LUTHER AND THE REFORMATION – AN INTRODUCTION

Discussion Questions

- Why might it be helpful to have an understanding of Luther and the Reformation?
- What might be the purpose of studying the Reformation?
- What was the church like during the before and during the Reformation? What is the church like today?

Selective Events of Luther’s Life

1483  Born Nov 10 in Eisleben
       The second child of Hans and Margaret
       Baptized Nov 11 (The Festival of St. Martin of Tours)

1507  Becomes a priest, celebrating his first Mass
       Returns to the university to study theology

1510  Trip to ‘Holy’ Rome

1512  Becomes Dr. Martin Luther

1517  Ninety-Five Theses posted on Castle church door in Wittenberg, Oct 31


1521  At Worms

   “Unless I am convinced by the teachings of Holy Scripture or by sound reasoning - for I do not believe either the pope or councils alone, since they have often made mistakes and have even said the exact opposite about the same point - I am tied by the Scriptures I have quoted and by my conscience. I cannot and will not recant anything, for to go against conscience is neither safe nor right. Here I stand. God help me! Amen.” (p107)

1529  Publishes Large and Small Catechisms

1530  Diet of Augsburg (The Augsburg Confession is read before the emperor)

1534  German translation of the entire Bible completed

1546  Dies Feb 18 in Eisleben

A Study of Luther & the Reformation

ONE OF THE FOLD

Discussion Questions

- How does one’s (religious) ‘perspective’ have an influence on what one says, does, thinks, etc? If so, how might that perspective have an influence in one’s life, ‘on the job’, in interpersonal relations?
- What was Luther’s view concerning God, grace, justification, and Christ before faith in the Lord Jesus Christ? After? Why the change?
- For what reason(s) did Luther become a monk?
- What led Luther to the understanding he held concerning the church, God, Christ, etc.?
- Why is it necessary to always have the right teaching of the faith?

Luther Quotes

‘How Christ was Pictured to Luther’

“In the papacy I feared Christ more than I feared the devil. I did not think otherwise than that Christ was sitting in heaven as an angry Judge, as indeed He is picture, sitting on a rainbow. I could not call upon Him, nay, could not even bear to hear His name mentioned. I had to take refuge with our dear Lady, creep under her cloak, and call upon my apostle, St. Thomas. And then I thought: I will confess, say Mass, and satisfy God with my good works. The wretched pope so completely tore and removed our dear Savior Jesus Christ from our eyes and covered His friendly and lovely color with a hue so abominably black that we feared Him more than we feared the wretched devil. And against this false impression a text so clear as this one [“For the Son of Man came to seek and to save the lost” (Matthew 18:11)], which a child can now understand, was of no help; for the poison of false doctrine penetrates a man through and through.”

‘How Luther Came to See the Light’

“At first I clearly saw that the free grace of God is absolutely necessary to attain to light and eternal life; and I anxiously and busily worked to understand the word of Paul in Rom. 1:17: the righteousness of God is revealed in the Gospel. I questioned this passage for a long time and labored over it, for the expression “righteousness of God” barred my way. This phrase was customarily explained to mean that the righteousness of God is a virtue by which He is Himself righteous and condemns sinners. In this way all the teachers of the church except Augustine had interpreted the passage. They had said: The righteousness of God, that is, the wrath of God. But as often as I read this passage, I wished that God had never revealed the Gospel; for who could love a God who was angry, who judged and condemned people? This misunderstanding continued until, enlightened by the Holy Spirit, I finally examined more carefully the word of Habakkuk: “The just shall live by His faith” (2:4). From this passage I concluded that life must be derived from faith…Then the entire Holy Scriptures became clear to me, and heaven itself was opened to me. Now we see this brilliant light very clearly, and we are privileged to enjoy it abundantly.”

Plass, Ewald (1959). What Luther Says. CPH: St. Louis, MO. p835
"A Study of Luther & the Reformation"

TO THE DOOR

Discussion Questions

What were Luther’s reasons for wanting to discuss the Ninety-Five Theses? Had Luther wanted to break with the church by presenting the Theses? What was his intent?

What are some reasons why Luther’s Theses were not accepted by the church? Was it because they were contrary to God and the Gospel?

