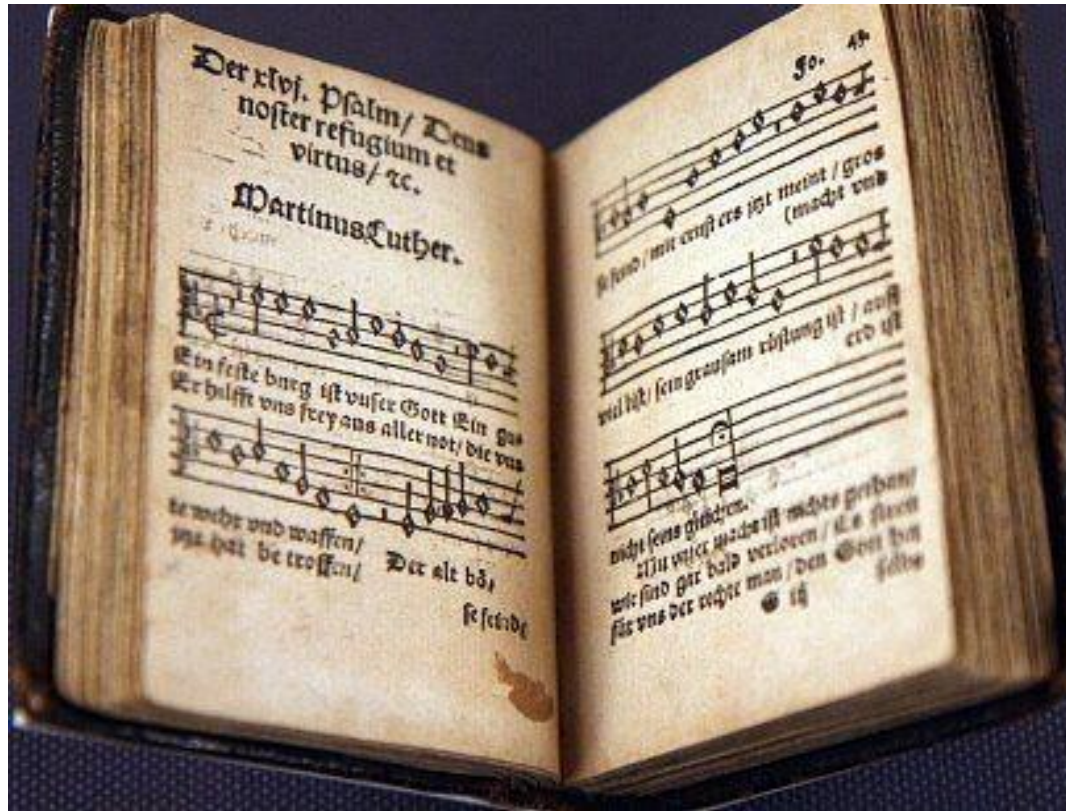


# The Life of MARTIN LUTHER



*"Arise O Lord, there is a  
Wild Boar loose in the  
Vineyard"*



# Martin Luther: November 1483- February 1546

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Young Martin Luther



Old Martin Luther

## **Psalm 46** [*Ein feste Burg ist unser Gott*]

1. A mighty fortress is our God, a bulwark never failing;  
Our helper He, amid the flood of mortal ills prevailing:  
For still our ancient foe doth seek to work us woe;  
His craft and pow'r are great, and, armed with cruel hate,  
On earth is not his equal.

2. Did we in our own strength confide, our striving would be losing,  
Were not the right Man on our side, the Man of God's own choosing:  
Dost ask who that may be? Christ Jesus, it is He;  
Lord Sabaoth, His Name, from age to age the same,  
And He must win the battle.

3. And though this world, with devils filled, should threaten to undo us,  
We will not fear, for God hath willed His truth to triumph through us;  
The Prince of Darkness grim, we tremble not for him;  
His rage we can endure, for lo, his doom is sure,  
One little word shall fell him.

4. That word above all earthly pow'rs, no thanks to them, abideth;  
The Spirit and the gifts are ours through Him Who with us sideth;  
Let goods and kindred go, this mortal life also;  
The body they may kill: God's truth abideth still,  
His kingdom is forever.









## **Town Church in Wittenburg [three blocks closer to Luther's home than the Castle Church]**

This is the old parish church (the Stadtkirche) with its double towers reaching high above the town. It is just behind the Market on Kircheplatz.

Martin Luther preached hundreds of sermons in this church, and he and Katharina von Bora were married here. Their marriage is re-enacted annually in a popular festival.

