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Norwegian School of
Theology, Religion and Society

**“Martin Luther’s View on Women
especially to Marriage & Education
Perspective”**

[Continuity or Change?]

Ibrar Hussain

Supervisor

Otfried Czaika

MF Norwegian School of Theology, Religion and Society,

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DEDICATION

To

My Honorable Teacher Mr. Otfried Czaika whose support has given me the strength
Determination & Fortitude to accomplish my Goal.

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Al-Hamd-u-Lillah! I am very grateful to my Almighty Allah, who made me able to meet and complete this very tedious, complex and painful task. It is very exciting, pleasant and amusing moment for me, because I had never thought that sometime I would be able to complete a Master Degree project and its report, as well. The full credit of this project goes to Almighty Allah, because I am unable to do anything without His guidance and help.

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Abstract

Reformation during sixteen Century by Martin Luther brought significant changes in the society, especially the lives of women through education and marriage perspective. Through reformation we look the role of women during medieval ages and what effects of this reformation on the lives of women. Before the reformation women were facing many problems about education, marriage, divorce, gender, sexuality, Virginity, celibacy. And family issues. Women role was inferior in the society, there status on the society was just domestic duties and go to convent and monasteries.

Through contextual theory approach, we discovered Martin Luther promoted the status of the women in the society through new reformation laws of education and Marriage to fix the family issues. As the marriage and education were the solution of all the evil in the society. Martin Luther encouraged education for all, especially for girl's education. Against evils of the society Celibacy, Virginity, sexuality, divorce, remarriage, Sacrament, and other family issue, he described the marriage as Godly gift and gave examples from the Scripture Genesis and Bible from Eve to other Biblical and famous women of the society. Through the theology of Education and marriage he promoted the rights of women in the society.

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Chapter 1

1.1 Introduction:

In the 16th century protestant reformation reshaped the entire face of the continent and spread over other counties. This protestant reformation brought many changes in the society, especially in the lives of women. Perception of marriage, education of women, matters of matrimony, divorce, Sexuality, celibacy were changed slowly but these changes created big impact on their development after reformation.

We saw that Martin Luther bring the changes in the life of women through the Law of Education, Law of marriage, in the problem facing by women that time, status in the society, sexuality, matrimony, Divorce, which are relevant for women. Martin Luther as a monk understand these issues and tried to fix urgently. He also connect with the famous women of that time. Through his writing and theology of Christian faith, he promoted the role of women in the society. These all things he helped with these noble and important women. And through these fundamental changes open new window for women.

Through Reformation of women, we have to go in two different direction. The first explores the women action in before reformation and other look more broadly at women spiritual practices after the reformation. The second focus on the Idea of the reformer and the effects of the reformation on women life after reformation.(Karant-Nunn & Wiesner-Hanks, 2003, pp. 8-9). Martin Luther ideas about women, Marriage, divorce, Sexuality have been discussed in detail to understand the role of women as a wife, and mother. For Martin Luther women were created by God and could be saved by faith. Men and women were largely equal.(Karant-Nunn & Wiesner-Hanks, 2003, pp. 8-9)

My Thesis describe the Martin Luther view on women through education and marriage perspective through his own writing and theology. In my thesis I will describe the women role and status during medieval Ages. Secondly, I will describe the nature of women and discuss the women from creation till reformation of sixteen century. Thirdly, I have to discuss the Theology of marriage and education of Martin Luther, especially for the perspective of women.

Most consideration the role of women and effects on their lives during reformation in go through different perspective of the lives of women. Our focus on the most important issues of Education, marriage and family issues in detail. The role of women has been neglected throughout in history. According to Fairchild reformation brought “some losses but more gains” improved the status of women in the society. (Harrison, 2013)

Martin Luther through reformation allowed women to measure freedom, more than in the medieval period. To measure the reformation in relation to women we have to look different field of interest. To look through medieval ages the Roman Catholic Churches theology about women and their status in the society. Martin Luther posted “95 Theses” on the church door in 1517, and later bring the Theology through laws of Education, Marriage and family life. After words the effects of the Martin Luther reformation on the status of women in the society, we analyze through contextualization theory, where we can see the Particular changes in the society of reformation time during sixteen century. As we cannot go back on sixteen century to see the exact changes in the society during Medieval Ages and Martin Luther theology about women and participation of active women of the reformation period because we can imagine the changes on the life of women through the primary data of Martin Luther Works and Secondary data of historians to understand the changes in the society.

1.2 Research Question:

My research question for the thesis is:

- How Martin Luther reformation did brought the changes on the lives of women through education and marriage perspective. Continuity or Change?

I also explore this sub-question.

- a. How Martin Luther view the women from creation of Eve, Mary, and other important women of the reformation to bring the changes in the society in the lives of women?
- b. How did Martin Luther reformation laws of education and marriage help to promote the status of women in the society?

1.3 Scope of the Study:

The scope of the study to find the issues faced by women during middle Ages. What was the issues of women during Roman Catholic Church and their status in the society and How Martin Luther tried to fix these issues very urgently, and they introduced new theology of education and marriage to fix the other issues of women like, divorce, sexuality, virginity, and gender, gave them a new status in the society. Scope of the study to discuss these problems in detail and get answered from Martin Luther view on women through the laws of Education and Marriage.

1.4 Limitation of the Study:

As this topic Martin Luther view on women have a many things to be discussed, but the limitation of my thesis to just focus on these main issues, the role of women and problem faced by women before reformation. E.g. Education, gender, family, Marriage, Divorce, and Celibacy were very necessary for the women. So, the limitation of the topic to discuss these general things in detail and not stretch other issues which were also important to discuss.

Secondly, from creation of women till reformation women, how these women played an important role through education and marriage perspective.

1.5 Composition of the Thesis:

The composition of the thesis will be divided into five chapters.

1.5.1 Chapter 1: The first chapter gives the reader about the general introduction of my thesis, where I will compose about the Martin Luther and the overview of the society that time. My research question, reasons to choose the topic, the scope of the study and limitation of the study can be found in the first chapter.

1.5.2 Chapter 2: The second chapter will be described in the research theory and how many types of data we can use in the contextual theory. Through contextual theory approach I will discuss the thesis topic

1.5.3 Chapter 3: The third chapter will be describing the Historical Background of reformation. Through reformation background reader easy to understand the reasons of the Reformation, the importance of historical background will give the overview of all evils of the Medieval Ages. Through Historical Background, the reader can understand the central part of the study.

1.5.4 Chapter 4: In Chapter four we discuss the research approach to the topic, where the reader can retrieve a lot of new information about the new theology of education, marriage, and divorce, where we can discuss the literature of different authors, books, articles, Journals, and work done by other researchers will help us to find the finding of the topic.

1.5.5 Chapter 5: In Chapter five we can discuss the analysis of my thesis, where I would analyze the data with contextual theory approach.

1.5.6 Chapter 6: Last but not the least the final chapter (six) will discuss the findings: Here I

ill present the data, findings and the analysis of the outcome.

Chapter 2

2.1 Research Theory:

Research Theory is used to understand, predict, and explain the phenomena of the study to extend existing knowledge within the limit of the topic. Research theory framework consists of concepts through research theory and literature can be used for the study that relates to the broader areas or knowledge being considered.(Labaree, 2013)

In this following chapter, I will discuss the contextual theory approach.

2.2 Contextual Theory:

For Contextualization is meant is the act or process of putting information into context, making sense of information from the situation or location in which the information was found. Through this theory approach to understand the specific issue of any specific time to perceive reality, or ways of thinking about specific time, or ways of expressing ideas to understand the specific problem and found the solution. According to Quentin Skinner and Pocock the contextual theory “Customary appeal to the explanatory force of contextual political, political, economic, social and religious phenomena.”(Clark, 2009, pp. 138-139)

To understand the particular historic period of political, Social, Economic and religious need to uses of ideas as “weapons or tools” to locate the time and place. Through intellectual treasure reveals the question, values and context of past. Skinner stress the importance of contexts to determine the meaning of text through linguistic, generic, and ideological context to conveyed the message to the society in which text was produced.(Clark, 2009, pp. 136-139)

Intellectual history refers to the history of specific period or Ancient Christian studies to understand the Idea from the past by putting them in contextual way. Contextual period could be political, cultural, religious and social.

According to Lovejoy the intellectual history is the “history of Ideas”. He arguing that that historian should use the history of ideas to trace the discipline of imagery, reasoning, sacred, word within the period of movement of that time. Historical investigation of specific time through idea or thought can be exemplified of adequate answer of a problem.(Clark, 2009, pp. 106-107)

For my thesis I have to use this approach to analyze the life of Women before reformation and what Martin Luther changes the ideas through the theology and reformation in the life of the women through prominence a number of important factors of that time e.g. Education,

Marriage, Divorce, Sexuality, Gender analysis, and status of the women in the society through the available text of Martin Luther writing, Primary data, Secondary data and through contextual theory to highlight problematic question as well as the possible direction for inquiry.

Through the reformation of 16th century through intellectual history approach to taking a framework of significant question “Martin Luther view on women” to orient and organize the research. Through different modes of inquiry to find the answer of this question, I have to frequently seen as competing or opposed option to get the internal and external history of ideas to find the change of the life of the women through Martin Luther reformation.(LaCapra, 1980, p. 245)

The more recent elaboration of a social history of ideas to find the answer these problem, I have to go beyond the older form of contextualization and sophistication methodological approach, instead I have to use the modern social history approach of Contextualization through intellectual history to get the certain questions addressed in modern social history. In the process of this we need to use the formulation of modern social history technique to get the further refinement.

As my research question is territorial imperative mean that just focus the Martin Luther view on women in the sixteen Century to modify through the limits of intellectual history and other perspective. Thus my argument is not establish specious autonomy for intellectual history within the historiography in the general discipline.(LaCapra, 1980, pp. 245-247)

In fact the problem of interpretation of traditional approach that importance of reading and interpreting complex text. This kind of interpretation of traditional approach does not have the place in historiography today. So I have to use the contextual approach to get the important text to their right place to get the clear picture of particular period of sixteen century. (Clark, 2009, pp. 126-127)

In the context of relationship between documents and dialogue is a problem in historiography because these are all restricted in intellectual history. I shall use the general discussion of the larger issues of the century, in order to limit to my topic, I shall more concentrate on the written text related to my topic and interprets the great text of the tradition. These written text is not unique text but these reliable sources text I have to focus the intellectual history of these text to emphasize on contextual way to engage the important data to interpret with the past.(LaCapra, 1980, pp. 246-248)

2.3 Primary data Luther Works:

Martin Luther thoughts about women and related topic such as Education, marriage, sexuality and family in his writing several long volume. His works include. Biblical commentary, Bible translation, sermons, letters, lectures, and table talk in German and Latin and his works also translated in many languages.(Karant-Nunn & Wiesner-Hanks, 2003, pp. 2-5) Martin Luther wrote a huge number of works, some of his work published during his lifetime and some of them after his life. During nineteenth Century many scholars completed his work. There were many published his works. *D. Martin Luther Werke: "kritische Gesamtausgabe"*, published in 1883, this book has written in German and have more than hundred volumes. This is also known as WA, which stands for "*Weimarer Ausgabe*". This books have four parts. First part, have lectures, sermons, and formal writing and the second translation of Bible, Third Martin Luther letters and Fourth the table talk. English Translation of Martin Luther's writing have more than fifty-five volume and it name "*Luther's Works*" includes Martin Luther theological and political writing. It has also four parts of Bible, letters, sermons and table talk.

There were many topic related to women, marriage, divorce, and sexuality. We have to include some of their works identified as *LW (Luther's Work)* in writing of thesis to better understanding of Luther's ideas.(Karant-Nunn & Wiesner-Hanks, 2003, pp. 3-5)

Primary Data:

2.4 Secondary Data:

There are two important types of research sources to investigate historical developments in an objective manner. First is Primary Sources and Second Source being Secondary Sources. Primary Sources is the actual data which is to present the same has happened and we can say that the Primary Sources is first-hand Sources when we collect and the Second Source is Secondary Source which is collected by someone else purpose and used this Source to finding different solution from first investigate so in history when we investigate of the past then we mostly used the Secondary data and analyze that data to come to any conclusion which is different from the first investigation(Wilson, 2001). Secondary data was gathered and utilized from primary sources with limitation of time and sources which the research undertook. The Secondary Source data also help us to find the gap that analyzes the first researcher. Secondary data analysis is used for analyzing data which was collected for other primary purposes. Secondary data analysis is the analysis of data which was collected before

for another purpose and utilizing the existing data to find the new finding in limited time and sources. For my research topic, I used books, scholarly works, articles, sermons, Letters, reports, journals, biographies, and internet websites, etc. were all necessary to provide the context of the study, to analysis from different sources out the relevant features that I needed.

2.5 Review on Previously Collected Data:

Now we focus the most important research Methods that we use for research on my topic is contextual theory approach.

There are different other issues will be addressed during this historical reformation of Europe. We have to collect the Information through different book. First book "*Luther on Women*", written by Susan C. Karant – Nunn and Merry E. Wiesner – Hanks debate about women, with his writing on women. Second book "*Women & Christianity*" by Mary T. Malone write about the women roles in the religion. Third book "Women and the Reformation" By Kirsi Stjerna, explore the new and expanded role of women during reformation. Fourth book "*Women of the Reformation and Law and Protestantism*" The Legal Teachings of the Lutheran Reformation by John Witter JR. wrote about the immense and far reaching changes in the structure of Church and state, especially the laws of Education, Marriage, and canon and civil laws of reformation. And some other books and Martin Luther works (*LW*), articles, sermons, Letters, table talk, Genesis, Bible, Journals, Websites, Articles, and other material available to define the role of women in the reformation process in Europe and thought of Martin Luther on women and other issue related to women.

2.6 Contextual theory approach:

According to Contextualization theory approach, historically to know about a topic or problem, mean to explain the reasons of problems and to investigate what were the difficulties and investigate the problem. We have to find what is problem? Which is social, cultural, economic, conditions and which problem are raised and what are the proposed solution. During the last two decades the history of Ideas and of concept much progressed, especially the Kelly's "intellectual historians" need to investigate the process of the birth of an idea rather than research idea in itself.(Sgarbi, 2007, pp. 115-118)

In this way, in basic words, we can say that a contextual investigation is a test request that investigates genuine setting with the contemporary wonder when the limits between the object of the examination are not clear. To adapt to most actually circumstances, where

greater number of factors of enthusiasm than information focuses, at that point, the outcome depends on what number of products wellsprings of proof have in it. Another profit by the earlier improvement of hypothetical recommendations to manual for an accumulation of information and investigation.

To understand the process of inquiry and discovery, the research described as five essential units such as exploration, explanation, description, understanding, and prediction. The important method is very appropriate for my research question. The purpose of search to understand the role or women during the Reformation, Martin Luther views about women, so my approach using the contextual theory approach.

Contextual theory approached was also criticized by the writers because of the difficulty of generalizing of finding. However, the generalization of the whole population might be difficult to get the desired result. But the contextual theory provides detailed information on a task and still be very useful. Furthermore, focusing on a specific period, it allows researcher intensity to limit his boundary of the search and stick with it. This contextual theory method allowed me to express to retain the position of women in society was the same of change according to the time.

The purpose of the study to explore the role of women during the medieval era and what changes came in the life of ordinary women of Martin Luther reformation, their hardship as the role of Sister, Daughter, Wife, and mother in the society. The understanding of the thinking of the Catholic Church about the women and characteristics of the everyday life of these women in the study was therefore essential to use the research observation, bibliography, and discussion. Research observation to be used in the study were those considered to be flexible and adaptable to the social, religious, economic and cultural context and conditions.

The contextual theory research measured through different mythologies, research strategy, and approach of inquiry. Through this process, it involves the study of a subject through specific time period. In the case of studies approach mostly emphasis on the exploration and description. Through contextual theory, we have to understand the history of reformation in linguistic turn with its emphasis to discourse rather than events, of any one or group through historical documents and any evidence. Through text we can analyze the possible meaning, because we cannot access the reality. For example, the body of any person, the changes of the

body can only perceive through their body. But the perceived body of a person different then a body of reality. (Wiesner-Hanks, 2002)

For research methodology of Martin Luther view on women continuity or change investigation based on the contemporary phenomenon on real-life context, where I should focus on different Journals, Articles, Letters, Sermons, and biographies. Contextual theory approach to be selective just one or two issues that are fundamentals to understand the in-depth investigation of the topic.

The contextual theory approach helps me to understand the reformation view about women and what role played by women during sixteen centuries. Focus on groups with limitations to investigate the social phenomena on Education, Marriage and family life, and how Martin Luther changes these phenomena in very short enable us to gain insight into the status of women during that time.

Chapter 3

3.1 Historical Background of the study:

Martin Luther reformation is also known as the Protestant Reformation in sixteen century, where many changes taking place in the history. Some historians this reformation known as a religious revolution. But there were significant changes in society, primarily, theological, political and social, especially the status of women. Understanding of the Reformation in deep, we have to look at the reasons which were essential to understanding the background of the Reformation, discuss below.

3.2 The role and lives of women before the Reformation:

The most important factor in understanding the role of man and woman in society is to analyze the gender role. As our topic of study to understand the role of women before the reformation. Firstly, we can recognize the status of women during the middle Ages. To understand the gender ideologies behind the social structures and customs during middle ages, the issues we have to find in regarding customs, laws, marriage, sexuality, ideals, social, economics, culture and religion perspective. Gender awareness and gender perspective very necessary to understand the Study of Reformation.(Wiesner, 1987, pp. 311-321)

During the 16th Century, the people don't have the idea to understand the gender issue. But we saw that the Roman Catholicism has the strong ideas about women their role just as the role of Nuns and Celibate wives as a considered holy. In the society women and gender issues was not defined by the Roman and Medieval Churches.

