



A Man Named
MARTIN

PART 3: THE MOVEMENT

THE REFORMATION HAS HAD AN ENORMOUS INFLUENCE ON EVERY AREA OF LIFE—on religion, politics, education, family life, and the world of work. Most of this was unintentional, at least on a human level, and both good and evil came of it. Yet God was doing His work, bringing thousands and, ultimately, billions of people to the knowledge of their Savior Jesus Christ and to saving faith in Him. By today this blessing stretches around the world.

In this Lutheran Hour Ministries' Bible study, we will examine the effects of the Lutheran Reformation—what consequences it had and how it continues to grow today.

For the Study Leader

Group Discussion:

- Please feel free to move at your own pace through this study and take as much time as you need for each lesson.
- You are welcome to dig in as deep as you want for your personal study, or you might use just the Bible passages and questions included in the discussion guide.
- If you have a limited time for this study, have participants take a few minutes to look through the sessions and choose as a group those questions they would most like to discuss.
- We have designed our questions to be open-ended, thus allowing those in your group to share their experiences and unique perspectives.

A downloadable PDF for this study can be found at lhm.org/martin3.



Using Our Digging Deeper Icons

This is an interactive study guide. We designed it to be flexible so it will fit both group and personal use. It includes icons that link the user to internet sites where he or she can browse and explore a subject more thoroughly.

We encourage you to look through the Digging Deeper icons to see which ones your group might want to discuss. While you may use the paper discussion guide during your group study, you may also want to assign homework for those in the group to check out the various internet sites on their own time. Doing so makes the study much more interactive.

Once you have downloaded the electronic PDF copy of the discussion guide, click on the icons in the text or at the end of the session. When you click on an icon, it will take you to that specific link, which will then open up the corresponding website.

There are only two steps you need to find the Digging Deeper links for this study:

- 1) Visit lhm.org/martin3.
- 2) On the bottom of this page, click “Additional Resources.”

Now you can click the links that interest you and start digging.

To This Discussion Guide User: Because of the changing nature of the internet, occasionally a web link included in a Lutheran Hour Ministries Bible study may change or be deleted altogether by the agency or individual posting it. When you notice an internet link has been modified or has become inoperable, please contact us at LHMresponse@lhm.org so we can find an alternate site. Thank you.



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SESSION ONE

Opening Prayer: Heavenly Father, as we begin our time together, open our eyes to what You have done and are still doing through the Reformation. Help us to glorify You for the goodness You have shown us. In Jesus' Name. Amen.

Watch the Video: Session 1

- What did you see in the video that means the most to you?

Opposition from Within and Without



In the video, Dr. Ken Schurb noted,

“The Lutheran Reformation was not a revolution; it was a reformation. And, at that, it has been called a fairly conservative reformation. Luther did not hate the church; he loved the church. Luther wanted to get rid of things in the church that were against the Word of God, but he was not trying to get rid of everything. And that set Luther apart from a lot of the other reformers.”

- If you are trying to change an institution, community, or country, does it make a difference to your actions whether you love that institution or not?
- Why do you think so?
- Can you give any specific examples from your own knowledge or history?

Making Use of Time



According to Dr. Gregory Seltz,

“Then, for the next nine years, neither the pope nor emperor Charles V does a whole lot to stop the Reformation. In fact, they spend some of that time actually fighting with each other over territory in Italy.”



Dr. John Nunes said,

“Keeping order in the empire was the highest priority of this emperor.”



Dr. Russell Dawn said,

“Luther, on the other hand, was building a new church. He edited the Latin mass, taking out any references to the Lord’s Supper as a sacrifice; then he wrote his German mass—a mass in the language of the people; a mass that included the singing of hymns and liturgical participation by the people. So no longer were the priests the only participants in the divine service.”

The Bible urges us to make the most of our time, acting wisely.

- How did reformers use the years when the emperor and pope were too busy to take severe action against them?
- What are some difficult events you can foresee in your own life? Your church? Your community or country?
- What concrete things are you yourself doing to prepare against those times?

Jesus told a parable that talks about how important it is to use time wisely, especially when serving God.

Read Matthew 25:14-30.

- 14 “For it will be like a man going on a journey, who called his servants and entrusted to them his property.
15 To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away.
16 He who had received the five talents went at once and traded with them, and he made five talents more.
17 So also he who had the two talents made two talents more.
18 But he who had received the one talent went and dug in the ground and hid his master’s money.
19 Now after a long time the master of those servants came and settled accounts with them.
20 And he who had received the five talents came forward, bringing five talents more, saying, ‘Master, you delivered to me five talents; here, I have made five talents more.’
21 His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.’
22 And he also who had the two talents came forward, saying, ‘Master, you delivered to me two talents; here, I have made two talents more.’
23 His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.’

