HERE I STAND

A LIFE *of* MARTIN LUTHER

ROLAND H. BAINTON

"Excellent . . . illuminating and eloquent." —*The New York Times*

HERE I STAND

A LIFE *of* MARTIN LUTHER

ROLAND H. BAINTON

Abingdon Press

NASHVILLE

Copyright© by Abingdon Press. All rights reserved.

To

My Partner

in the

"School for Character"

HERE I STAND

A Life of Martin Luther

Copyright © 1950 by Pierce and Smith
Copyright © renewal 1978 by Roland H. Bainton
Preface Copyright © 1978 by Roland H. Bainton

All rights reserved.
No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying and recording, or by any information storage or retrieval system, except as may be expressly permitted by the 1976 Copyright Act or in writing from the publisher. Requests for permission should be addressed in writing to Abingdon Press, 201 Eighth Avenue South, Nashville, TN 37202 or e-mailed to permissions@umpublishing.org.

ISBN 978-1-4267-5443-2

Library of Congress Calaloging-in-Publication Data

Bainton, Roland Herbert, 1894–1984
Here I stand : a life of Martin Luther / Roland H. Bainton.
p. cm.
Includes bibliographical references and index.
ISBN 0-687-16895-3 (pbk. : alk. paper)
1. Luther, Martin, 1483–1546. 2. Reformation—Germany—Biography. 3. Lutheran Church—Germany—Clergy—Biography. I. Title.
BR322.B26 1990
283.1'092—dc20
[B]

90-45795

Formerly published under ISBN 9780451625186

13 14 15 16 17 18 19 20 21 22—10 9 8 7 6 5 4 3 2 1

MANUFACTURED IN THE UNITED STATES OF AMERICA

Copyright© by Abingdon Press. All rights reserved.

Contents

HERE I STAND—After a Quarter of a Century . . . 1

I. The Vow . . . 5
At Home and School . . . 7
Religious Disquiet . . . 10
The Haven of the Cowl . . . 16

II. The Cloister . . . 21
The Terror of the Holy . . . 23
The Way of Self-Help . . . 29
The Merits of the Saints . . . 31
The Trip to Rome . . . 33

III. The Gospel . . . 37
The Failure of Confession . . . 39
The Mystic Ladder . . . 42
The Evangelical Experience . . . 46

IV. The Onslaught . . . 54
The Indulgence for St. Peter's . . . 60
The Ninety-Five Theses . . . 65

V. The Son of Iniquity . . . 71
The Dominican Assault . . . 74
The Case Transferred to Germany . . . 78
The Interviews with Cajetan . . . 81
Threatening Exile . . . 86

Copyright© by Abingdon Press. All rights reserved.

VI. The Saxon Hus 91
The Gauntlet of Eck. 96
The Leipzig Debate 101
The Endorsement of Hus 105

VII. The German Hercules 111
The Humanists: Erasmus 115
Melanchthon and Dürer 119
The Nationalists: Hutten and Sickingen. 122

VIII. The Wild Boar in the Vineyard 128
The Sacraments and the Theory of the Church 133
Prosecution Resumed. 135
The Bull “Exsurge” 138
The Bull Seeks Luther 141

IX. The Appeal to Caesar 144
Publication of the Bull 150
Against the Execrable Bull of Antichrist. 155
The Freedom of the Christian Man 157

X. Here I Stand 162
A Hearing Promised and Recalled 165
The Emperor Assumes Responsibility 170
Invitation to Luther Renewed 174
Luther Before the Diet 177
The Edict of Worms. 182

XI. My Patmos. 187
At the Wartburg. 189
The Reformation at Wittenberg: Monasticism 193
The Mass. 199
The Outbreak of Violence 200

XII. The Return of the Exile 203
Turmoil 204
The Invitation to Come Back. 209
The Return to Wittenberg 211

Copyright© by Abingdon Press. All rights reserved.

