

MARTIN LUTHER: ON THE WAR AGAINST THE TURKS

(1529)

1. Introduction

Based on his Two-Kingdoms-Doctrine (TKD) Luther investigates the question of whether war should be waged against the Turks.¹ But without the basic understanding of the TKD in Luther's studies, one can not properly classify his arguments concerning the Turkish or Islamic question, and runs the risk of misjudging Luther. This is why Martin Luther has often been vilified for no reason, even today, mainly because his writings simply have not been read or essential parts from his perspective have been omitted arbitrarily. Luther himself was well aware of this defamation when he said: »[...] all this error and wickedness of the people is blamed on Luther, meaning that it must be *the fruit of my Gospel*, just as I am guilty of the rebellion (›Bauernaufstand‹ of 1525) and every other evil that now takes place in the entire world, even though they should know better.«²

Nevertheless, Luther did not allow himself to be silenced, but for the sake of spiritual responsibility he bravely dealt with the questions of his time, because for him it was always first and foremost a »spiritual« question, which had to be considered and answered spiritually from Scripture. Moreover, in all his debates, Luther always proceeded from the spiritual relevance of the question only, and never from its political importance. On the contrary, if sovereigns wanted to compromise the spiritual truth for

the sake of politics, he vehemently fought »spiritually« against it. This was especially the case with the doctrine of the Holy Communion, which sought to force Calvin, Zwingli, and Luther into a theological compromise in order to unite the political fronts of the Protestant ranks against the Catholic. Luther did not get involved in this »deal« as it would be called in contemporary German language. His faithfulness to his perspective of Scripture was sacred to him and was not be compromised.

I do not say this in order to defend Luther in any of his doctrines. May this never happen! I am saying this in order to put it in the proper perspective from which Luther (himself) has always addressed his questions, namely, the Word of God and his revelation. His interpretation (of God's Word) may be disputed in some cases, but not his spiritual position. Here Luther was in every way »obedient« to the Word of God. Today, 500 years after the Reformation, I wish this would be true. The Protestant Church is moving more and more away from its center, namely, the Word of God. Only who bow to this revelation of God can abide by the truth. But whoever »criticizes and invalidates« the word of God loses his hold and strength and becomes what Jesus said in the Sermon on the Mount (Matthew 5:13): »*but if the salt has lost its flavour, wherewith shall it be salted*«

Now back to the main topic of our lecture!

2. The Question

In the introduction to his essay »On the War against the Turks« Luther states: »Some preach that we should not wage war against the Turks, and the Reformation is held responsible for preaching so.«³

But before asserting this statement, Luther firmly directs the reader's eyes towards the first duty of every Christian, namely, »to serve both, friends and enemies [...]«⁴, so that the word from the Sermon on the Mount may also be fulfilled in this case: »[...] that my sun [speaks God] rise over both, the evil and the good [...]«⁵ Thus the goal of Luther is not to take »revenge« against the Turks, but rather sticking to (biblical) truth, in order that the mindset of God stays in our focus when dealing with the »spirit« of the Turks, respectively, of Islam.

In his first response to the above statement, Luther attributes the Turks injustice: »Because it is certain that the Turks have no right or command [from God] to start a dispute and attack those lands that are not their property, it is clear that this warfare is purely a sacrilege and robbery [...]«⁶ Luther admits that God may punish the world through the Turks by using them as a »breeding rod«⁷, as he did before in the Old Covenant, but this does not give the Turks the right to wage war against other people and nations for no reason.

Starting from this »injustice« and the associated and implied duty to counteract this injustice, Luther poses the counter-question: »[...] who is the man, who can wage war against the Turks and be certain to have the command from God and the right to do so, and who would not just plump into it to avenge himself or have any other crazy intention or cause [...]«⁸ Thus for Luther the essential question is not whether war should

be waged against the injustice of the Turks, but who has the »command from God« to do so, and who can carry out this war justly in the sense of divine order. This requires essential knowledge of spiritual warfare and leadership, even for our Christian existence today, because the challenges in this world have not changed significantly in present time.

Now Luther's second answer comes, both to the first assertion as to whether one should wage war against the Turks and to his counter-question as to who is entitled to wage this counter-war. In his answer Martin Luther introduces two persons who serve as representatives of his Christian-biblical idea of the two offices in this world: »These men,« he says, »are ›two‹ and only these two should be considered. One is called Christianus, and the other Emperor Carolus. Christianus shall be the first with his army.«⁹

The first, Mr. Christianus, says Luther, »[...] is the pious, holy and dear Christian crowd«.¹⁰ These are the true Christians among the people, »with all their army« - not only the individual Christians, but all their congregations together – who are to counter the Turkish attack.