The lives of women before reformation were determined by the Medieval and Catholic Church. Catholic Church described their roles according to their feudal system, and they divided society in three different classes, Clergy, nobility, and serfs. Place of women in clergy was just restricted to nunnery. Some of the powerful women or noble women a little bit position was high in the society. In other words we can say that the upper class women can get quality and significant life in the society. Women's right and opportunities were limited and their role was not uniform.(Gies, Gies, & Gies, 1978)

The role of women in the society during medieval era was just peasant and domestic responsibilities, including to take care of their children, preparing food for whole family, some women help their husband in the livestock. Throughout Middle Ages the places of the women in the society was forbidding women to preach in the church. Their role to just help their family and live in convent and virgin.(Stuard, 2012)

3.3 The Education System before reformation:

After analyzing the role of women during middle Ages, now we can understand the educational system before Reformation. As the Gender Gap between sexes was huge during the middle ages. The education system in the Roman Catholic Church was a very basic and fundamental level which operated by Parish Chapel, monastery schools at the elementary level. Schools in the religious communities and church buildings offered fundamental training and auxiliary instruction, the encouraging strategy was learning Latin, were the restricted open doors for training for young ladies to turn into a pious devotee in the cloisters. The education for all was not necessary but for those who want to enter religious life just like a priest, monks and nuns.(Carlsmith, 2018)

Formal training was uncommon in the Middle Ages, the fifteen century the tutoring alternatives were to set up the child for his future, where the essential aptitudes to peruse and compose and comprehend the fundamental math was overseen, generally, these exercises were occurring in the cloister. For girls sent to nunneries in order to receive the basic schools, where Nunn teaches them basic education to read, write, and sing their prayers and also some domestic skills have been taught in the convents and nunneries.(Carlsmith, 2018)

Women of the early time had two fundamentals rights. First, just follows the steps of father or husband and, Second, enter the community, but education was their last alternative, however that was not the principal to seek as a dubious position in the society. The school for girls was not necessary. However, a lady who exceeded expectations on education were not selected to marry. The women were bound by the pledges of virtue yet liberated profoundly nuns were the classification their own. It filled as a boundary against the brutal feedback of educated women of that time. Education was limited for the rich ladies and well wealthy families. There were not many schools in the medieval ages for girls. In churches, the instruction has been given on their traditional languages and girls were not allowed to preached Bible or Holy Book in Public. The role of the teacher was only acceptable for men and not so many women during that time as a teacher or Monk, just maximum role for women to become a nun in church. Now we can see the traditional Medieval education system below.

3.4 Traditional Medieval Era Education System:

As we saw the medieval education was very basic before reformation, now we can see the traditional medieval education system. The traditional medieval education system girls were limited their education in the society. Through Medieval ages, the Church had dominated in the religious and education purpose. The Church regarded as teaching hub for its clergy, preaching and sacramental administration. According to Christ's last words. *"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost; teaching them to observe all that I have commanded you: and lo, I am with you always, even unto the end of the world."* Through these words of Christ, Church has been the principal place of all the Christians and obliged them as faith on the Bible and to elaborate it meaning for daily life. (Witte, Witte, & Marty, 2002, pp. 257-259)

Very beginning part of the Medieval Ages, the schools have been managed by the clergy, the teachers were priests and monks, the boundaries of the schools were a connection with monasteries and Episcopal. The education instruction was carried on the native language Latin. The students have followed the strict rules of monastic discipline. The primary aim of the study to become a priest, monks, and servants of the church.(protestant). Schooling was necessary for formal education and the Church exercised as its teaching authority. From the seventh century, the Church had been established as the first school in Germany. By 1500, an immense system of Church schools was directly represented by the standard law of standards with the neighborhood priest.

These Churches give formal training in the general public and understudies were instructed to peruse, compose and sing. After formal training, the middle of the road dimension of understudies was versed in the trivium (logic, sentence structure, talk) and quadrivium (Law, geometry, music, and space science) with the assistance of Greek and Roman dialects. In the propelled dimensions, they were prepared in the religious and scriptural examinations, guided them supervision of Bishop and priest. The Church also provides some less formal education of rudiments of reading and music in the colleges. Which commissioned by benefactors to offer education for colleges and Cloisters had the responsibility to provide domestic and humanistic training for girls in the community. University education was independent and formally out of the Church's jurisdiction, but they were under the influence of the Church. There were many universities established between 1348 and 1506 and provide advanced training in Medicine, law, and Arts. The church has final authorities, not to established universities but also allowed their professors to teach in the universities. Once the *quadrivium*

had been completed, the education institute awards him the degree of master in arts.(Fiedler, 1898) The entire management of education was in the hands of clergy, university chaplains served by parish priests and cathedral canons make a regulation to control the curriculum.

During the late medieval era mostly, school and education were held by Church, even many of the school were independent and private school could be found in the cities. Girls and boys went to craft and mercantile guilds to train apprentices and educate their family. Latin schools, where reading, writing and handfull skills that competed with Church schools. These schools were staffed by city clerks and supported by tax funds of private companies. These schools were designed to train new generations as businessmen, administrators, and civil bureaucrats. Likewise, the universities were supported by the prince or wealthy persons to produce councilors, judges, theologians, ambassadors, lawyers and other public servants to serve the state. The universities of Wittenberg, Frankfurt, and Ingolstadt were allowed students to pay minimal costs and served to prince or bishop. These were the fundamental reasons that Protestant reformers creation of a new system of civic education.(Witte et al., 2002)

3.5 Marriage and Family Life before Reformation:

After discussing the educational system of medieval system, now we can see the marriage and family life of that time to understand the role of women in medieval ages. Marriage and family matters were very important for discussion to understand the role women in the society. As we know the Marriage is the most basic social unit of the world and core component of all societies, present, and past, mainly it linked with the family. Marriage is the most imperative connection among spouse and husband to include the trade or sharing of property, and this comprises a social unit for the entire society. For Christians, marriage is a social, religious, legal, and economic institution. To understand the very significant topic of marriage in Western civilization, we have to find the reasons from scratch. (Mobley, 2015)

Western societies, where marriage has been defined consistently and clearly and it has developed through time. In Christianity ideas stern from the Old Testament in particularly Genesis, where the understanding of marriage developed from the Roman Empire and further clarified on middle ages where it felt under the direct jurisdiction of the Church. The reformation brought significant changes in the view between Catholic and Protestants and now we brief overview of understanding the marriage from the early church to know what the differences come on the time.(Mobley, 2015)

3.5.1 Marriage in Early Church:

To understand the Marriage in early Church, first of all, we have to go back in the early era of Church. Marriage in the early Church was believed to be the first Christian lived in the world. The Mediterranean world which controlled by the Roman Empire were three concentric circles. (1) Roman political Authority, (2) Greek thought and (3) The Jewish custom. Early church values were shaped during Judaic thought and express with Greek values during 1st Century A.D. when the Roman Empire stress the need of marriage acclimating the law and childbearing for the social and political life, that was the start of contemplated marriage in the early church.(Mobley, 2015)

To find about marriage thoughts during the early church, they follow the teaching of Jesus and the letter of Paul. God created first Adam and Eve, as a two-gender male and female to commanded them to *"be fruitful and multiply"* (Genesis 1:28). After marriage, they become one flesh, and this is the main idea of God creative ordinance as Jesus indicates in the Holy book (in the Gospels of Matthew and Mark). Marriage is established by God among man and ladies, and this is the holiest bond. Here is the beginning stage of Christian view about marriage.

Roman and Christians have a different view of marriage in early history. According to Christians view that in the marriage, the spouses were moral equal and held to demonstrated by continuing loyalty and support, unlike Roman the divorce was permitted only for a wife not for husband and they allow the adultery. Early Christians regarded marriage as a natural bond for human being and better for the growing of society. Describing them together with man and women as a husband and wife *"the faith of their sexual intercourse"* to bring a child into existence by the process of reproduction. Jesus, Paul, and Augustine view about marriage is *"centered sexual expression on the marital relationship"*(Mobley, 2015). Through marriage, they can avoid sin. According to Paul teaching that Celibacy was an alternative to marriage and many other early Philosophers on their teaching they think the wedding was good, but the celibacy and virginity were alternative to marriage, but Augustine defended the concept of marriage *"male and female were from the creation made both to desire one another and to live in friendship and physical intimacy"*.(Mobley, 2015)

Thoughts of Romans and Christians shows that the role of marriage was not consensus by their Church Fathers, and this tension between marriage and celibacy was not resolved.

3.5.2 Marriage in Middle Ages:

The concepts of marriage were not resolved by the church authorities, so, this issue became more common during Middle Ages with the raised on the higher level in monastic and church, and the church hierarchy extended celibacy to entire clergy. The Roman time frame when this idea turned into a web sensation that great wedded life was just weakened impersonation of ascetic flawlessness. The priests stay unmarried and chaste. Administrative marriage was across the board until the twelfth century — the primary issue facing amid early medieval periods when the agnostic traditions were common in Europe. Most people accepted Christianity as a religious belief and often continued to live their traditional way. The focal clash emerged when the idea of marriage in Europe was not the same as the Christians one, and the predominance of polygamy and the issue of administrative abstinence took a serious turn. (Mobley, 2015)

In Medieval times, the marriage was different from today world. The choices of women were very less, most of the time woman didn't know the man before marriage. The parents of the two parties settle the marriage. Even the other hand the men have the power to choose his bride. Husband and wife were generally stranger to each other until the first met. The customs of the girl's family to give dowry. The customs of an arranged marriage to post a wedding notice on the door of the church. The notice stated the names of brides, and if anyone knows the reasons to not marry, then he comes with the reason, if the valid reason, then the wedding would be prohibited. (Emilie, 1993)

Amid medieval times when church affected marriage rehearses, when church saw on marriage started to win among the common people. It must be recalled that a large portion of the medieval period, marriage had a place as a private matter of an individual and family, not on the circle of the congregation. Since relational unions required as a trade of property and linkage of families, so they were regularly masterminded by guardians or families in homes however now and again incorporated the gift of the congregation or nearness of the cleric. Hence, this procedure of marriage has been taken into the middle stage amid that time; this issue moved toward becoming from private to semi-private, and the inclusion of chapel expanded. From the eleventh century to thirteenth Century records show that it is getting to be basic for the general population to incorporate Church custom in relational unions. In this period between 1100 and 1300 church concern of focus, these complex issues discussed below.

- (1). the meaning of marriage was an agreement between the man and women?
- (2). The view about marriage was negative and positive, in a negative point of view it was a remedy against the sin of lust, and positive as an ordained partnership formed by God will to be fruitful and multiply.
- (3). the indissolubility of marriage, the church came to see the lifelong commitment between life partners because it was an image of God and Christ.
- (4). the debate of clergy should be permitted to marry.
- (5). Transformation of marriage from a secular institution to a sacred one.
- (6). Formation of the law of marriage, church and civil authorities often conflicted of the regulation of marriage.(Mobley, 2015)

In the Medieval times, marriage and family life quite different after reformation. Women did not have choices, marriages were arranged and some time the couple not see each other before marriage. Girls were married at their teen ages. Sometime the marriage was prohibited due to any religious and monastic reasons. The dowry system was common in the society..(Emilie, 1993)

The problems indicated above the main reasons during Middle Ages because the laity and church hierarchy were not always agreed on the issues of marriage.(Mobley, 2015)

3.6 Matrimony and Divorce:

As the Marriage and Family matters were not settled, so, therefore the other matters of Matrimony and Divorce were increased. The Roman Catholic Church defines “*matrimony as the conjugal conjunction of a man and a woman, between tow lawful persons, holding an individual nearness of life.*” Through this, the definition authority declares two more aspects.

1. It is to be natural in nature, and it is a sacrament
2. According to Apostle this a great sacrament, no one doubt that it referred to marriage. Conjunction between man and women where God is the author, so this referred to as a sacrament of holy bond with Christ joined with Church.

The Council of Trent declares matrimony excels the ancient marriages and tradition of universal church and matrimony one of the seven sacraments of law, which was instituted by Christ. According to the Roman Catholic Church, it is a sacrament that makes marriage not be dissolved, so it gains the highest perfection of the law, and it is considered as the law of nature.(Richard, 1906, pp. 320-330)

The bond of marriage which cannot be dissolved according to the apostle the Lord has commanded that the wife depart not from her husband. But if the wife departs from his husband, then she will be remained unmarried or reconciled to her husband and same these rules apply to a husband and signify this conjunction of Christ with Church just as Christ never separates from Church, so it must be used between husband and wife. In other words, this scripture based on the following. This matrimony is bone of my bones and flesh of my flesh just like a man not leave his mother and father as same apply to his wife, husband and wife shall be two in one flesh. (Gen. 2:23, 24)

Roman Catholic scholars proceeded with this precept as the congregation has been uniform in full accord. In spite of the fact that there was not a solitary example can be found on the Holy and Holy has never engaged any inquiry including the disintegration of Christian marriage.

Before reformation matrimony indicated that Catholic Church doctrine concerning Christian's marriage which was wholly based on the contract between man and woman as regarded to be a sacrament. As these circumstances which gives the church jurisdiction over all questions relating of the bond of marriage, from these understanding of matrimony during Roman Catholic Church has no power to make or change Christian marriage and the state has no jurisdiction over a sacrament. This matter was a holy and state has no power to define the role of marriage.(Richard, 1906, pp. 324-329)

3.7 Celibacy:

Celibacy was the important issue in the middle ages and it was starting point of the first century. First of all we have to understand what is Celibacy? And how Celibacy was spread in the society. Celibacy word mean a person being unmarried or abstinence because of religious reason, from any sexual activity. In the canon law of Latin Church this word meaning is unmarried, or any sexual activity for any religious point of view. But for clergy view about celibacy the person in the state of unmarried and perpetually continent. Celibacy is the requirement in different religious members consider to oblige outside of marriage, deliberate sexual thoughts, feeling and any behavior of sinful for the sake of the Kingdom of heaven and this Celibacy is a special gift of God to dedicate themselves for God and humanity. Roman Catholic Church before reformation was mandated in celibacy for any religious post. e.g. priest.(jan-josef-church, 2019)

Their view about Celibacy and Catechism in Latin Church normally chosen from among men who want to spend their whole life without wife and any sexual activity for the sake of

kingdom of heaven. Roman Catholic church Seeks to base itself on the teaching of Jesus, so the argument of clerical celibacy often found in Bible “*for the sake of the Kingdom*” they argued that the celibate person even goes so far as the without wife for the kingdom. (Haines-Eitzen, 2018)

In the absolute starting point of the first century, Paul composed a letter to the assembly of Jesus supporters in Corinth, Greece, it contains the soonest record of chastity and marriage.

He writes,

“Because of cases of sexual immorality, each man should have his own wife and each woman her own husband. The husband should give to his wife her conjugal rights, and likewise the wife to her husband... Do not deprive one another except perhaps by agreement for a set of time, to devote yourselves to prayer, and then come together again, so that Satan may not tempt you because of your lack of self-control. This I say by way of concession, not of command”(Haines-Eitzen, 2018)

St. Paul was stricter with his teaching of the celibacy, where he expected Jesus can return that’ why he recommended that the celibate person should not seek a wife to please God. According to him, celibacy was a good thing. His statement gave the reason to Christians that marriage provides the theology of sacrament(Haines-Eitzen, 2018). The unmarried for religious and spiritual reasons was very common in the middle Ages. Before reformation priest, Monks and Nuns were not permitted to marry, but also to prepare their sons to continue ecclesiastical careers. Roman Catholic Church in the late 12th century began to require Monk, Priest to remain celibate. The Council of Trent in sixteen century mandated a school training for priests and monk to improve the quality and morality of pastoral clergy. Priests were still obliged to celibate, and many of them believed to be married, so this discomfort around mandated celibacy was responsible for the sex abuse scandal of the Catholic Church. The abolition of monastic vows and clerical celibacy and avoid of living marriage, and family life was among the most revolutionary issues which lead to reformation.(Carlson, 1992)

3.8 Sexuality:

Sexuality is always a topic of discussion among people and same this matter did not unnoticed by Roman Catholic Church during Medieval Ages. This topic was also discussed like Augustine, Thomas Aquinas during Medieval ages. According to Augustine, the sexual

intercourse was created good and a natural part of human being and God order. But the sexuality did not exist in humanity and man rejected God order and choose his own path. Original sin was a sin of soul and not a sin of the body. The punishment should be facing body not soul, so sexual intercourse was nothing a symptom of the turning away from God. According to Augustine marriage is a social institution and it is very necessary for the continuation of the human race. During the middle ages this view was taken in negative way. Aquinas explain this the sexual intercourse is sinful, but this sin only allowed for procreation and this is prevent in adultery. According to Aquinas for procreation it is necessary evil but essential part of marriage.(Semenya, 2015)

As the Roman Catholic Church and Medieval ages the women were inferior and their status in the society was not mentioned and there were many issues for women and one of the most important issue was sexuality. As per Holy Scripture, the marriage is a characteristic bond among a couple and the most ideal approach to keep away from sins is towed. The Medieval ages where conjugal and family structures, were firmly identified with sex and demeanor to sexuality were unique in relation to different locales. Since marriage and sexual conduct were under the locale of the Church. The canon law of regulation of sexuality was that marriage relation formed by the consent of the parties, marriage promised fulfilled by sexual intercourse and marriage perpetually binding. Adultery was also another activity where the relationship between a married woman and another man who not his husband in these kinds of relationship where a married man and unmarried women were defined adultery during medieval ages. (Karras, 2011)

The medieval canon law which urges the life of celibacy instead of marriage. During the late Middle Ages most of the major cities of Europe and even small towns had an official brothel or section of town where selling sex for money was permitted, mostly the women who live with them known as "*common woman*", because they provide services for everyone and even married women involved in this activity. Prostitution was common at that time, selling sex came to be seen as a moral issue instead of economic and this is also described as whoredom, and other unacceptable sexual activities were common during that time.(Melloni, 2017)

We can describe the most important types of sins during the Medieval Ages are described below.

3.9 Muteness of Some Sexual Sins:

During Medieval ages, the most common sins were “*harlotry, adultery, and mute sin*”. These sins were opposite to marriage. The Medieval Ages some sexual sins were

1. *Fornicatio* (a sexual act between man and women)
2. *Adulterium* (adultery)
3. *Stuprum* (different kind of sexual violence)
4. *Raptus* (kidnapping or raping of women)
5. *Vicium* (sin of sodomy) (Melloni, 2017, pp. 667-668)

Scholastic theology assessed that the sinfulness of a sexual transgression was committed, by whom and with whom, extramarital sex and adultery were sins, but the other most important core problem with that time was sodomy regardless it described as masturbation, heterosexual anal sex, homosexual sex and sex with the animal. These kinds of theological discussion addressed sexual acts rather than types of people. The term sodomy usually referred to as the people of the biblical city of Sodom. Where spectrum of activities was open for everyone. This was the open mindset of the people potentially at risk of committing such sins.(Melloni, 2017, pp. 667-669).

