



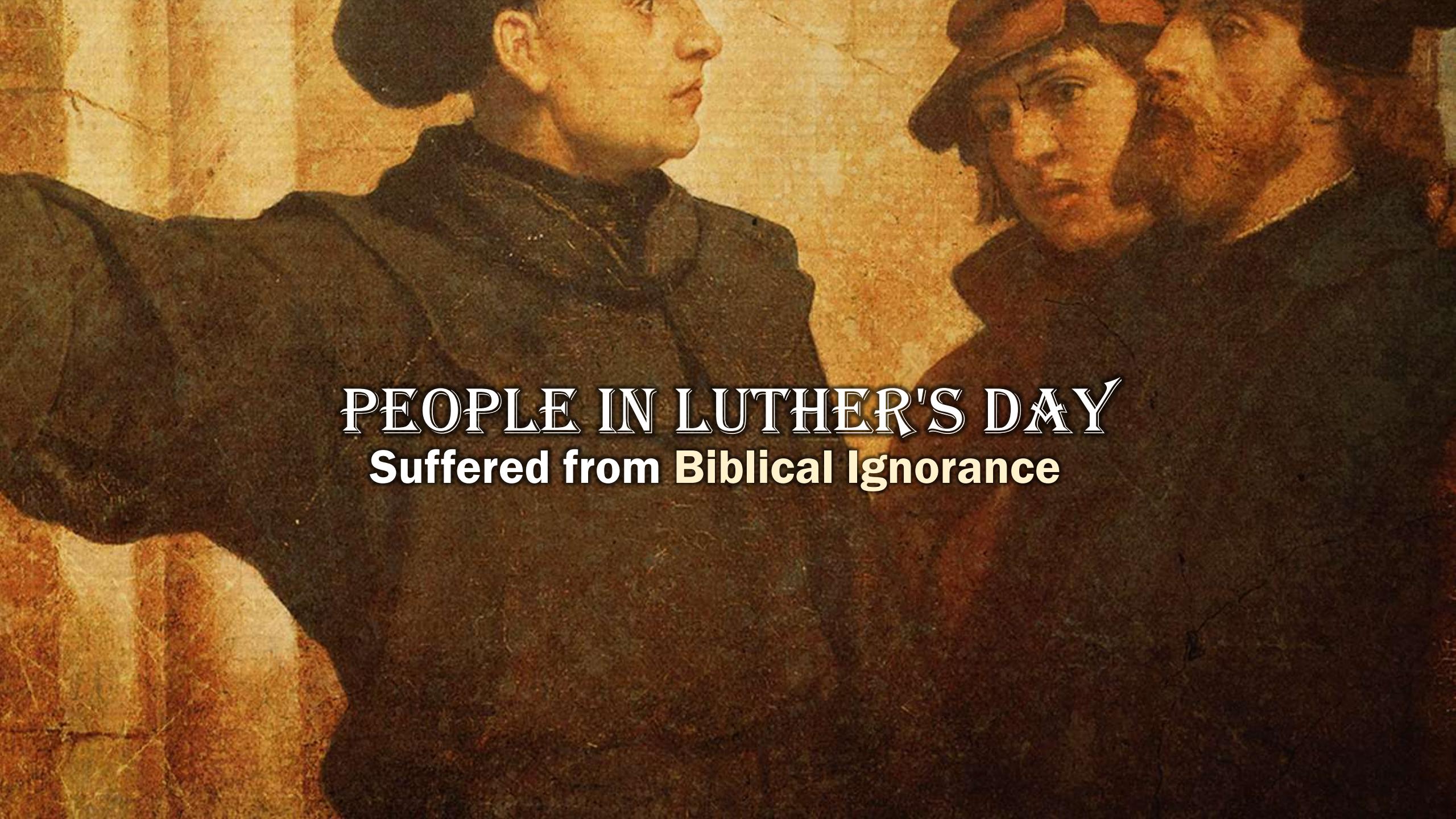
A MIGHTY FORTRESS

WHY THE REFORMATION STILL MATTERS

A historical painting depicting a group of men in 16th-century attire. In the center, a man with a beard and a dark cap looks towards the right. To his left, another man in profile has his hand raised in a gesture. The background shows architectural details like columns and a balcony.