XIII. No Other Foundation 214
Nature, History, and Philosophy 215
Christ the Sole Revealer 219
The Word and the Sacraments 223
The Menace to Morals. 225
The Ground of Goodness. 228

XIV. Rebuilding the Walls 233
The Callings. 234
Economics 237
Politics 239
Church and State 243

XV. The Middle Way 249
Hostility of the Reformed Papacy 251
Recoil of the Moderate Catholics: Erasmus 255
Defection of the Puritans: Carlstadt 259
The Revolutionary Saints: Müntzer 263
Banishment of the Agitators. 265

XVI. Behemoth, Leviathan, and the Great Waters 269
Rivals: Zwingli and the Anabaptists 270
Religion and Social Unrest 272
Luther and the Peasants 275
Müntzer Foments Rebellion. 282
The Debacle and the Effect on the Reformation. 288

XVII. The School for Character 292
Katherine von Bora 293
Domesticity 296
Children and Table Talk 299
Views of Marriage 306
Consolations of Home 310

XVIII. The Church Territorial 313
Dissemination of the Reform 314
Practical Church Problems. 319
The Godly Prince 321
The Protest 323

Copyright© by Abingdon Press. All rights reserved.

Protestant Alliance: The Marburg Colloquy 327
The Augsburg Confesssion. 331

XIX. The Church Tutorial 336
The Bible Translation. 336
Doctrinal Problems in Translation 341
Catechisms. 346
Liturgy. 350
Music. 351
Hymnbook 357

XX. The Church Ministerial 359
Preaching. 359
Sermon on the Nativity 364
Exposition of Jonah. 367
Prayer 370

XXI. The Struggle for Faith 372
Luther's Persistent Struggle 372
His Depressions 375
The Way of Indirection 377
Wrestling with the Angel 379
The Rock of Scripture 381

XXII. The Measure of the Man 387
The Bigamy of the Landgrave 387
Attitude to the Anabaptists 389
Attitude to the Jews 393
The Papists and the Emperor 395
The Measure of the Man 398

Bibliography 401

References. 415

Sources of Illustrations 430

Index. 433

Copyright© by Abingdon Press. All rights reserved.

Chapter One

The Vow

N A SULTRY DAY in July of the year 1505 a lonely traveler was trudging over a parched road on the outskirts of the Saxon village of Stotternheim. He was a young man, short but sturdy, and wore the dress of a university student. As he approached the village, the sky became overcast. Suddenly there was a shower, then a crashing storm. A bolt of lightning rived the gloom and knocked the man to the ground. Struggling to rise, he cried in terror, "St. Anne help me! I will become a monk."

The man who thus called upon a saint was later to repudiate the cult of the saints. He who vowed to become a monk was later to renounce monasticism. A loyal son of the Catholic Church, he was later to shatter the structure of medieval Catholicism. A devoted servant of the pope, he was later to identify the popes with Antichrist. For this young man was Martin Luther.

His demolition was the more devastating because it reinforced disintegrations already in progress. Nationalism was in process of breaking the political unities when the Reformation destroyed the religious. Yet this paradoxical figure revived the Christian

Copyright© by Abingdon Press. All rights reserved.

consciousness of Europe. In his day, as Catholic historians all agree, the popes of the Renaissance were secularized, flippant, frivolous, sensual, magnificent, and unscrupulous. The intelligentsia did not revolt against the Church because the Church was so much of their mind and mood as scarcely to warrant a revolt. Politics were emancipated from any concern for the faith to such a degree that the Most Christian King of France and His Holiness the Pope did not disdain a military alliance with the Sultan against the Holy Roman Emperor. Luther changed all this. Religion became again a dominant factor even in politics for another century and a half. Men cared enough for the faith to die for it and to kill for it. If there is any sense remaining of Christian civilization in the West, this man Luther in no small measure deserves the credit.

Very naturally he is a controversial figure. The multitudinous portrayals fall into certain broad types already delineated in his own generation. His followers hailed him as the prophet of the Lord and the deliverer of Germany. His opponents on the Catholic side called him the son of perdition and the demolisher of Christendom. The agrarian agitators branded him as the sycophant of the princes, and the radical sectaries compared him to Moses, who led the children of Israel out of Egypt and left them to perish in the wilderness. But such judgments belong to an epilogue rather than a prologue. The first endeavor must be to understand the man.