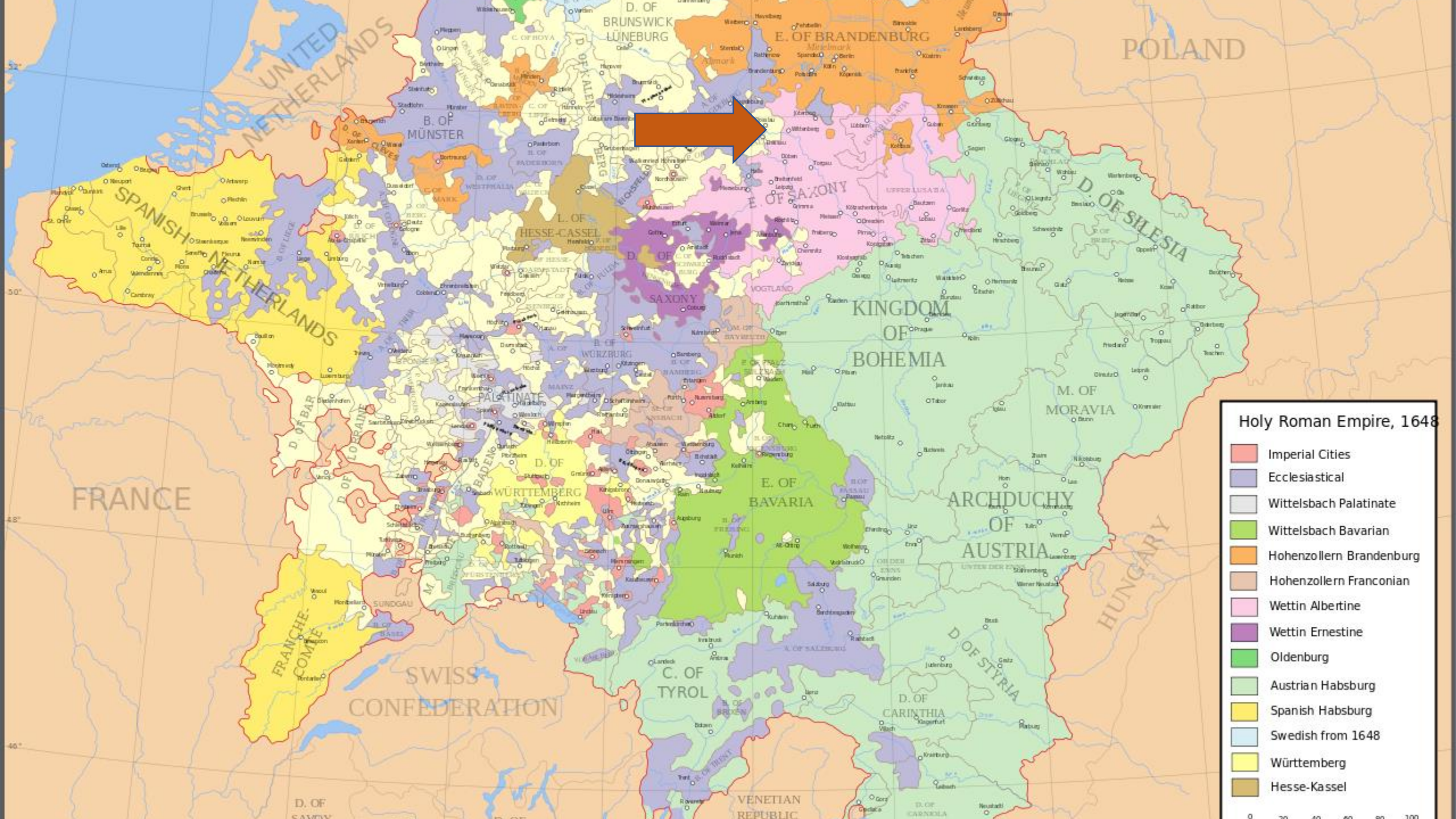




All of Luther's children were baptized in the church.

A large painting by Lucas Cranach the Elder is above the altar showing Luther receiving the cup at the Last Supper.







[illegible]



# Europe, 1648

 Holy Roman Empire







The Swedish warship The Vasa 1628 from the height of Sweden's power. "The Lion of the North" – Gustavus Adolphus.





Evil versus good:  
the Catholics depicted as the wicked Hydra  
and Gustavus Adolphus as the saviour,  
the Lion of the North.

During the Thirty Years' War,  
propaganda reflected the hatred between  
Catholics and Protestants. In the pamphlets,  
the enemy represented evil and heresy  
and one's own side justice and truth.

Swedish propaganda spread the old prophecy  
about the lion that would come down  
from the north and found a new,  
more equitable world order.  
Gustavus Adolphus was described  
and portrayed as the Lion of the North.



