



MARTIN LUTHER & THE TEN COMMANDMENTS

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“THAT WE A GODLY LIFE MAY LIVE”

MARTIN LUTHER AND THE TEN COMMANDMENTS

The Ten Commandments occupy a place of special significance in the writings of Martin Luther. This focus may be surprising to some, since one of Luther’s chief contributions to the history of theology is the idea of salvation by faith alone. However, Luther did not regard the Ten Commandments as the legal basis of a system of ethics, but rather as the starting point for a moral life and a necessary reminder of human sinfulness and the need for God’s grace. As such, they are an appropriate starting point for the reformer’s Large and Small Catechisms. Luther also recommended that Christians should “pray the commandments” and even wrote a hymn about the Ten Commandments along with their interpretation--“Dies sind die heiligen zehn Gebot”--better known in English hymnals as “That Man a Godly Life May Live.” Thus, for Luther the Ten Commandments do not belong to the realm of dogmatic theology, but rather to practical or pastoral theology.

CASE 1

The Ten Commandments Preached to the People of Wittenberg

In 1518 Martin Luther published *Decem Praecepta Wittenbergensi Praedicata Populo*, a tract on the Ten Commandments and the Seven Deadly Sins. The work, which is based on sermons delivered in Wittenberg in 1516-1517, was originally composed in Latin and became the first work of Luther’s to be translated into a modern European language.

The Ten Commandments Preached (Latin, 1518)

Decem praecepta Witte[n]berge[n]si praedicata populo per P. Martinum Luther Augustinianum.
Wittenberg: Johann Rhau-Grunenberg, 1518.

This is the first printing of the work, issued by Johann Rhau-Grunenberg, who operated a press in the Augustinian monastery and who was one of the main printers for the University of Wittenberg during the early days of the Reformation.

1518 LUTH D

The Ten Commandments Preached (Latin, 1518)

Decem praecepta Vuittenbergensi praedicata populo per P. Martinum Luther Augustinianu[m]. Leipzig: Valentin Schumann, 1518.

The second edition of this work, published by the Leipzig printer Valentin Schumann. Like the first edition, it contains a full page woodcut of Moses with the tablets of the law.

1518 LUTH K

The Ten Commandments Preached (German, 1520)

Der zehen Gebot Gotes ain schöne nutzliche Erklerung durch Doctor Martinum Luther Augustiner zuo Wittenberg ... Augsburg: Silvan Ottmar, 1520

The third printing of the German translation, produced by the Augsburg printer Silvan Otmar. The full-page woodcut at the end of the book depicts Christ presiding over the Last Judgment.

1520 LUTH FFF

The Ten Commandments Preached (German, 1520)

Der Zehen Gebot ein nützliche Erklerung durch den hochgelerte[n] D. Martinu[m] Luther Augustiner Ordens beschriben vnd gepredigt ... Basel: Adam Petri, 1520

The second printing of the German translation, also issued by Adam Petri in Basel and using the same woodcut illustrations. The image shown here depicts a son washing his father's feet, illustrating the fourth commandment.

1520 LUTH KK

The Ten Commandments Preached (German, 1520)

Der x. Gebot ein nutzliche Erklerung, durch den hochgelerten D. Martinu[m] Luther Augustiner Ordens beschriben vnd gepredigt ... Basel: Adam Petri, 1520

Luther's *Decem praecepta* became the first of his Latin works to be translated into a modern European language. The German translation was done by Sebastian Münster, a young Franciscan scholar, who was to become one of the great Christian Hebraists of his time. This is the first printing of the German translation, which includes individual wood-engravings illustrating the text

1520 LUTH GGG

CASE 2

Confessions and the Ten Commandments

Martin Luther (1483-1546): A Brief Instruction on How One Should Confess

Ein kurtze Vnterweysung wie man beichten soll auss Doctor Martinus Luther Augustiners Wolmeynung gezogen. Nuremberg: Jobst Gutknecht, 1519.

Georg Spalatin requested that Luther write a short instruction on how one should confess. Luther sent him a copy of the Latin version on January 24, 1519. The German translation may have been done by Spalatin himself. Luther later worked the text into his *Confitendi ratio*, or rationale of Confession, which was issued in March, 1520.

1519 LUTH F

Martin Luther (1483-1546): A Discussion on How Confession Should Be Made

Confitendi ratio Doctoris Martini Lutheri Augustiniani Wittenbergensi. M.D.XX.
Augsburg: Silvani Otmar, 1520.

Luther maintained that confession and absolution were an indispensable part of Christian life, but that the practice of confession should be intended as a reflection of one's sinfulness and need for God's grace rather than an enumeration of individual transgressions, downplaying the significance of the Ten Commandments for Confession.

1520 LUTH S

Urbanus Rhegius (1489-1541): Instruction on How Christian Should Confess Their Sins Daily Before God

Underricht Wie ain Christenmensch got seinem herren teglich beichten soll, Doctoris Urbani Regij Thuompredigers zuo Augspurg rc. M.D.XXI. Augsburg: Silvani Otmar, 1521

Urbanus Rhegius wrote this tract in 1521, while he was still in Augsburg. He was forced to leave that same year because of his Lutheran sympathies. Erasmus is probably more influential in this work than Luther, although neither is mentioned by name. This is the first printing of the work.

1521 RHEG A

Church Order of the Duchy of Saxony (1539)

Kirchenordnunge zum Anfang: für die Pfarher in Hertzog Heinrichs zu Sachsen v.g.h. Fürstenthumb. Wittenberg: Hans Lufft, 1539.

Church order prepared by Justus Jonas and other reformers for use in the Duchy of Saxony. It includes a section on Confession and asserts that knowledge of the Ten Commandments is essential in order to recognize one's sin and to be able to receive absolution.

1539 KIRC

CASE 3

Images of Moses

One of the most striking features of Moses in medieval and Renaissance art is the fact that he is almost always depicted with horns. While this depiction has prompted the misconception by some to associate the lawgiver of Israel with a demonic force, the origin of the horns lies in a fourth century mistranslation of a Hebrew word. According to Exodus 34:29-25, when Moses descended from Mt. Sinai after his encounter with God, his face was radiant or shining (Hebrew קרן). In his translation of the Vulgate, Jerome used the Latin expression *cornuta* (= horned) to render the Hebrew term, either in error or in an attempt to express the idea that rays of light were shining from Moses' face like horns. Luther, in his translation of the text from the Hebrew original, corrected this error, and in the sixteenth century Moses begins to appear with a shining face, rather than a horned head.



1558 BIBL C



1527 BIBL B



1518 LUTH D

German New Testament (Emser, 1527)

Das Naw Testament nach lawt der christliche Kirchen bewerte Text, corrigirt, vu widerumb zu recht gebracht. Dresden: Wolfgang Stöckel, 1527.

A woodcut by Georg Lemberger depicting Moses presenting the tablets of the law before the infant Jesus and the Virgin Mary.

The German New Testament in which this image appeared was issued by the Catholic theologian Hieronymus Emser as a corrective to Luther's translation of 1522.

1527 BIBL B

Latin Bible (Vulgate, 1566)

Biblia sacra ad optima quaeque veteris, et vulgatae translationis exemplaria summa diligentia, parique fide castigata cum hebraicorum, caldaeorum & graecorum nominum interpretatione ... Lyon: Guillaume Rouillé, 1566.