One will not move far in this direction unless one recognizes at the outset that Luther was above all else a man of religion. The great outward crises of his life which bedazzle the eyes of dramatic biographers were to Luther himself trivial in comparison with the inner upheavals of his questing after God. For that reason this study may appropriately begin with his first acute religious crisis in 1505 rather than with his birth in 1483. Childhood and youth will be drawn upon only to explain the entry into the monastery.

Copyright© by Abingdon Press. All rights reserved.

At Home and School

The vow requires interpretation because even at this early point in Luther's career judgments diverge. Those who deplore his subsequent repudiation of the vow explain his defection on the ground that he ought never to have taken it. Had he ever been a true monk, he would not have abandoned the cowl. His critique of monasticism is made to recoil upon himself in that he is painted as a monk without vocation, and the vow is interpreted, not as a genuine call, but rather as the resolution of an inner conflict, an escape from maladjustment at home and at school.

A few sparse items of evidence are adduced in favor of this explanation. They are not of the highest reliability because they are all taken from the conversation of the older Luther as recorded, often inaccurately, by his students; and even if they are genuine, they cannot be accepted at face value because the Protestant Luther was no longer in a position to recall objectively the motives of his Catholic period. Really there is only one saying which connects the taking of the cowl with resentment against parental discipline. Luther is reported to have said, "My mother caned me for stealing a nut, until the blood came. Such strict discipline drove me to the monastery, although she meant it well." This saying is reinforced by two others: "My father once whipped me so that I ran away and felt ugly toward him until he was at pains to win me back." "[At school] I was caned in a single morning fifteen times for

Copyright© by Abingdon Press. All rights reserved.

nothing at all. I was required to decline and conjugate and hadn't learned my lesson."

Unquestionably the young were roughly handled in those days, and Luther may be correctly reported as having cited these instances in order to bespeak a more humane treatment, but there is no indication that such severity produced more than a flash of resentment. Luther was highly esteemed at home. His parents looked to him as a lad of brilliant parts who should become a jurist, make a prosperous marriage, and support them in their old age. When Luther became a Master of Arts, his father presented him with a copy of the *Corpus Juris* and addressed him no longer with the familiar *Du* but with the polite *Sie*. Luther always exhibited an extraordinary devotion to his father and was grievously disturbed over parental disapproval of his entry into the monastery. When his father died, Luther was too unnerved to work for several days. The attachment to the mother appears to have been less marked; but even of the thrashing he said that it was well intended, and he recalled affectionately a little ditty she used to sing:

> If folk don't like you and me,
> The fault with us is like to be.

The schools also were not tender, but neither were they brutal. The object was to impart a spoken knowledge of the Latin tongue. The boys did not resent this because Latin was useful—the language of the Church, of law, diplomacy, international relations, scholarship, and travel. The teaching was by drill punctuated with the rod. One scholar, called a *lupus* or wolf, was appointed to spy on the others and report lapses into German. The poorest scholar in the class every noon was given a donkey mask, hence called the *asinus*, which he wore until he caught another talking German. Demerits were accumulated and accounted for by birching at the end of the week. Thus one might have fifteen strokes on a single day.

Copyright© by Abingdon Press. All rights reserved.

The Asinus

But, despite all the severities, the boys did learn Latin and loved it Luther, far from being alienated, was devoted to his studies and became highly proficient. The teachers were no brutes. One of them, Trebonius, on entering the classroom always bared his head in the presence of so many future burgomasters, chancellors, doctors, and regents. Luther respected his teachers and was grieved when they did not approve of his subsequent course.

Nor was he prevailingly depressed, but ordinarily rollicking, fond of music, proficient on the lute, and enamored of the beauty of the German landscape. How fair in retrospect was Erfurt! The woods came down to the fringes of the village to be continued by orchards and vineyards, and then the fields which supplied the dye industry of Germany with plantings of indigo, blue-flowered flax, and yellow saffron; and nestling within the brilliant rows lay the walls, the gates, the steeples of many-spired Erfurt. Luther called her a new Bethlehem.

Copyright© by Abingdon Press. All rights reserved.

