

that kingdom, and is brought into Portugall, and carried into the Peru, and Nova Espania, and into other parts of the world: which is a sufficient prooffe for that which is said. And the Chinos do agree for this to be true. The finest sort of this is never carried out of the countrie, for that it is spent in the service of the king, and his governours, and is so fine and deere, that it seemeth to be of fine and perfit cristal: that which is made in the province of Saxii is the best and finest. Artificers and mechanical officers doo dwell in streets appointed, whereas none doo dwell amongst them, but such as be of the same occupation or arte: in such sort that if you doo come at the beginning of the street, looke what craft or art they are there, it is to be understood that all that streete are of that occupation. It is ordayned by a law and statute, that the sonne shall inherite his fathers occupation, and shall not use any other without licence of the justice:

if one of them bee verie rich and will not worke, yet he cannot let but have in his shop men that must worke of his occupation. Therefore they that do use it, by reason that they are brought up in it from their youth, they are famous and verie curious in that which they do worke, as it is plainlie seene in that which is brought from thence to Manilla, and into the Indies, and unto Portugall. Their currant monie of that kingdom is made of golde and silver, without any signe or print, but goeth by waight: so that all men carrieth a balances with them, and little pieces of silver and golde, for to buy such things as they have neede of. And for things of a greater quantitie they have bigger ballances in their houses, and waights, that are sealed, for to give to every man that which is theirs: for therein the justices have great care. In the government of the Chincheo they have copper monie coyned, but it is nothing woorth out of that province.

QUESTIONS

1. To whom does Mendoza compare the Chinese people? Why?
2. What does the passage tell us about the position of women in Chinese society?
3. What does he think about the custom of foot-binding?
4. Why do you think Mendoza's *History* was so popular in the sixteenth century?

RELIGIOUS REFORM

63.

MARTIN LUTHER

THE FREEDOM OF A CHRISTIAN

(1520)

OF MARRIAGE AND CELIBACY

(1566)

Martin Luther (1483–1546) was undoubtedly the central figure of the sixteenth century. Trained for the law, he underwent a spiritual crisis that led him to enter an Augustinian monastery. There his extraordinary gifts were recognized, and he quickly distinguished himself as a scholar, teacher, and pastor. In 1517 he protested against the sale of indulgences and found himself at the center of a political and religious controversy. Luther refused to recant his views and was condemned by both the pope and the Holy Roman emperor. He broke from the Roman Catholic church and founded his own religious movement, first called Protestantism and later Lutheranism.

Throughout his political struggles, Luther wrote incessantly. The spread of his message and his movement was aided by the invention of printing and by the increase of literacy. He translated parts of the Bible into German, prepared a new church service, and even wrote hymns. But his most important works were the explanations of his faith. *The Freedom of a Christian* is one of the central statements of Luther's theology.

Among the many church reforms that Luther undertook was permitting clergy to marry. In his later years, he took a wife, a former nun from a dissolved monastery. Luther's views on marriage, however, were not part of his systematic theology. They were collected in *The Table Talk*, a work compiled by his followers after his death.

THE FREEDOM OF A CHRISTIAN

Many people have considered Christian faith an easy thing, and not a few have given it a place among the virtues. They do this because they have not experienced it and have never tasted

the great strength there is in faith. It is impossible to write well about it or to understand what has been written about it unless one has at one time or another experienced the courage which faith gives a man when trials oppress him. But he who has had even a faint taste of it can never write

speak, meditate, or hear enough concerning it. It is a living "spring of water welling up to eternal life," as Christ calls it in John 4[:14].

As for me, although I have no wealth of faith to boast of and know how scant my supply is, I nevertheless hope that I have attained to a little faith, even though I have been assailed by great and various temptations; and I hope that I can discuss it, if not more elegantly, certainly more to the point, than those literalists and subtle disputants have previously done, who have not even understood what they have written.

To make the way smoother for the unlearned—for only them do I serve—I shall set down the following two propositions concerning the freedom and the bondage of the spirit:

A Christian is a perfectly free lord of all, subject to none.

A Christian is a perfectly dutiful servant of all, subject to all.

These two theses seem to contradict each other. If, however, they should be found to fit together they would serve our purpose beautifully. Both are Paul's own statements, who says in I Cor. 9[:19], "For though I am free from all men, I have made myself a slave to all," and in Rom. 13[:8], "Owe no one anything, except to love one another." Love by its very nature is ready to serve and be subject to him who is loved. So Christ, although he was Lord of all, was "born of woman, born under the law" [Gal. 4:4], and therefore was at the same time a free man and a servant, "in the form of God" and "of a servant" [Phil. 2:6-7].

