

MARTIN LUTHER AND HIS IMPACT IN RELIGIOUS REFORM MOVEMENT IN GERMANY 1483-1546

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Abstract

Martin Luther is one of the most important characters in Christianity history in Europe, he was one of the religious men whom known by devotion to their faith. He realized what was Christianity suffer by the hand of important religious men from corruption and away from true principles of the Christianity religion, so he insisted to reform Catholic church from inside. Through clear and deep study about the reformer Luther, also to analysis the historical, political and religious circumstances where Luther lived in the Catholic church, which turned by the time from foundation for the salvation people from injustice and tyranny to feudal system that enslaved people and used different of intellectual, physical and religious persecution. The paper presents a unique approach and the troughs light on Luther and his social, intellectual biography and also his birth and inception inside society which pushed him to focus on all the circumstances of Catholic Church. The paper also will study Luther as a monk and his job as a teacher as well as focuses on selling the indulgences, the incident which became the spark of religious reform movement. The movement led the Pope to exclude Martin Luther till he died in 1546.

Keywords: Martin Luther, Catholic Church, Protestant, Pope Leo X, Tetzel

Introduction

The American magazine 'Life' placed Martin Luther in 2000 as the third among one hundred most important figures in the millennium, after Thomas Edison (1847-1931) and Christopher Columbus (1451-1506). The same magazine heralded the ninety-five of his theses as the third most important event with Gutenberg's invention of movable type and Columbus's Lauding in America. As well as in 2003 a German T.V network selected Luther through drew many votes as the second greatest Germany of the time, more than any national elections in a contest, after Konrad Adenauer (1876-1967) [1]. For this reason the researcher found that we must study his personality to understand the factors that effected his intellectual formation from his family where he born and grown up, his education on all the levels in order to get idea why Martin Luther deserve all these esteem.

The paper contains introduction, three sections and conclusion which contains the most conclusions of the paper. The first section discusses Martin's social biography and the second section specifies his formation intellectual and education. While the third section explains his impact on the reformation movement in German. The paper also discusses different parts of Martin's life. It takes benefits from many English resources like:

The book of Robert Kolb, "Martin Luther Confessor of Faith", and the book of Lovick Pierce Winter which discusses life of Martin Luther the Great Reformers of the Sixteenth Century.

Martin Luther's Social Biography

In the village of Mora near the forests of Thuringia [2] Martin Luther's great grandfather and grandmother lived as peasants, so this place considered as a family pedigree begins [3]. In Mora his father Hans Luther married the daughter of a citizen of Neustadt in the see of Warzburg [2], Margret Ziegler [4] of the merchant family Lindeman from nearby Eisenach [1]. Following the ancient peasant customs, the older sons were sent out into the world to make their ways, while the youngest inherited the farm. Hans forced to take his wife away from home [3] and yielded the family farm to his younger brother [1]. This event happened a few months after Hans and Margret got married [4] and went out into the great world for searching a home and livelihood [2].

Hans's spirit adventurous entrepreneurial led him to Eisleben [1] a town subject to the Counts of Mansfield and situate near the Harz Mountain [5] and about sixty miles northeast of Eisenach. We can say that Hans was attracted to this place because of it's a rich district [3] and he found the adjacent mines that employment which he desired. Thus under the brow of the Harz mountain, Hans erected his cot and became a miner by trade [2].

In Eisleben and in the 10th of November 1483, the first child of Hans and Margret was born [6]. The next day after the young child opened his eyes toward the earth his devout and grateful father took him to the church of St. Peter for baptizing [4] by the parish priest Bartholomew Rennebrecher [3]. In that day the boy who christened was Martin [7]. The child by the time and the providence of God led the forces of the great Reformation which in a few years changed the history of all Europe and the world [4].

When the child was six months, his parents removed to the town of Mansfield about six miles off [6] where they spent the rest of their life. It is partly a little village in the midst of its hills on one of which stands and the real sandstone castle of the counts of Mansfield [3].

Hans notwithstanding his humble station and his poverty which was at this time extreme, he was a man of intelligence and great reader. At that time books were very rare, but the miner omitted difficulties for his love for books and he devoted a large part of his enjoyment hours for his perusal [2]. As well as, Hans was a sturdy, frugal, hardworking man and very admirable type of character who was good in industry and well-power and he made his way in the world [3]. He was a man of upright and frank personality. However, with those qualities a firmness which amounted to obstinacy [2]. Starting as a stranger and a common miner, he gradually won a small competence [3] and highly esteemed by all honest men for his uprightness [5] who eventually elected him to the highest office in the town [3] he became counsellor of Mansfield [2]. It means that, Hans Luther was able to gain a well-respected economic and social position through enormous hard work and thrift [13].

Concerning Luther's mother, she possessed all those virtues that adorn the character of an honorable and Christian woman. She was especially distinguished for the propriety of her deportment. Her piety and diligence in prayer made her an example as one deserving of imitation [2]. Margret, as the wife of a venturesome entrepreneur and as mother of her large family [5], she had to work hard throughout her whole lifetime [13].

Luther's parents at first lived in very straitened circumstances, his father was a poor miner and his mother was often employing herself in carrying wood on her back in order to procure a subsistence for her family [5], for this reason, Margaret bowed a little by poverty and toil [3] but, a kind and bountiful God subsequently blessed the father's labours so that he became the owner of two furnaces at Mansfield [5]. His integrity and moral worth were speedily recognized by his fellow-townsmen, who promoted him to several magisterial offices [2], it means, gradually their affairs improved [6].