3 Definitions

Penance:
“Included being truly sorry for sins, confessing these sins to a priest, and having the priest forgive the guilt of the sins and eternal punishment due them. It also included doing good works ordered by the priest. These works were done to prove the sincerity of the confession and sorrow and to earn forgiveness for the temporal (earthly) punishment due the sins. The more good works a Christian did before He died, the less he would suffer in purgatory.” (p49-50)

Purgatory:
“A place for Christians who had not done enough good works on earth to immediately go to heaven. Here they suffered the temporal punishment still due their sins before entering heaven.” (p50)

Indulgence:
“Besides his own good works, the Christian had another way to reduce his suffering in purgatory. The church taught that Christ and some saints had done more good works than needed. God kept these extra good works in a heavenly treasury, ready for Christians who needed them. However, a problem remained. How could the Christian get some of these extra good works for himself and thus reduce his suffering in purgatory?”
“The church answered this questions like this: ‘Suppose you have confessed your sins, been forgiven, and are doing good works. Now, if you really want some of the extra good works in the heavenly treasury, you can earn them. For example, you can pray ‘My God and My All,’ or you can give money to help build a new hospital (or St. Peter’s Basilica). In this way you will earn an indulgence. The indulgence will reduce the temporal punishment due you before entering into heaven. God Himself will decide just how much to reduce your punishment and suffering in purgatory.’” (p50)

Luther Quote

“Repentance vs. ‘Doing Penance’

“You (the papal church) taught us that with our works we ought to make satisfaction for our sin, even for sin against God. And that is called repenting of sin. Remorse and confession you did not emphasize nearly so much, although you made works of them too. When you say: You must render satisfaction for your sin, what is that but saying: You must deny Christ, renounce your Baptism, blaspheme the Gospel, accuse God of lying, disbelieve the forgiveness of sin, trample Christ’s blood and death underfoot, dishonor the Holy Spirit, and go to heaven with virtues such as these by your own efforts? How does this faith differ from the faith of Turks and heathen and Jews? All of them, too, would make satisfaction with their works. But how is it possible for a soul not to despair if it has no other comfort against sin than its own works?” (p1211)

The Ninety-Five Theses (selections)

Preamble: “Out of love and zeal for truth and the desire to bring it to light, the following theses will be publicly discussed at Wittenberg under the chairmanship of the reverend father Martin Lutther, Master of Arts and Sacred Theology and regularly appointed Lecturer on these subjects at that place. He requests that those who cannot be present to debate orally with us will do so by letter. In the Name of Our Lord Jesus Christ. Amen.” (p21)

1. When our Lord and Master Jesus Christ said, “Repent” [Matt 4:17], he willed the entire life of believers to be one of repentance. (p21)

27. They preach only human doctrines who say that as soon as the money clinks into the money chest, the soul flies out of purgatory. (p23-24)

28. It is certain that when money clinks in the money chest, greed and avarice can be increased; but when the church intercedes, the result is in the hands of God alone. (p24)

36. Any truly repentant Christian has a right to full remission of penalty and guilt, even without indulgence letters. (p24)

43. Christians are to be taught that he who gives to the poor or lends to the needy does a better deed than he who buys indulgences.

45. Christians are to be taught that he who sees a needy man and passes him by, yet gives his money for indulgences, does not buy papal indulgences but God’s wrath.

62. THE TRUE TREASURE OF THE CHURCH IS THE MOST HOLY GOSPEL OF THE GLORY AND GRACE OF GOD.

82. … ‘Why does not the pope empty purgatory for the sake of holy love and the dire need of the souls that are there if he redeems an infinite number of souls for the sake of miserable money with which to build a church? The former reasons would be most just; the latter is most trivial.’

94. Christians should be exhorted to be diligent in following Christ, their head, through penalties, death, and hell. (p29)

95. And thus be confident of entering into heaven through many tribulations rather than through the false security of peace [Acts 14:22].

4 Plass, Ewald (1959). What Luther Says. CPH: St. Louis, MO. p835
V. THE MANY FORMS OF Penance in Christian Life

1434 … means of obtaining forgiveness of sins: effort at reconciliation with one's neighbor, tears of repentance, concern for the salvation of one's neighbor, the intercession of the saints, and the practice of charity "which covers a multitude of sins." 32

1437 Reading Sacred Scripture, praying the Liturgy of the Hours and the Our Father - every sincere act of worship or devotion revives the spirit of conversion and repentance within us and contributes to the forgiveness of our sins.

X. INDULGENCES

What is an indulgence?

