

By Faith Alone, by Scripture Alone, Through Christ Alone,
By Grace Alone & *Glory to God Alone*

Martin Luther's prayer before preaching:

"Dear Lord God, I want to preach so that you are glorified. I want to speak of you, praise you, praise your name. Although I probably cannot make it turn out well, won't you make it turn out well?"

Amen

John 1:1 In the beginning was the **Word (logos)**, and the **Word** was with God, and the **Word** was God.

John 1:14 And the **Word (logos)** became flesh and **dwelt among us**, and we have seen his glory, glory as of the only Son from the Father, **full of grace and truth**.

Hebrews 4:12 For the **word (logos) of God is living and active**, sharper than any two-edged sword, **piercing to the division of soul and of spirit**, of joints and of marrow, and discerning the thoughts and intentions of the heart.

2Timothy 3:15 and how **from childhood you have been acquainted** with the **sacred writings**, which are able to make you wise for salvation **through faith in Christ Jesus**.

2Timothy 3:16 **All Scripture is breathed out by God and profitable for teaching**, for reproof, for correction, and for training in righteousness,

2Timothy 3:17 that the man of God **may be complete, equipped** for every good work.

2Corinthians 1:21 And it is **God who establishes us with you in Christ**, and **has anointed us**,

2Corinthians 1:22 and **who has also put his seal on us and given us his Spirit in our hearts as a guarantee**.

1John 2:26,27 **I write these things** to you about those who are **trying to deceive you**. But **the anointing that you received from him abides in you**, and **you have no need that anyone should teach you**. But as his **anointing teaches you about everything**, and is true, and is no lie—just as it has taught you, abide in him.

1Corinthians 2:13 And we impart this in words **not taught by human wisdom but taught by the Spirit**, interpreting spiritual truths to those who are spiritual.

1Corinthians 2:14 The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them **because they are spiritually discerned**.

John 16:13 When the **Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority**, but whatever he hears he will speak, and he will declare to you the things that are to come.

Acts 17:11 Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, **examining the Scriptures daily to see if these things were so**.

Romans 4:3a **For what does the Scripture say?**

Romans 11:2b ...**Do you not know what the Scripture says...**

Romans 10:11a **For the Scripture says...**

What does the Scripture say about eternal salvation?

1Timothy 2:5 For there is one God, and **there is one mediator between God and men, the man Christ Jesus**,

1Corinthians 15:3 For I delivered to you as of first importance what I also received: that **Christ died for our sins in accordance with the Scriptures**,

Galatians 2:16 yet we know that a **person is not justified by works of the law** but through **faith in Jesus Christ**, so we also have **believed in Christ Jesus, in order**

to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.

2Corinthians 5:21 For our sake **he made him to be sin who knew no sin, so that in him we might become the righteousness of God.**

Romans 1:16 For I am not ashamed of the gospel, for **it is the power of God** for salvation **to everyone who believes**, to the Jew first and also to the Greek.

Romans 1:17 For in it (the gospel) the **righteousness of God** is revealed from faith for faith, as it is written, **“The righteous shall live by faith.”**

Romans 4:5 And to the one who **does not work but believes** in him who **justifies the ungodly, his faith is counted as righteousness,**

Titus 3:4 But when the **goodness and loving kindness of God our Savior appeared,**

Titus 3:5 **he saved us**, not because of works done by us in righteousness, **but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit,**

Romans 8:1 There is therefore now **no condemnation for those who are in Christ Jesus.**

Colossians 1:13 **He has delivered us from** the domain of darkness and **transferred us to the kingdom of his beloved Son,**

Hebrews 10:14 For by a **single offering he has perfected for all time those who are being sanctified.**

Hebrews 10:18 Where there is forgiveness of these, **there is no longer any offering for sin.**

Ephesians 2:8 For by grace you have been saved through faith. And this is not your own doing; **it is the gift of God,**

Ephesians 2:9 **not a result of works**, so that no one may boast.

Circa 50 AD to 380 AD

First three hundred years of the church - persecuted yet growing.

Circa 400 AD to 1500 AD

Believers had very limited access to the Bible for over 1000 years.

The persecuted church became the persecuting church as religion and political power became intertwined.

Hebrew, Greek, Aramaic text were translated to Latin. Latin was the language of the Bible beginning in 382 with the completion of the Latin Vulgate.

All Bibles and books were handwritten until 1453 Guttenberg.

Books were Expensive

Low literacy rate, especially in rural areas.

Heresies led to limited access. Only “scholars” were allowed to study the Scriptures.

Decree of the Council of Toulouse (1229 C.E.): “We prohibit also that the laity should be permitted to have the books of the Old or New Testament; but we most strictly forbid their having any translation of these books.”

Ruling of the Council of Tarragona of 1234 C.E.: “No one may possess the books of the Old and New Testaments in the Romance language, and if anyone possesses them he must turn them over to the local bishop within eight days after promulgation of this decree, so that they may be burned...”