Religious Disquiet

Yet Luther was at times severely depressed, and the reason lay not in any personal frictions but in the malaise of existence intensified by religion. This man was no son of the Italian Renaissance, but a German born in remote Thuringia, where men of piety still reared churches with arches and spires straining after the illimitable. Luther was himself so much a gothic figure that his faith may be called the last great flowering of the religion of the Middle Ages. And he came from the most religiously conservative element of the population, the peasants. His father, Hans Luther, and his mother, Margaretta, were sturdy, stocky, swarthy German *Bauern*. They were not indeed actually engaged in the tilling of the soil because as a son without inheritance Hans had moved from the farm to the mines. In the bowels of the earth he had prospered with the help of St. Anne, the patroness of miners, until he had come to be the owner of half a dozen foundries; yet he was not unduly affluent, and his wife had still to go to the forest and drag home the wood. The atmosphere of the family was

HANS LUTHER

MARGARETTA LUTHER

Copyright© by Abingdon Press. All rights reserved.

that of the peasantry: rugged, rough, at times coarse, credulous, and devout. Old Hans prayed at the bedside of his son, and Margaretta was a woman of prayer.

Certain elements even of old German paganism were blended with Christian mythology in the beliefs of these untutored folk. For them the woods and winds and water were peopled by elves, gnomes, fairies, mermen and mermaids, sprites and witches. Sinister spirits would release storms, floods, and pestilence, and would seduce mankind to sin and melancholia. Luther's mother believed that they played such minor pranks as stealing eggs, milk, and butter; and Luther himself was never emancipated from such beliefs. "Many regions are inhabited," said he, "by devils. Prussia is full of them, and Lapland of witches. In my native country on the top of a high mountain called the Pubelsberg is a lake into which if a stone be thrown a tempest will arise over the whole region because the waters are the abode of captive demons."

The education in the schools brought no emancipation but rather reinforced the training of the home. In the elementary schools the children were instructed in sacred song. They learned by heart the *Sanctus*, the *Benedictus*, the *Agnus Dei*, and the *Confiteor*. They were trained to sing psalms and hymns. How Luther loved the *Magnificat*! They attended masses and vespers, and took part in the colorful processions of the holy days. Each town in which Luther went to school was full of churches and monasteries. Everywhere it was the same: steeples, spires, cloisters, priests, monks of the various orders, collections of relics, ringing of bells, proclaiming of indulgences, religious processions, cures at shrines. Daily at Mansfeld the sick were stationed beside a convent in the hope of cure at the tolling of the vesper bell. Luther remembered seeing a devil actually depart from one possessed.

The University of Erfurt brought no change. The institution at that time had not yet been invaded by Renaissance influences. The classics in the curriculum, such as Vergil, had always been

Copyright© by Abingdon Press. All rights reserved.

favorites in the Middle Ages. Aristotelian physics was regarded as an exercise in thinking God's thoughts after him, and the natural explanations of earthquakes and thunderstorms did not preclude occasional direct divine causation. The studies all impinged on theology, and the Master's degree for which Luther was preparing for the law could have equipped him equally for the cloth. The entire training of home, school, and university was designed to instill fear of God and reverence for the Church.

In all this there is nothing whatever to set Luther off from his contemporaries, let alone to explain why later on he should have revolted against so much of medieval religion. There is just one respect in which Luther appears to have been different from other youths of his time, namely, in that he was extraordinarily sensitive and subject to recurrent periods of exaltation and depression of spirit. This oscillation of mood plagued him throughout his life. He testified that it began in his youth and that the depressions had been acute in the six months prior to his entry into the monastery. One cannot dismiss these states as occasioned merely by adolescence, since he was then twenty-one and similar experiences continued throughout his adult years. Neither can one blithely write off the case as an example of manic depression, since the patient exhibited a prodigious and continuous capacity for work of a high order.

The explanation lies rather in the tensions which medieval religion deliberately induced, playing alternately upon fear and hope. Hell was stoked, not because men lived in perpetual dread, but precisely because they did not, and in order to instill enough fear to drive them to the sacraments of the Church. If they were petrified with terror, purgatory was introduced by way of mitigation as an intermediate place where those not bad enough for hell nor good enough for heaven might make further expiation. If this alleviation inspired complacency, the temperature was advanced on purgatory, and then the pressure was again relaxed through indulgences.