Moses descending from Mt. Sinai with rays of light emanating from his head. The woodcuts in this Latin Bible were produced by Pierre Eskrich, who had worked in Lyon from 1548 to 1551 before going into exile in Geneva for his Calvinist leanings. In 1564 he returned to Catholicism and went back to work in Lyons.

1566 BIBL

Latin Bible (Vulgate, 1558)

Biblia Sacra ad optima quaeque veteris, ut vocant, translationis exemplaria summa diligentia, pari[ue] fide castigata ... Lyon: Jean de Tournes, 1558.

Moses returning from Mt. Sinai with the tablets of the law. The light radiating from his head is reminiscent of horns. The woodcuts in this Bible are the work of Bernard Salomon, called "Le Petit Bernard," a popular painter and engraver at the court of Henry II of France.

1558 BIBL C

Martin Luther (1483-1546): Prayer Book

Enchiridion piarum precationum ... Wittenberg: Hans Lufft, 1543.

A kneeling Moses receives the tablets of the law from God in this image by an unknown artist. Used in a Latin translation of Luther's prayer book of 1522.

1543 LUTH D

Latin Bible (Vulgate, 1530)

Biblia sacra vtriusque Testamenti ... Nuremberg: Friedrich Peypus, 1530.

Moses is depicted with horns, as he is instructs the people of Israel. This Latin Bible was printed in Nuremberg in 1530 and was illustrated by Hans Springinklee and Erhard Schoen.

1530 BIBL C

CASE 4

The 10 Commandments and the Law

Abraham Ibn Ezra (1092-1167): The Ten Commandments with Interpretation

עשרת הדברים עם פירוש הראע = *Decalogus praeceptorum diuinorum, cum eleganti commentariolo Rabbi Aben Ezra & latina uersione Sebastiani Munsteri ...* Basel: Johann Froben, 1527.

A commentary on the Ten Commandments by the 12th century Jewish theologian Abraham Ibn Ezra, who left his Spanish homeland around 1140 to become a wandering scholar. The work was translated into Latin by the Christian Hebraist Sebastian Münster.

1527 IBNE: 1

Paul Ricius (active 1511-1532): On the 613 Commandments of Moses

Paulus Ricius De sexcentum et tredecim Mosaice sanctionis edictis ... Augsburg: Johann Miller, 1515.

Paul Ricius was Jewish convert to Christianity who sought to find confirmation for the Christian gospel by using Jewish mystical texts. This work, which is also known as *Sal foederis* (Salt of the covenant) is about Jewish law, specifically the 613 commandments found in the Torah and their support of Christian beliefs.

1515 RIC1

Sebastian Münster (1489-1552): The Commandments of the Torah

מצוה התורה = Catalogus omnium praeceptorum legis Mosaicae quae ab Hebraeis sexcenta & tredecim numera[n]tur ... haec Sebast. Munsterus utriusq[ue] linguae Latinae & Hebraicae, studiosis legenda impartit. Basel: Heinrich Petri, 1533.

Jewish tradition holds that there is a total of 613 commandments in the Torah, presented here in a compilation in Hebrew and Latin by the Christian Hebraist Sebastian Münster.

1533 MUNS

Municipal Code of the City of Nuremberg

Der Stat Nürnberg verneute Reformation. Nürnberg: Valentin Geissler, 1564.

First edition of the final revision of the Nuremberg municipal code. The title border depicts the figures of the Holy Roman Emperor Ferdinand I (d. 1564) and of Moses with the tablets of the law. Below are the respective captions "Imp[erator] custos legum" (the emperor is the guardian of the law) and "Lex donum Dei" (the law is given by God). Another full page woodcut depicts an allegorical representation of justice, peace, liberty, and the city of Nuremberg.

1564 NURE

CASE 5

Individual Commandments I

Andreas Karlstadt (ca.1480-1541): On the Abolishment of Images

Von Abtuhung der Bylder vnd das keyn Betdler vnther den Christen seyn soll, Carolstatt ... Wittenberg: Nickel Schirlenz, 1522.

In January of 1522 while Luther was still at the Wartburg, the Wittenberg city council authorized the removal of all images from churches. This was done at the insistence of Andreas Karlstadt, who had assumed a position of religious leadership in Wittenberg during Luther's absence.

1522 KARL B

Martin Luther: Against the Heavenly Prophets in the Matter of Images and Sacraments

Wider die hymelischen propheten von den Bildern vnd Sacrament, etc. M. Luther. Basel: Adam Petri, 1525.

The prohibition against images (Exod. 20:4, Deut. 5:8) is counted as the Second Commandments in Judaism and Christian Orthodox and Reformed traditions and is considered part of the First Commandment in the Catholic tradition. However, Martin Luther did not include it in his enumeration of the Ten Commandments. In this tract, Luther distances himself from the teachings of Andreas Karlstadt, concerning the Christian use of images, and concerning the Mass.

1525 LUTH OO

Hieronymus Emser (1478-1527): That One Should Not Abolish Holy Images from Churches, Nor Defile Them

Das man der heylige[n] Bilder yn den Kirche[n] nit abthon, noch unehren soll unnd das sie yn der Schrifft nyndert verbotte[n] seyn
Hieronymus Emser. Dresden: Emserpresse, 1522.

A response by the Catholic theologian Hieronymus Emser to Karlstadt's pamphlet *On the Abolishment of Images*.

1522 EMSE

City Ordinance Against Swearing

Wiewol ein Erbar Rathe diser Statt Nürnberg, hievor auss Christenlichen guten ursachen des Bosshafftigen Lassters des Gotsschwerens als billich abzusteem ... Decretum in Senatu 9. Aprilis. 1558. Nuremberg: City Council, 1558.

Taking God's name in vain is counted as the Second Commandment in the Catholic and Lutheran traditions and as the Third in Judaism and Christian Orthodox and Reformed traditions. Shown here is an ordinance issued by the city council of Nuremberg regarding swearing and blaspheming.

1558 NURE

CASE 6

Individual Commandments II

Urbanus Rhegius (1489- 1541): Sermon On the Third Commandment

Ain Sermo[n] vo[n] dem dritten Gebot. Wie man christlich feyren sol ... Geprediget, durch D. Vrbanum Regium, Prediger zü Hall jm Intal. Augsburg: Melchior Ramminger, 1522.

Urbanus Rhegius was forced to leave Augsburg in 1521 because of his Lutheran tendencies but returned in 1523, when the Reformation had been established in the city. He preached this sermon on the proper observance of Sunday in 1522 while he was in Hall near Innsbruck, condemning the manner in which the Catholic Church kept the Sabbath.

1522 RHEG

Andreas Karlstadt (1480-1541): On the Sabbath and Holidays

Von dem Sabbat unnd gebotten Feyertagen
Andres Carolstat M.D.xxiiii. Augsburg: Philipp Ulhart, 1524.

A sermon on the observance of the Sabbath, preached by Andreas Karstadt while he served as a pastor in Orlamünde in Thuringia. He saw the purpose of the Sabbath as the inner sanctification of those who observed it and argued that this was the spirit behind all of the commandments.

1524 KARL D

Heinrich von Kettenbach (active 1522): A Useful Sermon on Fasting and Feasting

Ein nützliche Predig zuo allen Christen von dem Vasten, vn[d] Feyren geprediget worden; von bruoder Hainrich Kettenbach barfuosser observantz zou Ulm ... Augsburg: Melchior Ramminger, 1522.

Heinrich von Kettenbach was a Franciscan in Ulm during the early Reformation. In this popular sermon, which was reprinted at least 7 times, Kettenbach criticizes hypocritical behavior by monks and priests. Opening with a reference to the commandment to honor father and mother, he argues that the title of “spiritual father” can only be claimed by those who actually proclaim the word of God.

