

# Of Matrimony – By Martin Luther



Martin Luther

It is not only without any warrant of Scripture that matrimony is considered a sacrament, but it has been turned into a mere mockery by the very same traditions which vaunt it as a sacrament. Let us look a little into this. I have said that in every sacrament there is contained a word of divine promise, which must be believed in by him who receives the sign; and that the sign alone cannot constitute a sacrament. Now we nowhere read that he who marries a wife will receive any grace from God; neither is there in matrimony any sign of divine institution, nor do we anywhere read that it was appointed of God to be a sign of anything; although it is true that all visible transactions may be understood as figures and allegorical representations of invisible things. But figures and allegories are not sacraments, in the sense in which we are speaking of sacraments.

Furthermore, since matrimony has existed from the beginning of the world, and still continues even among unbelievers, there are no reasons why it should be called a sacrament of the new law, and of the Church alone. The marriages of the patriarchs were not less marriages than ours, nor are those of unbelievers less real than those of believers; and yet no one calls them a sacrament. Moreover there are among believers wicked husbands and wives, worse than any Gentiles. Why should we then say there is a sacrament here, and not among the Gentiles? Shall we so trifle with baptism and the Church as to say, like those who rave about the temporal power existing only in the Church, that matrimony is a sacrament only in the Church? Such assertions are childish and ridiculous, and by them we expose our ignorance and rashness to the laughter of unbelievers.

It will be asked however: Does not the Apostle say that "they two shall be one flesh," and that "this is a great sacrament;" and will you contradict the plain words of the Apostle? I reply that this argument is a very dull one, and proceeds from a careless and thoughtless reading of the original. Throughout the holy Scriptures this word "sacramentum," has not the meaning

in which we employ it, but an opposite one. For it everywhere signifies, not the sign of a sacred thing, but a sacred thing which is secret and hidden. Thus Paul says: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries (that is, sacraments) of God." (1 Cor. iv. 1.) Where we use the Latin term "sacrament," in Greek the word "mystery" is employed; and thus in Greek the words of the Apostle are: "They two shall be one flesh; this is a great mystery." This ambiguity has led men to consider marriage as a sacrament of the new law, which they would have been far from doing, if they had read the word "mystery," as it is in the Greek.

Thus the Apostle calls Christ himself a "sacrament," saying: "And without controversy great is the sacrament (that is, mystery) of godliness. God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (1 Tim. iii. 16.) Why have they not deduced from this an eighth sacrament of the new law, under such clear authority from Paul? Or, if they restrained themselves in this case, where they might so suitably have been copious in the invention of sacraments, why are they so lavish of them in the other? It is because they have been misled by their ignorance as well of things as of words; they have been caught by the mere sound of the words and by their own fancies. Having once, on human authority, taken a sacrament to be a sign, they have proceeded, without any judgment or scruple, to make the word mean a sign, wherever they have met with it in the sacred writings. Just as they have imported other meanings of words and human habits of speech into the sacred writings, and transformed these into dreams of their own, making anything out of anything. Hence their constant senseless use of the words: good works, bad works, sin, grace, righteousness, virtue, and almost all the most important words and things. They use all these at their own discretion, founded on the writings of men, to the ruin of the truth of God and of our salvation.

Thus sacrament and mystery, in Paul's meaning, are the very wisdom of the Spirit, hidden in a mystery, as he says: "Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." (1 Cor. ii. 8.) There remains to this day this folly, this stone of stumbling and rock of offence, this sign which shall be spoken against. Paul calls preachers the stewards of these mysteries, because they preach Christ, the power and wisdom of God; but so preach him that unless men believe, they cannot understand. Thus a sacrament means a mystery and a hidden thing, which is made known by words, but is received by faith of heart. Such is the passage of which we are speaking at present: "They two shall be one flesh; this is a great mystery." These men think that this was said concerning matrimony; but Paul brings in these words in speaking of Christ and the Church, and explains his meaning clearly by saying: "I speak concerning Christ and the Church." See how well Paul and these men agree! Paul says that he is setting forth a great mystery concerning Christ and the Church; while they set it forth as concerning male and female. If men may thus indulge their own caprices in interpreting the sacred writings, what wonder if anything can be found in them, were it even a hundred sacraments?