3. Christianus

Why does Luther choose »Mr. Christianus [...] with his army« first? Well, because, according to Luther, »[...] these are the people who are prepared for this war and know how to deal with it.«¹¹ Here Luther shows once again how important the *spiritual* dimension of this conflict is, a truth which sadly has been lost to us today. Luther continues: »Because the Turks [...] are the servants of the angry devil, therefore, first of all, one must beat the devil, their master himself [...]« But because »[...] the devil is a spirit that cannot be beaten with armor, rifle, horse or man«,¹²

Christians must therefore first master their task and defeat the god of the Turks, that is the devil. »For where the god of the Turks is not defeated beforehand, it is to be feared that the Turks will not be defeated easily.«¹³ Here Luther addresses the battle that has to be fought in the spiritual realm.

For this reason, the spiritual battle, according to Luther, has to be fought first in order to be able to win it on the physical battlefield. This spiritual battle is carried out when priests and preachers »diligently« exhort the congregations to their main task: »[...] repentance and prayer [...] with indications of our great innumerable sins and ingratitude, by which we have earned God's wrath and ungraciousness, so that He gave us duly into the hands of the devil and [the] Turks.«¹⁴ So only through repentance and prayer can we win this spiritual battle by »[...] taking out of God's hands this rod of chastening [which is the angry devil], so that through this act the Turks are found isolated and for themselves, without the devil's help and God's hand, only in possession of their own power.«¹⁵

Who speaks nowadays in these spiritual dimensions as Luther once did? 500 years after the Reformation, no one talks any more about the angry devil, who is walking through our land to bind all people in sin and iniquities, so that he may exercise his power and capriciousness over them. Spiritual warfare is a strong reality that we must face. Hereby the devil himself is not the »first« danger for the Christian, but it is sin and blood stained iniquity that harm Christianity and thus give the devil the right to rule over Christians. I am talking here about abortions that have been legally carried out in our country for decades. What a blood stained iniquity is this on our people? Or now, this year (2018), the issue of marriage for all! What abomination is this for our God? If a nation does not take sin out of its midst, God

will take away the entire nation. This is the divine truth that ought not to be forgotten.

Luther considers these judgments as a fact that do not happen without God's permission, but rather he allows them to take place as a rod of chastening, so that Christians repent and recognize from where they have fallen. In comparison with Noah's Flood and Sodom and Gomorrah, Luther believes that »[...] we probably sin much harder than those«, so it is only right that we should »[...] also be punished much harder than them.«¹⁶ Harder, because we already have experienced the messianic state of grace, which the ancient people did not know. This is the reason why the judgment in the Last Days will be more dreadful than those which the ancient people experienced, for our sins weigh much more.

Without repentance this war therefore can not be won, says Luther. As a proof of this God given rod of chastening, he quotes Jeremiah 18:11: »Thus says the Lord, »Behold, I am preparing a disaster for you and have something in mind against you. So repent, every one of you, from his evil nature, and improve your nature and your deeds.«¹⁷ Whenever this repentance takes place from the heart, Luther continues, God will give grace and avert the evil that was to come. Luther substantiates this argument with a number of testimonies from Scripture, e.g. Jonah in Nineveh, King David and Bathsheba, the thief on the cross, etc.¹⁸

Although Luther knows that, as he quotes, »[...] this teaching of mine seems ridiculous to the high scholars and saints who need no repentance [...]«, he did not, however, refrain from admonishing to do so, as he says, »[...] for the sake of myself and other poor sinners like me [...] who daily and urgently need both repentance and reprove to repentance.«¹⁹ For as far as holiness is concerned, we Christians

remain »[...] too lazy and negligent and, as with those 99 righteous [Luke 15:7], have not yet come very far over the mountain top as we think.«²⁰

But if the Christians have repented and regretted their sins, then »[...] they should be reminded to pray with great diligence and be shown, how God is pleased with such prayer as he has commanded and promised to answer.«²¹ Luther concludes by encouraging that this prayer should also be believed in the heart and not just babbled on. »For whoever doubts or prays without having hope, he would be better off just leaving it there, because such prayer is merely a temptation of God and makes matters only worse.«²² For practical purposes he recommends that these prayers are done at home, often and briefly, with no litanies, as long as it is meant honestly and comes from heart.

