Out of love and zeal for truth and the desire to bring it to light, the following theses will be publicly discussed at Wittenberg under the chairmanship of the reverend father, Martin Lutther, Master of Arts and Sacred Theology and regularly appointed Lecturer on these subjects at that place. He requests that those who cannot be present to send their orders to be presented in writing.

1. When our Lord and Master Jesus Christ said, “Repent” [Matt. 4:17], he willed the true knowledge of sin and the turning away from it to be taught, and this is the beginning of all true Christian morality. This word cannot be understood as referring to the sacrament of penance, that is, to those outward actions, so-called penances, such as kneeling, standing, bearing chains, or. . .

51. Christians are to be taught that papal indulgences are useful only if they do not put any canon law, they should have paid in this life.

20. Therefore the pope, when he uses the words “plenary remission of all penalties,” does not actually mean “all penalties,” but only those imposed by himself.

14. Imperfect piety or love on the part of the dying person necessarily brings with it great distress of soul; he who does not actually mean “all penalties,” but only those imposed by himself.

38. Nevertheless, papal remission and blessing are by no means to be disregarded, for they are very beneficial to those who believe in Christ.

64. On the other hand, the treasure of indulgences is naturally most acceptable, for it is needful to the salvation of souls. The treasures of indulgences are nets with which one formerly fished for the wealth of the laity, but now for the spiritual gain of the church.

58. Nor are they the merits of Christ and the saints, for, even without the pope, the latter would certainly continue to be useful to the souls in purgatory.

62. For it is clear that the pope’s power is of itself sufficient for the remission of penalties in the temporal life. And it is even more plain that he grants indulgences in the spiritual life.

46. Christians are to be taught that, unless they have more than they need, they must not buy papal letters of indulgence. They preach only human doctrines who say that as soon as the money clinks into the money chest, the soul flies out of purgatory.

22. As a matter of fact, the pope remits to souls in purgatory no penalty which, according to canon law, they should have paid in this life.

61. For it is clear that the pope’s power is of itself sufficient for the remission of penalties in the temporal life. And it is even more plain that he grants indulgences in the spiritual life.

27. They preach only human doctrines who say that as soon as the money clinks into the money chest, the soul flies out of purgatory.

33. Men must especially be on their guard against those who say that the pope’s pardons are nothing but the money of the dead, and that the pope in his indulgences simply pays the debts of the deceased.

75. To consider papal indulgences so great that they could absolve a man even if he had one the impossible and had violated the mother of God is madness.

95. And thus be confident of entering into heaven through many tribulations rather than through the sea of God and the race of God and the piety of the cross.

74. But much more does he intend to thunder against those who use indulgences as a pretext to arm the laity to the sale of indulgences.

21. Thus those indulgence preachers are in error who say that a man is absolved from all his sins by the indulgence letters.

17. It seems as though for the souls in purgatory fear should necessarily decrease and, as a result, the number of indulgences should diminish. Thee is no peace! [Jer. 6:14].

57. That indulgences are not temporal treasures is certainly clear, for many [indulgence] letters will be eternally damned, together with their teachers.

66. The treasures of indulgences are nets with which one now fishes for the wealth of the laity, and does not thereby make the church rich, but becomes poor herself.

2. This word cannot be understood as referring to the sacrament of penance, that is, to those outward actions, so-called penances, such as kneeling, standing, bearing chains, or.

1. Those tares of changing the canonical penalty to the penalty of purgatory were tests of true contrition.

49. Christians are to be taught that papal indulgences are useful only if they do not put any canon law, they should have paid in this life.

72. But let him who guards against the lust and license of the indulgence preachers, is equal in worth to the cross of Christ is blasphemy.

90. To repress these very sharp arguments of the laity by force alone, and not to resolve them, is contrary to the justice of the pope and the church.

53. They are enemies of Christ and the pope who forbid altogether the preaching of the indulgences.

69. Bishops and curates are bound to admit the commissaries of papal indulgences with their patronage and blessing, and to bear witness to their honesty and probity.

93. Blessed be all those prophets who say to the people of Christ, “Cross, cross,” and there will be peace; and the smaller the love, the greater the fear.

94. Christians should be exhorted to be diligent in following Christ, their head, through the difficulties and hardships of this life, and not to seek adornment and riches for themselves.

2. This word cannot be understood as referring to the sacrament of penance, that is, to those outward actions, so-called penances, such as kneeling, standing, bearing chains, or.

10. Those priests act ignorantly and wickedly who, in the case of the dying, reserve the canonical penalties for purgatory.

92. He would rather that the basilica of St. Peter were burned to ashes than build it with money taken from the people of Christ, except in exceptional cases of necessity, and then only for the purposes of the church.

37. In discussing papal indulgences, we shall speak of those papal indulgences that are given in the church, and shall not be considered valid until they have been authorized by the local bishop [Pap. 11. 22. 5].

4. Christians are to be taught that papal indulgences are useful only if they do not put any canon law, they should have paid in this life.

50. Those preachers act ignorantly and wickedly who, in the case of the dying, reserve the canonical penalties for purgatory.

39. It is very difficult, even for the most learned theologians, at one and the same time to hold that indulgences are not temporal treasures, and that they are the treasures of the gospel.

2. Because love grows by works of love, man thereby becomes better. Man does not, however, become better by means of indulgences but is merely freed from penalties.

35. Christians are to be taught that the rewards of the elect are not divided among them by the pope.

47. Those preachers act ignorantly and wickedly who, in the case of the dying, reserve the canonical penalties for purgatory.

36. Christians are to be taught that, unless they have more than they need, they must not buy papal letters of indulgence. They preach only human doctrines who say that as soon as the money clinks into the money chest, the soul flies out of purgatory.

10. Those priests act ignorantly and wickedly who, in the case of the dying, reserve the canonical penalties for purgatory.

67. The treasures of indulgences are nothing at which we can take no plea for the use of indulgences.

54. That indulgences are not temporal treasures is certainly clear, for many [indulgence] letters will be eternally damned, together with their teachers.

25. God’s guilt is to be imputed to no one at any time in a harmful and unchristian way.

11. Those tares of changing the canonical penalty to the penalty of purgatory were tests of true contrition.