

# **THE LIFE AND THEOLOGY OF MARTIN LUTHER**

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## Table of Contents

BIBLIOGRAPHY .....	3
INTRODUCTION .....	5
I. MARTIN LUTHER AND THE REFORMATION .....	5
A. Definition of the Reformation.....	5
B. The Eve of the Reformation .....	6
C. Luther's Role in the Reformation.....	7
D. Historical Overview of the Reformation.....	7
E. Theological Overview of the Reformation.....	8
II. THE CHRONOLOGY OF LUTHER'S LIFE .....	8
A. Childhood & Student Life (1483-1505).....	8
B. The Monk (1505-1511).....	9
C. The Professor (1511-1521).....	11
D. Separation from the Roman Catholic Church (1517-1521).....	13
E. Placed Under the Ban of the Holy Roman Empire (1521-1522).....	20
F. Luther Separated Himself from the Radicals on the Left .....	23
G. Establishment & Consolidation of Lutheranism (1526-1580).....	24
III. LUTHER'S PERSONAL AND FAMILY LIFE .....	29
IV. LUTHER'S THEOLOGY .....	31
V. LUTHER'S SERMONS AND WRITINGS .....	34
VI. LUTHER'S LEGACY .....	37
APPENDIX I: OVERVIEW OF LUTHER'S LIFE.....	38
APPENDIX II: LUTHER HYMNS.....	39
APPENDIX III: MAPS: EUROPE AT THE TIME OF LUTHER.....	41

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## INTRODUCTION

*His career marks the beginning of the present epoch, for it is safe to say that every man in western Europe and in America is leading a different life today from what he would have led, and is another person altogether from what he would have been, had Martin Luther not lived (Smith, Martin Luther, xix).*

### A. THE NATURE OF THE MAN

1. He was (in some respects) an ordinary man
2. He was an educated man
3. He was a highly gifted man
4. He was a passionate man
5. He was a flawed man

### B. THE NATURE OF THE TIMES

1. The centrality of Luther in history is largely attributable to the era in which he lived.
2. Comparison to Washington, Napoleon, Lincoln

### C. THE VALUE OF HIS STORY

1. The truth he rediscovered
2. The sovereignty of God in history
3. The grace of God in using men
4. The encouragement of Christian biography

## I. MARTIN LUTHER AND THE REFORMATION

### A. DEFINITION OF THE REFORMATION

#### 1. A Primarily Religious Movement in 16<sup>th</sup> Century Europe

- ❑ Whereby much of western Europe broke away from the Roman Catholic Church

*In 1520 the Church of Rome commanded the allegiance of practically everyone in Western and Central Europe. All except the small Jewish minority worshiped according to the same basic rites, accepted the Church's claim that it alone held the keys to salvation, and recognized the pope as the final authority on matters of faith and church organization. Within a generation that religious unity had vanished as a result of the great movement called the Protestant Reformation. Northern Germany, parts of Switzerland, the Dutch Netherlands, Sweden, Denmark, Norway, Iceland, England, and Scotland had permanently seceded from the Church; for a time Poland and Hungary seemed ready to break away; and large groups in France and Bohemia subscribed to the new creeds of Protestantism (Blum, 111).*

#### 2. An Era of European History: 1517-1648

- ❑ Beginning: **Oct. 31, 1517** – Luther's 95 theses nailed to the door of the church at Wittenberg, Germany
- ❑ Completion: **1648** – the Peace of Westphalia – the close of The Thirty Years' War

## **B. THE EVE OF THE REFORMATION** (Smith, The Age of the Reformation, 3-61; Estep, 95-111)

### 1. Religion

#### **a. Origin and Rise of the Roman Catholic Church**

- ❑ Rise of sacerdotalism
- ❑ Rise of the church-state - Constantine (c. 274-337)
- ❑ Rise of the papacy – Gregory I (590)

#### **b. Corruption of the Roman Catholic Church**

- ❑ Depravity of the priests
- ❑ Financial abuses
- ❑ Profligate popes

*In his day, as Catholic historians all agree, the popes of the Renaissance were secularized, flippant, frivolous, sensual, magnificent, and unscrupulous* (Bainton, 15).

- ❑ Political intrigue

#### **c. Mysticism**

- ❑ Gerard Groote (1340-1384) – Brethren of the Common Life
- ❑ Thomas a Kempis (1380-1471) - *The Imitation of Christ*

#### **d. Pre-Reformers**

- ❑ Peter Waldo (13<sup>th</sup> c.) – France – Waldenses
- ❑ John Wycliffe (1324-84) – England – Lollards
- ❑ John Huss (1369-1415) – Bohemia – Bohemian Brethren
- ❑ Jacques Lefevre (c. 1455-1536) – France
- ❑ Girolamo Savonarola (1452-1498) – Italy

### 2. Intellectual

- a. Renaissance (14<sup>th</sup> and 15<sup>th</sup> centuries)
- b. Humanism
  - ❑ Erasmus (c. 1466-1536)
  - ❑ John Colet (c. 1466-1519)
  - ❑ Thomas More (1478-1535)

### 3. Economics

- a. Rise of capitalism
- b. Rise of the middle class

### 4. Politics

- a. Nationalism
- b. The Holy Roman Empire (see Estep, p. 100)
  - ❑ Evolved out of the break up of Charlemagne's kingdom
  - ❑ Founded in A.D. 962 (Otto I)
  - ❑ Dissolved August 6, 1806 (Francis II)

**Voltaire:** *The Holy Roman Empire is neither Holy, nor Roman, nor an empire.*

*The [Holy Roman Empire] was a mosaic of principalities, bishoprics and free cities, kept in balance by a constitution which reduced the (elected) emperor to the role of a president-mediator without royal power (Vidal-Naquet, 148).*

*Since 1356 the selection of the emperor had rested in the hands of seven electors – three on the Elbe and four on the Rhine. On the Elbe were the king of Bohemia, the Elector of Saxony, and the Elector of Brandenburg; on the Rhine, the Count Palatine of the Rhine and the Archbishops of Mainz, Trier, and Koln. In addition to these rather large political entities extending from the western part of Hungary to the Lowlands, there were innumerable smaller states. Each prince was sovereign in his own realm (Estep, 100).*

#### 5. Science and Technology

- a. Printing press (1450 – Gutenberg press)
- b. Paper
- c. Gunpowder
- d. Chimneys and glass windows
- e. Explorers

### **C. LUTHER'S ROLE IN THE REFORMATION**

- 1. Conversion
- 2. Indulgence controversy
- 3. Separation from the Catholic Church
- 4. Separation from the radical element of the Reformation
- 5. Establishment of Lutheranism

### **D. HISTORICAL OVERVIEW OF THE REFORMATION**

#### 1. Magisterial Reformation

- a. Lutheran – followers of Luther – strong in Germany and Scandinavia
- b. Reformed – followers of Calvin – Switzerland, Netherlands, Scotland, England
- c. Anglican – Church of England – conflict emerged between high church and Puritans
  - ❑ Henry VIII (reigned 1509-1547) – severed ties with Rome
  - ❑ Edward VI (reigned 1547-1553) – Protestant theology entrenched
  - ❑ Mary Tudor (reigned 1553-1558) – Return to Rome
  - ❑ Elizabeth I (reigned 1558-1603) – Moderate Protestant church

#### 2. Radical Reformation

- a. Rejected the state church and infant baptism
- b. Promoted a voluntary, independent, pure church
- c. Persecuted by all, but especially the Roman Catholic Church

### 3. Key Reformers

#### **Lutheran**

Martin Luther (Wittenberg)  
Philip Melancthon (Wittenberg)  
Martin Bucer (Strasburg)  
Wolfgang Capito (Strasburg)  
Oecolampadius (Basle)

#### **Reformed**

Ulrich Zwingli (Zurich)  
Johann Bullinger (Zurich)  
Guillaume Farel (Geneva)  
John Calvin (Geneva)  
Theodore Beza (Geneva)  
John Knox (Scotland)

#### **England**

William Tyndale  
Thomas Cranmer  
Hugh Latimer  
Nicholas Ridley

#### **Anabaptist**

Conrad Grebel  
Felix Manz  
Michael Sattler  
Balthasar Hubmaier  
Menno Simons

### 4. Counter-Reformation

- a. Ignatius Loyola – Jesuits (1536)
- b. Council of Trent (1545-1563)

## **E. THEOLOGICAL OVERVIEW OF THE REFORMATION**

1. Sola Scriptura (Scripture alone)
2. Sola fide (by faith alone)
3. Sola gratia (by grace alone)
4. Solus Christus (through Christ alone)
5. Sola Deo gloria (to God alone be glory)
6. Priesthood of the believer
7. Sanctity of all callings
8. Expositional preaching of the Word of God

## **II. THE CHRONOLOGY OF LUTHER'S LIFE**

### **A. CHILDHOOD & STUDENT LIFE (1483-1505)**

<b>1483</b>	<b>Nov 10</b>	<b>Born in Eisleben, in the Electorate of Saxony</b>
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- ☐ Born to Hans & Margareta (Ziegler) Luther, peasants

#### **1484 Moved to Mansfield**

- ☐ Hans had success in the mining industry and was placed on the city council of Mansfield
- ☐ Luther's home was religious, strict in regard to discipline, and poor.



