak further or infer other than what the words of Scripture say.

Our dear father Dr. Martin Luther has now attained what he often desired. And if he were to return to us again now, he would reprimand our mourning and faint-heartedness with the word of Christ from John 16: "If you loved me you would rejoice because I go to the Father, and you would not begrudge me this eternal rest and joy." Christ has conquered death for us. Why, then, are we afraid? The death of the body is for us a beginning of life eternal through Jesus Christ our Lord, who has become for us a noble, precious sacrifice.

I still remember that when our honorable, dear father, Dr. Martin Luther, saw several depart sweetly

im bekentnis Christi / das er sprach / Gehe  
mit Gott / das ich auch so süßiglich entschlaf-  
fen möge / im schoß Christi / vnd nicht mit  
langen todes schmerzen / der leib gequelet  
werde / Doch / geschehe Gottes wille.

Sie bey vns zu Wittenberg jnn der  
Vniuersitet / war Magister Ambrosius Ber-  
nardus von Güterboch / mein lieber bruder /  
ein recht fromer man / welcher Christum  
lieb hatte / Der lag etliche tage fur seinem en-  
de sehr schwach vnd krank / bis jnn den  
tod / vnd Gott benam ihm doch das fälen  
der krankheit / als ob er schon jnn einem an-  
dern leben were gewesen / redet mit vns / wie  
er wolte zu vns komen / vnd mit vns fröhlich  
sein / Das er so krank war / vnd sterben mu-  
ste / dauon wuste er gar nichts / Er sahe ge-  
wis den tod nicht / darumb konte er nicht  
fur dem tode erschrecken / Ja / er war nicht  
mehr jnn diesem leben / on allein / wenn man  
von Christo redet / so bekennet er frey von  
herzen die grosse gnade vnd seligkeit / die  
vns vom Himlischen vater jnn Christo wis-  
derfaren ist / Denn er hatte Christum lieb /  
vnd



in the confession of Christ, he said: “May God grant me that I may also depart so sweetly in the bosom of Christ and that the body may not be tormented with lengthy pains of death. But may God’s will be done.”

Master Ambrosius Bernardus von Güterboch, my dear brother and a truly pious man who loved Christ, was here with us in Wittenberg at the University. For several days before his end he lay very weak and sick unto death, and yet God took from him the feeling of his sickness as if he were already in another life. He spoke with us how he wanted to come to us and be joyous with us. He did not know at all that he was so ill and had to die. He certainly did not see death. Therefore, he could not be afraid of death. Indeed, he was no longer in this life except when one spoke of Christ. Then he confessed freely from his heart the great grace and bliss that has been given to us by the heavenly Father in Christ, for he loved Christ

Vnd pflag gerne zu betten / vnd Gott den va-  
ter anuffen im Geiſt vnd warheit. Wenn  
man ihm denn (als einen der zu ſich ſelbs  
gekomen war) balde darauff wolte ſagen  
von ſeinem geliebten weibe / kindern / haufe /  
gelt / ſchuld zc. So war er wider bald nicht  
bey ſich ſelbs / ſondern als in einer andern  
welt (doch kandre er vns alle / vnd nemete  
vns mit namen) redet fröhlich / mit lachen  
vnd lieblichem ſcherzen von andern dingen /  
also / das einer / der ſeine phantaſey nicht wa-  
ſte / gedenccken möchte / er were gar geſund /  
vnd müſte ſonſt für die langweile im bette li-  
gen zc. Aber vnſer lieber herr Iheſus Chris-  
tus / nam ihn aus dieſem leben zu ſich / in  
ſolcher phantaſey / aber doch in guter be-  
kenntnis des Chriſtlichen glaubens / Also /  
das er ſchon tod war dieſer welt / etliche ta-  
ge zuvor / ehe denn er ſtarb / Denn er wuſte  
gar nichts auff erden / da für er ſorgen mö-  
chte / Ja / es war ihm alles aus dem hertzen  
genommen / das er auch ſeine krankheit nicht  
fület / bekümmerte ſich nichts vmb den tod /  
Ja / er ſah auch den tod nicht / wie ſolte er  
denn für der ſünde vnd für dem tode erſchre-  
cken?

