

Message Notes

Welcome to 1517!

Scripture Passages

(taken from the New International Version)

Introduction - "A Dream of mine come true!"

A Greeting by Frank-Walter Steinmeier,
President of Germany

New Series: **Amazing Grace:**
The Reformation to the Glory of God

Today's Message:

The Ninety-Five Thesis: What started it all!
Psalm 22, Romans 1:16-17, 3:21-26

Things that fueled the Reformation

- a. Political Realities
- b. The Catholic Church in the Middle Ages
- c. Spiritual Realities
- d. Cultural Realities
- e. "Sparks" of the Reformation

Martin Luther - a life

Youth (1483-1504)

The Storm (1505)

Life in the Monastery, fear and trembling
(1505-1510)

The trip to Rome (November 1510)

Transfer to Wittenburg, Doctorate and
Teacher (or student?) (1511- 1517)

- a. Psalms (esp. Psalm 22)
- b. Romans (esp. Romans 1:16-17, 3:21-26)

The straw that broke Luther's back!

The Ninety-five Thesis (October 31st, 1517)

Gospel Application - "Will you renew yourself this fall to the wonder, amazement and re-discovery of the Gospel of Jesus Christ through the 500th Anniversary of the Reformation?"

Psalm 22:1-2

¹My God, my God, why have you forsaken me? Why are you so far from saving me, so far from my cries of anguish? ²My God, I cry out by day, but you do no answer, by night, but I find no rest.

Romans 1:16-17

¹⁶For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile. ¹⁷For in the gospel the righteousness of God is revealed—a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith."

Romans 3:21-26

²¹But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify. ²²This righteousness is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile, ²³for all have sinned and fall short of the glory of God, ²⁴and all are justified freely by his grace through the redemption that came by Christ Jesus. ²⁵God presented Christ as a sacrifice of atonement, through the shedding of his blood—to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished—²⁶he did it to demonstrate his righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus.

Grand Opening
Tonight @ 6pm!



HOPE

LOWERTOWN

ST. PAUL



1517



2017

AMAZING GRACE

The Reformation to the Glory of God

Psalm 22

¹My God, my God, why have you forsaken me?

Why are you so far from saving me,
so far from my cries of anguish?

²My God, I cry out by day, but you do not answer,
by night, but I find no rest.

³Yet you are enthroned as the Holy One;
you are the one Israel praises. ^z

⁴In you our ancestors put their trust;
they trusted and you delivered them.

⁵To you they cried out and were saved;
in you they trusted and were not put to shame.

Psalm 22

⁶But I am a worm and not a man,
scorned by everyone, despised by the people.

⁷All who see me mock me;
they hurl insults, shaking their heads.

⁸“He trusts in the LORD,” they say,
“let the LORD rescue him.

Let him deliver him,
since he delights in him.”

Psalm 22

⁹Yet you brought me out of the womb;
you made me trust in you, even at my mother's breast.

¹⁰From birth I was cast on you;
from my mother's womb you have been my God.

¹¹Do not be far from me,
for trouble is near
and there is no one to help.

Psalm 22

¹²Many bulls surround me;
strong bulls of Bashan encircle me.

¹³Roaring lions that tear their prey
open their mouths wide against me.

¹⁴I am poured out like water,
and all my bones are out of joint.

My heart has turned to wax;
it has melted within me.

¹⁵My mouth is dried up like a potsherd,
and my tongue sticks to the roof of my mouth;
you lay me in the dust of death.

Psalm 22

¹⁶Dogs surround me,
a pack of villains encircles me;
they pierce my hands and my feet.

¹⁷All my bones are on display;
people stare and gloat over me.

¹⁸They divide my clothes among them
and cast lots for my garment.

Psalm 22

¹⁹But you, LORD, do not be far from me.
You are my strength; come quickly to help me.

²⁰Deliver me from the sword,
my precious life from the power of the dogs.

²¹Rescue me from the mouth of the lions;
save me from the horns of the wild oxen.

