**MARTIN LUTHER: THE CATALYST FOR THE WORLD OF RELIGION**

Student’s name

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“To be a Christian without prayer is no more possible than to be alive without breathing.”

-Martin Luther



 The following paper analyzes the role of Martin Luther in the reformation of the Christian religion by providing a profound insight into his tireless struggles on the subject path. Martin Luther was born on 10th November 1483 in Eisleben, Saxony. Martin Luther taught theology and known as an eminent monk, priest, and composer, as well as an influential person in the Protestant Reformation. Chronologically, Martin Luther is known for his radical and reforming aptitudes in the underlying teachings and practices, particularly of the Roman Catholic Church. Throughout his priesthood that commenced in 1507, Luther opposed the perspective of Christian teachings based on indulgence and its selling. In this context, Luther Martin presented an elaborative academic proposition that highlighted the practices and other interconnected issues regarding indulgence, and in due course, he composed "Ninety-Five Theses," in the year 1517. Eric Metaxas states in his book (2017) that, "the more recent ideas of pluralism, religious liberty, and self-government all entered history through the door that Luther opened to the future in which we live now."

 Evidently, the journey of Luther Martin's religious reformation started when he was a little boy. Martin Luther's birthplace was Saxony, which is now widely known as Germany in the contemporary era, the territory was an integral part of the Roman Empire at that time. Phenomenally, Luther was born in a stable family, and his father whose "name was Johannes, so he was called Hans" (Metaxas, 2017) was an affluent businessman, and due to business expansion prospect, Hans migrated to Mansfeld when Martin Luther was only five years old. (Biography, 2019) Subsequently, Martin Luther kicked start his early educational year in a school, and at the age of thirteen, he attended a school of Magdeburg that was operated by the Brethren of Common Life. The very school affected the fundamental conceptualization of Luther because all the Brethren teaching pivoted the idea of personal holiness and piousness, and that was the point where Luther infused a substantial interest in monastic intricacies and their implications.

 However, when Luther started to get enthralled by monastic issues, his father played the role of traditional fatherhood and attempted to impose his own desire for the future betterment of Martin Luther. In this context, it is explicated that Hans wanted Luther to become a lawyer, and therefore he made him detached from Brethren school and dispatched him to a modern school of Eisenach. Consequently, the educational voyage of Martin Luther took him to a prestige German University Erfurt in 1501, where he learned basic subjects, such as philosophy, geometry, astronomy, and arithmetic; in due course, he completed his masters from Erfurt in 1505. It was the year when a simple yet significant incident altered the entire pace of Martin Luther's life, it was the July of 1505 when Luther almost struck by a thunderbolt when busted amidst of a vicious storm. However, a few pieces of literature insist that all such incidents are partially myths and are presented in an exacerbated, exaggerated, and dramatic manner. (Metaxas, 2017) Luther vowed to God that if he survived this storm safely he will turn into a monk as a token of gratefulness to the Lord who saved him. And as it is obvious that Martin Luther came out of the storm unharmed and unscratched, therefore in order to fulfill his promise to the God he joined Augustinian monastery right after that. (Brecht, 1993) Afterward, Luther practiced a rigorous, pious, and righteous life but he abided with her modern and worldly education as well. Throughout the years 1507 and 1510, Luther obtained studies both from the University of Erfurt and Wittenberg. Moreover, at this point, he aimed for a brief break from educational schedules and utilized the breather to experience the representative obligations in Rome for different Augustinian German monasteries. The educational break lasted for good one year, and in 1512 Martin Luther completed his doctorate and opted for biblical studies for the professorship. (Brecht, 1993) Luther did not stop his advancement just merely there and instead of practicing a mundane routine life he delved into the implications of theological grounds, specifically Christian conceptual framework to comprehend the interrelated aspects in a much-explicated manner.

 It was the Europe of the early sixteenth century when chaos raised among scholars and theologians of different factions regarding the controversial nature of Roman Catholic Church teachings. In fact, at this point of the chronology, bible and other similar holy scriptures were translated into different languages and this phenomenon made it convenient for people to comprehend and question the aspects of holy writings, confidently. According to the core beliefs provided by Augustine, it was asserted that bible is a superior holy scripture, and therefore no other religious authority or teachings of church officials are as crucial and significant as the teachings and inscriptions of the Bible itself. Similarly, the teachings of Augustine also affirmed that no human being is capable enough to deliver their selves, neither from the devil nor from the catastrophes unless the consent of God incorporated with one's desire of getting salvation. The subject principles of Augustine proffered the substantial grounds for Protestantism, through which Luther emphasized on the beliefs of Augustine and opined the other obsolete perceptions. It is also stated that throughout the middle ages believers of Catholic Church strongly insisted that through deliberate effort, devoutness, and righteousness, a human can make the God agreed and can obtain the notion of salvation with that experience. However, Luther's propositions made such all claims utterly futile and absurd. In due course, Luther abruptly opposed the idea of indulgences selling practices to their entirety. In fact, indulgence was a sort of charity and by buying it a person was believed to get purity and absolution, although the practice became the chief source of corruption. The practice remained flawlessly popular even in 1517, and some prominent names including Johann Tetzel corrupted German churches through exploiting indulges and sold them out to generate financing for the renovation of St. Peter Basilica in Rome. (Brecht, 1993) It is also observed that in order to augment the revenues the church "borrowed at usurious rates and indulgences were issued in order to repay the debts." (Bainton, 2016)