- 24 He also who had received the one talent came forward, saying, ‘Master, I knew you to be a hard man,
reaping where you did not sow, and gathering where you scattered no seed,
25 so I was afraid, and I went and hid your talent in the ground. Here, you have what is yours.’
26 But his master answered him, ‘You wicked and slothful servant! You knew that I reap where I have not sown
and gather where I scattered no seed?
27 Then you ought to have invested my money with the bankers, and at my coming I should have received
what was my own with interest.
28 So take the talent from him and give it to him who has the ten talents.
29 For to everyone who has will more be given, and he will have an abundance. But from the one who has not,
even what he has will be taken away.
30 And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.’”

We too are servants of the Lord. Jesus has trusted us to do the work of His kingdom during the years before His return in glory.

- What gifts, talents, or blessings have you received from the Lord that you can put to work in His service?
- What motivates you to serve the Lord—love, fear, or some combination of the two?
- Christ has trusted you with the important work of His kingdom, and He intends to trust you with more. How does knowing that make you feel?
- Are there any changes you plan to make in your own stewardship of your time, gifts, and blessings? Describe them if they aren’t too personal.

Closing Prayer: Lord Jesus, You give us the privilege of serving You in Your kingdom. Give us also the peace and the wisdom to do Your work in the way You want it done, to the glory of the Father. Amen.



Digging Deeper: Additional links and resources available at lhm.org/martin3.

[About Francis I](#)

[About Charles V, Holy Roman Emperor](#)

Using Your Time Wisely: Planning for Challenging Events

It's amazing how few resources exist on the subject of planning for the future. No, we don't mean "pursue your dreams" or "how to be a millionaire by age 30"—there are plenty of those guides. But the predictable bumps of adult life, whether positive or negative—where are the guides for those? Few and scattered.

But most of these events are utterly predictable. At some point in your life you are almost guaranteed to experience most of these events (provided you live a normal life span). And so it makes sense to plan for them—to make the most of the time God gives you, so that when challenging days come, you have the resources you need and at least some idea of what to expect and do.

Life Events: Relationships

- marriage
- divorce
- children
- loss of a spouse
- moving
- death of loved ones

Life Events: Money and Work

- graduation
- first job
- promotion
- unemployment
- retirement
- unexpected financial loss

Life Events: Body and Soul

- severe illness
- disability
- old age
- approaching death
- period of doubt or shaken faith
- discomfort with home congregation or pastor

Most people will experience the majority of these events at some point. Take time to pray and think about them.

- Which ones do you already foresee in your near future?
- What will you need to meet them successfully—good health, money, a network of friends and family, training or education?
- How can you obtain what you need now, so that when the day comes, you're ready?
- Is there anything you need to learn about these upcoming life events that will help you to navigate them more successfully? If so, where you can learn this?

SESSION TWO

Opening Prayer: Heavenly Father, as we see the world changing around us, we are often afraid. Help us to trust in You with a glad and child-like heart, knowing that You have us always in Your care and under Your eye. In Jesus' Name we ask. Amen.

Watch the Video: Session 2

- What jumped out at you in this session of the video?

Under Attack

About 1530 there was an end to this peaceful period. Charles V called on the Lutheran princes and territories to explain their convictions. On their behalf, Philipp Melancthon wrote the *Augsburg Confession*, which was presented to Charles V in June of 1530.

Charles asked the Roman Catholic theologians to respond to the *Augsburg Confession*. They produced a document called the *Confutation*, which was poor in quality. Charles ordered them to improve it, and then sent it to the Lutherans.



Dr. Gregory Seltz said,

“Within the *Confutation* was a threat from the emperor. ‘His imperial majesty, Charles V, also hopes and does not doubt that when the princes and estates have heard and understood this response (the *Confutation*) to the articles which, up to this time, have been disputed, that they will now come to agreement in these things. However, if this generous and Christian admonition is ignored, then the elector, princes, and cities should know that his imperial majesty has sufficient cause as Roman emperor and Christian king to act as a defender and advocate of the catholic and Christian faith. This office and the dictates of his conscience will determine his future course of action.’ So in other words, Charles is saying, ‘Okay, you guys, knock it off. Fall back in line and be good Catholics again, or else.’”

Living under threat of harm is the natural condition of the Christian church in this world.

- What do you know about persecution in the world today?
- What sustains Christians who are persecuted?

- What can you do to help?

The author of Hebrews wrote to Christians who were suffering persecution. Here is his advice.

Read Hebrews 13:1-5.

- 1 Let brotherly love continue.
- 2 Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares.
- 3 Remember those who are in prison, as though in prison with them, and those who are mistreated, since you also are in the body.
- 4 Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous.
- 5 Keep your life free from love of money, and be content with what you have, for He has said, “I will never leave you nor forsake you.”

- What practical actions did the writer urge the Christians to take to support one another under persecution? Why would those particular actions be so helpful?
- What temptations did he urge them to avoid? Why do you think those temptations were especially dangerous to them?
- As the Hebrews followed this advice, what effect do you think their lives had on their non-Christian neighbors?

The Threat of Islam

April 15 was the deadline Charles V set for the Protestants to return to the Catholic Church. On behalf of the Lutherans, Philipp Melanchthon wrote the *Apology of the Augsburg Confession* to make it clear to Charles that they would never agree to the *Confutation*. They knew that trouble would follow, though it came later than they expected. This was because Charles V was preoccupied with Islamic invaders.