According to Luther, the reason why the Turks or Islam can only be defeated through such prayer is obvious: »The Turks are [as said] servants of the devil, who not only destroy land and people with their swords [as we shall hear afterwards], but also *devastate* the Christian faith and our dear Lord Jesus Christ. For although some praise their regiment because they allow everyone to believe whatever they want, as long as they are accepted to be the worldly Lord, such praise, however, is not true. For they [the Turks and Islam] truly do not allow Christians to come together in public, nor may they publicly confess Christ, nor preach or teach against Mohammed. But what kind of freedom of faith is this, if Christ cannot be preached nor confessed even though our salvation is based on this confession [as Paul says in Romans 10:10]?«²³

Luther continues his argument: »Because [in this case] faith must be silent and concealed among such an abusive and wild people, with such a fierce and strict regiment, how can it [faith] last or persist, since it needs effort and

work if you want to preach in true faithfulness and diligence? This is what it is really all about: For whatever Christian is taken captured to Turkey or goes there, loses all [faith] and becomes Turkish [Islamic] in all [his being], so that seldomly one remains [a Christian]. For they lack the living bread of the soul and see the unrestricted, carnal nature of the Turks [Muslims], which makes them to join in their ways [of life], whether they like it [or not]. How can Christ be destroyed more potently other than through these two acts of violence and malice? Violence, by prohibiting the sermon and the word [of Christ]; malice, by presenting wicked and perilous examples daily and inciting to do these.«²⁴

Since subsistence under Islam is nearly hopeless for a Christian, Luther believes that we should defend ourselves against it and »[...] ought [...] to pray against the Turks no differently than against any other enemy of our salvation and all good things, as we also pray against the devil himself.«²⁵

With this account Martin Luther concludes the task of Mr. Christianus. Yet it remains quite remarkable, because he asserts that without the spiritual support and commitment of the church of Christ, there is no overcoming of Islam, which is a mandated judgment of God against sin.

4. Emperor Carolus

Now Luther moves on to the person who ought to wage the war against the Turks and »[...] is mandated by God to rightly do so.«²⁶ This person who »deserves to fight the Turks is Emperor Karl.«²⁷ Martin Luther justifies this right with the fact: »[...] the Turks attack his subjects and his empire who, as the proper authority appointed by God, is obliged to defend his own.«²⁸ This obligation is a God-given duty which does not take place because of profit or revenge,²⁹ of which Luther warns

specifically. On the contrary, this war should be done in humility and obedience, because the emperor embodies the »[...] divine orders« in his office.³⁰

Here Luther takes up precisely the TKD, which gives people the right also to defend themselves against evil, embodied here by the Turks and Islam. On the one hand, according to Romans 13, the Christian is obliged to obey the authorities because God uses them to defend the »good«. However, on the other hand this government owes its subjects to protect them from evil. This protection against evil applies to both internal and external dangers. But this protective task of the emperor, as a representative of a Christian empire, can not succeed unless this »[...] is upheld, what has been spoken of above: to repent first and reconcile with God.«³¹ One could also wage war without this repentance, says Luther, but the outcome would be uncertain, since one dares »on his own good luck«³² without God's help. But the dangers posed by the Turks or the representatives of Islam are greater than an adventure in which one should be carelessly involved in.

With respect of the upcoming war, Luther shows great anxiety concerning the haughtiness of many kings and principals in the country and sees it as a danger for Germany.³³ Since winning a war against the Turks would be like a miraculous sign for Luther, he cannot expect such a »miraculous sign and special grace from God« for Germany, »if the people do not improve and if the word of God is not honored more appropriately than has been done to date«.³⁴

Luther now goes on to state that the emperor and the principals have to carry out their duty not as heads of the church or protectors of Christianity³⁵ but rather as »[...] persons in charge [...] who are obliged to do their duty«, and who only need to be careful to grant »their subjects with diligence and seriousness« poli-

tical peace and protection against the Turks.³⁶ For Luther, »the emperor is neither the head of Christendom nor the defender of the gospel or the faith.«³⁷ On the contrary, he is of the opinion that the emperor and the principals, according to Psalm 2:2, »[...] are usually the worst enemies of Christendom and faith«³⁸, as you can also see throughout the history of the church. Therefore »church and faith [...] must have other protector than emperors and kings.«³⁹

Here again we see the clear separation between the lords of the church and the lords of the empire in Luther's remarks. Even in the greatest political and spiritual need, this distinct separation between Christianus and Emperor Carolus, in Luther's view, may not be obliterated, which actually was the reason for his dispute with the papacy. Thus, for Luther, the war against the Turks is not a religious »crusade,« »that he [the Emperor] should eradicate the faith of the Turks«⁴⁰, but a political war to protect his subjects. Would the Emperor's task be to wage war against the non-believers and non-Christians, then, according to Luther, the emperor would first have to »wage [war] against the Pope, the bishops and the clergy,« yes, »perhaps even against us, and spare not himself, because there is enough horrific idolatry in his empire so that it would not be necessary to fight against the Turks for that reason.«⁴¹ »The emperor's sword has nothing to do with faith, it belongs [only] to the physical, secular matters«⁴², says Luther. »Reversing« this spiritual fact would only exacerbate the situation of the German Reich. Therefore, according to Luther, »let the Turks believe and live as they want, just as the papacy and other false Christians are allowed to live.«⁴³