1522 KETT

CASE 7

Interpretations of the 10 Commandments

Philip Melanchthon (1497-1560): Notes on the Ten Commandments

De libertate Christiana dissertatio Mar. Lutheri, per autorem recognita : Item Oratio Philippi Melanch. de officio sacerdotali Vuittembergae habita : Item Scholia eivsdem in decalogum, qui habetur Exo. XX. Nuremberg: Johann Petreius, 1524

A short commentary on the Ten Commandments by Philip Melanchthon. It is noteworthy that this work is issued here as part of a larger publication which includes a revised Latin version of Luther’s *On the Freedom of a Christian* and a catechetical oration by Melanchthon on the priestly office.

1524 LUTH DDD

Georg Theander (1508-1570): Disputation On the Second and Eighth Commandments

Disputatio. Secundum, & Octauum Decalogi praecepta, thesibus theologicis explicata ... Praeside patrono, et sequestro Georgio Theandro ... Ingolstadt: Alexander Weissenhorn, 1564.

An academic disputation presented by Georg Theander, professor at the Catholic University of Ingolstadt, and defended by Sebastian Haydlauff, priest at the church of St. Moritz in Ingolstadt. The disputation was based on 30 theses on the Second and Eighth commandments.

1564 THEA, Gift from Dr. Pat & Mrs. Doris Graham in honor of Philip Ryan, 2014.

Wolfgang Musculus (1497-1563): Explanation of the Ten Commandments

In Decalogum praeceptorum Dei explanatio Per Vuolfgangum Musculum iam recens edita. Basel: Johann Herwagen, 1553.

Commentary on the Ten Commandments by Wolfgang Musculus (Müslin or Mäuslein). Musculus left his Benedictine monastery in 1518 to serve as a preacher in Strasbourg, where he studied with Martin Bucer. After 1549 he taught theology at the University of Bern. Like other Reformed theologians he follows the traditional Jewish enumeration of the Ten Commandments.

1553 MUSC

Mathias of Milan: Treatise on Christian Ethics

Incipit quodda[m] rep[er]toriu[m] seu interrogatorium siue [con]fessio[n]ale p[atrem] venerabilem fr[atrem] Mathia[m] de Mediolano ord[n]is mi[n]or[is]... Milan: Giovanni Angelo Scinzenzeler, 1516.

Works on Christian ethics prior to the 12th Century tended to downplay the significance of the Ten Commandments in favor of the precepts of the Gospels. The 1516 treatise by the Franciscan friar Mathias de Mediolanus shown here is characteristic of the Late Middle Ages with its emphasis on the Ten Commandments, the vices and on canon law.

1516 MATH

CASE 8

Prayer and the 10 Commandments

Martin Luther: A Simple Way to Pray

Ein einfeltige Weise zu Beten, fur einen guten Freund. Mart. Luther. Wittenberg: Hans Lufft, 1535,

When Peter Beskendorf, Luther's old friend and barber, asked him how one should pray, Luther wrote this pamphlet as his reply. Luther's tract provides a model for how one should proceed with Christian meditation on the Lord's Prayer, the Ten Commandments and the Apostle's Creed, the three elements that also constitute the basis of Luther's catechisms.

1535 LUTH C

Martin Luther: Prayer Book

Eyn bett Buchlin: Der zehen Gepott, des Glawbens, des Vater Vnssers, des Aue Marien unnd ettlich verdeutsche Psalmen D. Mar. Luthers. Wittenberg: Johann Rhau-Grunenberg, 1522.

Second printing of the first edition of a popular prayer book by Martin Luther. Luther saw the whole of Christian knowledge and experience bound up in the Ten Commandments, the Apostles' Creed, and the Lord's Prayer. There he made the basis for his prayer book. The Prayer book also included the Ave Maria and Luther's translation of eight Psalms into German.

1522 LUTH BBBB

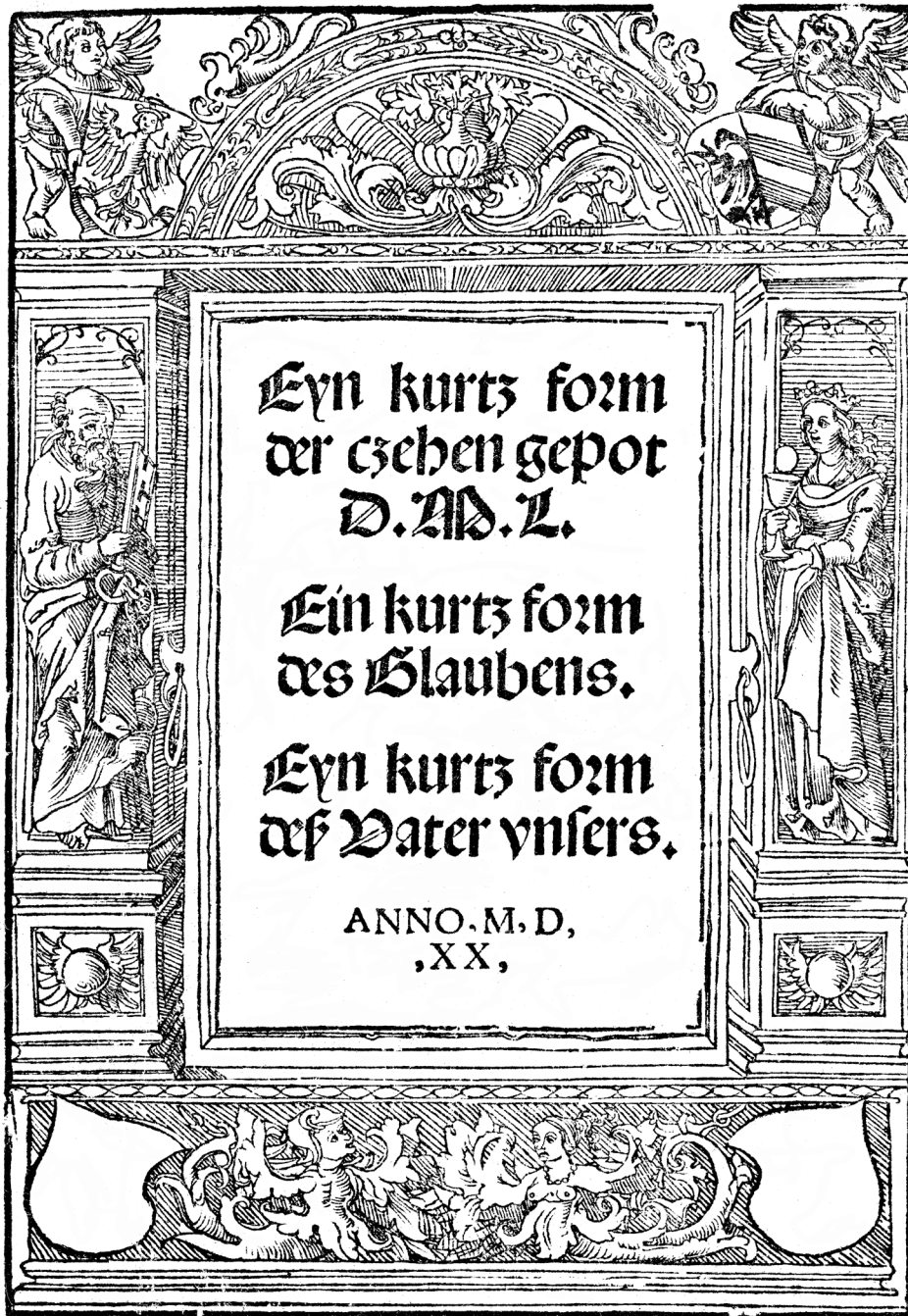
Martin Luther: Prayer Book

Eyn bett Buchlin. Der czehen gepot, des glaubens, des Vater vnsers, des Aue Marien, etliche verdeutsche Psalmen, die Epistell Sanct Pauls tzu Tito, eyn christlich Leben tzu vnerrichten D. Mar. Luther. Gedrückt tzu Wittembergk: durch Johann Grunenberg, 1522

Another edition of Luther's prayer book, printed the same year and enlarged by the inclusion of Luther's translation of Paul's letter to Titus.