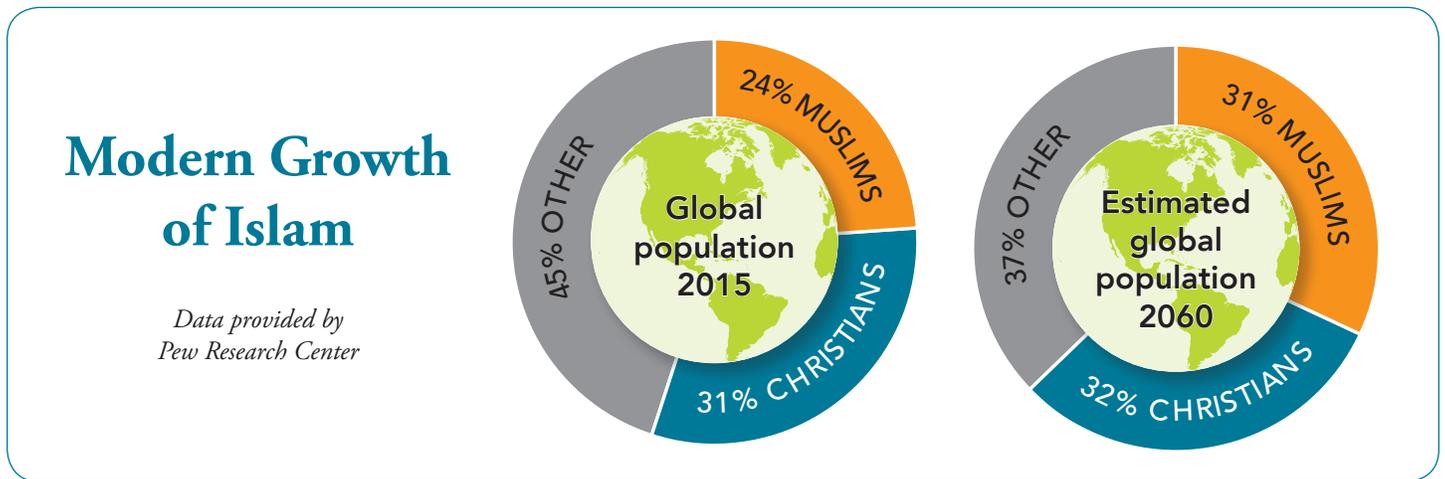


Dr. Caleb Karges said,

“To make matters worse for Charles and the Spanish, they also have to deal with the ever-increasing Ottoman threat on their southern borders in the Mediterranean and in the Balkans. With these threats, there is no time to concentrate on the Lutheran, and later Reformed, threat.”

Islam was a looming threat to Christianity in Luther's day just as in ours. In 1529 the Ottoman Turkish army was actually at the gates of Vienna, just over 300 miles (487 km) away from Wittenberg. Spain, the home country of Charles V, was still recovering from a long-term Islamic occupation, which had ended less than 40 years earlier. No wonder Luther and other Christians were concerned about Islam and its conflict with the Christian faith.

- What do you see in their situation that is similar to ours now?



Read Psalm 46.

- 1 God is our refuge and strength, a very present help in trouble.
- 2 Therefore we will not fear though the earth gives way, though the mountains be moved into the heart of the sea,
- 3 though its waters roar and foam, though the mountains tremble at its swelling. *Selah*
- 4 There is a river whose streams make glad the city of God, the holy habitation of the Most High.
- 5 God is in the midst of her; she shall not be moved; God will help her when morning dawns.
- 6 The nations rage, the kingdoms totter; He utters His voice, the earth melts.
- 7 The Lord of hosts is with us; the God of Jacob is our fortress. *Selah*
- 8 Come, behold the works of the Lord, how He has brought desolations on the earth.
- 9 He makes wars cease to the end of the earth; He breaks the bow and shatters the spear; He burns the chariots with fire.
- 10 “Be still, and know that I am God. I will be exalted among the nations, I will be exalted in the earth!”
- 11 The Lord of hosts is with us; the God of Jacob is our fortress.

- What things do people take refuge in when they are frightened by world events? Be as specific as you can.

- What are the results of trusting in those things?
- When you are worried or frightened about our world situation, how do you take refuge in the Lord? Are there specific things you do that help you trust in Him?

Obedience—Vice or Virtue?

After the Treaty of Augsburg, the Counter-Reformation within the Catholic Church started going strong. The Council of Trent codified a great deal of doctrine in opposition to Lutheran beliefs.



Dr. Gregory Seltz describes another way the Catholics responded to Protestantism:

“The Catholic Church had also started the order of the Jesuits. Today we know them for their schools and their universities, but back during the Reformation they were kind of a fanatical militant group formed to directly confront Protestantism. Their constitution demanded the rejection of all opposing opinion or judgment, and they were to be completely obedient to the pope. ... they would become a major force in the Catholic Inquisition.”

The Jesuits were well-known for their unquestioning obedience to the pope.