CHURCH IN LUTHER'S DAY

- 1. Only Church was Spiritual Authority**
- 2. Only Church could Interpret Bible**
- 3. Only Church Taught Spiritual Truth**
- 4. Only Church could Grant Salvation**

A historical painting depicting several figures from the 16th century. In the foreground, a man with a dark beard and mustache, wearing a dark cap and a dark coat over a white shirt, looks towards the right. Behind him, another man in a dark coat and a white collar also looks in the same direction. To the left, a woman's face is partially visible, looking down. The background is a light-colored wall.

PEOPLE IN LUTHER'S DAY

Suffered from Biblical Ignorance

A photograph of a man in a dark suit and red patterned tie singing from a wooden pulpit. He has his eyes closed and mouth open. In the background, several people are seated in wooden pews, looking towards the front. The setting appears to be a church or a similar place of worship.

PEOPLE IN OUR DAY

Suffer from Biblical Apathy



- 1. Erasmus**
- 2. Humanist**
- 3. Greek New Testament**
- 4. ‘Ad Fontes’** *Back to the sources*

Latin Vulgate: ‘From that time Jesus began to preach, and to say: Do penance, for the kingdom of heaven is at hand.’

**ESV: ‘From that time Jesus began to preach, saying,
“Repent, for the kingdom of heaven is at hand.”’**

MATTHEW 4:17

Report, 1998 Annual Report of the National Research Council

gostem qd' ecclie plena ut i' cantheba sensu latere
P. sicut summa i' defensu et quod aq' i' sum-
ma fructibus i' talisgenae a malitia i' his fuit
i' ea. P. sicut defensu i' thagia aq' et tui loq'
q'nt aquae. Et collatum illi clemente. et summa
et maxime habuimus. Et remanente agit et
languescit in eas. et fecerit fructus amittere.
Et indec' es deindeque omnia sic nimis et nimio
et minime. Et panes sc̄i sunt ex iugis suis. et
potuisse malos et dolos. Et hinc est aperte q' p̄
cipit et errare forte ob' i' iniurie. et i' i' nia. Et ad
i' manus paup' de iugia. et palus sic oves summi
et debiles recti et leonibus. et i' iugis optima

Tu maledicere sic uelutum erit mihi sic ad iustitiam
eas et artus tuos et oblios et **I**ustus enim uelutum quo
pro eo non uita est sed peregrinatio. **P**ro eo quod enim qd
hunc in aplo dicitur. In locis malis aduersus alienos me
am. **E**t uis dñe dñe fac me ipf in eis. qd simili
et in illis. **I**ulta me ut ergo ut peregrinus ego sum.
et eo modo uerbi huius est ut me **S**ed ubi dicitur
alios si exquisiti si hec loqui. **T**enuis mox in
firmorum aliis a uenient et canit mea iniquitate et ip
so. **E**t ego feci ipsius ut indebet me et canat
re corporis sua. **D**omina misericordia dñe dñe. Colossi me
fecit ipf misericordia. **V**e sciat qd misericordia tua
et tu dñe fecisti me. **M**odestus illi et tu be
neficiis tuis. **F**aciat qd misericordia tua
super deum pauperrimam et manu talem fel
icitatem ei quadruplicem. **G**loria **P**ecuniam indebet et uia
nisi denique siue breviter et tabescere. **I**nfernum
audirem pacem dominum **M**isericordiam gibet
laudare et dñe. **E**t hoc mihi bilocatio ex qd uis
testim. **A**lot enim uis ad occidendum laudandum et dñe
excellit qd mihi dñe. et celos gloria ei. **Q**ui si
dilectus nra et latens sumus et huius uesperiorum odo
et ieiuni. **S**icut enim a terra lopet et de florae enigma
pauperrim. **E**t diligimus et qd pauperrim. **E**t pauper
ut gaudi sui. **U**niuersitate facit uite. **C**onsueta
misericordia ista de egypcio. **M**edievalis. **C**ibus letentur
domini uas de puto uasculis. **F**acta est uita bei
tutus. **E**t uita uita. **N**on uita uita. **S**ed uita uita.