3.9.1 Sodomy:

Sodomy in the middle Ages was fluid and wide-ranging category, which showed a clear picture of sexual activity or the evoke behavior of the person. Sodomy was also known as the man sex with a man and man sex with animals was most common. As many theologians were not open to discuss these kinds of issues with the public. They were hesitating to discuss, but some of the theologians have discussed these kinds of sins just like Johan Geisler, Dietrich Coelde and Martin Luther discuss these sins and wrote about it they published serval sermons exclusively on sodomy and linked them to male-male sexuality. In 1508 he wrote clearly that two men who had slept with each other and had left their wives" as a warning to the public against the danger of sodomy as he admonished parents to look after their child who gets the pleasure of sex from their male peers. The discourse of sodomy between males, representations of female relations with the man was subjected to the sort of public scrutiny more usually directed to male widely retold in the middle Ages.

3.9.2 Friendship:

At the same time, we have seen that homosexuality between man and man and the man with women continued to flourish before the reformation. Some famous sexologists Richard Von

describe a dazzling passage about two reformers who interpreted as friendship as a "*bond o souls*" this bound was physical, at least verbally. They both active sexually with their spouses; nevertheless, this passage opens further perspective about sexually charge two companions and sometimes erotic ties as friendship. We can assume that before the Reformation, meaningful social relations were no means limited to a marriage, family and the home but also practiced in homosexual relationships.(Mills, 2010).

Before reformation there were many kinds of sexuality issues in the society, sodomy and homosexuality were present that time and tenderness was also a matter for all male and female networks. In this context reformation forces of marriages on a new religious, social and basis with consequences for a conceptualization of different forms of eroticism in the society.(Melloni, 2017, pp. 677-679)

3.10 Virginitly:

Before reformation in the Catholic Church describe a concept of virginitly as very important for self and Christ, as consecrated virgin has been consecrated by the church to a life of perpetual virginitly as an exclusive spouse of Christ, where the virgins were to spend their life in convent and work of penance and mercy where through prayer they get stat of life and spiritual gifts. Monks and nuns were not married in their life; they devote their life to Churches and convents. They avoid taking the responsibilities of marriage and family and use unnecessary ways to fulfill their desires. They were against the teaching of their holy religion. He attacked the value of virginitly on two primary ground, First God created man and woman and ordained marriage as his first estate when He created Eve and Adam and presented the example of first marriage. Second, for the continuation of the human race, we have an irresistible sexual desire that found no other release than sexual acts. The only such actions should be accorded with God's will. Martin Luther advocated marriage and the family life that ordered by God. His marriage was an example for their followers where he became a father and family man, and his marriage was criticized during that time because he was a monk and Catholic clergy was against the marriages of monks and nuns.(Coontz, 2004)

Perpetual virginitly signifies that virginitly has two elements bodily integrity and material integrity. The material virginitly, voluntary delectation form marriage mean lust or from the lawful use of marriage mean that live without sexual pleasure. Bodily integrity was restricted to material virginitly, the resolution, at least outside the married state. It has emerged that there was a special virtue of virginitly, formally, virginitly is the purpose of preserving perfect

Chasity. The real virginity into a religious point of view that the married man pleases his wife, so without wife virginity he has to care his own bodily and spiritual sanctification to devote himself to prayer. (Siena, 2019).

Chapter 4

4.1 Research approach on Reformation of Martin Luther on status of women.

Before reformation question of role of women was mostly ignored, because in the history of medieval Catholic Church the women have been deemed inferior to men. Reformation brought many important changes in the history, but we will look the changes in the lives of women during sixteen century. Martin Luther view on women in general, we look his theology for women. Now discuss the different literature about Martin Luther, and reformers view about women during the sixteen century. (Witte et al., 2002, pp. 3-5). As we discuss above the role of women before reformation and what were main issues of women during medieval Catholic Church. Now we focus on the main turning point of the reformation. To understand the effects of the lives of the women we have to discuss these changes through three different ways. First of all to understand the role of women from very scratch. From Creational order to start very beginning of the creation of first human being, Adam and Eve and go important women e.g. Mary, Other noble women, and famous women of the reformation, Secondly the Theology and Law of Education of all especially the education for girls, thirdly, the Laws of Marriage, as an integral part of the order of creation. These issues we will discuss through his vast collection of work and his theology about women and what are benefits of Marriage?

4.2 Define the Gender role for Women

As we saw the role of women in the society was limited before reformation. Martin Luther tried to fix this first of all define the gender role for women. Martin Luther through writing about the rise of women which explore the issue of gender, he paid attention to the role of women as mother, wife, sister, and daughter in the society. Eve and Marry were the example for them. Through these define Gender role in the society through closing the convents, changes the marriage law, the education law for girls were the direct result on the gender during the reformation. Considering the Gender issues during reformers period mostly about “Eve and Mary” and how they treat gender, women with Genesis narrative it was central interest for reformers. This theological anthropology valued women on their lectures, sermons, and table talk, they have begun to explore the effect of the reformation on the lives of ordinary women and family. Historians have traditionally dealt the issues of Gender in three ways during the reformation. Mostly ignored these gender issues because the women just live with their husband, sons, and father, so that gender made no differences in their life. The Second group has focused on the elite women of that time whom they are numerous

sources, queens, and noblewomen who played an important part in the reformation, but these women were limited in numbers. The Third type of group examined the role of male opinions for gender roles in the society that time just like sermons, table talk, pamphlets, and other multiple sources gave many clues about the gender role in the society. (Wiesner, 1987, pp. 313-321).

The lectures on the Genesis on matters of all about Eve and Mary have been a focal point of the reformers so we can say that gender and women have a central interest of the Historians. They developed theological anthropology on the valued of women biological distinctions, creation, absolute creation, and equality in redemption and calling. (K. I. Stjerna, 2017). The general conclusion is that the reorganizations lessons did not initiate a profound weep for the freedom or the profound job for the development toward the sexual orientation correspondence. Reorganization lessons figured out how to give another significance to the customary parts of the ladies well in the meantime strengthening a various leveled perspective of sexual orientation relations among men and the ladies in public. The changes join about the profound correspondence, and then again it orchestrated the societal framework in social structure rather than abruptions.

According to Historians the women status as gender brought considerable changes in women to their present circumstances and changes to their future from their past. During the Roman Catholic tradition these gender issue considered as scriptural. Political and Institutional changes on the lives of women during reformation, closing convents, changes in the marriage, possibility of divorce, clerical marriage were the direct result of these Protestant change on the life of women. Women response to these changes were not simply welcome the reformation call, but also participate in different activities during reformation. There were many published and unpublished writing on the gender issues during reformation.(Wiesner, 1987, pp. 311-321)

4.3 Creation of Universe According to Genesis:

To understand the nature of human being, we start from the very creation of the Universe. When we understand the why human being created and what is the purpose of the creation. Now we describe below the creation of human being according to Genesis

“Then God said, Let us make humankind (Adam) in our image, after our likeness; and let them have dominion.....’ And God created humankind in his own image, in the image of God

created he him; male and female created he them". Gen 1:26-27.(Horowitz, 1979, pp. 175-206).

According to Genesis that God made the two sexes to order their lives based on being male and female, that is, based on how God has made them. According to Martin Luther to fulfill this command and live rightly as a man or a woman has to live as a husband and wife. This belief that human beings were commanded by God to live as a husband and wife. Luther argues that marriage is a basic human requirement. He maintained that Marriage must be acknowledged that God purpose of creating this world in two different sexes and fulfill their desires according to their nature. To meet the demands of God and their body worshipping and giving thanks to God for being made male and female.(Roberts, 2008, pp. 110-113). After creating the human being, we can little bit discuss the Creation of the Universe according to Genesis to understand deeply, how this universe created and how human being was given the responsibility of living together.

4.4 Genesis Chapter 1-4:

According to Genesis God created this world in seven days, where the seven days of creation Day 1. God created light and darkness and separated light from the darkness, mean the light resembles day and darkness resembles night. On Day 2. God created water and Sky and separated sky form water. Day 3. God created the ground and gathered with water, were the calling Land and gathered water called "*seas*". God also created vegetation (trees and plants). Day 4. God created the sun, moon, and million stars in the sky to give the light to the earth and separate the days and night. These also serve signs of time, seasons, days and year. Day 5. God created a different kind of creature in the sea and land, to multiply and fill the sea and sky with life. Day 6. God created a different kind of animals to fill the earth. And God created man and women (Adam and Eve) in his own image and this creature blessed them and gave them the authority to rule over the whole earth "*be fruitful and multiply*". On Day 7. After the creation of the world, God rested on the seventh day, to blessing it and make it holy.

Genesis opening chapter of creation of the world and first human being Adam and Eve was introduced. According to Gene Edwards that this introduction of Adam and Eve by God was a *divine romance*. Where The God, the Almighty Creator of all things and the final and last object of his love was Adam and Eve. In Genesis very beginning the creator of all world God has created this world with his handiwork and saw that it was good, but the final and last the

final piece of jigsaw was love with a human being Adam and Eve creation.(Fairchild, 8 July, 2019)

In Verse 26, God say “Let us make man in our image, in our likeness...” according to theologian and Philosophers the instance of creation account God used the plural form, where Adam And Eve was the focal point of the creation.(Fairchild, 8 July, 2019). When Adam was feeling alone on the paradise then God feels that Adam need a companion. God created Eve from Adam’s Rib. The Bible states that Eve was created by Adam helper, while this helper word did not mean that she is inferior to man. According to Genesis God created Adam and Eve equal, mean that these sexes are different in natures, but they have an equal status in front of God. Also, God ordered them be fruitful and multiply, where the creation of Adam and Eve was the main motive to full the universe with men and women.(Cosner, 2013). Though we understand that God created this world for a human being to full this earth. Now we can discuss Eve and the Nature of women.

4.5 Creation of Eve and the Nature of Women:

Martin Luther reformation impact on women and how Martin Luther promote the role of women in society? For this debate we have to come in for close analysis. Through his view on women, we have to look at his own life and practice, especially in relationship with his wife and his fight for women, we have to look at his view from the creation of the world and first women on the earth. As my thesis topic is Martin Luther view the role and place of women in the society. So we have to seek his thought and writing and sermons, table talks, lectures to understand the Eve and nature of women.(Mattox, 2003)

According to Martin Luther Eve was the principal lady on earth, a delightful creation by God on earth and she was known as the Mother of all the living. She was the primary spouse and the main mother. She speaks to the entire idea of ladies. In this way, Eve turned into Adam's sidekick, his partner that she shares the obligation of similarly with the duty regarding the creation. She was additionally made by God's picture. She showed her segment of the qualities of God. Adam and Eve both fulfill God’s purpose of the creation. God showed the world through Eve nature of women, who continue the relationship, friendship, companionship, and most important the role of the wife into the world.(Fairchild, 2019).

Sermons on Genesis, 1527, WA XXIV

In the second chapter of Genesis *“And the Lord God spoke: it is not good that man should be alone, I will make a helpmeet for him. For as the Lord God had made from the earth all sorts of animals on the land and all kinds of birds under the sky, He brought them to the man to see how he would name them. Exactly as the man would name all the living animals, so they should be called. And the man gave to every beast and bird under the heavens and animal of the field its name. But there was no one to help him.”*(Karant-Nunn & Wiesner-Hanks, 2003, pp. 16-17)

According to Moses: everything in this world created by God, God brought them to Adam for the name. But Adam found no helper with him. And he said to God, God looked at Adam, which he alone was a man, but other all animals were with couples. So, Adam did not find any companion to him that is, a helper to generation. Then God let a deep sleep fall upon the man, and He went to sleep God took on of his ribs and closed the wound up with flesh: and out of the rib God built an Eve, Adam spoke, "that was bone of my bone and flesh of my flesh. She will be called woman because she has been taken out of a man."(Karant-Nunn & Wiesner-Hanks, 2003, pp. 17-18)

Adam and Eve created for all human being and his formal treatises, Luther revealed very significant extent to transmit the traditional view that God Created Adam and Eve for this world especially Eve what was the women by their nature. The first three chapters of Genesis where Martin Luther wrote several commentaries about Eve nature and creation of the purpose of God. According to Martin Luther women by their nature were inferior to men. This was why, he explained, devil first approached to Eve because she was vulnerable to temptation, rational and emotional compared to Adam. According to the third chapter of Genesis *"And the serpent was more cunning than all other animals on the face of the earth that God that Lord had made, and it spoke to the woman, *Did God say that you were not supposed to eat from all the trees in the garden? The woman said to the serpent, * we eat the fruit of the trees in the garden, but of the fruit of the tree in the middle of the garden God said, "Do not eat that. Don did not touch it, so that you may not die.".* (Karant-Nunn & Wiesner-Hanks, 2003, pp. 19-22)

*“Then the serpent said to the woman, *You will not die, for God Knows that on the day that you eat of it, your eyes will be opened and you will become like God and will know what good and evil are.* And the woman looked and saw that the tree was splendid to eat of and lovely to look at, that it would be a pleasant tree because it made on clever.”*

For an explanation of this Moses described how serpent talked with a woman in such a natural way we cannot pass away to understand the story of Eve. For God had written that the devil spoke with her in shape of the person, God has sufficiently indicated, however, that the serpent was a natural one and devil dwelled within it.

As indicated by Moses every one of the two genders, women must be unique in relation to men and more fragile. In spite of the fact that Eve was a most wonderful human being for the person and like the Adam as the picture of the God concerned, treachery, astuteness, and satisfaction a lady resembles a moon. For as the Sun is all the more shining and the moon has its look so as the lady was a lovely work of God, by and by was not approach to a man in greatness and renown. (Karant-Nunn & Wiesner-Hanks, 2003, pp. 25-26) Eve, made by God as a partaker of the divine image and divine similitude likewise the rule of everything. Just as the women of these days' partaker of the life, Just as Peter says that they are joint heirs of the same grace (I Peter 3:7). In the family, the spouse is an accomplice in the family the board, the regular enthusiasm of youngsters and property. Just there is a critical contrast in people in nature, however, man resembles sun and ladies like a moon, the creatures like stars, over which sun and moon have control.

Eve has been presented the fundamental role and identity of all women from beginning of the world. Eve story tells us about the nature of all women. No matter what women achieved in the West for last five hundred years after the Reformation, Eve has served over centuries as the essential icon for all the laws, action and status of women. Mostly the argument of the creation, in which Adam was created first and Eve was born from his rib, indicated the Adam superiority over Eve ignores the fact that before Adam animals, plants were created by God. So, these were the hierarchy of the creation and Eve has God's ultimate creation. (Roberts, 2008, pp. 1-3)

Adam gives her a name and calls her women because she has taken from man. In Hebrew the word *Ish* used for a man among men, for other animals the word used *sohar*. From his name of *Ish* taken from after him, and it remains that women word comes after men. So, she takes her name from him, and he gives to her and maintains authority over her. Therefore, a man will leave his father and mother and live with his wife and two will become one flesh. These words not to be understood in just physically one flesh but also other responsibility will have to deal together. The flesh has a broad meaning that a person who has in his life: Children,

money, property, honor, illness, and health everything belongs to both and they accept everything together.

“And they were both naked, Adam and his wife, and they were not ashamed” (Gen. 2:25).

Table Talk WA TR I, no. 103, p.194

God created this world with male and female, the purpose of female for reproduction, and for the purpose of male for nourishing and defending. Already the world inverts these things where women waste things for the sake of pleasure.....(Karant-Nunn & Wiesner-Hanks, 2003, p. 28)

The Moses pointed out that the women were created by unique counsel of God to show that this sex, too, is suited for man as Adam was expecting and this sex was to be useful for procreation.

4.6 Mary:

As Eve the first women to represent the all women nature and she is the mother of all living being, as Mary is the role model of all the women in the world. She has a special place in the hearts and gave Mary a unique position in all religion. Throughout the centuries the more write and talk about in the poems, statues, icons, painting, hymns, and sermons have been written than any other women in all human history is Mary.(Ruether, 1977) *“it is sweet and pious belief that the infusion of Mary’s soul was effected without original sin: so that in the very infusion of her soul she was also purified from original sin and adorned with God’s gifts, receiving a pure soul infused by God: thus from the first moment she began to live she was free from all sin.”*(Martin Luther sermon *“on the day of conception of the Mother of God,”* 1527 Luther).(Longenecker & Gustafson, 2003, pp. 95-105).

Martin Luther preached many sermons, letters and table talk on the importance of Mary and protestant church retained some of the feast days associated with Mary. Particularly some of the events and days are mentioned in the Bible, such as visitation, were reduced to half day or celebrated with other days where preaching individual sermons delivered.(Karant-Nunn & Wiesner-Hanks, 2003, pp. 32-34).

Lectures on Genesis, 1544m LW III and IV

Martin Luther commenting on Genesis 17:10-11, in which God commands circumcision for men as a sign of the covenant. The women have their own circumcision, which is burdensome

and painful. For this Moses described, the “in pain you will give birth to your children” where their chance of death, but this pain is mercy and statement that “you will give birth” Through this lecture described that the female sex should bear child because this is the natural process of women to give birth. This pain for women sure sign of divine blessing through birth to continue the race of human being.(Karant-Nunn & Wiesner-Hanks, 2003, pp. 50-51)

Martin Luther scrutinizes a portion of the evangelist's considerations who eclipsed dedication to Christ and utilized unforgiving words for the individuals who underscore a lot on her ideals. He generally applauds her in his messages and different works. As indicated by Luther, she is a model of confidence of Christianity, acquiescence, and modesty, completely human instinct and mankind of Christ. All Christians male of the female ought to gain from her.

Catholic and Protestant have accepted the role of Mary as simultaneously a virgin, wife, and mother, but some differences in their roles. Her motherhood was a primary for both groups, but the virginity of Catholic Church preacher focused on their virginity and avoid the marriage, while Martin Luther and other reformers regarded her being engaged to Joseph as an example of Honoring marriage, Martin Luther was not alone who emphasis changes in the veneration of Mary before many other reformers also criticizes this issues.(Pedersen, 2010)

According to Martin Luther Mary, virginity was vital because it reinforced the purity of Christ and allowed Old Testament prophecies to be fulfilled. Mother of God job was acknowledged by Luther in view that She fills in as a model to other ladies as mother and spouse, virgin as a model of confidence for both female and male devotees, a case for quietude, lowliness, and humility suitable for both genders.