Luther's main concern goes in the other direction, namely, that the emperor and the principals, according to his experience, neither take the situation nor their duty seriously enough to protect their subjects. Because, according

to Luther, »everyone is easy going as if it were not his responsibility, nor does anyone see a mandate or a need which would compel him [to do so], but rather as if it were up to ones own discretion to do it or not.«⁴⁴

Interestingly enough, Luther compares the indifferent attitude of the kings and principals in the current situation concerning the Turks with their general attitude towards the educational situation in the German Reich of their days. He says: the authorities let »[...] the schools perish as if it was up to their will and that they are allowed to do so. No one thinks that God has earnestly commanded it and wants the skilled children to be educated to his praise and work, which can not be achieved without the schools«. For Luther »[...] the quill must remain [...] the Empress, or God will make us see other [worse?] things.«⁴⁵ Here we can see how Luther understands the earthly sword, which has the responsibility to carry out earthly duties and to keep [civil] order; whereas the spiritual sword has the duty to pursue spiritual matters and keep the spiritual dimensions of Christianity in order. The two regiments are duties that are meant to serve God and not the wishes or desires of these men. Luther thinks that the attitude of the kings and principals in the country towards the war against the Turks is the same as towards education: »They do not respect God's commandment which compels them to protect their subjects; they want it to be up to their own free will to do it [...]«⁴⁶

However, this duty towards God and his subjects should not be exercised out of defiance and with ones own power, but it ought »[...] to be done with fear and humility«. Though God commands it, Luther goes on, but he commands »[...] no one to do anything by his own decision or power [alone], but he [God] needs to be involved and feared; yes, he wants to do it through us and be requested so that we are not imprudent and forget his

help, as the Psalm says [Ps 147:11]: The Lord pleases those who fear him, those who hope in his goodness.«⁴⁷

5. The Dogmatic Confrontation with the Koran

As announced, Luther also deals with the contents of Islam. His main emphasis was on why Islam is spiritually harmful to Christians and why, politically speaking, survival for Christians under Islam is hardly possible. He says: »[...] in this context one should by all means make known to the people all the corrupt life and nature which the Turks have, so that they may sense the urgent need for prayer all the more. I often have been disgruntled and annoyed that no attempt was made, neither by our grand Lords nor the highly learned to secure true information on the nature of the Turks in both states, *spiritual and physical*, and with all proof, even though they have come so close to us; [...] Some even made up lies bluntly about the Turks in order to incite us Germans against them. But there was no need for these lies, because so much of the truth had been (already) disclosed. I want to tell my dear Christians, as much as has come to my knowledge, a number of these things, so that they all the better be moved and stimulated to pray diligently and earnestly against the enemy of Christ, their Lord«.⁴⁸

In his *first* critical examination of the Koran, Luther asserts the following »spiritual« danger of Islam: »First, although Muhammad praises Christ and Mary so much, as being the only ones without sin, he on the other hand does not think more of him [Christ] than of a holy prophet, such as Jeremiah or Jonah, and denies that he is God's Son and true God. Moreover, he does not consider Christ to be the Saviour of the world, who died for our sin, but [claims] that he [only] preached during his time and exercised his ministry until his death, like [any] other prophet. But

himself, he praises and elevates, and boasts about how he had spoken with God and the angels, who commanded him, since the prophetic ministry of Christ had ended, to lead the world to his [own] faith, and wherever they will not [obey], to subjugate or punish [them] with the sword; and in this, is much boasting of the sword.«⁴⁹

From these contents of the Koran, Luther concludes the devastating *spiritual* situation in Islam: »Thus, the Turks hold Muhammad in high esteem, higher and greater than Christ, because they think Christ's ministry had come to an end while Muhammad's ministry is continuing on. From this [conclusion] everyone can see that Muhammad is a destroyer of our Lord Christ and his kingdom. For whoever denies the aspects of Christ, that he is the Son of God, that he died for us, and that he is living and reigns to the right hand of God, what else does he have in Christ? Gone are Father, Son, Holy Spirit, baptism, sacrament, gospel, faith and all Christian teaching, and instead of Christ nothing else is found but Muhammad with his teaching about his own works, and especially of the sword. This is the main part of the Turkish faith, in which all abominations, all fallacy and all demons lie on one heap.«⁵⁰

Although Luther admits that some elements in the Koran originate from the Bible, but for him these excerpts represent only a patchwork [of the Bible] with the aim to focus on its own [the Korans] »righteousness through works«.⁵¹ Notably he observes the fact that in this conglomeration of biblical truths, the Turks »[...] have kept no article of our faith except the one concerning the resurrection of the dead [...]«⁵² But, according to Luther, if there is no Christ »[...] no Redeemer, Saviour and King, no forgiveness of sins, no grace or Holy Spirit, [...] who would not prefer to be dead rather than live under such a regiment, since he must keep silent concerning his

Christ and see and hear all this blasphemy and abomination against him? [...] Pray, therefore, all who can pray, that no such abomination and abhorrence may become our Lord and that we may not be punished with such a terrible rod of divine wrath.«⁵³ Luther compares these aberrations of the Koran with the history of the church and shows how this »spirit of lies«⁵⁴ [e.g. the Arians or the Donatists of the 4th century] have repeatedly put Christianity in danger.

