

Was Luther Important?



Martin Luther, Nov. 10, 1483 - 1546 (63) Religious freedom. Oct 31, 1517

movie trailer



"modern"

Martin Luther leads Christian culture out of the iron grip of ancient international Roman hierarchy and takes it into the **modern age of democratic communities.**

We will talk about how he did this but just for some evidence: all Protestant churches adopted some form of lay person participation in the running of the church and state.





They bring us out of the ancient **closed** worlds into the new fluid, creative, frightening, **open** new Modern World.





The Great Transition (1300-1600)

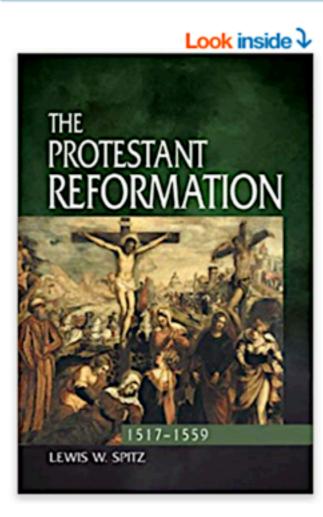
- 1. The emergence of the modern state. (justice/army/taxes)
- 2. The emergence of modern diplomacy.
- 3. The creation of the modern standing army. (vs feudal levy)
- 4. The creation of modern taxation. (vs feudal)
- 5. The creation of vernacular literary culture. (vs internat. Latin)
- 6. The creation of a secular culture.(vs church) Petrarch.Humanists.
- 7. The creation of idea of secular virtue. (vs Christ.) Petrarch.
- 8. The creation of modern vision-perspective.(Brunelleschi/Mas)
- 9. The creation of modern religion. (national/Protestant/democratic)10. The creation of modern democratic ideas of republican
- government in Europe and the theoretical literature that accompanies the experiments. Italy & England (Machiavelli/Guicciardini).

"modern" (Petrarch, Boccaccio, Machiavelli, Bacon,)





Prof Lewis Spitz Stanford

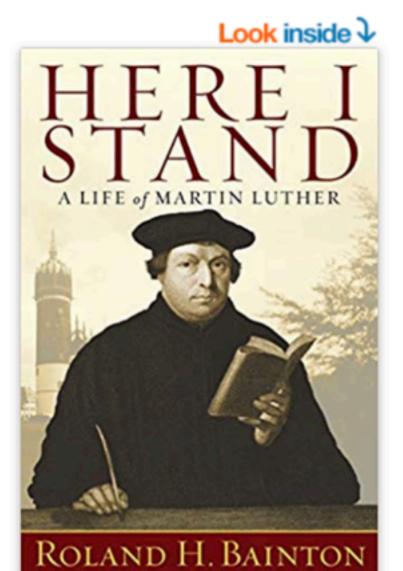


The Protestant Reform April 1, 2003	ation, 1517-1559 P			
by Lewis William Spitz ~ (Author)				
^{>} See all 6 formats and ed	litions			
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Read with Our Free App	9 Used from \$23.36			

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5 New from \$49.60

"Teaching has always seemed to me to be a most important and honorable vocation, both a healing and an invigorating cultural exchange between mentor and students. As for me, university teaching has enabled me to develop a career that coincides perfectly with my goals in life, which have more to do with service than with ambition, more with love of people than with a wish to dominate, more with mind and spirit than with material things." Lewis Spitz



Here I Stand: A Life of Martin Luther Paperback – August

6, 2013 by Roland H. Bainton (Author) ★★★★☆ × 256 customer reviews

[>] See all 11 formats and editions

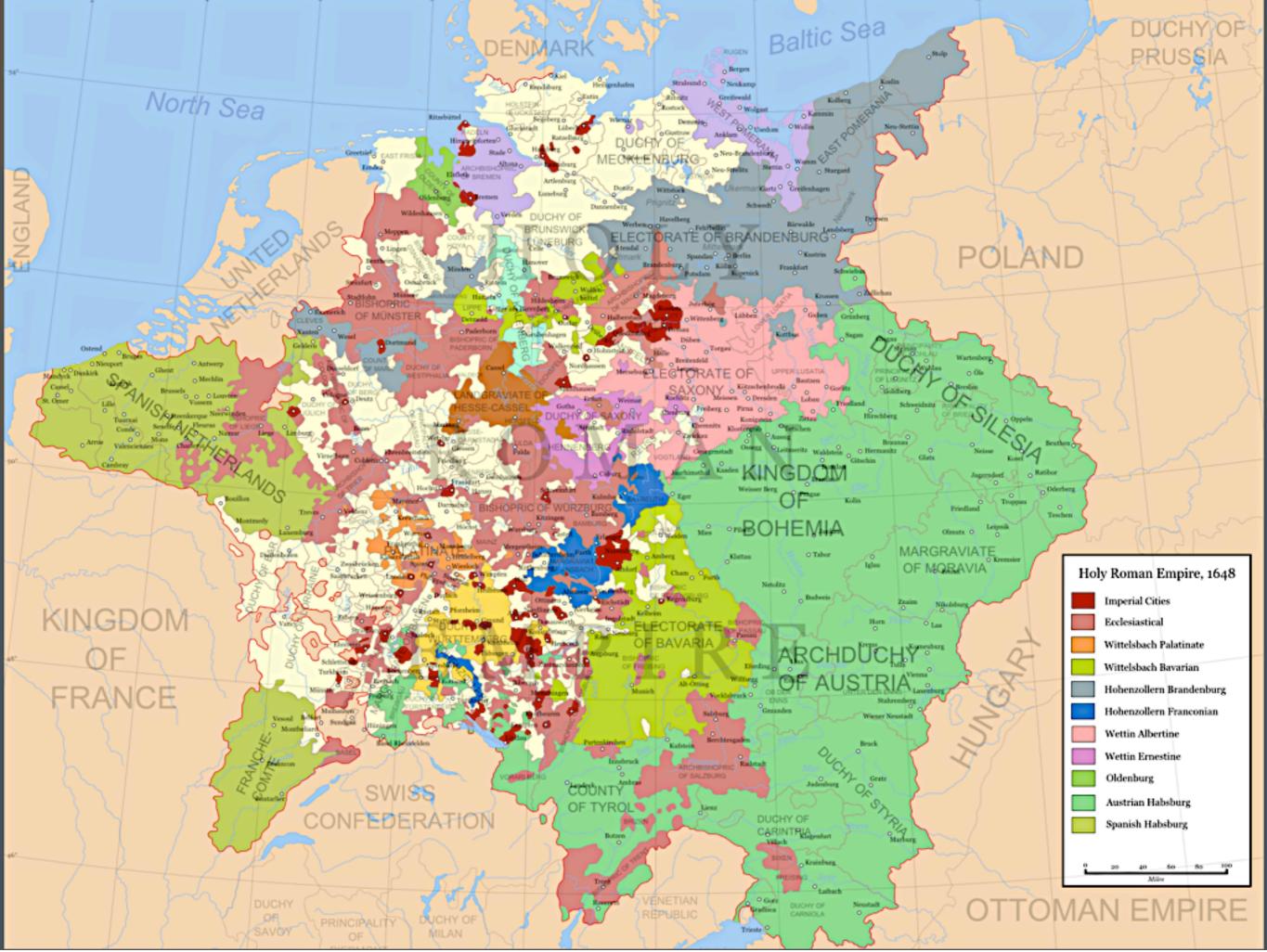
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Read with Our	\$11.95 or 1 credit	27 Used from	38 Used from
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		39 New from	34 New from
		\$13.82	\$13.18
		1 Collectible	1 Collectible
		from \$25.00	from \$4.88