Let us start, however, with something more remote from our subject, but more obvious. Man has a twofold nature, a spiritual and a bodily one. According to the spiritual nature, which men refer to as the soul, he is called a spiritual, inner, or new man. According to the bodily nature, which men refer to as flesh, he is called a carnal, outward, or old man. Because of this diversity of nature the Scriptures assert contradictory things concerning the same man, since these two men in the same man contradict each other, "for the desires of the flesh are against the

Spirit, and the desires of the Spirit are against the flesh," according to Gal. 5[:17].

First, let us consider the inner man to see how a righteous, free, and pious Christian, that is, a spiritual, new, and inner man becomes what he is. It is evident that no external thing has any influence in producing Christian righteousness or freedom, or in producing unrighteousness or servitude. A simple argument will furnish the proof of this statement. What can it profit the soul if the body is well, free, and active, and eats, drinks, and does as it pleases? For in these respects even the most godless slaves of vice may prosper. On the other hand, how will poor health or imprisonment or hunger or thirst or any other external misfortune harm the soul?

One thing, and only one thing, is necessary for Christian life, righteousness, and freedom. That one thing is the most holy Word of God, the gospel of Christ, as Christ says, John 11[:25], "I am the resurrection and the life; he who believes in me, though he die, yet shall he live"; and John 8[:36], "So if the Son makes you free, you will be free indeed"; and Matt. 4[:4], "Man shall not live by bread alone, but by every word that proceeds from the mouth of God." Let us then consider it certain and firmly established that the soul can do without anything except the Word of God and that where the Word of God is missing there is no help at all for the soul. If it has the Word of God it is rich and lacks nothing since it is the Word of life, truth, light, peace, righteousness, salvation, joy, liberty, wisdom, power, grace, glory and of every incalculable blessing.

You may ask, "What then is the Word of God, and how shall it be used, since there are so many words of God?" I answer: The Apostle explains this in Romans 1. The Word is the gospel of God concerning his Son, who was made flesh, suffered, rose from the dead, and was glorified through the Spirit who sanctifies. Faith alone is the saving and efficacious use of the Word of God, according to Rom. 10[:9]: "If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from

the dead, you will be saved." Furthermore, "Christ is the end of the law, that every one who has faith may be justified" [Rom. 10:4]. Again, in Rom. 1[:17], "He who through faith is righteous shall live." The Word of God cannot be received and cherished by any works whatever but only by faith. Therefore it is clear that, as the soul needs only the Word of God for its life and righteousness, so it is justified by faith alone and not by any works; for if it could be justified by anything else, it would not need the Word, and consequently it would not need faith.

Should you ask how it happens that faith alone justifies and offers us such a treasure of great benefits without works in view of the fact that so many works, ceremonies, and laws are prescribed in the Scriptures, I answer: First of all, remember what has been said, namely, that faith alone, without works, justifies, frees, and saves; we shall make this clearer later on. Here we must point out that the entire Scripture of God is divided into two parts: commandments and promises. Although the commandments teach things that are good, the things taught are not done as soon as they are taught, for the commandments show us what we ought to do but do not give us the power to do it. They are intended to teach man to know himself, that through them he may recognize his inability to do good and may despair of his own ability. That is why they are called the Old Testament and constitute the Old Testament. For example, the commandment, "You shall not covet" [Exod. 20:17], is a command which proves us all to be sinners, for no one can avoid coveting no matter how much he may struggle against it. Therefore, in order not to covet and to fulfil the commandment, man is compelled to despair of himself, to seek the help which he does not find in himself elsewhere and from someone else, as stated in Hosea [13:9]: "Destruction is your own, O Israel: your help is only in me." As we fare with respect to one commandment, so we fare with all, for it is equally impossible for us to keep any one of them.

Now when a man has learned through the commandments to recognize his helplessness and is distressed about how he might satisfy the law—since the law must be fulfilled so that not jot or tittle shall be lost, otherwise man will be condemned without hope—then, being truly humbled and reduced to nothing in his own eyes, he finds in himself nothing whereby he may be justified and saved. Here the second part of Scripture comes to our aid, namely, the promises of God which declare the glory of God saying, "If you wish to fulfil the law and not covet, as the law demands, come, believe in Christ in whom grace, righteousness, peace, liberty, and all things are promised you. If you believe, you shall have all things; if you do not believe, you shall lack all things."

The following statements are therefore true: "Good works do not make a good man, but good man does good works; evil works do not make a wicked man, but a wicked man does evil works." Consequently it is always necessary that the substance or person himself be good before there can be any good works, and that good works follow and proceed from the good person as Christ also says, "A good tree cannot bear evil fruit, nor can a bad tree bear good fruit" [Matt. 7:18]. It is clear that the fruits do not bear the tree and that the tree does not grow the fruits, also that, on the contrary, the trees bear the fruits and the fruits grow on the trees. As it is necessary, therefore, that the trees exist before their fruits and the fruits do not make trees either good or bad, but rather as the trees are, so are the fruits they bear; so a man must first be good or wicked before he does a good or wicked work, and his works do not make him good or wicked, but he himself makes his works either good or wicked.