- Do you think that obedience should ever be unquestioning?
- When is obedience a virtue, and when does it become a problem? How can you tell the difference?

Closing Prayer: Lord Jesus, You have overcome the world. Share that victory with us so that we may rejoice in Your salvation and trust You always, no matter what happens. Amen.



Digging Deeper: Additional links and resources available at lhm.org/martin3

[About the Schmalkaldic League](#)

[The Ottoman Turks](#)

[Read the text of the Peace of Augsburg, which allowed Lutheran states and Catholic states to live side by side in the empire in peace.](#)

SESSION THREE

Opening Prayer: Holy Father, we face conflict between individuals and among nations. Give us wisdom and pure hearts so that we may know Your will and do it, trusting in Your Son. In Jesus' Name. Amen.

Watch the Video: Session 3

- What facts or ideas in the video did you find the most interesting?

Faith or Presumption?



Dr. Caleb Karges said,

“Gustavus Adolphus’ army was the most modern army at the time ... His Swedish army was trained and experienced ... They won in battle after battle after battle ... Within two years, he had conquered Prague and he was at the gates of Vienna. Now at this point, things went wrong for the Protestants. Gustavus died in battle. The story goes, his officers told him before a cavalry charge to put his armor on. He looked at them and he said, ‘The Lord God is my armor,’ and he charged off into battle. Thirty minutes later, his horse came back without its rider. Gustavus had died, and the Protestant war effort at that point had lost its leader.”

Read Deuteronomy 1:19b-28a, 34-36, 40-45.

(Moses said to the people of Israel,)

19b We came to Kadesh-barnea.

20 And I said to you, ‘You have come to the hill country of the Amorites, which the Lord our God is giving us.

21 See, the Lord your God has set the land before you. Go up, take possession, as the Lord, the God of your fathers, has told you. Do not fear or be dismayed.’

22 Then all of you came near me and said, ‘Let us send men before us, that they may explore the land for us and bring us word again of the way by which we must go up and the cities into which we shall come.’

23 The thing seemed good to me, and I took twelve men from you, one man from each tribe.

24 And they turned and went up into the hill country, and came to the Valley of Eshcol and spied it out.

25 And they took in their hands some of the fruit of the land and brought it down to us, and brought us word again and said, ‘It is a good land that the Lord our God is giving us.’

26 “Yet you would not go up, but rebelled against the command of the Lord your God.
 27 And you murmured in your tents and said, ‘Because the Lord hated us He has brought us out of the land of
 Egypt, to give us into the hand of the Amorites, to destroy us.
 28 Where are we going up? Our brothers have made our hearts melt, saying, “The people are greater and taller
 than we. The cities are great and fortified up to heaven. ...
 34 “And the Lord heard your words and was angered, and He swore,
 35 ‘Not one of these men of this evil generation shall see the good land that I swore to give to your fathers,
 36 except Caleb the son of Jephunneh. He shall see it, and to him and to his children I will give the land on
 which he has trodden, because he has wholly followed the Lord!’
 40 But as for you, turn, and journey into the wilderness in the direction of the Red Sea.’
 41 “Then you answered me, ‘We have sinned against the Lord. We ourselves will go up and fight, just as
 the Lord our God commanded us.’ And every one of you fastened on his weapons of war and thought it easy
 to go up into the hill country.
 42 And the Lord said to me, ‘Say to them, Do not go up or fight, for I am not in your midst, lest you be
 defeated before your enemies.’
 43 So I spoke to you, and you would not listen; but you rebelled against the command of
 the Lord and presumptuously went up into the hill country.
 44 Then the Amorites who lived in that hill country came out against you and chased you as bees do and beat
 you down in Seir as far as Hormah.
 45 And you returned and wept before the Lord, but the Lord did not listen to your voice or give ear to you.”

- Where is the dividing line between faith and presumption? What examples have you seen where someone mistook presumption for faith?
- When you make a dangerous decision, how do you tell the difference between faith and presumption?
- When you make a safe decision, how do you tell the difference between wisdom and a failure to trust the Lord?

Religious Freedom for Individuals

Not long before the Thirty Years’ War began, a Catholic prince named Matthias was positioned to become the next king of Bohemia, if he could only get the nobles to elect him. The problem was the nobles were Protestant. They demanded concessions before they would elect a Catholic. Matthias gave them the “Letter of Majesty,” which guaranteed religious toleration.



Dr. Caleb Karges said,

“The Letter of Majesty is significant because in this case it allowed religious freedom on the individual level. The previous agreements within the empire had been at the princely levels. It was ‘Whatever the religion of the prince is, that’s your religion.’ In this case, now, it’s allowing essentially freedom of conscience.”



Dr. Joel Biermann said,

“So the idea of individual rights and freedom of conscience and ‘I get to make my own choice,’ this is just unheard of.”

- Consider the country and community you live in. How would things look different if there were no individual religious freedom?
- There are those today who would like to live in an officially Christian nation—one where Christian faith and practice was enforced by law, as the reformer Calvin did in the city of Geneva. What would be the advantages and disadvantages of this?
- Which arrangement would you prefer? Would your opinion change if another religious group got into power?

