They were big on the number seven:

Seven Deadly Sins

Seven Virtues

Seven Sacraments

Greed

Chastity

Baptism

Pride

Charity

Eucharist

Sloth

Industry

Penance

Gluttony

Temperance

Confirmation

Lust

Humility

Holy Orders [miracle working power]

Envy

Kindness

Anointing the Sick [James 5]

Wrath

Killalless

Matrimony

Patience

95 Theses [arguments/talking points]

- 95 Theses written against the sale of indulgences but not yet denying their validity just the misuse of them.
- Nailed to the door of the Castle Church in Wittenberg on October 31, 1517 [which acted as the notice board, this was a common practice]
- 95 Theses translated, printed, & distributed throughout Germany within 2 weeks [this was the unusual part]









How the cat got out of the bag!

Protestantism was the first religious movement to take full advantage of the new powers of the press. Luther's Ninety-Five Theses were published and posted in Latin in October 1517, but two months later they were printed at Nuremberg in German without Luther's knowledge or approval. In March 1518 Luther wrote to the printer Christopher Scheurl:

"Greetings. I received both your German and Latin letters, good and learned Scheurl, together with the distinguished Albrecht Dürer's gift, and my Theses in the original and in the vernacular. As you are surprised that I did not send them to you, I reply that my purpose was not to publish them, but first to consult a few of my neighbours about them, that thus I might either destroy them if condemned or edit them with the approbation of others. But now that they are printed and circulated far beyond my expectation, I feel anxious about what they may bring forth: not that I am unfavourable to spreading known truth abroad—rather this is what I seek—but because this method is not that best adapted to instruct the public. I have certain doubts about them myself, and should have spoken far differently and more distinctly had I known what was going to happen."

But the cat was out of the bag. Soon Luther himself began to publish in the vernacular, beginning with his best-selling Sermon on Indulgences and Grace (1518). The fact that between 1517 and 1520 the thirty publications of Luther in print at that time sold more than 300,000 copies suggests a groundswell of interest in the message he was preaching.

Selections from 95 Theses

- 32. Those who suppose that on account of their letters of indulgence they are sure of salvation will be eternally damned along with their teachers.
- 36. Every Christian who truly repents has plenary (full) forgiveness both of punishment and guilt bestowed upon him, even without letters of indulgence.
- 37. Every true Christian, whether living or dead, has a share in all the benefits of Christ and the Church, for God has granted him these, even without letters of indulgence.

Selections from 95 Theses

• 81. This shameless preaching of pardons makes it hard even for learned men to defend the pope's honor against slander or to answer the undoubtedly shrewd questions of the laity.

• 82. For example: "Why does not the pope empty purgatory for the sake of holy love . . . For after all, he does release countless souls for the sake of sordid money contributed for the building of a cathedral? . . ."

AMORE ET STVD1O ELVCIDANDAE urrans has foldispendifuended Volumberge, Periodia R. P. Musice Latter, Area & S. Thrologia Magilino, end.

R. P. Mannos Letter, Artis & S. Thrologia Magillin, engl-demphilites in four Chilosopio, Quarry port or quinten publisque del professor authituse del cystem, agrar si lisente als fonces. In nomina domina notici lefa Chefts, Amen.



Connect Magilior soiles labor Chellas, de cordo personnesi agiar N.c. osseres untum fi deltom, purmentum eficuedate.

Qued carbil presidentia de promenta fucraecuario, a confesione de farilla fronte que farribones minificio calchestar, non po-

tolk intelligi

- Non mone felt incide interioritieses inserior militarit, seliforis sporter mater careir moralisaciones.
- Marce long prensidence mance offices for; a premise retainer a secur) further only ad increases regar certains.
- Papa non suit not possil, affor pronun reminere: pomer can, quer arbitrio uti fico-arl canonium impoliur.
- Pipo nii possil remitere ullum calpi, nili declarido 30 approbando essallam a deo. Aus orre teminido calm selegamen fibi, quibos consipris calpa profile remaneres.
- file, quaban constitute colps provide remanents.

 Will provide remains dour colpsus, quin firest com falsifolis facultament in consider facultation facultamen.
- Connect parameterables fold state of the impediat subdige accessors, fecond i coldent debut serpost.

 In Indichous nobis facts (periodinactors in Paper exceeded a fact.)
- is decreate femper arrivations reacted & secretificates, a finded to it waste facility facerdown in open more transpositions
- Indocted smile facilit boardores é, qui mortures pacabilitar execuses in pergatorism referense.
- Zitzenia ilis de westerdo portra Canorico in porti pergutor ris, utilentus consederationelless Epiloope ferrinata.
- Ofton prime consenter ad part feel and additionation impormationary many experiences uses consistents.

DISPYTATIO DE VIRTYTE INDVEGEN.

- ail Morbid per secrete music foluses, & legibus cannot monnot but fore, Judences live card relaxationers.
- ailif Imperfects funion fou charitat morious, according focus for magnit timesem, cloud majorit, quito misore fuerà (pla.
- Hit simon M horror film off, fe follows alia sacram) facuse por man purguous, com fe provinces delporations horrors.
- Valence inferein georgie einen erhain differe i liese delpeento, peope delperario, fecusion different.
- 200 Next festion interest animalism in pergentric four minut her commitment of the persons.
- avii. Net perhadi sidmarullit, autorioriden, aut feripearis, qu'fant enza fineme morté feu augendie charitanis.
- Will Nechos probable elle autema, qu'int de fau beautualine cema.