 Later on, the historical annals depict that Luther abided stubbornly with the idea of believing God as the only power who could deliver salvation through his bountiful grace. And in this context, Martin Luther refuted the idea of selling indulgences for salvation and absolution to its entirety. At this point, the most renowned writings of Luther took place, which is widely known as "Disputation of the Power and Efficacy of Indulgences" or "The 95 Theses." The writings comprised of numerous debatable propositions and several questions were raised to evaluate the significance, validity, and rationale of vague practices such as selling indulgences. It was 1517 when Martin Luther posted his 95 theses on "the great wooden doors of the Wittenberg Castle Church." (Metaxas, 2017) The content of these inscriptions was highly criticized for the authorities and churches who were involved in the corrupted and unfair business of selling indulgences to people in the name of getting absolution and deliverance from the committed sins. The very manuscript of 95 theses became the foundation stone for the establishment of the Protestant Reformation. Phenomenally, the description of the proposition carried a thoughtful yet intelligent and modest tinge to its content to portray a peaceful advancement toward the solution of such abashed practices in the premises of holy churches. Reportedly, the initial these of Martin Luther focused on the central theme of Luther's beliefs which he, of course, derived from the teachings of Augustine. Throughout these first two chapters, it was explicitly asserted that God is the only power that can grant salvation to its creatures as a gesture of His utmost grace. And therefore, no act, deed, indulgence, or mortification on humbly level can guarantee them deliverance. On the other hand, the remaining ninety-three theses were written against the inappropriate practice of indulgence-selling business and advocated the proposition of initial chapters with the help of considerable allegation and commendation. Along with such and other interrelated aspects, Luther also elucidated the profound outlook regarding the corrupted scandalous business of selling indulgences in the name of renovation of St. Peter's Basilica. The questions in that section were somehow provocative and carried a clear tone of accusation toward the unfair practices of the church's higher authorities. Luther questioned the pope that why he did not spend his lavishes and uncountable wealth to renovate the church instead of generating money with a false notion. The relaying and dispersion of "The 95 Theses" was immensely rapid, and therefore in no time its content and underlying theme and idea disseminated throughout the Germany and Rome, simultaneously. Consequently, the imperial diet of southern Germany summoned Martin Luther in the year 1518 to get presented in the front of assemblies and defend his proposed opinions. Historical annals state that the subject debate between Martin Luther and Thomas Cajetan the cardinal prolonged for almost three consecutive days. Throughout the debating session, the cardinal kept stressing Luther to admit the efficacy of indulgences, however, Martin Luther stayed obstinately with his theses and refused to take back his accusation and returned to Wittenberg like that.

 All the factors including writing the 95 theses and the subject refutation to recant the proposition regarding indulgences made Luther a heretic in the view of church-based communities. It was the year 1518 when the pope declared 95 theses as the content of utter confliction and confirmed that such writings are totally against the teachings of the Catholic Church. Subsequently, in 1519 a committee of relevant experts held to examine the validity of claim provided in Martin Luther's theses. According to the briefings of such commission, it was described that the content is based on heretic concepts and another member said that the theses are offensive and scandalous and not adequate for righteous people. As a result, in July of 1520, Pope Leo X concluded the dispute or should say debate, and declared Luther's theses entirely heretical by the issuance of public decree famously known as a papal bull. And as along with decree and conclusion, Pope commanded Martin Luther to initiate a recant toward his 95 theses in Rome. However, Martin Luther clearly showed that he did not agree to bow down in front of church corrupted practices and refused to take back his writings, consequently, Catholic Church declared Luther as an excommunicated member in 1521. Afterward, in the same year, the Diet of Worm summoned Luther in Germany, and there he again refuted the act of recanting. At this point, Martin Luther stated that "here I stand, God help me, and I do no other." (Brecht, 1993) Later on, the conflict augmented and as a result, the Holy Emperor Charles V issued an edict that confirmed the audacity of Luther and he commanded to burn the subject writings of Luther. Because of the entire calamity, Luther found sanctuary in Eisenach for a full year, however, during this period he did not halt his endeavors and commenced translating the New Testament into the German language. The subject translation took almost a decade to get completed.