and was in the habit of praying gladly and of calling on God the Father in Spirit and truth. If one then wanted to tell him soon thereafter (as one who had come to his senses) about his beloved wife, children, house, money, debt, etc., he was soon out of his senses again and as if in another world, (although he recognized us all and called us by name), spoke joyously, with laughter and charming jest, concerning other matters in such a manner that one, who was unaware of his delirium, might think that he was wholly well and had to lie in bed because of boredom, etc. But our dear Lord Jesus Christ took him out of this life to himself in this state of delirium and yet in the good confession of the Christian faith. Thus he was already dead to this world for several days before he died, for he knew nothing on this earth of which he needed to be concerned. Indeed, he was relieved of everything so that he also did not experience his sickness and was not concerned about his death. Indeed, he also did not see death. How, then, could he be afraid of sin and death?

cken: Also / das wir ihn für augen sa-  
hen / das wort Christi / Johan. viij. welchs  
allen Christgleubigen widerferet / So je-  
mand mein wort wird halten / der wird den  
tod nicht sehen ewiglich. Denn ob sie nicht  
alle so leicht dahin sterben / als dieser Ambro-  
sius / sondern mit grossen schmerzen / wie  
der Son Gottes selbs am Creuze starb /  
Doch / wenn das liebe ständlin kompt / so se-  
hen sie das leben vnd nicht den tod / vnd spre-  
chen alle / Vater / ihm deine hende beuehle ich  
meinen Geist / wie denne vnsern hertzliebent  
vater Doctorem Martinum / vnser lieber  
herr Ihesus Christus / mit solchem seligen  
abschied / aus diesem jamertale / zu sich ge-  
nomen hat / Gott sey lob vnd danck ihm  
ewigkeit.

Inn der krankheit Magistri Ambrosii / da ich sahe / das er auch nicht schlieff /  
bat ich zwen Doctores Medicine / sie wol-  
ten ihm ein starcken schlaffstranck zurichten /  
Die antworten mir / Solchs were sehrlich /  
vnd man möchte ihnen die schuld geben / so  
es vbel geriet / Ich sprach / Ich wilß vers-  
antwort

Thus we saw in him plainly the word of Christ from John 8 which every believer experiences: “If someone keeps my word, that person will never see death.” For even if they do not all die so easily as this Ambrosius, but with great pain, as the Son of God himself died on the cross, yet when the dear hour comes, they see life and not death and all of them say: “Father, into your hands I commend my spirit.” In this way our Lord Jesus Christ took our dearly beloved father, Dr. Martin, to himself with such a blessed parting from this vale of tears. To God be praise and thanks eternally.

During the illness of Master Ambrosius, when I saw that he also did not sleep, I asked two medical doctors that they prepare a strong drink to help him sleep. They responded that this would be dangerous and that they might be given blame if something went wrong. I said: “I will be

antworten/wenn er auch schon drüber bleib  
ben würde/Gebets ihm/ im namen Gottes/  
als einem desperato/Wer weis / es möchte  
helffen/Solchen tranck gaben ihm die Mes  
dici / aber nicht so starck wie ich begerte/  
denn sie besorgeten sich etwas / Da kam  
ihm der schlaff mit gewalt/ das er bey zwö  
stunden schlieff / Aber da er auffwachet  
te / fülte er sein wehe / vnd klagete darü  
ber / vnd redet mit seinem weibe / von als  
terley notsachen / verstandlich / Aber bald  
darnach / ungeferlich nach anderthalber  
stunde / war er wider jm seinem frölichen  
wesen / wie zuvor / wuste nicht mehr von  
dieser welt/ bis das er / nach etlichen tagen/  
Christo den Geist auffgab.

Solche selige vnd fröliche Historia/  
von Magistro Ambrosio/vnserm lieben bru  
der / habe ich jzt gerne gesagt/vmb zweier  
ley vsachen/Zum ersten/das ich ewer liebe  
damit ein wenig möchte auffhalten / von  
dem heulen vnd weinen / welches vns nu  
billich angekommen ist / Gott hat vns bes  
trübt / seine gnade tröste vns wider /  
C Zum

responsible even if he were to die. Give it to him in God's name as a desperate act. Who knows, it might help." The doctors gave him such a drink, but not as strong as I desired, for they were somewhat concerned. Then he fell into a mighty sleep so that he slept almost two hours. However, when he awoke he felt his pain and complained about it and spoke intelligibly to his wife about all sorts of urgent matters. But soon thereafter, after about an hour-and-a-half, he was again in his happy condition, as before. He was no longer aware of this world until he gave up his spirit to Christ a few days later.