The austerity and earnestness of Martin's parents, through checking the natural tendency of his character and made him impulsive in thoughts and expressions, undoubtedly had a lasting influence upon young Luther. He was taught to be attentive to the soberness and reality of life [2]. Martin's parents planted in him the fear of God, and by means of their family discipline faithfully habituated him to the performance of every good work [5]. But its certain that in their excessive use of corporal chastisement as an incentive to study or performance of duty, they greatly erred securing, not a ready compliance with their just wishes, but the timid acquiescence of a cowed spirit. Martin's parents were very harsh to him in the earliest and most impressible years of his life [2], so the consequence he grew exceedingly shy and timid [5]. Martin Luther said after many years "My father once whipped me so severely that I fled from him and it was hard for him to win me back.....My mother once beat me until the blood flowed, for having stolen a miserable nut. It was this strict discipline which finally forced me into the monastery, although they meant heartily well by it" [3]. He adds, that in punishing children the apple should be placed beside the rod [6]. They were undoubtedly strict but loving, likely disciplining g their son, his sisters and his brothers and his brothers with display of genuine care and concern [1], as Martin realized when he thought about severity of the paternal discipline, he never doubted his father's love, and he had no reason to doubt it [4]. In fact, he honored the memory of his parents with love and respect [13]. This the first factor which effected his intellectual formation.

Martin's father was a really religious man. He used to pray bedside his children, gave them moral instruction, and exercised a fatherly authority over them [4]. His mother came from the educated circle of Eisenach and she taught her son the basics of Christian faith and living as she prepared him for school. Certainly, these parents raised their children to be upright children of God. So Martin grew up Fearing God, knowing that he was supposed to love his neighbors and that priests served as God's special instruments for mediating divine power. He heard Bible stories and worshipped the Triune God, whom he learned to approach largely through ritual. Also, Martin grew up believing that supernatural power touched his life mediated through saints [13].

God and Jesus were represented to Martin as stern, nay and cruel judges, to appease whose just wrath the intercession of the saints must secured. We can say this is the first religious influences experienced upon Martin Luther [3], and it's the second factor which effected his intellectual formation.

Martin, as we mentioned above, was born into world where the peasant cast of mind was dominant it and never left him completely [8]. As well as, on prominent element of the popular religion of the time was superstition. The gloomy old Northern mythology, full of witches and kobolds good spirits and evil spirits, survived from heathen times [3], thus Martin believed in the existence of evil spirits, in their struggle against the good [8]. It is hard to imagine how gross and vivid the belief in the supernatural in Hans Luther's house was. Martin never freed himself from it, and many of his reminiscences of the witches who plagued his mother [3]. For Martin, especially in his youth, this meant viewing the universe as filled with secret dangers, a realm of constant fear where one lived beneath the "cloud of unknowing" [8]. This is the third factor which effected upon the personality of Martin and his study direction and finally his intellectual ideas.

Luther's Education and his Intellectual formation

Martin's father, Hans Luther, had acquired sufficient knowledge to be fully conscious of its value, and he early determined to bestow upon young Martin a good education and if he exhibited an aptitude for learning, to train him up to scholarly pursuits [2]. The interest Hans took in the education of his children, especially Martin, considering the age in which he lived and the poverty of the family, shows that the elder Luther was a man of unusual aspiration. It would seem as if a prophetic voice and whispered into the heart of the father some intimation of what his son would be and do, and thus urged him on to self-denying effort in behalf of his boy's education. He toiled in the mine or furnace by day and by night, that his first-born son might be educated. This was the ruling passion of his life [4]. In this point, we can say Martin was destined to achieve the kind of education which his father had lacked [8].

Martin's education began at an early age, and began as all education should begin, at home. As we said previously, Martin's father, was found of reading books, and he read many of them were accessible and as he could spare the time to read. The house of Martin's family opened its door for men to learn, and around the table they discussed many questions and matters of wide range in general knowledge. It means that the foundations for Martin's broad and comprehensive learning were laid in the parental home at Mansfield. A child learns more in the first ten years of his life more than he learns in any other decade. He finds a teacher every-where, in birds, in sunshine, in trees, in flowers, in growing grain, in his companions and above of all in his parents and in his home. Martin's parents were faithful teachers and his childhood home was a good school [4]. Thus Martin at the age of six could read and write fluently [2].

Martin's education began in Mansfield, probably in 1491 [1], when the capacities of the boy were sufficiently developed. His faithful parents took care to have a good education for this reason they sent him to the Latin school [5]. It was a school-house, which stood at the upper end of the little town, part of which runs with steep streets up the hill. The children were taught not only reading and writing, but also the rudiments of Latin, though doubtless in a very clumsy and mechanical fashion [6]. As well as, Martin learned diligently and speedy in this school, the ten commandments, the children's Creed, the Lord Prayer, Christian Hymns and another subjects [5]. About this school, Martin was very unhappy recollections, when he said the severity he there met with four of his teachers was a very different thing from the strictness of his parents. School masters, he said in those days were tyrants and executioners, the schools were prisons and hells [3].

Meantime Martin was continued at this school in Mansfield until he reached fourteenth year [2], when his father resolved to send Martin to a better and higher-class place of education. He chose for that purpose, Magdeburg, but what particular school he attended is not known [6]. In May 1497, Martin received his father's blessing and his mother's kiss, and left home for Magdeburg, where his father had decided to place him in the Franciscan school [2]. In this school the pious clergyman and layman, who had combined together, but without taking any vows to promote among themselves the salvation of their souls and the practice of godly life, and to work at the same time for the social and moral welfare of the people. The under took in particular the care of youth. They were the chief originator of the great movement in Germany, at that time, for promoting intellectual culture, and reviving the treasure of ancient Roman and Greek literature [6]. For this reason, it may have been at Magdeburg that Martin's thoughts first turned in the direction of the monastic life [3].