Psalm 22

²²I will declare your name to my people;
in the assembly I will praise you.

²³You who fear the LORD, praise him!
All you descendants of Jacob, honor him!
Revere him, all you descendants of Israel!

²⁴For he has not despised or scorned
the suffering of the afflicted one;
he has not hidden his face from him
but has listened to his cry for help.

Psalm 22

²⁵From you comes the theme of my praise in the great assembly;
before those who fear you I will fulfill my vows.

²⁶The poor will eat and be satisfied;
those who seek the LORD will praise him —
may your hearts live forever!

Psalm 22

²⁷All the ends of the earth
will remember and turn to the LORD,
and all the families of the nations
will bow down before him,
²⁸for dominion belongs to the LORD
and he rules over the nations.

²⁹All the rich of the earth will feast and worship;
all who go down to the dust will kneel before him —
those who cannot keep themselves alive.

Psalm 22

³⁰Posterity will serve him;
future generations will be told about the Lord.

³¹They will proclaim his righteousness,
declaring to a people yet unborn:
He has done it!

Romans 1:16-17

¹⁶For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile. ¹⁷For in the gospel the righteousness of God is revealed – a righteousness that is by faith from first to last, just as it is written: “The righteous will live by faith.”

Romans 3:21-26

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1517



2017

AMAZING GRACE

The Reformation to the Glory of God

Today's Message:
The Ninety-Five Thesis:
What started it all!

Film and
Theology

Hope West
Sanctuary
6:30pm

Friday, Sept 15th, 2017

LUTHER

A movie poster for the film 'Luther'. The background is a fiery, orange-red scene. In the center, a young man with dark hair and a beard (Luther) is shown in profile, looking towards the left. To his left, a woman with a dark headpiece and a man in a black cap and red tunic are visible. To his right, another man with a mustache and a woman with a dark headpiece are shown. The overall tone is dramatic and historical.

CHUCK AND MARTY'S SUPERSTORE

Chuck and Marty's Superstore

"I Definitely Nailed It"

- Marty

WHAT WILL YOU WEAR TO YOUR REFORMATION PARTY?



I Nailed It! Shirt
\$16.99



I Nailed It! Mug
\$10.99



I'm a Marty Animal Shirt
\$16.99



A Greeting

by Frank-Walter Steinmeier, President of Germany





Luther's beer mug, first half of the 16th century
Beech wood, with silver mounts from 1744

Luther: His World, His Times by Gerd Heinrich

This ordinary wooden mug was transformed into

partake of beer, which was brewed by his wife, as he felt it had health benefits.

Luther could have made this mug himself. In 1527, he ordered wood-turning tools and set up a work shop in his home. Though the mug's construction is