Copyright© by Abingdon Press. All rights reserved.

Even more disconcerting than the fluctuation of the temperature of the afterlife was the oscillation between wrath and mercy on the part of the members of the divine hierarchy. God was portrayed now as the Father, now as the wielder of the thunder. He might be softened by the intercession of his kindlier Son, who again was delineated as an implacable judge unless mollified by his mother, who, being a woman, was not above cheating alike God and the Devil on behalf of her suppliants; and if she were remote, one could enlist her mother, St. Anne.

How these themes were presented is graphically illustrated in the most popular handbooks in the very age of the Renaissance. The theme was death; and the best sellers gave instructions, not on how to pay the income tax, but on how to escape hell. Manuals entitled *On the Art of Dying* depicted in lurid woodcuts the departing spirit surrounded by fiends who tempted him to commit the irrevocable sin of abandoning hope in God's mercy. To convince him that he was already beyond pardon he was confronted by the woman with whom he had committed adultery or the beggar he had failed to feed. A companion woodcut then gave encouragement by presenting the figures of forgiven sinners: Peter with his cock, Mary Magdalene with her cruse, the penitent thief, and Saul the persecutor, with the concluding brief caption, "Never despair."

Fiends Tempting a Dying Man to Abandon Hope

If this conclusion ministered to complacency, other presentations invoked dread. A book strikingly illustrative of the prevailing mood is a history of the world published by Hartmann Schedel in Nürnberg

Copyright© by Abingdon Press. All rights reserved.

in 1493. The massive folios, after recounting the history of mankind from Adam to the Humanist Conrad Celtes, conclude with a meditation on the brevity of human existence accompanied by a woodcut of the dance of death. The final scene displays the day of judgment. A full-page woodcut portrays Christ the Judge sitting upon a rainbow. A lily extends from his right ear, signifying the redeemed, who below are being ushered by angels into paradise. From his left ear protrudes a sword, symbolizing the doom of the damned, whom the devils drag by the hair from the tombs and cast into the flames of hell. How strange, comments a modern editor, that a chronicle published in the year 1493 should end with the judgment day instead of the discovery of America! Dr. Schedel had finished his manuscript in June. Columbus had returned the previous March. The news presumably had not yet reached Nürnberg. By so narrow a margin Dr. Schedel missed this amazing scoop. "What an extraordinary value surviving copies of the Chronicle would have today if it had recorded the great event!"

So writes the modern editor. But old Dr. Schedel, had he known, might not have considered the finding of a new world worthy of record. He could scarcely have failed to know of the discovery of the Cape of Good Hope in 1488. Yet he never mentioned it. The reason is that he did not think of history as the record of humanity expanding upon earth and craving as the highest good more earth in which to expand. He thought of history as the sum of countless pilgrimages through a vale of tears to the heavenly Jerusalem. Every one of those now dead would some day rise and stand with the innumerable host of the departed before the judgment seat to hear the words, "Well done," or, "Depart from me into everlasting fire." The Christ upon the rainbow with the lily and the sword was a most familiar figure in the illustrated books of the period. Luther had seen pictures such as these and testified that he was utterly terror-stricken at the sight of Christ the Judge.

Copyright© by Abingdon Press. All rights reserved.

Christ the Judge Sitting upon the Rainbow

Copyright© by Abingdon Press. All rights reserved.

The Haven of the Cowl

Like everyone else in the Middle Ages he knew what to do about his plight. The Church taught that no sensible person would wait until his deathbed to make an act of contrition and plead for grace. From beginning to end the only secure course was to lay hold of every help the Church had to offer: sacraments, pilgrimages, indulgences, the intercession of the saints. Yet foolish was the man who relied solely on the good offices of the heavenly intercessors if he had done nothing to ensure their favor!

