

MARTIN LUTHER

CONCERNING
CHRISTIAN LIBERTY;
WITH LETTER OF
MARTIN LUTHER TO
POPE LEO X.

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Concerning Christian
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LETTER OF MARTIN LUTHER TO POPE LEO X

Among those monstrous evils of this age with which I have now for three years been waging war, I am sometimes compelled to look to you and to call you to mind, most blessed father Leo. In truth, since you alone are everywhere considered as being the cause of my engaging in war, I cannot at any time fail to remember you; and although I have been compelled by the causeless raging of your impious flatterers against me to appeal from your seat to a future council—fearless of the futile decrees of your predecessors Pius and Julius, who in their foolish tyranny prohibited such an action—yet I have never been so alienated in feeling from your Blessedness as not to have sought with all my might, in diligent prayer and crying to God, all the best gifts for you and for your see. But those who have hitherto endeavoured to terrify me with the majesty of your name and authority, I

have begun quite to despise and triumph over. One thing I see remaining which I cannot despise, and this has been the reason of my writing anew to your Blessedness: namely, that I find that blame is cast on me, and that it is imputed to me as a great offence, that in my rashness I am judged to have spared not even your person.

Now, to confess the truth openly, I am conscious that, whenever I have had to mention your person, I have said nothing of you but what was honourable and good. If I had done otherwise, I could by no means have approved my own conduct, but should have supported with all my power the judgment of those men concerning me, nor would anything have pleased me better, than to recant such rashness and impiety. I have called you Daniel in Babylon; and every reader thoroughly knows with what distinguished zeal I defended your conspicuous innocence against Silvester, who tried to stain it. Indeed, the published opinion of so many great men and the repute of your blameless life are too widely famed and too much revered throughout the world to be assailable by any man, of however great name, or by any arts. I am not so foolish as to attack one whom everybody praises; nay, it has been and always will be my desire not to attack even those whom public repute disgraces. I am not delighted at the faults of any man, since I am very conscious myself of the great beam in my own eye, nor can I be the first to cast a stone at the adulteress.

I have indeed inveighed sharply against impious doctrines, and I have not been slack to censure my adversaries on account, not

of their bad morals, but of their impiety. And for this I am so far from being sorry that I have brought my mind to despise the judgments of men and to persevere in this vehement zeal, according to the example of Christ, who, in His zeal, calls His adversaries a generation of vipers, blind, hypocrites, and children of the devil. Paul, too, charges the sorcerer with being a child of the devil, full of all subtlety and all malice; and defames certain persons as evil workers, dogs, and deceivers. In the opinion of those delicate-eared persons, nothing could be more bitter or intemperate than Paul's language. What can be more bitter than the words of the prophets? The ears of our generation have been made so delicate by the senseless multitude of flatterers that, as soon as we perceive that anything of ours is not approved of, we cry out that we are being bitterly assailed; and when we can repel the truth by no other pretence, we escape by attributing bitterness, impatience, intemperance, to our adversaries. What would be the use of salt if it were not pungent, or of the edge of the sword if it did not slay? Accursed is the man who does the work of the Lord deceitfully.

Wherefore, most excellent Leo, I beseech you to accept my vindication, made in this letter, and to persuade yourself that I have never thought any evil concerning your person; further, that I am one who desires that eternal blessing may fall to your lot, and that I have no dispute with any man concerning morals, but only concerning the word of truth. In all other things I will yield to any one, but I neither can nor will forsake and deny the word. He

who thinks otherwise of me, or has taken in my words in another sense, does not think rightly, and has not taken in the truth.