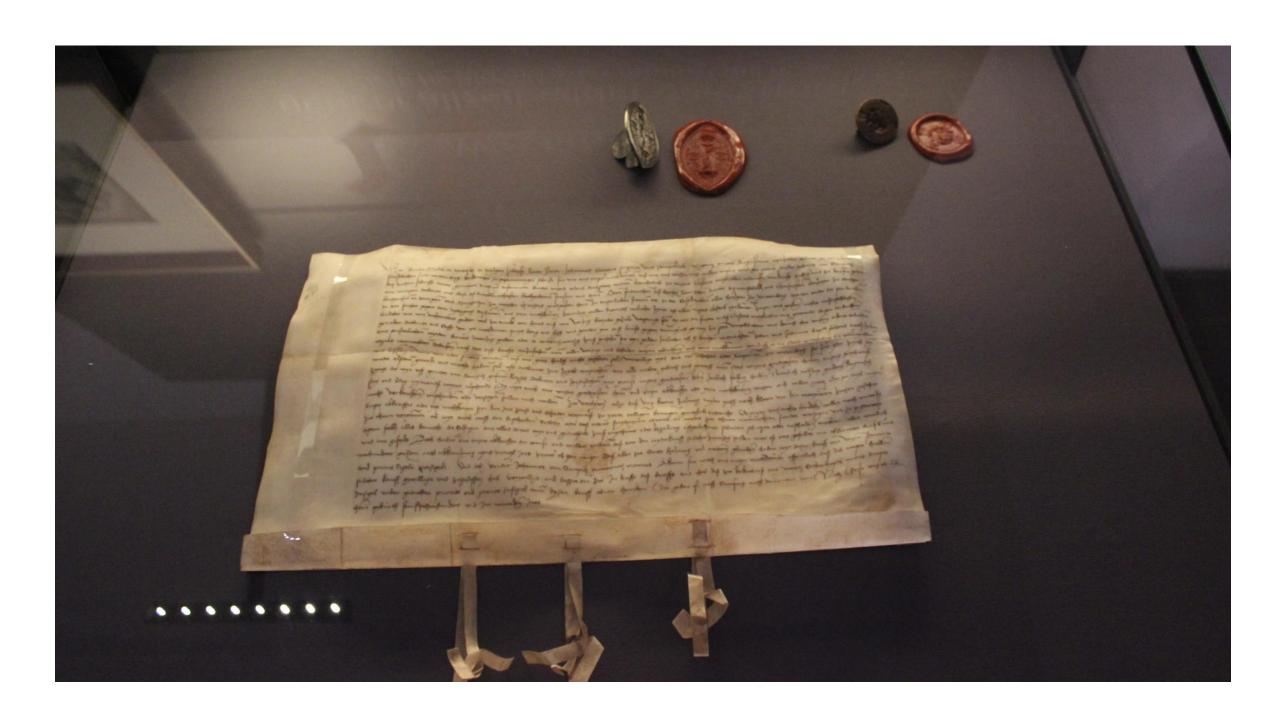
 N'écone falons obt lors not conflict limes.
- At Secure, falcons of a fact non-conflict femal.

 In the perconditional plantation consultances and fample circumstate of the perconditional plantation of the perconditional policy for consultance of the perconditional percondition
- Derant hay indulyended productorers, got dictor per Paper indulgement homest absent population of lidget.
- Quin reflum reminit animalme in purgassiria, qui in liucultudebur fere fecundum. Currente lebare.
- word Streetfle classes if one to press pleafest day on a charm of all periodiffers a parofinio day.
- with Fallock of accellect, materials part popule per indifferently district magnificent popul foliat postellization.
- WW Qualit possible haber. Papa i purgramit gialter rati haber glaber Epitopus it caractis has doord, it passelve lighter.
- g Nors Apricopus X carrellas las discols, (i) parochis (pilloss).

 Optime lacit Papa, quaé posolitate chais (quá millam habet).

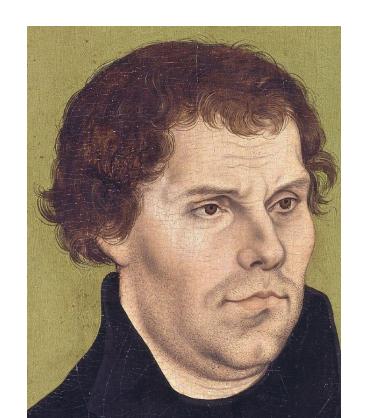
 fed per modern fathagaj, das animahas semillacenes.
- Horself purious, qui bain, ut actus admusis offen da.
- micro, coolere de que se imane, el Corti ell reliero in calcane incoren, augres iporfices M associ-
- tien policitategi atoxicita che ebaso de totas,
- Quitt file fi commen animar in purgamento unites redires, ficus de função Senevirso de pudebala factam numeros;
- Notion fermion eff, de meristes foir commissionis; musico micani

4.6



- 1. Heidelberg Disputation the <u>28 Theses</u> (May 1518)
 - Luther was put on trial before Augustinian General Council
 - Introduced "Theology of the Cross":
 - Centrality of Cross
 - Only Jesus can forgive sins
 - Be willing to become nothing for God's glory
 - Attacked scholastic theology, which he called "Theology of Glory" those who
 hate the cross & love works in order to obtain earthly glory
 - #26. "The law says "Do this", and it is never done. Grace says, "believe in this" and everything is already done."
 - Martin Bucer attended and was persuaded

2. Leo X [one of Medici boys of Florence] offered Luther a position as a Cardinal if he would be silent





"How dare they try to buy me off!"

- 3. Cardinal Cajetan, Dominican papal legate, was sent to stifle Luther
- Luther presented written arguments at a meeting with Cajetan in Augsburg, Germany
 - Pope was not infallible
 - Authority of council was superior to the pope
 - Sacraments apart from faith cannot save [denying ex opere operato]
 - Justification by faith was based on sound scriptural interpretation
 - Appealed to Bible as supreme authority
- Cajetan published the order for Luther's arrest. He had been instructed by Rome to debate with Luther but failing that, to drag him bodily back to Rome. Luther was tipped off on this plan and escaped during the night.

4. Leipzig Disputation (July 1519)

- John Maier of Eck vs. Luther
- Luther bested Eck through citation of Scripture by memory to prove that Christ, not pope, is head of church
- Eck accused Luther of being "Saxon Hussite"
- At first Luther denied charge; during intermission, he researched Hus; came back to say: "We are all Hussites if we believe the Bible to be true"
- Luther's affirmation of Hus, convicted heretic, was dangerous admission.
 Eck painted Luther into a corner and the way out was the breakthrough in Luther's thinking.
- Luther later said that this debate forced him to think through his points to logical conclusion. He was thankful to Eck for the help in clarifying his ideas.