"An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints." 81

"An indulgence is partial or plenary according as it removes either part or all of the temporal punishment due to sin." 82 The faithful can gain indulgences for themselves or apply them to the dead. 83

The punishments of sin

1472 … every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory. This purification frees one from what is called the "temporal punishment" of sin…

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6 http://www.vatican.va/archive/ccc_css/archive/catechism/p2s2c2a4.htm#1478
In the Communion of Saints

1475 In the communion of saints, "a perennial link of charity exists between the faithful who have already reached their heavenly home, those who are expiating their sins in purgatory and those who are still pilgrims on earth. between them there is, too, an abundant exchange of all good things." In this wonderful exchange, the holiness of one profits others, well beyond the harm that the sin of one could cause others. Thus recourse to the communion of saints lets the contrite sinner be more promptly and efficaciously purified of the punishments for sin.

1476 … the 'treasury of the Church' is the infinite value, which can never be exhausted, which Christ's merits have before God…

1477 "This treasury includes as well the prayers and good works of the Blessed Virgin Mary. They are truly immense, unfathomable, and even pristine in their value before God. In the treasury, too, are the prayers and good works of all the saints, all those who have followed in the footsteps of Christ the Lord and by his grace have made their lives holy and carried out the mission in the unity of the Mystical Body."n

Obtaining indulgence from God through the Church

1478 An indulgence is obtained through the Church who, by virtue of the power of binding and loosing granted her by Christ Jesus, intervenes in favor of individual Christians and opens for them the treasury of the merits of Christ and the saints to obtain from the Father of mercies the remission of the temporal punishments due for their sins…

1479 Since the faithful departed now being purified are also members of the same communion of saints, one way we can help them is to obtain indulgences for them, so that the temporal punishments due for their sins may be remitted.

In Brief

1498 Through indulgences the faithful can obtain the remission of temporal punishment resulting from sin for themselves and also for the souls in Purgatory.
A Study of Luther & the Reformation


III. THE FINAL PURIFICATION, OR PURGATORY

1030 All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.

1031 The Church gives the name Purgatory to this final purification of the elect, which is entirely different from the punishment of the damned. The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent. The tradition of the Church, by reference to certain texts of Scripture, speaks of a cleansing fire:

As for certain lesser faults, we must believe that, before the Final Judgment, there is a purifying fire. He who is truth says that whoever utters blasphemy against the Holy Spirit will be pardoned neither in this age nor in the age to come. From this sentence we understand that certain offenses can be forgiven in this age, but certain others in the age to come.

1032 This teaching is also based on the practice of prayer for the dead, already mentioned in Sacred Scripture: "Therefore [Judas Maccabeus] made atonement for the dead, that they might be delivered from their sin." From the beginning the Church has honored the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God. The Church also commends almsgiving, indulgences, and works of penance undertaken on behalf of the dead:

Let us help and commemorate them. If Job's sons were purified by their father's sacrifice, why would we doubt that our offerings for the dead bring them some consolation? Let us not hesitate to help those who have died and to offer our prayers for them.

7 http://www.vatican.va/archive/ccc_css/archive/catechism/p123a12.htm#1030
ON THE OTHER SIDE: The Heidelberg Disputation

In the year 1518, the year following the posting of the Ninety-Five Theses, Luther presented and defended his theology to his fellow Augustinian order.

8 In the ‘Heidelberg Disputation’, Luther, “expanded his theology of sin, grace, and free will.”

9 Theological Theses

Distrusting completely our own wisdom, according to that counsel of the Holy Spirit, “Do not rely on your own insight” [Prov. 3:5], we humbly present to the judgment of all those who wish to be here these theological paradoxes, so that it may become clear whether they have been deduced well or poorly from St. Paul, the especially chosen vessel and instrument of Christ, and also from St. Augustine, his most trustworthy interpreter.

1. The law of God, the most salutary doctrine of life, cannot advance man on his way to righteousness, but rather hinders him.

2. Much less can human works, which are done over and over again with the aid of natural precepts, so to speak, lead to that end.

3. Although the works of man always seem attractive and good, they are nevertheless likely to be mortal sins.

4. Although the works of God always seem unattractive and appear evil, they are nevertheless really eternal merits.

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11. Arrogance cannot be avoided or true hope be present unless the judgment of condemnation is feared in every work.

16. The person who believes that he can obtain grace by doing what is in him adds sin to sin so that he becomes doubly guilty.