In his *second* critical examination of the Koran, Martin Luther notes the *political* harmfulness of Islam: »Secondly, the Koran or [the] faith of the Turks teaches not only to destroy the Christian faith, but also the complete secular regiment. For, as already said, their Muhammad commands them to wield the sword, and the most frequent and noble work in his Koran is the sword. And so, in truth, the Turks are nothing but a genuine murderer or predator, as the deeds prove it to the eye. [...] Never [before] has an Empire emerged with such massive [acts of] murder and robbery and has become as powerful as the Turkish, which still murders and robs every day. For it is commanded unto them in their law, as a good divine work, to rob, murder, and continue to devour and destroy everything around them, and which they continue to do, thinking that with this they are doing a service unto God. [...] Therefore those are also considered the best among the Turks, who diligently spread the Turkish Empire and continue to lash about with robbing and murdering.«⁵⁵

This behavior of Islam, Luther continues, is nothing but a reflection of the devil, as Scripture teaches: »[...] Christ says in John 8 [verse 44] that the devil is a liar and murderer: with lying he kills the soul, with murder the body. Wherever he wins with lying, he does not celebrate and wait, but continues with murder. And so, since the spirit of lying took

possession of Muhammad and the devil has murdered the souls and destroyed the Christian faith [of many] through his Koran, he probably had to continue and take the sword and also attack the bodies to murder. And hence the Turkish faith did not come this far with preaching and miracles, but rather with sword and murder.«⁵⁶

Since this lying and murder exists unceasingly in Islam, according to Luther, a political existence is not sustainable under Islam. He believes: »Just as lies destroy the spiritual state of faith and truth, so does murder also destroy all worldly order established by God. Wherever murders and robberies take place, no fine, laudable, worldly order is possible. Because of the wars and murder they carry on with, they cannot pay attention to peace or expect it [to come], as one can see very well with warriors. This is why Turks do not pay much attention to building and planting.«⁵⁷

According to Luther, the *third* critical examination of the Koran confirms the incompatibility between the Gospel and the Koran: »The third piece is that Muhammad's Koran does not respect marital status, but allows everyone to take as many women as they want. Therefore it is the custom of the Turks that a man has ten, twenty wives, can leave them again, and sell whoever and whenever he wants, so that wives are so unworthy and overly despised in Turkey to be bought and sold like cattle. Even if some may not make use of such permissive law, such law is valid and whoever wants to make use of it remains on the loose. But such entity is not a marriage, and cannot be a marriage, because no one takes or has a wife without having the intention to stay with her forever as one body, as God's Word says in Genesis 3: ›The man will cling unto his wife and the two will be one body‹; thus the marriage of the Turks looks like the unvirtuous life which soldiers lead with their free prostitutes. For

Turks are warriors and must therefore behave martially.«⁵⁸

In order to give Luther's statement more precision, it must be added that according to Islamic Sharia, this extended law of marriage is only valid in a certain context. In the so-called *dar-ul-islam* or *dar-el-salam*, the state where Islamic Sharia has validity, a Muslim may have only up to four women at the same time legally. Only in exceptional cases is he allowed to have more women, be it through the acquisition of a slave maid or through an act of war. But in the context of *dar-ul-harb*, i.e. the so-called state-of-war or in war zones, which - strictly speaking - Luther was speaking about here, marriage law is unambiguously the way he has described it. In the last five years (2013 to 2018) one could also observe in the media, how members of the Islamic State made (inhumane) use of this Islamic law, especially in connection with Yezidi women.

But no matter in whatever context, every form of sexual intercourse in Islam must first be declared as a marriage. Thus situations arise, as Luther has described them: that a female prisoner of war is first married, then divorced with three times swearing and finally sold; and all this within an hour. This is according to existing Islamic law.