"Excellent . . . illuminating and eloquent." - The New York Times

I. Geography 2. No Romans 3. No Kings so no unity 4. No democratic evolution 5. Anti-Napoleon Ger Nationalism 6. Late unity 19th C =extreme nationalistic unity (Bismarck)







Martin Luther, Nov. 10, 1483 - 1546 (63)





Eisleben ("ice-lay-bin"), Saxony,

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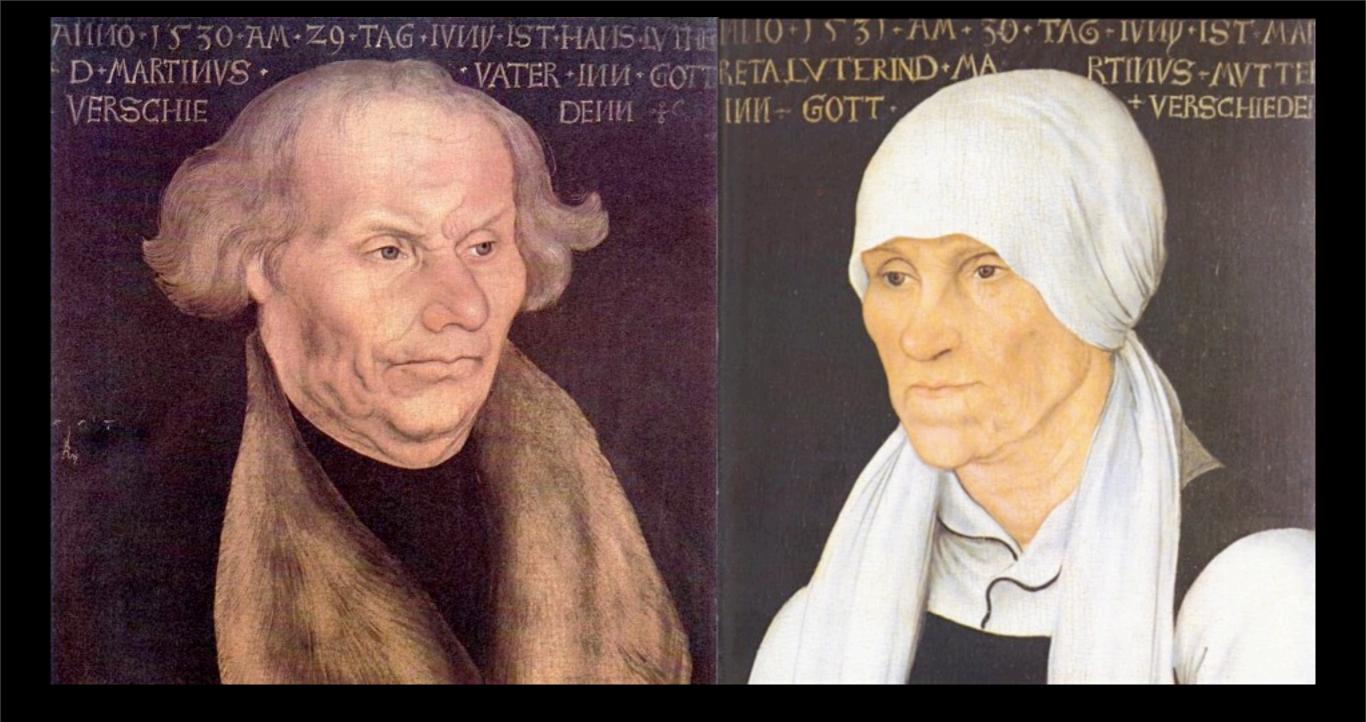
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The second

Germany

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Portrait of Hans Luther, and Portrait of Margaretha Luther, by Lucas Cranach (1527) now in the Wartburg Castle Museum

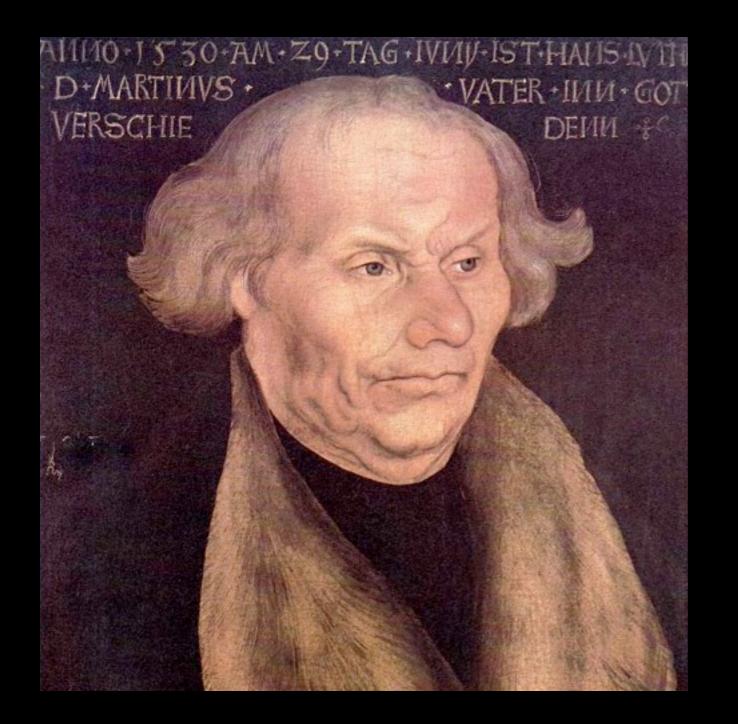
The religious scholar Martin Marty describes Luther's mother as a hard-working woman of "trading-class stock and middling means."



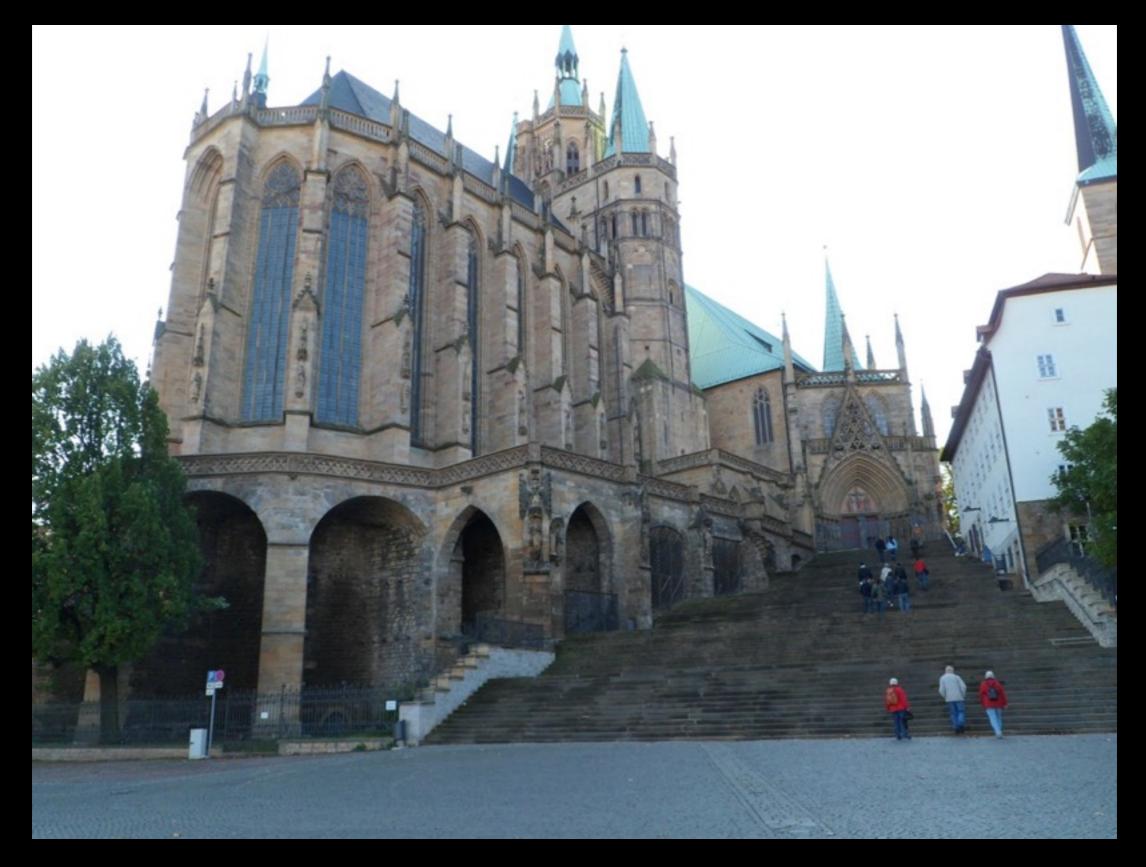
Martin Luther born November 10, 1483 in Eisleben baptized the next morning on the feast day of St. Martin of Tours