Outside Opinions

The Thirty Years’ War ended in 1648 with the Peace of Westphalia. Although most people were glad to see the war end, that wasn’t true for everybody.



Dr. Caleb Karges said,

“The peace of Westphalia was designed to be amenable to all parties to the treaty. However, it was not necessarily amenable to those outside of the war, and all parties agreed to ignore these sides, which included the papacy, which was furious with the fact that Protestantism had not been extirpated or rolled back at the end of the Treaty. The pope declared it ‘null, void, invalid, iniquitous, unjust, damnable, reprobate, inane, and meaningless.’ European leaders, both Catholic and Protestant, ignored his opinion.”

- When, in your opinion, should a country or organization listen to the opinions of outsiders, and why?

- When should they not?
- Can you give any examples from your own experience?

Closing Prayer: Lord Jesus, as we face conflict with others, give us Your peace. Help us to rest in You without fearing, knowing that You know all things and that You are Lord over everything, no matter what comes to us. Amen.



Digging Deeper: Additional links and resources available at lhm.org/martin3.

In the Path of an Army

Where did armies in Luther's day get their supplies—their food, their horses, their medical supplies? Generally speaking, there was no organized supply train. Camp followers and independent merchants might bargain with soldiers to supply goods and services but, of course, they wanted paying.

It was very common for armies to simply commandeer whatever they needed from the farms, homes, and businesses in the area—often without any payment at all. This meant that a family that was moderately well-off in the morning might be beggared by night. Farmers in particular might starve if soldiers carried off their harvest and even the farm animals they depended on to get the work done. It made no difference whether the army was friendly or hostile—soldiers might be “on your side,” but they needed to eat, and so they would take plunder—and the law usually allowed it.

This practice also had a bad effect on the conduct of the war. Leaders could not order armies to operate for long in areas where there was no food left. They sometimes chose their military targets not for strategic importance so much as for ease of resupply. That, of course, caused the war to drag on much longer.

Sometimes armies in retreat would deliberately take or destroy every useful or valuable thing in their path, knowing that the opposing army would soon be there and would have no way to supply their own troops. This is called a “scorched earth” policy. Unfortunately, it has been used even in modern times, despite the horrible effect on the innocent civilians in the area. People have starved or died of exposure as a result.

SESSION FOUR

Opening Prayer: Heavenly Father, You are so patient with us. Thank You for showing us unfailing mercy when we go astray. In Jesus' Name. Amen.

Watch the Video: Session 4

- What one thing discussed in this video made the most impact on you and why?

An Unsavory Beginning

Henry VIII of England needed a legitimate son to inherit his throne. Unfortunately for Henry, he was married to a woman who would bear no more children. He looked to the pope for an annulment that would allow him to marry a younger woman than his current wife, Catherine of Aragon.



Dr. Susan Mobley said,

“Henry sent a request to the pope in Rome asking for a dispensation of the marriage that would grant him an annulment ... not atypical at all, the only problem was...”



Dr. Russell Dawn said,

“...Henry's timing was horrible. Charles V was sacking Rome, and Charles V was the nephew of Catharine of Aragon. The pope was hardly going to grant an annulment that Charles' aunt would not have wanted.”



Dr. Gregory Seltz said,

“The pope is being held hostage by Charles' troops as an imperial mercenary army is sacking Rome.... So Pope Clement VII is in no position to grant Henry, the Defender of the Faith, an annulment.”

Officially, Henry VIII sought an annulment of his marriage on religious grounds, and Clement VII refused it for the same reason, although both men clearly had non-spiritual motives.

- How do you see the world, or leaders in the world, misusing the church or God's Word for their own ends?

- Have you ever been tempted to do the same?

Henry eventually decided to solve his problem by taking England out of the Catholic Church and appointing himself the head of the church. He then had the Archbishop of Canterbury annul the marriage. Thus the Church of England had its roots in the sin of a king.

- Does it matter if a church, congregation, or other group has an objectionable beginning? Why or why not?
- Have you seen God redeem things that came from bad beginnings? Name some of them.

Calvinism—Where Are You Going?

John Calvin was a reformer who thought Luther had not gone far enough. He created a theological system that was based partly in Scripture and partly in logic.



Dr. Joel Biermann said,

“And I think that one of the real driving motives for Calvin was simply his confidence in human reason. And his conviction that God wouldn’t teach something or give us some truth that conflicted with human reason. And so if God is saying it, it has got to make sense.

“And so, when Luther would come up to a problem that didn’t quite make sense, he was willing to say, ‘Well, you know, God’s God and I’m not, and I’m willing to back off and just submit my human reason to God’s truth.’ Whereas Calvin would come up with a situation like that and say, ‘Well, there must be a good logical reason, so let’s take that next step.’”

- Some parts of Christian doctrine and some Bible stories appear unreasonable from a human viewpoint. Which of these bother you the most?
- How do you deal with the conflict in your own mind? How do you answer others who may ask you about it?