*Old Hans prayed at the bedside of his son, and Margaretta was a woman of prayer (Bainton, 19).*

**Luther:** *My mother caned me for stealing a nut, until the blood came. Such discipline drove me to the monastery, although she meant it well (Bainton, 17).*

*His childhood appears to have been rather normal (Brecht, His Road to Reformation, 9).*

- ☐ Martin was the eldest of seven children
- ☐ He began school at age 5

*Luther attended school in three places: first in Mansfield, then in Magdeburg, and finally in Eisenach (Brecht, His Road to Reformation, 12).*

**1497 Sent to Magdeburg to attend school conducted by the Brethren of the Common Life (age 13)**

- ☐ Brethren of the Common Life founded by Gerhard Groote(1340-1384)

*The Brethren of the Common Life were not really a monastic order, rather a monastic-like community without an actual vow . . . Their ideal was one of simple apostolic discipleship. They wished to be poor but not to live by begging, desiring rather to earn their keep (Brecht, His Road to Reformation, 16).*

**1498 Attended school at Eisenach (hometown of his mother) (age 14)**

**1501 May Entered the University of Erfurt (age 17)**

- ☐ At Erfurt, Luther experienced fits of deep depression (Bainton, 20-21)

**1505 May Earned his master's degree at Erfurt and began the study of law (age 21)**

*The fact that Luther finished the trivium [grammar, rhetoric, and logic] and the quadrivium [arithmetic, astronomy, music, and geometry] in such short order is indicative of both his intelligence and the excellence of his Latin-school education (Estep, 113).*

- ☐ He learned the *via moderna* of Ockham (nominalism) at Erfurt, as opposed to the *via antiqua* of Thomas Aquinas (realism) (see Estep, 114; Douglas, 'William of Ockham' )

*The great question which agitated medieval thought was whether the individual or the class was the reality; e.g. in the word horse, is the essential thing each particular horse, or the abstract of all the qualities which make up the conception? The realists, who decided in favor of the latter, flourished in the heyday of scholasticism, but the nominalists, who maintained the former, had now supplanted them, and Erfurt philosophy was therefore of this school (Smith, Martin Luther, 6).*

**B. THE MONK (1505-1511)**

<b>1505</b>	<b>Jul 2</b>	<b>Luther vowed to become a monk (age 21)</b>
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- ❑ Bolt of lightning knocked him over on the road from Stotternheim to Erfurt - Luther cried out "St. Anne help me! I will become a monk."
- ❑ St. Anne – the patroness of miners (Bainton, 19)

*During the previous year Martin had faced death a number of times (though sources are not entirely clear on this matter). Two close friends of his had died, and he had almost died when his dagger ran through its worn scabbard and severed an artery in his leg. But the occasion that triggered his final decision [to become a monk] was the thunderstorm that overtook him on the road from Stotternheim to Erfurt (Estep, 114).*

**1505 Jul 17 Luther entered the Augustinian monastery at Erfurt (age 21)**

**1506 Sep Consecrated a monk (age 22)**

- ❑ Vow of poverty, chastity, and obedience
- ❑ **Cowl** – the robe of a monk
- ❑ **Tonsure** – the act of shaving the crown of the head of a monk

*He fulfilled all the monastic duties with punctuality; he buffeted his body with zeal to keep it under; he froze in his unheated cell, he starved himself until he was a skeleton 'so that one could almost count his bones,' he underwent such austerities that he was found fainting by his brothers. But all this did not bring him peace. After each access of devotion came a fresh access of despair (Smith, Martin Luther, 13).*

**Luther:** *I was a good monk, and I kept the rule of my order so strictly that I may say that if ever a monk got to heaven by his monkery it was I. All my brothers in the monastery who knew me will bear me out. If I had kept on any longer, I should have killed myself with vigils, prayers, reading, and other work (Bainton, 34).*

**1507 Spring Ordained a priest (age 23)**

**1507 May Celebrated his first mass (see Bainton, 29-31)**

*Luther took his place before the altar and began to recite the introductory portion of the mass until he came to the words, 'We offer unto thee, the living, the true, the eternal God' . . . The terror of the Holy, the horrors of Infinitude, smote him like a new lightning bolt, and only through a fearful restraint could he hold himself at the altar to the end (Bainton, 30).*

**1508-1509 Taught philosophy at Wittenberg (Fall of 1509 sent back to Erfurt)**

**1509 Mar 9 Received the basic theology degree (age 25)**

**1510 Dec Luther visits Rome (age 27)**

- ❑ Visited the Sancta Sanctorum (28 steps from the judgment hall of Pilate) - 9 years indulgence for each step climbed by a pilgrim on his knees

*He entered the city with reverent words on his lips: 'O Holy Rome, thrice holy from the blood of the martyrs, I greet thee.' In retrospect he said, 'I went with onions and left with garlic' (Estep, 115).*

## C. THE PROFESSOR (1511-1521)

### 1511 Summer Called to be professor of divinity at Wittenberg (age 27)

- ❑ Wittenberg was a small village on the Elbe of around 2,500 people
- ❑ Lectured on Psalms (1513-15); Romans (1515-16); Judges (1516); Galatians (1516-17)
- ❑ **John von Staupitz** – Provincial Vicar of Augustinians and dean of the faculty at Wittenberg. Staupitz was the reason Luther was given the position at Wittenberg. He was Luther's spiritual guide.

**Luther:** *If it had not been for Dr. Staupitz, I should have sunk in hell* (Bainton, 40).

- ❑ **Frederick the Wise** (Frederick III) – Elector of Saxony (1486-1525).
  - Founded the University at Wittenberg in 1502.
  - Devoted Catholic who collected relics in the Castle Church at Wittenberg (5,005 as of 1509 – worth a reduction of 1,443 years in purgatory; by 1520 the collection grew to 19,013 holy bones worth 1,902,202 years and 270 days) (see Bainton, 53)
  - He protected Luther until his death in 1525.
- ❑ **Spalatin** (George Burkardt of Spalt) – one of Luther's best friends who he met at Wittenberg. In 1512 Spalatin was made tutor to some young princes. In 1514 he was appointed chaplain and private secretary to Frederick the Wise (Smith, 29).
- ❑ **Andreas Bodenstein von Karlstadt** (c. 1477-1541) – a member of the theological faculty at Wittenberg. Luther received his doctorate from him. He supported Luther in the early days of the controversy, but ended up being more radical than Luther.
- ❑ **Philip Melanchthon** (1497-1560) – in 1518 became professor of Greek at Wittenberg. Luther's strong supporter and closest friend. He was a great scholar and a peacemaker.
- ❑ **Justus Jonas** (1493-1555) – a member of the faculty at Wittenberg and a close associate of Luther.

### 1512 Oct 18 Received Doctor of Theology degree from University of Erfurt (age 28)

### 1515 May Luther elected vicar of the district – overseeing 11 cloisters

### 1517 Sep 4 Published 97 theses against Scholastic Theology

### 1518-1521 Reforms at University of Wittenberg lead by Luther (see Brecht, His Road to Reformation, 275-297 for detailed description)

- ❑ Rejection of scholastic theology and Aristotelian dialectics
- ❑ Increased emphasis on humanistic subjects including Greek and Hebrew

*The academic reforms increased the attractiveness of the Wittenberg university by leaps and bounds. Most important, it was here where the followers of Luther were educated, who themselves at once went to work to spread the new movement (Brecht, His Road to Reformation, 275).*

### **1513-1518(?) Luther's conversion experience** (see Bainton, 39-51)

#### 1. The Search

- ❑ Luther went through a series of struggles over a period of years. He could not find peace with God.

*Luther probed every resource of contemporary Catholicism for assuaging the anguish of a spirit alienated from God (Bainton, 40).*

*He confessed frequently, often daily, and for as long as six hours on a single occasion. Every sin in order to be absolved was to be confessed. Therefore the soul must be searched and the memory ransacked and the motive probed (Bainton, 41).*

**Luther:** *I was myself more than once driven to the very abyss of despair so that I wished I had never been created. Love God? I hated him! (Bainton, 44).*

#### 2. Luther's Conversion

- ❑ Rom. 1:17 – *the righteousness of God . . . the just shall live by faith* (see Estep, 116)

*Luther discovered that Christ died for the sinner, not for sins in the abstract; and whether or not the sinner could remember all his sins was not important – for once the commitment to Christ has been made, continued forgiveness is a reality for the truly repentant. God became the heavenly Father who knows and who cares, and the sinful man who commits himself to Christ in faith is completely forgiven (Estep, 116).*

- ❑ See lyrics of 'Dear Christians, One and All, Rejoice' (Hymn written by Luther in 1523)

#### 3. Modern (i.e. Liberal) Interpretation

*Sturdy as was the Saxon's constitution, a neurotic vein may be detected in his violence of language, in his obsession by the devil, and, one is tempted to add, in that conception of God as a cruel and capricious tyrant . . . By the application of Sigismund Freud's psycho-analytic method, much of this diathesis may be explained as rooted in Luther's heredity and childish experiences (Smith, viii).*

*His description tallies so well with a recognized type of mental malady that again one is tempted to wonder whether his disturbance should be regarded as arising from authentic religious difficulties or from gastric or glandular deficiencies (Bainton, 42).*

#### 4. The Date of His Conversion

*Most likely Luther was converted in either 1515-1516 or 1518. The evidence in favor of the earlier date consists largely of some of his comments in his Romans lectures. Evidence in favor of a 1518 date includes some of his comments in the Ninety-Five Theses that are not consistent with an understanding of justification by faith. This holds more weight when we consider how Luther, in his later years, regretted these writings for their content. Secondly, Luther's own testimony of the Reformation discovery, given in*

1545 in the preface to the Latin edition of his collected works, dates the discovery to 1518. Luther recalls that it was after he had given his lectures on Romans, Galatians, and Hebrews and was giving his second series of lectures on the Psalms, which occurred in 1518 (Nichols, 37; see also Warfield who argues strongly for Luther's conversion before the ninety-five theses).

#### D. SEPARATION FROM THE ROMAN CATHOLIC CHURCH (1517-1521)

<b>1517</b>	<b>Oct 31</b>	<b>Luther nails Ninety Five Theses to the door of the church at Wittenberg (age 33)</b>
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- ❑ **Indulgences** – the transfer of the merits of Christ and the saints to the credit of the living and the dead for the remission of temporal punishment for sins already forgiven (see Smith, 36ff; Estep, 117-118).

*An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church, which as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints* (Catechism of the Catholic Church, #1471).

*Through indulgences the faithful can obtain the remission of temporal punishment resulting from sin for themselves and also for the souls in Purgatory* (Catechism of the Catholic Church, #1498).

- a. Indulgences could be received for a pilgrimage or for viewing relics.
- b. The first sale of indulgences came in 1145 or 1146 to finance the Crusades – before this an indulgence could not be bought.
- c. By the time of the Reformation indulgences had become a major source of revenue for Rome.

*The 'holy trade' as it was called had become so thoroughly commercialized by 1500 that a banking house, the Fuggers of Augsburg, were the direct agents of the Curia in Germany. In return for their services in forwarding the Pope's bulls, and in hiring sellers of pardons, this wealthy house made a secret agreement in 1507 by which it received one third of the total profits of the trade, and in 1514 formally took over the whole management of the business in return for the modest commission of one half the net receipts* (Smith, 38).

- ❑ **Tetzel** – was selling an indulgence on behalf of Albert of Brandenburg. Tetzel promised: *As soon as the coin in the coffer rings, the soul from purgatory springs.*
- ❑ **Albert of Brandenburg** (of the house of Hohenzollern), Archbishop of Mainz. Northern Germany was divided into 3 districts and Albert gradually took charge of all three by purchasing them from Rome. The indulgences collected by Tetzel were split between Albert and Leo X. Albert was using his part of the proceeds to pay off the Fuggers from whom he had loaned 10,000 ducats to buy the Mainz archbishopric. The Pope's share was going to the building of St. Peter's Cathedral in Rome.