CHANGE  
TO  
DOCTRINE

Thousands of Denominations

Protestants continuously  
splinter and split into  
thousands of groups

Dogmas of Papal  
Infallibility and  
Immaculate Conception  
are added

Martin Luther  
launches the  
Reformation

Pope Benedict VIII  
mandates celibacy for  
priests

"The Great  
Schism"

The Roman Catholic Church

The Anglican Communion

Henry VIII of England  
severs ties with Rome

THE UNDIVIDED CHURCH

THE UNCHANGED ORTHODOX CHURCH

33

325

787

1054

1139

1517

1529

1854

TODAY

The Seven  
Great Councils

The Crusades

The Reformation

TIME





[Adding to or not?] The Nicene Creed AD 381 at the Council of Constantinople:

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

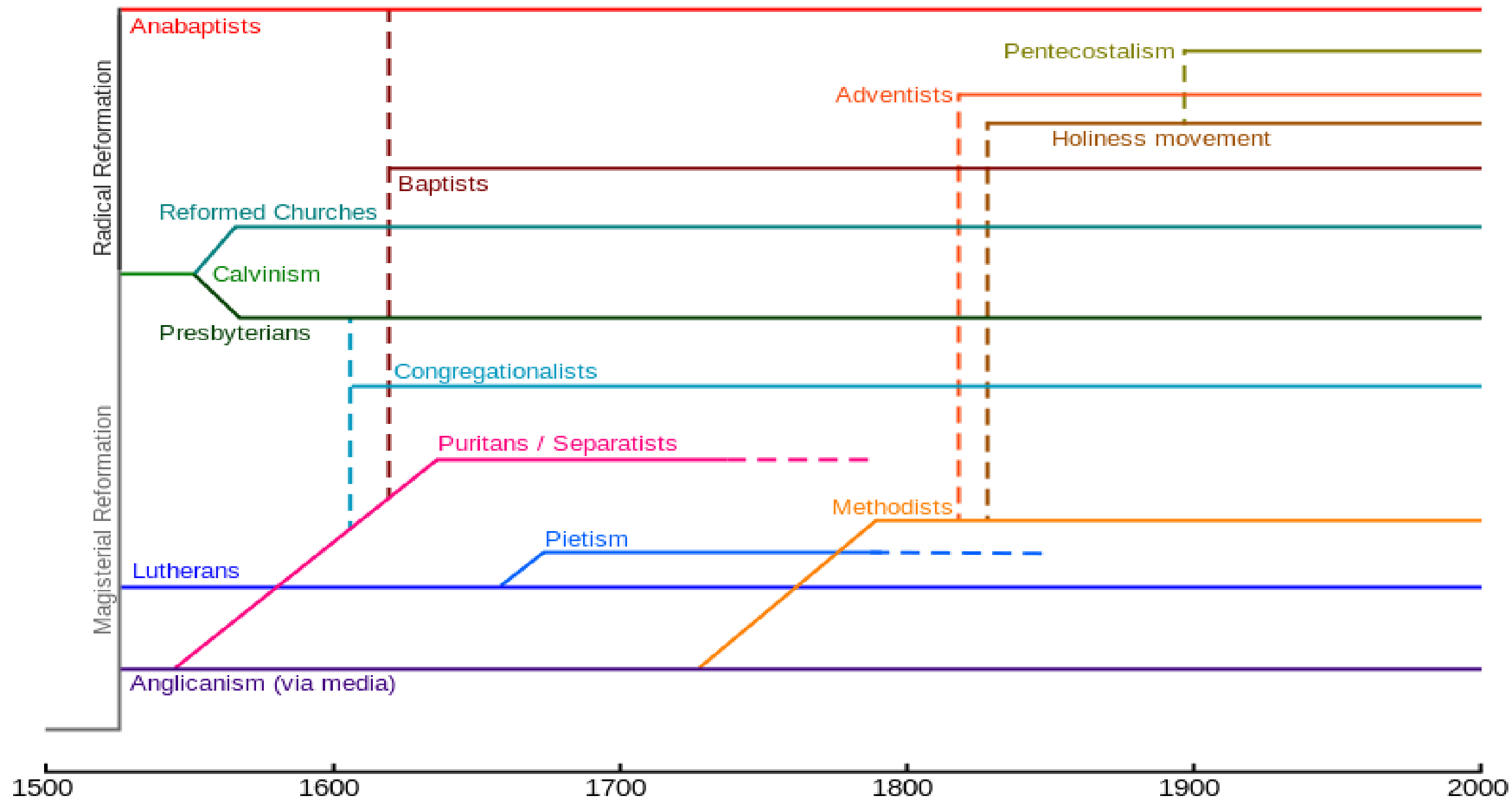
And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.