Raphael 1485 Michelangelo 1475 Catharine of Aragon 1485 Hernan Cortes 1485

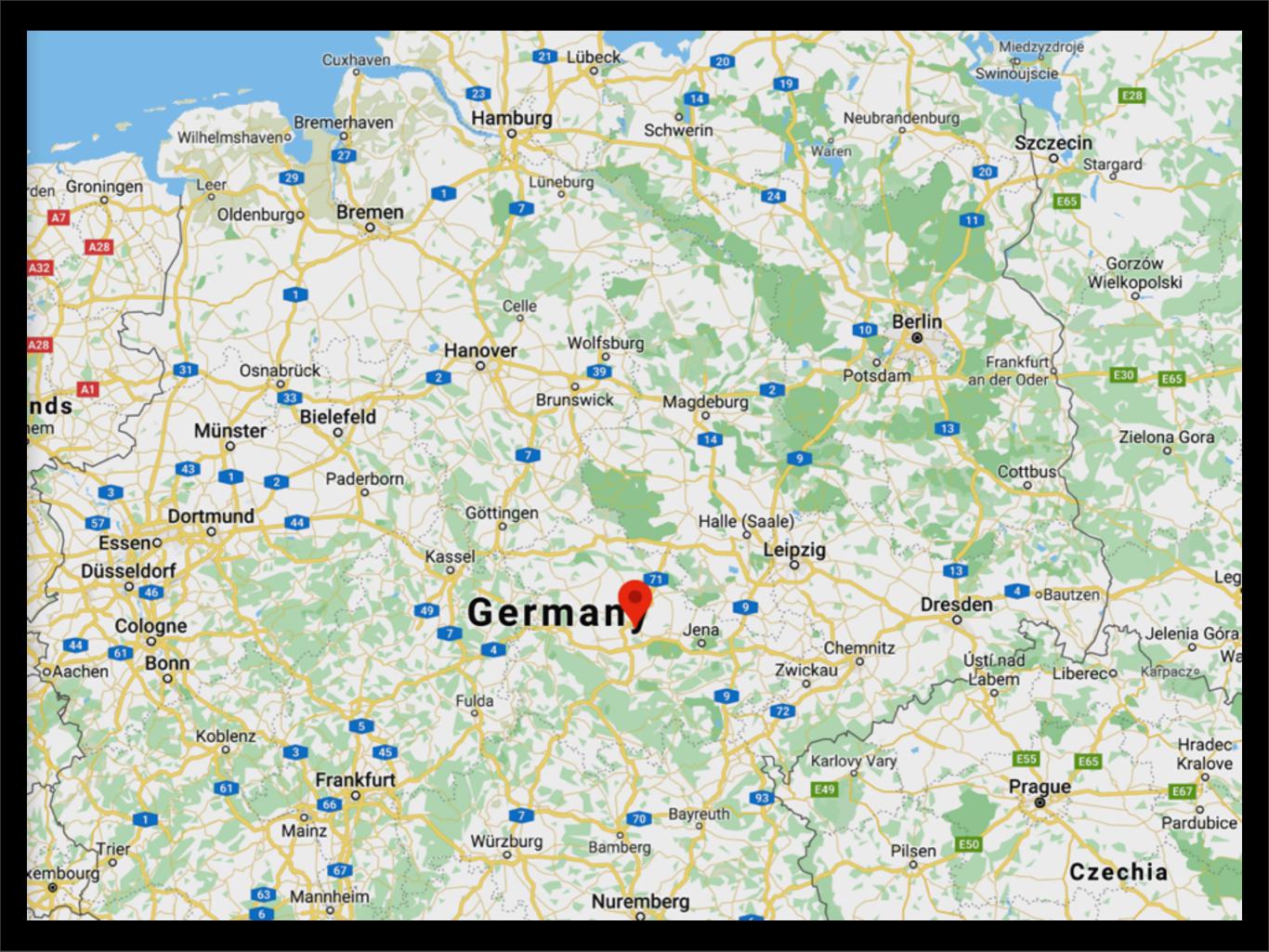
People often say that **Scorpio**-born are fierce, probably because they understand very well the rules of the universe.



Who was Hans Luther? a succesful businessman owner of several copper mines and smelters, and served as one of four citizen representatives on the local council. Wanted son Martin to be a lawyer.



1501, at the age of 19, he entered the University of Erfurt,





1501, at the age of 19, he entered the <u>University of Erfurt</u>, which he later described as a beerhouse and whorehouse. He was made to wake at four every morning for what has been described as "a day of rote learning and often wearying spiritual exercises."He received his master's degree in 1505.

July 2, 1505



On 2 July 1505, he was returning to university on horseback after a trip home. During a thunderstorm, a lightning bolt struck near him. Later telling his father he was terrified of death and divine judgment; he knelt and prayed; "Help! Saint Anna, I will become a monk!" He came to view his cry for help as a vow he could never break.

On 2 July 1505, the storm abated, he was saved.





He came to view his cry for help as a vow he could never break. He had promised God that he would enter monastic service so he left law school, sold his books and applied to an Augustinian order. His father begged him not to leave the university.



On 17 July 1505. and entered a closed Augustinian friary in Erfurt.

His friends walked him to the door crying His father was furious that he was throwing away a career in Law.

Luther took monastic vows Western Monasticsim Paul, Augustine, Benedict, Luther Monasticism? Luther will leave it behind.

1506



Luther dedicated himself to the Augustinian order, devoting himself to fasting, long hours in prayer, pilgrimage, and frequent confession. Luther described this period of his life as one of deep spiritual despair.