## ❑ The Ninety-five Theses

### a. Main themes

- (1) Denounced the abuse of indulgences not the practice itself  
(cf. #27, 28, 32, 35, 41, 47, 50, 51, 66, 81).
- (2) Emphasized the value of repentance and good works over the value of indulgences (cf. #1, 41-45).
- (3) Questioned the authority and wisdom of the Pope (cf. #5, 6, 20, 52, 75, 76, 82, 83, 84, 86).
- (4) Justification by faith is not mentioned, but perhaps hinted at in #62: *The true treasure of the Church is the Holy Gospel of the glory and grace of God.*

*The significance of the Theses as a Reformation act emerges thus in this: that they are a bold, an astonishingly bold, and a powerful, an astonishingly powerful, assertion of the evangelical doctrine of salvation, embodied in a searching, well-compacted, and thoroughly wrought-out refutation of the sacerdotal conception, as the underlying foundation on which the edifice of the indulgence traffic was raised . . . They are nothing less than, to speak negatively, an anti-sacerdotal, to speak positively, an evangelical manifesto. There are 'remainders of Romanism' in them, to be sure, for Luther had not worked his way yet to the periphery of his system of thought (Warfield, 488).*

### b. Were only meant to be the basis for a local, scholarly debate

**Luther:** . . . my purpose was not to publish them, but first to consult a few of my neighbors 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 . . . I have certain doubts about them myself, and should have spoken far differently and more distinctly had I known what was going to happen (letter to Christopher Scheurl at Nuremberg, March 5, 1518, reproduced in Smith, 43-44).

### c. Were translated into German, printed and distributed: within 2 weeks they were all over Europe and within a month they had reached England (Estep, 119)

### d. Luther sent a copy with a letter to Archbishop Albert

### e. The initial effect was largely financial

*Once thoroughly aware of the damage Luther could do, Leo began to take steps to silence him. Apparently his primary concern was money. The Ninety-five Theses had a sobering effect on the indulgence market. As sales fell off, alarm in Augsburg, Mainz, and Rome mounted. Seldom if ever had an academic matter had such repercussions in the financial centers of Europe. Although Luther proposed that the Ninety-five Theses be debated by competent theologians, it involved much more than academics or papal revenues. The whole medieval scheme of salvation as worked out by the Scholastics and taught by the church was implicated. The immense popularity of the Theses may have been due initially to the document's attack upon the money-raising scheme of a luxury-loving pontiff, but its lasting significance was due to the*

*fundamental issues it raised concerning the nature of repentance, forgiveness, and salvation, to say nothing of the questions it raised regarding purgatory and the pope's power over the dead. All of this became increasingly clear even to Albert and Leo in the confrontations that followed (Estep, 119-121).*

**1517 Dec Albert, Archbishop of Mainz forwarded the Theses along with some of Luther's other writings to Leo X**

- ❑ **Leo X** – Pope from 1513-1521 – from the house of Medici

*The pontiff at the moment was Leo X, of the house of Medici, as elegant and as indolent as a Persian cat. His chief pre-eminence lay in his ability to squander the resources of the Holy See on carnivals, war, gambling, and the chase. The duties of his holy office were seldom suffered to interfere with sport . . . Leo at the moment was particularly in need of funds to complete a project commenced by his predecessor, the building of the new St. Peter's (Bainton, 56-57).*

**1518 Apr-May Heidelberg – Luther appears before the annual meeting of the German Augustinians**

- ❑ He was given the opportunity to defend his doctrine
- ❑ He won some converts to Lutheran theology, including **Martin Bucer** who would later become the leading Reformer in Strasburg
- ❑ Luther stepped down from the position of district vicar

**1518 Oct 12-14 Interview with Cardinal Cajetan in Augsburg**

- ❑ The Dominicans who were offended on behalf of Tetzel, loudly denounced Luther as a heretic, sending official complaints to Rome. As a result Leo summoned Luther to appear at Rome within sixty days.
- ❑ Before Luther could respond, the Curia changed its plan:

*On August 23, the Pope wrote his agent in Germany, Cardinal Thomas de Vio of Gaeta, thence called Cajetan, to cite Luther to Augsburg at once, hear him, and if he did not recant, send him bound to Rome, or failing that to put him and his followers under the ban . . . The Pope's action in expediting matters was due to Cajetan himself. The nuncio had been sent to Germany to attend the Diet of Augsburg (1518) and urge the cause of the Turkish war on the Empire. From this vantage point he had observed the immense commotion caused by the Theses and Resolutions, and was still more unfavorably impressed by a sermon on the ban published by the Wittenberg professor. Bans, said he, flew about like bats, and were not much more to be regarded than those blind little pests. Cajetan thought he would teach the scoffing preacher what a terrible thing a ban really was, and wrote to Rome warning Leo of the danger of allowing Luther at large any longer, and pointing out the advantage of dealing with him at once at Augsburg (Smith, 48).*

- ❑ Cajetan failed to convince Luther to recant
- ❑ Staupitz absolved Luther from his monastic vow
- ❑ Luther escaped Augsburg before Cajetan was able to arrest him

**1518 Nov 9 Leo X issues bull *Cum Postquam* (see Bainton, 78; Smith, 54)**

- ❑ Clarification on the disputed points in regard to indulgences
- ❑ Probably written by Cajetan

**1518 Dec Rome commences with a conciliatory policy for political reasons**

*The conciliatory policy commenced in December 1518, was prompted by consideration of politics. The pope knew that the plan for a crusade had been repudiated, that the tax had been refused, that the greivances of the German nation were recriminatory (Bainton, 79).*

**1519 Jan 6 Meeting with Charles von Miltitz (special nuncio of Leo X) at Altenburg, capital of Electoral Saxony (see Smith, 54-56)**

- ❑ Miltitz was appointed assistant to Cajetan
- ❑ Luther agreed to keep silence as long as his enemies kept silence
- ❑ Luther agreed to write a humble letter to the Pope (which was never sent)

**1519 Jan 12 Death of Emperor Maximilian**

- ❑ Leo X needed Frederick's help in keeping King Charles of Spain from being elected Holy Roman Emperor

*Leo was to take a much more conciliatory attitude toward Luther than he had previously. In his determination to crush Luther, he was forced to reckon with Frederick, since he preferred as emperor the elector of Saxony to either Francis I of France or Charles I of Spain (Estep, 124).*

**1519 Jun 28 Charles I of Spain elected Charles V of the Holy Roman Empire**

*Frederick, sensible of his inadequacy, defeated himself by voting for the Hapsburg who on June 28, 1519, was chosen as Charles V of the Holy Roman Empire (Bainton, 79).*

- ❑ Even after the election of Charles V, Frederick remained the pivotal figure in the Empire because Charles was busy in Spain (see Bainton, 79).

**1519 Jun 27–Jul 14 Leipzig Debate - Luther and Carlstadt vs. Johann Eck**

- ❑ **Johann Eck** (1486-1543) – Roman Catholic scholar and orator. He was a professor at the University of Ingolstadt, a humanist, and a former friend of Luther.

*The ablest and most persistent opponent Luther ever had was John Eck. From 1517 to 1543 this champion of the Church met him at every turn and did everything in his power to foil the great heresiarch. Like the Wittenberger, Eck was a peasant by extraction and a monk by profession, a theologian of no mean ability and a man of energy and resource. Before 1517 he had distinguished himself in debates at Vienna and elsewhere, and burned to make himself still more famous in this line (Smith, 58).*

- ❑ Eck challenged Carlstadt to debate the issue of indulgences



*Plainly the debate was between Eck and Luther, but to bring a man stigmatized by the pope as a 'son of iniquity' out into the open in a public debate under the auspices of the orthodox University of Leipzig was daring (Bainton, 83).*

❑ **University of Leipzig** – predisposed to reject Luther (see Estep, 125)

(1) Leipzig was at the heart of Ducal Saxony, the fierce rival of Electoral Saxony, where Wittenberg was located.

(2) The University of Leipzig was founded in 1409 when the German professors were forced out of the University of Prague during the era of John Huss (see Estep, 70-71).

(3) Duke George the Bearded of Ducal Saxony was a staunch Catholic and remembered how Hussite troops had devastated Saxon territory (see Catherwood, 34).

❑ **Jun 27 – Jul 3 Carlstadt and Eck debated on freewill** (see Estep, 126; Smith, 65)

- Eck was a superior debater with a much better memory and quicker tongue

❑ **Jul 4-14 Debate between Luther and Eck**

Eyewitness description: *Martin is of middle height, emaciated from care and study, so that you can almost count his bones through his skin. He is in the vigor of manhood and has a clear, penetrating voice. He is learned and has the Scripture at his fingers' ends. He knows Greek and Hebrew sufficiently to judge of the interpretations. A perfect forest of words and ideas stands at his command. He is affable and friendly, in no sense dour or arrogant. He is equal to anything. In company he is vivacious, jocose, always cheerful and gay no matter how hard his adversaries press him. Everyone chides him for the fault of being a little too insolent in his reproaches and more caustic than is prudent for an innovator in religion or becoming to a theologian . . . Eck is a heavy, square-set fellow with a full German voice supported by a hefty chest. He would make a tragedian or town crier, but his voice is rather rough than clear. His eyes and mouth and his whole face remind one more of a butcher than a theologian (Bainton, 87).*

- They began by debating the primacy of the Pope

(1) Pseudo-Isidorian Decretals (see Estep, 126; Bainton, 88)

(2) Eck called Luther "a Saxon Huss"

**Luther:** *Then, resting his whole weight on the Council of Constance, which had condemned the assertion of Huss that the papacy was dependent on the Emperor, he went to the extreme length of saying that it bore sway by divine right. Thereupon, as if entering the arena, he cast the Bohemians in my teeth, and charged me with being an open heretic and an ally of the Hussites. For the sophist is no less insolent than rash. These charges tickled the Leipsic audience more than the debate itself (in a letter to George Spalatin, July 20, 1519, reproduced in Smith, 65).*

(3) Lasted 5 days

- ❑ The third week they debated penance, purgatory, indulgences, and the power of a priest to absolve (see Smith, 66).