Limited access led to ever increasing heresies.

Martin Luther

Born on November 10, 1483.

Parent’s wanted him to become a lawyer and he was groomed to be one.

At the age of 7 he was sent to Latin school.

1502 he received his bachelors’s degree

1505 he received his master’s degree and entered law school.

July 2, 1505 - vows to become a monk. “Help me, St. Anna, and I will become a monk.”

July 17, 1505 Enters the Augustinian monastery in Erfurt.

In the monastery, Luther was driven to find acceptance with God through works.

He wrote: *“I tortured myself with prayer, fasting, vigils and freezing; the frost*

alone might have killed me... . What else did I seek by doing this but God, who was supposed to note my strict observance of the monastic order and my austere life? I constantly walked in a dream and lived in real idolatry, for I did not believe in Christ: I regarded Him only as a severe and terrible Judge portrayed as seated on a rainbow.” Elsewhere he recalled: “When I was a monk, I wearied myself greatly for almost fifteen years with the daily sacrifice, tortured myself with fastings, vigils, prayers, and other very rigorous works. I earnestly thought to acquire righteousness by my works.”

1507 Luther ordained to the priesthood.

1512 Luther receives his doctor of theology degree from the University of Wittenberg. Named professor of the Bible. He held this position until his death in 1546.

October 31, 1517 Luther nails the 95 theses to the Wittenberg castle church door. These were printed and spread throughout Germany and Europe within a few weeks.

Terms and people needed to understand the context of Martin Luther’s world in 1517

Solemn Magisterium: is Church teaching which is used only rarely by formal and authentic definitions of councils or Popes. This includes dogmatic definitions by councils or Popes teaching "ex cathedra".

Ex cathedra is a Latin phrase which means "from the chair." It refers to binding and infallible papal teachings which are promulgated by the pope when he officially teaches in his capacity of the universal shepherd of the Church a doctrine on a matter of faith or morals and addresses it to the entire world.

Purgatory, According to the Catholic Encyclopedia, is “a place or condition of temporal punishment for those who, departing this life in God's grace, are not entirely free from venial faults, or have not fully paid the satisfaction due to their transgressions.”

An Indulgence, According to the Catechism of the Catholic Church, is “the remission before God of the temporal punishment due to sin whose guilt has already been forgiven. A properly disposed member of the Christian faithful can obtain an indulgence under prescribed conditions through the help of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints. **An indulgence is partial if it removes part of the temporal punishment due to sin, or plenary if it removes all punishment.**”

Pope Leo X & St Peter's Basilica
Albrecht, Archbishop of Mainz & Jakob Fugger a.k.a. "Jakob the Rich"
& Johann Tetzel

Albrecht was already the archbishop of Magdeburg, he also wanted to become the archbishop of Mainz. Appointments like these came at a cost, and Pope Leo X was in dire need of money to build St. Peter's Basilica in Rome. The two churchmen struck a deal: Tetzel would go into Albrecht's territories and raise funds through the sale of indulgences. Half of the money would go toward the building of St. Peter's and the other half would pay off Albrecht's loan, secured to buy the office of archbishop. Albrecht borrowed 48,000 ducats from Jakob Bugger to purchase his appointment. Cost in today's dollars \$1.2 million.

Johann Tetzel's favorite line: "As soon as the gold in the casket rings; the rescued soul to heaven springs"

The Text of a Sermon on Indulgences
by Johann Tetzel

"You should know that all who confess and in penance put alms into the coffer according to the counsel of the confessor, will obtain complete remission of all their sins...Don't you hear the voices of your wailing dead parents and others who say, 'Have mercy upon me, have mercy upon me, because we are in severe punishment and pain. From this you could redeem us with a small alms and yet you do not want to do so.' Open your ears as the father says to the son and the mother to the daughter . . ., 'We have created you, fed you, cared for you, and left you our temporal goods. Why then are you so cruel and harsh that you do not want to save us, though it only takes a little? You let us lie in flames so that we only slowly come to the promised glory.' ... You may have letters which let you have, once in life and in the hour of death, full remission of the punishment which belongs to sin."

Luther's 95 Theses key points:

- 27. They preach human folly who pretend that as soon as money in the coffer rings a soul from purgatory springs.
- 32. Those who suppose that on account of their letters of indulgence they are sure of salvation will be eternally damned along with their teachers.
- 36. Every Christian who truly repents has plenary [full] forgiveness both of punishment and guilt bestowed on him, even without letters of indulgence.
- 37. Every true Christian, whether living or dead, has a share in all the benefits of Christ and the Church, for God has granted him these, even without letters of indulgence.