Your see, however, which is called the Court of Rome, and which neither you nor any man can deny to be more corrupt than any Babylon or Sodom, and quite, as I believe, of a lost, desperate, and hopeless impiety, this I have verily abominated, and have felt indignant that the people of Christ should be cheated under your name and the pretext of the Church of Rome; and so I have resisted, and will resist, as long as the spirit of faith shall live in me. Not that I am striving after impossibilities, or hoping that by my labours alone, against the furious opposition of so many flatterers, any good can be done in that most disordered Babylon; but that I feel myself a debtor to my brethren, and am bound to take thought for them, that fewer of them may be ruined, or that their ruin may be less complete, by the plagues of Rome. For many years now, nothing else has overflowed from Rome into the world—as you are not ignorant—than the laying waste of goods, of bodies, and of souls, and the worst examples of all the worst things. These things are clearer than the light to all men; and the Church of Rome, formerly the most holy of all Churches, has become the most lawless den of thieves, the most shameless of all brothels, the very kingdom of sin, death, and hell; so that not even antichrist, if he were to come, could devise any addition to its wickedness.

Meanwhile you, Leo, are sitting like a lamb in the midst of wolves, like Daniel in the midst of lions, and, with Ezekiel, you

dwelling among scorpions. What opposition can you alone make to these monstrous evils? Take to yourself three or four of the most learned and best of the cardinals. What are these among so many? You would all perish by poison before you could undertake to decide on a remedy. It is all over with the Court of Rome; the wrath of God has come upon her to the uttermost. She hates councils; she dreads to be reformed; she cannot restrain the madness of her impiety; she fills up the sentence passed on her mother, of whom it is said, "We would have healed Babylon, but she is not healed; let us forsake her." It had been your duty and that of your cardinals to apply a remedy to these evils, but this gout laughs at the physician's hand, and the chariot does not obey the reins. Under the influence of these feelings, I have always grieved that you, most excellent Leo, who were worthy of a better age, have been made pontiff in this. For the Roman Court is not worthy of you and those like you, but of Satan himself, who in truth is more the ruler in that Babylon than you are.

Oh, would that, having laid aside that glory which your most abandoned enemies declare to be yours, you were living rather in the office of a private priest or on your paternal inheritance! In that glory none are worthy to glory, except the race of Iscariot, the children of perdition. For what happens in your court, Leo, except that, the more wicked and execrable any man is, the more prosperously he can use your name and authority for the ruin of the property and souls of men, for the multiplication of crimes, for the oppression of faith and truth and of the whole Church

of God? Oh, Leo! in reality most unfortunate, and sitting on a most perilous throne, I tell you the truth, because I wish you well; for if Bernard felt compassion for his Anastasius at a time when the Roman see, though even then most corrupt, was as yet ruling with better hope than now, why should not we lament, to whom so much further corruption and ruin has been added in three hundred years?

Is it not true that there is nothing under the vast heavens more corrupt, more pestilential, more hateful, than the Court of Rome? She incomparably surpasses the impiety of the Turks, so that in very truth she, who was formerly the gate of heaven, is now a sort of open mouth of hell, and such a mouth as, under the urgent wrath of God, cannot be blocked up; one course alone being left to us wretched men: to call back and save some few, if we can, from that Roman gulf.

Behold, Leo, my father, with what purpose and on what principle it is that I have stormed against that seat of pestilence. I am so far from having felt any rage against your person that I even hoped to gain favour with you and to aid you in your welfare by striking actively and vigorously at that your prison, nay, your hell. For whatever the efforts of all minds can contrive against the confusion of that impious Court will be advantageous to you and to your welfare, and to many others with you. Those who do harm to her are doing your office; those who in every way abhor her are glorifying Christ; in short, those are Christians who are not Romans.

But, to say yet more, even this never entered my heart: to inveigh against the Court of Rome or to dispute at all about her. For, seeing all remedies for her health to be desperate, I looked on her with contempt, and, giving her a bill of divorcement, said to her, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still," giving myself up to the peaceful and quiet study of sacred literature, that by this I might be of use to the brethren living about me.