Luther assumes that there are still quite a few honourable Turks. But, Luther goes on, »[...] if, according to their Koran, these three entities reign uncontrolled in their midst - namely lies, murder and un-marriage - and everyone aside has to conceal the Christian truth, so that they may not punish or reprove such three [vile] entities, but have to watch them and (as I fear) at least implicitly accept them [...]« these few will not be able bring about a change in Islamic society. For, Luther continues, »[...] lies destroy the spiritual state, murder destroys the worldly state, and

un-marriage destroys the marriage state. Now if you take away *veram religionem, veram politiam, veram oeconomiam* from the world [that is, true spiritual nature, true worldly authority, true house order], what else remains in the world other than mere flesh, world and devil?«⁵⁹

According to biblical understanding, therefore, a world cannot exist properly in this manner and certainly cannot flourish sustainably. And that is precisely the problem of the Islamic world to this day.

Because Islam is a great danger for Christians and their values, Luther summarizes his admonition as follows: »Here we find [in Islam] the basic soup of all abominations and errors. I wanted to make all this known to the first man [Christianus], the Christian crowd, so that he may know and see what a great challenge there is to pray here, and that first of all the Turk's Allah, which is his God, the devil, has to be beaten, in order to push his power and divinity away from him; otherwise [I fear] the sword [of the emperor] will do little [to him]. This man [Christianus] ought not to fight physically with the Turks, as the Pope and his followers teach, nor oppose him with his fist [by war], but recognize in the Turks God's rod and wrath, which the Christians must either suffer when God afflicts them because of their sin, or against whom only they can fight and drive away through repentance, weeping and prayer.«⁶⁰

6. What Does Luther's Confrontation with Islam Mean for Us Today?

In 1453 Constantinople fell into the hands of the Turks. This was a great shock for the Christian occident, because since then Islam spread out more and more into Europe. The main reason for the fall of the eastern gate of the Christian occident was on the long run the disunity of the Latin and Greek churches.

Thus the Christian occident was divided both politically and ecclesiastically and was not able to resist the concentrated power of the Ottomans, who gathered their warriors from the entire Islamic empire.

In Islamic history, the conquest of Europe from the east between the 15th and 17th centuries is referred to as the *second Islamic expansion*, which even extended to the gates of Vienna shortly after the Reformation. The united forces within the Western Roman Empire made it possible to defeat the Turks twice at the walls of Vienna and push them back into the Balkans. But Islam's interest in Europe remained unchanged up to this day.

The *first Islamic expansion* into Europe already took place in the 8th century, when the Omayyads of Damascus conquered North Africa and from there invaded the Visigoth Empire on the Iberian Peninsula in 711 AD. From there they carried out many raids into the Frankish Empire and reached the Loire and Burgundy.

Today, 500 years after the Reformation, we are witnessing the *third expansion of Islam* into Europe, but with one difference, that this conquest today⁶¹ does not take place by force of arms primarily but with what Muslims call the »biological« bomb.⁶²

What do we understand by this? It is a bomb which we in the occident have not realized yet, namely the »childbearing-bomb«. Many Muslim People »fleeing« from child rich regions, such as North Africa, the Middle East and from everywhere else, to the European and other western countries, often consider themselves a biological bomb with which they want to »flood« the western and Christian hemisphere with their children fertility. While Islam at the time of Luther carried out predatory wars, Islam today wants to flood the West with its fertility, so that the people

of the West, who once were predominantly Christians, may be decimated or disappear in the next 50-100 years. This is how Islamic expansion is understood today.

Thus Luther's argumentation would have changed today. It is no longer about the war against the Turks. Thanks to God our ancestors won this war. But how can the war against the biological bomb of Islam be won today? I believe that prayer and fasting alone are of no use if Christians no longer want to have children. We all have become so comfortable and want to enjoy life. To have and educate children is a big task in which one cannot necessarily see his own economic advantage. Christianity in the West has lost its appreciation for the capital value of children. Islam, on the other hand, says: »Children and wealth are ornaments (the joys) of life«. What are the joys of life for the European? Fortune has certainly remained a joy, but unfortunately children are no longer considered as such. In the West we have become so materialistic that passing on life is only of secondary importance for us, and does not see in it a priority, as Islam does. But according to the Scriptures, having children is the first blessing which God gave Adam and Eve (Gen 1:28): »*And God blessed them and said to them: Be fruitful and multiply, and fill the earth and subdue it.*«

Thus our child poverty has become a curse in the Christian occident. The abortion policy only intensifies this curse on Europe. That is why God no longer blesses us, and, according to Luther, God sends other people to be our chastening rod.

500 years after Martin Luther's confrontation with Islam, we can say that not much has changed today. Germany and Europe have, as in Luther's days, become predominantly godless, not to say perverted. Because if one of the main pillars of society, namely marriage, is perverted and thus the door to fornication

is opened, the downfall of a society is certain. Luther knew this clearly. Perverting God's orders through such a law as »marriage for all« - despite all legal freedoms - did not and cannot arise in Islam because of its structure. And where are those Christians who stand up and say something against it? It has become very quiet among the Christians in Germany and Europe. I am speaking here first of all against myself. We all have been taken in by tolerance and libertinism and were practically caught red-handed with the public law of immorality, which is an abomination for God.

