

# Martin luther's 95 theses

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Luther Proposition on Churches Luther addresses his current pope Leo X on the ruthlessness and futile decrees of his predecessors, in the name to terrify Christians in the name of their majesty and authority vested on them by the same followers. He despises the rules and tries to overpower the practices among the current and previous popes. He only says the thing he cannot despise is the blessedness upon the pope because all the blame will be casted on him for his actions, not that of the pope. Luther says that there is nothing personal on his grounds to accuse the men of God, but what he feels is honourable and good to confess so that people may understand. At his reflection, he knows that there is a lot of challenges to go against the norms by attacking one whom everybody praises, not even those the public disgraces will be spared. In a very conscious manner, he knows that he has a great beam on his own eyes so he cannot say he is super perfect to attack other men.

Luther is against impious doctrines and their impiety not necessary on their bad morals. The reevaluation of his thought is sharply on the judgment of men and to preserve the passionate enthusiasm, following the example of Jesus Christ, who, in his keenness, calls his adversaries a creation of vipers, blind, children of the devil, and hypocrites. For example, when the great prophet, Paul charges a sorcerer with being a child of the devil, which he sees as the act of all malice and all subtlety; he defines such servants like evil workers, deceivers and dogs.

In his, the court of Rome is full of a lost, desperate, and hopeless impiety overwhelmed by corrupt men. Which he has greatly abominated, and he feels disturbed that the people of Christ should be cheated under the pope's given name and the excuse of the Rome Church. He says he is not doing the <https://assignbuster.com/martin-luthers-95-theses/>

impossibilities, or being pessimistic on his labor alone, against the furious opposition of so many flatters any good can be done against the impossible situations. As a debtor to his congregation, he knows few will be ruined by the plagues of Rome. He blames the people of being reluctant to act on the laying waste of goods, souls, and bodies. These things are more clear to them than light and Rome church, previously the most sacred of all churches has become the most anarchistic hideout of thieves, hell not even antichrist could come to devise any addition to its wickedness.

Concerning Christian liberty, Luther, explains that Christian faith is not easy, and nobody has the wisdom upon it as there is no experiment proof among the social virtues. He describes Christian as the freest lord of all, and subject to none; also as the most dutiful servant of all, and subject to everyone.

These are both statements of Paul, who sees. Even if he is free from all people, however, I have made myself servant unto all (cor 9-19). Luther neither despises the influence of Christian righteousness or liberty, nor the unrighteousness or slavery. This shows that no one should be prone to ill-health, hunger, thirst, bandage or any other outward evil in the name of Christianity faiths or control by other men.

Work cited

Luther, Martin, and Kurt Aland. Martin Luthers 95 Theses: With the Pertinent Documents from the History of the Reformation. Saint Louis, Mo: Concordia Pub House, 2004. Print.