Illustrations of the same truth can be seen in all trades. A good or bad house does not make a good or a bad builder; but a good or a bad builder makes a good or a bad house. And in general, the work never makes the workman like itself, but the workman makes the work like

himself. So it is with the works of man. As the man is, whether believer or unbeliever, so also is his work—good if it was done in faith, wicked if it was done in unbelief. But the converse is not true, that the work makes the man either a believer or an unbeliever. As works do not make a man a believer, so also they do not make him righteous. But as faith makes a man a believer and righteous, so faith does good works. Since, then, works justify no one, and a man must be righteous before he does a good work, it is very evident that it is faith alone which, because of the pure mercy of God through Christ and in his Word, worthily and sufficiently justifies and saves the person. A Christian has no need of any work or law in order to be saved since through faith he is free from every law and does everything out of pure liberty and freely. He seeks neither benefit nor salvation since he already abounds in all things and is saved through the grace of God because in his faith he now seeks only to please God.

So a Christian, like Christ his head, is filled and made rich by faith and should be content with this form of God which he has obtained by faith; only, as I have said, he should increase this faith until it is made perfect. For this faith is his life, his righteousness, and his salvation: it saves him and makes him acceptable, and bestows upon him all things that are Christ's, as has been said above, and as Paul asserts in Gal.2[:20] when he says, "And the life I now live in the flesh I live by faith in the Son of God." Although the Christian is thus free from all works, he ought in this liberty to empty himself, take upon himself the form of a servant, be made in the likeness of men, be found in human form, and to serve, help, and in every way deal with his neighbor as he sees that God through Christ has dealt and still deals with him. This he should do freely, having regard for nothing but divine approval.

He ought to think: "Although I am an unworthy and condemned man, my God has given me in Christ all the riches of righteousness

and salvation without any merit on my part, out of pure, free mercy, so that from now on I need nothing except faith which believes that this is true. Why should I not therefore freely, joyfully, with all my heart, and with an eager will do all things which I know are pleasing and acceptable to such a Father who has overwhelmed me with his inestimable riches? I will therefore give myself as a Christ to my neighbor, just as Christ offered himself to me; I will do nothing in this life except what I see is necessary, profitable, and salutary to my neighbor, since through faith I have an abundance of all good things in Christ."

Behold, from faith thus flow forth love and joy in the Lord, and from love a joyful, willing, and free mind that serves one's neighbor willingly and takes no account of gratitude or ingratitude, of praise or blame, of gain or loss. For a man does not serve that he may put men under obligations. He does not distinguish between friends and enemies or anticipate their thankfulness or unthankfulness, but he most freely and most willingly spends himself and all that he has, whether he wastes all on the thankless or whether he gains a reward. As his Father does, distributing all things to all men richly and freely, making "his sun rise on the evil and on the good" [Matt. 5:45], so also the son does all things and suffers all things with that freely bestowing joy which is his delight when through Christ he sees it in God, the dispenser of such great benefits.

Therefore, if we recognize the great and precious things which are given us, as Paul says [Rom. 5:5], our hearts will be filled by the Holy Spirit with the love which makes us free, joyful, almighty workers and conquerors over all tribulations, servants of our neighbors, and yet lords of all. For those who do not recognize the gifts bestowed upon them through Christ, however, Christ has been born in vain; they go their way with their works and shall never come to taste or feel those things. Just as our neighbor is in need and lacks that in which we

are abundant, so we were in need before God and lacked his mercy. Hence, as our heavenly Father has in Christ freely come to our aid, we also ought freely to help our neighbor through our body and its works, each one should become as it were a Christ to the other that we may be Christs to one another and Christ may be same in all, that is, that we may be truly Christians.

OF MARRIAGE AND CELIBACY

DCCX

A preacher of the gospel, being regularly called, ought, above all things, first, to purify himself before he teaches others. Is he able, with a good conscience, to remain unmarried? let him so remain; but if he cannot abstain living chastely, then let him take a wife; God has made that plaster for that sore.

DCCXVI

It is written in the first book of Moses, concerning matrimony: God created a man and a woman and blessed them. Now, although this sentence was chiefly spoken of human creatures, yet we may apply it to all the creatures of the world—to the fowls of the air, the fish in the waters, and the beasts of the field, wherein we find a male and a female consorting together, engendering and increasing. In all these, God has placed before our eyes the state of matrimony. We have its image, also, even in the trees and earth.