And what better could he do than take the cowl? Men believed the end of the world already had been postponed for the sake of the Cistercian monks. Christ had just "bidden the angel blow his trumpet for the Last Judgment, when the Mother of Mercy fell at the feet of her Son and besought Him to spare awhile, 'at least for my friends of the Cistercian Order, that they may prepare themselves.'" The very devils complained of St. Benedict as a robber who had stolen souls out of their hands. He who died in the cowl would receive preferential treatment in heaven because of his habit. Once a Cistercian in a high fever cast off his frock and so died. Arriving at the gate of Paradise he was denied entry by St. Benedict because of the lack of uniform. He could only walk around the walls and peep in through the windows to see how the brethren fared, until one of them interceded for him, and St. Benedict granted a reprieve to earth for the missing garment. All this was of course popular piety. However much such crude notions might be deprecated by reputable theologians, this was what the common man believed, and Luther was a common man. Yet even St. Thomas Aquinas himself declared the taking of the cowl to be second baptism, restoring the sinner to the state of innocence which he enjoyed when first baptized. The opinion was popular that if the monk should sin thereafter, he was peculiarly privileged because in his case repentance would bring restoration to the state of innocence. Monasticism was the way par excellence to heaven.

Copyright© by Abingdon Press. All rights reserved.

ERFURT

Luther knew all this. Any lad with eyes in his head understood what monasticism was all about. Living examples were to be seen on the streets of Erfurt. Here were young Carthusians, mere lads, already aged by their austerities. At Magdeburg, Luther looked upon the emaciated Prince William of Anhalt, who had forsaken the halls of the nobility to become a begging friar and walk the streets carrying the sack of the mendicant. Like any other brother he did the manual work of the cloister. "With my own eyes I saw him," said Luther. "I was fourteen years old at Magdeburg. I saw him carrying the sack like a donkey. He had so worn himself down by fasting and vigil that he looked like a death's-head, mere bone and skin. No one could look upon him without feeling ashamed of his own life."

Luther knew perfectly well why youths should make themselves old and nobles should make themselves abased. This life is only a brief period of training for the life to come, where the saved will enjoy an eternity of bliss and the damned will suffer everlasting torment.

Copyright© by Abingdon Press. All rights reserved.

With their eyes they will behold the despair which can never experience the mercy of extinction. With their ears they will hear the moans of the damned. They will inhale sulphurous fumes and writhe in incandescent but unconsuming flame. All this will last forever and forever and forever.

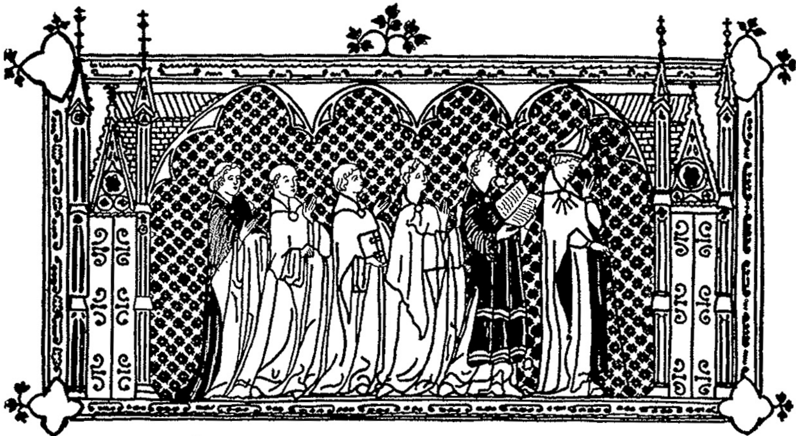
These were the ideas on which Luther had been nurtured. There was nothing peculiar in his beliefs or his responses save their intensity. His depression over the prospect of death was acute but by no means singular. The man who was later to revolt against monasticism became a monk for exactly the same reason as thousands of others, namely, in order to save his soul. The immediate occasion of his resolve to enter the cloister was the unexpected encounter with death on that sultry July day in 1505. He was then twenty-one and a student at the University of Erfurt As he returned to school after a visit with his parents, sudden lightning struck him to earth. In that single flash he saw the denouement of the drama of existence. There was God the all-terrible, Christ the inexorable, and all the leering fiends springing from their lurking places in pond and wood that with sardonic cachinnations they might seize his shock of curly hair and bolt him into hell. It was no wonder that he cried out to his father's saint, patroness of miners, "St. Anne help me! I will become a monk."