*The Leipzig debate's epochal significance lies in the conflict over the primacy of the pope, which never before in the history of Christianity had occurred in this magnitude. In critically questioning the primacy an important step was taken toward the organization of the Reformation church (Brecht, His Road to Reformation, 317).*

*It is difficult to overstate the significance of the Leipzig Disputation. In rejecting the Roman Church's teachings and claims, Luther took the boldest stand he had ever taken in public (Estep, 127).*

*Yet the disputation at Leipsic was a turning point. It showed that the Wittenberg monk was no longer in a position where reconciliation with the Church was possible (Smith, 68).*

<b>1520</b>	<b>Jun 15</b>	<b>Papal bull <i>Exsurge Domine</i>, condemns Luther and gives him 60 days to submit</b>
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*According to the provision of the Canon Law, that before a heretic is finally condemned he must be given a fatherly warning, this bull, *Exsurge Domine*, does not excommunicate Luther, but only threatens this penalty in case he does not recant within sixty days after its publication in Germany (Smith, 97).*

*In June, 1520, before the completion of some of the pamphlets, the Pope came out with the bull *Exsurge Domine*, which began 'Arise, Lord, and judge Thy cause. A wild boar has invaded Thy vineyard.' Forty-one alleged errors of Luther were condemned, the books containing them were ordered burned, and Luther himself was given sixty days to submit (Latourette, 2:716).*

<b>1520</b>	<b>The Three Treatises</b>
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*The three great reforming pamphlets not only had a great influence in their own day, rallying the whole of Germany to their author's side at the time of trial, but they have a lasting importance in literature and thought. In them the whole Lutheran movement is epitomized: the first in relation to the State, the second as bearing on the Church, and the third, the most fundamental of all, as laying down the new rule for the guidance of the individual (Smith, 93; also see Latourette's comments, 2:715).*

**Aug (1) To the Christian Nobility of the German Nation on the Improvement of the Christian Estate**

- ❑ An appeal to German nationalism

*. . . a rousing appeal to his countrymen to right the many wrongs under which Germany suffers, especially such as she endures from Roman tyranny (Smith, 79).*

- ❑ Written in German
- ❑ Luther suggested Rome had erected three walls around itself:
  1. That the temporal power has no jurisdiction over the spiritual power
  2. That no one may interpret the Scriptures but the Pope
  3. That no one may call a council but the Pope

- ❑ Luther then suggested twenty-seven articles of reform (for a summary of the 27 articles, see Smith, 82-85)

**Oct (2) *A Prelude on the Babylonian Captivity of the Church***

- ❑ An attack on the sacramental system
- ❑ Written in Latin

**LUTHER:** *In the first place I deny that the sacraments are seven in number, and assert that there are only three, baptism, penance, and the Lord's Supper, and that all these three have been bound by the Roman Curia in a miserable captivity and that the Church has been deprived of all her freedom (The Babylonian Captivity, quoted in Smith, 89).*

*Erasmus judged that it [The Babylonian Captivity] precluded all possibility of peace, and Henry VIII of England, as well as a host of less distinguished persons, answered it (Smith, 91).*

**Nov (3) *On the Liberty of the Christian Man***

- ❑ Addressed to the Pope
- ❑ Written in Latin
- ❑ Luther begins with two propositions: *A Christian man is the most free lord of all, and subject to none; a Christian man is the most dutiful servant of all, and subject to every one (On the Liberty of the Christian Man in Basic Luther, 115).*
- ❑ Clear statement of justification by faith

*When you have learned this, you will know that Christ is necessary for you, since He has suffered and risen again for you, that, believing on Him, you might by this faith become another man, all your sins being remitted, and you being justified by the merits of another, namely of Christ alone (On the Liberty of the Christian Man in Basic Luther, 119).*

**1520 Oct 23 Charles V crowned at Aix-la-Chapelle**

**1520 Dec 10 Luther burns the papal bull**

*On the tenth day of December, 1520, at nine o'clock in the morning, in the presence of a large number of professors and students, he solemnly committed the bull of excommunication, together with the papal decretals, the canon law, and several writings of Eck and Emser, to the flames, with these words (borrowed from Joshua's judgment of Achan the thief, Josh. 7:25): 'As thou [the Pope] hast vexed the Holy One of the Lord, may the eternal fire vex thee' (Schaff, History, 7:248).*

**1521 Jan 3 Pope issues bull of excommunication: the bull *Decet Pontificem Romanum***

*Leo X, after the expiration of the one hundred and twenty days of grace allowed to Luther by the terms of the bull, proceeded to the last step, and on the third day of January, 1521, pronounced the ban against the Reformer and his followers, and an interdict on the places where they should be harbored (Schaff, History, 7:250).*

## E. PLACED UNDER THE BAN OF THE HOLY ROMAN EMPIRE (1521-1522)

- ❑ **Charles V (1500-1558)** – Holy Roman Emperor: 1520-1556 (Schaff, History, 7:262-286)
- ❑ **Aleander (1480-1542)** – the papal representative at Worms

*Aleander was at that time librarian of the Vatican, and enjoyed great reputation as a Greek scholar. . . He was an intense papist, and skilled in all the arts of diplomacy . . . His sole object was to maintain the power of the Pope, and to annihilate the new heresy (Schaff, History, 7:290).*

**1521 Jan 28 Charles V opened his first Diet at Worms**

**1521 Feb 13 At a plenary session of the Diet, Charles V and Aleander seek the endorsement of an imperial edict proclaiming Luther a heretic**  
(see Bainton, 137-138)

*The presentation of this edict precipitated a storm. The electors of Saxony and Brandenburg had to be separated on the floor of the diet by Cardinal Lang. The Elector Palatinate, ordinarily taciturn, bellowed like a bull. The estates demanded time, and on the nineteenth answered that Luther's teaching was already so firmly rooted among the people that a condemnation without a hearing would occasion grave danger of insurrection (Bainton, 138).*

**Aleander:** *Nine tenths of the Germans cry 'Luther,' and the other one tenth, 'Death to the pope'* (Bainton, 130).

*All the strife of the parties centered on this point: Should Luther be permitted to appear before a secular tribunal to be examined as to the faith? 'Never,' was the resolve of Aleander (Bainton, 134).*

- ❑ The Emperor composed an invitation for Luther to appear before the diet
- ❑ When Luther received the invitation from the Emperor to appear before the diet, he wrote to a friend:

**Luther:** *This shall be my recantation at Worms: 'Previously I said the pope is the vicar of Christ. I recant. Now I say the pope is the adversary of Christ and the apostle of the Devil (Bainton, 139).*

- ❑ Luther expected to die at Worms. After an ovation at Erfurt [on his way to Worms] he commented:

**Luther:** *I have had my Palm Sunday. I wonder whether this pomp is merely a temptation or whether it is also the sign of impending passion (Bainton, 139).*

**1521 Apr 16 Luther arrives at Worms**

**1521 Apr 17-18 Luther appears before the Diet of Worms (age 37)**

**Apr 17 Luther appears privately before the emperor, the electors, and a portion of the estates** (see Bainton, 141)

*Luther was confronted with a pile of his books and asked whether they were his . . . In a voice barely audible he answered. 'The books are all mine, and I have written more' (Bainton, 141).*

- ❑ When asked whether he would defend them all or reject a part, he asked for time to think it over . . . he was given a day.

*We need to observe that what Luther already characterized as determinative for his answer here was not outward tactics or his own personal safety, but rather that for him the two principal criteria were the salvation of his soul and God's Word. He knew that he was before an ultimate forum, even higher than the emperor and empire. Nevertheless, the request for time for thought provoked surprise even at that time, and it has continued to do so down to the present day. It has been surmised that what was behind it was either a sudden lack of Luther's nerve or a shrewd move of Electoral Saxon strategy. Nevertheless, the request can be understood quite easily. The summons had spoken in general of an inquiry about Luther's books. On the strength of the opposing articles sent him and the mandate for sequestration, Luther must have been anticipating that he would be confronted with a list of specific statements, but not with a demand for either a total confession or rejection of his books. For this he was, in fact, unprepared. The official interpreted this as evasiveness (Brecht, His Road to Reformation, 454-455).*

**Apr 18 Luther appears before a plenary session of the diet with a large crowd present**  
(see Bainton, 142-144)

- ❑ Luther responded to the question by dividing his books into three categories, thus giving himself an opportunity to make a speech
- ❑ Luther was then asked to answer "candidly and without horns"

**Luther:** *Since then your majesty and your lordships desire a simple reply, I will answer without horns and without teeth. Unless I am convicted by Scriptures and plain reason – I do not accept the authority of popes and councils, for they have contradicted each other - my conscience is captive to the Word of God. I cannot and will not recant anything, for to go against conscience is neither right nor safe. God help me. Amen* (Bainton, 144).

*The saying 'I cannot do otherwise. Here I stand' is first found in a late printing (Brecht, His Road to Reformation, 537, note 24).*

**1521 Apr 24-25 A commission of the imperial estates meets privately with Luther in order to negotiate a compromise** (see Brecht, His Road to Reformation, 464-470 for a detailed account)

- ❑ After Luther's appearance before the diet, Charles declared the monk a heretic, but the electors and princes wanted time to consider.
- ❑ Four of the six electors sided with the emperor. The dissenters were Ludwig of the Palatinate and Frederick of Saxony.
- ❑ A committee then met with Luther privately in an attempt to secure a partial recantation – an attempt which only hardened Luther in his resolve.

**1521 Apr 26 Luther leaves Worms** (see Estep, 133)

**1521 May 4 Frederick the Wise has Luther ‘kidnapped’ and taken to the Wartburg, a castle overlooking Eisenach**

<b>1521 May 6 EDICT OF WORMS - Charles V placed Luther under the ban of the Empire</b>
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*On the sixth of May, His Majesty presented to a diminishing diet the final draft of the Edict of Worms, prepared by Aleander . . . Although the edict was dated as of the sixth of May, it was not issued until the twenty-sixth. By that time the diet was sufficiently reduced to consent. The emperor then signed (Bainton, 147).*

- ❑ Luther was now an outlaw who could be murdered on sight (Estep, 133)

*The Edict of Worms, passed by a secular tribunal entrusted with a case of heresy at the instance of Lutherans and against the opposition of the papalists, was at once repudiated by the Lutherans as having been passed by only a rump, and was sponsored by the papalists because it was a confirmation of the Catholic faith. The Church of Rome, which had so strenuously sought to prevent turning the Diet of Worms into an ecclesiastical council, became in the light of the outcome the great vindicator of the pronouncement of a secular tribunal on heresy (Bainton, 147-148).*

**1521 May 4 – 1522 Mar 1 Luther in hiding at the Wartburg**

- ❑ Luther was ‘kidnapped’ by Frederick the Wise and taken to the Wartburg Castle near Eisenach
- ❑ Luther called the Wartburg his “Patmos”
- ❑ Disguised as a knight and addressed as *Knight George* (Junker Jorg)
- ❑ Worked on his translation of the New Testament