I have now gladly recounted this blessed and joyous story about Master Ambrosius, our dear brother, for two reasons. First of all, that I might stop you dear ones a bit from your howling and crying, which have now rightly overtaken us. God has made us sad. May his grace comfort us again.

Zum andern / das solche Historia dienet zu  
vnsrer sachen / da wir jzt von reden.

Denn dieser Magister Ambrosius /  
war Doctoris Martini Schwager / das  
tumb besucht er ihn so offft inn seiner frantz  
heit / Vnd wenn er von Christo mit ihm red  
det / so redet Ambrosius auch von Christo /  
nach dem lieben Euangelio / wie gesagt /  
Aber wenn er mit ihm wolte reden / vom  
wabe / kindern / gütern / ic. So wuffte Am  
brosius nichts von solchen sachen / sondern  
phantasiret balde frölich mit andern wores  
ten / wie zuvor gesagt / Besondern saget er  
mit lachen vnd danck sagen dem Doctor /  
Herr Doctor / danck habet / das ihr zu mir  
komen seid / Ich wil widder zu euch kom  
men / auff den abend ein mal / da wöllen  
wir zusamen gute Collation halten / vnd ich  
wil denne von vielen frölichen sachen mit  
euch reden / Zwar / jzt mögen sie beide solchs  
anrichten im ewigen leben / da sie beide hin  
gerheiset sind / In diesem leben haben sie auff  
die weise nicht mögen zusamen komen.

Da



Secondly, so that this story may be of help to us in the matter concerning which we are now speaking.

For this Master Ambrosius was Dr. Martin's brother-in-law. Therefore, Dr. Martin visited him so much in his illness, and when he spoke with him about Christ, then Ambrosius also spoke about Christ according to the dear Gospel, as we have said. But when he wanted to speak to him about his wife, children, and goods, etc., Ambrosius knew nothing about such things but soon fantasized happily with unrelated words, as we have said before. He especially said to the Doctor with laughter and thanksgiving: "Sir Doctor, thank you for visiting me. I will visit you again some evening. At that time we will have a good supper together, and I will then speak with you about many joyous matters." Indeed, they may both be accomplishing this in the life eternal to which they have both traveled. In this life they were unable to meet in this way.

Da nu Doctor Martinus von ihm  
gieng / sprach der Doctor zu mir / Der ist das  
hin / er weis von keinem tode / Wenn  
wir ihm raten wollen / wie er seine sache  
sol bestellen / so weis er nicht mehr von dies  
ser welt vnd leben / Sondern ist frölich / las  
chet / schlegt vns ander ding fur mit seiner  
frölichen phantasey / spottet vnser noch das  
zu mit solchen Worten / als wolte er sagen /  
Ich weis nichts mehr auff erden zubestels  
len oder zubeforgen. Gott gebe mir doch  
auch kurtz solche stille vnd selige tods stuns  
de / Was sol ich mehr auff erden ma  
chen?

Da nu Magister Ambrosius im hars  
ten Winter begraben war / Anno M. D.  
XLij. Mense Januario / gieng nicht lange  
darnach Doctor Martinus mit mir fur  
dem grabe vber / Da weiset er mit der hand  
auffs grab / vnd sprach / Der wustemicht  
das er krank war / Er wuste auch nicht  
das er starb / vnd war doch nicht on bes  
kenntnis Christi / Da ligt er / er weis noch  
nicht / das er tod ist / Lieber Herr Ihesu  
C ij      Christe

After Dr. Martin left him, the Doctor said to me: “He is gone and does not recognize death. When we want to counsel him how he should put his things in order, he no longer knows anything about this world and this life. Rather, he is happy, laughs, and proposes other things in his joyous delirium. He even mocks us with such words, as if he wanted to say: ‘I no longer know what to set in order or attend to on earth.’ May God also give me soon such a peaceful and blessed hour of death. What more should I accomplish on earth?”