Who, for us men for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of Life; **who proceeds from the Father *and the Son*; who with the Father *and the Son*** together is worshipped and glorified; who spoke by the prophets.

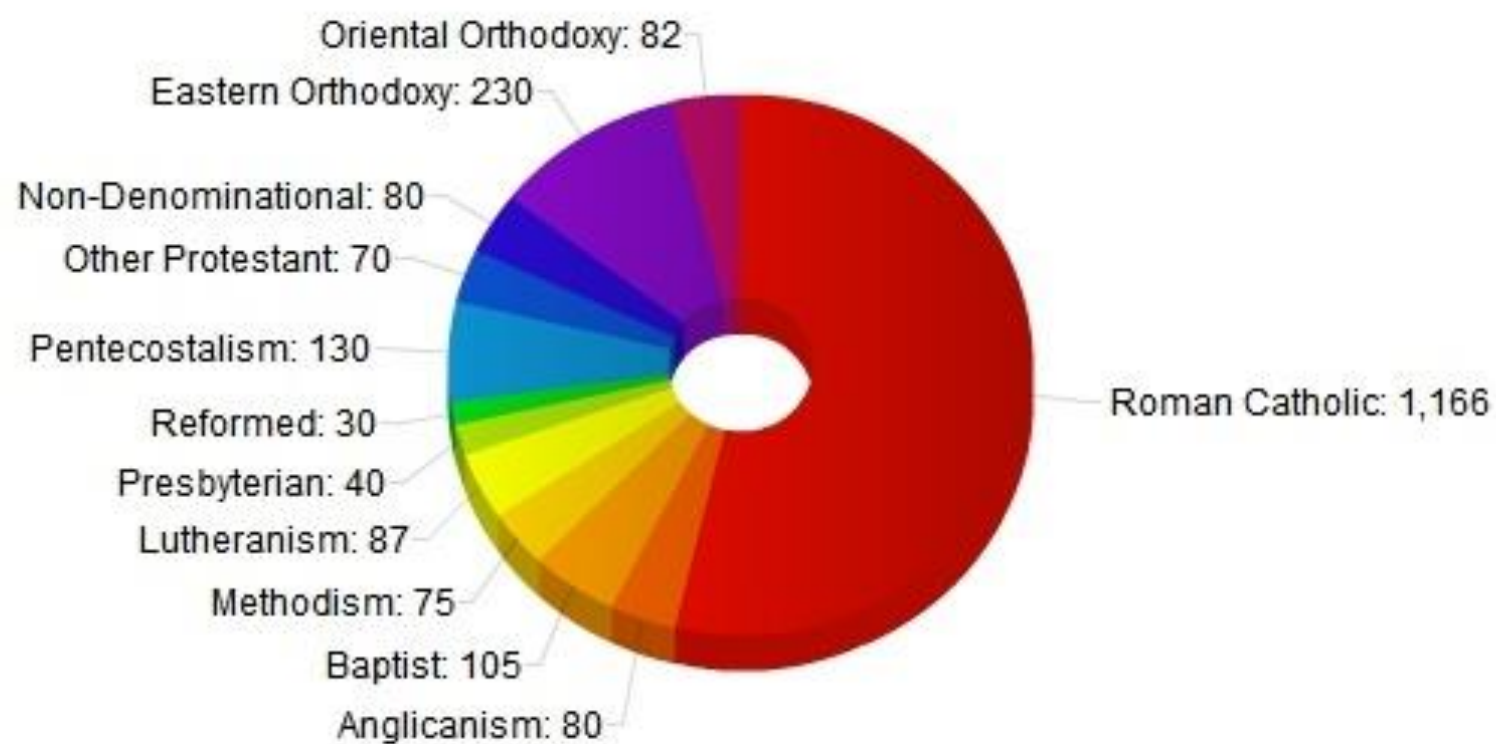
And I believe one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come.