In this school, Martin began to contribute to support himself by begging, in those days one of the recognized means by which a poor might get an education [3]. Hans however, let only one of his sons remain one year at Magdeburg [6], because both Hans and his wife knew the difficulty with which he supported himself at Magdeburg [2], as well as Martin suffered from homesick and lonely [4], therefor Hans transferred his son to the free school at Eisenach [2], the school of St. George [3], bearing in his mind the number of his relatives who lived in the town and around of the country, and might be help him. But unfortunately, his relatives were not in a position to give him any material assistance [6]. Martin, at Eisenach as at Magdeburg, supported himself by singing in front of houses.

It was a custom for poor students to get money at that time in Germany. Eventually he got regular subsistence as an asylum in the house of Ursula Cotta, who was a hospitable and kind-hearted woman, who became famous by her connection to Martin [2].

In the school at Eisenach, Martin enjoyed for four years the instruction of his teacher who taught him grammar better and more ably than was done elsewhere. In this school, he finished his grammatical studies [5]. At Eisenach Martin acquired a good knowledge of Latin and mastering it sufficiently in order to write Latin verse. In addition to Latin, Martin to substantially what they call the academic course at Eisenach. The authorities said he studied "the arts". According to classification of the schoolmen of the middle age, they were in seven numbers: grammar, logic, rhetoric [two branches], arithmetic, geometry and music. It is not certain that Martin studied all these branches thoroughly, but it's certain that he gave much attention to literature and he was found of linguistics studies [4]. Being quick of comprehension and having distinguished talent for eloquence, he soon became in advance of his fellow colleagues, excelling them both in oral and written exercises, in verse as well as in prose [5].

In 1501 Hans Luther had a dream that, his son will become social leader by achieving a university education seems to be assured [1]. Thus, Hans wanted his son to study the law [8]. In the same year, Hans sent his son to the university of Erfurt, maintaining him from the honest proceeds of their mine, as he himself relates with the praise of his father: "He showed me all due love and kindness, maintaining me at the university of Erfurt by his strenuous exertion and labours, and enabling me thus to become what I am [5].

In Erfurt, Martin studied a full course. He gave attention to all the several branches of philosophy, as it was called. The term used in the school at that time and now became encyclopedic. It embraced about all that men know or sought to know about the ancient languages, mathematics, metaphysics and natural science [4]. In Erfurt he came in contact with the caviling dialectics of those time, and with his ready powers of perception he quickly made himself master of them. As his earnestly-inquisitive spirit, however, longed for different and more substantial food, he privately read most of the ancient Latin authors, the work of Cicero, Virgil, and Livy's and other. He did this for the sake of the instruction which they afford, and the mirror of human life which they hold up. This led him more attentively to weigh the sense and the meaning of these writes, and being gifted with a faithful and sure memory. He always had at his command most of what he had read or heard [5]. Also in Erfurt, Martin was taught doctrine of the universe which was connected with its view of the chasm between God and men, reason and revelation fitted in with Martin's fear of unknown. Martin was deeply effected in two ways by this theology [8].

After he got matriculation in April or May 1501, Martin completed his first examination in the minimum period required for getting a bachelor's degree in three semesters. In September 1502, his ranking was thirteenth in a group of fifty-seven. He immediately pursued the master's degree in arts, deepening his understanding of logic, natural philosophy, mathematics and music [1]. Yet with all these difficulties he was very lively and joyous. Every morning began his studies with pure prayer and attendance the church. He never felt doze away or neglect any of his lesson, but sought opportunities to make inquiries of his teachers, respectfully conversing with them, often to reviewing with his chamber, fellow what had been learned, and whenever there were no public lectures. He could always be found in the university library [5].

At Erfurt, Luther was brought under the tuition of some of the great men of his time. Among these was one called Jodocus Trutvetter, an honest, learned, adherent of modified Scholasticism. Some of his old teacher's treatises on metaphysics survive to this day, and it is to be presumed that time has not added freshness to their original dryness. Another one teachers was Bartholomew Arnold, whose only distinction is due to the fact that Martin once sat on his feet [4]. They bequeathed Martin an approach to learn labeled the modern though, like most academician, their teaching drew on a wide spectrum of medieval authorities, Thomas Aquinas among them [1].

Martin was a religious youth man. He used to say that, prayer was the best part of the study. He was a dutiful son of the church. He sought heart comfort at its altars, and gladly gave to it's the loyalty of his honest nature. If he loved the church less in his early years, he would not have been the great reformer in his after days [4]. We can say, Martin was ready to enter the monastery and became a monk.

A man of ambition, Martin's father wanted him to rise still further in social scale through the study of law [8]. In January, 1505, Martin prepared to enter the faculty of law, as his father's desire [1]. The faculty of law began teaching on 19th of May, but the young student had hardly attended them courses for a month before he became thoroughly disgusted with profession which had no relish of salvation it [3], and his father allowed him to buy some valuable books for that purpose, particularly a "Corpus Juris" [6]. Meanwhile, he took advantage from summer holidays to visit his parents at Mansfield [4]. This visit was in the last June 1505, perhaps to get permission to drop his juristic studies [3]. After he beginning to study law in July 1505, Martin backed to Erfurt [1]. Martin's inner religious life changed and it was the turning-point of his career [6].

No one knows about what happened between Martin and his father in summer meeting. It is certain that the young man left home without expressing any purpose other than his intention to prepare practicing law. Perhaps Martin did not know his own mind fully. He only knew that he was unhappy. The religious child and the religious young man was grown into a more religious man [4]. The Disquieting questions, started troubled him so sorely with temptation, and his subtle and penetrating intellect, so far from being able to solve them, only plunged him deeper in distress [6]. The one vital question, "Am I right with God?" was ever before him. And his soul had one answer: "No" [4]. He asked himself also, was it then really God's own will that he should become actually purged from sin and thereby be saved? Was not the way to hell or the way to heaven already fixed for him immutably in God's will and decree, by which everything is determined and preordained? He was in danger of going utterly astray in his conception of such a God. It was that he afterwards referred to as the greatest temptation he had experienced when young [6]. These questions became stronger in Martin's mind after his discovery of Latin Bible.