LUKE 1:28

**Latin Vulgate: And the angel being come in, said unto her:
Hail, Mary full of grace, the Lord is with thee:
blessed art thou among women.'**

**ESV: ‘And he came to her and said, “Greetings, O favored one,
the Lord is with you!”**

Et si Capita eis denuntia ab ei et clamante
ad dominum eis redirentur et de necessitate eis duc-
tis eis. **Et** Iesuus perdidit eis l'auaritia. filii
eis habuit **et** eis legerat ut quodlibet erdetur
de eis et paretur subditum eis. **Conferente**
domino misericordia et mirabiliter eis fecit beneplacitum. **Et**

redon d'aujouz patrois d'aujouz prie dieu ce poëme n'ira pas perdu. Il a été écrit dans le temps de nos pères et il est à ce qu'il me semble l'œuvre de l'abbé Sébastien de Béthune, et apres lui, de l'abbé de la Flotte. Cet abbé malheureusement est mort sans laisser d'autre trace que celle de son nom et de sa pensée. Ainsi, au commencement de l'abbé Sébastien de Béthune, il a écrit une

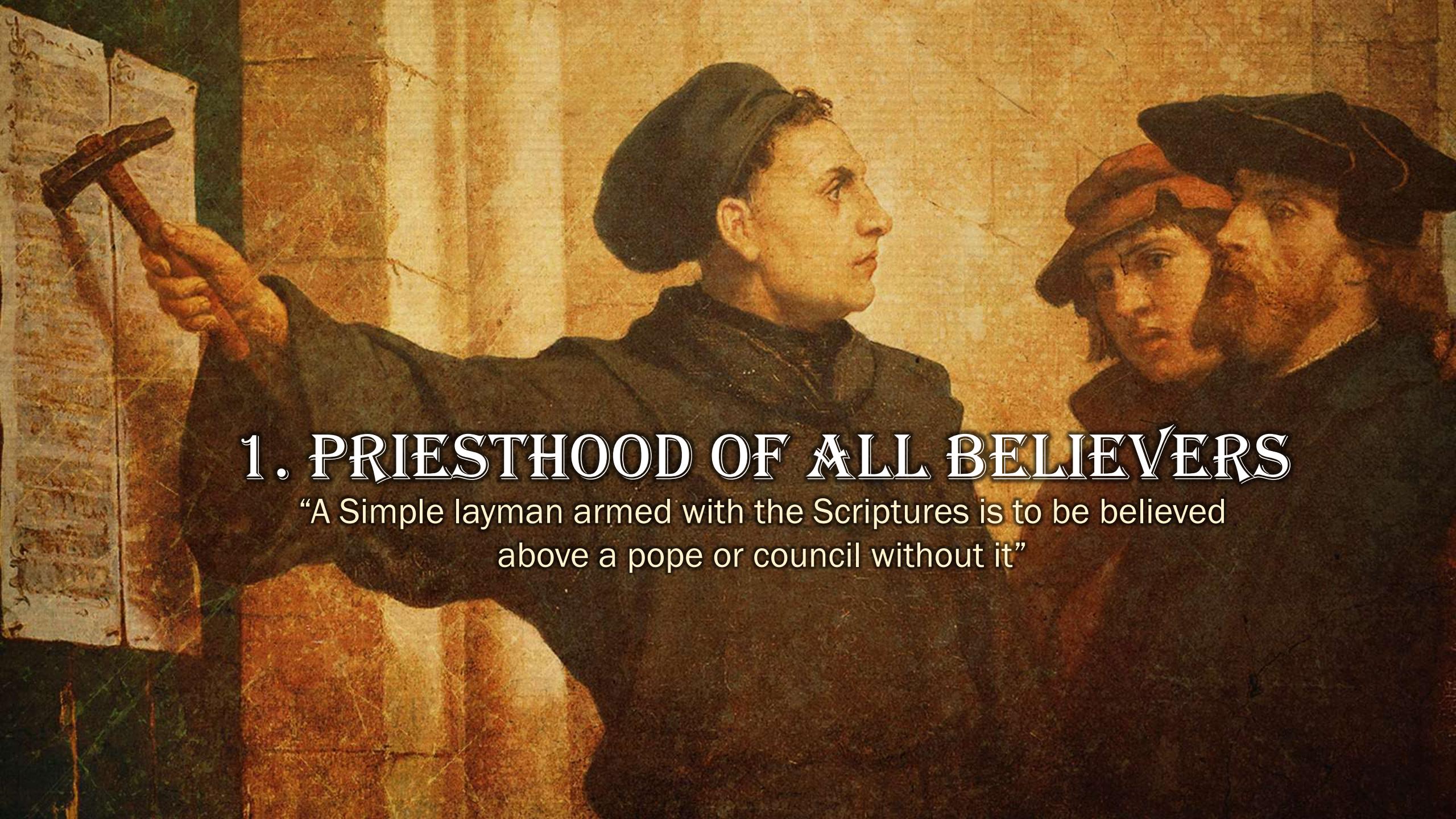
Ecce est iudeis tuus rex multus et misericordia
et misericordia. **I**hesus hoc est misericordia eiusque disponit
sermones suos iudeis: quod iudei non intelligunt
in membris eius enim est deus audiret eum
et credere. **A**men et amen dicitur iste gloriosus
et eos dicit non mouetur deus deinceps iudeis suis.