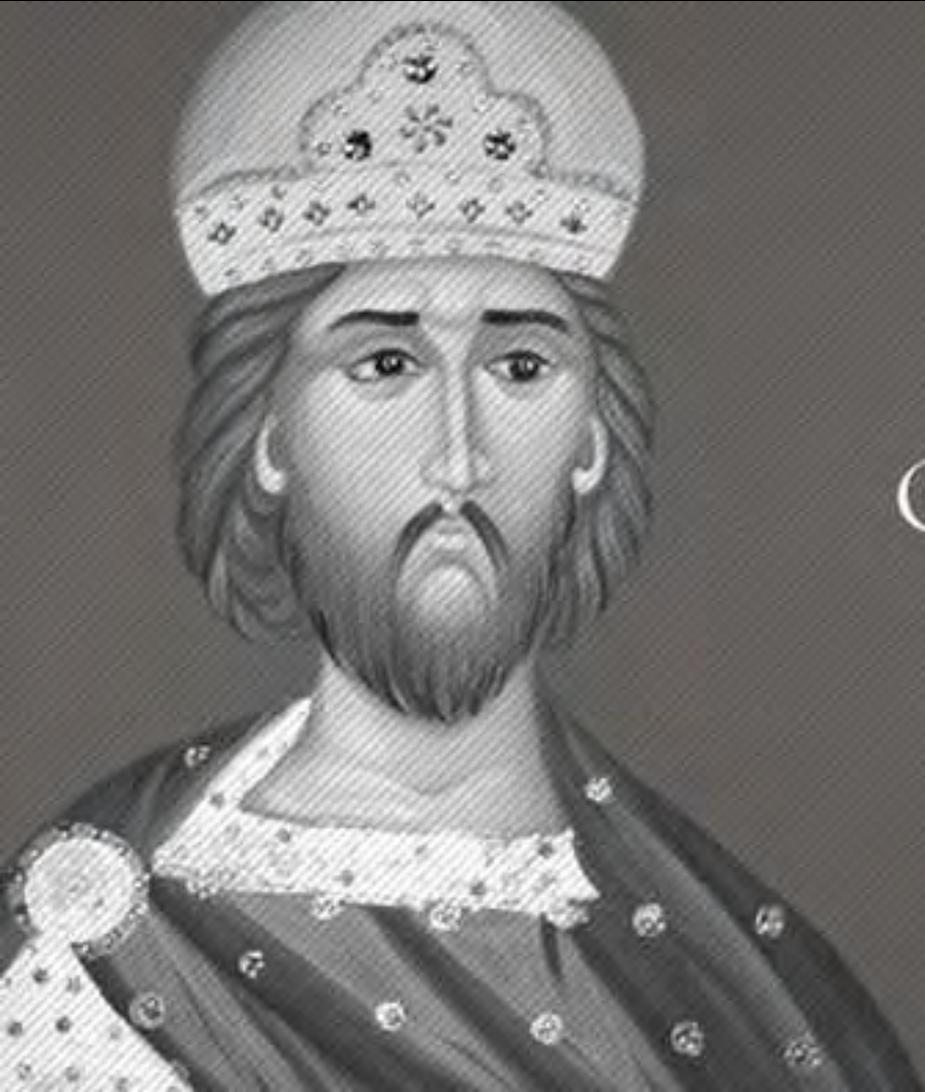




The Reformation of the sixteenth century is, next to the introduction of Christianity, the greatest event in history. It marks the end of the Middle Ages and the beginning of modern times. Starting from religion, it gave, directly or indirectly, a mighty impulse to every forward movement, and made Protestantism the chief propelling force in the history of modern civilization.

~ Philip Schaff, *History of the Christian Church*

Political Realities



CONSTANTINE

280-337



The Catholic Church in the Middle Ages



Spiritual Realities



**Fra Angelico. *The Last Judgment*,
c.1450, 65 x 103 cm, Gemäldegalerie,
Berlin, Germany**

Cultural Realities



Johannes Gutenberg
c. 1400-1468



Johannes Gutenberg
c. 1400-1468



Johannes Gutenberg
c. 1400-1468



The Renaissance







“Sparks”



Holy Scripture is the highest authority for every believer, the standard of faith and the foundation for reform...

~ John Wycliffe



JOHN HUS, 1369-1415

"God is my witness that the evidence against me is false. I've never thought nor preached except with the one intention of winning men, if possible, from their sins. In the truth of the Gospel I have written, taught and preached; today I will gladly die."

