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Resolutiones disputationum de Jndulge[n]tiarum virtute F. Martini Lvther Avgvstiniani Vittenbergensis

Luther, Martin

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Conclvsio I. D[omi]n[u]s & Magister noster Ihesus Christus, dice[n]do poenitencia[m] agite &c. omnem vitam fidelium poenitentiam esse voluit.

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ℭ CONCLVSIO I.

Dn̄s & Magiſter noſter Iheſus Chriſtus dicēdo pœnitenciā agite &c̄. omnem vitam fidelium pœnitentiam eſſe voluit.

Hanc aſſero & nihil dubito.

¶ Probo tamen eam, vel rudis ingenij cauſa, primo, ex ipſo v̾bo græco Metanoite. i. pœnitentiā agite, quod rigidiſſime trāſferri poteſt, trāſmentamini. i. mentē & ſenſum aliū induite, reſipiſcite, tranſitum mētis & phaſe ſpūs facite, vt iā nunc cęleſtia ſapiatis, qui hucuſꝙ terrena ſapuiſtis, qđ Apoſtolus Ro: xiij. dicit Renouamini nouitate mentis vr̄æ. Qua reſipiſcentia fit, vt redeat ꝑuaricator ad cor, odiatꝙ ſuū peccatum. Certū eſt aūt, ꝙ iſta reſipiſcētia, ſeu odiū ſui, tota vita fieri debeat, iuxta illud. Qui odit animā ſuā in hoc mūdo, in vitā ęternā cuſtodit eā, Et iterū. Qui non accipit crucē ſuā, & ſequitur me, non eſt me dignus Et ibidē. Non veni pacē mittere, ſed gladiū. Matt: v. Beati qui lugent qm̄ ipſi conſolabūt. Et Paulus Ro: vi. &. viij. alijſꝙ multis locis, iubet mortificare carnem, & mēbra, quæ ſunt ſuper terrā. Et Gal: v. docet: carnē crucifigere cū concupiſcētijs ei9. Et. ij. Corin: vi. dicit. Exhibeamus noſmetiſpſos in multa pacientia: in ieiunijs multis &c̄. Hæc ſic late ꝓfero, tanꝙ cū eis agam: qui nr̄a ignorant.

¶ Ideo. ſecūdo ꝓbo & ratione eandem. Quia Chriſtus, Magiſter ſpūs eſt non literę. & verba eius ſunt vita & ſpiritus, ideo neceſſe ē, vt eā doceat pœnitentiam, quæ in ſpiritu & veritate agitur. Non aūt eā, quā foris agere poſſunt ſuperbiſſimi hypocritę, in ieiunijs ſuis facies exterminātes, in angulis orātes: & cū tubis eleemoſynā faciētes, Eā inꝙ doceat Chriſt9 oportet, quæ in omni vitæ genere agi poteſt. quā rex in purpura, Sacerdos in mundicia, Princeps in dignitate non minus pn̄t agere, ꝙ monachus aut mendicus in ſuis ritibus & pauptate, ſicut ęgerunt Daniel & ſocij ſui in media Babylone, Omnibus em̄ hominib9. i. oīm conditioni debet conuenire doctrina Chriſti.

¶ Tercio per totā vitā oramus & orandū eſt, Dimitte nobis debita noſtra, ergo tota vita pœnitēciā agimus & diſplicem9 nobis, Niſi quis ſit ita ſtultus, vt ficte putet orandū ſibi ꝓ remittendis debitis. vera em̄ ſunt & non contēnenda debita, ꝓ

quibus orare iubemur, etiā ſi ſint venialia, non tñ niſi eis re‑
miſſis, ſaluari poſſimus.

❡ CONCLV: II.

Quod verbū de ſacramētali pœnitentia (cōfeſſi‑ onis & ſatiſfactionis/quę ſacerdotum miniſterio celebratur) nō pōt intelligi.

Hanc etiā aſſero & probo.

¶ Primo, quia pœnitentia ſacramētalis eſt tpalis, nec p̄t omni momēto agi, alioquin aſſidue cū ſacerdote loquendū eſſet, nec aliud quicq̃ agendū, niſi pctā confitēdū, atq; ſatiſfactio‑ nē impoſitā exequēdā. Ideo non p̄t eſſe crux illa, quā Chri‑ ſtus p̄cipit tollere, nec eſt mortificatio paſſionū carnis.

¶ Secundo Sacramētalis eſt externa tm̄ & prerequirit inter‑ nā, ſine qua nihil valet. Sed hęc interna eſt, & ſine ſacramentali eſſe poteſt.

¶ Tercio. Sacramētalis p̄t eſſe ficta. hęc non niſi vera & ſyn‑ cera eſſe p̄t. Q; ſi ſyncera non fuerit, hypocritarum eſt. non ea quā Chriſtus docet.

¶ Quarto de ſacramētali pœnitētia nullū habetur pręceptū Chriſti. Sed eſt p Pontifices & eccleſiā ſtatuta (ſaltē quo ad ter‑ ciā ſui partē. ſ. ſatiſfactionē) ideo & mutabilis arbitrio eccleſię. Sed pœnitētia euāgelica, eſt lex diuina, nulla hora mutabilis. cū ipſa ſit, iuge illud ſacrificiū, qđ vocatur cor contritum & humiliatum.

¶ Quinto. Huc pertinet, qđ vno conſenſu doctores ſcho‑ laſtici diſcernūt pœnitentiā virtutis, a pñia ſacramētali, ponē‑ tes pñiam virtutē velut materiā ſeu ſubiectū pñię ſacramēti.

❡ CON; III.

Nō tamē ſolā intēdit interiorē / imo interior nulla ē niſi foris opetur varias carnis mortificatiōes.

Et hanc aſſero & probo.

¶ Primo Ro: xij. p̄cipit Aplūs. Corpa nr̄a offerre hoſtiā vi‑ uentē ſanctā deo placentē. Atq; id quō fiat, ſecutꝰ clare & late exponit, dū docet humiliter ſapere, inuicem ſeruire, diligere, orationi inſtare, pacientiā habere &c̄: Quo modo & ij. Co: vi ait. Exhibeamus nosmetipos in multa paciētia, in ieiuniis &