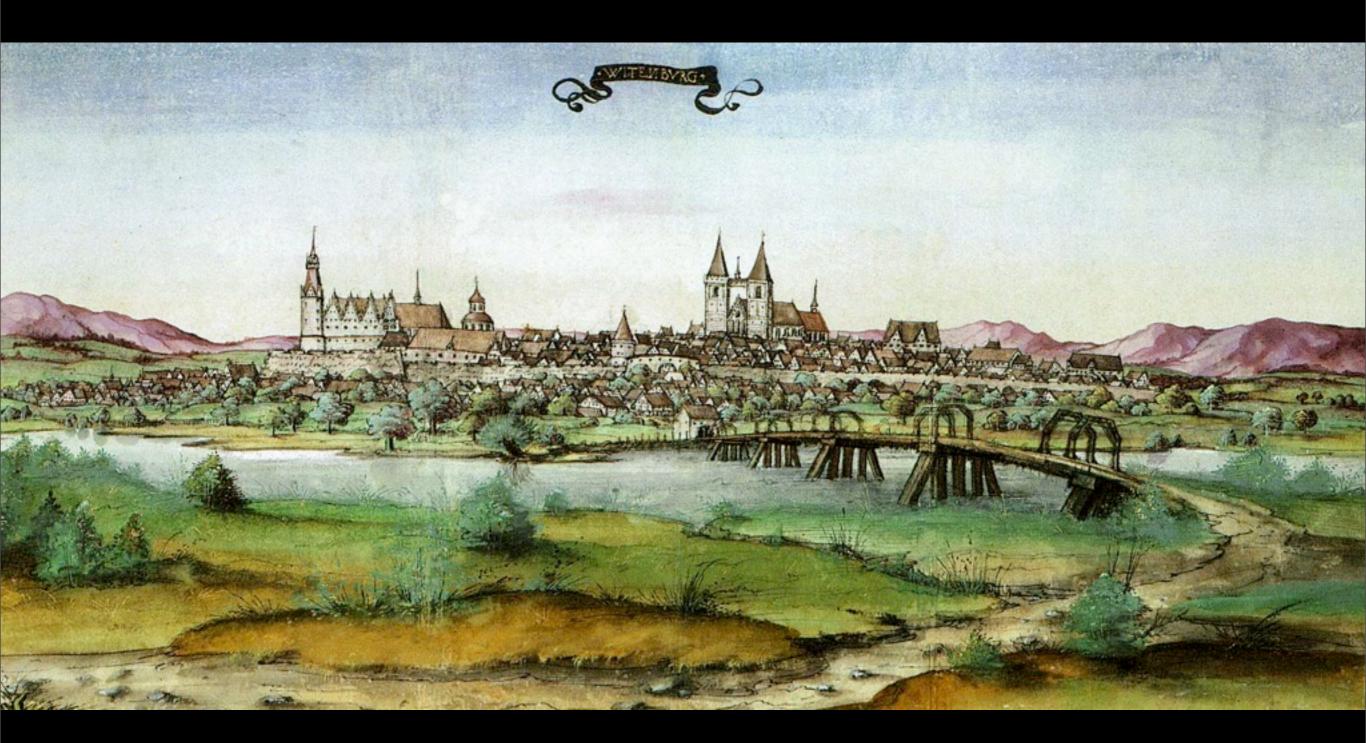
He said, "I lost touch with Christ the Savior and Comforter, and made of him the jailer and hangman of my poor soul."





Johann von Staupitz, 1460-1524 Vicar General of Aug Order

"If it had not been for Dr. Staupitz, I should have sunk in hell."



1508,

Staupitz Became Dean of the University of Wittenberg Calls Luther (25) to come to be Prof. of Theology

Wittenberg



Wittenberg



Wittenberg











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University of Wittenberg Prof. Martin Luther

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Frederick III (1463 – 1525), also known as Frederick the Wise (German "Friedrich der Weise"), was Elector of Saxony (from the House of Wettin) from 1486 to his death. Patron of the University, thus in a sense patron of Luther.

(In the movie Luther played by Peter Ustinov in one of his greatest roles.)



1508 Luther Lecturing on Aristotle Hates it Think of Aristotle, Cicero, Augustine, Abelard

1511, Luther Sent to Rome for Augustinian Order





Luther in Rome Raphael painting School of Athens Michelangelo painting Sistine

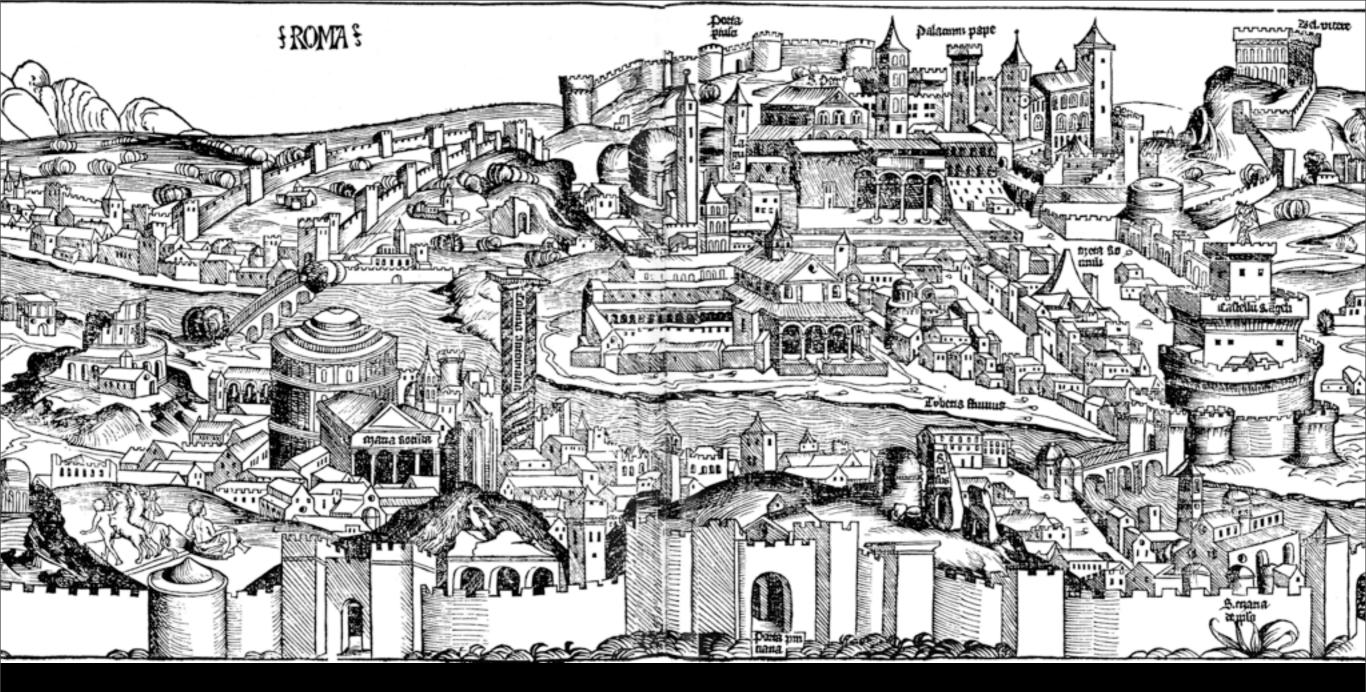


School of Athens, Raphael, 1512



Sistine Chapel Ceiling, Michelangelo, 1512

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Luther in Rome Luther hates Rome: hates the corruption hates the corruption in the church hates the behavior of the priests (peeing in the streets) mumbling through services no one listening



1512-1517

Luther Lecturing on New Testament Paul's Letter to the Romans

Paul's Letter to the Romans



"This letter is truly the most important piece in the New Testament. It is purest Gospel. It is well worth a Christian's while not only to memorize it word for word but also to occupy himself with it daily, as though it were the daily bread of the soul. It is impossible to read or to meditate on this letter too much or too well."

Paul's Letter to the Romans



"The more one deals with it, the more precious it becomes and the better it tastes. Therefore I want to carry out my service and, with this preface, provide an introduction to the letter, insofar as God gives me the ability, so that every one can gain the fullest possible understanding of it."



Paul's Letter to the Romans

"The Justice of God"

"The Justice of God"

"I greatly longed to understand Paul's Letter to the Romans and nothing stood in my way except that phrase 'the justice of God,' because I took it to mean the justice whereby God deals with and punishes the unjust individual sinner.