In an accurate historical reconstruction of the famed Leipzig Disputation, Martin Luther is likely not cool and collected. He's probably sweating up a storm.

Before a packed room hanging on his every word at the disputation of 1519, Luther debated with Johannes Eck for several hours over the matter of objective authority. The questions twisted and turned, but the epic struggle between the firebrand monk and the expert theologian boiled down to one simple question: for true Christians belonging to the church, what had final authority—the Pope, church councils, or Scripture?

- Why was Luther not killed in order to silence him?
- He was protected by Frederick the Wise of Saxony, who was able to manipulate pope and the Holy Roman Emperor.
- Luther would not recant and the pressure continued to escalate.
- Luther's audience is growing much larger.



The Great Chain of Being



- Shakespeare's audience believed in a great Chain of Being that determined the natural order of events.
- The chain was a series of hierarchical links with God at the top.
- Each level of the chain had its own hierarchy, with the king at the top of the human level.
- Disruptions in the chain could also disrupt the laws of nature and cause bizarre events to occur.

There are five things to remember about this system:

- a. Those at the top of this hierarchy were closer to God than those at the bottom deserved respect.
- b. Humankind is halfway down the chain, suspended between the angels and the animals.
- c. Apart from God, each of the ranks in the chain could be further divided.
 - i. Angels were divided into nine ranks.
 - ii. The animal, plant, and stone hierarchies could be similarly divided.
 - iii. And so with mankind: king, aristocrats, peasants, laborers, and the poor.
 - iv. These ranks can be further subdivided.
 - v. Every rank might be further divided into families, with the genders ranked.
 - vi. In theory, every single creature and object in God's universe could be placed, precisely, in this hierarchy.
- d. The top of each part of the chain is analogous to the head of the whole chain, God himself.
 - i. Clearly, the people of Europe in 1500 were obsessed with order.
- ii. By the same token, their greatest fear was disorder. [This appears in many ancient civilizations as well.]
- e. The chain is a chain, <u>not a ladder</u>. Because the chain was considered to be God's plan, it was a grave sin to attack the chain, disobey one's superiors, rebel against the king, or even try to rise to another rank!

Note how different this is to the way we think today. To challenge the Pope in 1500 was a big deal!!

Three Treatises of 1520

- 1. An Address to the Christian Nobility of the German Nation
 - Attacked Three Walls pope erected around Scripture
 - That spiritual power of pope is above temporal powers of magistrates (preventing magistrates from instituting reform) [remember the great chain of being discussion]
 - That interpretation of Scripture belongs only to the pope
 - That only the pope can call a council
 - Insisted on "priesthood of believer" [more on this later]
 - This was written in German to be read by his countrymen.

Three Treatises of 1520

2. The Babylonian Captivity of the Church [referred to both the original in the OT and the 70 years the papacy was in Avignon, France – at one point three popes]

Written in Latin to be read by wider Europe-wide audience

- Attacked sacramental system
- Affirmed 3 sacraments: baptism, Eucharist & penance (later affirmed only first 2)
 - Denied transubstantiation but affirmed real presence (consubstantiation)
 - Mass was not sacrifice but a testament/covenant [Important point of theology here: Christ's sacrifice was "once for all" not repeated each week at the Mass.]
 - Faith is real element that gives value to sacraments not the words of the priest

The "priesthood of believers" from Babylonian Captivity treatise:

How then if they are forced to admit that we are all equally priests, as many of us as are baptized, and by this way we truly are; while to them is committed only the Ministry (*ministerium*) and consented to by us (*nostro consensu*)? If they recognize this, they would know that they have no right to exercise power over us (*ius imperii*, in what has not been committed to them) except insofar as we may have granted it to them.

For thus it says in 1 Peter 2, "You are a chosen race, a royal priesthood, a priestly kingdom." In this way we are all priests, as many of us as are Christians. There are indeed priests whom we call ministers. They are chosen from among us, and who do everything in our name. That is a priesthood which is nothing else than the Ministry. Thus 1 Corinthians 4:1: "No one should regard us as anything else than ministers of Christ and dispensers of the mysteries of God."

Implications of the priesthood of believers:

Protestants today recognize only Christ as a mediator between themselves and God (1 Timothy 2:5). The book of Hebrews calls Jesus the supreme "high priest," who offered himself as a perfect sacrifice (Hebrews 7:23–28). Protestants believe that through Christ they have been given direct access to God, just like a priest; thus the doctrine is called the **priesthood of all believers**. God is equally accessible to all the faithful, and every Christian has equal potential to minister for God. This teaching stands in opposition to the concept of a spiritual higher order within Christianity.

The belief in the priesthood of all believers does not preclude order, authority or discipline within congregations or denominational organizations.

But.....

Implications of the priesthood of believers continued:

Unfortunately, the priesthood of the faithful in both its Protestant and Catholic forms has been corroded by evolving into modern individualism. While no denomination sanctions this fusion, strains in popular Protestantism, especially American Protestantism, have taken "priesthood of believers" to mean that every believer has an absolute right of private judgment about morals and doctrine, the liberty to interpret the Bible with complete freedom.

"Priesthood of believers" means that believers can do very well without attachment to any church, thank you very much. Each believer is a church unto himself. Renouncing Rome's one Pope, Protestantism has created thousands of "churches".

<u>This was not Luther's view</u>. Priestly ministry was ministry within and to the church. To be a priest means to be a priest for someone. "The fact that we are all priests and kings means that each of us Christians may go before God and intercede for the other," he wrote in a preface to the Psalter. "If I notice that you have no faith or a weak faith, I can ask God to give you a strong faith." Timothy George captures Luther's viewpoint in one sentence: "Every Christian is *someone else's* priest, and we are all priests *to one another*".

