Compass Life Adult Sunday School

Pastor Pete

June 2, 2019

“Martin Luder”

**I. Causes of the Protestant Reformation**

In the beginning of the 16th century, many events led to the Protestant reformation. \_\_\_\_\_\_\_\_\_\_\_\_\_\_ caused people to begin criticizing the Catholic Church. The greed and scandalous lives of the clergy had created a \_\_\_\_\_\_\_\_ between them and the people. Furthermore, the clergy did not respond to the people's needs, often because they did not speak the \_\_\_\_ language, or live in their own diocese. The main points of criticism were: The Bible was only printed in \_\_\_\_\_, and not in the local language. And printing was controlled by the church by a system of \_\_\_\_\_\_\_\_\_\_. Catholic Mass, the Church's chief religious service, was also in Latin. This meant the people could not \_\_\_\_\_ whether what the priest said was actually correct doctrine. The church sold tickets of indulgences to help people caught in purgatory. So, the rich could buy their way into heaven while the poor could not. Religious positions were often \_\_\_\_\_\_ to whoever was willing to pay the most money for them. This meant many priests did not know much about \_\_\_\_\_\_\_\_\_\_\_\_\_. So, they told the people many different things. Some of the things had little to do with what was written in the \_\_\_\_\_\_\_\_\_. In 1515, the pope started a new indulgence campaign to raise money for the rebuilding of \_\_\_\_\_\_\_\_ Basilica in Rome. This was the last straw for Martin Luther, a Catholic monk from Germany. On October 31, 1517, he nailed his 95 theses to the church door in protest. Luther, who appeared as an enemy of the pope, was excommunicated. In the beginning, Luther had not planned to \_\_\_\_\_\_\_\_\_\_\_ from the Catholic Church or to create a new religion; he wanted to reform the Catholic Church. The recent invention of the \_\_\_\_\_\_\_\_\_\_\_ helped spread awareness of the Church's abuses, coordinate a response, and a start was made in translating the bible into various local languages. For example, John Wycliffe and William Tyndale worked on translating it into the English language. Much of Tyndale's translation was used in the \_\_\_\_\_\_\_\_\_\_ version of the Bible.

**II. Martin Luther, Medieval Theologian**

Though he held a doctor’s degree, Luther was no mere member of the learned guild of scholastic theologians. For Luther, theology was not simply the academic study of religion. Rather, it was a lifelong process of \_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_. As Luther never tired of saying, only experience makes a theologian. “I did not learn my theology all at once,” he said, “but I had to search deeper for it, where my temptations took me. ... Not understanding, reading, or speculation, but \_\_\_\_\_\_\_\_—nay, dying and being damned—make a theologian.” Though Luther appreciated the protests made by such forerunners as John Wycliffe of England and John Hus of Bohemia, he recognized his own efforts as qualitatively different. “They attacked the life,” he said. “I attack the \_\_\_\_\_\_\_\_\_\_.” At the Diet of Worms in 1521, Martin Luther declared his conscience captive to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. But that declaration did not mark his decisive theological break with the Church of Rome. That had happened two years earlier, in July 1519, at Leipzig. Luther’s opponent in the Leipzig Debate was an accomplished professor at the University of Ingolstadt, John Eck. Luther articulated what would come to be the formal principle of the Reformation: all church teaching must be formed by the \_\_\_\_\_\_. The following year, in The Babylonian Captivity of the Church, Luther stated: “What is asserted without the Scriptures or proven revelation may be held as an \_\_\_\_\_\_\_\_\_, but need not be believed.” Late medieval theologians placed Christian tradition alongside the Bible as a source of church doctrine. Luther emphasized instead the primacy of \_\_\_\_\_\_\_\_. For Luther, the church does not take priority over the Bible; instead, the church is the \_\_\_\_\_\_\_\_ of the Bible. Arguably, Luther’s greatest contribution to the Reformation was his translation of the Bible into \_\_\_\_\_\_\_\_\_\_\_\_. He wanted common people—the farm boy and milkmaid—to “feel” the words of Scripture “in the heart.” Luther held a high view of the inspiration of the Bible, calling it once “the Holy Spirit book.” But what truly distinguished his exegesis was his ability to make the text come alive. For him, Bible stories were not distant historical acts but \_\_\_\_\_\_\_ current events, as we see in his treatment of Gideon: “How difficult it was for [Gideon] to fight the enemy at those odds. If I had been there, I would have messed in my breeches for fright!” Thus, for Luther, the Bible is no mere depository of doctrine. In it, a living God confronts his people. Luther’s “discovery of the gospel,” as it has been called, came during his scholarly labors as a Doctor in Biblia. The pivotal text was \_\_\_\_\_\_\_\_\_\_\_\_. “At last, as I meditated day and night on the relation of the words ‘the righteousness of God is revealed in it, as it is written, the righteous person shall live by faith,’ I began to understand that ‘righteousness of God’ as that by which the righteous person lives by the gift of God; and this sentence, ‘the righteousness of God is revealed,’ to refer to a passive righteousness, by which the merciful God justifies us by faith, as it is written, ‘the righteous person lives by faith.’ This immediately made me feel as though I had been born again, and as though I had entered through open gates into paradise itself. From that moment, I saw the whole face of Scripture in a new light. ... And now, where I had once hated the phrase, ‘the righteousness of God,’ I began to \_\_\_\_\_ and extol it as the sweetest of phrases, so that this passage in Paul became the very gate of paradise to me.” To use Luther’s words, it is a “sweet exchange” between Christ and the sinner: “Therefore, my dear brother, learn Christ and him crucified; learn to pray to him despairing of yourself, saying ‘Thou, Lord Jesus, art my righteousness and I am thy \_\_\_\_\_\_\_. Thou hast taken on thyself what thou wast not, and hast given to me what I am not.”