1523 MELA B: 2

If I have had time and opportunity to go through the Lord's Prayer, I do the same with the Ten Commandments. I take one part after another and free myself as much as possible from distractions in order to pray. I divide each commandment into four parts, thereby fashioning a garland of four strands. That is, I think of each commandment as, first, instruction, which is really what it is intended to be, and consider what the Lord God demands of me so earnestly. Second, I turn it into a thanksgiving; third, a confession; and fourth, a prayer. I do so in thoughts or words such as these (from Martin Luther, *A Simple Way to Pray*).



1520LUTH LLLL

CASE 9

Luther's Short Form of the 10 Commandments

In 1520 Luther gathered and re-issued three earlier essays written between 1516 and 1520 on the Ten Commandments, the Apostles' Creed, and the Lord's Prayer. The joint publication of these three tracts proved to be immensely popular and was reprinted numerous times. The three topics constitute the basis of Luther's catechetical teaching and the ultimately came to form the three divisions of his Large and Small Catechisms, of which this work can be seen as an early forerunner.

Martin Luther: The Ten Commandments (German, 1520)

Die X Gebot Gottes mit einer kurtzen Vszlegu[n]g irer Erfüllung vn[d] Übertrettung von Doctor Martino Luther Augustiner gemacht. Basel: Adam Petri, 1520

Third printing of Luther's outline of the Ten Commandments along with his explanation of what constitutes the transgression or fulfilment of each commandment. The first edition of this work appeared in 1518 and represents the beginning of Luther's Catechetical preaching and teaching.

1520 LUTH HHH

Martin Luther: The Ten Commandments (Latin, 1520)

Compendiosa decem pr[a]eceptoru[m] explanatio, eoru[m] transgressionones : impleto[n]es, litteram occidentem, & Spiritum vivificantem co[m]prehe[n]dens p[er] R.P.D. Martinu[m] Lutherum Vuittemberg[a]e edita. Augsburg: Silvan Otmar, 1520.

This is a Latin translation of Luther's *Die X Gebot Gottes*. It is the only printing of the Latin version as a separate item.

1520 LUTH G

Martin Luther: A Brief Explanation of the Ten Commandments, the Creed and the Lord's Prayer

Eyn kurcz Form der czehen Gepott D. Martini L., Eyn kurcz Form desz Glaubens, Eyn kurcz Form desz Vatter Vnszers. Wittenberg: Johannes Rhau-Grunenberg, 1521.

One of at least 11 German printings of this early predecessor of Luther's catechisms. This one was produced by the Wittenberg printer Johann Rhau-Grunenberg, who also published the first edition in 1520.

1521 LUTH SS

Martin Luther: A Brief Explanation of the Ten Commandments, the Creed and the Lord's Prayer

Eyn kurtz Form der czehen Gepot D.M.L., Ein kurtz Form des Glaubens, Eyn kurtz Form dess Vater Vnsers. Nuremberg: Friedrich Peypus, 1520.

A 1520 printing by the Nuremberg printer Friedrich Peypus, who had begun printing works by Luther as early as 1518 even without permission by the city council. He thereby contributed greatly to the spread of the Reformation in Franconia.

1520 LUTH LLLL

Martin Luther: A Brief Explanation of the Ten Commandments, the Creed and the Lord's Prayer

Eyn kurtz Form der zehen Gebott D. Martini Lu., Eyn kurtz Form des Glaubens, Ein kurtz Form des Vatter Vnsers. Basel: Valentin Curio, 1521

A 1521 printing by Valentin Curio in Basel, a center of humanist learning in the 16th century.

1521 LUTH K

Martin Luther: A Brief Explanation of the Ten Commandments, the Creed and the Lord's Prayer

Ain kurtze Form der zehen Gebot, Ain kurtze Form des Glaubens, Ain kurtze Form des Vaters Unsers. D.M.L. Augsburg: Silvan Otmar, 1520.

This printing was issued in June 1520 by Otmar Silvan in Augsburg, two months before the city council prohibited the printing of Lutheran materials. Otmar continued to publish the Reformer's works even after the ban, but often did so anonymously and with Wittenberg given as the place of publication.

1520 LUTH ZZZ

CASE 10

Rabbinic Bible (1st and 2nd)

Rabbinic Bible (1st Edition)

מקראות גדולות Venice: Daniel Bomberg, 1517.

The text of the Ten Commandments in Exodus 20 in the first printed version of the complete Hebrew Bible from the house of the Venetian printer, Daniel Bomberg. Bomberg, a Christian, appealed to the Christian, as well as to the Jewish market, and his Rabbinic Bible became the Hebrew Bible of choice among the Reformers. The work was edited by Felix Pratensis a Jewish convert to Christianity. There is a permission statement by Pope Leo X, to whom the work is dedicated.

1517 BIBL; Kessler

Rabbinic Bible (2nd Edition)

מקראות גדולות Venice: Daniel Bomberg, 1524.

The text of the Ten Commandments in Deuteronomy 5 in the second complete Hebrew Bible, with rabbinic commentaries, also from the house of the Venetian printer, Daniel Bomberg. The editor for this edition was the Masoretic scholar Yaaqov Ben Hayyim, who thoroughly reworked the Masora of the text. The Ben Hayyim edition became the textual model for nearly all subsequent editions.

1524 BIBL V.1-4; Kessler

CASE 11

Complutensian Polyglot

The Complutensian Polyglot

Uetus testamentu[m] multiplici lingua ... Alcalá de Henares: Arnao Guillén de Brocar, 1514-1517.

The text of the Ten Commandments in Deuteronomy 5 in the first polyglot Bible—the Complutensian Polyglot—edited by Diego Lopez de Zuiga at Alcalá de Henares (Latin Complutum). The Old Testament is arranged in three columns with the Hebrew text in the outside column, the Vulgate in the middle and the Greek Septuagint in the inside column. This prompted some defenders of the Vulgate to quip that the authorized Latin text appeared like Christ between the two thieves.

1514 BIBL V.1-6; Kessler

CASE 12

German Pentateuch (2 1523 printings)

German Pentateuch (Wittenberg, 1523)

Das Alte Testament deutsch. M. Luther.
Wittenberg: Melchior Lotther, 1523.

The text of Ten Commandments in Exodus 20 in the first printing Luther's translation of the Pentateuch into idiomatic German. Scholars long believed that this edition had been destroyed by Luther's friends because of its many printing errors. This printing also contains 11 full-page and six initial-figure woodcuts by Lucas Cranach. The volume has been heavily annotated in an early to mid-sixteenth century hand.