My situation was that although an impeccable monk, I felt I stood before God as a sinner troubled in my conscience. I had no confidence that my own merits would assuage Him. Therefore I could not love a just and angry God. Rather I hated and murmured against Him. Yet I clung to Paul's words and had a great longing to know what he meant."

"The Justice of God"

"Night day I pondered until I saw the connection between the 'justice of God' and the statement that the 'just shall live by faith.' Then I grasped that the justice of God is that righteousness by which through grace and sheer mercy God justifies us [removes our guilt and makes us whole, makes us just] through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise. The whole of Scripture took on a new meaning."

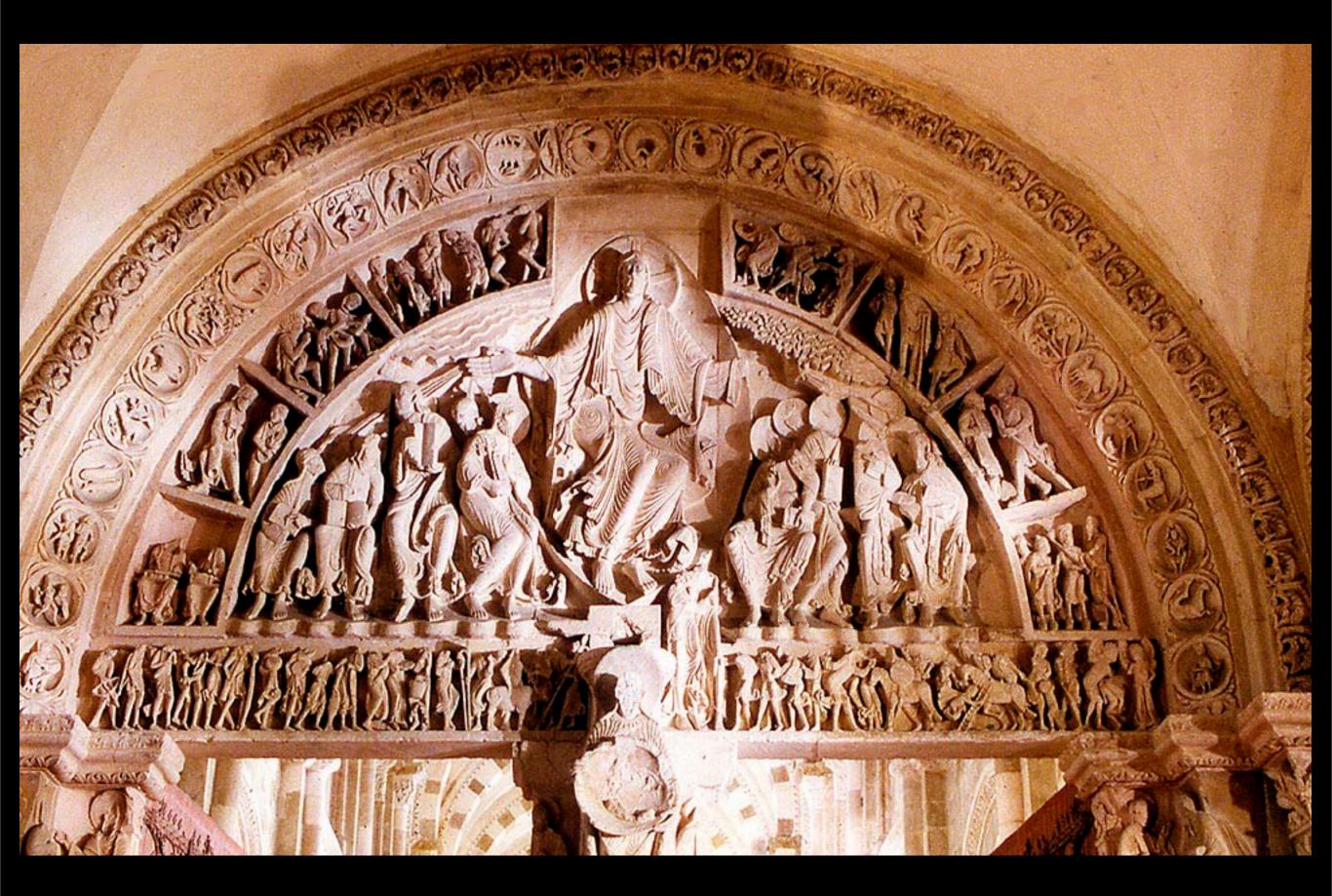
"The Justice of God"

"The just shall live by faith."



Luther's revolution, his reformation, was an intellectual revolution, a revolution of **ideas**. In this moment, 1500, Western Civilization was changed by ideas, not economic forces, not geologic plates shifting, nor biological evolution. Ideas: freedom.

So too with Columbus, Galileo, Machiavelli.





JUSTIFIED BY FAITH-

INTELLECTUAL REVOLUTION

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"If you have a true faith that Jesus Christ is your savior, then at once you have a gracious God, for faith leads you in and opens up God's heart and will, that you should see pure grace and overflowing love.

If you see God with faith, you see a fatherly, friendly heart in which there is no anger only graciousness. [God's love for us that he sent his Son that whosoever believeth in Him shall have everlasting life] He who sees God as an angry Judge does not see him clearly."

JUSTIFICATION BY FAITH

THE GREAT PROTESTANT REVOLUTION

THE CHRISTIAN IS LIBERATED

NO LONGER NEEDS TO EARN SALVATION DOES GOOD THINGS BECAUSE WANTS TO

THE RC INTERP HAD INADVERTENTLY CAUSED CHRISTIANS TO TRY TO WORK WORK WORK TO EARN SALVATION....

Martin Luther BEING GOOD MONK FELT HE COULD NEVER DO ENOUGH TO EARN IT.

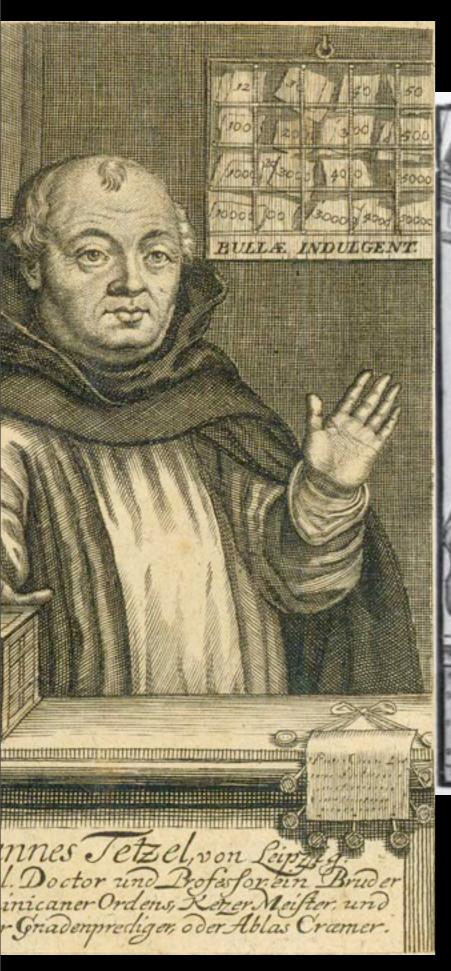
JUSTIFICATION BY FAITH



Hellenic Idea of Justice Reward/Punishment (Law, Judges, Punishment)

Judeo-Christian Idea of "Righteous God" Who Wants to Save us Sent His Only Son to Save Us



