

## Luther in Wartburg

- While the Lords and Emperor haggled over what to do with Luther, and armed band had, under Frederick's instructions taken him to Wartburg castle
- Goes by Junker George, he solidifies the protestant movement, and tears down structure of monasticism
- Grows beard in defiance of monastic rule
- Here he remained, hidden from the world, and translated the Bible into German
- This was the first German Bible to be translated from the original languages, and not from the Latin Vulgate.
- It's impact was similar to the impact of the King James Bible in the English speaking world
- Hundreds of thousands of copies were printed, and read, and memorized by millions
- In this Luther's writings not only spread the gospel, but also helped standardize the German language
  - Luther's speech was that of his native Saxony, his vocabulary reflected that of ordinary people
- This led to education reform, as the Bible was a stimulus toward universal education, so all could read the scripture
- This enabled the masses to come to an understanding of the issues themselves through their own private study

## The Reformation continues

- In Luther's absence, his followers continued the reformation
- Many monks and nuns left their monastic communities and were married
- Worship was simplified, and provided in German
- Masses for the dead, days of fasting and abstinence were abolished
- The cup and host were provided in the Lord's Supper
- Radical followers tore down images from churches
- Three "Prophets" appeared, claimed God spoke directly to them, scripture no longer needed
- Other teachers, such as Thomas Muntzer taught that the present revelation of the spirit took priority of the written word of God
  - Those who had been born of the spirit should join in a community to bring about the Kingdom of God
- Muntzer joined the peasants' rebellion, which made economic and religious demands based on the authority of scripture
- Luther didn't support this rebellion and it ultimately ended up getting over 100,000 peasants killed
- The catholic church blamed the rebellion on Luther, many of the peasants believed Luther abandoned them and went back to the catholic church or became Anabaptists
- Melanchthon had no idea how to respond, prompting Luther to return

## **The Augsburg Confession and the League of Schmalkalden**

- The Edict of Worms was given at the instigation of the emperor. In his absence, it was not enforced
- In 1523, another Diet took place in Nuremberg in which a new agreement of leniency was reached, despite protests from the Emperor
- In 1526, while the Emperor was busy subduing his political rivals, a Diet met at Spire, and the Edict of Worms was rescinded. Each state was given the choice of determining its allegiance to the church of Rome, or to the Lutheran confession.
- In 1529, a second Diet at Spire reinstated the Edict of Worms. The Lutheran Princes protested, resulting in them being labeled “Protestants”
- In 1530, the Emperor returns and attends the Diet at Augsburg. He is presented with the “Augsburg Confession”, which was written by Melanchthon. The Emperor demands the signees recant or suffer the consequences
- Lutheran Princes form “League of Schmalkalden” to present a united front. Luther supports this
- As both sides prepared for war, the Emperor was distracted by conflicts with the Turks and his political rivals. There is no appetite for a further internal conflict, so the “peace of Nuremberg” is reached in 1532.
  - Protestants would support the emperor against the Turks
  - Protestants would not extend their faith into additional territories

## **The Augsburg Confession**

The following is a brief series of excerpts from the Augsburg Confession:

### **Article 4: Justification:**

- Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight. Rom. 3 and 4.

### **Article 6: Of New Obedience**

- Also they teach that this faith is bound to bring forth good fruits, and that it is necessary to do good works commanded by God, because of God's will, but that we should not rely on those works to merit justification before God. For remission of sins and justification is apprehended by faith, as also the voice of Christ attests: When ye shall have done all these things, say: We are unprofitable servants. Luke 17, 10. The same is also taught by the Fathers. For Ambrose says: It is ordained of God that he who believes in Christ is saved, freely receiving remission of sins, without works, by faith alone.

## Article 7: Of the Church

- Also they teach that one holy Church is to continue forever. The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered. And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites or ceremonies, instituted by men, should be everywhere alike. As Paul says: One faith, one Baptism, one God and Father of all, etc. Eph. 4, 5. 6

## Article 10: Of The Lord's Supper

- Of the Supper of the Lord they teach that the Body and Blood of Christ are truly present, and are distributed to those who eat the Supper of the Lord; and they reject those that teach otherwise.