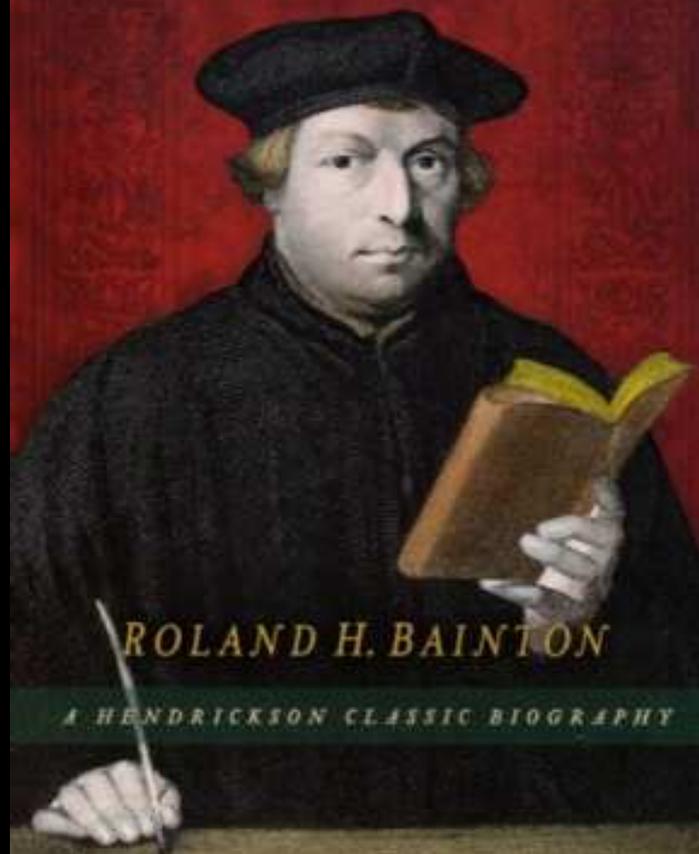


Martin Luther

November 10th, 1483 –
February 18th, 1546

HERE I STAND

A LIFE *of* MARTIN LUTHER



ROLAND H. BAINTON

A HENDRICKSON CLASSIC BIOGRAPHY

Martin Luther ~ a life

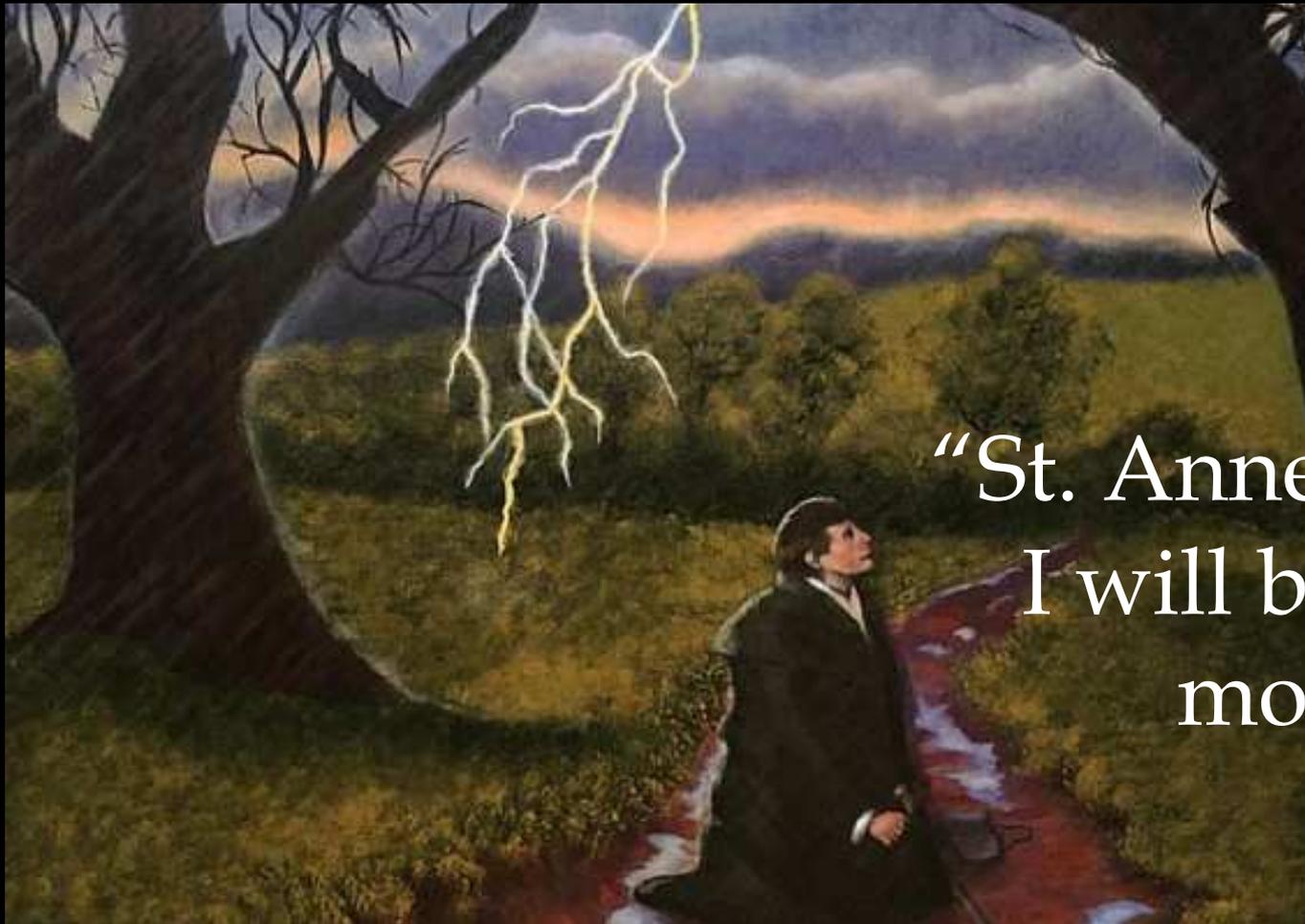
Youth (1483-1504)