*Notwithstanding his complaints of illness and depression, and assaults from the evil spirit . . . He kept writing letters, books, and pamphlets, and sent them into the world. His literary activity during these few months is truly astounding, and contrasts strangely with his repeated lament that he had to sit idle at Patmos, and would rather be burned in the service of God than stagnate there (Schaff, History, 7:338).*

- ❑ In Luther’s absence, Andreas Carlstadt, Nicholas von Amsdor, Gabriel Zwilling and Philip Melancthon lead the Reformation at Wittenberg
- ❑ Luther made a secret visit to Wittenberg in December 1521
- ❑ Issues at Wittenberg in Luther’s absence
  - (1) Monks deserting the monastery and their vows
  - (2) Changes in the celebration of the mass – cup given to the laity; in German
  - (3) Destruction of images – iconoclastic riot
  - (4) Desertion of the confessional
  - (5) Arrival of the Zwickau Prophets (Nicholas Storch, Thomas Drechsel, and Marcus Thomas Stubner) arrived at the end of December

*These people [the Zwickau Prophets] immediately made a powerful impression on Melancthon with their appeal to divine revelations and visions of the future. They appeared to possess anew the early church’s spiritual gifts. Melancthon was no match for them. He had no other solution but to ask the elector to recall Luther, who alone was capable of making a competent judgment about the Zwickauers. Marcus*

*Thomae, with his self-confident way of interpreting the Scriptures, had an especially strong influence on Melanchthon. Even Amsdorf was unsure whether this might not be an outpouring of the Spirit in the last times. At New Year the elector summoned Melanchthon and Amsdorf to Prettin in order to consult with Spalatin and the counselor Haugold von Einsiedel. There Melanchthon was already playing down the significance of divine inspiration (Brecht, Shaping and Defining, 36).*

## **F. LUTHER SEPARATED HIMSELF FROM THE RADICALS ON THE LEFT AND ERASMUS ON THE RIGHT (1522-1525)**

### **1522 Mar 6 Luther returns to Wittenberg**

*Luther had returned to Wittenberg because the wolf had broken into his flock, the Wittenburg congregation (Brecht, Shaping and Defining, 57).*

### **1522 Sep Luther's translation of the New Testament into German is published**

### **1524-1525 Peasants' War in Germany**

*Beginning in the autumn of 1524, in the highlands between the sources of the Rhine and the Danube, the rebellion swept north through Franconia and Swabia . . . the insurrection reached Thuringia and Saxony about April, 1525 (Smith, 157-158).*

*The demands of the insurgents were embodied in the Twelve Articles, drawn up not later than February, 1525, by a Swabian, Sebastian Lotzer, and tacitly adopted as the official programme by most of the bands of rustics. The fundamental principle of this document is the entire assimilation of civil and divine law (Smith, 158).*

*The rebellion of 1524-1525 in Germany opposed rising taxes, deflation which made the taxes more burdensome, and curtailment of free access to woods, streams, and meadows. It was directed against the nobles, including the bishops and abbots, for they were rightly regarded as the exploiters (Latourette, 2:725).*

### **1525 April 19 An Exhortation to Peace on the Twelve Articles of the Swabian Peasants**

### **1525 May Against the Murderous and Thieving Hordes of Peasants**

*For Luther the tragedy of this turmoil was twofold: he lost his faith in the common man, and his cause was weakened by the peasants' subsequent alienation from him and the 'Magisterial Reform' (Estep, 146).*

### **1525 May 5 Death of Frederick the Wise**

<b>1525 Jun 13 Luther (age 41) married Katherine von Bora (age 27)</b>
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<b>1525 Dec The Bondage of the Will</b>
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- ☐ In response to Erasmus's *On the Freedom of the Will* (1524)
- ☐ Luther's most important theological work

## G. ESTABLISHMENT AND CONSOLIDATION OF LUTHERANISM (1526-1580)

**1526 Jun 7 Hans Luther born – first of six children**

**1526 Jun-Jul The First Diet of Speyer**

- ❑ Cuius regio, eius religio – Latin: *whose realm, his religion*

*The Estates passed a decree (known as the Recess of Spires), providing that in matters of faith each state should act as it could answer to God and the Emperor. This was in effect a declaration of entire religious liberty, not indeed for each individual, but for each state of the Empire (Smith, 221).*

**1527 Dec 10 Elizabeth Luther born**

**1528 Aug 3 Elizabeth Luther dies**

**1529 Small Catechism / Large Catechism**

**1529 Feb-Apr The Second Diet of Speyer**

*The diet went on to insist that those territories that had begun to enforce the Edict of Worms must continue to do so and those that had departed from its provisions must cease from any further innovations. This meant that Catholics were to be tolerated in Lutheran lands but that Lutherans were not to be given the same treatment in Catholic territories (Estep, 148).*

**Apr 19 The outnumbered Lutherans read their protestation before the diet**

*The word 'protest' struck a resounding note, and Lutherans became known as Protestants. Eventually the term was applied to all non-Catholic Christians (Estep, 149).*

**1529 May 4 Magdalene Luther born**

**1529 Sep 30 – Oct 5 Marburg Colloquy**

- ❑ Definition of *Colloquy* – a conversation, esp. a formal one (*Am. Heritage Dict*)
- ❑ Called by Philip of Hesse in an attempt to unite Luther and Zwingli
- ❑ Philip's purpose was political unity

*In the interests of the common defense against the Roman Catholics, Philip, landgrave of Hesse, a leader among the princes who adhered to the Reformation, urged the outstanding representatives of the differing views to come together in an effort to reach agreement (Latourette, 2:726).*

- ❑ They met at Philip's Castle at Marburg
- ❑ The main issue was the nature of the Lord's Supper: consubstantiation (Luther) vs. commutation (Zwingli)
- ❑ Other Reformers were present including Melancthon, Bucer and Oecolampadius
- ❑ No unity was attained



## **1530 Jun 20 – Sep 22 Diet of Augsburg – The Augsburg Confession**

- ❑ Called by Charles V in an attempt to bring religious unity to the Empire

*In 1530, Charles V . . . called a meeting of the Diet at Augsburg and sought by a conciliatory attitude to restore religious unity. He asked the Protestants to put forth their beliefs and point out wherein they differed from the Roman Catholic Church (Latourette, 2:727).*

- ❑ Luther could not attend because of the Edict of Worms. Therefore he stayed at Feste Coburg, a fortress near Coburg

### **Jun 25 The Augsburg Confession is presented to the Diet**

- ❑ Melanchthon was the author of the Augsburg Confession – a statement of Lutheran beliefs presented to the Estates

*This document [the Augsburg Confession] had been submitted to Luther and approved by him, but after this Melanchthon had somewhat altered it, hoping to make its wording more acceptable to the Catholics and to show that the Protestants were the real defenders of the old faith against novel abuses (Smith, 257).*

*Melanchthon took special pains to condemn both the Zwinglians and the Anabaptists and to distinguish the Lutherans from those whom both Catholics and Lutherans considered heretics (Estep, 152).*

- ❑ Melanchthon was willing to compromise

*His [Melanchthon's] conduct caused Philip of Hesse to remark 'Master Philip goes backward like a crab' (Estep, 152).*

- ❑ Luther, in his letters from Feste Coburg opposed any compromise (Smith, 261-262).

### **Aug 3 A refutation of the confession is presented to the diet**

- ❑ The Catholic theologians, led by Eck, prepared a refutation

### **Sep 22 The diet votes that the confession was refuted**

### **Nov 19 Charles gives the Lutherans until April 15, 1531 to submit**

## **1530 Dec 31 The Lutheran princes form the Schmalkald League**

*To meet the exigencies of the situation thus presented, the Protestant princes and delegates from the cities assembled at Schmalkalden, a little town just outside the borders of Electoral Saxony. Here, in December, 1530, they formed for mutual help and protection an alliance, soon to become, under the name of the League of Schmalkalden, one of the great powers of Europe (Smith, 271).*

## **1531 Nov 9 Martin Luther born**

**1532 Feb 4 The Black Cloister is deeded to Luther and his heirs**

**1532 Jul 23 The Religious Peace of Nuremberg**

- ❑ War was avoided by the peace at Nuremberg

*... a treaty, known as the Religious Peace of Nuremberg, binding each party to respect the faith of the other until an ecumenical council should be called to decide all religious questions, was signed by the delegates on July 23 and received the sanction of the Emperor and Estates on August 2. The result was a diplomatic victory for the Lutherans, giving them time in which to grow and for an indefinite period a recognized legal status in the Empire (Smith, 275).*

- ❑ A new invasion of the Turks made reconciliation necessary

*A renewed invasion of Sultan Suleiman with an army of three hundred thousand, in April, 1532, made conciliation a political and patriotic duty (Schaff, History, 7:706).*

**1533 Jan 28 Paul Luther born**

**1534 Luther's translation of the Old Testament into German is published**

**1534 Dec 17 Margaret Luther born**

**1535 Nov 7 Vergerio, the papal legate, meets with Luther at Wittenberg**

**1536 May 29 Wittenberg Concord is signed by Luther, Bucer and other German followers of Zwingli (see Smith, 288-295)**

**1536 Jun 2 Pope Paul III calls a council to meet at Mantua in May 1537 to which the Lutherans were invited (the council did not convene until 1545, in Trent)**

**1537 Jan 3 The Schmalkald Articles**

*Luther, by order of the Elector of Saxony (Dec. 11, 1536), prepared a creed as a basis of negotiations at the council, submitted it to Amsdorf, Agricola, Spalatin, and Melancthon for approval, and sent it to the Elector, Jan. 3, 1537 (Schaff, The Creeds, 1:253-254).*

*In emphasizing the differences of the Protestants and Catholics the Articles formed a strong contrast with the intentionally conciliatory Augsburg Confession. The chief points of variance were stated to be the following: (1) That men are saved by faith, not by works. (2) That the mass, considered as a good work, is a horror and ought to be abolished. (3) That all foundations for the endowment of perpetual masses be abolished. (4) That the Pope is not the head of the universal Church but only Bishop of Rome (Smith, 307).*

**1537 Feb The Lutheran princes and theologians meet at Schmalkalden**

- ❑ They met to decide on a consistent course of action in regard to the Pope's invitation to a council
- ❑ Luther had a severe attack of the stone and was unable to participate

*Melanchthon was left at the helm, and he induced the Elector to substitute for the articles the Augsburg Confession, supplemented by a statement written by himself on the extent of the papal power. These documents were accordingly accepted by the allies . . . (Smith, 308).*

- ❑ The Lutheran princes decided to reject the Pope's invitation

*This was a significant step. Hitherto the Protestants had claimed to be a party within the old Church, and had repeatedly requested a council to decide on the orthodoxy of their claims. Now, however, they boldly proclaimed that their communion was distinct from that of Rome (Smith, 308).*

**1539 Apr 19 Treaty of Frankfort** (see Smith, 314-315)

- ❑ Emperor agreed to suspend proceedings against the Protestants for fifteen months.