1523 BIBL; gift of Richard and Martha Kessler, 1987

German Pentateuch (Basel, 1523)

*Das Alte Testament deutsch. Der
vrsprunglichen hebreischen Warheit nach, auff
trewlichst verdeütscht ... M. Luther.* Basel:
Adam Petri, 1523.

Another edition of Luther's translation of the Pentateuch, printed in Basel in the same year of its first publication.

1523 BIBL B

CASE 13

Sorg Bible

German Bible (Augsburg, 1477)

*Hie vahet an das Register über die Bibeln des
alten Testaments.* Augsburg: Anton Sorg, 1477.

There were 18 printings of the whole Bible in German before Martin Luther's translation. These were all translated from the Latin vulgate. They are today chiefly remembered as giving the lie to the often expressed assertion that the Catholic Church discouraged the circulation of the Bible in the vernacular.

CASE 14

Law and Gospel

Law and Gospel

Luther's interpretation of Romans 3:28 ("For we hold that one is justified by faith apart from works of the law") is often seen as one of the pillars of Protestant theology. While the precise significance of the law and its relation to grace and faith remained a subject of debate, the juxtaposition of Law and Gospel became a defining principle of Luther's understanding of salvation. The idea is well expressed by the image of a double sided tree which is shown withered on one side (law, death) and flourishing on the other side (Gospel, life). Lucas Cranach painted several pictures of this motif, which also came to be used in title page woodcuts and decorated leather bindings.



1550 BIBL B

Martin Luther (1483-1546): Treatise on Good Works

Von den gute[n] wercken Doctor Martinus Lutter Augustiner zu Wittenburgk. Nuremberg: Friedrich Peypus, 1520.

Spalatin asked Luther to fulfill a promise he had made to compose a sermon on good works, in part to turn the reformer's attention away from writing polemical literature. Luther dedicated the work to Duke John of Saxony and called it "more a treatise than a sermon." This is the fifth printing of the work.

1520 LUTH W

Martin Luther (1483-1546): Treatise on Good Works

De bonis operibus Docto. Martini Lutheri Liber. Denuo recognitus. Wittenberg: Johann Rhau-Grunenberg, 1521.

This is the second printing of the Latin translation of Luther's sermon on Good Works. Melancthon has been suggested as the translator.

1521 LUTH S

Johann Bugenhagen (1485-1558): On Christian Faith and Good Works

Von de[m] Christlichen Glauben, und rechten guoten Wercken, wider den falschen Glauben, vnnd erdichte quodte Werck ... Durch Johan. Bugenhagen Pomern. Nuremberg: Friedrich Peypus, 1527.

Bugenhagen, pastor in Wittenberg, was called as pastor of the St. Nikolai Church in Hamburg in the summer of 1524, but before he was able to travel to the city, he received a letter from the city revoking his call, principally due to the fact that he was married. In response, he wrote this little book, expounding the basics of the Christian faith, and directing it to the situation in Hamburg.

1527 BUGE

Martin Luther (1483-1546): How to Distinguish between Law and Gospel

Wie das Gesetz vnd Euangelion recht gründtlich zû vnterscheiden sind. D. Mart. Luthers Predig ... Nuremberg: Kunigunde Hergot, 1532.

Sermon by Martin Luther, preached January 1, 1532, on Galatians III and the relationship between law and gospel. First published in Wittenberg earlier the same year, this printing was issued by Kunigunde Hergot, a widow who continued to operate her husband's printing press under her own name, a courageous and unusual practice by 16th century standads.

1532 LUTH P; Acquired through the generous suvention of the Rev. Dr. Mark & Mrs. Karen Scott in honor of Mrs. Alida Greene.

Martin Luther (1483-1546): Against the Antinomians

Wider die Antinomer D. Mar. Luther. Wittenberg: Joseph Klug, 1539.

In this tract, which marks the first use of the term "antinomian" (literally "against law"), Luther gives his account of his dispute with Johann Agricola, who had argued that Christians were entirely free from the law and that the law had no role in repentance. Luther maintained that knowledge of the law was an essential prerequisite for repentance, which in turn was necessary to receive God's grace.

1539 LUTH D

Martin Luther (1483-1546): The Three Symbols or Creeds of the Christian Faith

Die drey Symbola oder Bekentnis des glaubens Christi jnn der kirchen eintrechtiglich gebraucht. Mart. Luther D. Wittenberg: Johannes Weiss, 1538.

Luther's translation and explanation of the Apostles' and Athanasian Creeds and the Te Deum (with the Nicene Creed as an appendix). The title page woodcut of this printing displays the juxtaposition of Law and Gospel with the motif of a tree that is withered on one side but flourishing on the other side.

1536 LUTH C

Veit Dietrich (1506-1549): Summary of the Entire Bible

Summaria vber die gantze Bibel ... Nuremberg: Johann vom Berg & Ulrich Neuber, 1548.

A chapter by chapter summary of the Bible, designed to assist young people in applying the Scriptures to daily life. The binding depicts a tree with dead branches on the front cover and a living tree on the back cover, a symbolic representation of the old covenant (the Law), which leads to death and the new covenant (the Gospel), which brings eternal life. This motif, which originated with Lukas Cranach the Elder and was painted by Hans Holbein and other artists, is also found frequently on title page illustrations of the period.

1548 DIET A

CASE 15

Protestant Catechisms

Johannes Brenz (1499-1570): Catechism for the Youth of Schwäbisch Hall

Fragstück des christenlichen Glaube[n]s für die Jugendt zů Schwebische[n] Hall. Augsburg: Philipp Ulhart, 1528.

Johannes Brenz, an early supporter of the Lutheran Reformation was the chief architect of the Reformation in the Duchy of Württemberg in Southwest Germany. The work shown here is the first edition of his catechism for the youth of Schwäbisch Hall. It is one of the earliest Lutheran catechisms, predating even Luther's own large and small catechism by one year, but continued to be used for centuries in Württemberg.

1528 BREN A; Kessler

Ansbach Catechism

Catechismus. Das ist Vnterricht zum christlichen Glauben wie man die Jugent leren vnd ziehen sol, in Frag Weyss vnd Antwort gestellt ... Nuremberg: Friedrich Peypus, 1529.

Third printing of the Ansbach Catechism, commissioned by Margrave Georg of Brandenburg and written by Andreas Althamer and Johannes Rurer. It has been called the first regional catechism of the Protestant movement. It contains 92 questions and answers as well as an appendix with 18 prayers.

1529 ALTH A

Andreas Osiander (1498-1552): Catechism or Children's Sermons

[Catechis]mus, oder, Kinder Predig ...
Nuremberg: Johann vom Berg & Ulrich Neuber,
1548

Catechetical sermons, principally by Andreas Osiander and Dominicus Schleupner, first published in 1533. Each sermon ends with the relevant portion of Luther's Small Catechism. The intent was to make Catechetical instruction a regular part of church life in Nürnberg, and as uniform as possible. These sermons became quite popular throughout the German speaking territories, and went through many printings in a wide variety of places.

1548 OSIA; Acquired through the generous subvention of Mr. Larry A. Everson and Mrs. Kristin S. Everson, in celebration of their 30th wedding anniversary

Johann Hoffer (1534-1583)

*Icones catecheseos et uirtutum ac uitiorum
illustratae numeris Iohannis Hofferi ...*
Wittenberg: Johann Krafft, 1558.

Illustrated catechism by the Lutheran theologian Johann Hoffer with 77 wood engravings.