Three Treatises of 1520

3.The Freedom of a Christian

- Written in both Latin and German and sold widely through many publications [Luther the best seller of the 1500's!]
- Exposition of relationship between faith & works
- Devotional work that shows that new person in Christ lives not to himself/ herself, but in Christ & for neighbor
- Emphasized priesthood of believer
- Christians are redeemed by faith alone as a free gift from God

Papal Bull of Excommunication

- June 1520, Luther was threatened by papal bull [bulla is a leaden seal on a decree] <u>Exsurge Domine</u>: "Arise, O Lord, a wild boar is loose in the vineyard"
- Luther burned papal document plus entire canon law
- Luther is now excommunicated

"Since they have burned my books," he said, "I burn theirs."



Diet of Worms (1521) [this is a second chance for Luther to retract his beliefs by the civil authority]



- Charles V, the new Holy Roman Emperor & king of Spain, Austria, the Netherlands and "Germany" [this was close to a united powerful Europe]
- He not only fought to keep western church unified but also to halt the advance of Islam which in 1529 attacked Vienna.
- "Surely one individual could not call into doubt the tradition of the entire church?"



Islamic invasion of
Europe was halted on
9-11-1683 by the
Polish army that
rescued Vienna.
Muslims were trying
to invade Europe
through 1500s and
1600s.

It is interesting that while the Protestant-Catholic battles were being waged, that the attempt to keep Islam out of central Europe was also occurring.

Here is a Turkish cannon ball stuck today in the tower of St. Stephen's in Vienna.





On 18 April 1521, Luther appeared as ordered before the Diet of Worms. This was a general assembly of the estates of the Holy Roman Empire that took place in Worms, a town on the Rhine. It was conducted from 28 January to 25 May 1521, with the 21 year old Emperor Charles V presiding. Prince Frederick III, Elector of Saxony, obtained a safe conduct for Luther to and from the meeting. [Safe conduct had not worked very well for Jan Hus a century earlier. This was still a big risk to Luther.]

Johann Eck, speaking on behalf of the Empire as assistant of the Archbishop of Trier, presented Luther with copies of his writings laid out on a table and asked him if the books were his, and whether he stood by their contents. Luther confirmed he was their author, but requested time to think about the answer to the second question. He prayed, consulted friends, and gave his response the next day:

"Unless I can be instructed and convinced with evidence from the Holy Scriptures or with open, clear, and distinct ground of reasoning, my conscience is captive to the Word of God. I cannot and will not recant, because it is neither safe nor wise to act against conscience. I can do no other. Here I stand. God help me. Amen"

Luther was condemned as a heretic now by the civil government and would have gone to the stake like Jan Hus except....

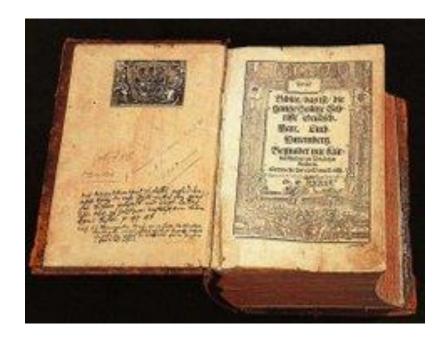
Wartburg Castle

- Edict of Worms condemned Luther as civil criminal; only 21 days "safe conduct" but back-dated to end on May 6 [do the math]
- "Kidnapped" on the way home on May 4 – a close call!
 - Surrounded by hooded men
 - Taken to Wartburg Castle by order of Frederick the Wise for safety without knowing the details for deniability.
- "Knight George" = Luther alias
 - He hid for 10 months



German Bible

- New Testament: translated in 11 weeks
- Old Testament & entire Bible published in 1534
- Significance of the German Bible
 - Prompted Bible study & spread of Reformation
 - Popularized use of vernacular in other languages [This eventually turns into Facebook – do I really need to know what you had for lunch today?]
 - Beginning of increased production of Bibles
 - Improved literacy rapid increase over the next 100 years [now everyone knows someone who can read]
 - Unified German language: Luther = "Father of Modern German Language"

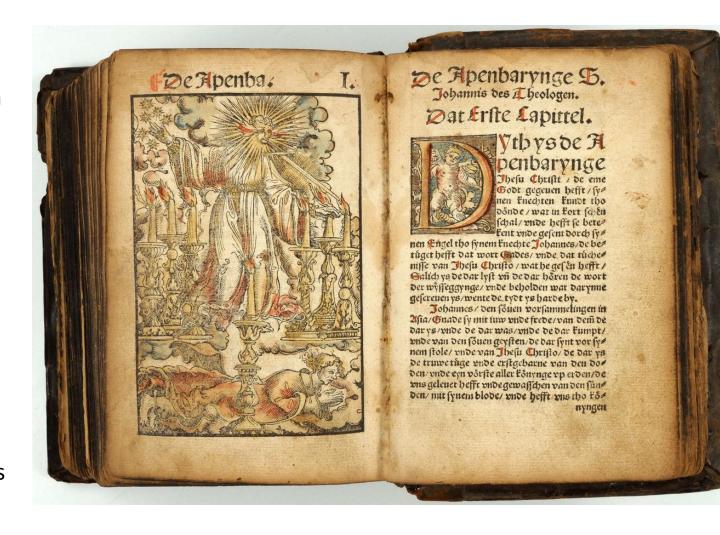




In Regensburg, Germany on the Danube. Here is a large mural of David and Goliath. Since most people could not read merchants would just say: "meet me at the David and Goliath building".