18. It is certain that man must utterly despair of his own ability before he is prepared to receive the grace of Christ.

22. That wisdom which sees the invisible things of God in works as perceived by man is completely puffed up, blinded, and hardened.

23. The law brings the wrath of God, kills, reviles, accuses, judges, and condemns everything that is not in Christ [Rom. 4:15].

25. He is not righteous who does much, but he who, without work, believes much in Christ.

26. The law says, “do this,” and it is never done. Grace says, “believe in this,” and everything is already done.

27. Actually one should call the work of Christ an acting work and our work an accomplished work, and thus an accomplished work pleasing to God by the grace of the acting work.

28. The love of God does not find, but creates, that which is pleasing to it. The love of man comes into being through that which is pleasing to it.
ON THE OTHER SIDE: Luther's Excommunication (1520)

- The meaning of excommunication in the Catholic Church

  “Certain particularly grave sins incur excommunication, the most severe ecclesiastical penalty, which impedes the reception of the sacraments and the exercise of certain ecclesiastical acts, and for which absolution consequently cannot be granted, according to canon law, except by the Pope, the bishop of the place or priests authorized by them.

Question: Who do the words of our Lord Jesus in Matthew 16:19 & John 20:23 apply to?

- The bull, ‘Exsurge Domine’ (‘Arise, O Lord’)

“Arise, O Lord, and judge thy cause. A wild boar has invaded thy vineyard. Arise, O Peter, and consider the case of the Holy Roman Church, the mother of all churches, consecrated by thy blood. Arise, O Paul, who by thy teaching and death hast and dost illumine the Church. Arise, all ye saints, and the whole universal Church, who interpretation of Scripture has been assailed. We can scarcely express our grief over the ancient heresies which have been revived in Germany. We are the more downcast because she was always in the forefront of the war on heresy. Our pastoral office can no longer tolerate the pestiferous virus of the following forty-one errors. [They are enumerated.] We can no longer suffer the serpent to creep through the field of the Lord. The books of Martin Luther which contain these errors are to be examined and burned. As for Martin himself, good God, what office of paternal love have we omitted in order to recall him from his errors? Have we not offered him safe conduct and money for the journey? [Such an offer never reached Luther.] And he has had the temerity to appeal to a future council although our predecessors, Pius II and Julius II, subjected such appeals to the penalties of heresy. Now therefore we give Martin sixty days in which to submit, dating from the time of the publication of this bull in his district. Anyone who presumes to infringe our excommunication and anathema will stand under the wrath of Almighty God and of the apostles Peter and Paul. Dated on the 15th day of June, 1520.”

- Against the Execrable Bull of Antichrist (Luther) [selected portions]

  For Biblical references to the Antichrist, see especially
  Daniel 8:9-12; 11:36-37; 2 Thessalonians 2:1-12

  “Peter said that you should give a reason for the faith that is in you, but this bull condemns me from its own word without nay proof from Scripture, whereas I back up all my assertions from the Bible…” (p124) [See 1 Peter 3:15-16]

  “My articles are called ‘respectively some heretical, some erroneous, some scandalous,’ which is as much as to say, ‘We don’t know which are which.’ O meticulous ignorance! I wish to be

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10 http://www.vatican.va/archive/ccc_css/archive/catechism/p2s2c2a4.htm#1463
12 Ibid. p124-125
instructed, not respectively, but absolutely and certainly. I demand that they show absolutely, not respectively, distinctly and not confusedly, certainly and not probably, clearly and not obscurely, point by point and not in lump, just what is heretical. Let them show where I am a heretic, or dry up their spittle.” (p124-125)

13 December 10, 1520 -- Luther officially became a heretic

Questions

How does one distinguish truth from error, right from wrong, honesty from lying? If each of two parties (i.e. Luther & the pope) says that they’re right, can they be and are they?

ON THE OTHER SIDE: The Diet of Worms (1521)

• Luther’s Entrance into the city of Worms (as reported by Aleandar, the papal nuncio in Germany)

14* Nine tenths of the Germans cry, ‘Luther’ and the other one tenth, ‘Death to the pope’.

• Inside the Diet (Council) of Worms (Bainton, p140-144)

• Statement made at Worms

15* Unless I am convinced by the teachings of Holy Scripture or by sound reasoning - for I do not believe either the pope or councils alone, since they have often made mistakes and have even said the exact opposite about the same point - I am tied by the Scriptures I have quoted and by my conscience. I cannot and will not recant anything, for to go against conscience is neither safe nor right. Here I stand. God help me! Amen.”