Hans and Maragetta Luther



Martin Luther ~ a life

The Storm (1505)



“St. Anne, help me!
I will become a
monk.”

Martin Luther ~ a life

Life in the Monastery, fear and trembling (1505-
1510)

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." He related afterward: At these words I was utterly stupefied and terror-stricken. I thought to myself, "With what tongue shall I address such Majesty, seeing that all men ought to tremble in the presence of even an earthly prince? Who am I, that I should lift up mine eyes or raise my hands to the divine Majesty? The angels surround him. At his nod the earth trembles. And shall I, a miserable little pygmy, say 'I want this, I ask for that'? For I am dust and ashes and full of sin and I am speaking to the living, eternal and the true God." The terror of the Holy, the horror 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...

Luther felt similarly toward the sacred host of the Saviour's body; and when it was carried in procession, panic took hold of him. His God was the God who inhabited the storm clouds brooding on the brow of Sinai, into whose presence Moses could not enter with unveiled face and live. Luther's experience, however, far exceeds the primitive and should not be so unintelligible to the modern man who, gazing upon the uncharted nebulae through instruments of his own devising, recoils with a sense of abject littleness. Luther's tremor was augmented by the recognition of unworthiness. "I am dust and ashes and full of sin."

~ Roland H Bainton, *Here I Stand: A Life of Martin Luther*. Abingdon Press. Pages 21-23

Martin Luther ~ a life

The trip to Rome (November 1510)

By a like token the stories that came to Luther's ears of the immorality of the Roman clergy should not logically have undermined his faith in the capacity of Holy Rome to confer spiritual benefits. At the same time he was horrified to hear that if there were a hell Rome was built upon it. He need not have been a scandalmonger to know that the district of ill fame was frequented by ecclesiastics... Yet all these sorry disclosures did not shatter Luther's confidence in the genuine goodness of the faithful. The question was whether they had any superfluous merit which could be conveyed to him or to his family, and whether the merit was so attached to sacred places that visits would confer benefit. This was the point at which doubt overtook him. He was climbing Pilate's stairs on hands and

knees repeating a Pater Noster for each one and kissing each step for good measure in the hope of delivering a soul from purgatory. Luther regretted that his own father and mother were not yet dead and in purgatory so that he might confer on them so signal a favor. Failing that, he had resolved to release Grandpa Heine. The stairs were climbed, the Pater Nosters were repeated, the steps were kissed. At the top Luther raised himself and exclaimed... “Who knows whether it is so?” That was the truly disconcerting doubt. The priests might be guilty of levity and the popes of lechery — all this would not matter so long as the Church had valid means of grace. But if crawling up the very stairs on which Christ stood and repeating all the prescribed prayers would be of no avail, then another of the great grounds of hope had proved to be illusory. Luther commented that he had gone to Rome with onions and had returned with garlic.