1558 HOFF

CASE 16

Catholic Catechisms

Claude de Viexmont: Aid to Confession

*Methodus confessionis, seu, Potius Christiani
hominis institutio compendiaria in gratiam
puerorum ab ... M. Ryuardo ab Enchusia
apprime commendata.* Louvain: Hendrik Feyt,
1549.

Catholic catechism written by the French Benedictine theologian Claude de Viexmont as an aid for the preparation to confession. Each of the Ten Commandments is discussed along with the sins which a transgression of the commandment entails.

1536 MORI:3

Michael Helling (1506-1561): Brief Instruction in the Christian Faith

Brevis institutio ad Christianam pietatem ...
Mainz: Ivo Schöffner, 1549.

Michael Helling--a bishop in Mainz and later in Merseburg--was one of the main advocates of reform within the Catholic Church. His catechism is based on sermons he delivered in the Mainz cathedral from 1542-1544 and contains the following sections: the Apostels's Creed, the Lord's Prayer, the Hail Mary, the Ten Commandments and the Seven Sacraments. It includes twenty four wood- engravings, illustrating Biblical and sixteenth century scenes of Christian life.

1549 HELD

Georg Witzel (1501-1573)

Catechismvs ecclesiae: Lere vnd Handelunge des heiligen Christe[n]thumbs ... durch Geor. Wicelivm. Cologne: Heirs of Johann Quentel, 1555.

Georg Witzel or Wicelius was an early supporter of the Lutheran Reformation who later returned to the Catholic Church and published numerous works against the teachings of Luther and other reformers. This work is a 1555 printing of his catechism and biblical instruction for young people. It was first published in 1535 and reissued several times.

1555 WITZ; Acquired through the generous subvention of Paul & Debbie Summer in honor of Bishop Julian Gordy, 2012

Catechism of the Council of Trent

Catechismus ex decreto Concilij Tridentini, ad parochos, Pij Quinti Pont[ificus] Max[imus] iussu editus. Venice: Dominicus de Farris, 1567.

Pope Pius V ordered the publication of a Roman Catholic Catechism that incorporates the decrees of the Council of Trent. The work, which became known as the *Catechismus Romanus*, was published almost simultaneously in several different countries in 1567. This edition is the first printing produced in Venice.

1567 CATH A

CASE 17

Early Catechisms

Bohemian Brethren

Ain schöne Frag vnd Antwort den jungen Kündern, zu underweysen, Got zuo erkennen Auss Doct. Mar. Lut. Leer. [Augsburg?: Melchior Ramminger?, 1522?]

This catechism by the Bohemian Brethren was influenced by Luther's "A Brief Explanation of the Ten Commandments."

1522 SCHON

Hans Gerhardt: Question and Answer

Schöne Frag vnd Antwort, Was ain warhafftiger Christen der recht Glaub, vnd seyn frucht sey ... Augsburg: Heinrich Steiner, 1525

An early German catechism on the basics of the Christian faith in dialogue form, together with the Ten Commandments and the Lord's Prayer. Even though the work was printed at least 4 times in 1525, virtually nothing is known about the author. He is theologically close to Luther, but some differences in approach, principally in his teaching on Baptism, have been noted. The woodcut of Moses introducing the section on the Ten Commandments depicts the tablets of the law each inscribed with random Hebrew letters or words

1525 GERH

Benedict Gretzinger: The Main Articles and Prominent Points of Sacred Scripture

Eyn unuberwindtlich Beschirm Buchleyrn von Haupt Artickeln, vn[d] furnemlichen Punkten der götlichen Geschrift, ... Leipzig: Nickel Schmidt, 1526.

Benedict Gretzinger was a city scribe in the town of Reutlingen. In his only known work, which was however published 17 times between 1523 and 1528, he lists 10 fundamental articles of faith, each with short references to the Bible and explanatory notes. The text is close to the children's catechisms by the Bohemian Brethren, published in 1522, which was in turn influenced by Luther's "A Brief Explanation of the Ten Commandments."

1526 GRET

Johann Agricola (1494-1566): Christian Children's Discipline

Ain christliche Kinder Zucht, in Gottes wort vnnd Leere auss der Schule zu Eysleben Joan. Agric. Augsburg: Philipp Ulhart, 1527.

Third German edition from the year its first publication, this work represents one of the earliest Lutheran catechisms, issued two years prior to the publication of Luther's own small and large catechism.

1527 AGRI

CASE 18

Luther's Large Catechism

In 1529 Martin Luther published his Large and Small Catechisms. The former was primarily intended for clergy to aid them in teaching their congregations. It is divided into five parts: the Ten Commandments, the Apostles' Creed, the Lord's Prayer, Baptism, and the Sacrament of the Eucharist.

"For it needs must be that whoever knows the Ten Commandments perfectly must know all the Scriptures, so that, in all affairs and cases, he can advise, help, comfort, judge, and decide both spiritual and temporal matters, and is qualified to sit in judgment upon all doctrines, estates, spirits, laws, and whatever else is in the world. And what, indeed, is the entire Psalter but thoughts and exercises upon the First Commandment?" (from the Preface to the *Large Catechism*)

Large Catechism (First Printing)

Deutsch Catechismus. Wittenberg: Georg Rhaw, 1529.

Luther's Large Catechism grew out of three series of sermons preached in 1528-1529. Aimed particularly at clergy to aid them in teaching their congregations, it typifies the importance of knowing and understanding the articles of the Christian faith emphasized by Luther and other Reformers. The work is divided into five parts: 1. The Ten Commandments, 2. The Apostles' Creed, 3. The Lord's Prayer, 4. Holy Baptism, and 5. The Sacrament of the Altar. This is the first printing of the work.

1529 LUTH B; Kessler; Acquired through the generous subvention of Roy T. Wise

Large Catechism (German, 1529)

Deutsch Catechismus. Mart. Luth. Erfurt: Conrad Treffer, 1529.

This is the second printing in the year of issue (1529) of Luther's Large Catechism.

1529 LUTH C

Large Catechism (German, 1530)

Deutsch Catechismus: gemehret mit einer neuen Vorrhede und Vermanunge zu der Beicht. Wittenberg: Georg Rhaw, 1530

First illustrated edition in Quarto of Luther's Large Catechism. The illustration include ten woodcuts by Lucas Cranach, eleven cuts by the "Master of the Jacobsleiter," a pupil of Georg Lemberger, and three other woodcut by another artist.

1530 LUTH UU; Gift of Richard C. Kessler in honor of his father Callie Whitfield Kessler, born October 22, 1917

Large Catechism (German, 1531)

Deusch Catechismus. Mit einer neuen Vorrede, vnd Vermanunge zu der Beicht. Mart. Luth. Wittenberg: Georg Rhaw, 1531.

This is the third printing of the second edition of Luther's Large Catechism in High German. In contrast to other works the various editions of the catechism reflect significant textual changes, and are not simply reprints of earlier issues.

1531 LUTH E

Large Catechism (Spangenberg Edition, Latin, 1553)

Catechismus maior D. Martini Luth. per pias quaestiones, pro Christiana iuuentute breuiter & ordine explicatus. Autore Ioanne Spangenbergo Herdessiano apud Northusanos verbi ministro. Frankfurt am Main: Christian Egenolff, 1553.

A Latin translation of Johann Spangenberg's edition of Luther's Large Catechism. This copy is bound with a 1545 printing of another catechism written by Urbanus Rhegius catechism for Duke Franz Otto of Braunschweig-Lüneburg.