John Calvin’s followers ran into some difficulties with his teaching. Specifically, Calvin taught that God chose some people for heaven and others for hell, and that Christ died only for those bound for heaven—the elect. Calvin also taught that you could not change your final destination by anything you believed or did.



Dr. Joel Biermann said,

“So if I’m a Calvinist, I’ve got a concern, because only the elect are going to heaven, only the elect were paid for when Christ died. Christ did not die for everyone’s sins, only for the elect. So here’s the big question: Am I the elect or not? That’s a good question, and how do you know? Because there’s no list available. How do you know if your name’s on the list?”

Lutherans teach what the Bible says—that God does choose and call people to be His own. However, He chooses no one to be damned. Anyone who ends up in hell does so by his own choice, and cannot blame God.

- How do you know that God has chosen you to be His own? What do you base your own faith on?
- How does that differ from John Calvin’s teaching?

Calvinism—How Do You Know?



Dr Joel Biermann said,

“So here’s the big question: Am I the elect or not?... Well, the only way you can know is by looking for some kind of evidence. Maybe you see the Holy Spirit at work in you. You felt something that said, ‘I should go help that person.’ Oh, that was the Holy Spirit. Oh good, I’m okay. Or, look, my business is prospering; God is blessing my efforts, so I must be one of the elect. So you’re looking for evidence for this, but you never know for sure.”

Are you prospering in this world? Strong Calvinists tended to take that as evidence that you were among God’s chosen people. What did Jesus say to that idea? Let’s find out.

Read John 9:1-13, 17, 24-41.

- 1 As He (Jesus) passed by, He saw a man blind from birth.
- 2 And His disciples asked Him, “Rabbi, who sinned, this man or his parents, that he was born blind?”
- 3 Jesus answered, “It was not that this man sinned, or his parents, but that the works of God might be displayed in him.
- 4 We must work the works of Him who sent Me while it is day; night is coming, when no one can work.
- 5 As long as I am in the world, I am the light of the world.”
- 6 Having said these things, He spit on the ground and made mud with the saliva. Then He anointed the man’s eyes with the mud
- 7 and said to him, “Go, wash in the pool of Siloam” (which means Sent). So he went and washed and came back seeing.
- 8 The neighbors and those who had seen him before as a beggar were saying, “Is this not the man who used to sit and beg?”
- 9 Some said, “It is he.” Others said, “No, but he is like him.” He kept saying, “I am the man.”

10 So they said to him, "Then how were your eyes opened?"

11 He answered, "The man called Jesus made mud and anointed my eyes and said to me, 'Go to Siloam and wash.' So I went and washed and received my sight."

12 They said to him, "Where is He?"
He said, "I do not know."

13 They brought to the Pharisees the man who had formerly been blind. ...

17 So they said again to the blind man, "What do you say about Him, since He has opened your eyes?" He said, "He is a prophet." ...

24 So for the second time they called the man who had been blind and said to him, "Give glory to God. We know that this man is a sinner."

25 He answered, "Whether he is a sinner I do not know. One thing I do know, that though I was blind, now I see."

26 They said to him, "What did He do to you? How did He open your eyes?"

27 He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become His disciples?"

28 And they reviled him, saying, "You are His disciple, but we are disciples of Moses.

29 We know that God has spoken to Moses, but as for this man, we do not know where He comes from."

30 The man answered, "Why, this is an amazing thing! You do not know where He comes from, and yet He opened my eyes.

31 We know that God does not listen to sinners, but if anyone is a worshiper of God and does His will, God listens to him.

32 Never since the world began has it been heard that anyone opened the eyes of a man born blind.

33 If this man were not from God, He could do nothing."

34 They answered him, "You were born in utter sin, and would you teach us?" And they cast him out.

35 Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of Man?"

36 He answered, "And who is He, sir, that I may believe in Him?"

37 Jesus said to him, "You have seen Him, and it is He who is speaking to you."

38 He said, "Lord, I believe," and he worshiped Him.

39 Jesus said, "For judgment I came into this world, that those who do not see may see, and those who see may become blind."

40 Some of the Pharisees near him heard these things, and said to Him, "Are we also blind?"

41 Jesus said to them, "If you were blind, you would have no guilt; but now that you say, 'We see,' your guilt remains."

- What did Jesus say was the reason why the man was born blind? Does that fit in with the Calvinist tendency to look for prosperity or not?

- How did God work through this man’s blindness and subsequent healing?
- The Pharisees indeed saw the works of God in him. Do you find their negative reaction surprising or not? Why?
- How has God worked through the difficult and troubling periods of your life to bring glory to Jesus?

Pleasure in Life?



Dr. Gregory Seltz said,

“Calvin was able to convince the authorities in Geneva to allow him to set up civil laws based on his principles. The idea was to make Geneva a Christian ‘heaven on earth,’ but what he did was micro-manage every aspect of society.”



Dr. John Nunes said,

“... In that time it was said by some, ‘You can do anything you want in Geneva as long as you don’t have fun.’”