At the age of twentieth, Martin was in the second year in university, while engaged as usual in glancing over the library manuscripts, he chanced to open an old volume, modly and cobwebbed. When Martin read few pages, he found it to be a Latin Bible, and it was the first he had ever seen. Thus he read and reread with inexpressible and never ceasing and with delight mingled with some astonishment, for until then he had imagined that the fragments of Scripture contained in the various collects of Roman ritual embraced the whole word of God [2]. Moreover, the thought of death was a constant terror to him [4]. These what can we call it the indirect factors which led Martin to become monk.

While he was coming back to the university, he was overtaken at Stotterheim, near Erfurt by a terrible thunder-storm [3]. The flashing lighting and pealing thunder filled him with that awe one feels when he realized that at any moment he may be stricken down to death [4]. Delirious with horror, the poor student felt prostrated to the ground, breathing a vow to heaven, that if he survived the perils of that awful hour, he would dedicate himself to God's service, and entering some monastic order [2]. This event was the direct factor which made Luther to be a monk, as he said: "Help, holy Ann, beloved saint: I will be a monk!" [4].

According to the evening of the 17th of July, 1505, Martin summoning a number of most intimate university associates to meet him in his room, he passed with them a pleasant musical and convivial night, then bidding his friends and the world adieu, he entered on the following morning the Augustine monastery at Erfurt [2]. His friends sought to dissuade him, but he was inexorable. He left all his books and other belongings behind him, taking with him only a copy of the poems of Virgil and another volume, the works of Plautus [4].

Before taking the final step, Martin, thought of his parents, with a view to lay before them his resolve. Thus he wrote to his father about this subject [4]. Martin's father was bitterly opposed to his son's step, because he believed that Martin destroyed all chance of successful carrier [3] it means his father disappointed when he became a monk [8]. The conflict would cast a shadow over the relationship between Martin and his father for many years [13].

It was not easy life upon which Martin entered when he became an inmate of the St. Augustine monastery at Erfurt [4]. The reception of a would-be brother was a solemn accession [3], and the monks received him gladly. It was honor to their order to receive such a recruit. For a month he was kept in seclusion. None of his friends were allowed to visit him. During that time he was expected to consider well the step he was about to take [4]. Martin fell down before the feet of the prior and asked what he wanted, to which he replied "God's mercy and yours" [3]. The monks, however, at his request, gave him a Latin Bible. Thus he perused with such zeal, that he was able, at least immediately to find in it any passage he wanted [5]. So Martin subjected himself during his first year as a novice, to an intense study of the Bible [13]. Martin, also advised by provincial Dr. Staupitz to read the Holy Scriptures, and to aquire an accurate local knowledge of them, a counsel which Martin obeyed with such success, as to cause staupitz to marvel, and on that account to prefer him to all others. At that time Dr. Usingen, Martin's teacher in the cloister also had the same views by observing how much Martin read and loved the Bible, in one occasion said to Martin: "You must read the ancient writers, they have extracted the essence of truth from the Bible. The Bible is the cause of all disturbance" [5].

The superior instructed him in the hardships, the duties, the sacrifices, and also in the blessedness of the life he had chosen [3]. Thus, he familiarized himself with rules and regulations of the monastic life. The strict way of living, which was predominant there, did not caused any problems to him [13].

He was put under the care of an older brother, and obliged to fulfil a year of probation. During this period he learned only the rules of the order, such as the prayers five time a day, but he was instructed in higher spiritual life. At the same time he was obliged to do humblest menial service, such as sweeping and cleaning [3], and ranging the bell, he was at once janitor, porter and sexton [4].

Martin's novitiate ended in September, 1506, he took the irrevocable vows of poverty, chastity and obedience, thought which he supposed to die to the world and be "rebaptizedin" to a higher life [3]. The suffrage bishop resident in Erfurt, Johann Bonemich, ordained Martin as sub deacon and then deacon. In April 1507, Martin became a priest. This position terrified Martin, for placed him in direct contact with God and with the body and blood of God's son when conducted the mass [1]. The first mass celebrated by Martin it was on Sunday of the second May [5]. This celebration was a great occasion, to which he invited his father, his kinsman Conrad Hutter of Eisenach and the parish priest of that town, whom he had taught him to love people and friends when he was in the school [3]. At Erfurt, however, his instructors were teaching him to do his best in order to win God's gifts that mad his work truly worthy of salvation, he believed that he could always have done better than he had actually done. He never felt that he is inactivity. His superiors conferred increasing the responsibility upon him, and Dr. Staupitz impelled him into formal theological studies [1].

From fall 1508 to another fall in 1509 Martin sent to the newly established university in Wittenberg where the Augustinian Hermits from Erfurt were in charge of one of the teaching positions [13]. Thus, Martin was transferred by Dr. Staupitz into Augustinian cloister at Wittenberg in 1508 [12]. In Wittenberg, Martin's first lecture was on dialectics, physics and Aristotle's Nicomachean Ethics. The selection of philosophy was not his choice, and from the beginning he preferred to study theology [5]. Thus, while he was engaged in his first lectures on philosophy, he was preparing to qualify himself for his theological degrees [6]. He spent a year in this position and the same time continuing his own studies. He took his first theological degree "baccalaureus ad biblia" on March, 1509 [3].