## Christian Denominations (Adherents in Millions)





# Who were the contemporary personalities at the time of Martin Luther?

- Philip Melanchthon- The man who presented the Augsburg Confession and the Apology of the Augsburg Confession. He was also an influence to the Heidelberg Catechism used by the Reformed Church. He taught Greek in Wittenburg.
- Justus Jonas- Friend of Martin Luther, was present at the Diet of Worms, assisted Luther with translating the Bible and translated Luther and Melanchthon's works from Latin into German
- Ulrich Zwingli- Swiss Reformer, sermons were presented verse by verse exposition – a new thing.
- John Colet – Dean of St. Paul's in London, met Erasmus while lecturing on Paul's epistles in the new expository method
- Johannes Oecolampadius- Associate to Zwingli and worked with Erasmus on his New Testament translation.
- Erasmus- Dutch Humanist and Roman Catholic Priest and writer. Debated Martin Luther on the nature of the human will and translated the New Testament.
- Michelangelo [Sistine Chapel 1512], Albrecht Durer, Lucas Cranach the Elder, Leonardo Da Vinci
- Columbus, Ferdinand and Isabella [*Reconquista*]
- The Medici family
- Henry VIII and his six wives
- Popes Julius II and Leo X







# Martin Luther's Youth

- Born November 10, 1483
- Parents: Hans & Margaretha Luder. Both were harsh disciplinarians. Did this affect Luther's early view of God?
- Hans was common servant; worked in a copper mine; rose to ownership of mines & smelter
- Hans had ambition to succeed; drove Martin to succeed as well
- Martin went to University of Erfurt to study law at the request of his father.
- While there the plague came back and took the lives of three of Luther's friends.





# Martin Luther's Entrance into Monastery

- Caught in a severe thunderstorm at age 21, he called out: "Help me, St. Anne! I will become a monk!"
- Entered Augustinian Monastery, 1505 – much to his father's dismay
- Ordained a priest
- Studied theology in preparation for teaching
- As we will see, it would have been no fun to be Martin Luther between 1505 and 1515!





# Martin Luther's Attempt at Total Confession



**Tormented by sensitivity to sin nature – the justice of God**

- **Extreme asceticism: prayer, fasts, sleep deprivation, exposure to cold [he slept in the snow without a blanket], whipping himself. [These years cause Luther health problems later in life].**
- **Constantly in confession - and despair.**
- **There were two divisions of Augustinian monks: strict and non-strict. Luther was in the strict division.**
- **Luther later said: *“If ever a monk got to heaven by his monkery, I was that monk!”* [sounds like Paul and his Judaism before his conversion!]**





Luther received his Doctorate of Theology in 1512 and this is him in his ceremonial doctor's cap.

He continued to study Greek and Hebrew and to teach on individual books of the Bible. He started with the Psalms but then tackled Paul's Letter to the Romans. One of the older monks reminded Luther that "forgiveness" is part of the Apostles creed. Luther's concept of God's justice was beginning to change.



## Let's talk about "dying well" in 1500

1. Dying in a **state of grace** – ready to meet your Judge – sins confessed and absolution received.
2. Dying in a **state of mortal sin**:
  - Removing sin through confession and penance. Luther would confess for six hours straight and sometimes three or four times a day.
  - Learning to identify every possible sin you can think of. Your priest will help you with this in the confessional.
  - Luther tried to deepen self-accusation into self-hatred and even the desire to be damned, because we are to please God by confessing that his judgment against our sins is true. **To love God is to hate yourself.**
  - Hating yourself to the core because of your sin. Col 3.5: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."
  - Matt 5.48: "Be perfect as your Father in Heaven is perfect." – Not easy!