Martin Luther ~ a life

Transfer to Wittenburg, Doctorate and Teacher
(or student?) (1511- 1517)

The final and the most devastating doubt of all assailed the young man. Perhaps not even God himself is just. This misgiving arose in two forms, depending on the view of God's character and behavior. Basic to both is the view that God is too absolute to be conditioned by considerations of human justice. The late scholastics, among whom Luther had been trained, thought that God is so unconditioned that he is bound by no rules save those of his own making. He is under no obligation to confer reward on man's achievements, no matter how meritorious. Normally God may be expected to do so, but there is no positive certitude. For Luther this meant that God is capricious and man's fate is unpredictable.

The second view was more disconcerting because it held that man's destiny is already determined, perhaps adversely. God is so absolute that nothing can be contingent... Luther exclaimed:

Is it not against all natural reason that God out of his mere whim deserts men, hardens them, damns them, as if he delighted in sins and in such torments of the wretched for eternity, he who is said to be of such mercy and goodness? This appears iniquitous, cruel, and intolerable in God, by which very many have been offended in all ages. And who would not be? 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!

Martin Luther ~ a life

Transfer to Wittenburg, Doctorate and Teacher
(or student?) (1511- 1517)

a. The First Light of the Gospel - Psalms

His first lectures were on the book of Psalms. We must bear in mind his method of reading the Psalms and the Old Testament as a whole. For him, as for his time, it was a Christian book foreshadowing the life and death of the Redeemer. The reference to Christ was unmistakable when he came to the twenty-second psalm, the first verse of which was recited by Christ as he expired upon the cross. "My God, my God, why hast thou forsaken me?" What could be the meaning of this? Christ evidently felt himself to be forsaken, abandoned by God, deserted. Christ too had *Anfechtungen* [*spiritual trial, terror, despair, and religious crisis*]. The utter desolation which Luther said he could not endure for more than a tenth of an hour and live had been experienced by Christ himself as he died.

Rejected of men, he was rejected also of God. How much worse this must have been than the scourging, the thorns, the nails!...Christ had suffered what Luther suffered, or rather Luther was finding himself in what Christ had suffered, even as Albrecht Dürer painted himself as the Man of Sorrows...

Why should Christ have known such desperation? Luther knew perfectly well why he himself had had them: he was weak in the presence of the Mighty; he was impure in the presence of the Holy; he had blasphemed the Divine Majesty. But Christ was not weak; Christ was not impure; Christ was not impious. Why then should he have been so overwhelmed with desolation? The only answer must be that Christ took to himself the iniquity of us all.



Albrecht Dürer, *Man of Sorrows*, 1509,
Engraving on laid paper, 7.6 x 12.1 cm,
Museum of Fine Arts, Houston

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He who was without sin for our sakes became sin and so identified himself with us as to participate in our alienation. He who was truly man so sensed his solidarity with humanity as to feel himself along with mankind estranged from the All Holy. What a new picture this is of Christ! Where, then, is the judge, sitting upon the rainbow to condemn sinners? He is still the judge. He must judge, as truth judges error and light darkness; but in judging he suffers with those whom he must condemn and feels himself with them subject to condemnation. The judge upon the rainbow has become the derelict upon the cross.



A new view also of God is here. The All Terrible is the All Merciful too. Wrath and love fuse upon the cross. The hideousness of sin cannot be denied or forgotten; but God, who desires not that a sinner should die but that he should turn and live, has found the reconciliation in the pangs of bitter death. It is not that the Son by his sacrifice has placated the irate Father; it is not primarily that the Master by his self-abandoning goodness has made up for our deficiency. It is that in some inexplicable way, in the utter desolation of the forsaken Christ, God was able to reconcile the world to himself.