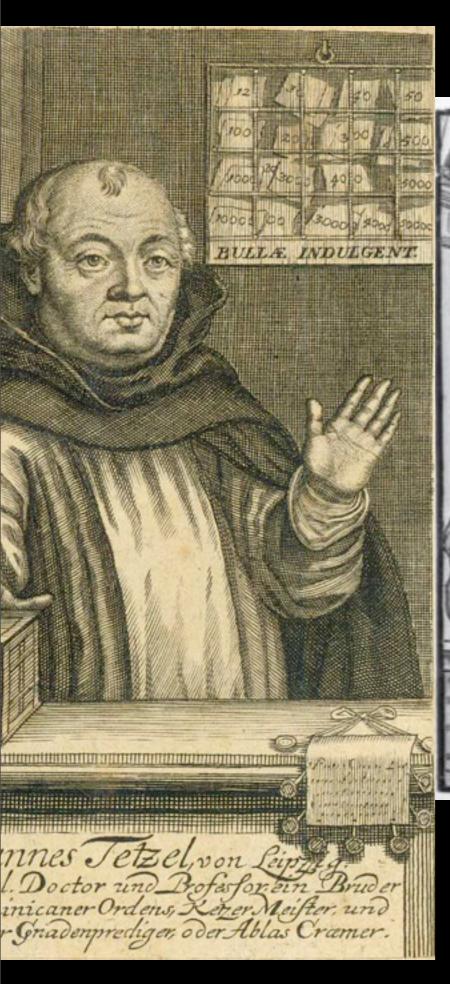




Johann Tetzel Comes to Town, 1517



Roman Catholic theology stated that faith alone, whether fiduciary or dogmatic, cannot justify man; justification rather depends only on such faith as is active in charity and good works (*fides caritate formata*). The benefits of good works could be obtained by donating money to the church.



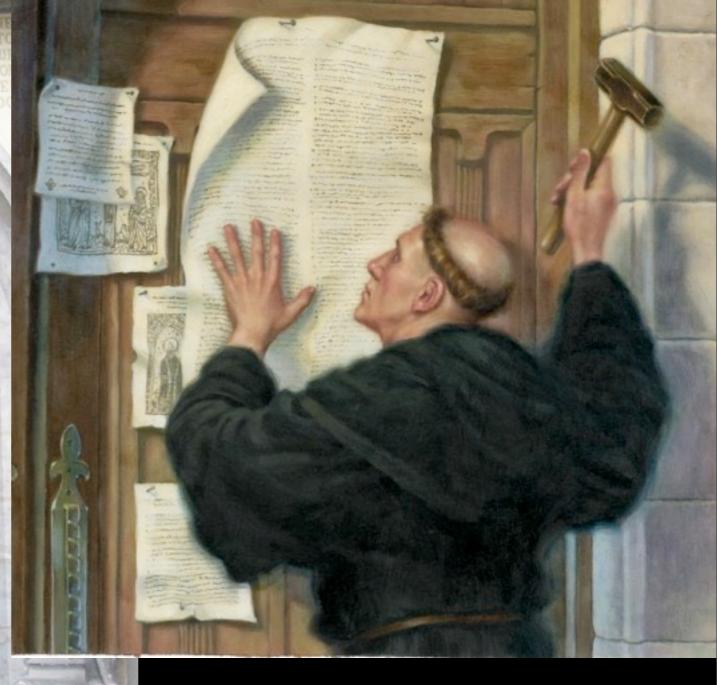


"As soon as the coin in the coffer rings, the soul from Purgatory Springs"



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QUAE SACRORUM SEDES EMENDATORUM BELLI DIRUTA FLAMMIS III. EIDOCTOBRICIPIOCIA MAXIMONOS MOERA RE AFFECIT.



Oct 31, 1517 Luther Posts the Ninety-Five Theses

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GYU

5. The pope has neither the will nor the power to remit any penalties beyond those imposed either at his own discretion or by canon law.

8. The penitential canons apply only to men who are still alive, and, according to the canons themselves, none applies to the dead. (A blow at Purgatory)

21.Hence those who preach indulgences are in error when they say that a man is absolved and saved from every penalty by the pope's indulgences.

27.There is no divine authority for preaching that the soul flies out of the purgatory immediately the money clinks in the bottom of the chest.

28.It is certainly possible that when the money clinks in the bottom of the chest avarice and greed increase; but when the church offers intercession, all depends in the will of God.

50.Christians should be taught that, if the pope knew the exactions of the indulgence-preachers, he would rather the church of St. Peter were reduced to ashes than be built with the skin, flesh, and bones of the sheep.

81.This unbridled preaching of indulgences makes it difficult for learned men to guard the respect due to the pope against false accusations, or at least from the keen criticisms of the laity.

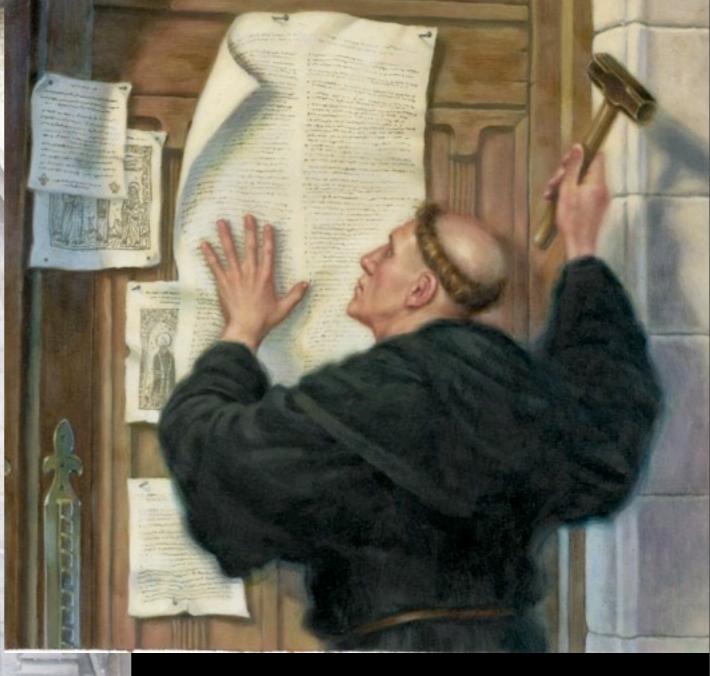
82. They ask, e.g.: Why does not the pope liberate everyone from purgatory for the sake of love (a most holy thing) and because of the supreme necessity of their souls? This would be morally the best of all reasons. Meanwhile he redeems innumerable souls for money, a most perishable thing, with which to build St. Peter's church, a very minor purpose.

86.Again: since the pope's income to-day is larger than that of the wealthiest of wealthy men, why does he not build this one church of St. Peter with his own money, rather than with the money of indigent believers?

88.Again: Surely a greater good could be done to the church if the pope were to bestow these remissions and dispensations, not once, as now, but a hundred times a day, for the benefit of any believer whatever.

90.These questions are serious matters of conscience to the laity. To suppress them by force alone, and not to refute them by giving reasons, is to expose the church and the pope to the ridicule of their enemies, and to make Christian people unhappy.

CUAE SACRORUM SEDES EMENDATORUM BELLI DIRUTA FLAMMIS III EDOCTOBRICIOTOCICX MAXIMO NOS MOERA RE AFFECIT.