 Phenomenally, the movement Luther initiated through his 95 Theses persisted even in his absence and the reform took an exacerbated boost through the content he wrote. As time passed, the core purpose of theses not only affected the theological ground, rather it turned into a political burst. In the due course, several eminent political personalities got involved into the process of protestation and the reform movement organized and substantiated as peasant war that eventually encapsulated entire Germany. Martin Luther had five children from his marriage with a former nun Katherine of Bora, to whom he knotted the wedlock in 1525. It is also highlighted that Martin Luther's ninety-five theses were the cause that peppered the entire notion of reformation, yet in his later years, Martin Luther was founded aloof from all such radical activities. Regardless, of all hardships and opposed declaration and decrees Martin Luther never ceased his beliefs and in his mature age, he became more loud and vociferous regarding his standpoint. Throughout his later years, Martin Luther stressed that the pope was the antichrist. Moreover, Luther advocated the teachings of Old Testament and supported the Jewish expulsion from the domain along with that he advocated the overlooking of polygamy because it was all included in the subject teachings and practices of old testaments.

 Martin Luther died in 1546, in the age of sixty-two, but his mission affected the multiple areas of human lives, both in a religiously and worldly manner. The contemporary scholars and academician believe that Luther' 95 theses and all other similar conceptual efforts dragged the world toward the modernity, capitalism as well as polarizing politics, which are extremely workable in today's epoch, even after all these centuries. (Gregory, 2017) According to innovative research and underlying posit, it becomes evident that in the past centuries (the 1500s), religion was believed to be the only driving force that was considered liable to shape the entire lifestyle of an individual. Similarly, in old times Western Europe was highly under influenced by the Catholic Church, and the dominant practices and supervision of such religious division were always there to scrutinize every single component of an individual's life. Nevertheless, the meager yet substantial and considerate concern of Martin Luther regarding the selling of indulgences painted a whole new scenario and supplied the people with a new perspective to assess the implications. The nimiety five theses of Luther paved a path, though inadvertently, that led to the reformation and created a huge division in the Catholic faction that was not possible in any other way. In turn, the subject division and variation in the protestant church defined and subsequently altered the perspective regarding the theological influence on people's regular lives. (Gregory, 2017) Moreover, Gregory (2017) explicates that "the reformation brought elevation to a constructive form of a myriad of different Christian's rituals including Calvinism and Lutheranism." However, the overall circumstances also establish an intense necessity for people of different faiths to work out and seek a way to live together regardless of their diversity and differences. Such implications are imperative because religion is a single notion that has sufficient potency to impact every single component of an individual's life, be it politics, education, or family. In this context, the researchers believe that the overall endeavors of Martin Luther were not only effective for religious standpoint, rather they helped in forming the abundance in other métier of lives including social, economic, and political horizons, as well. Take the instance of the seventeenth and eighteenth centuries, when people used to mark their territories and empirical scope through the diction of religion. However, as time passed and people experienced and observed division in religions they started comprehending the efficacy of religious tolerance that is indispensable for flourished businesses.

 Western history and specifically the theological faction of chronology recall the personality of Martin Luther as the most significant and influential figure that turned the table and sowed the seed of reformation in religion. Luther's writings and particularly his ninety-five theses were the core base that shook the corrupted podiums of the Catholic Church at that time and extracted the possibility of Protestant Reformation. Martin Luther proffered polished beliefs and principles of Augustine. Through Luther's teaching, the Bible is a pivot through which a person can attain the ultimate faith. And in turn, the faith is the only device that can allow absolution and deliverance by the grace of God, and therefore no act or deed of humans, which is deliberately conducted for deliverance, is pragmatic. The very perception carved the path for the reformation movement and subsequently supported Protestantism to an extensive extent. However, Luther accused and denied the practices and scandalous operation of the Catholic Church, but he did not partake actively in all the radical activities that were followed by his theses. As a matter of fact, the history recounts the character of Martin Luther as an exacerbated controversial personification, because firstly he altered the entire visage of the Catholic Church and created potency to reform it into another segment. Secondly, after other political and common people took his stance on his behalf he got associated with other controversies, such as the exclusion of Jews and such vitriol could have evoked a huge disturbance in the subject territories. On the other hand, no one denies the imperativeness of Luther's role when it comes to the theological resources, because his presence is the sole example through which bible became accessible to everyone through the notion of translation.

 By analyzing the life and times of Martin Luther, it becomes definite that he was the catalyst of theological worlds and through his persistence nature and intellectual ability to restrain, he altered the religious implications for Christians. Although Martin Luther was a religious and scholastic man, yet he lacked the social leadership potency, and that is why he got pestered by the revolutionary activism when peasant became a victim of authorities. Regardless of strict limitations imposed by Holy Roman Empire, Martin Luther never quitted his stance and throughout his life, he kept strengthening his protestant movement, and throughout the span of time, the followers of faction spread through Basel, Geneva, Strasbourg, and Zurich. No doubt that it was the efforts of Martin Luther that shattered the monopoly and dominance of western Christianity and European politics. The division of religion segregated the regions in two large fragments i.e. protestant north and Catholic south, that in turn mitigated the authoritative span of unfair holy church and their allied politics. To conclude, it is passable to establish that without mentioned endeavors, tenacity, and sturdiness of Martin Luther, the revolution in Christian theology was impossible. The segregation in religion earned people freedom from the ancient, obsolete, and unfair church authorities who used to take advantage of people's fallacies for their own benefits.

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