

Martin Luther, *Address to the Christian Nobility of the German Nation regarding the Reformation of the Christian Estate* (1520)

Abstract

This treatise is among the most famous writings of the Protestant reformer. In 1520, Martin Luther (1483–1546) appealed to Emperor Charles V and the German nobility, demanding a separation from Rome and the formation of an independent national council for the reform of the ecclesiastical and secular order. Luther defamed the Pope (Leo X) as the Antichrist and denigrated the Roman Catholic Church. The treatise was an attempt to create a German nationalism in confessional—in this case, Protestant—guise. The excerpt below appears at the very end of the treatise.

Source

[...]

27. Let this be enough about the faults of the spiritual estate, though many more might be found, if the matter were properly considered; we must now consider the defects of the temporal estates. In the first place, we require a general law and consent of the German nation against profusion and extravagance in dress, which is the cause of so much poverty among the nobles and the people. Surely God has given to us, as to other nations, enough wool, fur, flax, and whatever else is required for the decent clothing of every class; and it cannot be necessary to spend such enormous sums for silk, velvet, cloth of gold, and all other kinds of outlandish stuff. I think that even if the Pope did not rob us Germans with his unbearable taxes, we should be robbed more than enough by these secret thieves, the dealers in silk and velvet. As it is, we see that every man wishes to be every other man's equal, and that this causes and increases pride and envy among us, as we deserve, all which would cease, with many other misfortunes, if our self-will would but let us be gratefully content with what God has given us.

It is similarly necessary to diminish the use of spices, which is one of the ships in which our gold is sent away from Germany. God's mercy has given us more food, and that both precious and good, than is to be found in other countries. I shall probably be accused of making foolish and impossible suggestions, as if I wished to destroy the great business of commerce. But I am only doing my part; if the community does not mend matters, every man should do it himself. I do not see many good manners that have ever come into a land through commerce, and therefore God let the people of Israel dwell far from the sea and not carry on much trade.

But without doubt the greatest misfortune of the Germans is buying on usury. But for this, many a man would have to leave unbought his silk, velvet, cloth of gold, spices, and all other luxuries. The system has not been in force for more than one hundred years, and has already brought poverty, misery, and destruction on almost all princes, foundations, cities, nobles, and heirs. If it continues for another hundred years Germany will be left without a farthing, and we shall be reduced to eating one another. The devil invented this system, and the Pope has done an injury to the whole world by sanctioning it.

My request and my cry therefore is this: Let each man consider the destruction of himself and his family, which is no longer at the door, but has entered the house; and let emperors, princes, lords, and corporations see to the

condemnation and prohibition of this kind of trade, without considering the opposition of the Pope and all his justice and injustice, nor whether livings or endowments depend upon it. Better a single fief in a city based on a freehold estate or honest interest, than a hundred based on usury; yea, a single endowment on usury is worse and more grievous than twenty based on freehold estate. Truly this usury is a sign and warning that the world has been given over to the devil for its sins, and that we are losing our spiritual and temporal welfare alike; yet we heed it not.

Doubtless we should also find some bridle for the Fuggers and similar companies. Is it possible that in a single man's lifetime such great wealth should be collected together, if all were done rightly and according to God's will? I am not skilled in accounts, but I do not understand how it is possible for one hundred guilders to gain twenty in a year, or how one guilder can gain another, and that not out of the soil, or by cattle, seeing that possessions depend not on the wit of men, but on the blessing of God. I commend this to those that are skilled in worldly affairs. I as a theologian blame nothing but the evil appearance, of which St. Paul says, "Abstain from all appearance of evil" (I Thess. v. 22). All I know is that it were much more godly to encourage agriculture and lessen commerce; and that they do the best who, according to the Scriptures, till the ground to get their living, as we are all commanded in Adam: "Cursed is the ground for thy sake. . . . Thorns also and thistles shall it bring forth to thee. . . . In the sweat of thy face shalt thou eat bread" (Gen. iii. 17-19). There is still much ground that is not ploughed or tilled.

Then there is the excess in eating and drinking, for which we Germans have an ill reputation in foreign countries, as our special vice, and which has become so common, and gained so much the upper hand, that sermons avail nothing. The loss of money caused by it is not the worst; but in its train come murder, adultery, theft, blasphemy, and all vices. The temporal power should do something to prevent it; otherwise it will come to pass, as Christ foretold, that the last day shall come as a thief in the night, and shall find them eating and drinking, marrying and giving in marriage, planting and building, buying and selling (Matt. xxiv. 38; Luke xvii. 26), just as things go on now, and that so strongly that I apprehend lest the day of judgment be at hand, even now when we least expect it.

Lastly, is it not a terrible thing that we Christians should maintain public brothels, though we all vow chastity in our baptism? I well know all that can be said on this matter: that it is not peculiar to one nation, that it would be difficult to demolish it, and that it is better thus than that virgins, or married women, or honorable women should be dishonored. But should not the spiritual and temporal powers combine to find some means of meeting these difficulties without any such heathen practice? If the people of Israel existed without this scandal, why should not a Christian nation be able to do so? How do so many towns and villages manage to exist without these houses? Why should not great cities be able to do so?