Christ then and the Church are a mystery, that is, a great and hidden thing, which may indeed and ought to be figured by matrimony, as in a sort of real

allegory; but it does not follow that matrimony ought to be called a sacrament. The heavens figuratively represent the apostles; the sun Christ; the waters nations; but these things are not therefore sacraments; for in all these cases the institution is wanting and the divine promise; and these it is which make a sacrament complete. Hence Paul is either, of his own spirit, applying to Christ the words used in Genesis concerning matrimony, or else he teaches that, in their general sense, the spiritual marriage of Christ is also there declared, saying: "Even as the Lord cherisheth the Church; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the Church." (Eph. v. 29–32.) We see that he means this whole text to be understood as spoken by him about Christ. He purposely warns the reader to understand the "Sacrament" as in Christ and the Church, not in matrimony.

I admit, indeed, that even under the old law, nay, from the beginning of the world, there was a sacrament of penitence; but the new promise of penitence and the gift of the keys are peculiar to the new law. As we have baptism in the place of circumcision, so we now have the keys in the place of sacrifices or other signs of penitence. I have said above that, at different times, the same God has given different promises and different signs for the remission of sins and the salvation of men, while yet it is the same grace that all have received. As it is written: "We, having the same spirit of faith, believe, and therefore speak." (2 Cor. iv. 13.) "Our fathers did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ." (1 Cor. x. 3, 4.) "These all died in faith, not having received the promises; God having provided some better thing for us, that they without us should not be made perfect." (Heb. xi. 13, 40.) For Christ himself, the same yesterday, and to-day, and for ever, is the head of his Church from the beginning even to the end of the world. There are then different signs, but the faith of all believers is the same; since without faith it is impossible to please God, and by it Abel pleased Him.

Let then matrimony be a figure of Christ and the Church, not however a sacrament divinely instituted, but one invented in the Church by men led astray by their ignorance alike of things and of words. So far as this invention is not injurious to the faith, it must be borne with in charity; just as many other devices of human weakness and ignorance are borne with in the Church, so long as they are not injurious to faith and to the sacred writings. But we are now contending for the firmness and purity of faith and of Scripture; lest, if we affirm anything to be contained in the sacred writings and in the articles of our faith, and it is afterwards proved not to be so contained, we should expose our faith to mockery, be found ignorant of our own special business, cause scandal to our adversaries and to the weak, and fail to exalt the authority of holy Scripture. For we must make the widest possible distinction between those things which have been delivered to us from God in the sacred writings, and those which have been invented in the Church by men, of however eminent authority from their holiness and their learning.

Thus far I have spoken of matrimony itself. But what shall we say of those impious human laws by which this divinely appointed manner of life has been entangled and tossed up and down? Good God! it is horrible to look upon the temerity of the tyrants of Rome, who thus, according to their own caprices, at one time annul marriages and at another time enforce them. Is the human race given over to their caprice for nothing but to be mocked and abused in every way, and that these men may do what they please with it for the sake of their own fatal gains?

There is a book in general circulation and held in no slight esteem, which has been confusedly put together out of all the dregs and filth of human traditions, and entitled the Angelic Summary; while it is really a more than diabolical summary. In this book, among an infinite number of monstrous statements, by which confessors are supposed to be instructed, while they are in truth most ruinously confused, eighteen impediments to matrimony are enumerated. If we look at these with the just and free eye of faith, we shall see that the writer is of the number of those of whom the Apostle foretold that they should "give heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; forbidding to marry." (1 Tim. iv. 1-3.) What is forbidding to marry, if this is not forbidding it—to invent so many impediments, and to set so many snares, that marriages cannot be contracted, or, if they are contracted, must be dissolved? Who has given this power to men? Granted that such men have been holy and led by a pious zeal; why does the holiness of another encroach upon my liberty? Why does the zeal of another bring me into bondage? Let whosoever will be as holy and as zealous as he will, but let him not injure others, or rob me of my liberty.