While I was making some advance in these studies, Satan opened his eyes and goaded on his servant John Eccius, that notorious adversary of Christ, by the unchecked lust for fame, to drag me unexpectedly into the arena, trying to catch me in one little word concerning the primacy of the Church of Rome, which had fallen from me in passing. That boastful Thraso, foaming and gnashing his teeth, proclaimed that he would dare all things for the glory of God and for the honour of the holy apostolic seat; and, being puffed up respecting your power, which he was about to misuse, he looked forward with all certainty to victory; seeking to promote, not so much the primacy of Peter, as his own pre-eminence among the theologians of this age; for he thought it would contribute in no slight degree to this, if he were to lead Luther in triumph. The result having proved unfortunate for the sophist, an incredible rage torments him; for he feels that whatever discredit to Rome has arisen through me has been caused by the fault of himself alone.

Suffer me, I pray you, most excellent Leo, both to plead

my own cause, and to accuse your true enemies. I believe it is known to you in what way Cardinal Cajetan, your imprudent and unfortunate, nay unfaithful, legate, acted towards me. When, on account of my reverence for your name, I had placed myself and all that was mine in his hands, he did not so act as to establish peace, which he could easily have established by one little word, since I at that time promised to be silent and to make an end of my case, if he would command my adversaries to do the same. But that man of pride, not content with this agreement, began to justify my adversaries, to give them free licence, and to order me to recant, a thing which was certainly not in his commission. Thus indeed, when the case was in the best position, it came through his vexatious tyranny into a much worse one. Therefore whatever has followed upon this is the fault not of Luther, but entirely of Cajetan, since he did not suffer me to be silent and remain quiet, which at that time I was entreating for with all my might. What more was it my duty to do?

Next came Charles Miltitz, also a nuncio from your Blessedness. He, though he went up and down with much and varied exertion, and omitted nothing which could tend to restore the position of the cause thrown into confusion by the rashness and pride of Cajetan, had difficulty, even with the help of that very illustrious prince the Elector Frederick, in at last bringing about more than one familiar conference with me. In these I again yielded to your great name, and was prepared to keep silence, and to accept as my judge either the Archbishop of Treves, or the

Bishop of Naumburg; and thus it was done and concluded. While this was being done with good hope of success, lo! that other and greater enemy of yours, Eccius, rushed in with his Leipsic disputation, which he had undertaken against Carlstadt, and, having taken up a new question concerning the primacy of the Pope, turned his arms unexpectedly against me, and completely overthrew the plan for peace. Meanwhile Charles Miltitz was waiting, disputations were held, judges were being chosen, but no decision was arrived at. And no wonder! for by the falsehoods, pretences, and arts of Eccius the whole business was brought into such thorough disorder, confusion, and festering soreness, that, whichever way the sentence might lean, a greater conflagration was sure to arise; for he was seeking, not after truth, but after his own credit. In this case too I omitted nothing which it was right that I should do.

I confess that on this occasion no small part of the corruptions of Rome came to light; but, if there was any offence in this, it was the fault of Eccius, who, in taking on him a burden beyond his strength, and in furiously aiming at credit for himself, unveiled to the whole world the disgrace of Rome.

Here is that enemy of yours, Leo, or rather of your Court; by his example alone we may learn that an enemy is not more baneful than a flatterer. For what did he bring about by his flattery, except evils which no king could have brought about? At this day the name of the Court of Rome stinks in the nostrils of the world, the papal authority is growing weak, and its notorious

ignorance is evil spoken of. We should hear none of these things, if Eccius had not disturbed the plans of Miltitz and myself for peace. He feels this clearly enough himself in the indignation he shows, too late and in vain, against the publication of my books. He ought to have reflected on this at the time when he was all mad for renown, and was seeking in your cause nothing but his own objects, and that with the greatest peril to you. The foolish man hoped that, from fear of your name, I should yield and keep silence; for I do not think he presumed on his talents and learning. Now, when he sees that I am very confident and speak aloud, he repents too late of his rashness, and sees—if indeed he does see it—that there is One in heaven who resists the proud, and humbles the presumptuous.