In the fall of 1509, Martin was summoned back by the authorities of his order to Erfurt [6], because he did not satisfied the Wittenberg Faculty [3]. At Erfurt he remained about three terms and eighteen months [6]. Through that, Martin was sent to Rome in November, 1510 [1] by his order, to get a decision about unified the Augustinian convents in Germany with the reformed convents. Two monks went with Martin to Rome, and they used to make their way on foot. Thus, Martin went forth to the great capital of the world, to the throne of the Head of the Church. He remained there four weeks, discharging his duties, and surrounded by all her monuments and relics of ecclesiastical interest [6]. Martin returned to Erfurt by early February 1511. The visit to Rome seems not to have caused any immediate revolt in Martin's mind against elements of medieval ecclesiastical practice [1]. After that he returned to the university at Wittenberg [6], when he was called back to a permanent position at Wittenberg university in the summer of 1511 [3].

After the necessity preliminaries and customary forms, Martin received on the fourth of October 1512, the rights of a licentiate, and on the 18th and 19th was solemnly admitted to the degree of doctor. As licentiate he promised to defend with all his power the truth of the gospel, and he must have had this oath particularly in his mind when he afterwards appealed to the fact of his having sworn on his beloved Bible to preach it faithfully and in its purity. His oath as a doctor, which followed bound him to abstain from doctrines condemned by the church and offensive to pious ears [6].

The next five years of Martin's life were full of work, especially when he became district vicar of his order in 1515. He instructed the monks in his monastery, he preached to the students, to the townspeople, and to the monks, and he lectured the classes on theology [7]. After he got the degree, Luther began to lecture on the Bible, he practiced to keep up all his life [3]. Luther began his first lecture on the Psalms, and some of his earliest exposition are still preserved in manuscript. These first comments were crude, and show how much he learned in the course of time as he went on with his studies and lectures [7]. The recent publication of the marginal notes (1509-1510) in some of the books he used, and of his lectures on the Psalms (1513-1515), Epistle to the Romans (1515-1516), and on the book of Judges 1516, together with Commentary on Galatians, printed by Martin himself in 1519 [from lectures given in (1516-1517), gives us a deep insight into his methods and results [3]. Above the subjects which Martin lectured about it, because his doctorate degree gave him the right of independent academic work.

With his promotion Martin entered into a stage of his life which was characterized by extremely intense academic and spiritual work. Beside his academic responsibilities, he already faced on enomous workload as sub perior and chairman of the general course of studies in Wittenberg [13].

Luther's Impact in Religions Movement in Germany (1517-1546)

Martin's solution to the dilemma of how man could face his God came from a scholar's insight, he obtained it when studying and lecturing upon St. Paul's epistles at the University of Wittenberg. There was, after all, a bridge between God and man, and this was faith alone. Faith is a free gift from God, whom man must trust, "Trust" and "Faith" took the place of fear and work. This faith freely given God, was made possible by the sacrifice of Christ who had died for all men. For Martin, Christ became the symbol of hope, not the Christ bowed down by his passion and suffering who had, in popular piety, been the symbol of an evil and despairing world.

The centrality of such corresponded to the centrality of scripture where God had revealed his plan for salvation. Evangelism est permission, it is not merely "Law" or a part of divine tradition, instead, it contains the hope of mankind, God's promise to man [8]. During the period of (1512-1517) Martin used to study and lecturing, his religion ideas transferred slowly from official of the church. And he began talk about "our Theologia" in front of what he studying in Erfurt. In 1515 Martin saw what happened in the world from evil of clergy who said to the people too much about mystical myths and stories which created by men not from divine books. Indeed, Martin discovered Germany epigraphy in 1516 which came corresponded with his opinions, and he prepared it for publication tin and printing it in the title "Theologia Germanica" [12].

The view of scripture was to be one of the driving forces of the reformation. Martin believed that the text was clear to understand those who approach it with trust in God and the faith which springs from such a trust. Therefore, not only the Bible must be accessible to all in their own language, but it must also be constantly spread abroad through the spoken word. That is why, in an age of mass illiteracy, preaching was so important to Martin, indeed to the whole Reformation. This preaching must, of course, be based solely upon the scripture. We shall return to the problems which this raised, for the peasants were to read the book of hope differently from the princes and from Martin himself [8].

The turning point in the society, which Martin brought about not as an act of daring but unintentionally, was kicked off by his criticism of the widespread but not canonized practice of selling indulgences [13]. This was also considered as the first occasion for the struggle which led to the great division in the Christian world [6].

This happened when the Pope Leo X obligingly declared an indulgences for the benefit of building of St. Peter's church. And for this business Tetzel was sent, who did all in his power to impress the people with value of his commodities [3]. By means of indulgences the church offered an opportunity to compensate for one's unatoned sin and punishments through money [13]. Tetzel was in January, 1517, at Eisleben, and in the spring came to Juterbog, near Wittenberg that Martin could see the bad effects of indulgences in his own parish [13], which its members made eager use of this opportunity, lulling them into a false sense of religious certainty [3]. Martin therefore, took an early opportunity to preach from his pulpit in the castle chapel of Wittenberg a sermon in which he exposed Tetzel's chicaneries with masterly argumentative and satirical power. This discourse was shortly after published, and it created a profound sensation [2].

Therefore, Martin wrote a letter containing the Ninety-five theses, which he afterwards published them, and sent them to the Bishop of Magdeburg, begging him to check Tetzel and to put a stop to his absurdities preaching and errors, else there might grow out of it no little disturbance, that he as archbishop, was in duty bound to interfere thus. But he received no answer. He likewise wrote to the Bishop of Brandenburg, to whose diocese he belonged, and in whom he had a very gracious bishop. The latter replied: That Martin there was attacking the power of the church, and would involve himself in trouble, that he would advise him to abstain [6]. After that, on 31 of October, 1517, Martin posted up on the door of the church an announcement of his intention to hold a debate of the value of indulgences "for the love and zeal for elucidating the truth", ninety-five theses or heads for debate being proposed [3].