After Master Ambrosius was buried in the harsh winter of January, 1542, Dr. Martin went to the grave with me not long thereafter. Then he pointed to the grave with his hand and said: “He did not know that he was sick. He also did not know that he was dying and yet was not without a confession of Christ. Here he lies and still does not know that he is dead. Dear Lord Jesus,

Christe / nim mich auch also aus diesem ja-  
mertal zu dir ꝛc.

Solchs mußte ich oft von meinem lieb-  
ben vater hören / Vnd wenn er meinen vn-  
willen mercket / zu zeiten auch wol aus mein-  
en worten / so sprach er zu mir / Bittet doch  
vnsern lieben Herrn Gott / das er mich kurz  
von hinnen zu sich neme / Ich kan nichts  
mehr thun auff erden / Ich bin euch nichts  
mehr nütze / Helfft mir mit ewerm gebet /  
Bittet nicht / das ich lenger lebe. Nu kan ein  
jglicher wol gedenccken / was ich meinem  
lieben vater / vnserm herglichen Doctor auff  
solche wort geantwort habe. Das alles zei-  
get an / wie gern er dieses jamerlebens / inn  
seinen letzten tagen / wolte los sein / vnd mit  
Christo sein / Damit hat er auch sein Cou-  
summatum est / gesungen / vnd dem Himli-  
schen Vater seinen Geist inn die hende be-  
fohlen.

Es sind auch vorgehende anzeigung  
gewesen / das vnser lieber vater / Doctor  
Martinus / inn ein besser leben wandern  
würde / Denn dis ganze jar durch / hat er  
offte

Christ, take me also in similar fashion out of this vale of tears to you, etc.”

I often had to hear such things from my dear father, and when he noticed my annoyance, at times probably also from my words, he said to me: “Implore our dear Lord God that He may soon take me to Himself from here. I can do nothing more on earth. I am no longer of use to you. Help me with your prayer. Do not ask that I live longer.” Now, everyone can, no doubt, imagine how I responded to such words of my dear father, our dearly beloved Doctor. All of this indicates how eagerly he desired, in his last days, to be rid of this miserable life and to be with Christ. Thereby he also sang his *consummatum est* and commended his spirit into the heavenly Father’s hands.

There were also advance indications that our dear father, Dr. Martin, would wander into a better life, for throughout this whole year he

offte zu vns gesaget / er begere an ein andern  
ort zuziehen. Ist auch offter inn diesem jar /  
vor sein tode ausgezogen / denn zunor inn  
vielen jaren / Nemlich / inn sein Vaterland  
gen Mansfeld / zum Bisschoue gen Zeitz /  
gen Nersenburg / gen Halle. Dis sind gleich  
anzeigung vnd Propheceyung gewesen /  
das er diese selige rhesse / würde thun inn ein  
besser leben / Daher hat sichs auch begeben /  
das er / bey den edlen vnd Wolgebornen  
Brauen vnd Herrn zu Mansfeld inn der  
Stad Eisleben / da er geboren vñ getaufft /  
aus diesem leben abgescheiden vnd gereiset  
ist / nicht anders denn wie er begeret hat /  
ausgenommen / das er die zeit lieber hette wol  
len bey vns / seinem lieben weibe vnd kind  
dern sein / Aber Gott hats anders geschickt.

Das ihr aber auch ein kurtzen bericht  
habt / Lieben freunde / von vnsers herzlieb  
ben vaters / Doctoris Martini seligen abs  
chiede. Da er mercket das seine stunde tod  
men were / hat er also gebetet.

often said to us that he desired to go to another place. He also traveled more in this year before his death than he had done in many years, namely to his homeland in Mansfeld, to the Bishop of Zeitz, to Merseburg, to Halle. These were an indication and prophecy that he would undertake this blessed journey into a better life. Therefore, it also happened that he departed and left this life while he was with the noble and honorable Counts of Mansfeld in the city of Eisleben, where he was born and baptized. This was as he had desired, except that he would have preferred to be with us at that time, with his wife and children. But God ordained it otherwise.