4.7 Biblical Women Other Than Eve and Mary:

As we discussed early that the role of Eve and Mary have a special place in the heart of all Christians. These women are the most precious and noble women in this world, so we can now move forward with other Biblical women. These women played important roles in religious history. There were many materials can be found on these important Biblical women. Martin Luther also wrote about Both in Old and New Testament abound with examples of individual women who played a significant role in the history of Jewish people, the life of Christ and the believers of their community in his Biblical commentaries, table talks, sermons, and his letters. He made general points of God commandments to female and

male believers equal to their status and groups.(Karant-Nunn & Wiesner-Hanks, 2003, pp. 58-59)

The women's prophesying in the New and Old Testament that priesthood has been extended to all believers. His statements about women preaching in public places and gave them the examples to the Roman Catholic Church that they abandoned the women teaching in public places. According to Martin Luther, this kind of restrictions was imposed on women by Paul and God's word to Eve, but in certain situations, it was allowed to women's preaching and leadership. Four factors could justify the woman preaching. She was ordered by God, a rebuke to women, widowed or unmarried, and wife obedience did not apply to her. The women leadership acceptable in the first factor. Through these examples, he explained a more comprehensive understanding of women preaching in public places justified through Scripture.(Karant-Nunn & Wiesner-Hanks, 2003, pp. 58-60)

He gave the example of Sarah, where God told her she would have a child. The other reformers Zwingli and Calvin viewed as doubt, but Martin Luther explained in more detailed and discussing that she was telling Abraham to get rid of Hagar. Other reformers taught that this instruction from God, but Martin Luther emphasizes that she did not expel Hager also begged him to be private not in public, so that was an example of the obedient wife. She challenged her limited authority of man and served as a model for other women.(Karant-Nunn & Wiesner-Hanks, 2003, p. 59)

Martin Luther views Rebecca also the deception of Isaac as a particular dispensation from God. According to Martin Luther, Rebecca and Jacob were both sinners against the duty to obey as their husband and father. Sarah asserts that God has given Rebecca a higher authority to go against the earthly structure of power. Some other sources state that she advised by Eber, a male minister. So, this decision was not her own. Tamar also a more complicated case where Genesis did not describe a particular sign from God to justifying her action, but Martin Luther view these biblical women decisions for her honor and desire for children.

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For the praise of women, and why they are created. The Holy Spirit praises different women such as Esther, Sarah, and Judith praised because marriage cannot possible without women, nor this world cannot be exist. For continue of this world getting married is very necessary. For marriage a women and man should live in a friendly way as a friend. Because the martial love is very necessary for good family. Women to bear children and raise them and husband

should bring for household. This is called “treasure of house”. For complete house these two like an honor, jewels, and gems. (Karant-Nunn & Wiesner-Hanks, 2003, p. 63)

Luther discusses all the matter of Biblical women Sarah, Rebecca, Hagar, and Tamar, and also other women, Rachel, Leah, Dinah, and Potiphar's wife. Luther discusses the minor detail of any matter in Genesis and biblical examples of positive behavior of these brave women. Some of the stories of women in the New Testament also discussed their story to emphasize the importance of their faith. Mary and Martha were real women, not metaphor, where Mary had stood for the Martha active life. So these women of all biblical and Genesis described their weakness but also their triumph could be proved that these power of God and faith on God has a lesson for all the women who hearer and readers as more likely than women to attribute belief a success to their abilities.(Karant-Nunn & Wiesner-Hanks, 2003, pp. 59-61).

4.8 Katharina Von Bora, Martin Luther’s Wife:

As we moved from beginning creation of the world by Eve, Mary, and other Biblical Women in history. Katharina Von Bora is also known as the most famous women for being the wife of the great Protestant Reformation leader Martin Luther. There were some sources state that she was born in 1499 in Lippendorf. At the age of five, she was sent into the cloister for the sake of furthering her education. There she eventually became a nun. She was unhappy with the monastic life, and she was interested in the reformation movement, and she escaped in the monastery in 1523. She married Martin Luther in 1525. Katharina was a talented, forceful women of that time, because she response to Martin Luther challenge of reformation. She stand together with him and share his burden. Martin Luther took help in family matters and she played important role in theological influence and some other matters. She was well educated and understand all the religious matters.(K. Stjerna, 2011, pp. 67-68)

Katharina was a significant part of Luther’s theological and real-life matters, especially the important notions of marriage, love, family, gender issues. She was the first lady of Martin Luther and she have the full control of house. She is head of the house.(K. Stjerna, 2011, pp. 68-69) Martin Luther called her “Kathe”. She also connected with other reformers ladies and discuss all the matters of the reformation. Martin Luther wrote many letters to her and discuss different matters and especially the women issues. She was also active participant in the reformation and played import part on it.(Kilcrease, 2016). According to Martin Luther Marriage is necessary for all human beings and order of God. Martin Luther marriage with

Katharina Von Bora was an example for all people. This marriage became a model of the Evangelical clerical marriage, pointedly rejecting celibacy. According to Historians, this was the turning point of the reformation's starkest departures from the Catholic ideal of priestly behavior. Together they had six children. Katharina and Martin Luther facts of their life were well known; they have an equally significant result of their domestic life, compared to any other reformers that they were a real example for their followers.(Karant-Nunn & Wiesner-Hanks, 2003, pp. 186-187).

Katharina after married caring for Luther, supporting his work at home and his traveling, nurturing their children, and manage a wide variety of tasks observed written down by the guests by Luther dining table, she understands the burden and responsibilities to Luther workload. Through marriage, Luther gave the awareness to other people who not married or avoid marriage, but he countered this sentiment and insisting that God had ordered every human to enter it. Martin realized that through his sermons, letters, and explain his high degree of mutuality of their relationship with Katharina and realized that he could not carry his many tasks as Preacher, teacher, and writer without her help. He called her "Sir Doctor" and express his love for her.(Karant-Nunn & Wiesner-Hanks, 2003, pp. 186-187)

4.9 Other Important women of the Reformation:

Agnes, the effects of effect on the lives of the individual from their sex were uncertain. Exploring the role of ladies was a very focal part which transformed the history to collect the question as well as the real-life issues that frequently autonomously from the men. Women's were holding up to examined instead to just latently tolerating the admission of the men or the different instructing and practices forced upon them to take their own choices. The Protestant ladies contribute fundamentally in the private area of the ladies about the uniformity of the ladies in public. The reconstructions effect of the ladies was twofold and conflicted. The authority position of the ladies was adjusted by the new professional morals and organization of the considerable number of adherents.(Wiesner-Hanks, 2002)

The institutional, religious, and political changes have been seen in the women lives in the reformation. The changes in the marriage, the possibility of divorce, necessary of education for boys and girls, clerical marriage, the closing of convents, and the religious war all had an impact on women. These changes in women live have also begun the women responded to the Reformation through word and action have been recorded in some extent, but all the written recode have not been found. Despite these difficulties, a picture of women response to

the reformation was slowly emerging in the society, which has a great effect on the lives of women after the reformation.(Wiesner, 1987, pp. 311-321)

Historians had explored women response to the reformation, where they welcome the voice of the reforms to leave the convents, preached Bible on the public, convince their husbands and sacrifice their life on the religious controversy. Mostly women voice, reactions, letters to be found to the Historians. Their voices and sacrifices to the response to the Reformation have emerged and more familiar with the response of men.

4.10 Women of the reformation:

4.10.1 Katharina Schutz Zell (1498-1562):

Katharina Schutz Zell known as Church mother, writer, preacher, Pastoral care. She was most published theologian women of that time. She belong to respected family and one of the few women to marry a priest. At the age of 10, she dedicated herself to God to be known as a Church mother. Before reformation she was living in celibacy life and participation in the sacraments, but she welcome Martin Luther call and realized that these all matters were not found on scripture. She started as a priest in Lutheran style. She was married after the call of Martin Luther marriage reformation and first women became on the good reputation of marriage and breaking the canon law of Catholic Church to marry a priest. She continued the role of mother of the Church and prime example of the women of the reformation.(McKee, 2010)

She was an outspoken religious reformer in the Martin Luther reformation during sixteen century to promote the status of women through marry and education. She wrote many letters, pamphlets, sermons to different theologians to promote the matters of marriage and education of women at that time. She was mediating voice between disagreeing theological voices for the sake of Gospel. She promoted the status of women through gender norms through Scriputre. She was the role model for all the women in general as a result of the reformation's intial vision. In simple words we can say that through her actions, the way she used her voice, her influence, and her arguments for the rights of women remembered as a Church mother, writer and preacher.(K. Stjerna, 2011, pp. 110-130)

4.10.2 Argula Von Grumbach (1492-1554):

Arugula Von Grumbach was a famous Bavarian noble women. She received a Bible from her father at age of 10, she was the first women to write Scripture and pamphlets during her working with Church and court. She was very talented and educated women. She defend the

rights of women in religious matters and developed a new approach to Scripture and take participate in reformation with Martin Luther. She was married with a person who was loyal to Roman Catholic Church but she rebelled against her husband when exerting her role outside the house. She portrayed as a rebellious trouble lady, as a faithful confessor, and martyr. (K. Stjerna, 2011, pp. 72-84)

She wrote many letters and pamphlets to Church and University with reference of Scripture. She promoted the word of Scripture above the pope authority. She was highly educated and her opinion revealed in her correspondence in the matters of women in social and gender issue. She promoted the status of women in the society. She was illustrates of twofold nature of theory and practice of Martin Luther's thinking. Martin Luther and Argula Von Grumbach letters were found within their timeframe. Martin Luther was admired in his letters. She was very strong and noble lady at that time. (Von Grumbach, 1995)

Regardless of Argula letters and Scripture, she was very active in the affairs of women. She was a symbol of the women of that time. Her statements about the supremacy of the scripture and speaks about women rights have important manifesto for the protestant faith and women's rights to enter the world of theology and church politics. (K. Stjerna, 2011, pp. 84-85)

4.10.3 Marguerite de Navarre (1492-1549):

Marguerite de Navarre has been unique position in the sixteen century. She is the most educated women of that time. Politically she was very strong, sister of King. Even though, she was belonged to a very powerful family but she carved her own place in the society as a writer, religious leader, queen, and spiritual mother. She was married and her daughter also participate in the reformation. In her early years of reformation, she publicly welcome the reformation. She provide the opportunity to all women of that time to get part of reformation with Martin Luther and other reformers through education and marriage. (Stephenson, 2017)

She was look after the matters of convents and monasteries during sixteen century, she contribute considerable role in the advancing the causes of religious reforms through translation of sacred works, many charity works for women. Through her theology poetry poems played important role in the society. Her writing about the women role with the Roman Catholic Church, to bring changes in the lives of women through marriage to closing convents and monasteries changed to education center. As she was educated and her

participation of different activities for women cannot be forgotten.(K. Stjerna, 2011, pp. 149-152)

Now we can see the reformation laws of education below:

4.11 The Reformation Laws of Education:

Education is the necessary for all human being and basic principles of a Christian Education in the perspective of great educator Martin Luther invites reflections about the creating opportunities for girls and young women in the educational system, so he bring the reformation laws of education. Lutheran reformation was not only limited to a fundamental reforms of religion, state, church, and family.it was also his fundamental reforms of education. The need of educational reforms was urgent at the beginning of the sixteen century, because the educational system was just limited to the children of rich family and rulers. Martin Luther was much concerned with traditional medieval education system. Martin Luther appreciating the role of education for all and through education directing church and society back to Christian faith. Martin Luther propose the law of education to committed schooling for everyone.(Faber, 1998) These above all women played an important role in the lives of ordinary women. These all women were very talented and educated, so education is very important for all human being for this reason Martin Luther importance of education law for children.

“Above all, the foremost and most general subject of study, both in the higher and the lower schools, should be the Holy Scriptures, and for the young boys the Gospel, And would to God that every town also had a girls’ schools, in which the girls were taught the Gospel for an hour each day... Ought not every Christian at his ninth or tenth year to know the entire Gospel...?” Martin Luther (1520), *To the Christian Nobility of the German Nation Concerning the improvement of the Christian Estate*”(Becker & Woessmann, 2008)

According to Martin Luther, the child should go and spend at least one hour to know about Sola Scripture and familiar with the Bible mean to understand it very quickly. Martin Luther wanted to education reformation should relate to theological, Religious, and practical. The new criteria assigned the minimal level of education in society. Children should understand the Scripture and primary education to live in society.(Faber, 1998)

Martin Luther had already signaled the importance of educational reformation in his early sermons, pamphlets, table talks and writing during 1520. He wanted to overcome the problem

of education with theological and practical way. Martin Luther doctrines of the educational program should be organized following their calling and character. The educational reforms should follow the law of the earthly kingdom and civil laws of the state under the Holy Scripture Bible. These swift educational reforms were critical to resolving the problems of medieval theology of education. Evangelical Church leaders wanted to hire the teachers and right-handed pastors to fulfill the desired educational reforms. During the early years the Reformation the rapid destruction of cathedrals, cloisters of convent and monasteries were the main reasons many parents hesitant to send their children to the school. These were the problem faced by the reformers, therefore, demand instance attention of education reforms.

Martin Luther laid the foundation for a comprehensive system of education in Germany from 1520 to 1550 with the governance of the civil magistrate. Through education reforms, hundreds of new school featured for boy and girls with instruction of traditional liberal arts, Holy Scripture, and new Protestant faith. This was a massive opportunity for the people to all walks of life to send their children back to school. With the help of new printing industry new printing syllabus of different fields of commerce, history, medicine, geography, economy and other subjects of the life with the help of translation of Bible, Prayer-book, and other religious guides for daily Christian living.(protestant)

Martin Luther at first attempted to persuade the Church Authority about the precept of defense by awesome elegance through confidence and training changes. He was met with the resistance specialist about these changes, yet the restriction declining to abnegate his view and requesting to be refuted by Scripture. He denied the Church Authority and composed numerous books, flyers, lessons to advance the instruction in coordinating Church and society back to the wellspring of Scripture.(aizcorbe, 2019)

Martin Luther and reformers grounded new educational reformation on the doctrine of the two kingdoms. First, the education was essential for everyone to the maintenance of heavenly kingdom, and second, for the education, the Church has more importance as according to the Gospel education is critical to the constant preservation as the ancient language of Greek, Latin, and Hebrew should be transmitted faithfully to the next generations. Melanchthon explained that in proper school and universities education is equally essential for all the Christian believers to understand himself and God, therefore, as an individual accountable in front of God, must be educated in the sense of reading Bible to make choices in the teaching and the member of the Church, must be taught the habits of Christian discipline and belief.

Scripture should be interpreted themselves and their children so that God and the Gospel will be well served.(aizcorbe, 2019)

Martin Luther wrote, "*Were there neither soul, nor heaven, nor hell, it would still be necessary to have schools for the sake of things here below.*" For education enhance the common man and women for the betterment of the community because the best and greatest welfare, safety and strength do not lie on the wealth and arms but rather than the learned, wise, honorable and well-educated citizens. According to the reformers that educated citizens are necessary for the success of the community. The new civil law of education can be better and apprehend their life, and they can be soberer in judgment, ethical in their dealing, temperate in character, and will learn effectively for the better citizen of the government. As Melancthon wrote, "*better letters bring better morals; better morals bring better communities.*" So, this forced men and women to maintain pedagogues and schoolmaster if the nation brought on the high standard.

The education system serves for three great estates of the family, Church, and the state that teaches essential skills to the children through their parents to learn the necessary skills of the economy and it prepares theologians, teacher, pastors and other who effectively work for the religion. The reformers stress special attention to the value of education through Church. According to Martin Luther "when schools flourish, things go well, and the Church is secure." And when the Church fails, then the Church flounders. Civic leadership and the education system should be reformers priority. Strengthening of these arguments, the reformers set four important pillars of education law which were very widespread and popular during that time.(Rushdoony, 1982)

First, it was the responsibility of the local magistrate to bears formal schooling. To be sure, parents should continue and instruct their children to teach them basic things of the religions just like prayer and catechisms. Civil magistrates, princes, emperors, duke, and city counselors are the father and supreme guardians of the youth and community; they have to take the responsibilities of the education of the people. They must promulgate the education laws and establish the school in the community. According to reformers as the government representatives of city magistrate, they should take the responsibility to the consignment of school education, and they must confiscate them and convert them in state institutions of the Churches in their jurisdictions.

Houses of worship were not dependable just gave them religious instruction, yet they should proceed with every day to show them as Scriptures, the sacraments and petitions. Priest and Bishop must teach the guardians and officer to manage shrewdly and send their kids to class. As indicated by Lutheran reformers, justice has the preeminent expert and gave the power as *"father of the entire community"* to oversee the schools. They have the duty to save the religious mission in the school. The judge is God's bad habit official in the general public, called to suitable and develop God's statement to the natural kingdom. *"God has created human society so that some might teach others about religion"* Melanchthon wrote about the Prince are the custodians of the human society and magistrates are called fathers by the Holy Spirit, so they would fulfill the duty honestly on earth, religion, civil order to maintain them as the gift of the God.(Witte et al., 2002, pp. 267-270)

Secondly, it was the responsibility of the magistrate to provide various opportunities to parents and children to educate and open the public libraries in each community to foster self-education and preservation of the knowledge. Professors and School Teacher should hold periodic lectures on the different subjects of the community just like medicine, agriculture, commerce, geography, and law. They should be aware them their duties to obey the moral and civil laws, through posting in public places, town hall, pamphlets, and handbook to train them as good citizen on special calling.

Thirdly, magistrates must make it possible that formal education should be compulsory for all the children. They should go to school to understand the primary teaching of the Bible and the responsibilities of a good citizen of society. They dealt with this principle very strictly and stood in considerable tension with their doctrines of Christian freedom and family responsibility. During 1520 to 1532 Martin Luther and reformers discover the dramatic drop in student enrollment. Different Universities have losing student in record numbers. Martin Luther noted with alarm. "I see them withdrawing their children from instruction and training them to the making of a living and to care for their bellies... early all the municipal authorities let the schools go to ruin as though they had absolution from all responsibilities."(Witte et al., 2002)

There were several factors that contributed to this dramatic decline in schools and students. People have great concern of the traditional education system, the dissolution of monastic and chantry endowments and civil authorities ordered to convert Church school to private school. Other reasons, the peasant's revolt, poor crops, the rash of plagues were the many reasons

behind this fall of the student. The reformers insist on compulsory school attendance for everyone, and request for parents and government authorities to intervene, for the sake of the children and society. They declared it was the duty of government to maintain the office and estate but also the responsibility of preachers, monk, pastors, writer, physicians, and school teacher to fulfill this duty to keep their children in school.(Anweting, 2016)

Fourthly, to restore Christendom, children must start their schooling in the early ages because we must make a new beginning with children and wrote: "*Men who are to serve their country must be raised to it from earliest childhood; in no other way can an impression be made on them.*"(Witte et al., 2002) As indicated by reformers, this was anticipated by their religious philosophy of transgression. Where each tyke was brought into the world with the effortlessness of God and they know nothing about fortunate or unfortunate in this way, they are evil nature. The minute when they achieved the period of objective, at that point the fallen angel shows up them and show them all the way of evil. Along these lines, this early age is huge to catch them for appropriate religious guidance.