# Martin Luther's Trip to Rome

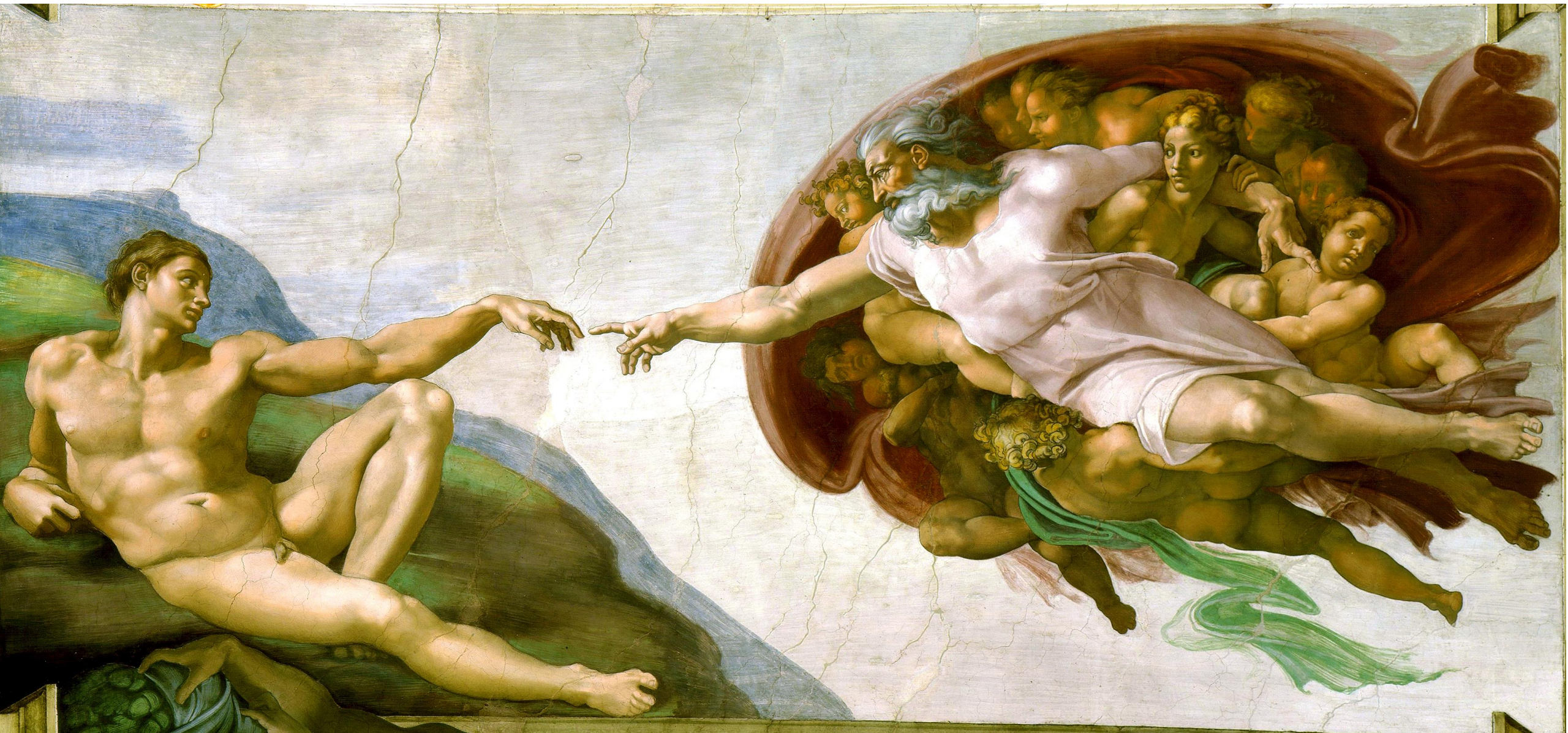
Abbot Staupitz sent Luther on pilgrimage to Rome 1510-11

- Luther visited holiest places; crawled up Pilate's staircase on his knees saying the Lord's prayer on each step in order to free his grandfather from purgatory. When he reached the top step he said to himself, "how do I know if that worked?"
- He was there to discuss Augustinian practices [to merge strict with the non-strict] with Pope Julius II
- Luther observed priests & bishops acting immorally with mistresses and kids, abusing their power over the laity
- Luther: *"I went to Rome with onions & returned with garlic"*





Was Michelangelo next door painting this while Luther was discussing Augustinian policies with the pope in his chambers? 1508-1512







Lucas Cranach painted the Ten Commandments in Wittenberg in 1516. The Law was at the center of Luther's attention. Note the use of yellow as an indication of a negative practice.



# Martin Luther's Discovery

- Next Staupitz sent Luther to Wittenberg as theology professor
- 1515, great discovery: Rom. 1:17
  - The Law is about what we do and the Gospel is about what Christ does for us. Early Luther had a hard time understanding the justice of God – he saw only the condemnation and not the provision of God.
  - Gospel is revelation of justice of God and how to be restored to it
  - To Luther, justice of God was unbearable; yet, the Gospel is linked to God's justice
  - Justice does not refer to punishment of sinners; but to righteousness [straightness] that is given to those who live by faith
  - Justification is the free gift of God to sinners: righteousness is imputed by God, who declares humans to be just by their faith in Jesus Christ





**This is the doorway that led to a small tower in the corner of Luther's house.**

**The tower is now gone because it was part of the old city wall, but it is in that place that he had his “tower experience” and broke through the Law's wall of God's just hatred of sin, to see the freedom that the Gospel of grace brings.**



***“Here I felt as if I were entirely born again and had entered paradise itself through gates that had been flung open. The whole of Scripture gained a new meaning. And from that point on the phrase the ‘justice of God’ no longer filled me with hatred, but rather became unspeakably sweet by virtue of a great love” – He begins to understand the grace of God.***