In Martin's writing, he called repentance a lifelong attitude expected of Christian. He expressed his particular disapproval of the fact that humans were more frightened of punishments set by the church than of sin whose forgiveness lies in God's power alone [13]. Martin, also in his ninety-five theses, saw the church could not salvable anyone from punishment, and the Christiane get the forgiveness from God through the complete faith and not necessary in good acts, and there is a believe that, the church is mediator between God and human because the real repentant can get forgiveness from God without get it from church. The theses had a good effect more than Martin's work. Their chief is lack of perfect logical order [3]. However, Martin's theses spread throughout all Germany in no time and launched like a meteoric after they had been released at the end of 1517 and explained in Germany by Luther in March, 1518. These marks are the beginning of Martin's unprecedented writing activities [13].

Martin recognized the explosiveness of the situation for that he published a simple exposition of his views, Sermon on Indulgences and Grace, in March, 1518 [1]. And at the end of April, 1518, when he visited his order's chapter in Heidelberg, he was already a famous man. With his theses of the "Heidelberg Disputation" in which he gave the theology of the cross as promoted by him a distinct image [13], and this proved to be a significant step in developing his hermeneutic [1]. In May, 1518, after his return from Heidelberg, he hastened to finish a work already begun. He titled "Solutions" and it was an exposition of his theses. And it was much more advanced than in the theses [7]. The theses focused on the relationship between God and human creatures, on the power of the human will, and on trusting God when he seems to be opposing the good, topics of great concern to Martin in his own personal struggles [1].

At that time Martin needed a tangible unifying point of reference for his new creed. He soon found it in the concept of sola scriptural, the belief that the Bible is the one and only true source of Christian doctrine, superseding any ecclesiastical authority [9]. Thus the leader of the great Reformation, whose leadership had come to him all unsought, entered upon a more active and aggressive campaign than ever. He was surprised at his own boldness. He spoke and wrote, as it mention, things concerning the pope and the church which a little while before he would have considered rank heresy. He said that it seemed that a higher, and a divine power moved him [7].

Therefore, the Pape court sent one of its foremost theologians, also a Dominican Thomist, Thomas de Vio, Cardiant Cajetan, to the imperial diet in Augsburg to conduct Martin's trial in September 1518. Martin appeared before Cajetan who Filled with trepidation because he realized the seriousness of Rome's intent to execute him as a heretic, he was also confident that God was in ultimate charge of his church [1]. Martin had three separate interviews with Cajetan, on October, 12, 13, and 14 respectively [3]. Cajetan disappointed Luther by refusing to discuss any theological matter [1]. And he had authority to readmit Martin to the community of the church if he would recant, but also to excommunication him if need be. Through it all Martin remained steadfast. Therefore Cajetan demanded that Martin be extradited to Rome [13], but the elector Fredrick the wise refused. Martin fled Augsburg by night on 20th October [1]. In Martin's own published account of the meetings with Cajetan, he declared that "the pope is not above, but under the world of God" [9].

The most crucial of Martin's debates when he confront the learned and orthodox John Eck in customary disputations of contested theological points [8]. The discussion between Martin and Eck begun in Leipzig on the 4th of July, 1519, and ended in 14th of July, 1519. The discussion was about the primacy of the pope, indulgences and repentance. Also Martin and Eck disputed concerning the doctoring of purgatory. Martin denied the existence of any ground for it in the scriptures, and said he knew nothing further concerning it than that the souls in it were compelled to suffer and needed the aid of our works and prayers, that he opposed only the opinions of the father, who had set up as a fixed article of faith what they were not able to substantiate [6]. We can get idea that Martin was pushed into questioning the divine appointment of the papacy and, worse, into admitting a sympathy with some of ideas of both John Wycliffe and John Hus. Martin did not completely follow Hus's accentuated predestinarianism, nor Wycliffe in his sacramental heresies, but their stress upon the equality of all believers, their criticism of church practices, provided a common bond. In reality Martin shared with them, and then expressed, criticism which were common too much of medieval though [8]. And Eck, also brought Martin to admit that popes and councils could err. Eck was satisfied that Martin had confessed his heresy, Martin also was satisfied, as well, and that he was near to clarity on how God actually governs his church [1]. This was the aim of Eck, and he could reached it. In this point, the Reformation moved from small disagreement about indulgences to the great challenge to the pope primacy. Many humanists, such as Erasmus of Rotterdam (1466-1536) [10], sided with Martin or at least showed sdidarity while keeping their distance. But in the same time the proceedings against Martin were taken up again. As early as 1519 the two universities of Cologne and Louvain had already condemned Martin [13]. So no connective existed between Martin and Catholic Church except separation, so Martin took this step on 1520 [11].

The way of Martin's practicing theology appeared in fairly clear form by 1520. Sometimes, he piled up terms that he thought, might be the best express of his concepts, using terminology inherited from the past and trying new language harvested from Scripture or his experience [1]. Thus, Martin in his three tarcts of 1520 was near to the consequences of his original term "tower experience". The first tarct "The Babylonisg" Captivity of the church", which in it Martin faced the theological consequences of his criticism [8]. In that tract Martin faced the theological consequences of his criticism [8]. Martin was unfolded the baseline for a biblical understanding of the sacraments, which on the one hand serted out confirmation, marriage, ordination and extreme unction, and with some reservation also repentance, as unbiblical, on the other hand he announced his fundamental opposition to the Roman Catholic understanding of the lord's supper [13]. The second taret, Martin's "Appeal to the Christian Nobility of the German Nation" called upon the German ruling classes to repulse the pretensions of the Roman church, to strip it of worldly power and wealth which disguised true faith. Thus he began to endow the rulers with duty to reform the church and to supervise such reformed church [8].