I rejoice, however, that these disgraceful laws have at length attained the glory they deserve, in that by their aid the men of Rome have nowadays become common traders. And what do they sell? The shame of men and women; a merchandise worthy of these traffickers, who surpass all that is most sordid and disgusting in their avarice and impiety. There is not one of those impediments, which cannot be removed at the intercession of Mammon; so that these laws seem to have been made for no other purpose than to be nets for money and snares for souls in the hands of those greedy and rapacious Nimrods; and in order that we might see in the holy place, in the Church of God, the abomination of the public sale of the shame and ignominy of both sexes. A business worthy of our pontiffs, and fit to be carried on by men who, with the utmost disgrace and baseness, are given over to a reprobate mind, instead of that ministry of the gospel which, in their avarice and ambition, they despise.

But what am I to say or do? If I were to enter upon every particular, this treatise would extend beyond all bounds; for the subject is in the utmost confusion, so that no one can tell where he is to begin, how far he is to go, or where he is to stop. This I know, that no commonwealth can be prosperously administered by mere laws. If the magistrate is a wise man, he will govern more happily under the guidance of nature than by any laws; if he is not a wise man, he will effect nothing but mischief by laws, since he will not know how to use them, or to adapt them to the wants of the time. In public matters, therefore, it is of more importance that good and wise men should be

at the head of affairs, than that any laws should be passed; for such men will themselves be the best of laws, since they will judge cases of all kinds with energy and justice. If, together with natural wisdom, there be learning in divine things, then it is clearly superfluous and mischievous to have any written laws; and charity above all things has absolutely no need of laws. I say, however, and do all that in me lies, admonishing and entreating all priests and friars, if they see any impediment with which the Pope can dispense, but which is not mentioned in Scripture, to consider all those marriages valid which have been contracted, in whatever way, contrary to ecclesiastical or pontifical laws. Let them arm themselves with the Divine law which says: What God hath joined together, let not man put asunder. The union of husband and wife is one of divine right, and holds good, however much against the laws of men it may have taken place, and the laws of men ought to give place to it, without any scruple. For if a man is to leave his father and mother and cleave to his wife, how much more ought he to tread under foot the frivolous and unjust laws of men, that he may cleave to his wife? If the Pope, or any bishop or official, dissolves any marriage, because it has been contracted contrary to the papal laws, he is an antichrist, does violence to nature, and is guilty of treason against God; because this sentence stands: Whom God hath joined together, let not man put asunder.

Besides this, man has no right to make such laws, and the liberty bestowed on Christians through Christ is above all the laws of men, especially when the divine law comes in, as Christ says: "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." (Mark ii. 27-28.) Again, such laws were condemned beforehand by Paul, when he foretold that those should arise who would forbid to marry. Hence in this matter all those rigorous impediments derived from spiritual affinity, or legal relationship and consanguinity, must give way, as far as is permitted by the sacred writings, in which only the second grade of consanguinity is prohibited, as it is written in the book of Leviticus, where twelve persons are prohibited, namely:—mother, step-mother, full sister, half sister by either parent, grand-daughter, father's sister, mother's sister, daughter-in-law, brother's wife, wife's sister, step-daughter, uncle's wife. In these only the first grade of affinity and the second of consanguinity are prohibited, and not even these universally, as is clear when we look carefully at the subject; for the daughter and grand-daughter of a brother and sister are not mentioned as prohibited, though they are in the second grade. Hence, if at any time a marriage has been contracted outside these grades, than which no others have ever been prohibited by God's appointment, it ought by no means to be dissolved on account of any laws of men. Matrimony, being a divine institution, is incomparably above all laws, and therefore it cannot rightfully be broken through for the sake of laws, but rather laws for its sake.

Thus all those fanciful spiritual affinities of father, mother, brother, sister, or child, ought to be utterly done away with in the contracting of matrimony. What but the superstition of man has invented that spiritual relationship? If he who baptizes is not permitted to marry her whom he has baptized, or a godfather his god-daughter, why is a Christian man permitted to marry a Christian woman? Is the relationship established by a ceremony or

by the sign of the sacrament stronger than that established by the substance itself of the sacrament? Is not a Christian man the brother of a Christian sister? Is not a baptized man the spiritual brother of a baptized woman? How can we be so senseless? If a man instructs his wife in the gospel and in the faith of Christ, and thus becomes truly her father in Christ, shall it not be lawful for her to continue his wife? Would not Paul have been at liberty to marry a maiden from among those Corinthians, all of whom he declares that he had begotten in Christ? See, then, how Christian liberty has been crushed by the blindness of human superstition!