te misere^r omnibus parvulis dñe humi-
ta si es libans me omnis alia mea trop-
icū ap dñe bñficiet quia eripit aliam meam
de iniuste velis magis alacritate pereftus a lap-
idem facio te in regnum meum alleluia.
Rabbi qd p locis tñ ego à humilitate gressu

A painting depicting Martin Luther in profile, facing right. He is wearing a dark cap and a dark robe. He is holding a hammer and a piece of wood, appearing to nail a document to a large wooden door. Several other people in period clothing are visible in the background, some looking towards him.

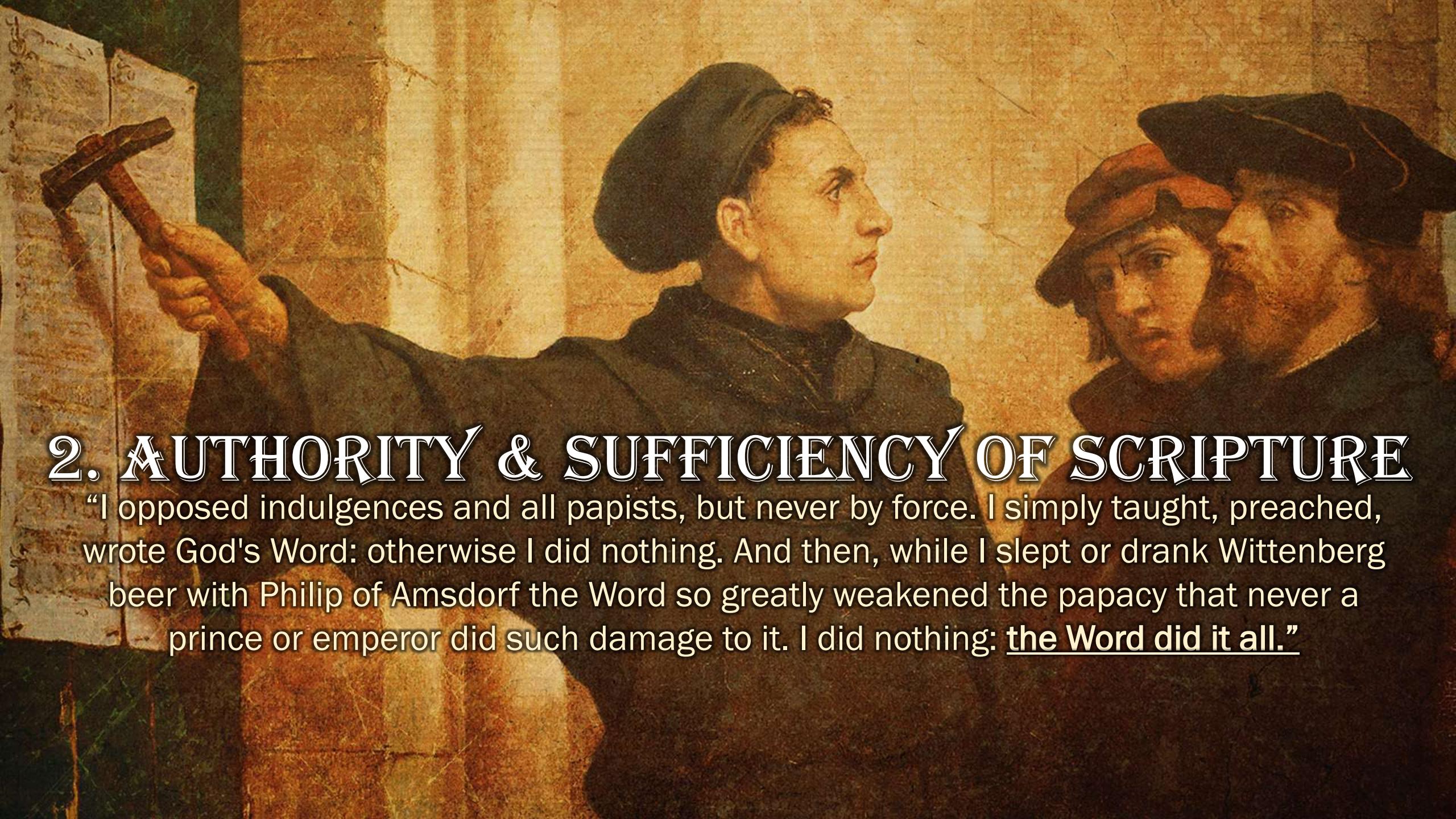
LUTHER'S MOTTO SOLA SCRIPTURA

Bad Translations lead to Bad Theology

A historical painting depicting a man in a dark cap and coat, identified as Martin Luther, nailing a document to the door of a church. He is shown from the side, looking towards the right. In his left hand, he holds a hammer and a nail; in his right hand, a piece of paper with text on it. The background shows the interior of a church with wooden pews.

1. PRIESTHOOD OF ALL BELIEVERS

“A Simple layman armed with the Scriptures is to be believed above a pope or council without it”

A historical painting of Martin Luther. He is shown from the waist up, wearing a dark cap and a dark tunic. He is holding a wooden hammer in his right hand and a piece of paper in his left hand, which appears to be a document or a list. He is looking upwards and slightly to the right. In the background, there is a large, light-colored wooden door with vertical panels, suggesting a church entrance.

2. AUTHORITY & SUFFICIENCY OF SCRIPTURE

“I opposed indulgences and all papists, but never by force. I simply taught, preached, wrote God's Word: otherwise I did nothing. And then, while I slept or drank Wittenberg beer with Philip of Amsdorf the Word so greatly weakened the papacy that never a prince or emperor did such damage to it. I did nothing: the Word did it all.”



3. PREACHING OF GOD'S WORD

'The preaching of the Word of God is the Word of God, when the Preacher speaks, God speaks' & 'People generally think if I could hear God speak in person I would run my feet bloody, but you now have the Word of God in church and this is God's Word as surely as if God Himself were speaking to you'

A painting depicting a man in a dark cap and coat, seen from the side and back, hammering a wooden nail into the left edge of a large, light-colored wooden door. The door has vertical panels and a metal handle. In the background, another person wearing a similar cap and coat is visible, looking towards the viewer.