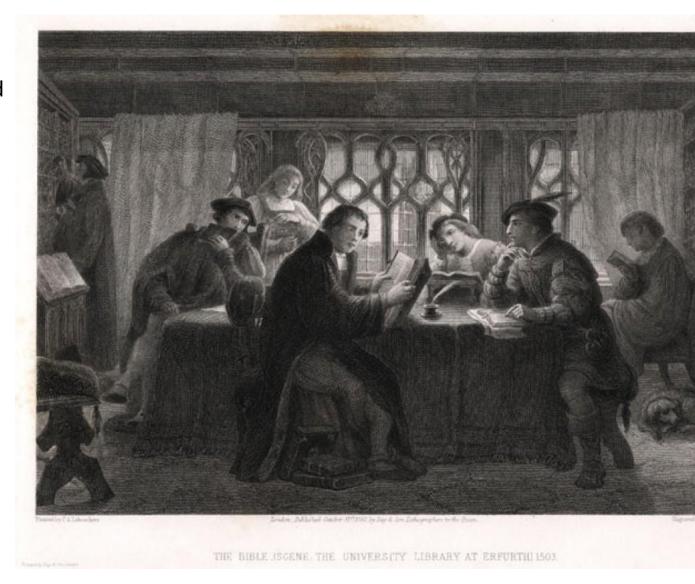
Following the Diet of Worms in 1521, Luther's territorial ruler, Frederick the Wise, had Luther hidden away for safekeeping in the castle at Wartburg. Luther settled down and translated Erasmus's Greek New Testament in only eleven weeks. This is a phenomenal feat under any circumstances, but Luther contended with darkened days, poor lighting, and his own generally poor health.

Das Newe Testament Deutzsch was published in September 1522. A typographical masterpiece, containing woodcuts from Lucas Cranach's workshop and selections from Albrecht Durer's famous Apocalypse series, the September Bibel sold an estimated five thousand copies in the first two months alone.

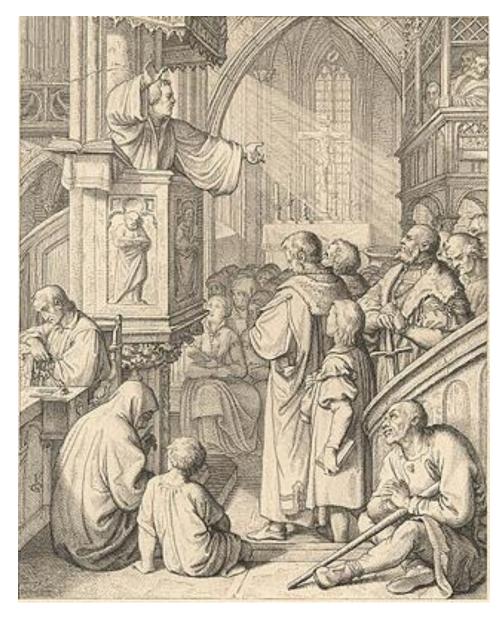


Luther then turned his attention to the Old Testament. Though well taught in both Greek and Hebrew, he would not attempt it alone. "Translators must never work by themselves," he wrote. "When one is alone, the best and most suitable words do not always occur to him." Luther thus formed a translation committee, which he dubbed his "Sanhedrin." If the notion of a translation committee seems obvious today, it is because such scholars as Philipp Melanchthon, Justus Jonas, John Bugenhagen, and Caspar Cruciger joined Luther in setting the precedent. Never before, and not for many years after, was the scholarship of this body equaled.

Luther remained the principal translator. His spirit motivated and guided the "Sanhedrin" in producing a translation that was not literal in the truest sense of the word. He wanted this Bible to be in *spoken* rather than bookish or *written* German. Before any word or phrase could be put on paper, it had to pass the test of Luther's ear, not his eye. It had to sound right. This was the German Bible's greatest asset, but it meant Luther had to straddle the fence between the free and the literal.



Wittenberg



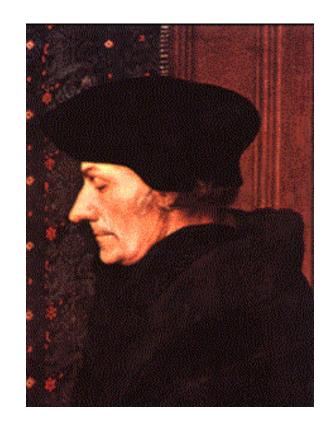
- After his return to Wittenberg, he continued work of Reformation & established Lutheran Church
- Wrote commentaries on every book except Revelation
- Wrote Large & Small Catechisms
- Wrote hymns ("Mighty Fortress Is Our God" – Psalm 46)



Luther stood in this pulpit to deliver hundreds of sermons.

Debate with Erasmus

- Erasmus desired moral reform of Catholic Church & helped pave way for Reformation, but was unwilling to break from Catholic Church
- Compared to Augustinianism of Luther, Erasmus' theology was tinged with Pelagianism
- Luther's The Bondage of the Will (1525) vs. Erasmus' On Free Will (1524)
 - Salvation by grace alone not by an act of the will (using sacraments and doing works).
 - Predestination: The hidden and revealed wills of God.
 - God produces a passive disposition, not a free will.



"Contemporaries relate that hearing Martin Luther pray was "an experience in theology". They said the reformer began praying with such humility that he could be pitied, only to proceed with such boldness before God that the human hearer would fear for him."

—A W Tozer





The **Luther seal** or **Luther rose** was designed for Martin Luther at the request of John Frederick of Saxony in 1530, while Luther was staying at the Coburg Fortress during the Diet of Augsburg. Luther saw it as an expression of his theology and faith and proceeded to use it to authorize his correspondence.

"These are my original thoughts and reason about why my seal is a symbol of my theology.

The cross is indeed a black cross, which mortifies and which also causes pain, but it leaves the heart in its natural color. It does not corrupt nature, that is, it does not kill but keeps alive. "The just shall live by faith" (Romans 1:17) but by faith in the crucified. Such a heart should stand in the middle of a white rose, to show that faith gives joy, comfort, and peace."





Katharina von Bora – the ex-nun.