~ Roland H Bainton, *Here I Stand: A Life of Martin Luther*. Abingdon Press. Pages 42-45

Martin Luther ~ a life

Transfer to Wittenburg, Doctorate and Teacher
(or student?) (1511- 1517)

- a. The First Light of the Gospel - Psalms
- b. The Second Light - Romans

But there still remains the problem of the justice of God. Wrath can melt into mercy, and God will be all the more the Christian God; but if justice be dissolved in leniency, how can he be the just God whom Scripture describes? The study of the apostle Paul proved at this point of inestimable value to Luther...

These are Luther's own words:

I greatly longed to understand Paul's Epistle to the Romans and nothing stood in the way but that one expression, "the justice of God," because I took it to mean that justice whereby God is just and deals justly in punishing the unjust. My situation was that, although an impeccable monk, I stood before God as a sinner troubled in conscience, and I had no confidence that my merit would assuage him.

Therefore I did not love a just and angry God, but rather hated and murmured against him. Yet I clung to the dear Paul and had a great yearning to know what he meant. Night and day I pondered until I saw the connection between the justice of God and the statement that “the just shall live by his faith.” Then I grasped that the justice of God is that righteousness by which through grace and sheer mercy God justifies us 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, and whereas before the “justice of God” had filled me with hate, now it became to me inexpressibly sweet in greater love. This passage of Paul became to me a gate to heaven... [and to] look upon his fatherly, friendly heart, in which there is no anger nor ungraciousness. He who sees God as angry does not see him rightly but looks only on a curtain, as if a dark cloud had been drawn across his face.”

~ Roland H Bainton, *Here I Stand: A Life of Martin Luther*. Abingdon Press. Pages 42-45

Martin Luther ~ a life

The straw that broke Luther's back!

Listen to the voices of your dear dead relatives and friends, beseeching you and saying, "Pity us, pity us. We are in dire torment from which you can redeem us for a pittance." Do you not wish to? Open your ears. Hear the father saying to his son, the mother to her daughter, "We bore you, nourished you, brought you up, left you our fortunes, and you are so cruel and hard that now you are not willing for so little to set us free. Will you let us lie here in flames? will you delay our promised glory?" Remember that you are able to release them, for

As soon as the coin in the coffer rings,
The soul from purgatory springs.

Will you not then for a quarter of a florin receive these letters of indulgence through which you are able to lead a divine and immortal soul into the fatherland of paradise?

AS SOON AS A COIN IN THE COFFER RINGS
THE SOUL FROM PURGATORY SPRINGS.

TETZEL'S INDULGENCES

SELLING SALVATION SINCE 1517

Martin Luther ~ a life

The Ninety-five Thesis (October 31st, 1517)





“When our Lord and Master Jesus Christ said, 'Repent,' he willed the entire life of believers to be one of repentance.”

~ Martin Luther, *The Ninety-Five Thesis* - #1

Indulgences are positively harmful to the recipient because they impede salvation by diverting charity and inducing a false sense of security. Christians should be taught that he who gives to the poor is better than he who receives a pardon. He who spends his money for indulgences instead of relieving want receives not the indulgence of the pope but the indignation of God. We are told that money should be given by preference to the poor only in the case of extreme necessity. I suppose we are not to clothe the naked and visit the sick. What is extreme necessity?...

Did Christ say, "Let him that has a cloak sell it and buy an indulgence"? Love covers a multitude of sins and is better than all the pardons of Jerusalem and Rome.



1517



2017

AMAZING GRACE

The Reformation to the Glory of God



FIVE

SOLAS

AMAZING GRACE

The Reformation to the Glory of God

Gospel Application:

Welcome to 1517!

*Will you renew yourself this fall to the wonder,
amazement and rediscovery of the
Gospel of Jesus Christ through the
500th Anniversary of the Reformation?*