Much more idle still is the doctrine of legal relationship; and yet they have raised even this above the divine right of matrimony. Nor can I agree to that impediment which they call disparity of religion, and which forbids a man to marry an unbaptized woman, neither simply, nor on condition of converting her to the faith. Who has prohibited this, God or man? Who has given men authority to prohibit marriages of this kind? Verily the spirits that speak lies in hypocrisy, as Paul says; of whom it may be truly said: The wicked have spoken lies to me, but not according to thy law. Patricius, a heathen, married Monica, the mother of St. Augustine, who was a Christian; why should not the same thing be lawful now? A like instance of foolish, nay wicked rigour is the impediment of crime; as when a man marries a woman previously polluted by adultery, or has plotted the death of a woman's husband, that he may be able to marry her. Whence, I ask, a severity on the part of men against men, such as even God has never exacted? Do these men pretend not to know that David, a most holy man, married Bathsheba the wife of Uriah, though both these crimes had been committed; that is, though she had been polluted by adultery and her husband had been murdered? If the divine law did this, why do tyrannical men act thus against their fellow servants?

It is also reckoned as an impediment when there exists what they call a bond; that is, when one person is bound to another by betrothal. In this case they conclude that if either party have subsequently had intercourse with a third, the former betrothal comes to an end. I cannot at all receive this doctrine. In my judgment, a man who has bound himself to one person is no longer at his own disposal, and therefore, under the prohibitions of the divine right, owes himself to the former, though he has not had intercourse with her, even if he have afterwards had intercourse with another. It was not in his power to give what he did not possess; he has deceived her with whom he has had intercourse, and has really committed adultery. That which has led some to think otherwise is that they have looked more to the fleshly union than to the divine command, under which he who has promised fidelity to one person is bound to observe it. He who desires to give, ought to give of that which is his own. God forbid that any man should go beyond or defraud his brother in any matter; for good faith ought to be preserved beyond and above all traditions of all men. Thus I believe that such a man cannot with a safe conscience cohabit with a second woman, and that this impediment ought to be entirely reversed. If a vow of religion deprives a man of his power over himself, why not also a pledge of fidelity given and received; especially since the latter rests on the teaching and fruits of the Spirit (Gal. v.), while the former rests on human choice? And if a wife may return to her husband, notwithstanding any vow of religion she may have made, why should

not a betrothed man return to his betrothed, even if connexion with another have followed? We have said, however, above that a man who has pledged his faith to a maiden is not at liberty to make a vow of religion, but is bound to marry her, because he is bound to keep his faith, and is not at liberty to abandon it for the sake of any human tradition, since God commands that it should be kept. Much more will it be his duty to observe his pledge to the first to whom he has given it, because it was only with a deceitful heart that he could give it to a second; and therefore he has not really given it, but has deceived his neighbour, against the law of God. Hence the impediment called that of error takes effect here, and annuls the marriage with the second woman.

The impediment of holy orders is also a mere contrivance of men, especially when they idly assert that even a marriage already contracted is annulled by this cause, always exalting their own traditions above the commands of God. I give no judgment respecting the order of the priesthood, such as it is at the present day; but I see that Paul commands that a bishop should be the husband of one wife, and therefore the marriage of a deacon, of a priest, of a bishop, or of a man in any kind of orders, cannot be annulled; although Paul knew nothing of that kind of priests and those orders which we have at the present day. Perish then these accursed traditions of men, which have come in for no other end than to multiply perils, sins, and evils in the Church! Between a priest and his wife, then, there is a true and inseparable marriage, approved by the divine command. What if wicked men forbid or annul it of their own mere tyranny? Be it that it is unlawful in the sight of men; yet it is lawful in the sight of God, whose commandment, if it be contrary to the commandments of men, is to be preferred.