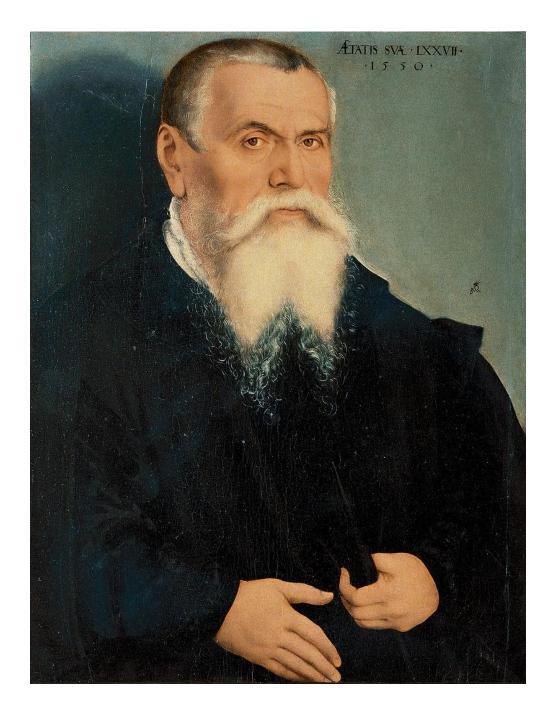
After several years of religious life, Katharina became interested in the growing reform movement and grew dissatisfied with her life in the monastery. [Santa Catarina, Brazil]

Conspiring with several other nuns to flee in secrecy, she contacted Luther and begged for his assistance.

On Easter Eve, 4 April 1523, Luther sent Leonhard Köppe, a city councilman of Torgau and merchant who regularly delivered herring to the monastery. The nuns successfully escaped by hiding in Köppe's covered wagon in the empty fish barrels, and fled to Wittenberg.

A local student wrote to a friend: 'A wagon load of vestal virgins has just come to town, all more eager for marriage than for life. God grant them husbands lest worse befall."

Within two years, Luther was able to arrange homes, marriages, or employment for all of the escaped nuns—except for Katharina who was considered too old [she was 26]. Martin Luther married Katharina on June 13, 1525.



Lucas Cranach the Elder was a neighbor and contemporary of Martin Luther in Wittenberg. He was a witness at Luther's wedding to Katharina von Bora in 1525. He was godfather to Luther's oldest child.

He was considered the most successful German artist of his time.

He made woodcuts for Luther's German Bible and several portraits of Luther.









Woodcuts of Luther by Cranach the Elder

gehören in die Mitte des 16. Jahrhunderts.

Als das Haus 1564 an die Universität verkauft wird, werden mit Ausnahme der Lutherstube fast alle Räume umgestaltet. Zu seinen Ehren baut man 1602 einen neuen Ofen ein und verziert die Decke mit gemalten Blumen und Vögeln.

Den durchreisenden Fremden zeigt man seit dem 17. Jahrhundert diesen Raum als ein "Museum", das dem Andenken Luthers gewidmet ist. Unter ihnen befindet sich auch der russische Zar Peter der Große, der seinen Namen an die westliche Tür schrieb.

Luther's Living Room

It takes nearly ten years after Luther's marriage until he can afford to decorate the main living room of his apppartment in the former monastery in this manner. The main feature is the tiled stove.

Luther and his friends convene after meals downstairs in this room for the famous Table Talks, which are written down by students since 1531. The only female allowed in this round is Catharina von Bora, Luther's wife. Table and the box-like seat near the window belong to the middle of the 16th century.

When the Luther house was sold to the university in 1564 nearly all rooms are changed with the exception of Luther's living room. In his honor the stove is newly errected in 1602 and the ceiling painted with flowers and birds. Strangers are shown from the 17th century onward this room as a museum dedicated to the memory of Luther. Among them is the russian Tsar Peter the Great, who writes his name on the western door.



A Monk Re-Invents Family Life

- Marriage to former nun Katherine von Bora (Martin was 41)
 - Established model for Protestant Pastor's life
 - Parents of 6 children
- Frederick the Wise gave them Luther's former Augustinian cloister as a wedding present; Katie remodeled it as hotel for income



Luther's Wit & Wisdom on Marriage

- "There's a lot to get used to in the first year of marriage. One wakes up in the morning and finds a pair of pigtails on the pillow that were not there before."
- "If I should ever marry again, I would hew myself an obedient wife out of stone."
- "In domestic affairs I defer to Katie. Otherwise, I am led by the Holy Spirit."
- According to one story, Luther locked himself in his study for 3 days, until Katie took the door off the hinges.



- First Diet of Speyer (1526)
 - New political/religious policy: Cujus regio, eius religio ("whose region, his religion"); ruler's personal religion dictates his subjects' religion
 - Within 3 years, most of North Germany became Lutheran: state church and this spread quickly to the trading ports of the Baltic Sea [Hanseatic League].
- Second Diet of Speyer (1529)
 - Roman Catholics were free in Lutheran territories; but Lutherans were not free in Roman Catholic territories
 - Lutheran princes wrote "Protestations" against this policy; hence, "Protestant Reformation"



The much older
Lutheran Church in
Tallinn is one block
away from the
Russian Orthodox.

Luther's influence arrived in the Baltic ports in the 1500's when Russia was young and powerless. The Lutheran Church dominated the regions of Scandinavia for 100's of years.







Luther and Zwingli met at Marburg in September 1529 to resolve differences on view of communion.

"Hoc est corpus meum"

- 'this is my body'
written in chalk on the
table by Luther.
Discussion: the "real"
presence of Christ at the
table.

The merger did not happen.

Marburg Colloquy (1529)

- Prince Philip of Hesse wanted to unify all Protestants
- Arranged meeting between Luther & Zwingli to unite German & Swiss Protestants
- Major doctrinal difference was over Lord's Supper
 - Luther real presence; Zwingli memorial
 - Zwingli agreed that Christ was present everywhere spiritually but that his body was located at the Father's right hand and physical presence everywhere would violate reality of his body.
- Agreement & alliance unfortunately could not be achieved and by this we have a massively divided Church with 1000's of denominations.