Since then we were bringing about by this disputation nothing but the greater confusion of the cause of Rome, Charles Miltitz for the third time addressed the Fathers of the Order, assembled in chapter, and sought their advice for the settlement of the case, as being now in a most troubled and perilous state. Since, by the favour of God, there was no hope of proceeding against me by force, some of the more noted of their number were sent to me, and begged me at least to show respect to your person and to vindicate in a humble letter both your innocence and my own. They said that the affair was not as yet in a position of extreme hopelessness, if Leo X., in his inborn kindliness, would put his hand to it. On this I, who have always offered and wished for peace, in order that I might devote myself to calmer and more

useful pursuits, and who for this very purpose have acted with so much spirit and vehemence, in order to put down by the strength and impetuosity of my words, as well as of my feelings, men whom I saw to be very far from equal to myself—I, I say, not only gladly yielded, but even accepted it with joy and gratitude, as the greatest kindness and benefit, if you should think it right to satisfy my hopes.

Thus I come, most blessed Father, and in all abasement beseech you to put to your hand, if it is possible, and impose a curb to those flatterers who are enemies of peace, while they pretend peace. But there is no reason, most blessed Father, why any one should assume that I am to utter a recantation, unless he prefers to involve the case in still greater confusion. Moreover, I cannot bear with laws for the interpretation of the word of God, since the word of God, which teaches liberty in all other things, ought not to be bound. Saving these two things, there is nothing which I am not able, and most heartily willing, to do or to suffer. I hate contention; I will challenge no one; in return I wish not to be challenged; but, being challenged, I will not be dumb in the cause of Christ my Master. For your Blessedness will be able by one short and easy word to call these controversies before you and suppress them, and to impose silence and peace on both sides—a word which I have ever longed to hear.

Therefore, Leo, my Father, beware of listening to those sirens who make you out to be not simply a man, but partly a god, so that you can command and require whatever you will. It will not

happen so, nor will you prevail. You are the servant of servants, and more than any other man, in a most pitiable and perilous position. Let not those men deceive you who pretend that you are lord of the world; who will not allow any one to be a Christian without your authority; who babble of your having power over heaven, hell, and purgatory. These men are your enemies and are seeking your soul to destroy it, as Isaiah says, "My people, they that call thee blessed are themselves deceiving thee." They are in error who raise you above councils and the universal Church; they are in error who attribute to you alone the right of interpreting Scripture. All these men are seeking to set up their own impieties in the Church under your name, and alas! Satan has gained much through them in the time of your predecessors.

In brief, trust not in any who exalt you, but in those who humiliate you. For this is the judgment of God: "He hath cast down the mighty from their seat, and hath exalted the humble." See how unlike Christ was to His successors, though all will have it that they are His vicars. I fear that in truth very many of them have been in too serious a sense His vicars, for a vicar represents a prince who is absent. Now if a pontiff rules while Christ is absent and does not dwell in his heart, what else is he but a vicar of Christ? And then what is that Church but a multitude without Christ? What indeed is such a vicar but antichrist and an idol? How much more rightly did the Apostles speak, who call themselves servants of a present Christ, not the vicars of an absent one!

Perhaps I am shamelessly bold in seeming to teach so great a head, by whom all men ought to be taught, and from whom, as those plagues of yours boast, the thrones of judges receive their sentence; but I imitate St. Bernard in his book concerning Considerations addressed to Eugenius, a book which ought to be known by heart by every pontiff. I do this, not from any desire to teach, but as a duty, from that simple and faithful solicitude which teaches us to be anxious for all that is safe for our neighbours, and does not allow considerations of worthiness or unworthiness to be entertained, being intent only on the dangers or advantage of others. For since I know that your Blessedness is driven and tossed by the waves at Rome, so that the depths of the sea press on you with infinite perils, and that you are labouring under such a condition of misery that you need even the least help from any the least brother, I do not seem to myself to be acting unsuitably if I forget your majesty till I shall have fulfilled the office of charity. I will not flatter in so serious and perilous a matter; and if in this you do not see that I am your friend and most thoroughly your subject, there is One to see and judge.