PROBLEM: PEOPLE FREED FROM AUTHORITY

Disagreement with Zwingli over Lord's Supper

Disagreement with Peasants

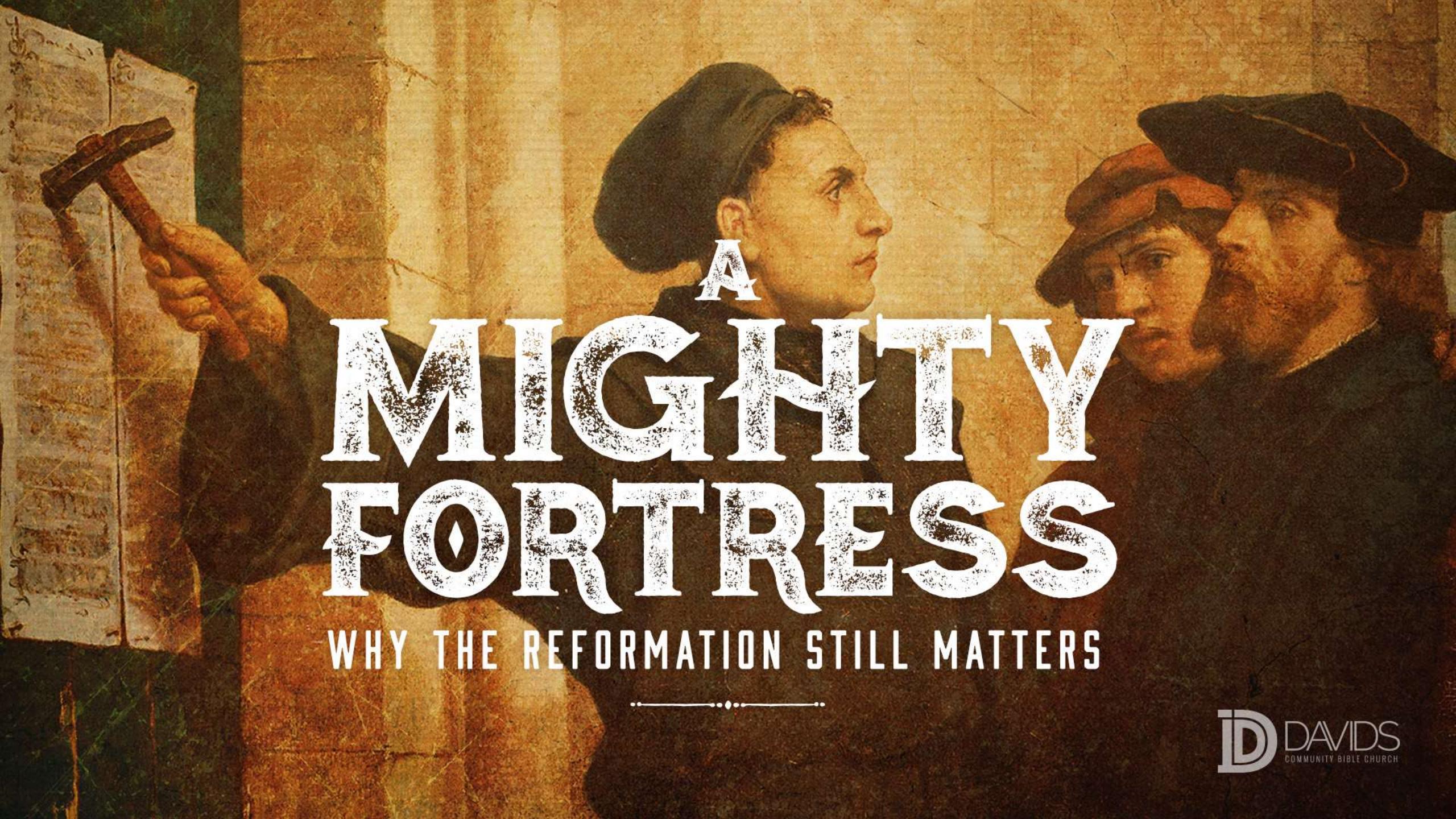
Disagreement with Erasmus over man's will

Disagreement with Anabaptists

A close-up photograph of an open Bible. The pages are filled with dense, dark text. A black pen lies across the center fold of the pages. The background is dark, making the white pages of the Bible stand out.

ACTS 17:10-18

- 1. They Received the Word**
- 2. They Researched the Word**
- 3. They Responded to the Word**



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