Luther himself repeatedly averred that he believed himself to have been summoned by a call from heaven to which he could not be disobedient. Whether or not he could have been absolved from his vow, he conceived himself to be bound by it. Against his own inclination, under divine constraint, he took the cowl. Two weeks were required to arrange his affairs and to decide what monastery to enter. He chose a strict one, the reformed congregation of the Augustinians. After a farewell party with a few friends he presented himself at the monastery gates. News was then sent to his father, who was highly enraged. This was the son, educated in stringency, who should have supported his parents in their old age. The father

Copyright© by Abingdon Press. All rights reserved.

was utterly unreconciled until he saw in the deaths of two other sons a chastisement for his rebellion.

Luther presented himself as a novice. From no direct evidence but from the liturgy of the Augustinians we are able to reconstruct the scene of his reception. As the prior stood upon the steps of the altar, the candidate prostrated himself. The prior asked, "What seekest thou?" The answer came, "God's grace and thy mercy." Then the prior raised him up and inquired whether he was married, a bondsman, or afflicted with secret disease. The answer being negative, the prior described the rigors of the life to be undertaken: the renunciation of self-will, the scant diet, rough clothing, vigils by night and labors by day, mortification of the flesh, the reproach of poverty, the shame of begging, and the distastefulness of cloistered existence. Was he ready to take upon himself these burdens? "Yes, with God's help," was the answer, "and in so far as human frailty allows." Then he was admitted to a year of probation. As the choir chanted, the head was tonsured. Civilian clothes were exchanged for the habit of the novice. The initiate bowed the knee. "Bless thou thy servant," intoned the prior. "Hear, O Lord, our heartfelt pleas and deign to confer thy blessing on this thy servant, whom in thy holy name we have clad in



Sixteenth-Century Monks in a Choir

Copyright© by Abingdon Press. All rights reserved.

the habit of a monk, that he may continue with thy help faithful in thy Church and merit eternal life through Jesus Christ our Lord. Amen." During the singing of the closing hymn Luther prostrated himself with arms extended in the form of a cross. He was then received into the convent by the brethren with the kiss of peace and again admonished by the prior with the words, "Not he that hath begun but he that endureth to the end shall be saved."

The meaning of Luther's entry into the monastery is simply this, that the great revolt against the medieval Church arose from a desperate attempt to follow the way by her prescribed. Just as Abraham overcame human sacrifice only through his willingness to lift the sacrificial knife against Isaac, just as Paul was emancipated from Jewish legalism only because as a Hebrew of the Hebrews he had sought to fulfill all righteousness, so Luther rebelled out of a more than ordinary devotion. To the monastery he went like others, and even more than others, in order to make his peace with God.

Copyright© by Abingdon Press. All rights reserved.

Copyright© by Abingdon Press. All rights reserved.

A vivid portrait of Martin Luther,

the man of unshakable faith in God

who helped bring about the Protestant Reformation

The Reformation of the sixteenth century was a vast and complicated movement. It involved kings and peasants, cardinals and country priests, monks and merchants. It spread from one end of Europe to the other and manifested itself in widely differing forms. Yet in spite of its diverse and complex character, to begin to understand the Reformation you need know only one name: Martin Luther. Since it first was published more than fifty years ago, Roland H. Bainton's *Here I Stand: A Life of Martin Luther* has sold millions of copies. It remains the definitive introduction to the great Reformer and is essential reading for anyone seeking to understand this towering historical figure.

"The most readable Luther biography in English." —*Time* magazine

"A sound and well-rounded picture of the man and his role in history."
—*Chicago Tribune*

ROLAND H. BAINTON (1894–1984) was born in England and came to the United States in 1902. A recipient of many degrees, Dr. Bainton was a specialist in Reformation history. His other books include *The Reformation of the Sixteenth Century*, *The Travail of Religious Liberty*, *The Age of the Reformation*, and *Christian Attitudes Toward War and Peace.*

www.AbingdonPress.com
Design by Elm Street: www.ElmStreetDesignStudio.com

BIOGRAPHY&AUTOBIOGRAPHY/Religious
ISBN-13: 978-1-4267-5443-2

Copyright© by Abingdon Press. All rights reserved.