In fine, that I may not approach you empty-handed, blessed Father, I bring with me this little treatise, published under your name, as a good omen of the establishment of peace and of good hope. By this you may perceive in what pursuits I should prefer and be able to occupy myself to more profit, if I were allowed, or had been hitherto allowed, by your impious flatterers. It is a small matter, if you look to its exterior, but, unless I mistake, it

is a summary of the Christian life put together in small compass, if you apprehend its meaning. I, in my poverty, have no other present to make you, nor do you need anything else than to be enriched by a spiritual gift. I commend myself to your Paternity and Blessedness, whom may the Lord Jesus preserve for ever. Amen.

Wittenberg, 6th September, 1520.

CONCERNING CHRISTIAN LIBERTY

Christian faith has appeared to many an easy thing; nay, not a few even reckon it among the social virtues, as it were; and this they do because they have not made proof of it experimentally, and have never tasted of what efficacy it is. For it is not possible for any man to write well about it, or to understand well what is rightly written, who has not at some time tasted of its spirit, under the pressure of tribulation; while he who has tasted of it, even to a very small extent, can never write, speak, think, or hear about it sufficiently. For it is a living fountain, springing up into eternal life, as Christ calls it in John iv.

Now, though I cannot boast of my abundance, and though I know how poorly I am furnished, yet I hope that, after having been vexed by various temptations, I have attained some little drop of faith, and that I can speak of this matter, if not with more elegance, certainly with more solidity, than those literal and too subtle disputants who have hitherto discoursed upon it without understanding their own words. That I may open then an easier way for the ignorant—for these alone I am trying to serve—I first lay down these two propositions, concerning spiritual liberty and servitude:—

A Christian man is the most free lord of all, and subject to

none; a Christian man is the most dutiful servant of all, and subject to every one.

Although these statements appear contradictory, yet, when they are found to agree together, they will make excellently for my purpose. They are both the statements of Paul himself, who says, "Though I be free from all men, yet have I made myself servant unto all" (1 Cor. ix. 19), and "Owe no man anything, but to love one another" (Rom. xiii. 8). Now love is by its own nature dutiful and obedient to the beloved object. Thus even Christ, though Lord of all things, was yet made of a woman; made under the law; at once free and a servant; at once in the form of God and in the form of a servant.

Let us examine the subject on a deeper and less simple principle. Man is composed of a twofold nature, a spiritual and a bodily. As regards the spiritual nature, which they name the soul, he is called the spiritual, inward, new man; as regards the bodily nature, which they name the flesh, he is called the fleshly, outward, old man. The Apostle speaks of this: "Though our outward man perish, yet the inward man is renewed day by day" (2 Cor. iv. 16). The result of this diversity is that in the Scriptures opposing statements are made concerning the same man, the fact being that in the same man these two men are opposed to one another; the flesh lusting against the spirit, and the spirit against the flesh (Gal. v. 17).

We first approach the subject of the inward man, that we may see by what means a man becomes justified, free, and

a true Christian; that is, a spiritual, new, and inward man. It is certain that absolutely none among outward things, under whatever name they may be reckoned, has any influence in producing Christian righteousness or liberty, nor, on the other hand, unrighteousness or slavery. This can be shown by an easy argument.

What can it profit the soul that the body should be in good condition, free, and full of life; that it should eat, drink, and act according to its pleasure; when even the most impious slaves of every kind of vice are prosperous in these matters? Again, what harm can ill-health, bondage, hunger, thirst, or any other outward evil, do to the soul, when even the most pious of men and the freest in the purity of their conscience, are harassed by these things? Neither of these states of things has to do with the liberty or the slavery of the soul.

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