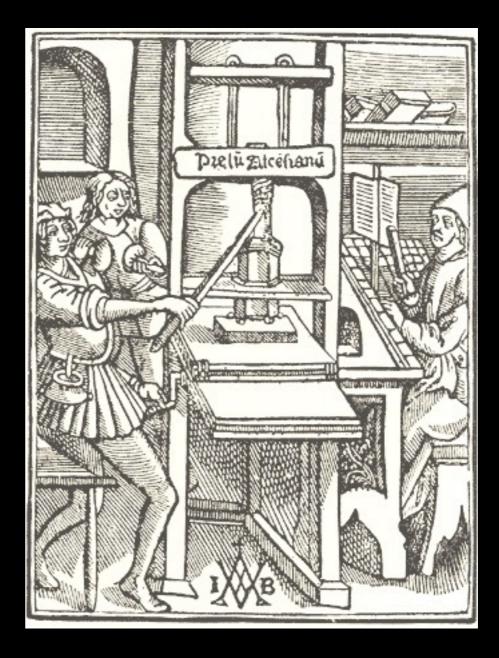
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Gutenberg 1440-1450



Strasbourg 1440 Cologne 1464 Basel 1466 Rome 1467 Venice 1469 Florence [47] Milan 47 Naples 1471 Augsburg 1472 Lyon 1473 Krakow 1474 Bruges 1474 Westminster 1476 Geneva 1478

London 1480 Antwerp 1481 Stockholm 1485

> I 500 200 printers in Germany

I518 I50 Books published in German



Raphael's portrait of his very good friend Giovanni de' Medici Pope Leo X



Diet of Worms April 1521 Holy Roman Emperor Charles V vs Professor Martin Luther

movie clip



"Unless I am convinced by Scripture 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 I will not recant anything, for to go against conscience is neither right nor safe. So help me God, Here I stand.."

Luther in Hiding in the Wartburg Palace Translating the Bible into German

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THE BIBLE IN THE LANGUAGE OF THE PEOPLE GERMAN BIBLE New Testament 1522 Whole Bible 1534 from original Greek/Hebrew texts

INTELLECTUAL FREEDOM

utile more Biblia/das ist die gantze Geilige Sch-rifft Deudsch. Mart. Luth. Wittemberg. Begnadet mit Rür-furftlieber zu Bacbfen freibeit. 01,786 Bedruckt Durch Bans Luffr. 1424, 151 D. D. XXXIII. And Riccertion igno for the aufuiller, upper cuting the option with the and and the topics artight with the out latal life. the of stillness sugart our them than thigher 1. 47.48

THE BIBLE IN THE LANGUAGE OF THE PEOPLE GERMAN BIBLE New Testament 1522 Whole Bible 1534 from original Greek/Hebrew texts

ENGLISH

Tyndale Bible 1526 (New Testament, Cologne) Great Bible England 1540 King James Bible (83% from Tyndale) 1611

How did the Reformation in this tiny state in central Germany survive? "The survival of the Protestant Reformation depended at critical junctures not merely upon the mutual imperial and papal suspicion and rivalry, but also upon the fact that the Emperor Charles Vwas caught between the French to the west and the Ottoman Turks advancing from the east. Repeatedly, Charles V was almost in a position to crush the Protestants when he was distracted by renewed warfare to the west or east. Charles inherited from his Habsburg ancestors Austria, the Netherlands, Luxembourg, Burgundy, Alsace, Castile, Aragon, Naples, Sicily, and the Spanish dominions in the New World, as well as a high probability of election as the Holy Roman Emperor in 1519, a throne to which the Habsburgs had established a nearly perpetual claim. His realm was double the size of France and encircled that kingdom on three sides. Charles exhausted himself administering, defending, and expanding his holdings, but despite the limitations of his achievements, he made an original contribution thanks to his vision of a universal empire embracing many well-treated component parts, an idea perpetuated in the Austro-Hungarian Empire and in certain ideals of world federation, and even possibly of the United Nations. Charles conceived of his kingship as a divine regency to be carried out with a sense of dignity and calling." Spitz, Lewis W. The Protestant Reformation: 1517-1559.

Luther, the Reformation, and Freedom

'All men are naturally in... a state of perfect freedom to order their actions and dispose of their possessions and persons as they think fit, within the bounds of the law of nature, without asking leave or depending upon the will of any other man.'

John Locke,

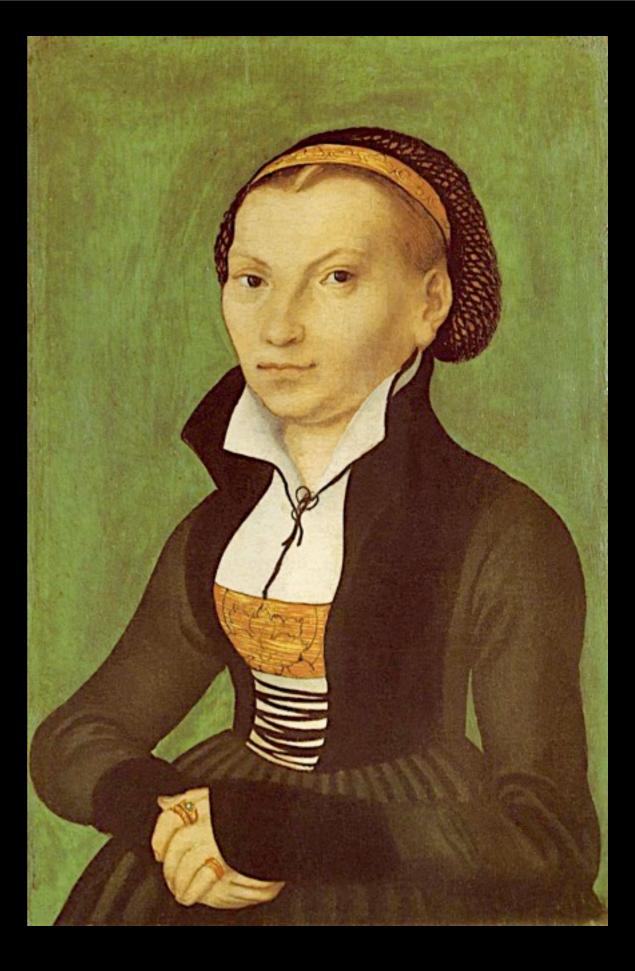
Two Treatises on Government, London, 1689

"The central teachings of the magisterial reformers—salvation by God's grace alone, by trust in Christ alone, guidance by the Scriptures alone—provided a positive evangelical message and a doctrinal structure. They had a coherent religious platform and a standard to which millions could repair. In this respect, the magisterial reformers had a great advantage over late medieval reformers who excoriated abuses but offered no alternative system of belief. On the other hand, once the pope and councils had been pushed aside and no longer had the final word in dogmatic definitions, the problem of authority in religious formulations and belief came to be of crucial importance for the reformers. It became the Achilles heel of Protestantism. The mystery is that the half of Christendom that defected from the authority of the bishop of Rome did not totally fragmentize. In actual fact, however, nearly 90 percent of all Protestants adhered to one of the major confessions-Lutheran, Reformed, Calvinist, or Anglican."

Spitz, Lewis W. The Protestant Reformation: 1517-1559 . Concordia Publishing



Luther's central affirmation that individuals are justified in God's eyes by his grace alone for the sake of Christ, whose life, death, and resurrection saved people from their sin and brought them the gift of eternal life, became the keystone of Protestant theology. Katharina von Bora 1499-1552 (age 53) Children,Hans (Johannes) Elisabeth Magdalena Martin Paul Margarethe



Was Luther Important?