• Luther’s Reaction to Worms

16* I thought His Imperial Majesty would have summoned a doctor or convened fifty of them in order thoroughly to refute the monk. However, nothing more than this was done here: Are these books yours? – Yes. – Are you willing to revoke them or not? - No. – Then get out! - Oh, we blind Germans, how childish we act to allow the Romanists to make fools of us in this miserable manner”

Questions

Is it always necessary to ‘take a stand’ on the truth when the truth is at stake? Is ‘giving in’ an option for one holds the truth?

16 Plass, Ewald (1959). What Luther Says. CPH: St. Louis, MO. p836
A Study of Luther & the Reformation

LUTHER’S THEOLOGY

The Lutheran Church Missouri Synod did not inherit its teachings from Dr. Luther. The teachings of the LCMS, in truth, the teachings of the Christian faith, come from Holy Scripture. So why study what Luther said? Because much of what He has said is right and true according to the Lord’s Word.

• 17Christology

“What matter of more sacred importance can lie hidden in Scriptures now that the seals are broken, the stone is rolled from the sepulcher, and that greatest of all mysteries is brought to light: Christ, the Son of God made Man – God, Triune and yet One, Christ, who suffered for us and will rule eternally? Are not these things known and sung in our very streets? Take Christ out of the Scriptures, and what else will you find in them?” (#437)

“Everything depends on the article of Christ, and everything is involved in it. Whoever has this article has everything; and Christians must engage in the severest conflict on its behalf and must forever strive and struggle to remain loyal to it. Hence Christ and the apostles, not without cause, everywhere urge it. For although Scripture is the basis also the other articles (for instance, for Christ’s birth by Mary, a pure virgin), yet it does not so strongly emphasize these. Thus St. Paul (while contending for this article) does not name the mother nor stress the honor of her virginity but simply says (Gal. 4:4): “Born of a woman.” But he does exhaustively state that we obtain grace and salvation from God, not through works and the Law but only through this Mediator, Christ.” (#438)

“You must stay with the person of Christ. When you have Him, you have all; but you have also lost all when you lost Him. In Christ you come to the Father, and the Father directs you to Christ. Stay with Christ, then, who says that He is the Bread of Life (John 6), although your eyes do not see it and your reason does not grasp it. (#443)

“…God neither wants to be known nor can be known in any other way except through Christ, according to this word in John 1:18: “The Son, which is in the bosom of the Father, He hath declared Him.” (#2197, p704)

Questions

What is the Bible about? John 20:31; 2 Timothy 3:15-17


**A Study of Luther & the Reformation**

- **18 Justification by grace through faith**

“By the one solid rock which we call the doctrine of justification we mean that we are redeemed from sin, death, and the devil and are made partakers of life eternal, not by ourselves…but by help from without, the only-begotten Son of God, Jesus Christ. (#2186)

“The article of justification, which is our only protection, not only against all the powers and plottings of men but also against the gates of hell, is this: by faith alone (sola fide) in Christ, without works, are we declared just and saved.” (#2187)

“If the article of justification is lost, all Christian doctrine is lost at the same time. And all the people in the world who do not hold to this justification are either Jews or Turks or papists or heretics; for there is no middle ground between these two righteousnesses: the active one of the Law and the passive one which comes from Christ. Therefore the man who strays from Christian righteousness must relapse into the active one, that is, since he has lost Christ, he must put his confidence in his own works.” (#2194)

**Questions**

Why was the article of justification by grace through faith so necessary for Luther? Why is it for us?

What does it mean to be Christian and how is it related to justification? What does it mean to be nonChristian and how is it related to justification?