# Controversy over Indulgences

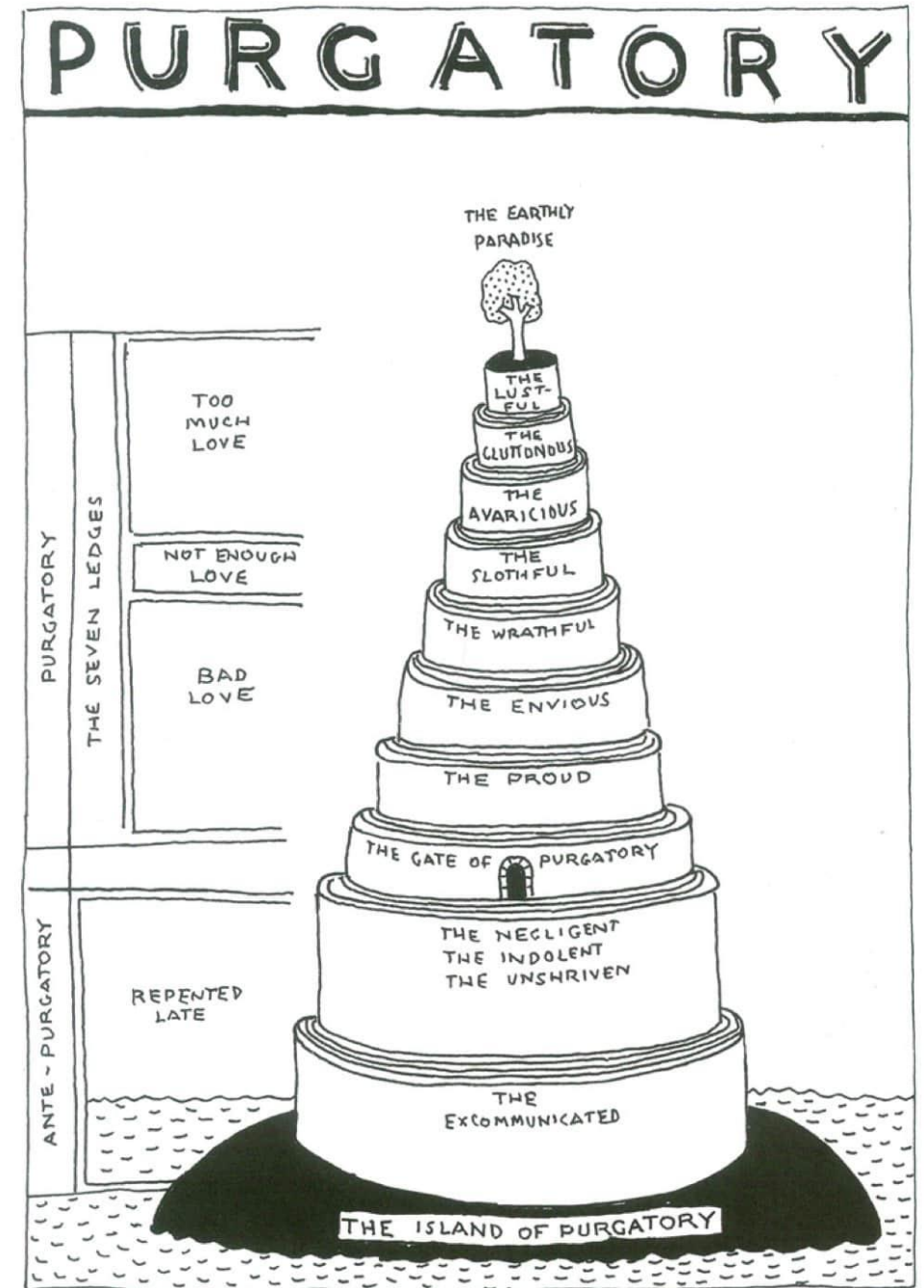
- Leo X sold archbishopric of Mainz to Albert of Brandenburg to raise money to build St. Peter's cathedral
- Albert hired John Tetzel to sell indulgences
- Tetzel: "As soon as a coin in the coffer rings, a soul from purgatory springs"





## Consider Purgatory

1. Priests had the spiritual power of saying Mass, in which bread and wine were changed into the body and blood of Christ. [Not the taste or smell but the essence.]
2. The Mass was of spiritual benefit both to those who heard it and to those for whom it was said.
3. For pay, Masses could be said for souls in purgatory, easing punishments there. Purgatory is the place for Christian souls who will get to heaven but are temporarily suffering punishment until their souls are purified (purged of sin, hence, purgatory).
4. Masses were often funded for this purpose, so that a major portion of the medieval economy centered on paying for Masses for the dead, a spiritual service that could be provided only by a priest.
5. Side altars in churches were devoted to private Masses, often attended by no one but the priest who was being paid to say them.