Dr. Gregory Seltz said,

“Calvin made no distinction between civil law and religious practice. Minor infringements carried harsh punishments. You could be fined or imprisoned for missing church. He prohibited all kinds of amusement like gambling, singing, and dances. He forbade sweets to be served at wedding banquets. He decreed that all children born must be given biblical names. The color of garments was regulated. Dress was plain and modest, because fashion was a sign of vanity. Citizens’ homes were routinely inspected to make sure that all rules were being followed. Calvin was thin-skinned, and any criticism of him or his rules or any of his writings was harshly punished.”

Calvin’s influence is one reason why so many modern people associate Christianity with a whole list of “don’ts” that don’t appear in the Bible. Luther, on the other hand, argued for Christian freedom.

- How do you live your life as an example of responsible Christian freedom?
- How do you share your faith with non-Christians who think Christianity is designed to take the joy out of life?

Closing Prayer: Lord Jesus, the reality of Your salvation is so much better than we can ever think or imagine. Help us rejoice in You and look forward to the day You come again in glory, when we will be with You forever. Amen.

 **Digging Deeper:** Additional links and resources available at lhm.org/martin3.

[Pope Clement VII](#)

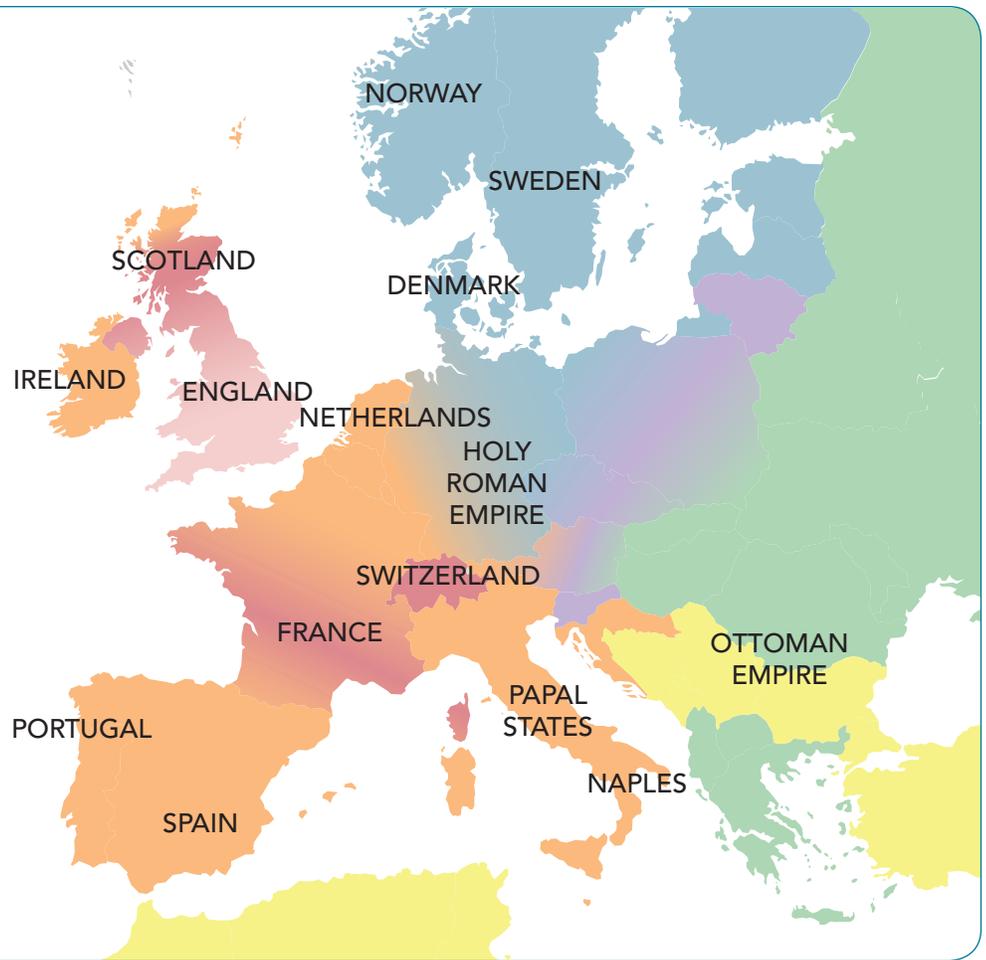
[Learn about annulments in medieval times.](#)

[Cases of attempted divorce in medieval times](#)

Predominant Religions in Europe

mid-16th century

-  Lutheran
-  Roman Catholic
-  Calvinist
-  Eastern Orthodox
-  Church of England
-  Muslim
-  Mixed Roman Catholic, Lutheran, and Calvinist



*Data provided by Encyclopedia Britannica, Inc.
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SESSION FIVE

Opening Prayer: Heavenly Father, as we look at the results of the Reformation, help us stay focused on You and give You thanks and glory. You are the One who does all good things. In Jesus' Name. Amen.

Watch the Video: Session 5

- What one thing discussed in this video made the most impact on you and why?