Fifthly, the schools must be accessible to all the children. Both boys and girls have their school, within a reasonable distance from their houses. Education should equal right for both rich and poor and allowed them to attend schools. Government and rich people should support needy students. The money should be saved through household money that had traditionally been spent on the indulgences, pilgrimages, masses, and other forms of religious giving.(Witte et al., 2002)

Sixthly, Student from school and the universities should read the Holy Scriptures. Schools serve as civic seminaries, where both religion and broad erudition include for students. Martin Luther forced parents to send their children where sounding his great theme of *sola Scripture* according to him "*I would advise no one to send his child where the Holy Scriptures are not supreme.*" For students should get the knowledge in all over the world like history, geography, medicine, law, and languages should be meaningless if that knowledge without the prior knowledge of God that taught in the Bible. Holy Scripture also forced to get the education for every boy and girl; after all, education was a matter of earthly kingdom as the heavenly kingdom. Reformers divide this text of both reason and revelation. They outlined new curricula for the private school, vernacular schools, Latin Schools, and the universities.(Anweting, 2016, pp. 3-9)

The reformers tutorial instructions for the private school, which often was a formal instruction was available at that time on the rural areas and small town. They wrote many books, and pamphlets like Melanchthon wrote a *handbook for How children must be taught to Read and Write, A Catechism for youngsters*, and the advance book for university student *Common Topics in Theology*. Though this work was usually regarded as the first protestant work for systematic theology, the aim of this study was prepared for private students to take part in the St. Paul theology. In these books, the primary purpose for the students to pointed out twofold understanding (1) how to understand the Holy Scripture, and (2) how to use different techniques for the remembers these teaching of Christ. For boys and girls should learn the alphabet and grammar through different techniques in their native languages. For memorizing the Holy Scripture, the Lord's prayer, Psalm 66, Ave Maria, Ten Commandments, the various chapter of Gospel and St. Paul. Where the student remembered in the schooled and the advanced student send to universities for higher education(Witte et al., 2002, pp. 270-273)

For the Latin Schools, reformers designed more carefully curriculum, where students to be divided into groups to excel their abilities and interest. One group of student to instructed in the primary level alphabets, prayers, creed, and Latin grammar. Another group of the student was a little bit advance in nature who studied advanced level grammar and author to read the Psalms, Gospel, the Lord's Prayer, The creed and instruction from their Bishops and Bible translation into their native language Latin. The third group of student who to take the initiative of practical learning and steeped in the works of Ovid, Virgil, Cicero and learn dialectic and poets. All these groups of the student must be trained in the native language and taught to memorize them the religious passage, music, mathematics, science, history and physical education. These groups were trained on different criteria and according to their understanding of critical texts which was more useful for their level and moved to further group. These groups have been prepared new documents with Latin grammar, and another original version should be included in their curriculum according to the situation.

Most boys and girls could not complete all the curriculum of the Latin school and will not be expected to do, a few boys and girls will do better, to continue the formal and Latin school together. They will get knowledge of new skills and complete vocational training, and brilliant student should encourage to complete their university study in preparation of civil service. Every person did not achieve all the things in his life because God created human being different from others. Every person has a place in God's kingdom. Vernacular school

for boys and girls' reformers offered a different recommendation, the study method was less differentiated from Latin Schools but more flexible curriculum. In this method, students taught all the aspects of reading, writing, and arithmetic using whatever texts were at hand. After completing training, the students were to learn practical skills of agriculture, commerce, household duties with their interest in their area languages like Greek, Latin, And Hebrew.(Witte et al., 2002, pp. 274-275)

Martin Luther's later years stressed the importance of catechism in the religious training in the Latin schools and vernacular schools that these catechetical instructions might be more critical than the understanding of Holy Scripture Bible reading. Luther increased his emphasis on the catechism to understand the Bible and knows it inside out. He wrote famous *short catechism* and *Large Catechism*. These Catechism have more explanations of Biblical text and to get a better understanding of Apostles' Creed, Lord's Prayer and the sacraments of baptism and the Eucharist. Luther Catechisms were not traditional canonical confession or creed. They were a simple, basic, ecumenical statement of Christian faith, explained practically. Luther tried to clear the confusing text, the Lord's Prayer, the creed, and the sacrament and replace with a straightforward way to understand everyone. According to Luther these catechisms adopt or choose other form and stick with it so that the student will not be confused. Only those parents and teachers who not performed well or unskilled they should follow the catechisms to understand everything very clearly. Luther catechisms did not overshadow the curriculum of Latin schools and not the vernacular schools' way of teaching, but they tried to design merely to enhance the Bible reading for the student at school, at home, but another human can benefit these texts in the curriculum.(Witte et al., 2002, pp. 276-278)

The reformers' education principles were designed both the traditional Catholic Church's educational system and local educational system of that time in different areas. On the one hand, they retained a good tradition of education but also upgraded the standard of the Latin Schools and vernacular schools in the cities. The curricula of the lower schools kept religion at the core and tried to retain the texts as prescribed by the canon law. Universities level the educational programs, retained their traditional charters, faculty division, and degree programs. On the other hand, the reformers these traditional pedagogical practices replaced into their two-kingdom theory, where, the magistrate was replaced with Church cleric, the civil law replaces with canon law, the school was replaced with Church, home as the main

door for the education, the Bible was replaced with Scholastic text. Knowledge was to remain fundamental religious, but also the broader their exposure in the political and civic nature.

These training standards were not normal to acknowledge the Medieval Church. Luther has a magnificent time to guard them, both in private letter and lessons To the Councilmen of all urban communities in Germany That They Establish and Maintain Christian Schools (1524) a message on keeping Children in School (1530).

4.11.1 New Law of Public Education:

The new civil law of education supposed to include religious instruction, where all the students get the education in their native language. Bible should be read on the morning and afternoon on a routine basis. This kind of education law was first appeared in sixteen century and especially derived from Luther.(Wright, 1975, pp. 182-198)

The Reformation also forced the education for boys and girls, the education standard should be similar that boys and girls were taught all the aspects of education, where these can become a good member of the society. Before the education of girls was not common. Luther also discussed the qualification of the schoolmaster in connection with the curriculum. The community should select the capable teacher, who were capable of encouraging boys and girls to good conduct and diligence. The salaries were mentioned, in this connection. The good income provided to school teacher so, that they can dedicate themselves to this profession. For this reason, he provided this duty to Magistrate to supervise them regularly(Wright, 1975, pp. 193-198). The main theme to provide them good salaries to schoolmaster because suitable salaries would attract competent men. Scholarship programmed was also provide for poor boys and girls to attend the University education. The monastic fund should spend on the expense of the student.(Wright, 1975, pp. 194-198)

The Main authority to Magistrates to implement the protestant educational reforms. Traditionally the in medieval ages the magistrates have little responsibility for education and less control over the church matters. Protestant Reformation has given them more responsibility and declared them as the chief custodians of education. According to Lutheran new schools' laws for the first two generations, some as freestanding school ordinance (*Schulordnungen*), some as provisions subsumed within the broader Church ordinance (*Kirchenordnungen*)and public policy ordinance (*Polizeiordnungen*) issued by urban or territorial rulers.(Witte et al., 2002, pp. 274-280)

The new school ordinance has created a two-track system for the school of girls and boys; they form the new school system of Latin and Vernacular city school in place of the cathedral or monastic schools which were run by the tax support, liberal arts, most productive curriculum, and best teacher. The new vernacular young men's and young ladies', schools for the most part, called perusing and composing schools which were less appealing at the outset on the grounds that less expense, less qualified educators, and straightforward educational modules were eventually intended for professional preparing and proficiency for neighborhood young men and young ladies.(Wright, 1975, pp. 194-198)

Secondly, Protestant reformers established territorial schools, where the gifted students and princely students trained to produce the best talent for the betterment of Christianity. These regional schools were designed to complement not for the competition of the other schools, but these schools were an innovation of the reformation which extending the power and services of a local prince. In typically these schools were established with the help of Prince and council. These schools provide elementary and secondary education and prepare them for further education in universities. These schools were flourishing very quickly in the cities.

4.11.2 Urban Public Schools System:

Urban public schools were the reformers new principle with traditional forms of education for boys and girls in the cities. In this method reformers pedagogical principles, with biblical citation and homiletic approach mean that the right of education for girls and boys with baptized into God grace, they were taught the basic things like differentiating the right and wrong, they will get the fruits of the spirit and knowledge of Holy Scripture. The duty of teachers and magistrates to provide education for students and most importantly the parents must send their child to school. In 1528 Johannes Bugenhagen first example of urban public school was open in Brunswick. In these schools, they employ honorable teachers and magistrate to the welfare of youth. In these schools tried to train the boys and girls to learn the Ten Commandments, the Lord's prayer, the creed, humanities, using the psalms in Latin, good preachers, reasonable jurist, obedient and peaceable youth in the best way that God requires of us.(Witte et al., 2002, pp. 279-280)

Philip Melanchthon depicted that statute of these urban government-funded schools for young ladies and young men that committing seven out of ten articles to their administration. Latin schools to be set up in the city in the house of God school and staffed and subtleties of the obligation among them. The city council has the responsibility for solving the matter of

the school's officials, students, community and particularly the parents of school's children.(Androne, 2014, pp. 81-87). The expenditure of these schools seek, with the council's help, and some the parents must pay some part of the fees or pay the single full payments according to their income. *"Some pious, rich folks who will make scholarly donations to bright, poor boys. Those who are so poor that they can pay nothing, and yet would willingly bless their children may go to the general treasurer in the precinct who will keep a record of such children and bring them to the schoolmaster for free education"* when boys and girls completed their primary education and reached the ages of twelve and sixteen, the school teacher should judge them and send them to higher education and some of the brilliant student should be encouraged to continue the university education after the age of sixteen and serve the nation.(Wright, 1975, pp. 200-203)

The vernacular girls' schools were established in the cities and received considerably lengthier statutory treatment since they were wholly new schools in the city. The curriculum of these girls' schools to attend school at least one or two hours per day with the house duties.(Schwiebert, 1948, pp. 3-31). The young girls need to learn, read and hear the basic Holy Decalogue, the Creed, and Lord's Prayer. They should learn the recipe some the passages of the New Testament but also trained them of capable of becoming, useful, skillful, God-fearing, housewives and taught their children.

4.11.3 Territorial Public Schools System:

The new model of regional public schools initialed by Bugenhagen, Brenz in 1559. Martin Luther wanted the Christian Church and Genesis produced such content, which directly influence on the church and state. Brenz was the chief architect of the Lutheran territorial church with the help of Duchy of Wurttemberg. In territorial schools incorporated a law of preamble apologia and state education. These were the various lower school with the responsibility of Church, State and community take together. The preamble law focused on the utility of education for three estates of the earthly kingdom. First the duty of right, wise, skillful, professional, and God-fearing teacher to managing the school and administrative office. Second, the school proper ordained and run by according to the command of God and third the parent's support of school and studies with a considerable portion of their temporal good to monasteries and foundations.(Estes, Magistrate, & Church, 2002, pp. 91-101)

The ordinance has not diversity in the method of instruction. The attendance of the school's boys and girls was compulsory. The schools were accessible for every child and special take

care of the children and the diversity of teaching methods that proved a uniform and universal education program with distinct division into classes. Territorial public schools for boys and girls have their official curriculum must regulate with that and by no means change anything in the syllabus. Every school should be in accord with each other. These school provided the foundation for the new school system — these schools established in every village and town and divided into five classes. Girls and boys could advance in the study as their progress in schools. The small town and city where not many students could offer the first three classes. The discipline of the student, attendance, dress, work habits and respecting the parents and teachers were essential for everyone. The coordination between parents, pastors, and schoolmasters held on regularly base.(Estes et al., 2002)

These schools usually provided theological education for free. The sole purpose of these schools to training the youth to become a good citizen and preached in the churches. The magistrates have been the head of the schools. The primary religious and professional education was the fundamental curriculum of the Territorial school. In the schools the time was to be spent, reading, writing, speaking, training in the liberal arts and the student were to receive specialized in-depth training in Scripture. These schools were provided the education for separate schools for girls and boys to train them in fear of God, right doctrine, good grammar, and proper pronunciation to enable them could master in the Scripture, but especially the catechism and confession prescribed in the ordinance.

These schools were established in 1558 as a model of an integrated school system in sixteen-century where they emerged as the institutional appropriation of the reformer's educational ideals. The urban schools and territorial school for girls and boys were integrated into a standard public-school system with great varieties of curricula, and teaching methods were offered to get balanced religious and humanistic instructions. These schools provided equal educational opportunities to all children, boys, and girls, rich and poor, rural and urban.(Witte et al., 2002, pp. 284-288). As the schools were necessary for boys and girls. Now we discuss the Martin Luther importance of education of girls.

4.12 Martin Luther on Education of Girls:

“And would to God that every town also had a girls’ school, in which the girls were taught the Gospel for an hour each day.”(Wright, 1975)

Martin Luther needs Education for girls was significant, and he was worried about making open doors for girls and ladies in the instructive framework amid the reconstruction. The reorganization time frame did not lead the particular idea of instruction for all, particularly for girls and women. By the by, Martin Luther expressed a few standards for the instruction of girls and ladies. As per him each girl and kid ought to go to class and training are important for everybody. Each Christian must comprehend the expression of God and obtain the quality and capacity to draw in with Holy Scriptures. The investigation of Holy Scripture ought to be structured that everyone comprehends was planned to be *"the foremost reading for everybody"* in a wide range of school, where each Christian know whole right of the heavenly gospel at nine years old or ten and does not determine his name and his life from the Gospel.(Schulte, 2002)

Martin Luther describes in his early years. *"The standard of education for a society in which every individual become a Christian through the gospel of Christ does not allow for any differentiation based on gender."* As indicated by him, the instructive framework reaches out to the family, school, and Church. The first and most significant guidance for a tyke is guidance at his home, where his folks acquainted with religious confidence with the relatives. This instruction of 1529 develops as all around incredibly prevalent perusing where three most basic constituents of Christian confidence: the ten charges, the Apostles' Creed, and the Lord's petition. That it is the obligation for each person to look at his kids and specialists at any rate once in a week and determine what they have realized and in the event that they know nothing, at that point to keep them dependably at it. Expanding on this, Children and workers and every one of the laypersons was required to go to Sunday benefits in the congregation normally particularly instruction exercises and pursued by the help of Church.(Schulte, 2002)

The education in the family and church is not enough. Therefore it is the responsibility of the Political Authority to provide education for everyone. In his treatise to the Christian Nobility (1520), Luther emphasizes the need to set up school so that everyone would go to school and read the gospel. Especially the education of girls mentioned: every town had a girl's school where the girls should be taught the gospel for an hour every day in their native language. Here we found that the Martin Luther voice of the Reformation was especially demanding that the school of girls in every town. Following he did not force of calling for proper school education for both boys and girls. In 1524 he appealed to all councils of all the cities in Germany that they established Christians Schools. The necessity of Education was a divine

command. He published many Sermons and letters to the authorities about keeping in school and called for general compulsory education.(Becker & Woessmann, 2008, pp. 162-168)

Luther center more around the instruction of girls and boys together, boys fellows would get professional preparing from the service of city government, however, the training of girls ought to be situated towards the family unit, household the board. Marriage and raising the children. Even though Martin Luther focuses on the education of both boys and girls without any grounds of gender. The boy should get higher education in their life, and qualified girls should become teachers and get unique training to enable them to work as a teacher.(Green, 1979, pp. 42-48)

4.12.1 Constitution and the Foundation of Girls' School:

Through reformation in the sixteen-century constitution for the protestant churches there must be a necessary regulation for schools. This was the church responsibility to take an interest in the issues of education, and about forty protestant constitutions during Martin Luther era are known as Luther's impulse for the institution of girls' schools. Some of the constitution about the required teaching for girls, if we take an example one of them. The regulation of 1533 for schools that shows that the advice of Martin Luther, the pastor of the Wittenberg town church with the help of city Council founded a school for girls. The timetable of the school included the following classes were taught on all working days. The morning session devoted to learning to read, and those who had mastered in reading then they give the lesson of writing from afternoon between twelve to two p.m. singing of psalms and mathematics lesson were included and two days in the week especially on Wednesday and Saturday morning reserved for catechism lesson. During these timing, a break was given to girls and Sunday was closed the schools.(Schulte, 2002)

This was one example of the Reformation era where these program into practice was challenging in many places and this kind of problem handed differently from state to state and area to place. Education of girls was received quick attention during the reformation and different Sermons, constitutions published and force to the established new school for boys and girls.

4.12.2 Compulsory Education for Girls:

Martin Luther accentuated the down to earth instruction of ladies for running the family unit and did not power to get advanced education rather than young men. Despite the fact that reorganization contributed a great deal to build up a key hypothesis to improved access of

rudimentary aptitudes in perusing, composing, and science for all female populace, these abilities are the principal information by the person where they can make a noteworthy stride towards the liberation of ladies.(Becker & Woessmann, 2008, pp. 162-168)

The renewal gave ladies another drive to take an interest in academic discussions. They make the stride in the religious change where they bolstered the new precepts. Ladies joined the transformation development. They motivated by their deep convictions and acquired a new understanding of religious teaching, and they studied the Holy book Bible at home and preached to other women in convents before it was not possible. Before reformation opportunities for girls and women were limited and now the reformation has given those opportunities to introduce themselves in the public and private sphere, the house, the family.(Green, 1979, pp. 93-116).

After understanding the reformation law of education, now we can see the other most important issues for women during Roman Catholic Church issue of marriage. There were many issues regarding issues of marriage of women like, virginity, sexuality, celibacy, divorce, and other family issues. For this Martin Luther introduced the law of marriage, it is describe below.