An abomination is a sin or guilt that cannot be forgiven on earth, not even with blood, but must be destroyed so that it cannot spread out and unconsciously infect others with its immorality. It is by far worse than adultery. If Luther denounced the ruthless polygamy in Islam, what would he have to tell us today, because we do not only enact these perverse laws, but also spread them out in schools and incriminate all children with this abomination which leads to death? It leads to death in two ways: by the fact that sexual perversion demonstrably leads to a) a biological and medical shortening of life and b) to a spiritual destruction of the soul. God has placed the gender under His ruling which cannot be distorted. Also here we have to consider Luther's *veram oeconomiam* which means that we have to abide by God's ruling concerning marriage, or we suffer bad consequences for our society.

A people or a nation which willfully permits such acts of perversion may, according to God's ruling, not persist. I recall the history of the tribe of Benjamin, where a gang rape took place in its midst and the tribe was not willing to judge this injustice and fornication in its midst (Judges 19 and 20). Then all the tribes of Israel had to come together and punish the tribe of Benjamin according to the commandments of God. And if Germany or

Europe does not stand up to remove this immorality and perversion, God will punish our people, decimate them and bring other people here to do this for him. Bacuse »land and rights« are only *loaned* by God to a people. If the people's community does not maintain the orders of God, it will be decimated, expelled or even completely eliminated. Just think of the northern kingdom of Israel, which was eliminated by God.

These are the written laws of God that cannot be overturned, not even in the messianic time of salvation, in which we find ourselves. Jesus warns us that before we bring our sacrifice, we must also clear everything up with our neighbor, only then does the sacrifice apply. But if we in Europe do not separate ourselves thoroughly from the murder of the unborn child and from the perverted laws of »marriage for all« and repent, there will be no forgiveness and mercy of God and we are lost people, who are doomed for death. Luther already understood in his times, that the appearance of the Turks at the gates of Europe was a sign of God's judgment. In his time, however, he did not know whether God would once again give grace to Europe so that this judgment would pass by. God truly gave another 500 years. But what have we done with this grace today?

These are the realities we need to perceive. Yet there is hope. Luther already sensed that these events, caused by the Turks and which shook Europe at his time, also indicate the return of Jesus Christ. That is why he placed his hope in Christ and his eternal kingdom and not in the Emperor Karolus. For this reason, Luther always looked at the »small« Christian crowd, the congregation of Christ, first and not at the the whole nation, because he had already seen how great the ungodliness among the German people was at his time. But through the »small« crowd, he also saw the chance of God's work to take place for people and country.

Today we have moved too far away from God's Word and commandments. The age of Enlightenment, atheism, materialism and lastly libertinism have destroyed the German and European soul. Most people in Europe can no longer believe in a God. But most Muslims still do. Family life in Europe is shattered more and more, supported by the state which strengthens perversion constantly more through law, but weakens the rights of a »normal« family, as God intended it to be, more and more. Thus the structure for a divine order of marriage and family, as demanded by Luther, is almost no longer possible. Great efforts are needed to protect the young generation from the »wrong« influences of lawmakers and society. If Luther at his time already saw how difficult it is to enforce God's ruling in German society, while there still was a normal disgust for perversion, how much harder will it be nowadays to convey such a moral law? No! It's just how Luther saw it coming. The values are falling apart and we can only pray that our Christ will come soon. Maranatha!

But what are we Christians to do until he comes back? Luther wrote (all this) in order to bring the truth of God to the people and to point out to them the salvation in Jesus Christ. I am of the opinion that the greatest success of the Reformation is precisely this clean separation of the earthly world (regiment) and the spiritual world (regiment), so that a true Christian, in whom the Spirit of God dwells, can lead a spiritual life in the midst of this corrupt world - and bear witness to the Gospel of Jesus Christ. The times of a Christian Occident belong to the past. As Christians, we should not care about the emperor. We serve the authorities as much as it is possible to reconcile with our *spiritual* conscience, pay taxes and carry out our duties. But it will become more and more the situation as it was with the apostles Peter and John, where we will have to tell the authorities (Acts 4:19): »*Judge ye for yourselves whether it is right before God*

that we obey you more than God.« Thus we are politically in confrontation with the world, which does not want to obey God.

In this context, the church of Christ must again fulfill its first duty: Mission, not politics! Jesus himself has clearly turned away himself from the politics of this world, because it was not compatible with the Kingdom of God. This is the case all the more when the state structures turn away from God's commandments. I do not say, and please, pay close attention: I am not saying that a Christian ought not to try to go into politics in order to be there as a »salt and light«. On the contrary: everyone who is called by God to carry out this »ungrateful« task should absolutely obey. We urgently need Christians in politics and the churches should pray especially for these Christians in politics, so that through them God can still give politics access to His truth.