- **19 Saving Faith**

“Faith is an unceasing and constant looking which turns the eyes upon nothing but Christ, the Victor over sin and death and the Giver of righteousness, salvation, and life eternal. This is why Paul, in his epistles, sets Jesus Christ before us and teaches about Him almost every single verse. But he sets Him before us through the Word, for in no other way can He be apprehended except by faith in the Word. (#1374)

“Faith is the yes of the heart, a conviction on which one stakes one’s life. On what does faith rest? On Christ, born of a woman, made under the Law, who died, etc., as the children pray. To this confession I say yes with the full confidence of my heart. Christ came for my sake, in order to free me from the Law, not only from the guilt of sin but also from the power of the Law. If you are able to say yes to this, you have what is called faith; and this faith does everything...But this faith does not grow by our own powers. On the contrary, the Holy Spirit is present and writes it in the heart. (#1376)

**Questions**

How is faith different from knowledge? James 2:19  By what does faith come? Romans 10:17

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19 ibid., p465-504
LUTHER’S WRITINGS

Luther was a prolific writer. But the quantity of his writing is not what’s most impressive. The content and quality of his writings are what astound. They are of great encouragement in the faith of our Lord Jesus and offer much aid in interpreting the events of our day with Holy Scripture. Luther’s Words are very contemporary, for our times are as his. And he demonstrates that as the Word of the Lord spoke in his day, so it also speaks in ours.

(1513 Fall: begins lectures on the Psalms; 1515 Spring: begins lectures on Romans; 1516 Fall: begins lectures on Galatians; 1517 Fall: begins lectures on Hebrews)

1517: 95 Theses; Disputation Against Scholastic Theology

1518: Heidelberg Disputation

1519: A Sermon on the Estate of Marriage; Two Kinds of Righteousness; A Meditation on Christ’s Passion

1520 (The bull ‘Exsurge Domine comes out against Luther): On the Papacy at Rome; Address to the Christian Nobility; The Babylonian Captivity of the Church; On the Freedom of a Christian; ‘Concerning the Letter and the Spirit” from Answer to the Hyperchristian, Hyperspiritual, and Hyperlearned Book by Goat Emser in Leipzig

1521 (Diet of Worms, Luther at Wartburg Castle): Commentary on the Magnificat; On Confession: Whether the Pope Has the Authority of Require It; On the Abolition of Private Masses: On Monastic Vows; Begins translation of the New Testament into German; An Admonition to Guard Themselves against Insurrection; A Brief Instruction on What to Look for and Expect in the Gospels (revised 1546)

1522: Church Postils; Publication of the New Testament in German; Preface to the New Testament

1523: On Temporal Authority: the Extent to which It Should be Obeyed; Concerning the Order of Public Worship; Preface to the Old Testament (revised 1545)

1524: To the Municipalities of Germany…on Founding Schools; To the Christians in Strasbourg against the Enthusiasts

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A Study of Luther & the Reformation

1525: Against the Heavenly Prophets; Admonition to Peace Concerning the 12 Articles (of the Peasants); Against the Murderous and Thieving Hordes of Peasants; On the Bondage of the Will (response to Erasmus’s ‘Freedom of the Will’); How Christians Should Regard Moses

1526: German Mass and Order for Public Worship; The Sacrament of the Body and Blood of Christ – Against the Fanatics

1527: Great Confession on the Lord’s Supper; Whether These Words, “This is My Body,” Still Stand against the Fanatics; Composition of “A Mighty Fortress Is Our God”

1528: Concerning Rebaptism; Confession Concerning Christ’s Supper

1529: The Small Catechism; The Large Catechism

1530: A Sermon on Keeping Children in School

1531: Great Commentary on Galatians

1532: On Infiltrating and Clandestine Preachers

1534: Publication of the complete Bible in German

1537: The Schmalkald (Smalcald) Articles

1543: Against the Jews and Their Lies

1545: Against the Papacy at Rome, Founded by the Devil

Luther’s Works

Volume 1-8: Lectures on Genesis
Volume 9: Lectures on Deuteronomy
Volume 10-11: First Lectures on the Psalms
Volume 12-14: Selected Psalms
Volume 15: Ecclesiastes, Song of Solomon, The Last Words of David
Volume 16-17: Lectures on Isaiah
Volume 18-20: Minor Prophets
Volume 21: Sermon on the Mount and The Magnificat
Volume 22-24: Sermons on the Gospel of St. John
Volume 25: Lectures on Romans
Volume 26-27: Lectures on Galatians

Volume 28: 1 Corinthians 7, 15
Volume 29: Lectures on Titus, Philemon, and Hebrews
Volume 30: The Catholic Epistles
Volume 31-34: Career of the Reformer
Volume 35-38: Word and Sacrament
Volume 39-41: Church and Ministry
Volume 42-43: Devotional Writings
Volume 44-47: The Christian in Society
Volume 48-50: Letters
Volume 51-52: Sermons
Volume 53: Liturgy and Hymns
Volume 54: Table Talk
Volume 55: Index