Dear friends, so that you might also have a short report about our dearly beloved father, Dr. Martin's, blessed parting, I will give it. When he noticed that his hour had come, he prayed thusly:

O mein Himlischer vater / ein  
Gott vnd vater vnser Herr Ihesu  
Christi / du Gott alles trostes / ich  
dancke dir / das du mir deinen lieben  
Son Ihesum Christum offenbart  
hast / an den ich glaube / den ich gepre-  
digt vnd bekant hab / den ich geliebet  
vnd gelobet hab / welchen der leidige  
Papist / vnd alle Gotelosen schenden /  
verfolgen / vnd lestern / Ich bitte dich  
mein Herr Ihesu Christe / las die  
mein seelichen beuohlen sein. O  
Himlischer vater / ob ich schon diesen  
leib lassen / vnd aus diesem leben hin-  
weg gerissen werden mus / So weis  
ich doch gewis / das ich bey dir ewig  
bleiben / vnd aus deinen henden mich  
niemand's reissen kan.

Vnd



O my heavenly Father, one God and Father of our Lord Jesus Christ, God of all comfort, I thank you that you have revealed to me your dear Son, Jesus Christ, in whom I believe, whom I have preached and confessed, whom I have loved and praised, whom the loathsome pope and all the godless revile, persecute, and blaspheme. I implore you, my Lord Jesus Christ, let my little soul be commended to you. O heavenly Father, although I must leave this body and be snatched away from this life, I am, nevertheless, certain that I will remain with you eternally and that no one can tear me out of your hands.

Und volgend hat er drey mal gesagt.  
Inn deine hende beuehl ich mein  
Geist / Du hast mich erlöset / du tre  
wer Gott.

Item Johannis iij.

Also hat Gott die welt geliebet / das  
er seinen eingebornen Son gab / auff  
das alle die an ihn glauben / nicht sol  
len verloren werden / sondern das  
ewige leben haben.

Und hat also seine hende gefalten / vnd  
inn seiner hülle / seinen Geist Christo auffgee  
geben / Darumb sollen wir vns billich mit  
ihm freuen / so viel wir fur trawren känd  
ten.

**H**ie mus ich gedencen / des heiligen Bis  
choffs S. Martini / von welchem die  
Historia sagt / das alle Rezer erblasten  
vnd erbleichten fur seinem namen. Item /  
das ein gros weinen vnd trawren gewesen  
ist / aller glaubigen vnd rechten Christen /  
vber

And then he said three times:  
Into your hands I commend my spirit.  
You have redeemed me, you faithful  
God.

Also John 3:  
For God so loved the world that he  
gave his only-begotten Son so that all  
who believe in him will not be lost but  
have eternal life.

Then he folded his hands and gave up his  
spirit to Christ in grand silence. Therefore we  
should also justly rejoice with him, as much as we  
are able to do so in our grief.

Here I must remember the holy Bishop,  
St. Martin, concerning whom history says that all  
heretics turned pale and faded at the mention of  
his name. Furthermore, there was a great crying  
and mourning on the part of all believing and true  
Christians

vber den tod S. Martini / Itz / das ein disci-  
pulen vnd hader worden ist / vnter etlichen  
Stedten vnd Landen / welche den leb S.  
Martini solten behalten / vnd bey sich begraben.  
Dis alles hat sich gleicher gestalt / bey  
diesem heiligen Apostel vnd Propheten Chri-  
sti / vnserm Prediger vnd Euangelisten / inn  
Deutschen Landen / D. Martino zugetra-  
gen / Aber dauon wil ich nicht nach der len-  
ge reden / Gott hat ihn in selbs / werd vnd  
lieb / vnd erhelt ihn inn seinem schoos / der inn  
diesem leben / vns vnd die Kirchen Christi /  
seer lieb gehabt / Vergelte es / vnserm heilig-  
sten vater / Gott inn ihnem leben / Da  
wir alle auch hoffen zu ihm zukomen.

Gebe Gott / das auch auff die nach-  
kommen / der Geist Gottes / zweymal mehr  
zu reden sey / denn der hohe tere Man ges-  
redet hat / vnd inn den Kirchen / die der lieb-  
be vater gepflanzt hat / Wie denn der Pro-  
phet Elisa / von dem Elisa bittet / da er von  
dem Elisa / inn ein wetter haweg genos-  
men ward.