But what I mean is that nowadays we cannot speak of a large-scale politics according to God's commandments as Luther explained in his writing »of the war against the Turks«. At that time Germany and Europe were still »Christian« in whatever form. Today Germany and Europe are »atheistic«. The paradigms have changed and thus also the objective of Mr. Christianus. At that time his task was to bring about a Christian policy through repentance and prayer; today the spreading out of the Gospel has to be achieved through that same devotion towards Jesus. According to Luther, this spiritual task of Mr. Christianus is and remains the most important task in order to complete the work of God on earth and to destroy the work of the devil.

As Luther puts it, we are committed to this ministry through our custodianship as children of God, because it is the first commandment which God gave through Christ to his people⁶³. In this way we can remain salt and light for this world. The evil one has sown weeds in

the field of God. But Jesus said that only at the harvest time shall the judgment (of God) separate the good from the bad.⁶⁴ Therefore this is our guideline: to proclaim the light of salvation in Jesus Christ in the evil world and bear witness to it and not to be corrupted by the weeds of the devil. Much repentance and prayer is required for this task!

ENDNOTES

- 1 Luther, M. *Vom Kriege wider die Türken*. WA 30/II, 107-148. – The Turks here are not considered as an ethnic but rather a religious group with common religious and ethical values.
- 2 WA 30/II, 107,17-20.
- 3 WA 30/II, 107,17-20.
- 4 WA 30/II, 116,6-7.
- 5 WA 30/II, 116,7.
- 6 WA 30/II, 116,9-10.
- 7 WA 30/II, 116,16.
- 8 WA 30/II, 116,18-20.
- 9 WA 30/II, 116,23-25.
- 10 WA 30/II, 116,30-31.
- 11 WA 30/II, 116,30-31.
- 12 WA 30/II, 116 30-31.
- 13 WA 30/II, 116,34-117,1.
- 14 WA 30/II, 117,11-14.
- 15 WA 30/II, 116,28-30.
- 16 WA 30/II, 117,19.
- 17 WA 30/II, 118,2-4.
- 18 WA 30/II, 118,10-14.
- 19 WA 30/II, 118,15-19.
- 20 WA 30/II, 118,20-21.
- 21 WA 30/II, 118,23-25.
- 22 WA 30/II, 118,27-29.
- 23 WA 30/II, 120,25 ff.
- 24 WA 30/II, 121,3f.
- 25 WA 30/II, 121,15-17.
- 26 WA 30/II, 116,19-20.
- 27 WA 30/II, 129,17-18.
- 28 WA 30/II, 129,18-20.
- 29 WA 30/II, 130,17-18.
- 30 WA 30/II, 130,4-5.
- 31 WA 30/II, 129,21-23.

- 32 WA 30/II, 129,23-24.
 33 WA 30/II, 129,26-28.
 34 WA 30/II, 129,30-33.
 35 WA 30/II, 130,22-24.
 36 WA 30/II, 131,19-20.
 37 WA 30/II, 130,27-28.
 38 WA 30/II, 130,29-31.
 39 WA 30/II, 130,28-29.
 40 WA 30/II, 130,25.
 41 WA 30/II, 131,1-4.
 42 WA 30/II, 131,8-9.
 43 WA 30/II, 131,7-8.
 44 WA 30/II, 132,4-7.
 45 WA 30/II, 132,12-19.
 46 WA 30/II, 132,21-23.
 47 WA 30/II, 135,16-21.
 48 WA 30/II, 121,18-29.
 49 WA 30/II, 122,2-12.
 50 WA 30/II, 122,13ff.
 51 WA 30/II, 123,3-5.
 52 WA 30/II, 123,12-18.
 53 WA 30/II, 123,7-8.
 54 WA 30/II, 124,20ff.
 55 WA 30/II, 123,19ff.
 56 WA 30/II, 124,9ff.
 57 WA 30/II, 126,14-20.
 58 WA 30/II, 126,21-127,1.
 59 WA 30/II, 127,3-17.
 60 WA 30/II, 129,5-15.
 61 Compare with the following report:
<https://katholisches.info/2018/03/28/europa-wird-islamisch-so-allah-will/>
 62 Compare the interview with Zana
 Ramadi under: [https://www.interview-
 welt.de/
 2019/04/08/wie-gef%C3%A4hrlich-ist-
 der-politische-islamismus/](https://www.interview-welt.de/2019/04/08/wie-gef%C3%A4hrlich-ist-der-politische-islamismus/)
 63 Mt. 28:18f.
 64 Mt 13:24-30.