- Medieval churches were lined with side alters down the side aisles of the nave.
- This the famous Brancacci frescoed chapel in the Santa Maria del Carmine church in Florence from 1424 by Masaccio.
- Masses were said in these many times daily with usually no one attending but the priest.
- In Wittenberg [a fairly small town] 9000 masses were said and paid for in the year 1519 just as Luther was beginning to see the light.



# They were big on the number seven:

## Seven Deadly Sins

Greed

Pride

Sloth

Gluttony

Lust

Envy

Wrath

## Seven Virtues

Chastity

Charity

Industry

Temperance

Humility

Kindness

Patience

## Seven Sacraments

Baptism

Eucharist

Penance

Confirmation

Holy Orders [miracle working power]

Anointing the Sick [James 5]

Matrimony

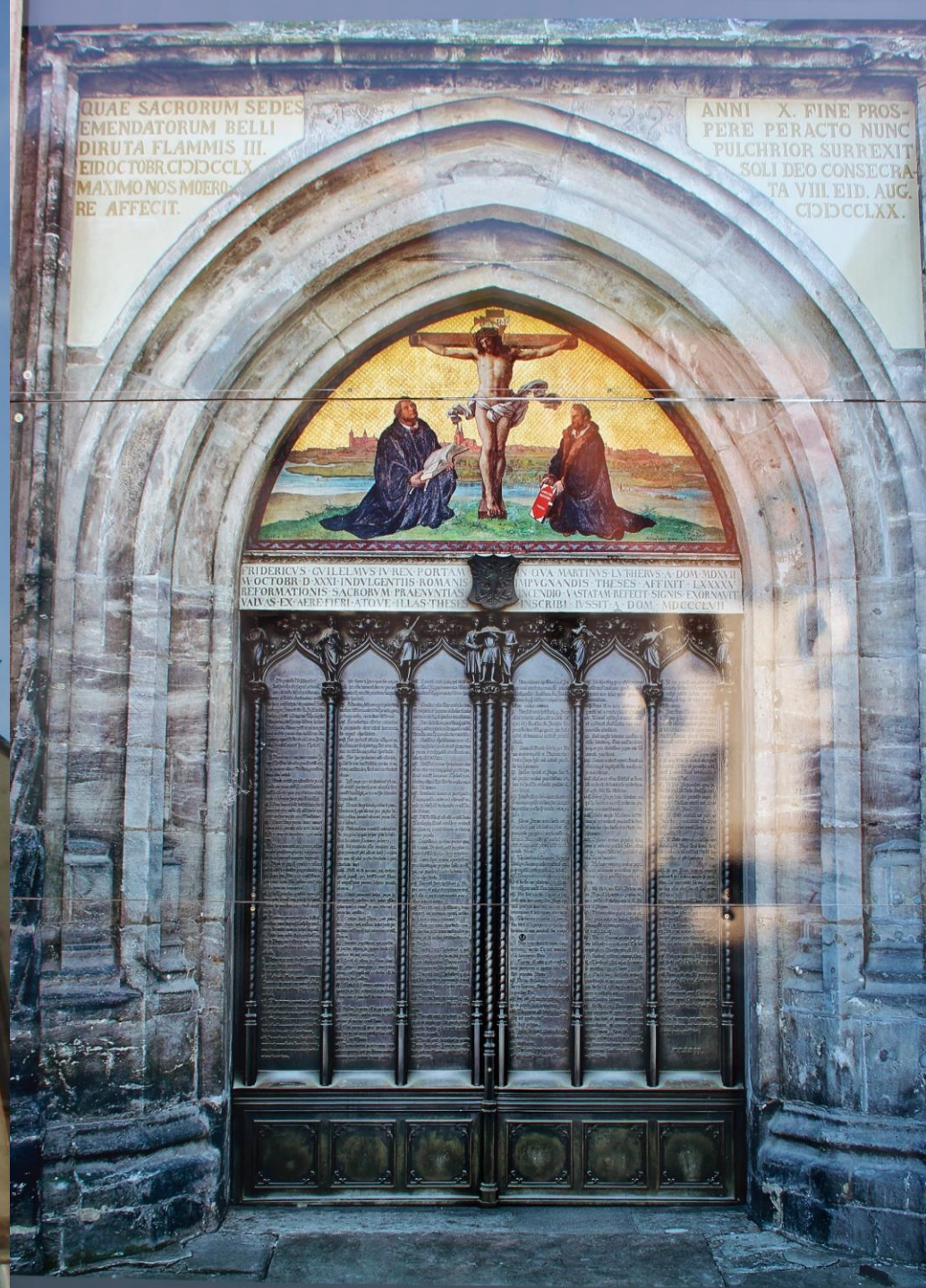


# 95 Theses [arguments/talking points]

- 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.