## Article 18: Of Free Will

- Of Free Will they teach that man's will has some liberty to choose civil righteousness, and to work things subject to reason. But it has no power, without the Holy Ghost, to work the righteousness of God, that is, spiritual righteousness; since the natural man receiveth not the things of the Spirit of God, 1 Cor. 2,14; but this righteousness is wrought in the heart when the Holy Ghost is received through the Word.

Source: <https://www.gutenberg.org/files/275/275-h/275-h.htm>

## Law and Gospel

- Luther is famously tied to the concept of justification by faith
- The revelation of God is revealed in law and gospel
- God is revealed in law and gospel in the old and new testaments
- The unpardoned sinner finds the law unbearable, but he who has been pardoned wants to follow the law:  
*“At an earlier time there was no pleasure in the law for me. But now I found that the law is good and tasty, that it has been given to me so that I might live, and now I find my pleasure in it. Earlier, it told me what I ought to do. Now I begin to adapt myself to it. And for this I worship, praise, and serve God.”*

Source: “The story of Christianity volume 2: The reformation to the present day”, Justo Gonzalez

- The Christian, although sinful is truly justified: “Simul Justus et peccator”
  - Consider this concept over and against the notion that God does not consider us righteous enough to enter heaven until we are no longer marred by sin
- We are justified because God declares us righteous, not because we are made righteous through our works

## The Church and the Sacraments

- For Luther, a true sacrament must have been instituted by Christ, and be a sign of the promise of the gospel
- Luther determines there are only two sacraments: Baptism and The Lord's Supper
  - Baptism: Sign of believers death and resurrection
  - Baptism ought to be given to children; faith is a free gift of God and not a work
  - Saving initiative is God's
  - Baptism is beginning and foundation of Christian life
- Communion
  - Luther rejected much of the doctrine of the day:
    - Repetition of the sacrifice of Calvary
    - Merits of simply attending mass
    - Transubstantiation
    - Claim that
    - Catholic church claimed that a miracle happens during communion: essence of bread and wine are changed to body and blood

### Transubstantiation (Catholic view):

- "At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again..."
- Bread and wine are miraculously changed into body and blood of Christ
- The body of Christ is present even after the communion is over
  - Basis: philosophy of Aristotle
    - Substance vs. accident
      - Accident: external, perceivable quality of an object
      - Substance or essence of an object
  - Two miracles took place during communion: Substance of bread and wine changes into the substance of the body and blood of Christ
  - Accidents remain same

### Luther's view

- Bread is still bread, wine is still wine, but Christ's body and blood are "in, under, around and behind the bread and wine"
- The elements don't become the body and blood of Christ, but rather the body and blood of Christ are supernaturally added to the elements (real presence)
- This was later termed "consubstantiation"
- Discussions concerning the presence of Christ obscure the main significance associated with the sacrament: "These words, 'Given and shed for you for the forgiveness of sins', show us that the sacrament forgiveness of sins, life and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation... Whosoever believes in these words has exactly what they say: 'forgiveness of sins.' – Source: Luther's Catechism, The Sacrament of Holy Communion"
- The forgiveness obtained here through the sacrament is therefore one obtained through faith in Christ

## The Place of Music in the Church

- During the middle ages, the music of the catholic church:
  - Consisted of very complex polyphonic variations
  - Accompanied by powerful organs
  - Was written in Latin
  - Was sung by professional or semi-professional musicians
  - Featured little/no participation by the congregation
  - Was incomprehensible
  - Did not edify the people
- Reformation response
  - Zwingli had the organs of the church dismantled
  - Calvin's church music featured unaccompanied psalm singing
  - Luther's music
    - "Music is next to theology"
    - Incorporated psalms and hymns
    - Featured accompaniment, and were sung by the congregations
    - Was written in German
    - Adapted Catholic chant melodies into new texts
  - Luther was himself a musician
    - Trained in music theory in school in Eisenach
    - Sang in a church choir and a student choir
    - Studied music, voice, composition at Erfurt University
    - Played the Lute and Flute
    - Wrote four-part compositions

He wrote many of the great hymns we still sing and hear played today:

- Music in our own hymnal:
  - 92: A mighty fortress is our God
  - 219: All Praise to Thee Eternal Lord
  - 220: From Heaven on High I Come to You
  - 279: Christ Jesus Lay in Death's Strong Bands
  - 554: From Depths of Woe I raise to Thee

- One of Luther's first songs was titled "Dear Christians, one and all, rejoice, with exultation Springing
- Clearly shows Luther's own Spiritual journey through despair and into joy:

1 Dear Christians, one and all, rejoice,  
With exultation springing,  
And with united heart and voice  
And holy rapture singing,  
Proclaim the wonders God has done,  
How His right arm the vict'ry won,  
What price our ransom cost Him!

