UNIVERSITÄTS-
BIBLIOTHEK
PADERBORN

Universitätsbibliothek Paderborn

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

Luther, Martin

[Wittenberg], 1518

VD16 L 5787

Con: XIIII. Imperfecta sanitas seu charitas morituri/ necessario secum fert/ magnu[m] timore[m]/ tantoq[ue] maiorem/ qua[n]to minor fuerit ipsa.

urn:nbn:de:hbz:466:1-32315

Visual Library

vt illi copioſiſſimi animarꝫ redemptores, qui om̄ia adeo ſecure pnunciant, ac ſi fuerit impoſſibile eos eſſe homines. Accedit ad difficultatem, qꝫ ſunt doctores/ qui putēt animas nihil ab igne, ſed in igne tantūmodo pati: vt ſit ignis non tortor, ſed carcer animarꝫ. Idcirco & hic ingredior multo maxime dubiā & diſputabilē materiā, & quid ſuper ijs rebus percepe-rim profero.

¶ CON: XIIII.

Imperfecta ſanitas ſeu charitas morituri/ neceſſa-rio ſecum fert/ magnū timorē/ tantoq̄ maiorem/ quāto minor fuerit ipſa.

¶ Patet per illud. i. Ioan: iiij. Timor non eſt in charitate, per-fecta charitas foras mittit timorem, quia timor pœnā. Igitur ſi perfecta Charitas foras mittit timorē: neceſſariū ē/ vt impfecta timorē non mittat foras. Ac p hoc/ timor ſit cū charitate im-perfecta, Sed vbi ē illa pfecta Charitas? & (vt digredior pau-lulū) Quis eſt ſine timore mortis, iudicij: inferni? nā in homiē quūcunq; ſancto reliquię ſunt vetuſtatis & peccati, & non pñt filij Iſrael in hoc tpe Iebuſęū/ Cananęū & reliquas gēt ſpenit-delere, manet veſtigiū prioris Adę. Hæc aūt vetuſtas eſt error concupiſcentia, ira, timor, ſpes, deſperatio, mala conſcientia/ horror mortis &c. Hæc em̄ ſunt veteris & carnalis hominis: minuuntur aūt in nouo homine, ſed non extinguūtur, donec & ipe extinguat p mortē/ Sicut ait Aplūs, licet is q foris ē nr̄ homo corrūpatur, ille qui intus eſt renouatur de die in diem. Igitur iſta mala reliquiarꝫ vetuſtatis/ per indulgētias non tol-luntur, nec per cœptā contritionē, ſed incipiunt tolli, ac pfici-endo magis ac magis tollūtur, Hęc eſt ſanitas ſpūs, nihil aliud q̄ fides ſeu charitas in Chriſto.

Iſto ſic poſito/ patet concluſio ſatis, quia ſi quiſpiā fuerit hoc occupatus morte, priuſq̄ ſit perfectę charitatis, q̄ timorē pel-lat, neceſſario cū timore & horrore moritur, donec perficiatur charitas, & foras mittat timorē illū. Hic aūt timor/ ē ipſa con-ſcientia mala & trepida, ppter defectū fidei/ Nulla eſt em̄ for-midoloſa conſcientia, niſi quæ fide vel vacua vel imperfecta ē, Sic em̄ & Aplūs ait. Sanguinē Chriſti liberare conſciētias nr̄as ab operibus mortuis. Et iterū Heb: x. Aſperſi corda a conſciē-tia mala in plenitudine fidei.

Breuiter ſi poſſum pbare/ Qꝫ cauſa horroris & timoris ſit

diffidētia. Rurſū/ cauſa ſecuritatis/ ſit fides, credo ſimul ꝓbatū eſſe/ ꝙ moriens in fide imꝑfecta/ neceſſario timet & horret, ſed diffidentiā eſſe cauſam terroris, deſperationis, damnationis/ ī euāgelio ſępius legitur. Primū/ quādo Petrus dn̄m a ſe iuſſit exire, quia homo peccator ego ſum inquit. Secundo qn̄ cepit mergi ꝓpter modicā ſuā fidē. Tercio, qn̄ diſcipuli prę turbatione voluerunt clamare: vbi Chriſtum ſuper mare ambulantē, phātaſma putabāt. Quarto, qn̄ turbati exiſtimabant ſe ſpm̄ videre, cū intraret ad eos ianuis clauſis. In hijs omnibus oſtenditur diffidentiā eſſe cauſam timoris & horroris, venit ergo om̄is turbatio ex diffidentia, om̄is ſecuritas ex fiducia ī deū, Fiducia aūt ex charitate, quia neceſſe ē, vt is tibi placeat/ in quē confidas.

CON: XV.

Hic timor & horror ſatis eſt/ ſe ſolo/ facere (vt alia taceam) pœnam purgatorii: cum ſit ꝓximus deſperationis horrori.

¶ Nihil de igne & loco purgatorij loquor, non ꝙ ea negem, ſed ꝙ alia eſt illa diſputatio, nec a me nūc inſtituta, deīde ꝙ neſciā, vbi ſit loc⁹ purgatorij, licet. B. Thomas illū ſub terra eſſe putet. Ego vero interim cū. B. Aug: remaneo. ſcz ꝙ receptacula aīarū abdita ſint/ & remota a noſtra cognitione, Quę ideo dico, ne Pighardus hęreticus/ ī me ſibi videat̄ obtinuiſſe, purgatoriū non eſſe, quia locū eius ignotum eſſe confiteor/ Aut ideo Romanā eccleſiā errare, quia opinionem. B. Tomę non explodit. Mihi certiſſimū eſt/ purgatoriū eſſe, nec multū me mouet/ quid blatterēt hæretici, qn̄ iam mille & plus centū anni ſunt. ꝙ. B. Aug: in ſuarū confeſſio: li: ix. ꝓ matre & patre ſuo orat & orandū petit, Et eadē ſancta mater eius/ moriēs (vt ibi ſcribit) memoriā ſui optauerit ad altare domini, ſed & a B. Ambro: id factum narrat. Q; ſi etiā tēpore Apoſtolorū non fuiſſet purgatoriū (vt ſuperbit faſtidioſus pighardus) nūquid ideo credendum eſt hęretico vix quinquaginta annos nuper nato. & fidem tot ſeculorū falſam fuiſſe con[illegible]dendū? maxime cū ipſe nihil aliud faciat/ q̄ ꝙ dicit, nō [illegible]do, & ſic ꝓbauit om̄ia ſua: & improbauit omnia n̄ra, quaſi [illegible]on & lignū & lapis non credant. Sed hęc ſuo operi & tp̄i.

Igitur conceſſum eſt/ horrorē eſſe in animabus, nūc ꝓbādū eſſe pœnā purgatorij vel maximā.