DCCXVII

Between husband and wife there should be no question as to *matum* and *tuam*. All things should be in common between them, without any distinction or means of distinguishing.

DCCXVIII

St. Augustine said, finely: A marriage without children is the world without the sun.

DCCXIX

Matrimony is a glorious thing, since all mankind have been conceived, born, and nourished of women. All human laws should encourage the multiplication of families.

DCCXX

The world regards not, nor comprehends the works of God. Who can sufficiently admire the state of conjugal union, which God has instituted and founded, and whence all human creatures, yea, all states proceed. Where were we if it existed not? But neither God's ordinance, or the gracious presence of children, the fruit of matrimony, moves the ungodly world, which beholds only the temporal difficulties and troubles of matrimony, but sees not the great assurance that is hid therein. We were all born of women—emperors, kings, princes, yea, Christ himself, the Son of God, did not disdain to be born of a virgin. Let the contemners and rejecters of matrimony go hang, ye Anabaptists and Adamites, who recognise not marriage, but live all together like animals, and let the papists, who reject married life, and let the strumpets; if they must needs contend in matrimony, let them be consistent and keep to concubines.

DCCXXI

The state of matrimony is the chief in the world after religion; but people shun it because of its inconveniences, like one who, running out to the rain, falls into the river. We ought herein to have more regard to God's command and ordinance, for the sake of the generation, and the bringing up of children, than to our untoward humours and cogitations; and further, we should consider that it is a physic against sin and unchastity. None, indeed, should be compelled to marry; the matter should be left to each man's conscience, for bride-love may not be forced. God has said, "It is not good that one

man should be alone;" and St. Paul compares the church to a spouse, or bride and a bridegroom. But let us ever take heed that, in marrying, we esteem neither money nor wealth, great descent, nobility, nor lasciviousness.

DCCXXII

The Lord has never changed the rules he imposed on marriage, but in the case of the conception of his Son Jesus Christ. The Turks, however, are of opinion that 'tis no uncommon thing for a virgin to bear a child. I would by no means introduce this belief into my family.

DCCXXV

Men have broad and large chests, and small narrow hips, and more understanding than the women, who have but small and narrow breasts, and broad hips, to the end they should remain at home, sit still, keep house, and bear and bring up children.

QUESTIONS

1. What role does faith play in Luther's thought?
2. How important is the Word of God? What is it, according to Luther?
3. Luther believes that faith offers more hope for salvation than good works. Why is this?
4. *Of Marriage and Celibacy* is composed of words spoken by Luther taken down by his followers. How does this make it different from *The Freedom of a Christian*?
5. Why does Luther think clergy should be allowed to marry?
6. Why is matrimony important?
7. What is Luther's view of women? What does he see as their role in marriage, and how does he think they should be treated?
8. Luther spent most of his early adulthood as a celibate monk. How do you think this might have affected his views of marriage?

64.

JOHN CALVIN

INSTITUTES OF THE CHRISTIAN RELIGION

(1534)

CATECHISM

(ca. 1540)

John Calvin (1509–1564) was the seminal thinker among the post-Luther generation of religious reformers. French by birth and a lawyer by training, Calvin found himself the leader of the Reformation in the Swiss city of Geneva. There he helped establish a new form of church government that depended not upon a hierarchy of priests and bishops as in the Catholic Church but instead gave power to individual congregations of believers. Calvin's principal theological contribution was to emphasize the doctrine of predestination as the foundation of individual salvation.

Institutes of the Christian Religion was first written for the purpose of gaining acceptance for Protestantism in France. Through successive editions, Calvin expanded and refined his theology.

Calvin's *Catechism*, first published in 1540, was designed as a simple statement of the Church's doctrine. Before formal admission to the congregation, children memorized the answers to the minister's questions and proved that they understood the essentials of Calvinist theology. The question and answer format, a Protestant version of the Socratic method, was thought to be the most effective way to teach children complex ideas. The selections reproduced here focus on the nature of the Church and on salvation.

INSTITUTES OF THE CHRISTIAN RELIGION

Knowledge of God Involves Trust and Reverence

What is God? Men who pose this question are merely toying with idle speculation. It is far better for us to inquire, "What is his nature?" and to know what is consistent with his nature. What good is it to profess with Epicurus some sort of God who has cast aside the care of the world only to amuse himself in idleness? What help is

it, in short, to know a God with whom we have nothing to do? Rather, our knowledge should serve first to teach us fear and reverence; secondly, with it as our guide and teacher, we should learn to seek every good from him, and having received it, to credit it to his account. For how can the thought of God penetrate your mind without your realizing immediately that, since you are his handiwork, you have been made over and bound to his command by right of creation, that you owe your life to him?—that whatever you undertake, whatever you do, ought to be ascribed to him? If this be so, it