While the third taret was "On the Freedom of a Christian", which in it Martin portrayed Christian in their relationship to God as a free, in their relationship to the world. However, as obliged to the service and compassion of their neighbor, faith would set humans free from the compulsion for self-justification and therefore would render them free to serve their neighbors. In short, humans would be free out of faith in love [13]. Martin's opinion about good works "good works do not make a man good, but a good man dose good works" [8].

After the discussion of Eck and Martin, Eck returned to Rom, and he was succeed to get bull of excommunication against Martin from the church [3], and in October, 1520 it was publicly announced to have the force of law [13]. But Martin resisted, and remained defiant [1].

On 11 December, 1520, and in front of the assembled students and professors Martin burned the papal decretals and all the papal law books. Also he brought forward the bull of excommunication against him and threw it into the flames [8]. Thus, the new emperor Charles V decided to summon Martin to his first imperial diet in Worms, but he reversed his decision, then granted him immunity to plead his case before the assembled princes of church and state, nobles, and municipal representatives. Martin's appearance at diet on 17-18 April, 1521, and he was asked simply to recant his many publications. He answered them that he could not, for they treated different subjects in differing ways. His conclusion:

"Unless I am convinced by the testimony of the scriptures or by clear rational argument [for I do not trust either in the pope or in councils alone, since it is well known that they have often erred and contradicted themselves], I am bound by Scriptures I have quoted, and my conscience is captive to the word of God. I cannot and will not retract anything since it is neither safe nor right to go against conscience. There I take my stand. I can do no other wise. God help me. Amen" [1].

This was the Magna Charta of Protestantism. It asserted that the superiority of the Bible over popes and general councils. It declared the right of private judgment. It announced that, the freedom of faith. It set at naught the teachings of the Romish hierarchy for ten centuries. Its boldness and clearness of perception astonish us even now [7]. Martin's words "There I take my stand" are disputed, but his supporters recognized his stand, hesitant in delivery, bold in intention, as a dramatic confession of faith. It enhanced his status as God's special emissary and national hero [1].

In 26th of April, 1521, Martin left Worms on the 26th of April 1521 [7] and after a formal adjournment of the diet, Charles V gathered a rump session of his supporters to declare Martin an outlaw [1], and he must be arrested alive or dead [11]. The imperial edict came soon enough but not until Martin had left Worms. It was dated the 8th of May, but issued after twenty days later [7]. Thus, Frederick the Wise had informed Martin that they are going to kidnap him while going home and send him to Wartburg castle as a plan. This is exactly what happened on 4th of May as it planned by Frederick and Martin taken to his new refuge at the Wartburg castle [13].

Philipp Melancthon (1497-1560) who wrote the first systematic statement of Protestant theology, the *Loci Communes* and not Martin 1521, which went through many editions. Melancthon was both a systematizer of the new faith and pressed by Martin into service as the diplomatic representative of his cause. He followed Martin's way, but with some typical deviations due to his own humanist outlook. Thus, he came to believe that man has the power to accept or reject God's gift of salvation [8]. We can say all reforms were fostered by his colleagues like Andreas Bodenstein Von Karlstadt and his brother Augustinian and Gabriel Zwilling [1]. We would like to mention that the reformation movement spreader throughout the writings and activities of Martin's friends and followers, as well as his writings.

Martin enjoyed the great freedom at the Wartburg and started to translate the Bible into the vernacular German. He did not complete this work here, but made a substantial beginning on the new testament, and it was given to the peoples in Germany in autumn of 1522[7].

In 1522 turmoil broke out in Wittenberg. Blind enthusiasm for reform got out of hand [13]. Thus Martin composed "A sincere Admonition to All Christians to Guard against Insurrection and Rebellion"[1] and at the beginning of March 1522 Martin preached for a whole week every single day. Thus he was able to stop the radical iconoclasm, cooling down the very heated feelings, not through violence, but through the words alone. This was the message of the "Invocavit Sermons", he preached very eloquently. This was also the start for the reorganization of the budding church of the reformation [13].

Eleven months later he resumed informal lectures, and on Deuteronomy, in 1524 he also resumed his formal university instructions. Meanwhile, a number of activities filled his days. He worked on his translation of scripture, composed treatises on a number of topics relating to the encouragement of reform or of errors of his Foes, and consulted personally or by letter with reformers across Germany and beyond as well as with Bohemian Hussite leaders.

His revisions of liturgical services and his hymn-writing in this period opened a new avenue for bringing congregational life into line with his teachings. And a series of Biblical expositions written by several of his colleagues and himself to bring pastors a Wittenberg interpretation of the New Testament [1]

Not only for the history of Reformation, but also for Martin himself the year of 1525 meant a deep caesura. It was marked by the Peasant's war as well as the suspect role Martin played in it. The Peasant's war turned into a trial of strength for Martin's political ethics. He regarded the most of the peasant's demands as legitimate.

However, he disliked the fact that the Peasant's did not voice their concerns in a political and pragmatic manner, but rather justified their cause from the Bible, theory revoking the secular system of laws in the name of the gospel. Martin asked for a clear distinction between law and religion. When open rebellion broke loose in Thuringia, Martin became out regard about the peasants. They had violated their obligation of allegiance and were guilty of violation of the peace as well as blasphemy. At the same time Martin admonished the princes to take up their duties as rulers, that is, to protect the system of laws and to go into action against the rebellious peasants. The peasants were disappointed by him, and most of them remained embittered [13]. This was the first event which served to demarcate a certain maturing of his thoughts [1].