**1539 Dec 10 Luther signs the "Confessional Counsel" giving Philip of Hesse permission to take a second wife**

**1540 March 4 The marriage of Philip of Hesse to Margaret von der Saal**

- ❑ Luther, Melanchthon, and Bucer approved the secret bigamy of Philip of Hesse

*At the early age of nineteen Philip, for political reasons, had been married to the daughter of one of the German princes. Although he had seven children by her, he engaged in the promiscuity which was common to men of his rank and day, including Charles V himself. After his conversion to Lutheranism his conscience troubled him so badly that only once in thirteen years did he take of the communion, for he found himself powerless to desist from his adulteries. He felt that a second marriage might help him to continence. With the consent of his first wife and of the girl's mother and also of Bucer, Melanchthon, and Luther, he contracted a bigamous marriage with a seventeen year old maid. Luther opposed divorce and held monogamy to be the form of marriage endorsed by Christ, but cited the polygamy of the Old Testament patriarchs as a precedent. He advised that the second marriage be kept secret, for being bigamous it was against the law of the land (Latourette, 2:728; also see Smith, 371ff).*

**1542 Sep 20 Magdalene Luther dies**

**1546 Feb 18 Luther dies in the town of Eisleben (age 62)**

- ❑ The last years of Luther's life were spent in physical pain and illness (Smith, 327)

*His later years had been marked by a complication of various physical illnesses, presumably aggravated by the strains and labors of a tempestuous life (Latourette, 2:729).*

*Notwithstanding his bodily afflictions never once did Luther relax his enormous energy. The last year of his life saw the publication of eleven books or pamphlets, besides sermons and lectures at the university. For the same period there are extant more than seventy letters, only a part of his correspondence (Smith, 415).*

- ❑ Died just after reconciling the brothers Count Albert and Count Gebhard, who signed a treaty on February 16 (Smith, 417-422)

*Fittingly the end came at Eisleben, his birth-place, and while on his return journey from a successful effort to arbitrate a dispute between two counts of Mansfield (Latourette, 2:729).*

**Katherine Luther** (in a letter to her sister dated April 2, 1546): *Who would not be sorrowful and mourn for so noble a man as was my dear lord, who much served not only one city or a single land but the whole world? Truly I am so distressed that I cannot tell my great heart sorrow to anyone, and hardly know what to think or how I feel. I cannot eat nor drink, neither can I sleep. If I had had a principality and an empire, it would never have cost me so much pain to lose them as I have now that our Lord God has taken from me, and not from me only, but from the whole world, this dear and precious man* (Smith, 424).

#### **1547 April 24 Charles V defeats John Frederick at the battle of Muhlberg**

*In the same year that Luther died the great storm which had so often blown over before, burst, and ruined his family, his sovereign, and for the moment almost appeared to sweep away the Church he had founded. In the Schmalkaldic war, Germany first experienced the horrors of a religious conflict. Duke Maurice of Saxony, lured on by the bait of the electoral hat worn by his cousin, promised him in case of victory, made an alliance with the Emperor and attacked the League of Schmalkalden. John Frederick was defeated by Charles V in the battle of Muhlberg, April 24, 1547, wounded and captured. Philip of Hesse was soon after taken by treachery, and both princes were kept in painful durance for five years. The title of elector, with Wittenberg and half the lands of John Frederick, were transferred to Maurice* (Smith, 425).

#### **1552 Aug 2 The Protestants force Charles V (represented by Ferdinand) to sign a treaty (see Durant, 455)**

- ❑ The Pope, Paul III, turned on Charles fearing the consolidation of his power
- ❑ Maurice of Saxony secretly joined the Protestants
- ❑ Henry II of France aided the Protestants
- ❑ The settlement was referred to the Diet at Augsburg (1555)

#### **1552 Dec 20 Katherine Luther dies**

#### **1555 Sep 25 PEACE OF AUGSBURG** (see Latourette, 729; Durant, 453-458)

- ❑ Established peace for the next 50 years
- ❑ Established the principle, *cujus regio, ejus religio* - each region should have its own religion (see Bainton, 247)
- ❑ The result was less religious toleration than before the Reformation

*There was no pretense on either side to toleration; the principle which the Reformation had upheld in the youth of its rebellion – the right of private judgment – was as completely rejected by the Protestant leaders as by the Catholics. That principle had led to such a variety and clash of sects that the princes felt justified in restoring doctrinal authority, even if it had to be fractured into as many parts as there were states. The Protestants now agreed with Charles and the popes that unity of religious belief was indispensable to social order and peace; and we cannot judge them fairly unless we visualize the hatred and strife that were consuming Germany. The results were bad and good: toleration was now definitely less after the Reformation than before it; but the princes banished dissenters instead of burning them – a right reserved for witches; and the resultant multiplication of infallibilities weakened them all* (Durant, 456).

*The real victor was not freedom of worship but the freedom of the princes. Each became, like Henry VIII of England, the supreme head of the Church in his territory, with the exclusive right to appoint the clergy and the men who should define the obligatory faith. The 'Erastian' principle – that the state should rule the Church – was definitely established (Durant, 456-457).*

**1560 Apr 19 Philip Melanchthon dies** (for a summary of Melanchthon's life after Luther's death see Latourette, 2:731; Durant, 457-458)

**1580 Formula of Concord** (Latourette, 2:731)

*In an attempt to effect agreement among the Lutherans, there was prepared, through long negotiations and the efforts of some of the theologians, what was known as the Formula of Concord. This was published in 1580, half a century after the Augsburg Confession. Signed by princes, cities, and thousands of ministers, it represented the convictions of the large majority of German Lutherans (Latourette, 2:731).*

- ❑ For a discussion of the controversies that plagued the Lutheran church see Schaff, Creeds, 1:258ff.
- ❑ For a discussion of the most important participants in the project see Schaff, Creeds, 1:308-309.

### III. LUTHER'S PERSONAL AND FAMILY LIFE

#### A. PERSONAL LIFE AND CHARACTER (see Smith, 316-335)

##### 1. He was an indefatigable worker

*His job as professor of the Bible at the University of Wittenberg was full-time work of its own. He wrote theological treatises by the score: biblical, homiletical, liturgical, educational, devotional, and political, some of which have shaped Protestant church life for centuries. All the while he was translating the whole of the Scriptures into German, a language that he helped to shape by that very translation. He carried on a voluminous correspondence, for he was constantly asked for advice and counsel. Travel, meetings, conferences, and colloquies were the order of the day. All the while he was preaching regularly to a congregation that he must have regarded as a showcase of the Reformation (Meuser quoted in Piper, 100).*

*We see then that this university professor was intensely involved in trying to solve the most practical ministry problems from the cradle to the grave. He did not do his studying in the uninterrupted leisure of sabbaticals and long summers. He was constantly besieged and constantly at work (Piper, 89).*

##### 2. The demands on his time were great up until the very end of his life

**Luther** (in a letter dated Dec. 2, 1544): *You often urge me to write a book on Christian discipline, but you do not say where I, a weary old man, can get the leisure and health to do it. I am pressed by writing letters without end; I have promised our young princes a sermon on drunkenness; I have promised certain other persons and myself a book on secret engagements; to others one against the sacramentarians; still others beg that I shall omit all to write a comprehensive and final commentary on the whole Bible. One thing hinders another so that I am able to accomplish nothing. Yet I believe that I ought to have rest, as an*

*emeritus, to live and die in peace, and quietness, but I am forced to live in restless action. I shall do what I can and leave undone what I cannot do (Smith, 415).*

3. He was a man of prayer

4. He was sometimes given to depression

5. He was compassionate and caring

**Luther** (in regard to his teaching methods): *Some masters rate the proud youngsters to make them feel what they are, but I always praise the arguments of the boys, no matter how crude they are, for Melancthon's strict manner of overturning the poor fellows so quickly displeases me. Every one must rise by degrees, for no one can attain to excellence suddenly (Smith, 331).*

6. He was generally good natured and jovial

*No picture of Luther would be complete without making his humor conspicuous. He was as fond of a joke or a good story as was Abraham Lincoln; his letters and table-talk are as full of puns as are Shakespeare's plays (Smith, 325).*

7. He used alcohol moderately

*Of good drink Luther was undoubtedly fond, but his practice in this respect must be judged by the standard of his age . . . Nevertheless, Luther certainly stopped short of intemperance. No one who did the enormous amount of work that he did could have been an habitual drunkard. In a sermon to the courtiers he tells them that, though constant intemperance is not to be borne, an occasional carouse may be overlooked. Did he allow himself these occasional carouses? The argument from silence is in this case decisive in the negative; knowing almost every act of his private life for fifteen years, we never once hear of such an outburst (Smith, 318).*

8. He was often crude

9. He was passionate

*However much some of the excesses of his passion may be regretted, it must be remembered that they are the defects of his qualities; that, had he not been such a man, he would not have been the leader of the great Revolt (Smith, 407).*

10. He was not motivated by fame

*It is characteristic of Luther that all his bravest and best acts were done in the simple course of every-day duty. He never seems to have had the thought of achieving fame, which inspired so many others – Loyola, for example, confesses to this motive. He simply saw the duty before him and did it (Smith, 417).*

**B. FAMILY LIFE** (see Smith, 351-362)

- ☐ Luther had six children of whom four survived their parents
- ☐ Luther was a loving husband
- ☐ Luther was a compassionate and loving father (see Smith, 351-352)

### C. TABLE TALK (see Smith, 355ff)

- ❑ The Luthers housed many guests at the Black Cloister
- ❑ Among these guests, about a dozen took notes of Luther's conversations

## IV. LUTHER'S THEOLOGY

### A. AUTHORITY OF SCRIPTURE (sola Scriptura)

- ❑ Luther rejected the authority of the pope, church councils, and the church fathers
- ❑ His theology was founded on Scripture alone

*All Luther's theological thinking presupposes the authority of Scripture. His theology is nothing more than an attempt to interpret the Scripture. Its form is basically exegesis. He is no 'systematician' in the scholastic sense, and he is no dogmatician – either in the sense of the great medieval systems or in the sense of modern theology . . . Luther was professor of Biblical exegesis at the University of Wittenberg. The major part of his literary work consists accordingly of exegetical lectures on the Old and New Testaments . . . There is no precedent for the way in which Luther, as an exegete and as a preacher, thinks in almost constant conversation with Scripture. Almost every single step in his theology receives its basis and direction from Scripture (Althaus, 3-4).*