45. Christians should be taught that whoever sees a person in need and, instead of helping him, uses his money for an indulgence, obtains not an indulgence of the pope but the displeasure of God.
51. Christians should be taught that the pope ought and would give his own substance to the poor, from whom certain preachers of indulgences extract money, even if he had to sell St. Peter's Cathedral to do it.
82. For example: "Why does not the pope empty purgatory for the sake of holy love ... for after all, he does release countless souls for the sake of sordid money contributed for the building of a cathedral? ..."

Johann Tetzel fired back with his own theses, including: "Christians should be taught that the Pope, by authority of his jurisdiction, is superior to the entire Catholic Church and its councils, and that they should humbly obey his statutes."

July, 1519 Martin Luther's conversion

His own story of his conversion:

"Though I lived as a monk without reproach, I felt that I was a sinner before God with an extremely disturbed conscience. I could not believe that he was placated by my satisfaction. I did not love, yes, I hated the righteous God who punishes sinners, and secretly, if not blasphemously, certainly murmuring greatly, I was angry with God, and said, "As if, indeed, it is not enough, that miserable sinners, eternally lost through original sin, are crushed by every kind of calamity by the law of the decalogue, without having God add pain to pain by the gospel and also by the gospel threatening us with his righteousness and wrath!" Thus I raged with a fierce and troubled conscience. Nevertheless, I beat importunately upon Paul at that place, most ardently desiring to know what St. Paul wanted. At last, by the mercy of God, meditating day and night, I gave heed to the context of the words, namely, "In it the righteousness of God is revealed, as it is written, 'He who through faith is righteous shall live.'" There I began to understand that the righteousness of God is that by which the righteous lives by a gift of God, namely by faith. And this is the meaning: the righteousness of God is revealed by the gospel, namely, the passive righteousness with which merciful God justifies us by faith, as it is written, "He who through faith is righteous shall live." Here I felt that I was altogether born again and had entered paradise itself through open gates. There a totally other face of the entire Scripture showed itself to me. Thereupon I ran through the Scripture from memory. I also found in other terms an analogy, as, the work of God, that is what God does in us, the power of God, with which he makes us wise, the

strenght of God, the salvation of God, the glory of God. And I extolled my sweetest word with a love as great as the hatred with which I had before hated the word "righteousness of God." Thus that place in Paul was for me truly the gate to paradise..."

1520 Pope Leo X issues a Papal Bull

Unam Sanctum (which means "Holy One" in Latin) was an edict issued by Pope Boniface VIII in 1302 that gave extreme authority to the papal office. In this *Unam Sanctum* document, called a papal bull, Pope Boniface declared the supremacy of the Pope, asserted the necessity for absolute obedience to papal decrees as a requirement for salvation, and called for unity within the Catholic Church. The *Unam Sanctum* stated emphatically that salvation apart from the Roman Catholic Church is not possible and that all life must submit to the spiritual head, which is the Pope. To resist papal authority is to be in defiance of God.

Forty-one of Luther's teachings were deemed to be heretical, scandalous, or false. Luther was given sixty days to repent or suffer excommunication.

He responded by inviting the local university faculty and students to assemble at the Elster Gate in Wittenberg where he publicly burned the papal bull.

April 16-18, 1521 Diet of Worms - Emperor Charles V, of the Holy Roman empire, summons Luther to appear at an assembly held in Worms, Germany with a goal of having Luther recant. He was shown a table of his writings and given the chance to recant his views. Luther asked for one day to contemplate his response.

"Since your most serene majesty and your high mightinesses require of me a simple, clear and direct answer, I will give one, and it is this: I cannot submit my faith either to the pope or to the council, because it is as clear as noonday that they have fallen into error and even into glaring inconsistency with themselves. If, then, I am not convinced by proof from Holy Scripture, or by cogent reasons, if I am not satisfied by the very text I have cited, and if my judgment is not in this way brought into subjection to God's word, I neither can nor will retract anything; for it cannot be either safe or honest for a Christian to speak against his conscience. Here I stand; I cannot do otherwise; God help me! Amen."

Charles V condemned Luther as a heretic declared him an outlaw.

When Luther left Worms, he had twenty-one days for safe passage to Wittenberg before the sentence fell. While he was en route, some of his supporters, fearing for his life,

“kidnapped” him and took him to the Wartburg Castle. There, he was hidden from public sight for eight months. During this time of confinement, Luther translated the New Testament from Greek into German.

June 15, 1525 Luther marries former nun Katharina von Bora. They were happily married for 21 years and had six children.

Upon his death, his wife, Katherine, wrote concerning his lasting influence and monumental impact upon Christendom: *“For who would not be sad and afflicted at the loss of such a precious man as my dear lord was. He did great things not just for a city or a single land, but for the whole world.”*

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Romans 8:1 There is therefore now **no condemnation for those who are in Christ Jesus.**

Sola Fide, by faith alone.
Sola Scriptura, by Scripture alone.
Solus Christus, through Christ alone.
Sola Gratia, by grace alone.
Soli Deo Gloria, glory to God alone.