In all, however, that I have said above, my object has been to show how much good temporal authority might do, and what should be the duty of all authorities, so that every man might learn what a terrible thing it is to rule and to have the chief place. What boots it though a ruler be in his own person as holy as St. Peter, if he be not diligent to help his subjects in these matters? His very authority will be his condemnation; for it is the duty of those in authority to seek the good of their subjects. But if those in authority considered how young people might be brought together in marriage, the prospect of marriage would help every man and protect him from temptations.

But as it is every man is induced to become a priest or a monk; and of all these I am afraid not one in a hundred has any other motive but the wish of getting a livelihood and the uncertainty of maintaining a family. Therefore, they begin by a dissolute life and sow their wild oats, (as they say), but I fear they rather gather in a store of wild oats. I hold the proverb to be true, "Most men become monks and priests in desperation." That is why things are as we see them.

But in order that many sins may be prevented that are becoming too common, I would honestly advise that no boy or girl be allowed to take the vow of chastity or to enter a religious life before the age of thirty years. For this requires a special grace, as St. Paul says. Therefore, unless God specially urge anyone to a religious life, he will do well to leave all vows and devotions alone. I say further, If a man has so little faith in God as to fear that he will be unable to maintain himself in the married state, and if this fear is the only thing that makes him become a priest, then I implore him, for his own soul's sake, not to become a priest, but rather to become a peasant, or what he will. For if simple trust in God be necessary to ensure temporal support, tenfold trust in God is necessary to live a religious life. If you do not trust to God for your worldly food, how can you trust to Him for your spiritual food? Alas! this unbelief and want of faith destroys all things, and leads us into all misery, as we see among all conditions of men.

Much might be said concerning all this misery. Young people have no one to look after them, they are left to go on just as they like, and those in authority are of no more use to them than if they did not exist, though this should be the chief care of the Pope, of bishops, lords, and councils. They wish to rule over everything, everywhere, and yet they are of no use. Oh, what a rare sight, for these reasons, will a lord or ruler be in heaven, though he might build a hundred churches to God and raise all the dead!

But this may suffice for the present. For of what concerns the temporal authority and the nobles I have, I think, said enough in my tract on Good Works. For their lives and governments leave room enough for improvement; but there is no comparison between spiritual and temporal abuses, as I have there shown. I daresay I have sung a lofty strain, that I have proposed many things that will be thought impossible, and attacked many points too sharply. But what was I to do? I was bound to say this: if I had the power, this is what I would do. I had rather incur the world's anger than God's; they cannot take from me more than my life. I have hitherto made many offers of peace to my adversaries; but, as I see, God has forced me through them to open my mouth wider and wider, and, because they do not keep quiet, to give them enough cause for speaking, barking, shouting, and writing. Well, then, I have another song still to sing concerning them and Rome; if they wish to hear it, I will sing it to them, and sing with all my might. Do you understand, my friend Rome, what I mean?

I have frequently offered to submit my writings for inquiry and examination, but in vain, though I know, if I am in the right, I must be condemned upon earth and justified by Christ alone in heaven. For all the Scriptures teach us that the affairs of Christians and Christendom must be judged by God alone; they have never yet been justified by men in this world, but the opposition has always been too strong. My greatest care and fear is lest my cause be not condemned by men, by which I should know for certain that it does not please God. Therefore, let them go freely to work, pope, bishop, priest, monk, or doctor; they are the true people to persecute the truth, as they have always done. May God grant us all a Christian understanding, and especially to the Christian nobility of the German nation true spiritual courage, to do what is best for our unhappy Church. Amen!

At Wittenberg, in the year 1520.

Source of original German text: Martin Luther, *An den Christlichen Adel deutscher Nation: von des Christlichen standes besserung*. Wittenberg: [Melchoir Lotter d. J.], 1520. Available online at: <http://digi.ub.uni-heidelberg.de/diglit/luther1520>

Source of English translation: Martin Luther, *Address to the Christian Nobility of the German Nation Respecting*

the Reformation of the Christian Estate, translated by C. A. Buchheim and included in *From The Prince / by Niccolo Machiavelli. Utopia / by Sir Thomas More. Ninety-five theses; Address to the German nobility; Concerning Christian liberty / by Martin Luther*; with introductions and notes. The Five-Foot Shelf of Books, The Harvard Classics, volume 36. New York: P. F. Collier & Son, 1910, pp. 347–52. Available online through Hathitrust: <https://hdl.handle.net/2027/uva.x002669995>

Recommended Citation: Martin Luther, Address to the Christian Nobility of the German Nation regarding the Reformation of the Christian Estate (1520), published in: German History Intersections, <<https://germanhistory-intersections.org/en/germanness/ghis:document-253>> [May 04, 2024].