### B. JUSTIFICATION BY FAITH (sola gratia and sola fide)

1. The Roman Catholic Church developed a whole system of salvation based on sacraments and human merit
2. The Biblical doctrine of justification by faith
  - a. The sinner is declared righteous before God on the basis of faith in Christ
  - b. Our sin is imputed to Christ on the Cross, His righteousness is imputed to us
  - c. This righteous standing is a gift of God's grace received through faith
  - d. Rom. 3:19-26; Gal. 2:16; 2 Cor. 5:21
3. Luther rediscovered the Biblical doctrine of justification by grace through faith alone
  - a. Was unable to find peace with God through the sacraments and asceticism
  - b. Discovered this doctrine through the study of Galatians, Romans, and Psalms
  - c. Romans 1:16-17 was especially significant in his discovery
  - d. Luther called it 'an alien righteousness'
  - e. See Althaus, 224-233 for a description of Luther's understanding

*The doctrine of justification is not simply one doctrine among others but – as Luther declares – the basic and chief article of faith with which the church stands or falls, and on which its entire doctrine depends. The doctrine of justification is 'the summary of Christian doctrine,' 'the sun which illumines God's holy church.' It is the unique possession of Christianity and 'distinguishes our religion from all others.' . . . Luther repeatedly expresses this in the strongest terms, as though he were under oath (Althaus, 224).*

**Luther:** *For the one doctrine which I have supremely at heart, is that of faith in Christ, from whom, through whom and unto whom all my theological thinking flows back and forth day and night . . . Yet I am compelled to forget my shame and be quite shameless in view of the horrible profanation and*

*abomination which have always raged in the Church of God, and still rage today, against this one solid rock which we call the doctrine of justification. I mean the doctrine that we are redeemed from sin, death and the devil, and made partakers of eternal life, not by ourselves (and certainly not by our works, which are less than ourselves), but by the help of another, the only-begotten Son of God, Jesus Christ (Preface to Commentary on St. Paul's Epistle to the Galatians, 16).*

#### 4. Law and Gospel

### C. THEOLOGY OF THE CROSS

- ❑ Knowledge of God is impossible apart from dying with Christ
- ❑ Gal. 2:20; 6:14; Rom. 6:1-10; 1 Cor. 1:18-31

*It means that the knowledge of God is not theoretical knowledge but rather a matter of man's entire existence. We cannot view the cross as an objective reality in Christ without at once knowing ourselves as crucified with Christ. The cross means: God meets us in death, in the death of Christ, but only when we experience Christ's death as our own death . . . Luther's theology of the cross means that the cross conceals God and thus marks the end of all speculation about God on the part of self-confident reason. The cross is the symbol of judgment over man and thus marks the end of all achieving of fellowship with God on the part of the self-confident moralistic man. The cross makes itself available only to experience; more accurately: only to the suffering of God prepared by him for us through and with Christ (Althaus, 28).*

### D. THE SOVEREIGNTY OF GOD IN SALVATION

- ❑ Luther emphasized what later came to be called 'Calvinistic' truths
- ❑ Man's inability and God's grace in salvation
- ❑ Like Calvin after him, Luther followed Augustine in his understanding of grace
- ❑ *The Bondage of the Will* is, historically, one of the most important treatments of this subject, along with:
  - Augustine's writings against Pelagius
  - John Calvin: *Institutes of the Christian Religion*
  - Jonathan Edwards: *The Freedom of the Will*

### E. THE LORD'S SUPPER: CONSUBSTANTIATION

- ❑ Roman Catholic view: Transubstantiation
  - The elements become the body and blood of Christ
  - The mass is a sacrifice
- ❑ Lutheran view: Consubstantiation
  - Luther did not use this term, but spoke of the 'real presence'
  - Denied the Roman Catholic view, but held that Christ was present in the Lord's supper
  - Christ is in, with, and around the elements

*Our churches teach that the body and blood of Christ are truly present and distributed to those who eat the Lord's Supper (Augsburg Confession (1531), Article X).*



*In viewing the total development of Luther's doctrine of the Lord's Supper, we must distinguish between two stages . . . In the first stage, Luther is opposed to Rome; in the second stage, he is opposed to the Enthusiasts and the Swiss. In the first stage, Luther is fighting to preserve the genuine meaning of the sacrament as a gift of God in opposition to the doctrine of the sacrifice of the mass. In the second stage, Luther emphasizes the bodily presence of the body and blood of Christ in the bread and wine over against its abandonment in the symbolic theory (Althaus, 375-376).*

**Luther:** *Before I would drink mere wine with the Enthusiasts, I would rather have pure blood with the Pope (Althaus, 376).*

- ❑ Reformed view: Spiritual Presence
- ❑ Zwingli / Anabaptist view: Commemorative

## **F. INFANT BAPTISM**

- ❑ Luther retained infant baptism in spite of a lack of Scriptural support
- ❑ His statements regarding baptism seem like confirmation of sacramentalism and baptismal regeneration
- ❑ His teaching on baptism seems to be in contradiction to justification by faith

*Concerning Baptism, our churches teach that Baptism is necessary for salvation and that God's grace is offered through Baptism. They teach that children are to be baptized. Being offered to God through Baptism, they are received into God's grace. Our churches condemn the Anabaptists, who reject the Baptism of children, and say that children are saved without Baptism (Augsburg Confession (1531), Art. IX).*

## **G. CHURCH STATE (see Verduin, 188-198)**

- ❑ The tension between justification by faith and the church state
- ❑ Luther's change of opinion on the need for a pure church v. a state church
- ❑ The reasons for Luther's change of mind
  - The times in which Luther lived
  - The significance of his protection from Frederick the Wise
  - The effect of the Peasant War on Luther
  - His desire to separate himself from the Anabaptists

## **H. ANTI-SEMITISM**

- ❑ *On the Jews and Their Lies* (1543)

*Luther made seven specific proposals. Synagogues should be burned and destroyed . . . the houses of the Jews should be destroyed . . . the Talmud and prayerbooks should be confiscated and the rabbis forbidden to teach . . . the Jews should be denied free passage, prohibited from practicing usury, and have their possessions of money and precious metals confiscated . . . (Brecht, The Preservation of the Church, 344).*

- ❑ Had a lasting effect on the German attitude toward the Jewish people

*[H]is misguided agitation had the evil result that Luther fatefully became one of the 'church fathers' of anti-Semitism and thus provided material for the modern hatred of the Jews, cloaking it with the authority of the Reformer (Brecht, The Preservation of the Church, 351).*

## **V. LUTHER'S SERMONS AND WRITINGS**

### **A. SERMONS** (see Fant, 2:8-11; Piper, 87)

#### **1. Style of Preaching**

##### **a. He was a colorful preacher**

*The preaching of Martin Luther was like his life – vigorous, blunt, creative. The prodigious courage that challenged both pope and emperor, the crudeness of an earthy age, the stubborn dogmatisms of a convinced debater, and the warmth of a genuine human being: all of these traits which characterized the life of Martin Luther also appeared in his preaching (Fant, 2:8-9).*

##### **b. He always aimed at simplicity and clarity**

**Luther:** *A preacher should bare his breast and give the simple folk milk, for every day a new need of first principles arises. He should be diligent with the catechism and serve out only milk leaving the strong wine of high thoughts for private discussion with the wise. In my sermons I do not think of Bugenhagen, Jonas, and Melancthon, for they know as much as I do, so I preach not to them but to my little Hans and Lena and Elsa. It would be a foolish gardener who would attend to one flower to the neglect of the great majority (Smith, 331).*

#### **2. Volume of Sermons**

*Luther was one of the greatest preachers in the history of Christendom . . . Between 1510 and 1546 Luther preached approximately 3000 sermons. Frequently he preached several times a week, often two or more times a day (Loewenich, quoted in Piper, 87).*

### **B. WRITINGS**

#### **1. The Most Important Works**

- *The Ninety-Five Theses* (1517)
- *To the Christian Nobility of the German Nation on the Improvement of the Christian Estate* (1520)
- *A Prelude on the Babylonian Captivity of the Church* (1520)
- *On the Liberty of the Christian Man* (1520)
- *Against the Murderous and Thieving Hordes of Peasants* (1525)
- *The Bondage of the Will* (1525)
- *Small Catechism* (1529)
- *Large Catechism* (1529)
- *The Schmalkald Articles* (1537)

## 2. Published Editions of Luther's Works

- ❑ ***Weimar Ausgabe*** (WA) edition of Luther's works
  - Scholarly edition of Luther's written works and verbal statements
  - Includes Table Talk, correspondence, sermons, and the German Bible
  - In Latin and German
  - Begun in 1883, completed in 2009
  - 121 volumes; ca. 80,000 pages
- ❑ ***Luther's Works*** (LW) – English edition
  - Not exhaustive
  - Published from 1957-1986 – Fortress Press
  - 55 volumes

## C. GERMAN TRANSLATION OF THE BIBLE (see Brecht, Shaping and Defining, 46-56; The Preservation of the Church, 95-113; Smith, 263-270)

*Luther's greatest monument is the German Bible. The old error of supposing that his was the first German version and that before his time the book had been much neglected has been often exposed; yet it remains true that his translation, by its superior scholarship and wonderful style, marks an era in both religion and literature (Smith, 263).*

- ❑ New Testament (1522)
  - Initially translated by Luther at the Wartburg in less than eleven weeks
  - Revised with the help of Melancthon and Spalatin
  - Based on the 2<sup>nd</sup> edition of the Greek NT published by Erasmus in 1519
  - First edition printed in Wittenberg in Sept. 1522 – 3,000 copies
- ❑ Old Testament (1534)
  - Pentateuch (1523)
  - Joshua – Esther (1524)
  - Job – Song of Solomon (1524)
  - Prophets (1534)
- ❑ Revisions
  - Luther continued to revise his translation almost to the end of his life
  - The first edition of the complete Bible was published in 1534
  - The tenth edition was published in 1545

**Luther:** *We have so much trouble translating Job, on account of the grandeur of his sublime style, that he seems to be much more impatient of our efforts to turn him into German than he was of the consolations of his friends. Either he always wishes to sit upon his dunghill, or else he is jealous of the translator who would share with him the credit of writing his book (Smith, 263).*

**Luther:** *I am now at work translating the Prophets. Good Heavens! How hard it is to make the Hebrew writers speak German! They withstand our efforts, not wishing to give up their native tongue for a barbarous idiom, just as the nightingale would not change her sweet song to imitate the cuckoo whose monotonous note she abhors (Smith, 264).*