So

at the death of St. Martin. Furthermore, a dispute and quarrel arose among several cities and territories about who should retain the body of St. Martin and where he should be buried. All of this happened in similar fashion with this holy apostle and prophet of Christ, our preacher and evangelist in the German territories, Dr. Martin. But about this I do not want to speak at length. God himself now holds him precious and beloved and sustains him in his bosom who in this life dearly loved us and the churches of Christ. May God requite it to our dearly beloved father in the life to come, where we all also hope to join him.

May God grant that the Spirit of God may also be spoken of doubly with regard to the descendants and in the churches planted by the dear father than was spoken of by the lofty, dear man, as the prophet Elisha petitioned from Elijah, who was taken from Elisha in a storm.

So wir aber fürchten oder gedencen / das Gott den teuren man / vmb vnser sünde vnd vndanckbarkeit willen / weg genommen hat / So sollen wir vnser leben bessern / durch Christum / Gott vnsern Himelischen vater / herzlich anruffen / das wir bleiben mögen / inn der seligen reinen lere / vom glauben / vnd beschützet werden durch Christum / wider die zotten vnd Tyrannen / vnd wider alle pforten der Hellen. Beschirm Herr Christe / deine arme Christenheit / das sie dich loben inn ewigkeit / *Hilff psalm.*  
vns Gott vnser Heiland / vnd errete vns <sup>79.</sup>  
vmb der ehren willen deines namens / vnd sey gnedig vnsern sünden / vmb deines heiligen Namens willen / Erhalte inn deiner Kirchen / trewe vnd gute Prediger / Gib den selbigen krafft vnd stercke / durch den heiligen Geist / Wie der lxxij. psalm sagt / Der HERR gibt das Wort / mit grossen scharen Euangelisten.

Die vnuerschampten / gewolichen / grossen lesterungen der Widersacher / vnd der verstockten Pfaffen vnd Mönche / vnd  
D dazu

But if we fear or imagine that God has taken away the precious man because of our sin and ingratitude, then we should improve our life, petition God our heavenly Father through Christ that we remain in the blessed, pure teaching concerning faith and be protected through Christ from the rabble and tyrants and against all the portals of hell. “Protect your poor Christendom, Lord Christ, that it may praise you eternally. Help us God our Savior and rescue us for the honor of your name and have mercy on our sins for the sake of your holy name. Preserve in your church faithful and good preachers. Give them power and strength through the Holy Spirit, as Psalm 68 says: ‘The Lord gives the Word with large numbers of evangelists.’”

The impudent, atrocious, great blasphemies of the adversaries and the obdurate priests and monks and,

Dazu auch vnser vndanckbarkeit / kind wol  
nu sein / inn der welt / gros vnglücks / vnd  
straffe Gottes / versache / Aber wir sollen  
bitten **GOTT** den Vater im namen des  
Sons / vnser Herrn Ihesu Christi / das  
er vmb seines namens willen / thun wolle /  
vnd erfüllen / vnd war machen / das **Epis  
taphium** vnd Prophecey / welches ihm vns  
ser lieber vater / **D. Martinus** / selbs ge  
macht hat.

Pestis eram viuus, moriens tua mors ero  
Papa.

Das ist auff Deutsch / Bapst / Bapst / Da  
ich lebete / da war ich deine Pestilenz /  
Wenn ich sterbe / so wil ich dir dem bit  
ter tod sein. Gott sey gelobt inn  
ewigkeit durch **IESUM**  
Christum vnsern Her  
ren / **AMEN.**  
Last vns beten ic.



in addition, our ingratitude may now well be the cause of great misfortune and God's punishment in the world. But we should petition God the Father in the name of the Son, our Lord Jesus Christ, that for his name's sake he may accomplish, fulfill, and bring about the epitaph and prophecy that our dear father, Dr. Martin, himself made to him:

*Pestis eram vivus, moriens tua mors ero Papa.*

That is in German: "Pope, pope, when I lived I was your pestilence. When I die I will be your bitter death." God be praised eternally through Jesus Christ our Lord. Amen.

Let us pray, etc.

*Kurt K. Hendel*

*June, 1996*

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