Beside the peasants war the year of 1525 also brought another caesura, the break with Erasmus. At first Erasmus had been kindly disposed towards Martin's appearance. In September 1524 he began to take a stand against Martin with his treatise "On free will". Erasmus opted for the path of the golden mean: On the way to salvation, many things would have to be ascribed to divine grace and others to human will. Martin replied with his counter – writing "On the Bondage of the will" in fall 1525. To the question whether the human will can be thought of as being free, he also answered: half and half [13]. This was the second event which served to demarcate a certain maturing of his thought [1]. Write respect to his personal life the year 1525 also meant an essential to Martin. He left monkhood and entered into marriage. From the union with Katharin von Bora, a former nun, six children was born to him [13].

After the disaster of the peasant's war, Martin made an appeal to the elector to have visitations in the parish carried out in order to urge his villages to regard and support the school and churches and consider them as important as the maintenance of bridge and roads. Thus, in 1527 the first visitation was conducted in Electoral Saxony. Martin contributed mainly in written form, the "German Mass", a new liturgy for baptism and marriage, a prayer book for children, new editions of hymnals, a series of sermons and of course the two Catechisms [13].

The Lutheranism began spread in Germany by Martin's writings and the people in German whom divided in two parts Catholic and Protestants [1]. Martin could draw on some groundwork he had done earlier in particular on the three series of sermons from 1528, in which he had worked through the "Principal Themes of Faith" one after the other: Decalogue, Confession, Lord's Prayer, Baptism and Lord's Supper. From that source the Large Catechism was born: a handbook for pastors designed to provide them with the necessary tools of the theological trade. The Large Catechism was published in 1529 and the Small Catechism in the same year [13].

In 1529, Martin's formulation of teaching and catechisms introduced the classic definition of his reform for ordinary people over five centuries. The Wittenberg team functioned as public teachers of the church not only through publications. Melancthon's formulation of Wittenberg teaching for an ecumenical and political audience at Augsburg in 1530, in the Augsburg confession, and his Apology of that document in 1531, which he revised at Martin's behest. Martin won the highest praise and support [1].

Martin's professional duties took up most of his time. As a teacher and also as a father confessor or pastor. He served the Parish of Wittenberg unflustered in his faith and reliable devotion despite many of dispute. In 1535 Martin again appointed a permanent dean of the theology faculty. The most important academic work of Martin are, the second lecture series on Galatians 1531, the great interpretation of the Book of Genesis (1535-1545) which took about ten years because he worked with many interruption and the practice of disputations, which had come to standstill during the disturbances of the early 1520, was revived in 1535. Martin contributed in a total of fourteen circular as well as thirteen doctoral disputations. For the promotion of this literary style, by which Reformation had been sparked off so to speak, Martin spared neither trouble nor care. Therefore nowhere else can greater examples of his outstanding writing and editing skills be found than in the series of disputation theses he drew up. As for the subject matter, he would always aim to the heart of the Reformation theology. The doctrine of justification, later also Christology, the doctrine of Trinity, as well anthropology, were his favorite topics [13].

In 1537 Martin started theological guidance to his followers about Smalcald Articles, prepared as an agenda for the Evangelical estates for the pap ally called Council but rejected by the princes of the Smalcald league, because they are using the Augsburg Confession for that purpose. The document served alongside his Confession concerning the Lord's Supper 1528, as his doctrinal last will and testament [1].

Martin Luther devoted his last energy to the mediation of a fight over an inheritance which had divided the counts of Mansfield. At the end, they asked Martin to help both of the parties. At the end of 1545, Martin involved with several letters and visits, but in vain. Thus he set out for another trip to Eisleben in January, 1546. At that time, his arbitration efforts attained their goal. On 16 of February, 1546 the first arbitration contract could be signed, but The next day Martin was unable to sign the second contract due to acute bodily weakness [13]. Martin died between two and three o'clock in the morning of Thursday, February 18, 1546 [7].

Both of his friends who were with him, asked the dying Martin if he would remain steadfast and intended to die in Christ and the teaching he himself had preached. Martin replied with clear and audible: "Yes". This was his last word [13]. A cry of sorrow went up from all Germany Protestant when it announced that Martin Luther was dead [7]. For two days after his death, Martin's body remained laid out in Eisleben [13]. A great funeral procession followed his body on its journey to Wittenberg [7], where he was taken to the castle and university church with a solemn escort [13]. The procession reached Wittenberg on February 24 [7]. Then Martin was interred next to the pulpit [13].

The last twenty years of Martin's life witnessed the natural unfolding of his thought as it developed and adapted to new challenges, changing situations and the maturing belief of German parishioners. Institutionalization demanded specific applications of his insights to ever-changing concrete circumstances. Martin continued experiments in expressing his message, which can be assessed in five topics, what it means to be human, God's salvation of sinners, God's word in practice, church and the end of time, and the Christian life [7].

Martin wrote in many subjects, and one of these subjects was social teaching, and this was in his Pamphlets "On secular authority and how far it should be obeyed", he spoke directly of the wrong- doings of the secular rulers. "Kings are made for their people.....they ought to seek only the good of their subjects.....government should not be opposed with force but with knowledge and truth....on, masters and lords govern with moderation and justice.....". Here the voice of Martin was the voice of the people [14]. References

References must be numbered in the text in the following style [3] and listed at the end of the paper in the following way.

Conclusion

Martin Luther is one of the most important characters in the Christian history especially in German and in Europe in general. The paper reaches to the point that Martin Luther deserves all the good descriptions and titles, because he challenged the Catholics church and its Popes. Martin Luther could editing the ideology from the church slavery. He discovered the corruption and cheating of the religious men and how they were away from the true teachings of Christian. Martin discovered the sacred book "Bible" and read it. He visited the church in Rome and saw all the corruptions of the religious men and how they treated and exploited people. So he objected and cease against them and started explained and spoke with people that God no need for intermediate and God presents everywhere. Martin also rejected the selling of indulgences in German. From this it came the Protestant.

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