Diet of Augsburg (1530)

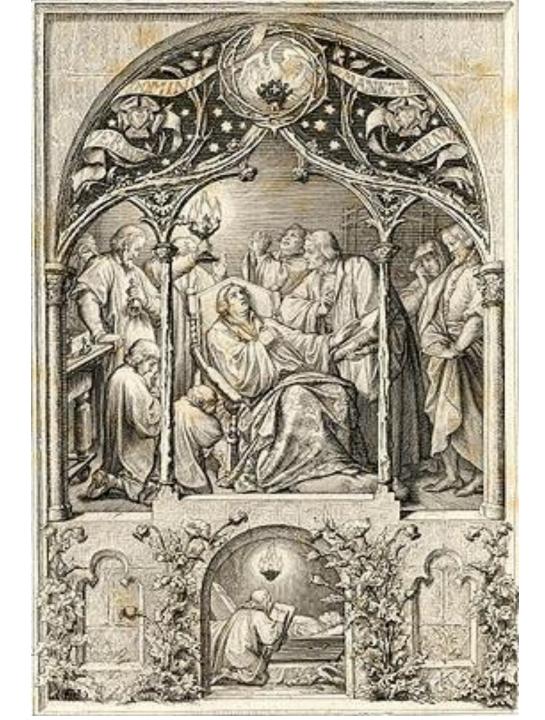
Charles V needed unity against Turkish/Muslim threat & attempted reconciliation of Protestants & Catholics.

Luther could not attend because Edict of Worms was still in effect.



Diet of Augsburg (1530)

- Melanchthon & Luther composed Augsburg Confession
 - Justification by faith
 - Faith not just mental assent
 - New life in Christ produces good works by God's grace, not good deeds of merit for salvation
- German princes signed; RCC gave one year to recant
- But war with Turks occupied Holy Roman Emperor for 16 yrs. so attacking northern German states was not an option



Martin Luther's Death

In 1546 Luther died:

"When I die, I'm going to come back as a ghost and haunt the pope and his bishops.

They'll have far more trouble with the dead Luther than they ever had with the living one."



The Catholics had said that upon his death, Luther's body would be destroyed by demons or eaten by worms.

His friends had the image of his dead body painted immediately to confirm that his enemies were wrong and that he died peacefully.

Martin Luther's Successor

- Philip Melanchthon was named successor
- Real name: Schwarzerd,
 "Black Earth",
 translated to Greek:
 melan-chthon
- Attended Marburg Colloquy; co-authored Augsburg Confession
- Taught Greek at Wittenburg U.





The Jewish Quarter in Wittenburg was just around this corner so that Jews had to walk past this image every day.

A warning for all of us about blind spots in our thinking!



The point of this illustration was to show that rabbis were feeding error to their people.

What should be your attitude toward the Jews of history?

At the beginning of his career, Martin Luther was apparently sympathetic to Jewish resistance to the Catholic Church. However, he expected the Jews to convert to his purified Christianity; when they did not, he turned violently against them.

In 1543 Luther wrote the "The Jews and their Lies" and condemned their hardness to the gospel as had been common for church leaders for hundreds of years.

"I had made up my mind to write no more either about the Jews or against them. But since I learned that these miserable and accursed people do not cease to lure to themselves even us, that is, the Christians, I have published this little book, so that I might be found among those who opposed such poisonous activities of the Jews who warned the Christians to be on their guard against them. I would not have believed that a Christian could be duped by the Jews into taking their exile and wretchedness upon himself. However, the devil is the god of the world, and wherever God's word is absent he has an easy task, not only with the weak but also with the strong. May God help us. Amen."

He argues that their synagogues and schools be set on fire, their prayer books destroyed, rabbis forbidden to preach, homes razed, and property and money confiscated.

Luther's anti-Semitic books were not allowed in some cities for fear of riots against the Jewish people.



Another Missed Merger

Rome and the Reformers "almost" got back together when in April 27, 1541, Emperor Charles V convened a conference at Ratisbon (Regensburg) to discuss reunification of the western church. In his opening statement, Charles said that he realized that religious differences had torn Europe apart and had allowed the Turks to drive almost into Germany. He wanted to find a peaceful solution, he said.

Pope Paul III also hoped for reconciliation. He sent as his representative Cardinal Contarini, a man of pure life, whose views on the doctrine of justification were close to Luther's. The Protestants also wanted peace. They were outnumbered in Europe and knew that they must suffer a good deal if some agreement could not be worked out. John Calvin turned up to watch the proceedings, but he proved prophetic when he declared that the differences between the two sides were too great to be resolved by mere discussions.

Negotiating for the Catholic side were Eck, Pflug, and Gropper. Speaking for the Protestants were Melanchthon, Bucer, and Pistorius. The talks followed an outline known as the *Regensburg Book*, which had been prepared in advance by Martin Bucer and John Gropper and read and revised by Cardinal Contarini.

Pope Paul wanted the issue of his authority settled first. Contarini recognized that this was best left until the dispatch of easier matters had created a momentum of cooperation. And, in fact, the negotiators quickly came to agreement on such doctrines as original sin, free will, and even justification. Calvin rejoiced that the compromises kept "all the substance of the true doctrine."

The negotiators skipped over matters of church authority when they saw they were at loggerheads, and moved on to discuss the sacraments. But on the Lord's Supper (Eucharist) agreement could not be reached. The Catholics insisted that the bread literally became Christ's body and was to be adored; the Reformers declared that Christ was merely present, and that adoration of the symbols was idolatry. Attempts to contrive formulas that would allow each side to hold its own view failed.

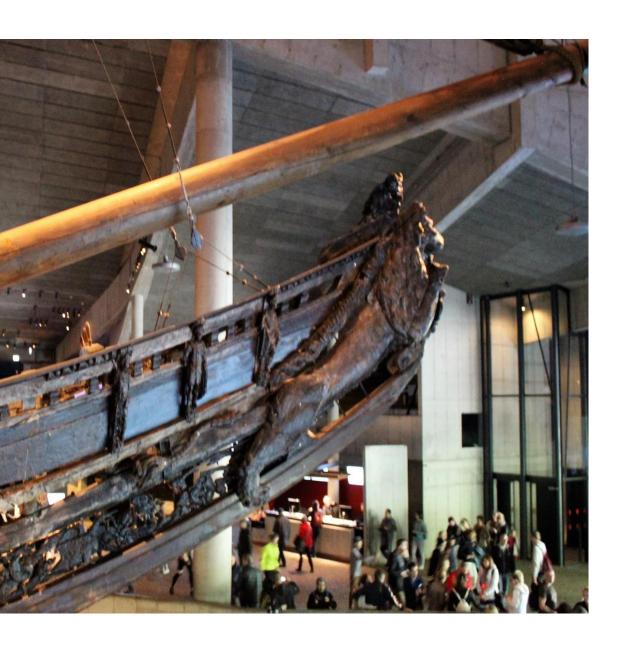
The two events that allowed the Reformation to survive: England's small navy and Sweden's brilliant king.