**III. On the Bondage of the Will (1525)**

Was published in December 1525. It was his reply to Erasmus’ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, which had appeared in September 1524 as Erasmus' first public attack on Luther after Erasmus had been wary about the methods of Luther for many years. At issue was whether human beings, after the Fall of Man, are \_\_\_\_\_\_\_\_\_\_\_\_ good or evil. The debate between Luther and Erasmus is one of the earliest of the Reformation over the issue of free will and \_\_\_\_\_\_\_\_\_\_\_. Luther believed that human beings are \_\_\_\_\_\_\_\_ that God’s sovereign grace must create and decisively fulfill every human inclination to believe and obey God*.* Erasmus did not believe this. Erasmus’s belief that the fallen human will \_\_\_\_\_\_\_\_\_\_\_ its own decisive self-determining power to the act of faith and the pursuit of holiness was, in Luther’s mind, a perilous underestimation of the desperate condition of man without Christ. And, Luther would add, the failure to see the gravity our sin and the depth of our corruption and the bondage of our will, if unchecked, will become an assault on the freedom and sovereignty and the glory of God’s grace in salvation, and therefore an assault on the very \_\_\_\_\_\_\_ itself. In 1528, Luther put it like this: “I condemn and reject as nothing but error all doctrines which exalt our ‘free will,’ as being directly opposed to [the] mediation and grace of our Lord Jesus Christ”. By “free will,” I think he means decisive self-determination in acts of faith and obedience. In another place he said, “This is my absolute opinion: he that will maintain that a man’s free-will is able to do or work anything in spiritual cases, be they never so small, denies Christ. This I have always maintained in my writings, especially in those against Erasmus. He doesn’t mean that the will is inactive.” He means that wherever it is active in faith and obedience, God is decisively active, creating and fulfilling the acts. For Luther, the issue of man’s bondage to sin and his moral \_\_\_\_\_\_\_\_ to believe or be holy was the root issue of the Reformation — and the lynchpin of Protestantism. The freedom of God, and therefore the freedom of the gospel and therefore the salvation of men, and the glory of God were at stake in this controversy. Therefore, Luther loved the message of his book The Bondage of the Will, ascribing all freedom and power and grace to God, and, for us, complete \_\_\_\_\_\_\_\_\_\_\_\_ on God for faith and holiness. “It is true,” he wrote, “that the doctrine of the Gospel takes all glory, wisdom, [and] righteousness . . . from men and ascribes them to the Creator alone, who makes everything out of nothing”. So, what I would like to do in response to this Reformation position is turn to the Bible and see how the Bible describes the bondage of our will, and how the Bible describes the remedy of God’s grace, and how the Bible answers the question Are human beings so sinful that God’s sovereign grace must create and decisively fulfill every human inclination to believe and obey God? This, I hope, will have a biblical effect on how you preach about the true condition of your people before and after conversion.

**IV. Luther’s Small Catechism (1529)**

Is a catechism written by Martin Luther and published in 1529 for the training of \_\_\_\_\_\_\_\_\_. Luther reviews the 10 Commandments, the Apostles’ Creed, the Lord’s Prayer and other important doctrines. It is included in the Book of Concord. Martin Luther to All Faithful and Godly \_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_: “The deplorable, miserable condition which I discovered lately when I, too, was a visitor, has forced and urged me to prepare this Catechism, or Christian doctrine, in this small, plain, simple form. Mercy! Good God! what manifold misery I beheld! The common people, especially in the villages, have no knowledge whatever of Christian doctrine, and, alas! many pastors are altogether incapable and incompetent to teach [so much so, that one is ashamed to speak of it]. Nevertheless, all maintain that they are Christians, have been baptized and receive the holy Sacraments. Yet they cannot recite either the Lord's Prayer, the Creed, or the 10 Commandments; they live like dumb brutes and irrational hogs; and yet, now that the Gospel has come, they have nicely learned to abuse all liberty like experts.”

**6/9 “Martin Bucer”**