3 My own good works all came to naught,  
No grace or merit gaining;  
Free will against God's judgment fought,  
Dead to all good remaining.  
My fears increased till sheer despair  
Left only death to be my share;  
The pangs of hell I suffered.

2 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.  
But daily deeper still I fell;  
My life became a living hell,  
So firmly sin possessed me.

4 But God had seen my wretched state  
Before the world's foundation,  
And mindful of His mercies great,  
He planned for my salvation.  
He turned to me a father's heart;  
He did not choose the easy part  
But gave His dearest treasure.

[https://hymnary.org/text/dear\\_christians\\_one\\_and\\_all\\_rejoice\\_with](https://hymnary.org/text/dear_christians_one_and_all_rejoice_with)

- Luther is known in total to have written 37 songs
- These songs were said by some to have converted more people than his preaching
- The rhythm, rhyme and melody helped people memorize them, and remember their content
- 200 years later, a Devout member of the Lutheran Confession arose who in time was regarded as the greatest musician in world history: JS Bach
  - His music was an expression of his deeply held theological convictions
  - Came to define and characterize an era – The Baroque

### **The Council of Trent – Rome's response to the Reformation**

1. If any one saith, that all works done before Justification, in whatsoever way they be done, are truly sins, or merit the hatred of God; or that the more earnestly one strives to dispose himself for grace, the more grievously he sins: let him be anathema.
2. If any one saith, that by faith alone the impious is justified; in such wise as to mean, that nothing else is required to co-operate in order to the obtaining the grace of Justification, and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will; let him be anathema.
3. If any one saith, that men are justified, either by the sole imputation of the justice of Christ, or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost, and is inherent in them; or

even that the grace, whereby we are justified, is only the favour of God; let him be anathema.

4. If any one saith, that a man, who is born again and justified, is bound of faith to believe that he is assuredly in the number of the predestinate; let him be anathema.
5. If any one saith, that he will for certain, of an absolute and infallible certainty, have that great gift of perseverance unto the end,-unless he have learned this by special revelation; let him be anathema.
6. If any one saith, that the grace of Justification is only attained to by those who are predestined unto life; but that all others who are called, are called indeed, but receive not grace, as being, by the divine power, predestined unto evil; let him be anathema.
7. If any one saith, that the justice received is not preserved and also increased before God through good works; but that the said works are merely the fruits and signs of Justification obtained, but not a cause of the increase thereof; let him be anathema.
8. If any one saith, that there is no mortal sin but that of infidelity; or, that grace once received is not lost by any other sin, however grievous and enormous, save by that of infidelity ; let him be anathema.
9. If any one saith, that, after the grace of Justification has been received, to every penitent sinner the guilt is remitted, and the debt of eternal punishment is blotted out in such wise, that there remains not any debt of temporal punishment to be discharged either in this world, or in the next in Purgatory, before the entrance to the kingdom of heaven can be opened (to him); let him be anathema.
10. If any one saith, that the good works of one that is justified are in such manner the gifts of God, as that they are not also the good merits of him that is justified; or, that the said justified, by the good works which he performs through the grace of God and the merit of Jesus Christ, whose living member he is, does not truly merit increase of grace, eternal life, and the attainment of that eternal life,-if so be, however, that he depart in grace,-and also an increase of glory; let him be anathema.
11. If any one saith, that, by the Catholic doctrine touching Justification, by this holy Synod inset forth in this present decree, the glory of God, or the merits of our Lord Jesus Christ are in any way derogated from, and not rather that the truth of our faith, and the glory in fine of God and of Jesus Christ are rendered (more) illustrious; let him be anathema.

### **Implications of Trent**

- These statements pronounce anathema on those who hold to the doctrine of justification by Faith, Preservation of the Saints, total depravity, in other words, the basic tenets of the protestant reformation as taught by Luther, Calvin and others
- The list of excommunicable offences established in Trent include further well over 100 offences, which the council anathematized including the Eucharist, various other sacraments
- These statements represent a categorical rejection of the reformation
- The doctrinal stances set forth in Trent are still binding, many are found in the current Catholic Catechism