Defeat of the Spanish Armada in 1588 "a Protestant wind was blowing that day"!

"The Lion of the North" – Sweden's Gustavus Adolphus. Because of him the Protestant armies were not crushed in the Thirty Years War resulting in the Peace of Westphalia in 1648. [Sweden famous for two things: GA and ABBA





The Battle at Leipzig in the 30 Years War, 1631 – the turning point.

Gustavus addressed his troops and reminded them that the very existence of the Reformation in Germany depended upon the outcome of this battle. "We battle not for the honors of this world, but for the Word and the glory of God, for the True Faith which alone can save us, the Faith which the Catholics have cruelly oppressed, and which they would gladly blot out of existence."

Gustavus' victory at Leipzig was complete. He fell on his knees, in the midst of the dead and the wounded, and surrounded by his men, poured forth aloud his gratitude to God in an ardent prayer for this decisive victory. Then he rose to pass from rank to rank thanking his brave soldiers for their sacrifices. In his dispatch to his chancellor, Gustavus wrote: Although we have to deplore the loss of so many brave men, we should before all and above all, thank God for His divine protection; for we were never in so great a danger.

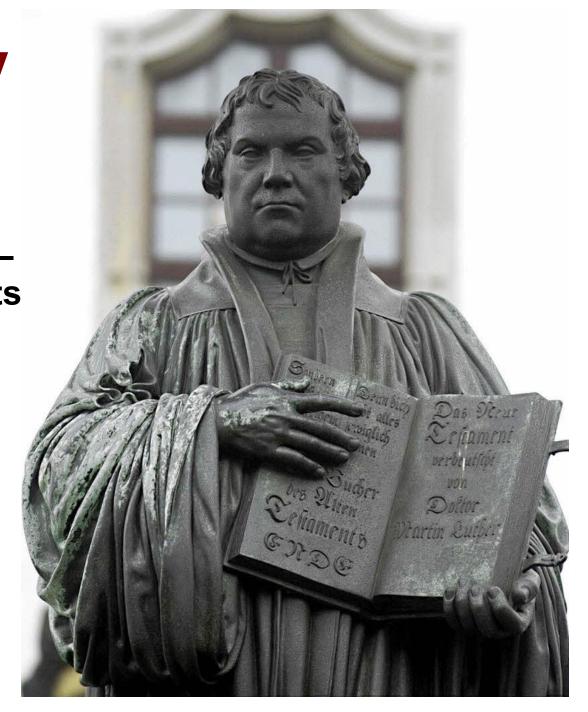
Protestant Churches in France in late 1500s.

Huguenots [means "house mates, or confederates"]— when French king Henry chose to remain Catholic much of this population moves to America, eg. Charleston, SC.



Martin Luther's Legacy

- Redemption: justification by grace through faith
- Lord's Supper: consubstantiation –
 Christ's presence with the elements
- Infant baptism
- Priesthood of the believer
- Union of church & state to retain support of German princes
- Anti-semitism



Martin Luther's Legacy



Principles of Reformation

- Sola Scriptura
- Sola Fide
- Sola Gratia
- Sola Christus

Louis Cranach's *Law and Gospel* – OT on left and NT on right.



This picture is called *The Law and the Gospel*, originally painted by the artist Lucas Cranach the Elder in 1529 [Luther's neighbor]. *The Law and the Gospel* is the single most influential image of the Lutheran Reformation. The Reformation, initiated by Martin Luther in 1517, was originally an attempt to reform the Catholic Church. However, reform quickly became rebellion, as people began to question the power and practices of the Catholic Church, which had been the "only" church in western Europe before Luther.

A decisive difference between Catholics and followers of Luther was the question of how to get to heaven. The Catholic Church insisted that believers could take action to insure their salvation by doing good deeds, including making financial donations and paying for elaborate art to decorate Christian churches.

Luther, however, insisted that salvation was in God's hands, and all the believer had to do was to believe God. As people became disillusioned with Catholic teaching, they grew angry about the ways the Catholic Church became rich in money, art, and power.



In the left foreground a skeleton and a demon force a frightened naked man into hell, as a group of prophets, including Moses, point to the tablets of the law. The pictures on the left side of the composition are meant to exemplify the idea that law alone, without gospel, can never get you to heaven. Christ sits in Judgment as Adam and Eve eat the fruit and fall from grace. Moses observes these events from his vantage point, toward the center of the picture, his white tablets standing out against the saturated orange robe and the deep green tree behind him, literally highlighting the association of law, death, and damnation.

Taken together, these motifs demonstrate that law leads inescapably to hell when mistaken as a path to salvation. On the right, "gospel" side of the image, John the Baptist directs a naked man to both Christ on the cross in front of the tomb and to the risen Christ who appears on top of the tomb. The risen Christ stands triumphant above the empty tomb, illustrating the miracle of the Resurrection.

This nude figure is not vainly hoping to follow the law or to present a tally of his good deeds on the judgment day. He stands passively, stripped down to his soul, submitting to God's grace.

Because of the finished work of Christ, this man is justified by believing in the promises of God alone.

This is an illustration that points to Luther's brilliant, freeing insight - benefiting us all.



Would the Reformation have occurred without Martin Luther?

Yes. There were too many people already thinking in that direction at Luther's time, but He was the spark plug that ignited the bonfire of the Protestant movement. [Wycliffe, Hus, Durer, Erasmus, Calvin, Knox,]