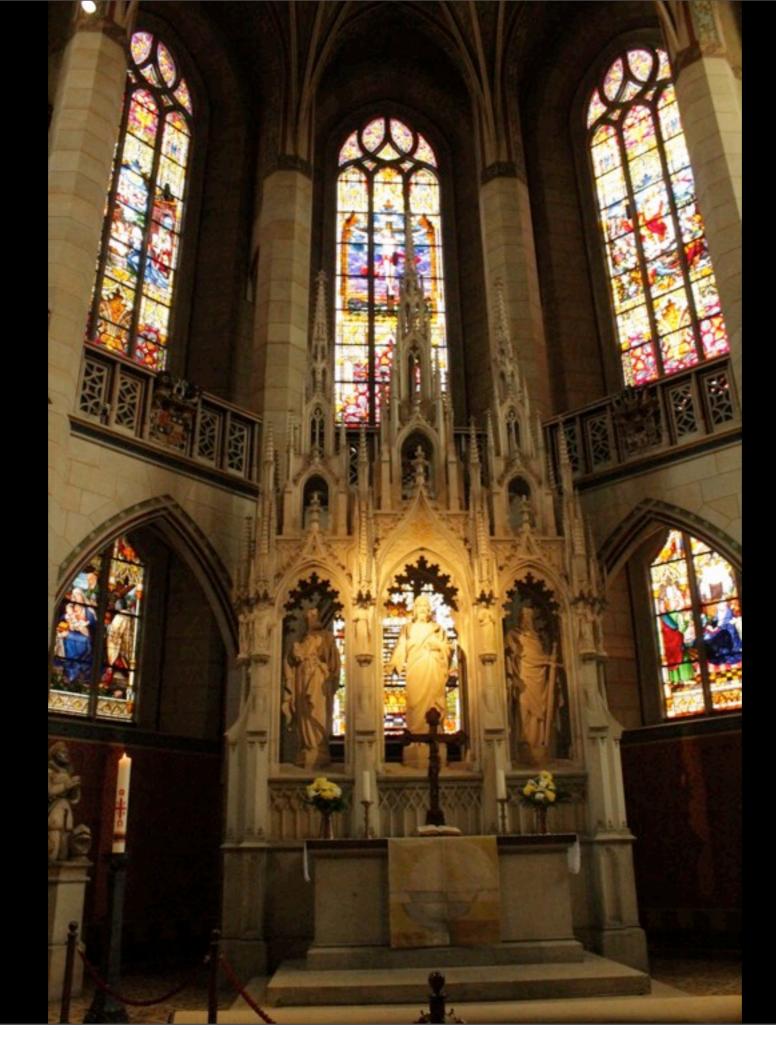
Martin Luther, Nov. 10, 1483 - 1546 (63) Religious freedom. Oct 31, 1517

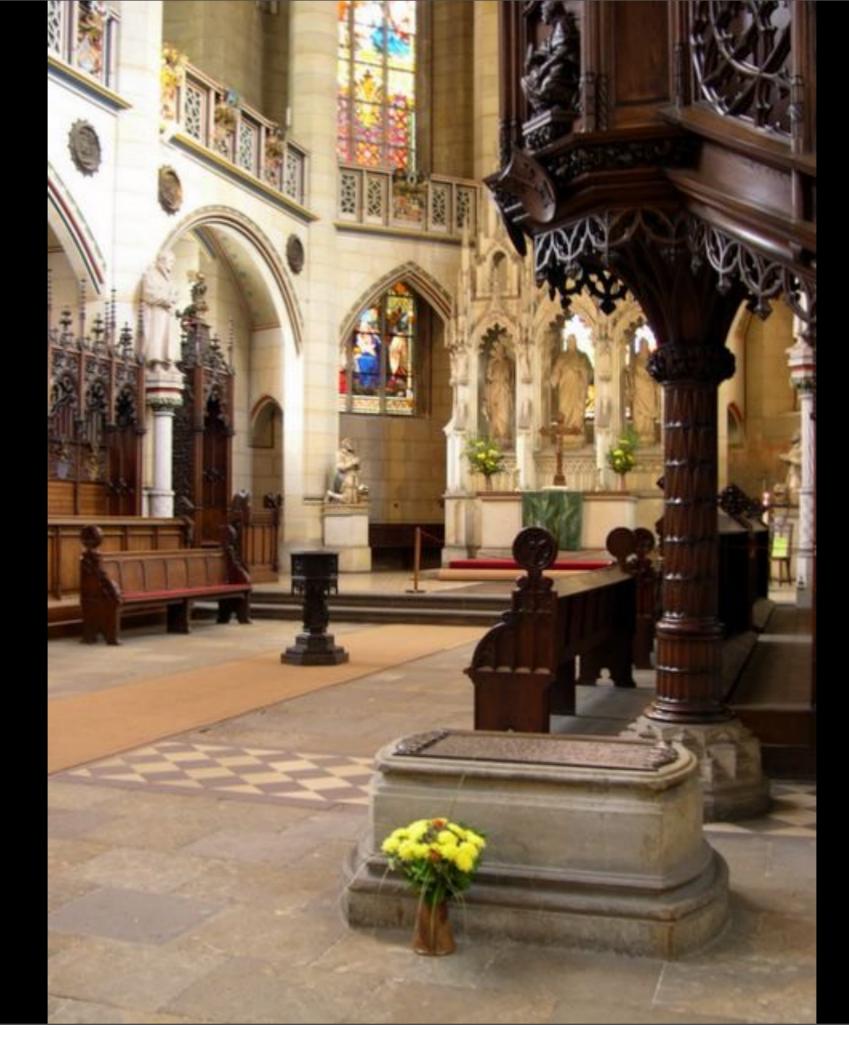
February 18, 1546, age 62, Martin Luther died in Eisleben of an apparent heart attack during the early hours of the morning.

VICTORY IN DEATH ... EISLEBEN THE NIGHT OF THE 18 TH FEERWARY 1546.



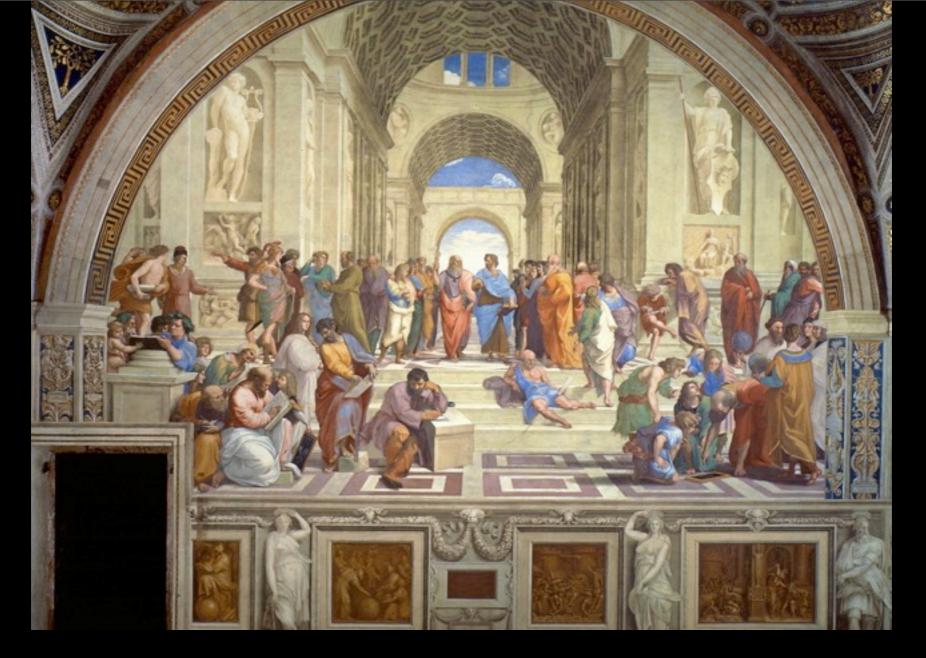
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