1546 LUTH M

Large Catechism (Spangenberg Edition, German, 1541)

Der gros Catechismus vnd Kinder Lere D. Mart. Luth. fur die jungen Christen, inn Fragestücke verfasst, durch M. Iohan. Spangenberg, der keiserlichen Stadt Northausen, Prediger. Wittenberg: Georg Rhaw, 1541.

First edition of Luther's Large Catechism as reworked by the theologian and educator Johann Spangenberg. The text of the catechism is presented in the form of question and answers and instead of Luther's original preface, the book contains two prefaces, one written by Spangenberg himself and one written by Justus Jonas.

1541 LUTH G

Large Catechism (Spangenberg Edition, German, 1553)

Der gross Catechismus und Kinder Leere für die jungen Christen in Fragstücke verfasst durch M. Johan. Spangenberg. Der kaiserlichen Stat Northausen Prediger. Augsburg: Valentin Ottmar, 1553.

A 1553 printing of Luther's Large Catechism as edited by Johann Spangenberg. There are 25 woodcut illustrations throughout the book, depicting elements of the 10 commandments, the Lord's Prayer and the Apostles' Creed.

1553 LUTH B

Large Catechism (Latin, 1536)

D. Martini Lutheri theologi : Catechismus, lectu dignissimus latinus factus per Vincentium Obsopoeum ; huic adiectus est alius quoque Catechismus Iohannis Brentij Ecclesiastae Hallensis, tam recens scriptus. Haguenau: Peter Braubach, 1536.

A 1536 Latin printing of Luther's Large Catechism. Issued with it is Johannes Brenz' Catechism, first published in 1528, one year before Luther's two catechisms.

1536 LUTH H

Large Catechism (Latin, 1529)

D. Martini Lutheri theologi, catechismus, lectu dignissimus, latinus factus per Vincentium Obsopoeum ... Haguenau: Johann Setzer, 1529.

First edition of the second Latin translation of Luther's Large Catechism, published earlier the same year. This translation was done Vincentius Opsopäus (Vinzenz Heidecker). Issued with it is the first Latin edition of Johann Brenz's catechism, first published in German in 1528 under the title "Fragstück des christlichen Glaube[n]s für die Jugend zu Schwebische[n] Hall."

1529 LUTH J

CASE 19

Works on Catechisms

Concerns of the Theologians of Lüneburg

Bedencken oder Censura der Theologen im Fürstenthumb Lüneburg von dem newen Wittenbergischen Catechismo. [S.l.: s.n., 1571]

Statement by theologians in the county of Lüneburg in northern Germany, against a catechism authorized by the theologians of Wittenberg in 1571, chiefly authored by Christoph Pezel.

1569 UNIV

Andreas Osiander (1498-1552): Defense of the Nuremberg Catechism

Verantwortung des Nürnbergischen Catechismi : wider den vngelernten zenckischen Sophisten Hansen Mayr zu Ingelstat, der sich lest nennen Iohannes Eck. Andreas Osiander ... Nuremberg: Leonhart Milchtaler, 1539.

Tract by Andreas Osiander, Lutheran reformer of Nuremberg, defending his and his colleague's work on the Nuremberg Catechism against the attacks of Johann Eck, one of Luther's earliest opponents. Osiander and his colleagues based their work on Luther's Small Catechism.

1539 OSIA

CASE 20

Luther's Small Catechism

Luther wrote his Small Catechism primarily for children and he intended it to be the starting point of religious instruction, to be enriched by the study of the more elaborate Large Catechism. Based to a large extent on an earlier tract, "A Brief Explanation of the Ten Commandments, the Creed and the Lord's Prayer," and first published in 1520, the publication of Luther's two catechisms in 1529 was prompted directly by the reformer's visit to the churches of Saxony and his surprise over the ignorance of both laity and clergy with regard to basic Christian teachings.

Small Catechism (German, 1545)

Enchiridion: Der kleine Catechismus für die gemeine Pfarherr vnd Prediger. Leipzig: Valentin Bapst, 1545.

The second illustrated edition of Valentin Bapst's publication of Luther's small catechism. The work contains numerous wood engravings, depicting scenes from the Old and New Testament and each page is set within an ornamental engraved border. The work is bound with three other titles, all published by Bapst:

1545 LUTH K; Kessler

Small Catechism (German, 1565)

Enchiridion: Der kleine Catechismus. Für die gemeine Pfarherr vnd Prediger D. Mart. Luther. Leipzig: Jacob Bärwald, 1565.

A 1565 printing of Luther's Small Catechism.

1560 BIBL A:2

Small Catechism (Greek & Latin, 1558)

Κατηχεσις Μαρτεϊνου Λουθερου ή καλουμενη μικρα, έλληνικολατινη = *Catechesis Martini Lutheri parua, Graecolatina ... à Michaele Neandro Sorauïensi edita*. Basel: Johannes Oporinus, 1558

Parallel language edition of Luther's Small Catechism (Latin and Greek), prepared by Michael Neander, Lutheran school master, for his students. Chiefly Greek and Latin on opposing pages, with marginal notes in Latin and occasional text in Hebrew.

1558 LUTH C: 1

Small Catechism (Greek & Latin, 1567)

Κατηχεσις Μαρτεϊνου Λουθερου ή μικρα καλουμενη, έλληνικολατινη = *Catechesis Martini Lutheri parua, Græcolatina, postremùm recognita. Ad eam uerò accesseru[n]t Sente[n]tię aliquot Patru[m] selectiores Græcolatinae*. Basel: Johannes Oporinus, 1567

A 1567 printing of Luther's Small Catechism in Latin and Greek.

1567 LUTH A

Small Catechism (German & Latin, 1551)

Catechismus D. Mart. Lutheri: Deudsch vnd Lateinisch : daraus die Kinder leichtlich in dem lesen vnterwisen mögen werden. Leipzig: Nicolaus Wolrab, 1551.

Bilingual German and Latin edition with alphabets and vocabulary for language instruction.

1551 LUTH A

CASE 21

Sermons on the Ten Commandments

"I once heard a story told by our dear father Doctor Martin Luther. He said that an ignorant mass-priest (for few if any mass-priests know or care to know much about God) had spoken these words: "Who in his whole life would ever have believed that so many new and unusual things could happen: now they've even begun preaching the Ten Commandments in Church."

Justus Jonas (1541), cited in Robert J. Bast, *Honor your Fathers: Catechisms and the Emergence of a Patriarchal Ideology in Germany, c. 1400-1600* (SMRT, 63; Leiden: Brill, 1997), p. 1.

Despite such stories, the Ten Commandments were a popular subject for sermons not only by Protestant reformers, but also by Catholic preachers, as the collections by Johann Eck or Josse Clichtove attest.

Martin Luther (1484-1546): Collection of Sermons on the Ten Commandments

Auslegung der zehen Gebot aus dem xix. vnd xx. Capitel des andern Buchs Mosi gepredigt durch Mart.Luther; ein Vnterricht wie Moses zu leren ist. Wittenberg: Michel Lotther, 1528.

Second printing of a collection of sermons by Luther on Exodus 19:20, which includes the 10 commandments. The sermons were given between 1524 and 1527 and were first published in 1528.

1528 LUTH L

Martin Luther (1483-1546): On One's Own Justice

Von eigener Gerechtigkeit. Ein Sermon Marti. Luth. Wittenberg: Hans Lufft, 1530.

This tract draws on portions of two sermons on Deuteronomy 5:9 (the First Commandment), preached on December 12 and 19, 1529.