4.13 The Reformation Law of Marriage:

To understand the reformation law of marriage, we can study the issues of marriage during medieval ages and critically look the Martin Luther Works, through his sermons, table talks, pamphlets, and theology of marriage, we have to literally look at his publication and his reflection on marriage kept him busy to attention the theology of marriage. According to him “Marriage is necessary as a remedy for lust, and through marriage God permits sexual intercourse. Similar is the allegory which Paul employs: that Adam and Eve, or marriage itself, is a type of Christ and the Church.”(Buitendag, 2007)

Through education law, Martin Luther promoted the education for girls and other important factor for betterment of society the basic and most important law of marriage was introduced to finish all the evils of medieval time. As we know the Marriage was a sacred bond between a man and women instituted by God and enter publicly. According to Genesis, the God created man and women, and both were to be equal in the face of God(Classen & Settle, 1991, pp. 231-260). During the Medieval Ages After the 12th century, there was a big question of sex, marriage, and family life a challenge for the reformers. The group law of marriage and center issues of the Reformation were influenced by the predominant Catholic

religious philosophy. The congregation purview over marriage and the holy idea of marriage were profoundly worried for the reformers in light of the fact that the standard preclusion on the marriage of church and monastics remained against the consecrated religious philosophy and scriptural elucidation. As indicated by Catholic standard law obstacles to marriage, it's denied on separation and remarriage, training, child rearing, principles of sexuality were the elucidation of scriptural educating. The reform of marriage was more urgent than the reform of the church and the state. Because, the marriage reform was oldest, most primal and most essential for the society and marriage was the "*mother of all earthly laws*" according to Martin Luther the source from which the church, the state, and other institutions flowed. "God has most richly blessed this estate above all others, and also, has bestowed on it and wrapped up in it everything in the world, to the end that this estate might be well and richly provided for. Married life, therefore, is no just or presumption: it is an excellent thing and a matter of divine seriousness".(Witte et al., 2002, pp. 199-201)

God created human being and said to them, "Be fruitful and multiply." This message is for all (pope, priests, monks and nuns included to get married. This command of God that human being created for this purpose to be fruitful. If there are some persons handicapped, incapacitated they are exempts from it. Naturally the people do not lie their powers either to use it or to comply, rather, it naturally must take its course and have its way. That's why to fulfill the natural thing through marriage and obey God as he created a human being. Just like sun and moon must shine as the human being can bear children. Therefore, man and women should thank God and live accordingly by his command...(Karant-Nunn & Wiesner-Hanks, 2003, pp. 95-96)

They confronted forceful indictment by the Catholic Church since it was an infringement of the standard law of marriage and chastity. Among the protestant chiefs were clerics and monastics, and regularly hitched after this, particularly when Martin Luther married Katherine von Bora, a former nun. This was an open violation of the canon law of the Catholic Church and defiance of pop order. As per Martin Luther and different reformers marriage, not a consecrated organization but rather the social bequest of the natural kingdom. Marriage was a characteristic foundation where a couple lives with shared love, multiplication, and sustain of youngsters, security from sexual sins. All should follow the natural law of marriage.(Witte et al., 2002, pp. 201-204)

This was the beginning of the protestant civil marriage act, so the civil marriage act came to the symbol for whole community acceptance of the new evangelical theology. The first reformation ordinance on marriage was started in 1522. And these kinds of laws were increased from one to sixty during the next twenty-five years and doubled again in the second half of the sixteen century. Collectively, these Evangelical marriage laws:

- (1) Marital jurisdiction shifted from church to the state.
- (2) Encouraged the marriage of the clergy
- (3) Denied the celibacy, virginity, and monasticism was superior to marriages.
- (4) It is denied the sacraments of marriage and religious tests imposed on its participants.
- (5) Altered the precept of marriage, and required the investment of guardians, friends, and ministers and set the procedure of marriage arrangement.
- (6) I have curtailed the impediments to betrothal and putative marriages.
- (7) Now give the right to divorce, on adultery, malicious desertion, and other faults, with a subsequent right of remarriage.(Witte et al., 2002, pp. 202-206)

Marriage and family life had been a central concern for Martin Luther from the beginning of reformation as church and school.

Sermons on Genesis, chapter one, 1527, WA XXIV, pp.52-57

Marital estate is very good if one person manage it, in my point of view it is written in scripture and divided into two parts. A person is a man or women, they cannot call them moon or sun, because a women cannot say about herself that “I want to be the moon,” and man cannot say himself “I want to be the sun” and these cannot change into each other. These two were created by God. They does not stand within their powers to change or alter with each other.

4.13.1 Reformation Theology of Marriage:

To understand the theology of marriage, we should the look at the view of the earliest church fathers and canons taught that the institution of marriage was created by God, when he created first man Adam and first woman Eve from his ribs and commanded them” *to be fruitful and multiply*” (Genesis 1:28). God had given them the physical ability to join and bring forth kids. God had instructed them to love, help, and sustain one another. These duties and qualities of marriage continued after the fall into sin. After the fall, however, the marriage also has important theology that it remedies for lust, a balm to incontinence. On this foundation, Augustine, Bishop of Hippo (354-430) had developed his theory of marriage has

three important parts of marriage, *Sacramentum*, the bond of permanent union *proles*, the ordained mean of procreation and *fides*, and the guarantee of Chasity. Christian marriage rendered as sexual intercourse licit. They gave them the equal right of power, services in a certain measure. As a sacramental bond, marriage was a source of permanent union between husband and wife, and there were not rights of separation or divorce. Augustine wrote; "*it can be dissolved in no way except by the death of one of the parties.*"(Witte et al., 2002, pp. 203-204)

Procreation, fidelity, and sacrament were three goods of marriage during the fourth century.

They were the good things for marriage to be when married, giving first place to procreation and another secondary. He once in a while changed the request of these three things of conjugal products to devotion, multiplication, and holy observance. Augustine clarified that loyalty and hallowed were fundamental for a marriage to be good.(Witte et al., 2002, pp. 203-204)

While these patristic teaching on marriage was subject to changes and amendment in subsequent centuries, the most critical transformation of Papal revolution during the 12th and 13th centuries. When the Roman Catholic Church as a legitimate and political organization with Western Christendom. Catholic pastorate was driven by Pope Gregory VII (1073-85) progressive ascent to control in Western culture. Church built up a definite methodical religious philosophy and law of marriage amid the twelfth century, remarkably in progress of Thomas Aquinas, Peter Lombard, Hugh of St. Victor, canonists treated marriage in a three-overlay way: (1) as a maid, regular affiliation, subject to the laws of nature: (2) as a consensual contract, subject to the general laws of agreement: and (3) as a holy observance of confidence, subject to the profound laws of the Church.(Witte et al., 2002, pp. 204-205)

4.13.2 Evangelical theology of Marriage:

After understanding the theology of marriage now we look at the Evangelical theology of marriage. Martin Luther through serval Sermons, Table talk, letter, and speeches expressed the issues of women like marriage, sex, Education, Divorce, ethics, and Morality. In the evangelical theology of Marriage, he described, that God created men and women, and both were to be equal in front of God. Luther urged everyone to enter in married life. This is Gift of God and all Prophets had been married and this has been written in the Ten Commandments.(Classen & Settle, 1991, pp. 231-260)

Martin Luther attacked several times on the traditional Catholic theology and canon law of marriage. In his early writing of marriage, he declared in a sermon of 1522: " *The estate of marriage has fallen into awful disrepute.*" There were many pagan books written about the depravity of women and unhappiness of the estate of marriage. Parents who forget their misery because they send their children to priesthood and nunnery to entice them problems and troubled of married life. Thus, they provide them ease for the body and hell for the soul. Furthermore, the papal law and the tax authority has so much distress in society. According to Martin Luther during fifteen-century people were suffered from sexual immorality, neglecting and corruption of Church, prostitution was rampant, clergy and laity were common. The small fines "whore tax and " *cradle tax*" were imposed by the Bishops on sexually active clerics and monks. These fines were extra income to the bishops. They have stern laws against adultery, sodomy, fornication and other sexual crime had become dead letters. Sexual freedom and permit were distributed with the virtual exemption. The monasteries and cloisters, of monks and nuns, have reached new heights and Martin Luther was also charged within the marital household itself.(Witte et al., 2002, pp. 214-216)

Martin Luther and other reformers were greatly concerned with patterns of sex, marriage, and family life. Already in the previous century many theologians had issued similar attacks and had already inspired some good reforms thoughts and canon laws, but the decay of marriage not only to the negligence of authority but also to the paradoxes in the traditional canon laws and theology of marriage.

Luther and other evangelical theologians, the canon law should be in accordance with natural law and scripture. Past group law disheartened develop people from the wedding by its festival of chastity, so it was a break of promises of abstinence and Chasity. It empowered marriage between the youthful people however pronouncing that substantial mystery associations devoured without parental authorization just as the pledges of assurance to be wedded for marriage. The holy observance law which featured the holiness and seriousness of marriage. Hitched couples were embraced by various indecent practices yet not showed the scriptural standards.(Witte et al., 2002, pp. 216-218)

Such paradoxes of the canon laws of marriage from Catholic theologians were rooted in the tension between Martin Luther and the Catholic theology of marriage. Although Catholic theologians emphasized the importance of sanctity purpose of the marriage sacrament, they nevertheless subordinated it to celibacy and monasticism. They also believed that the

marriage was a duty of all persons by natural law, but they excused many from the canon of law. To reform these canon laws, therefore, required a new theological foundation.(Lindberg, 2004, pp. 212-215)

4.13.3 Marriage is Gift from God:

Martin Luther view marriage as a natural, contractual, and spiritual estate. This was created and ordered by God for the union between man and woman for life. Marriage brought spiritual comfort for its participants. According to Augustine marriage, was the main reason to create this earth. God had created Adam and Eve to be naturally attracted to each other. God commanded them to be "*fruitful and multiply*" the meaning of measure God faith, law, and order. This commandment to join in marriage was to avoid form sin and evil temptations of lust. Luther put these sin and lust described as large Catechism (1529).

How God gloriously created this earth and God honors and extolled this estate in his commandments. Along these lines, he established it before all other, and in this manner, he made first Adam and Eve independently, not for obscenity, however they should live respectively, be productive, have youngsters, and train them as indicated by God Wishes.

Philip Melanchthon in his Article of marriage *Apology to the Augsburg Confession* (1531). (Witte et al., 2002)

Martin Luther felt that it necessary to defend sexuality in marriages because it's strong human nature which attracts opposite sex. It is very necessary false hope of Chasity could lead to the opposite direction and end with adultery or prostitutes. According to Martin Luther, those people marry if they fulfill the requirement of marriages and they could receive God's blessing. In other words, marriage should not consume based on sheer sensuality. They should vow to full recognition of their God duties. Marriage should be based on love and mutual consent, otherwise the consequences of marriage end as violence, hatred, adultery, and divorce. Moreover, he paved the way for the individual to decide his own fate to marriage with his will and based on love.(Classen & Settle, 1991, pp. 231-234)

Genesis 1:28 encourages that individuals were made to be productive and that one sex in an appropriate manner should want another. This is a characteristic necessary for each individual which have existed in nature even they call physical love. Along these lines, this adoration for one sex to the contrary sex is genuinely a heavenly law. Therefore, this creation or divine ordinance is a natural right for everyone, according to theologians that the union of male and female belong to natural law. But natural law is immutable, so it is the right of marriage

contract should always remain. As the universal law that nature never changes, the ordinance with which God has endowed nature does not change and removed. Moreover, a natural right is truly a divine right, because the ordinance defined upon nature. This right cannot be changed without the will of God, so the right of the contract of marriage should remain as it as God define.(Witte et al., 2002, pp. 216-220)

This catechetical and confessional statement on marriage were widely known in the evangelical world, and all the theologians and jurists were echoed repeatedly. Following traditions on marriage, From Augustine, Aquinas, and now Martin Luther taught that marriage has three inherent goods. These marital goods were varying in order of priority depending on what dimension of marriage they emphasized. So, the Martin Luther and reforms preferred formula for these marital goods, however not the Augustinian trilogy, of children, faith, and sacrament. They preferred these three marital goods.

- (1) Mutual love and backing of a couple.
- (2) Procreation and sustain of youngsters:
- (3) Mutual security of the two life partners from sexual sin.

This trilogy of love, procreation, and protection was not invented by Martin Luther and reformers of that time. It had already appeared more than a thousand years by St. Isidore of Seville in his *Etymologies* (ca. 633). When they adopted this trilogy to describe the reasons for a person to marry to distinguished from the inherent goods of the institution of marriage. According to Martin Luther and other reformers rejected the Catholic Clergy of marriage. From God of point of view, they argued, creation of man and women for a purpose (marriage) that God wishes to see them multiply. And humanity's point of view, that live, procreation, and protection was the essential formula.

4.13.4 Marital Love:

According to Martin Luther Marital love is most important things between couple. It is philosophy of love, according to his view, is Martial love is a matter of feeling, and through thoughts we cannot describe it, but is most important for couples to live in marital love.(May, 2015) As per Augustine, fervent reformers trusted that decent conjugal reliability, where they fill full their conjugal guarantees, and faithful to their accomplices. A marriage was appropriately contracted or authoritative between the two gatherings forever. Their connection whether sexual, physical, otherworldly or passionate was viewed as wrongdoing against the benefit of constancy. Despite the fact that the separation of marriage was

additionally erring against the great. This marital love, companionship, intimacy, friendship was the core point of their theology, but Luther was among the strongest such proponents of marital love.(Witte et al., 2002, pp. 219-222)

Luther Described marriage as the unique endowment of God to man and ladies. It was not man and ladies thought to coordinate their sidekick, it was God's and he was the best relational arranger. Martin Luther on 1519 in his lesson depicted that there were three sorts of adoration and the best love for a man to be with his significant other and this was most perfect all things considered. He portrayed three sorts of affection are. False love, regular love, and wedded love.

“False love is that which seeks its own as a man loves money, possessions, honor, and women taken outside of marriage and against God’s command. Natural love is that between father and child, brother and sister, friends and relatives” (Luther, 1519).(Lindberg, 2004, pp. 196-202)

According to Martin Luther, they are many loves but over and above all other loves is marital love. This love drives husband and wife to say each other. *"it is you whom I want, not what is yours. I want neither your silver nor your gold. I want neither. I want only you. I want you in your entirety, or not at all"*. All other kinds of love were nothing in front of marital love. *"There's more to marriage than a union of the flesh,"* Although sexual intimacy and warmth to be essential for marriage, there also they need harmony with respect and patterns of life and ways of thinking.(Witte et al., 2002, pp. 220-224)

Famous righteousness about marriage that accomplices can depend upon one another with certainty and trust similarly as with oneself. God words about marriage's accomplices, when a spouse take a gander at his better half as she was the main ladies on earth, and when a wife sees her significant other as his significant other was the main man on earth. Even king or queen, and even not sun itself sparkles as brightly as their partners light up in the eyes of the partners. God promises to you, saying: "The man shall be yours: the women shall be yours. I am pleased beyond measure. Creatures earthly and heavenly are jumping for joy." For there is not precious jewelry in this world than God's word: as your spouse as a gift of God and, you will have no regrets.

For Luther, love was necessary and important for a marriage. He upheld marriage between adoring couples, despite the fact that between two individuals who realized full they could have no kids. He constrained that couple was enthusiastic, scholarly, and profound

accomplices; every one of them must regard one another. Martin Luther respects his Wife Katherine Von Bora very much and often he called his wife Mr. Kathy and said I am inferior lord, she the superior. These kinds of small things play a very important role for the married couple.

4.13.5 Childbirth:

Every one of the reformers like Augustine accentuated the benefit of kids on the grounds that the gift was normally and supernaturally conceded. Martin Luther as a prime case for each Christian who has six youngsters. He forced that that accurate definition of marriage was not only the divine and legitimate union of husband and wife but also the hope of offspring means to bear children at least the avoid sin for the sake of the glory of God. The primary purpose of marriage was not a sexual desire but also need to obey God, avoid iniquity, love, educate offspring, and live with wife and bear the cross.(Witte et al., 2002, pp. 222-224)

Luther advised to the all women who bear children during pregnancy” *Bring the child forth and do it with all you might; if you die in the process, then pass on over, good for you; for you actually die in a noble work and in obedience to God.*” This intention gave encouragement to all married women to have a child after marriage to fulfill the God order. In his treatises and sermons on married life in 1522, he encouraged all women to be obedient to their husband and bear children. He appreciated of that time women just *Greta*, she had a childbirth and write as follow:

On Married life, 1522, WA X/2, p. 296

” Think dear Greta, that you are a woman and that this work of yours (giving birth) is pleasing to God. Console yourself happily by (thinking of) His will and let Him do with you what is His right. Bring that child forth and do it with all you might! if you die in the process, so pass on over, good for you! For you actually die in a noble work and in obedience to God....”(Karant-Nunn & Wiesner-Hanks, 2003, pp. 171-173)

Luther also described the chief purpose of marriage to have children. He emphasized that producing children not enough, but it was to be rearing godly children. Bringing up the children have the shortest way to paradise. He wished everyone to have marriage and family and bringing up the children and achieved more easily heaven by doing this work.(Lindberg, 2004, pp. 198-201)

Giving birth is the most difficult task and is hard and dangerous for the pregnant woman. For the infant must come out through the pelvic bones, which have to be forced apart; otherwise, when they are in their usual place, hardly an apple could go through, it is a great, incomprehensible miracle of God. (Karant-Nunn & Wiesner-Hanks, 2003, pp. 182-183)

Luther wished every married couple to the joy of having children, not for their own sake but for the sake of God. Bearing children was a paramount function of women just like without the creation of Eve humankind would have died out with Adam. For a pious couple, procreation was a work of creation and salvation of the soul. The most precious and noblest work to God than the salvation of souls. Martin Luther and other reformers intention here was to bring encouragement and consolation to the women in childbed. He wanted to assure mothers that God had ordained them to be fruitful and multiply. (Karant-Nunn & Wiesner-Hanks, 2003, pp. 171-173)

4.13.6 Marriage is Protection from all Sin:

Unlike Augustine, and early reformers emphasized that the protection from sexual sin, marriage has become not only an option but important for humanity. Without marriage to avoid sin was very difficult, because a person is enticed by his nature to masturbation, prostitution and sundry other kinds of sinful acts. According to Martin Luther "*you can't be without a wife and remain without sin,*" a person who wants to live without sin he should be married because anybody chooses to live alone as an impossible task. A person from one hundred thousand or a special one or miracle if he avoids sexual sin without marriage.