Questioning Authority



Dr. Joel Biermann said,

“The church’s reach is everywhere, and when the church’s authority is questioned, it means all of society comes into question. And so now this has an impact on politics, and an impact on business, and even on the family, and marriage—everything starts to look different, and people are rethinking everything. Some of the changes are probably welcome and good. Some of the changes probably weren’t what Luther had in mind. ... but all this is coming out of the Reformation.”

- If Luther and the other reformers had never existed, what do you suppose the world would look like today?
- In your opinion, is questioning established truths a good thing or not? What examples can you think of?
- How can we keep the benefits of a questioning mind while at the same time retaining the good truth God has already given us?

Daily Life and Work Matter to God



Dr. Joel Biermann said,

“One of the really great things about right teaching is that it starts to impact all of life... Good theology impacts everything.”

One of the things Luther's theology impacted was the way Christians think about their daily responsibilities in the world—about family life, work, and civic responsibilities.



Dr. Joel Biermann said,

“Luther realized that one of the big mistakes that was being made in the medieval world was this notion that if you really wanted to serve God, if you really wanted to get right with God, you had to forsake the world and go join a monastery or a convent. ... And Luther came to realize that not only is this wrong because it teaches works righteousness, trying to earn favor with God, but it's also wrong because it destroys this world—because it takes a man out of his relationships and responsibilities in this world and drives him into this isolated life in the monastery where he's of no good to anyone.

“The doctrine of vocation is God's affirmation ... of the things we do in this world. So when a man chooses to marry and raise children, this is good and God-pleasing. ... Luther ... elevated family and married life and children and parenting to a high level which was unheard-of in his world. And this, I think, legacy endures to this day so a Christian can embrace his responsibilities or her responsibilities in this world because it's God-pleasing and it's holy and it's honorable.”

- What vocations do you have in your own life right now—what roles does God call you to play?
- Do you ever think about them as a divine calling? If so, how does that affect the way you carry them out?
- Do you think we've managed to achieve a balanced view of the many different roles God calls people to, or do we still emphasize certain roles as being more “holy” than others? Why do you think so?
- Are there specific things you can think of that we could do to make people more aware of the value and holiness of the roles they play in life?

The Growth of the Christian Church Worldwide



Dr. John Nunes said,

“Lutheranism is now clearly a global movement.... The average Lutheran in the world now looks like an East African. Because we see now the church just blossoming—more than blossoming, booming in East Africa, in Ethiopia, in Tanzania, in Madagascar... (We) find it growing again in places like Latin America and Asia and Africa.”

Not only Lutheranism but Christianity as a whole is growing rapidly in Africa and Asia. Best estimates are that there are more believers in those two continents today than there are in the Americas and Europe combined.¹ This change seems to have happened in just the past ten years.

If you look at the number of people who believe in Jesus, the geographical center of the Christian church has shifted from place to place over history. It began in Jerusalem and the Middle East, moved into Europe, and eventually centered in the Americas. Now the “hot spot” is moving to Africa and Asia, with an incredible number of new believers coming to faith every day. The Holy Spirit continues His work to reach all humanity.

- Were you aware of the growth in Africa and Asia? How do you feel about that? What does this say about the state of Christianity in North America?
- How have previous “hot spots” contributed to the growth of Christianity in Africa and Asia today? How has the Holy Spirit used them to bring more people to faith in Jesus?
- What do you know about Lutheran missionaries and their work? Where could you find out more?

Jesus told a parable about His church.

Read Matthew 13:31-32.

- 31 He put another parable before them, saying, “The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field.
- 32 It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches.”

- How small was the original “seed” of the church? How large is it today?
- Who is it that sowed that seed and still watches over it?
- The tree is a blessing to the birds of the air that nest in it. Does the Christian church serve a similar function in its service to others? How is the Christian church today a blessing to the non-Christians around us? Name as many specific ways as you can.

¹ Pew Research Center. “Global Christianity – A Report on the Size and Distribution of the World’s Christian Population.” <http://www.pewforum.org/2011/12/19/global-christianity-exec/>. Accessed June 8 2017.

The Legacy of the Reformation



Dr. Gregory Seltz said,

“The greatest thing about the Reformation are the solas—grace alone, faith alone, Christ alone, Scripture alone—because in reality what it does is it establishes the worth of a human being before God in a way that can’t be done by people; it’s done by God in Jesus Christ.”

In the end, the true legacy of the Reformation is just that—a renewed focus on Jesus Christ, our Lord and Savior. The Reformation is not ultimately about Luther or Lutheranism, or even about all of humanity and our doings; it is about God who saves people in all ages through Jesus Christ and Him alone. Thanks be to God!

Closing Prayer: Dear Lord Jesus, for saving us and bringing us into Your family, thank You. Please bring many more to faith in You from all nations and peoples. Amen.



Digging Deeper: Additional links and resources available at lhm.org/martin3.

[Pew Research Center Study](#)

[The Reformation’s impact on art](#)

[The Reformation’s impact](#)

[Luther’s effect on worship and music](#)

[The Reformation and the denominations it produced](#)



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