1530 LUTH C

Johann Bugenhagen (1485-1558): Exhortation to All Pastors and Preachers in Saxony

Vermanung an alle Pastoren vnd Predicanten des Euangelij im Churfürstenthumb zu Sachssen Johannes Bugenhagen Pomeranus, Doctor vnd Pastor zu Wittemberg. Wittenberg: Veit Creutzer, 1556.

Johann Bugenhagen was pastor to Martin Luther at St. Mary's church in Wittenberg. He was instrumental in bringing the Reformation to Northern Germany and Scandinavia. Shown here is the first edition of a hortatory letter and interpretation of the ten commandments by Johann Bugenhagen to the pastors of Saxony.

1556 BUGE

Johann Eck (1486-1543): Christian Sermons on the Ten Commandments

Der fünft vnd letst Tail Christenlicher Predig von den zehen Gebotten, wie die zů Halten, vnd wie die übertretten Werden, zů wolfart den frümme Christen des alten glaubens. Durch Doctor Johan Eck ... Ingolstadt: Georg Krapff, 1539

Johann Eck was professor of theology and vice chancellor at the University of Ingolstadt in Bavaria. He published numerous works in opposition of Martin Luther and other reformers, but he was also a prolific preacher. This volume of sermons on the Ten Commandments is the fifth and final volume of his collected sermons.

1539 ECK

Josse Clichtove (ca. 1470-1543): Christian Sermons

Euangelische vnnnd Christenliche Predige[n] Judoci Clichtouei vo[n] dem Vatter vnser, Aue Maria, Glauben, zehen Gebot, vnd siben Sacramenten, Lateinisch beschriben, vn[d] durch Haimeran Schweller ... Ingolstadt: Alexander Weissenhorn, 1547.

Josse Clichtove was bishop of Chartres and one of Martin Luther's most vehement opponents. This collection of sermons on the Lord's Prayer, the Hail Mary, the Ten Commandments and the seven Catholic sacraments was translated into German by Haymeran Schweller.

1547 CLIC

CASE 22

Singing the Ten Commandments

Martin Luther wrote a 12 stanza hymn on the Ten Commandments in early 1524: "Dies sind die heil'gen zehn Gebot" ("These Are the holy Ten Commandments"). The text, which Luther set to the tune of a twelfth-century pilgrimage hymn, is a meditation on the commandments, each stanza ending with Kyrieleis (Greek, *Κυριε ελεισον* = "Lord have mercy"). Luther's understanding of the Ten Commandments and their significance for Christian life is perhaps best summarized by the eleventh stanza: "The Commandments all were given us, that you should recognize your sin, O' human child, and also learn how you should live your life before God." Later the same year, Luther published an abridged version of the hymn in five stanzas. Both versions were usually printed together in the Lutheran hymnals of the sixteenth century.

Magdeburg Enchiridion (1536)

Enchiridion geistliker leder vnde Psalmen vppet nye gecorrigeret. Sampt der Vesper Complett, Metten vndt Missen. Magdebug: Michael Lotther, 1536.

This hymn book is a unique copy of an otherwise unrecorded edition of Lutheran hymns translated into Low German for use in North Germany. It includes 75 hymns, of which 32 have tunes, and an index. It is not a reprint.

1536 ENCH

Klug Hymnal (1544)

Geistliche Lieder zu Wittenberg. Anno 1543. Wittenberg: Joseph Klug, 1544.

Joseph Klug printed the first collection of hymns that Luther prepared specifically for congregational use in Wittenberg in 1529. It followed the church year closely and was revised and reprinted several times. The renowned hymnal printed by Valentin Bapst (*Geystliche Lieder*; Leipzig, 1545) may be seen as a later edition of the Klug hymnal.

1544 LUTH I

Slüter Hymnal (1560)

Enchiridion geistliker Leder vnde Psalmen vppet nye gebetert Mart. Luth[er]. Wittenberg: Heirs of Georg Rhaw, 1560.

1560 printing of a Low German hymnal, first issued in 1531 by Joachim Slüter, a pastor and reformer in the Northern German city of Rostock. The work contains a Low German adaptation of Luther's Klug hymnal, including Luther's preface, first issued with the Wittenberg Hymnal of 1524, as well as a number of other hymns collected by Slüter.

1560 GEIS

Babst Hymnal (1561)

Geystliche Lieder. Mit einer newen Vorrede D. Mart. Luth. ... Leipzig: Heirs of Valentin Babsts, 1560.

A 1561 printing of the "Babst Hymnal," first issued in 1545 and reprinted numerous times by Valentin Babst, his heirs as well as other printers. Bound with this copy is a 1559 collection of catechetical prayers and devotions by the Silesian preacher Esaias Tribauer on the Lord's Prayer and the Ten Commandments.

1561 GEYS

Klug Hymnal (1567)

Geistliche Lieder Martini Luth. vnd anderer from[m]en Christen, nach Ordnung der Jarzeit, mit Collecten vnd Gebeten. Auff's new zugericht. Frankfurt an der Oder: Johann Eichhorn, 1567.

A 1567 printing of the Klug Hymnal. Variations of this hymnal were printed in Magdeburg (Lotter), Wittenberg (Klug, Stürmer), Leipzig (Schumann, Babst, Berwald) and Nuremberg (Petreius, Heyn, Neuber) as well as this edition printed by Johann Eichhorn in Frankfurt an der Oder. This copy was owned by of Gaspard Ernest Stroehlin (1844-1907), a Swiss minister and professor (specializing in church history) at the University of Geneva.

1567 GEIS

Babst Hymnal (1567)

Geystliche Lieder mit einer newen Vorrede D. M. Luth. Leipzig: Heirs of Valentin Babst, 1567.

A 1567 printing of the Babst Hymnal. Each page has a metal engraved border and there are numerous large engravings illustrating various Biblical themes.

1567 GEYS

Appendix

Numbering the Commandments

In art the Ten Commandments are usually depicted on two engraved tablets, brought down from Mt. Sinai by Moses. However, the answer to the question “What are the Ten Commandments?” is not as set in stone, as one might perhaps expect. The text of the Ten Commandments appears in two places in the Bible—Exodus 20:1-17 and Deuteronomy 5:4-21—both of which contain more than ten statements or instructions. As a result, the order and numbering of the commandments varies among different religious communities, depending on which commandments are grouped together. Martin Luther largely follows the numbering of the Catholic Church, although he omits the prohibition of images and inverts the order of the ninth and tenth commandment, both of which are taken together as one commandment in Judaism, in the Orthodox Church, and in the Christian Reformed tradition.

	ORTHODOX	JEWISH	AUGUSTINE	CATHOLIC	LUTHERAN	REFORMED
I am the Lord your God	–	1	–	1	–	(1)
You shall have no other gods before me	1	2	1	1	1	1
You shall not make for yourself a carved image	2	2	1	1	–	2
You shall not take the name of the Lord your God in vain	3	3	2	2	2	3
Remember the Sabbath day, to keep it holy	4	4	3	3	3	4
Honor your father and your mother	5	5	4	4	4	5
You shall not murder	6	6	5	5	5	6
You shall not commit adultery	7	7	6	6	6	7
You shall not steal	8	8	7	7	7	8
You shall not bear false witness against your neighbor	9	9	8	8	8	9
You shall not covet (neighbor's house)	10	10	10	10	9	10
You shall not covet (neighbor's wife)	10	10	9	9	10	10
You shall not covet (neighbor's servants, animals, or anything else)	10	10	10	10	10	10