Prior to the Reformation, there were a customary ordinance law guidelines of required chastity. To require chastity of nuns, priests, and pastors which was a harsh assault by reformers since they trusted that it was past the expert of the Church and an extraordinary wellspring of wrongdoing. Abstinence was an individual choice, not for the congregation to choose and drive chastity. Encouraging celibacy by the church has a high attack on their freedom of choice, violating scripture and nature. The canon of celibacy was used to prey the immature and weak people to celibate monasticism. Imputation of superior spirituality and holier virtue also contradicted by holy book Bible. According to Bible teaching that every person gets the gift that God provides. God provides a grant of marriage and childbearing, and redemption from sin the better to fulfill the will of God. (Witte et al., 2002, pp. 223-225)

Luther wrote many positive things about marriage was the main fundamental thing which protects from sins. He described an example of protection from sins as similar to the role of political order. Marriage as a kind of remedy against sin. Marriage was necessary because of the weakness of the flesh. To protect from sins God ordained and instituted marriage, where a couple could avoid from sins because it has weakened the flesh. (LW, 1:134).

The view of reformers that marriage as a kind of force to ward off evil, so marriage as a kind of force which satisfy the sexual desire form couple. It was designed to fulfill the natural way of human lust. So, marriage was simply a way to falling from sin. So, every human being should marry if anybody fulfills the duties of married life.(Lindberg, 2004, pp. 201-205)

During reformation there were many examples of a married person who married just like Philip of Hesse, Johannes Eisermann, Landgrave Philip had been married at the age of nineteen with the Daughter of Duke George of Albertine Saxony. He has seven children with her. He admitted that he wanted to another marriage because of sexual desire. He has been advised to second marriage would be better than breaking the first. This caused a great scandal at that time. In defense, Martin Luther and reformers said that his advice was for a piece of the reformation. In a broader sense, they gave the message that the goal of marriage was protection from sexual sin.(Witte et al., 2002, pp. 225-227)

4.13.7 Marriage is not a Sacrament:

Throughout Medieval Church marriage as a permanent channel of sanctifying grace, mean a sacrament even Augustine it described as symbolic stability. For Martin Luther and reformers that marriage was not a sacrament of the church and not a permanent dissolvable. According to them, marriage was a social institute of the earthly kingdom, natural order and basic need for everyone just like food, cloth, and house. Marriage can be symbolized as the union of Christ with Church, as St. Paul's asked in Ephesians 5; 32. The sacrifices of husband and wife in their married life and children as an expression of the love of Christ with Church. A marriage can be described as paradise on earth. These metaphors do not make marriage a sacrament. Sacraments are God's gift and grace, but the promise of redemption for those who have faith. The marriage did not demand such faith; in the scripture, there was not written that who married will receive the grace of God. According to scripture the sacrament for those who only baptism and Eucharist confer this promise of grace. Other all mere human artifices that Church created its legal powers to charge the court fees.(Witte et al., 2002, pp. 226-228)

Marriage was not a sacrament; in religion, there should be not any formal test. The people were married for themselves and their children, not for proving anything. A valid marriage did not view as religious differences, but faithful in each other in the marriage. Marriage is bound to physical mean bodily thing just like we eat, drink, speak, sleep as a need of the human body. During the marriage, we can continue other task and marriage simultaneously.

As marriage was not a sacrament, remarriage and divorce were allowed. Before reformation Catholic brethren, the marriage should be stable and not indissoluble. But this assumption can happen if one of the partners betrayed or frustrated then there a choice for them to sue for divorce and remarry. Any other reason can be the reason to terminate the marriage contract. Even though the divorce was painful, sinful but there was a possibility to take the divorce and remarry.(Witte et al., 2002, pp. 227-229)

4.13.8 Marriage as Social Estate:

According to Catholic teaching, marriage was the sacrament of the church, and marriage was placed in the hierarchy of the Church as institution and grace of God. Marriage was the founding of the social-estate because of the first order from God to creation with love and charity that rendered as a private and public institute. This order of God was not for the operation of the Church, state and all earthly institutions. Marriage is known as the "the mother of all earthly laws, Martin Luther wrote about that "the estate of marriage is the spring from which all authority originates and flows," to explain this Philip Melanchthon described as, the earthly life has two main orders and works to keep human race from God with certain limits, e.g., God does not want from human to live as animal lives. Through marriage, they have a sense of responsibility between husband and wife for living a whole life.(Witte et al., 2002, pp. 231-233)

Through social estate of the family to live with children, religious values, morals, and respect of others and live with each other as a family. In other words, the social estate of marriage was a redemption plan for the Catholic Church. Moreover, the social estate of marriage should be viewed as a superior option for all people.

The best example of the social estate of marriage was the Martin Luther marriage with Katharina von Bora had already argued that before the Monk, Pastors, and Nuns were not allowed to marry. Much the same as everybody, the Monk, Pastors, and Nuns ought to be hitched in case they enticed by sexual sins, denied appreciate of conjugal love and kids. Such contentions were sufficient for the early reformers to organize and empowered administrative

marriage for Monk, Pastors, and Nuns to live as a person to appreciate the existence with family and have kids.

4.14 Theology of Marriage:

The reformers developed a new theology of marriage which required civil authorities to act on it because this was a mandate of Scripture, not a sin against the theology of the Catholic Church.

It is known as the new civil law of marriage that was God command and required that church to adopt this in the society as the divine tasks. There were three fundamental changes in the traditional canon law of marriage.

1. Modified the traditional canon law of the Catholic Church with the participation of the process of marriage formation;
2. curtailed the number of impediments to betrothal and marriage
3. And introduced the divorce as the right of women with proof of cause and have the right to remarriage.

So, these changes have taken together with laws of marriage which provide the broader picture of the marriage process and founded a social function of marriage and the family.

4.14.1 The Freedom of Marriage:

According to in canon law of marriage, the marriage should be formed by the free will of man and woman or between two parties. Some of the reformers accepted this clause of marriage only after modifying the canonist's distinctions among the future process to marry, and the consent to consummate the marriage through sexual intercourse required that parents of some witness to participate in the marriage and Church should participate in the marital formation.(Witte et al., 2002, pp. 234-235)

Martin Luther has accepted these three forms of consent canon law, but these laws were scripturally unwarranted, confusing, and difficult for the public to accept at once. Martin Luther believed that according to Bible teaching there was no different between the promises of before marriage or future. Marriage was a contract between two adult people to promise to marry with free will creates a valid, indissoluble marriage before God. Sexual intercourse was the main motive between two parties, so Scripture has cleared that breach of this sexual relation with another kind of adultery.

Furthermore, the promise of marriage between present and future was very confusing that time because some of the text was written in German that this belongs to present and Latin words meaner that this promise for the future. Such differences of this interpretation, Luther charged ignorance of common people, couple, and betrayed the assumption of the Church against the marriage. These combined doctrines of these promises of marriage lead to subsidized celibacy and monasticism. To solve this confusion, Martin Luther firstly proposed that this promise to become for the future be viewed as in the present unless any party imposed the future condition. Martin Luther latterly insisted that the interval between present and future interval should be very short and the same has been applied to his marriage with Katharina Von Bora.(Witte et al., 2002, pp. 232-236)

In Secret marriages, Catholic Church, early canon law, and Roman law were mandated that they need to present their parents or permission of the parents was mandatory. According to them, the parents played an important role in the process of marriage formation. According to Martin Luther, the couple should be judged the maturity and the harmony and legality of their prospective relationship. The more important religious point of view their will was to reflect the will of God. Like the Priest, and the Prince had been given authority by the parents of the couple to perform a specific calling in the institution of marriage. Parents were the priest, Bishop, and Apostle to their Children, so their consent to the couple the same as they were giving God's consent.

Contract of Marriage was possible without the permission of their parents, in the view of Martin Luther and other reformers. But if the parents were forced their children to lead a celibate life or forced them to marry without a couple will they were no longer performed a Godly task. The couple should contact the court of petition a minister or magistrate for approval. If they not accepted, then they seek refuge in another place or move to another place and marry without such permission. Luther many time stress this kind of matter in writing of sermons, letters, and table talk. An interesting example can be found in the case of young Wittenberg law student, Johannes Schneidewin, had fallen in love with a local woman, Anna Durer. The mother of the student had refused to marry many times, even Martin Luther wrote much time for permission, but she had ignored many times. Martin Luther reforms of marriage law were so popular in young people.(Witte et al., 2002, pp. 236-237)

According to Martin Luther and reformers insisted that the promise of marrying should be made publicly in the presence of at least two mature or honorable witness. This witness could

be necessary to attest the contract of marriage and help instruct the couple on the solemnity and responsibility of their relationship. And most important he insisted that, before marriage, the couple tried to vow publicly in the church to seek blessing and instruction of the Pastor and register their marriage in front of other people. According to Luther, the marriage should be publicized because it was an invitation to others and warning for them to avoid sexual relation with others and a safeguard against the false promise with another partner. Just as Parental consent was to reflect God's will as the Pastor blessing also gifts from God.(Witte et al., 2002, pp. 237-238)

Luther reforms of the law of marital consent also a new version of civil law of marriage. The terms of "*betrothal*" and "*marriage*" were known as the completed marriage. The parental consent to marriages, particularly for children who had not yet reached the age of maturity, they accepted this canon law of marriage. In the Decree *Tametsi* in 1563, the council decreed that following judgments (1) Contract of marriage, parties should be present in front of priest and witnesses; (2) to celebrate the marriage the couple has announced publicly at least three times; and (3), finally each marriage should be required to register at the public registry office in town. The council further recommended that the parents should help their children to choose a compatible partner for their whole life.(Witte et al., 2002, pp. 239-240)

4.15 Impediments and Progress of Marriage Laws

As we understand when a person provides a new theory or new thought, then many impediments came to his way, as the Martin Luther and other reformers strove with equal vigor of canon law of impediments. For the reformers, there were many new reasons, and the question of betrothals and marriage were biblically groundless. Several other thought that based on the Bible it had become a source of corruption and confusion. According to Scripture Bible, marriage is a duty for every mature human being prescribed by the law of creation and protected by the law of Christ. This divine duty cannot be impeded by any human authority. As Melanchthon wrote it "*the union of male and female belongs to natural laws. Since natural law is immutable, the right to contract marriage must always remain.*" Impediments to marriage, therefore, that there were not clear commands of God, so the sanctity of the marriage sacrament was untenable, for the Bible does not teach that marriage is a sacrament. So, the impediments of the marriage were the vows of religious celibacy and chastity were without any Scripture, so the Bible vows to marriage for everyone.

As the Biblically based impediments of the canon law of marriage were the main view the source of corruption and confusion. Because the practice of church was to certain impediments to marriage to injustice to their parties of the children, both Parties could receive legal battle through this they turned their equitable authority to their financial benefits. According to Martin Luther and other reformers that they cannot legitimize for money any party because these laws were made by man into existence for no other reason to earn money and netting in souls. These rules or regulation made by the Priestly office; the higher authority of the Catholic Church made the rule the rich became richer and poorer became poorer. These rules were confusing for common people.(Witte et al., 2002, pp. 241-242)

The corruption of Roman Catholic Church generally criticized by Martin Luther and developed a simplified the biblical law of impediments. They adopted the physical impediments, accepted impediments of protecting parties, adopted the law of personal impediments and discarded the spiritual impediments protecting the sanctity of the sacrament. According to them, they strength the same passage of Moses, The Gospel, and the St. Paul that through the sexual union between husband and wife they accepted the law of physical impediments. And accepting the consensual theory of marriage, man and woman who had been joined as a relationship, thus they have free to dissolve their union. Mosaic and Pauline law, it made clear that the commitment of marriage before it was a priority that they promise through sexual intercourse or prevent each other from entering in true marriage.

The traditional canon law of impediments was less faithful because it was not developing the civil law of personal impediments. Martin Luther rejected this traditional canon law of impediment and liberalized all people to remove all the obstacles to marriage and try to follow the Scripture as possible. Firstly, they prohibited based on celibacy and Chasity. And prohibiting the marriages of Monks, Clerics, and nuns based on unscriptural. Secondly, the reformers rejected the restriction on those blood relation marriage, just as family, spiritual or legal ties. There were different restrictions on the blood relation from 1st degree to fourth degree. Several reformers permitted the restriction of marriage by blood only to third to the second degree. Martin Luther arguments only the slender group of impediments on fourth-degree routinely rejected. Similarly, the canon law of impediments which annulled marriages between a person and the blood relation with his deceased spouse on the fourth degree. This argument by theologians to reduce the restriction from 1st to the third degree. The spiritual impediments it was prohibiting marriage between godparents and their children, as the legal

impediments, proscribing marriage between a variety of parties related by adoption, were accepted and some abandoned this impediment and finally the canon law of impediment of multiple relationships which presented by Martin Luther of future and present marriage promise, rejected the canon law impediment of multiple relationships. They maintained that any betrothal was dissolved if one of the party made a marriage promise or had sexual relation with another.(Witte et al., 2002, pp. 242-245)

Martin Luther also rejected the spiritual impediments of unbelief which protected the sanctity of marriage sacrament. The canon law had forbidden the marriages between Christians and non-Christians or any of the couple left the church permanently — only those who sanctified by baptism and firm on the faith on the union of Christ and Church. Martin Luther and reformers had imparted that no such sanctifying grace not required for purity, and he wrote "sins and crimes should be punished, but with other penalties, not by forbidding marriage. David committed adultery with Bathsheba, Uriah's wife, and had her husband killed besides. He was guilty of both crimes, still he her to be his wife."(Witte et al., 2002, pp. 244-247)

4.16 Divorce and Remarriage:

The reformation was a revolt from certain practices and doctrines of the Roman Catholic Church. The most important matter of marriage and divorce. Martin Luther and reformers attack the canon law of divorce, just as they discarded many impediments on the right of marriage and they also rejected the right to end the marriage and enter another. According to Catholic Church the main point of divorce that (1) Divorce meant only separation form husband and wife from bed and board; (2) the divorce only had limitation of the order of Church court on evidence of adultery, cruelty, desertion; (3) the bond of divorced couple remain intact, and not remarry until the death of one husband or wife, in other word the marriage bond could not separate each other even they became bitter rival.(Richard, 1906, pp. 219-230)

Martin Luther view on the issue of remarriage and divorce. He gave three valid reasons (1) the marriage should not be equipped between husband and wife if they have natural deficiencies and bodily. (2) In Adultery or desertion, the innocent party can be right to take divorce and remarry but this condition only met with two options, if the adultery is private then the innocent party rebuke his wife privately or divorce. The second option regarding the public divorce should be investigated and after the decision of civil authority they can marry. According to Holy Scripture Bible the guilty party should be sentenced to death or leave that

place and go far from that place and remarry if that party unable to chaste. But Martin Luther suggests that this situation the guilty party should exile but not put his death and said “*God will judge, who can prevent all wickedness. If the innocent party decides to keep guilty, the guilty should be publicly rebuked*” (LW, 45:33).(Lindberg, 2004, pp. 202-205) (3) if the marital partner failure to fulfill the duties then both will have to settle the solution of the problem, but the problem still exists after warning they should consult with the church. If the settlement not resolves, then the parties have free will to get rid of each other (LW 45:33).(Cherlin, 2009)

For Public Divorce both parties should warn each other from proposed that divorce deplorable in adultery or desertion. For these two reasons the innocent partner should be allowed to divorce and remarry. Public divorce with in place through investigation and decision of civil authority scripture.(Witte et al., 2002, pp. 246-248)

The Lutheran reformers rejected their traditional doctrine with arguments from Scripture. They insisted that marriage is a natural bond between husband and wife not a sacrament for life is coming in heaven. God asked them to live together and live happily, and if both parties were not willing to live each other than both party's separate mean dissolution of the marriage that marriage could no longer be carried out. But the traditional teaching was that separated couple could be bound in the marriage because the marriage is a binding sacrament.

Furthermore, the reformers gave arguments form the scripture that the couple can get divorced and even remarry. The term *divortium* means in the Scripture that dissolution of marriage, not only separation from each other but the Medieval writers tried to incorporate this term with the support of the sacramental concept of marriage, they believed that the Scripture not allowed divorce but also believed that they could not make remarriage. Christ permitted divorce and Paul tells us that rather marry than to burn; he explains that a man can remarry in another place if the first couple separates each other. For this explanation, Luther wrote, "Christ permits divorce of husband and wife so that the innocent person may remarry."(Witte et al., 2002, pp. 246-248)

The reformers explained the sentence of divorce and remarriage to be the same because the divorce, the person obey the God duty to form a family and avoid the sexual sins for the spiritual and physical benefits of the marriage and contradicts if they led to all manner of sexual sins. The reformers see scriptural grounds for divorce, fornication, and desertion both the case they have the right to remarry after the divorce. If husband and wife have departed

from each other, they will not allow each other a live a Christian life and grants them the right to marry again. According to Paul heathen husband and wife as could not force any one to live unchristian life as they allowed each other to remarry. Martin Luther published many sermons and volume on marriage. He wrote many pages of divorce and discussed in detail and gave them the right to marry again.

Historical laws of divorce were different from place to place, e.g., Christ allowed divorce on some grounds and exception of adultery. St. Paul had hinted in Corinthians the divorce only permitted on the grounds of desertion. Moses had put some other reasons for adultery and desertion "uncleanness" mean indecency and incompatibility. Roman law also permitted divorce spouse accused his wife of adultery, and shameful acts or husband refused to have sexual relation with a wife. The reformers solved this issue with the help of Scripture and distinguished between moral laws and civil laws of the earthly kingdom. Where every Christian lived with love, patience, and forgiveness on the earthly kingdom. By these arguments of Scripture, utility and history concluded that these were the reason for divorce. (1) Moses and Christ instituted the right of marriage and divorce; (2) the expansion of divorce was a result of sin and remedy against the sin; (3) and from Scripture God had revealed the ground for divorce. Based on these reformers advocated a new civil law of divorce and remarriage. They specified some grounds for divorce and procedures to follow the couple.(Witte et al., 2002, pp. 248-250)

Martin Luther and reformers have advocated that adultery as a ground of divorce between the couple as the stated authority of Scripture and early canon law. However, the couple first is given time to resolve the issue privately. Forgiveness and patience should be the main characteristics between the couple and further parents, friend and pastors should play an important role to continue this marriage anyway. According to reformers Divorce should be the last option between the couple, and they can sue in the court. Husband and wife had equal rights to sue for divorce. The court should begin criminal proceeding against the adulterer only his or her violation was open, scandalous and doubted. The courts should give time to both parties to the region and resolve the matter. After divorce a time of healing (usually a few months or year) the innocent party could remarry. The judge could impose fine and imprisonment in the case of repeat adulterers.(Witte et al., 2002, pp. 250-252)

Though some of the reformers have accepted adultery as the only ground of divorce, many of the other reformers followed the expansive divorce law, where Desertion or abandonment

was the main ground of divorce. In Deserted a spouse or family destroyed the bond of love and needed the marriage to survive and take care of the children. Absence of a spouse could be a form of desertion as Schneidewin insisted that abandonment be willful and malicious. Through absent of partner have some limitation, e.g., if the person who served in Army, engaged in study or travel abroad with this limitation no divorce was permitted according to him and if the missing partner was completely inexcusable and inequitable then the hope of not coming back or died later the innocent party can remarry. Some of the theologians have time limitation as well so some said that they need to wait until a year or some argued that full seven to ten years should be a wait, but they agreed on the period of three was the best for the parties.