## D. HYMNS

*In addition to his many other gifts, Luther possessed great musical talent. Some of his friends reported that he was a better musician than a theologian – a comment not so much depreciating his theological ability as much as complimenting his musical skill (Nichols, 179).*

*In creating hymns, Luther, contrary to his own evaluation, became one of the most significant religious poets of the Reformation era . . . Through Luther's work, congregational hymns blossomed in the church in a way they never had before (Brecht, Shaping and Defining, 135).*

### ❑ Luther wrote 38 hymns (Nichols, 194)

*More extraordinary is the fact that seeing the need of good German hymns the Reformer should have written them himself. It is one of the most surprising phenomena in literary history that a man of forty should suddenly develop considerable poetic talent in response to a definite practical requirement. Yet such is the case. In the last days of 1523 he began to collect hymns, to write them himself, and to urge his friends to do the like. The next year the fruit of his efforts appeared in a book of Spiritual Songs for which the tunes were supplied or adapted from older ones, by a local composer, John Walther . . . A second hymnbook, printed probably in February 1528, contained four new ones by Luther . . . and in 1543 another book was printed with several recently composed (Smith, 230-231).*

### ❑ Luther apparently composed some of the melodies

*The only hymn whose melody we are certain Luther composed is 'A Mighty Fortress' . . . He had been trained in music and brought some experience in liturgical music with him from the monastery, and he also had a good ear. Because author and composer were ordinarily the same person at that time, it has been surmised that Luther did most of the work on the melodies of his hymns. A felicitous integration of words and melody can, in fact, be seen in many places, one that often brings out the meaning in an impressive way or occasionally smooths out rough spots in the poetry (Brecht, Shaping and Defining, 133).*

### ❑ A partial list of Luther's hymns (#s from *The Lutheran Hymnal*, 1941)

- *From Depths of Woe I Cry to Thee* (1523) - #329 – based on Psalm 130
- *Dear Christians, One and All Rejoice* (1523) - #387
- *O Lord, Look Down from Heaven, Behold* (1523) - #260 – based on Psalm 12
- *Christ Jesus Lay in Death's Strong Bands* (1524) - #195
- *Now Praise We Christ, the Holy One* (1524) - #104
- *That Man a Godly Life Might Live* (1524) - #287 - based on Ten Commandments
- *May God Bestow on Us His Grace* (1524) - #500
- *All Praise to Thee, Eternal God* (1524) - #80
- *Come, Holy Ghost, God and Lord!* (1524) - #224
- *In Peace and Joy I Now Depart* (1524) - #137
- *In the Midst of Earthly Life* (1524) - #590
- *We Now Implore God the Holy Ghost* (1524) - #231
- *Savior of the Nations, Come* (1524) - #95
- *O Lord, We Praise Thee* (1524) - #313
- *If God Had Not Been on Our Side* (1524) - #267
- *We All Believe in One True God* (1524) - #251
- *A Mighty Fortress Is Our God* (1529) - #262 – based on Psalm 46

- *From Heaven Above to Earth I Come* (1535) - #85 – based on Luke 2:1-18
- *Lord, Keep Us Steadfast in Thy Word* (1541) - #261
- *To Shepherds as They Watched by Night* (1543) - #103 – based on Luke 2:10-11

## VI. LUTHER'S LEGACY

- A. JUSTIFICATION BY FAITH – Established justification as the central doctrine of Christianity
- B. THE AUTHORITY OF SCRIPTURE – Established Scripture as the only authority for the church
- C. EXPOSITORY PREACHING – Established preaching as the central event in corporate worship
- D. THE GERMAN BIBLE
- E. HE FREED THE WESTERN WORLD FROM ROMAN CATHOLICISM

*If no Englishman occupies a similar place in the religious life of his people, it is because no Englishman had anything like Luther's range. The Bible translation in England was the work of Tyndale, the prayer book of Cranmer, the catechism of the Westminster divines. The sermonic style stemmed from Latimer; the hymnbook came from Watts. And not all of these lived in one century. Luther did the work of more than five men. And for sheer richness and exuberance of vocabulary and mastery of style he is to be compared only with Shakespeare (Bainton, 301).*

## APPENDIX I: OVERVIEW OF LUTHER'S LIFE

- 1483 Born in Eisleben
- 1505 Entered the monastery (age 21)
- 1510 Visited Rome
- 1511 Became a professor at Wittenberg (age 27)
- 1517 Posted the Ninety Five Theses (age 33)
- 1519 Debate with Johann Eck at Leipzig
- 1520 Papal bull *Exurge Domine* threatens Luther's excommunication
- 1521 Appeared before the Diet of Worms, placed under the ban (age 37)
- 1521-1522 In hiding at the Wartburg
- 1522 Translation of the New Testament into German published
- 1525 Peasants War in Germany  
Married Katherine von Bora (age 41)
- 1529 Marburg Colloquy
- 1530 The Augsburg Confession  
The Schmalkald League formed
- 1534 First edition of the complete German Bible published
- 1537 The Schmalkald Articles
- 1540 The bigamous marriage of Philip of Hesse endorsed by Luther
- 1546 Died in Eisleben (age 62)
- 1555 Peace of Augsburg
- 1580 Formula of Concord

## APPENDIX II: LUTHER HYMNS

### *From Depths of Woe I Cry to Thee*

From depths of woe I cry to Thee,  
Lord, hear me, I implore Thee.  
Bend down Thy gracious ear to me,  
My prayer let come before Thee.  
If Thou rememb'rest each misdeed,  
If each should have its rightful meed,  
Who may abide Thy presence?

Thy love and grace alone avail  
To blot out my transgression;  
The best and holiest deeds must fail  
To break sin's dread oppression.  
Before Thee none can boasting stand,  
But all must fear Thy strict demand  
And live alone by mercy.

Therefore my hope is in the Lord  
And not in mine own merit;  
It rests upon His faithful Word  
To them of contrite spirit  
That He is merciful and just;  
This is my comfort and my trust.  
His help I wait with patience.

And though it tarry till the night  
And till the morning waken,  
My heart shall never doubt His might  
Nor count itself forsaken.  
Do thus, O ye of Israel's seed,  
Ye of the Spirit born indeed;  
Wait for your God's appearing.

Though great our sins and sore our woes,  
His grace much more aboundeth;  
His helping love no limit knows,  
Our utmost need it soundeth.  
Our Shepherd good and true is He,  
Who will at last His Israel free  
From all their sin and sorrow.

### *Lord, Keep Us Steadfast in Thy Word*

Lord, keep us steadfast in Thy Word;  
Curb those who fain by craft and sword  
Would wrest the Kingdom from Thy Son  
And set at naught all He hath done.

Lord Jesus Christ, Thy pow'r make known,  
For Thou are Lord of Lords alone;  
Defend Thy Christendom that we  
May evermore sing praise to Thee.

O Comforter of priceless worth,  
Send peace and unity on earth.  
Support us in our final strife  
And lead us out of death to life.

### *Come, Holy Ghost, God and Lord!*

Come, Holy Ghost, God and Lord!  
Be all Thy graces now outpoured  
On each believer's mind and heart;  
Thy fervent love to them impart.  
Lord, by the brightness of Thy light,  
Thou in the faith dost men unite  
Of every land and every tongue;  
This to Thy praise, O Lord, our God, be sung.  
Hallelujah! Hallelujah!

Thou holy Light, Guide Divine,  
Oh, cause the Word of Life to shine!  
Teach us to know our God aright  
And call Him Father with delight.  
From ev'ry error keep us free;  
Let none but Christ our Master be  
That we in living faith abide,  
In Him, our Lord, with all our might confide.  
Hallelujah! Hallelujah!

Thou holy Fire, Comfort true,  
Grant us the will Thy work to do  
And in Thy service to abide;  
Let trials turn us not aside.  
Lord, by Thy pow'r prepare each heart  
And to our weakness strength impart  
That bravely here we may contend,  
Thro' life and death to Thee, our Lord, ascend.  
Hallelujah! Hallelujah!

***Dear Christians, One and All Rejoice***

Dear Christians, one and all, rejoice,  
With exultation springing  
And, with united heart and voice  
And holy rapture singing,  
Proclaim the wonders God hath done,  
How His right arm the vict'ry won;  
Right dearly it hath cost Him.

Fast bound in Satan's chains I lay,  
Death brooded darkly o'er me,  
Sin was my torment night and day,  
In sin my mother bore me;  
Yea, deep and deeper still I fell,  
Life had become a living hell,  
So firmly sin possessed me.

My own good works availed me naught,  
No merit they attaining;  
Free will against God's judgment fought,  
Dead to all good remaining.  
My fears increased till sheer despair  
Left naught but death to be my share;  
The pangs of hell I suffered.

But God beheld my wretched state  
Before the world's foundation,  
And, mindful of His mercies great,  
He planned my soul's salvation  
A father's heart He turned to me,  
Sought my redemption fervently:  
He gave His dearest Treasure.

He spoke to His beloved Son:  
'Tis time to have compassion.  
Then go, bright Jewel of My crown,  
And bring to man salvation;  
From sin and sorrow set him free,  
Slay bitter death for him that he  
May live with Thee forever.

The Son obeyed His Father's will,  
Was born of virgin mother,  
And God's good pleasure to fulfil,  
He came to be my Brother.  
No garb of pomp or power He wore,  
A servant's form, like mine, He bore,  
To lead the devil captive.

To me He spake: Hold fast to Me,  
I am thy Rock and Castle;  
Thy Ransom I Myself will be,  
For thee I strive and wrestle;  
For I am with thee, I am thine,  
And evermore thou shalt be Mine;  
The Foe shall not divide us.

The Foe shall shed My precious blood,  
Me of My life bereaving.  
All this I suffer for thy good;  
Be steadfast and believing.  
Life shall from death the victory win,  
My innocence shall bear thy sin;  
So art thou blest forever.

Now to My Father I depart,  
The Holy Spirit sending  
And, heavenly wisdom to impart,  
My help to thee extending.  
He shall in trouble comfort thee,  
Teach thee to know and follow Me,  
And in all truth shall guide thee.

What I have done and taught, teach thou,  
My ways forsake thou never;  
So shall My kingdom flourish now  
And God be praised forever.  
Take heed lest men with base alloy  
The heavenly treasure should destroy;  
This counsel I bequeath thee.



APPENDIX III: EUROPE AT THE TIME OF LUTHER



EUROPE  
IN 1517



HOLY ROMAN EMPIRE  
IN 1517