Just as much a human contrivance is the so-called impediment of public propriety, by which contracted marriages are annulled. I am indignant at the audacious impiety which is so ready to separate what God has joined together. You may recognise Antichrist in this opposition to everything which Christ did or taught. What reason is there, I ask, why, on the death of a betrothed husband before actual marriage, no relative by blood, even to the fourth degree, can marry her who was betrothed to him? This is no vindication of public propriety, but mere ignorance of it. Why among the people of Israel, which possessed the best laws, given by God himself, was there no such vindication of public propriety? On the contrary, by the very command of God, the nearest relative was compelled to marry her who had been left a widow. Ought the people who are in Christian liberty to be burdened with more rigid laws than the people who were in legal bondage? And to make an end of these figments rather than impediments, I will say that at present it is evident to me that there is no impediment which can rightfully annul a marriage already contracted, except physical unfitness for cohabiting with a wife, ignorance of a marriage previously contracted, or a vow of chastity. Concerning such a vow, however, I am so uncertain even to the present moment, that I do not know at what time it ought to be reckoned valid; as I have said above in speaking of baptism. Learn then, in this one matter of matrimony, into what an unhappy and hopeless state of confusion, hindrance, entanglement, and peril all things that are done in the Church have been brought by the pestilent, unlearned, and impious traditions of men! There is no hope of a

remedy, unless we can do away once for all with all the laws of all men, call back the gospel of liberty, and judge and rule all things according to it alone. Amen.

It is necessary also to deal with the question of physical incapacity. But be it premised that I desire what I have said about impediments to be understood of marriages already contracted, which ought not to be annulled for any such causes. But with regard to the contracting of matrimony I may briefly repeat what I have said before, that if there be any urgency of youthful love, or any other necessity, on account of which the Pope grants a dispensation, then any brother can also grant a dispensation to his brother, or himself to himself, and thus snatch his wife, in whatever way he can, out of the hands of tyrannical laws. Why is my liberty to be done away with by another man's superstition and ignorance? Or if the Pope gives dispensation for money, why may not I give a dispensation to my brother or to myself for the advantage of my own salvation? Does the Pope establish laws? Let him establish them for himself, but let my liberty be untouched.

The question of divorce is also discussed, whether it be lawful. I, for my part, detest divorce, and even prefer bigamy to it; but whether it be lawful I dare not define. Christ himself, the chief of shepherds, says: "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." (Matt. v. 32.) Christ therefore permits divorce only in the case of fornication. Hence the Pope must necessarily be wrong, as often as he permits divorce for other reasons, nor ought any man forthwith to consider himself safe, because he has obtained a dispensation by pontifical audacity rather than power. I am more surprised, however, that they compel a man who has been separated from his wife by divorce to remain single, and do not allow him to marry another. For if Christ permits divorce for the cause of fornication, and does not compel any man to remain single, and if Paul bids us rather to marry than to burn, this seems plainly to allow of a man's marrying another in the place of her whom he has put away. I wish that this subject were fully discussed and made clear, that provision might be made for the numberless perils of those who at the present day are compelled to remain single without any fault of their own; that is, whose wives or husbands have fled and deserted their partner, not to return for ten years, or perhaps never. I am distressed and grieved by these cases, which are of daily occurrence, whether this happens by the special malice of Satan, or from our neglect of the word of God.

I cannot by myself establish any rule contrary to the opinion of all; but for my own part, I should exceedingly wish at least to see applied to this subject the words: "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases" (1 Cor. vii. 15). Here the Apostle permits that the unbelieving one who departs should be let go, and leaves it free to the believer to take another. Why should not the same rule hold good, if a believer, that is, a nominal believer, but in reality just as much an unbeliever, deserts husband or wife, especially if with the intention of never returning? I cannot discover any distinction between the two cases. In my belief, however, if in the Apostle's time the unbeliever who had



departed had returned, or had become a believer, or had promised to live with the believing wife, he would not have been received, but would himself have been authorised to marry another woman. Still, I give no definite opinion on these questions, though I greatly wish that a definite rule were laid down, for there is nothing which more harasses me and many others. I would not have any rule on this point laid down by the sole authority of the Pope or the bishops; but if any two learned and good men agreed together in the name of Christ, and pronounced a decision in the spirit of Christ, I should prefer their judgment even to that of councils, such as are assembled nowadays, which are celebrated simply for their number and authority, independently of learning and holiness. I therefore suspend my utterances on this subject, until I can confer with some better judge.

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