Some of the theologians have accepted the divorce on the abstention from sexual intercourse. Luther, Brenz, Bucer argued that voluntary abandonment as an essential part of the marriage was tantamount to abandonment of the marriage itself. According to St. Paul's teaching the spouse to abstain from sex only by mutual consent. But Martin Luther further explained that if this kind of matter should be discussed with parents, friend, and pastor if the partner remained abstinent, then Luther permitted the deprived partner to sue divorce. Through the Reformation era, there were many changes in the law of Divorce in different parts of Europe.(Witte et al., 2002, pp. 251-253)

According to reformers that divorce, like marriage, is a public matter. Just like the couple could not secret their marriage, so same they could not secret divorce form the community. They should inform to Church, community, and petition to Judge to order the divorce. This requirement of publicity was a formidable obstacle to divorce. Couples should inform about their decision of divorce to friend and pastors but also the whole community and discipline of the Church.(Richard, 1906, pp. 320-329)

Chapter 5

5.1 Analysis:

5.1.1 Windows of New opportunities for Women:

My research aims to find the role of women in a society before the Reformation in Middle Ages and the changes that came after the reformation in the lives of ordinary womens. As we saw from the introductory paragraph, the role of women in the Catholic Church ideology was minimal. In the sixteenth Century, a window of opportunities opened for women which allowed them to vehemently participate in different fields of life such as, to participate in educational activities, to be able to teach and interpret Bible, and freedom to express themselves. The role of convent and monasteries were defined. However, firstly, we should consider which extent the tremendous religious changes affected the lives of women in reformation. As we discovered that the role of women was elusive in the society during Roman Catholic Church era, they were also deprived of their basic rights, particularly pertaining to their education and marriages since they were prohibited from marriage and were bound to spend their lives as Nunn due to religious obligations. The prime example of this callous behavior was the wife of Martin Luther, who was sent to serve the convent at the age of five after the death of her mother. Around ten percent of girls were sent to the convent without their consent in medieval ages. Concept of marriage was also present in Catholic churches, but the role of the women sexuality was limited.

Secondly, women were also denied the right to education during that era. Since the provision of education in middle ages was the responsibility of the Church, women were sent to religious education in the convent and monasteries, but girls were not allowed to engage in any educational activities. They had traditional education system that would not focus on education of women. The entitlement of the right to procure education was strictly limited to affluent class and women from lower socioeconomic classes did not have access to contemporary educational systems. Although large cities had some institutes for girls, they were kept entirely uneducated in rural areas due to the rigidity of ideological believes. During Medieval ages, only boys were conferred upon the right to attain education while women were trained to perform household chores.

As a Professor and Monk, Martin Luther emphasized the equal provision of the Education for girls as he believed that every Christian must have the literacy capacity to understand the Holy Scripture and to read and write. In his treatise, *To the Christian Nobility* (1520), Luther demanded the nobility to setup schools so that everyone should be able to read gospel.

Especially the education of girls is explicitly mentioned and that every town should establish girl's schools, where holy scripture would be taught in their language. Martin Luther, through his writing and teaching, appealed to Magistrates of all cities to take this initiative. He believed that every girl should spend at least two hours a day to understand and to be able to read and write Holy Scripture. According to Martin Luther, the education is necessary for all, and the need for education was urgent at the time of reformation because the education system was limited, and education was available to the wealthy and elite class. He proposed that monasteries should turn into schools. He cited different Biblical texts to prove the importance of Education, where God orders the father to teach his laws to their children that the next generation might come to know them. So he forced all parents to send their children to school, and government should establish school in every town. Before the reformation, education was available on the monasteries, cloisters, convents, and other church institutions. Unfortunately, the education system was to just produce the religious leaders, monks, priests, and nuns in the monasteries and convents. Children were forcible sent to these educational institutes. His concept of education was not confined to the memorization of the facts presented in books, he rather emphasized to understanding the " what" and "how" of an idea. According to him, the education should be available to all without any gender gap, and every child should have access to education for the glory of God. He introduced the idea of establishing a network of educational institutes spread all across the cities and towns where the segregation of genders would be practiced. The Magistrate had all the authority to look after the schools, and some reformer schools were opened during sixteen centuries. These schools laid a solid educational foundation for the coming generations and were the beginning of successful western civilization, which has evolved as the most civilized and sophisticated generation.

Martin Luther's educational reforms assist us to trace the development of female education which initiated in the sixteenth century. His reformations significantly reduced the gender disparities. The empirical evidence suggests that due to the humongous success of Martin Luther's reformations, schools were opened in different cities and towns where girls' education was the main driver of the establishment of institutes. Girls' participation in various educational levels increased, particularly from middle to high schools as the girls were bestowed the liberty to acquire education. (Becker & Woessmann, 2008, pp. 778-802)

Martin Luther unleashed a new status of women through reformation of sixteen century, where his ground-breaking ideas about women in the society were open to all believers in an inducive way that would change the theological status of women in the society. Martin Luther theology about women began with Genesis, and his interpretations regarding Eve and other important women in the history through education and marriage. (Isaac, February 22, 2013)

Women were involved in the reformation process because it allowed women to take part in different activities. Higher educational achievements enhanced women's intellectual abilities, and various women wrote books and letters e.g. Marguerite of Navarre wrote the *Mirror of a sinful soul* (1531), Katherine Parr, the last lady of Henry VIII, wrote a book *Lamentations of a Sinner* (1547). Through education reforms, women of that time amended their lives according to the teaching of holy books, while through writing, they spread Scripture, preaching, and different protestant ideas in their area. There were many famous women of that time such as, Marguerite of Navarre, who was working in the court and through pamphlet and literature, she produced important writings, Katharina Zell, Elisabeth Von Brandenburg, and Argula von Grumbach, who wrote many supporting pamphlets of their rights and defended the protestant reformation. (Harrison, 2013)

According to Martin Luther, the education is necessary for all, so both women and men have equal opportunities for education from the elementary school system till the University level program. All the parents should send their children to school, and the government has the responsibility to look after the education matters. The gender gap ought to be reduced. The girls and boys have freedom of their choices in life. The women have equal status in the society. Martin Luther and Melanchthon were both active on the education laws and putting into effects were their greatest contribution to the future of girls. (Green, 1979, pp. 93-108)

Martin Luther, as a monk, was particularly concerned about marriages. In his opinion, everyone should marry, and he entered into marriage with Katharina Von Bora. He positioned himself on this important issue with Roman Catholic Church. Martin Luther's relationship with his own mother and his wife greatly contributed to instill the seeds of rebelliousness in his personality, which led him to eventually bring a social change. His affectionate and respectful behavior towards the women is reflected from his treatises as he extensively wrote about marriage, love, sexuality, and various other topics related to cross-

gender relationships. We saw that Luther approached these matters with religious, legal, social and spiritual point of views, and stated that God created equal men and women, and both were physically equal, and these sexes should satisfy on sexual intercourse through marriage. Through marriage, they can avoid sexuality and other sins and urged everyone to enter in marital life, except those who cannot fulfill the criteria of Marriage. Moreover, marriage was a gift of god and obligation to have many child as possible. All Prophets were married, and God ordered in his Ten Commandments to marry. These convents and monasteries were the products of human being. (Classen & Settle, 1991, pp. 232-234)

Martin Luther's prime concern was the celibate life of the Catholic clergy and nuns. He targeted Catholic Clergy for two main reasons of the Biblical teaching. First, God ordained marriage first estate when Created Eve out of Adam's rib and that was constituted first marriage. Second, to continue this human race, God ordered for the continuity of reproductive system on the human through intimate relations. Marriage is also a primary reason for the channeling of sex drive for both women and men. However, there are some other essential tasks connected with it, and both have to share the burden of their work. Husbands were primarily considered to be the sole bread winner and women had the responsibility to look after the children, their upbringing and education, and other domestic chores.

Marriage was a sacred bond between a man and women instituted by God. According to Genesis, the God created man and women, and both were to be equal in the face of God. (Classen & Settle, 1991, pp. 231-260). Marriage is the most basic social unit of the world and core component of all societies of the present or the past. Marriage is the most vital link between wife and husband to which involves the exchange of sharing of property, and this constitutes a social unit for the whole society.

Through his Sermons, letters, and table talk, he addressed the complex attitude towards women about sex, and women role in the Church. He discussed these issues directly and indirectly in the society at large. Through his writing, he involved women in the reformation process with men and created balanced situation between two sexes of men and women and created them equal. He gave the example of Eve, Mary, and other Biblical women to support his claim. Through his writing, he provided the opportunity to girls to become active in real life. Many famous and noble women participated in his call and preserved their public voice.

On lower level, the influence of women was not perceptible in the beginning, but, gradually, these women participated in this reformation tremendously.

Civil law of marriage had a number of important effects on the lives of women. According to Martin Luther, marriage is a natural, contractual, and spiritual institution of Godly law. Marriage is mutual protection from sexual sin, mutual faith of love, and mutual procreation and nurture of children. Through his marriage law, he rejected the subordination of marriage to celibacy and the prohibition against marriage of clergy. Celibacy is not superior virtue and does not have inherent superiority to marriage as the marriage is an estate of the earthly kingdom, not the heavenly kingdom. Marriage is a holy institution of God, so that is the reason why he rejected the notion of sacrament, prostitution, and restricted other sexual sins. Freedom of marriage and social status enable all fit men and women to enter marriage to comply with the laws of marriage formation. Martin Luther demanded marriage laws to be implemented in the society through civil courts instead of Church courts because marriage is God's gift and Church courts forced on purity and virginity.

Martin Luther warned that marriage between same family's members should not be allowed although permitted cousins to marry because the Bible did not allow the same group of family members to mix up. Martin Luther also forced sexuality in marriage on the side of partner to fulfill the duties of marriage. He was aware of the strong nature of sexuality that could lead to opposite directions. Women who denied their libido in married life mostly ended up with prostitutes. So Martin Luther forced the married couples to fulfill their desires and most importantly, recognize the duties of God. Marriage should be based on love and mutual consent otherwise, it can result in violence, hatred, adultery, and divorce. Parents should not force their child to marry and take their permission or give them the right to choose partner. (Classen & Settle, 1991, pp. 233-234)

He refers through scripture that the women should bear children and raise them through their nature and destined by God to fulfill their natural law. Martin Luther advised them in labor "Bring the child forth and do it with all your might! If you die in the process, then pass on over, good for you. For you actually die in a noble work and in obedience to God". (Karant-Nunn & Wiesner-Hanks, 2003, pp. 171-172). Child bearing brings encouragement and consolation to mothers to fulfill the vocation demand of God for every married woman.

As per Genesis, during the production of the world, God favored them and said to them "be fruitful and multiply" and another stanza said 'a man will leave his folks and hold quickly to

his significant other and become as one substance". As indicated by Martin Luther and different reformers that marriage is the Gift of God. Marriage was the core of break with the Roman Catholic Church. All his life he lauded the marriage and assaulted on the estimation of promises of abstinence and contended that marriage and family were the best in Christian life. He pursued by his words and wedded with Katharina Von Bora and turned into a family man, and he has six children. He dismissed the Catholic Sacramental religious philosophy and group law of marriage that marriage was the social home of the natural kingdom of creation, and not a sacrosanct domain of glorious kingdom. Marriage was a characteristic requirement for everybody and end with a shared love of a couple. This is additional insurance from wrongdoing, and this is reproduction of youngsters. It is additionally conjugal love among a couple. Sexual want was inevitable for every person, so every one of the people ought to be directed into marriage. Martin Luther assaulted on the chaste existence of Catholic ministry, where required abstinence for cleric and priest to keep away from transgression and stay near Christ to open the administration of God.

Martin Luther agreed with St. Augustine's thought of marriage for three reasons that is procreation of Child, avoid from sin, and mutual companionship. According to him, marriage is not to fulfill sexual desire but also the wife had to be husband helpmate and subordinate. Martin Luther described that the marriage was civil law of the state, and not a canon law of the church. Through his writing, he yielded changes in the marriage law. Martin Luther and other reformers rejected the law of celibacy, clerical, and monastic marriage. The marriage is not a sacrament. The marriage should be held in front of family members, friends and priest to confess that they want to marry. Their choices should be regarded as very important. All the persons should be married, instead of those people who cannot fulfill the marriage duties. With an insistence on marriage, Luther has highlighted the status of women in the society. Now the women have more rights in the family and society.

He dismissed the obstructions of marriage and disallowances against the separation. As per him, the separation with the mutual consent of a couple for any of the reasons, for example, infidelity, abandonment, and routine maltreatment of mate was permissible. The spouse and husband or any of them can demand separation. They can remarry after the separation, and, extraordinarily, the guiltless party reserves the privilege to remarry. Marriage and separation ought to be open. The couples who wished to separate ought to declare before observers, network, and request before a judge to break down the marriage.

This thesis dealt mainly with Martin Luther's views on women, particularly about their education and marriage during sixteen century. It also covered the miserable living conditions of women before reformation and the pleasant effects of this movements on the lives of women. We observed that a change in education and marriage laws was imperative to bring a positive change in the society. Firstly, we analyzed the role of women before reformation and through contextual theory approached, we saw the Martin Luther Theology of Marriage and education and how the participation of women did a tremendous job and within very short time, there were many changes in the society.

Due to Contextual theory approach, we have a clear picture to understand the specific problems encountered by women during the reformation. We found that before the Reformation, Roman Catholic Church had many false beliefs and practices on Authority and Scripture. Throughout the middle Ages, the church had main authority and the Pope was the main figure in religion, politics and economics. According to Historian, Churches at that time were so influential and rich that they had influences on the matters of politics. The Church hierarchy was corrupted, and they were getting money through different sources e.g. Sale of indulgences, religious funds, donations, etc. As they were not following the Holy Scripture and the Bible, there were many false beliefs and practices evident in their daily lives. They were socially, religiously, and economically paralyzed. We discussed above that the role of women in the society was inferior. Girls were deprived of education and there were not any educational institutes that provided education to females.

As we attempted to understand the Martin Luther reformation effects on the lives of women, we saw that he explained marriage and education laws in a wider social context to understand the views about women in his life and time. Through his reformation, he encouraged tying marital knots and to abandon the cloisters and nunneries and to start new life outside the monastic wall. This was the starting point of the reformation, and the reformers put particular focus on women at large in the society because without ameliorating their living conditions and entitling them to rights, achieving social progress was impossible, and the women's liberation from their traditional Roman Catholic Church allowed them the freedom of choice. Martin Luther challenged the issues of women and protect them through theology of Education and marriage. (Classen & Settle, 1991)

Martin Luther proclaimed the role of women and gave them equality with men and liberty to pursue their will through education, and new marriage laws initiated the process of changes

in the behaviors and attitudes of society towards handling women, which provided them with abundance of new opportunities. Luther referred marriage is the “school of character” for women and helped to raise the status of women in society through marriage. As the reformation opened new educational opportunities, many women gained education and produced significant writings which inspired the younger generation to take interest in education, especially the girl’s education. His education laws were very effective, and 1546 Schools were established in Eisleben in a very short time. Schools were also established in other parts of cities and spread in other countries. Here we can say that Martin Luther laws of Education and Marriage were influential and had significantly affected the lives of women during sixteen century by liberating them from old traditions. The great recovery of the status of women through education and marriage perspective. (Karin Stetina, 2017)

Finally, we can say that Reformation initialized by Martin Luther during the sixteen century had a profound impact on society and initiated changes in the fields of education, the church role, marriage, family life, and social structures. As a result of Martin Luther reformation, women were given new opportunities to be educated, to participate in the Church and family, choice of freedom, marriage, divorce and remarriage, and share the gospel . The paramount importance of the historic role of martin Luther is manifest with the social changes that he brought within a short span of time by awakening the society and by providing autonomy to women to be educated that served as the basis for the creation of a civilized world. After 500 years of Reformation, we are more civilized and independent, and have freedom to express ourselves without fearing any grave consequences.

Chapter 6

6.1 Conclusion:

During 16th Century, world witnessed a dramatic changes in society, especially in the lives of women which was called the Protestant Reformation by Martin Luther. Initially, this Protestant Reformation was a confrontation with the Catholic Church Clergy of Medieval Ages, which was considered as dishonest. This was the starting point of the changes that altered the lives of women in the society, particularly regarding education of women and their marriages. Martin Luther's ideology of Education and Marriage gave considerable advantages that were described by Cissie Fairchild as “some losses but more gains”. His ideology laid a foundation for critical Reformations that brought tremendous changes in women’s lives.

All these drastic changes that occurred in the society within a short span of time were driven by educational reforms and a movement to allow equal living rights to females to live in a society and to access essential amenities, in particular right to education and marriage. Although churches maintained their monopoly by constantly preaching distorted facts that would provide longevity to their dominance, their insistence on restraining women from procuring education denied a substantial proportion of population the equity and the basic right to independently live their lives in the pre-reformation era. Despite facing tremendous opposition and extreme adversities, Martin Luther continued to confront oppressive prevailing norms and demanded to confer equal educational rights on women and a respectful domestic life by enabling them to forge nuptial relations.

Through contextual theory approached, we saw that Martin Luther radical ideology garnered huge support from different sections of the society and within a short period of time, he succeeded to mould public behaviors and compelled authorities to establish educational institutes that would specifically cater to the needs of female students. His movement resulted in granting women liberation from atrocious command of the clergy. The autonomy permitted women to actively participate in various sectors of lives which reduced gender inequality, increased their level of educational attainments, and they started producing effective treatises which inspired younger girls to study.

His assertion to establish a marriage institution that was aligned with divine instruction further strengthened social and family system, and women shared to ownership rights of property for the first time. He presented myriads of examples to justify his stand and to prove

that it was in accordance with Christianity and its values. The reformation movement also incorporated other crucial aspects such as sexuality, divorce, celibacy, sacrament, remarriage, and Chasity. It was a comprehensive movement that served as the basis of the creation of modern, sophisticated, and civilized societies.

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