

The History of the Reformation...



HOW
CHRIST
RESTORED
THE GOSPEL
TO HIS
CHURCH

The Door... Martin Luther

It was a Wednesday.

It was a Wednesday, October 31, 1517. It was not really all that different from the thousands of other Wednesdays that had come before. It was fall, of course, and the air had cooled down and the leaves were putting on a wonderful show of color along the River Elbe on the hillside. It was nice time to be a German. It was a nice time to live in rural Germany.

That was how I started out our first lesson some eight weeks ago and this morning we are returning, at last, to that same autumn day, October 31, 1517 with which we began our study. We are also returning to that same old door and by that I mean, of course, the door to the castle church at Wittenberg...the door where Luther posted his 95 Theses on October 31, 1517. Of course, none of that ought to be surprising. That is the place people always point to when they talk about the start of the Reformation...and there is a sense in which you can understand that perfectly.

That is why, eight weeks ago, I felt compelled to start there myself.

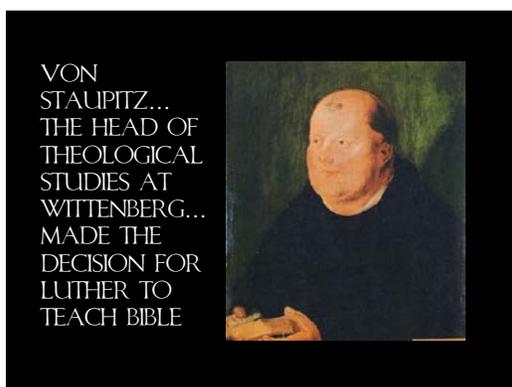
Of course, rather than start there and go forward in time I chose to start there and go backwards. I did that because I wanted you to see that Luther's 95 Theses were not something that just came out of the blue. I wanted you to see the connection between Luther and Huss and Wycliffe and the Lollards. **Actually, Luther's 95 Theses were not the beginning but rather the culmination of a whole series of events...a whole series of reforming protests and actions.**

There was and had been a steady drumbeat of protest and opposition to the practice of selling indulgences dating back at least to the time of Wycliffe and really even farther back than that. **The Door at Wittenberg on October 31, 1517 was simply the place where everything came together. It was the place Luther, Huss, Wycliffe, the Lollards and the Renaissance converged.** It was the place where there was enough nationalistic pride, enough freedom, enough education and enough ink and paper¹ to put an end to the tyranny of the middle ages.² And when I use that kind of language...tyranny, nationalistic pride, freedom, education, ink and paper...I am not talking politically...I am talking theologically. **Wittenberg was the place where a whole number of events came together at once to launch a tremendous spiritual upheaval** and you know, the thing that is surprising about all that is not so much that it happened...looking back through the historical development of opposition leading up to the Reformation you can actually see it coming. Still, the thing that is remarkable is that it happened in such an out of the way, obscure, little, backwater town.

In that sense, Wittenberg was a little like Bethlehem. It was not the kind of place anyone would ever expect anything to happen that would impact the world. But it did...and what happened there still impacts the world today.

Now let me take a minute or two and refresh your memory concerning what we talked about when we first started our study together some eight weeks ago.

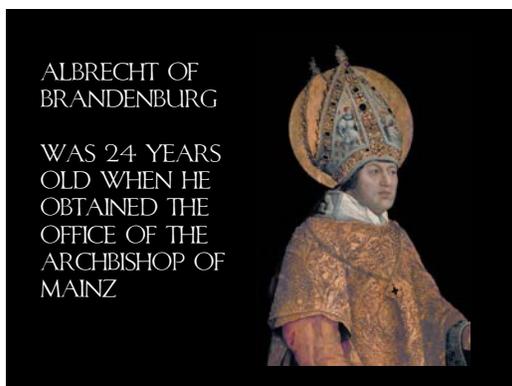
Martin Luther was a young professor of the Bible at the University of Wittenberg on October 31, 1517. On that particular day, he was thirty-three years old. He had only been at Wittenberg four or five years. He had been brought there by Staupitz, who was the prior of the monastery of the Augustinian Hermits and the head of theological studies at the university.



He had been brought there to teach theology and the Bible. Luther had known Staupitz at Erfurt and Staupitz had been a wonderful encouragement to Luther in his battle with sin and despondency. But you mustn't think that their relationship was all giving on the part of Staupitz with Luther doing all the taking. Staupitz recognized in Luther a wonderful sense of genius, ability and drive. He saw the way the people responded to Luther's preaching and he saw how Luther's students responded to his lectures. Staupitz, of course, admired Luther's knowledge and grasp of the Bible. You will remember that I pointed out that Luther was the only monk Staupitz had ever met that had actually read the Bible prior to becoming a monk.

Anyway, by October 31, 1517 Luther had had the time to study and teach through the Psalms, Romans and Galatians. He had had his theological breakthrough in which he had discovered that the righteousness of God mentioned in Romans 1:17 was not just the righteousness that God demanded but also the righteousness that God provided to sinners by grace through their faith in the atoning work of Christ. The righteousness then that God demanded was the borrowed or imputed righteousness of Christ. We talked at length about all that last week and I don't really want to go through it all over again.

What I want to do this morning is just flesh out for you the political and theological landscape of Germany and Italy on the morning of October 31, 1517. The reason I want to do that is because I think if you understand how things were and how large the forces were that were at work, you'll understand even more the miracle of God's kindness in having an obscure Augustinian monk in the right place, thinking about the right things at the right time.



In Germany, things started when twenty-four year old Prince Albrecht of Brandenburg made a play to become the Archbishop of Mainz. In that day, Germany, part of France, Switzerland, Poland, Lithuania, and part of Bohemia,

what we now know as Czechoslovakia, made up a political confederation known as the Holy Roman Empire. Now the Emperor of the Holy Roman Empire was elected by seven men...seven men were known as electors. Those seven electors were comprised of three ecclesiastical men and four provincial chieftains.³

THE 3 ECCLESIASTICAL OFFICES WERE:
THE ARCHBISHOP OF MAINZ;
THE ARCHBISHOP OF COLOGNE;
THE ARCHBISHOP OF TRIER;

THE 4 PROVINCIAL OFFICES WERE:
THE COUNT OF THE PALATINE;
THE DUKE OF SAXONY;
THE KING OF BOHEMIA;
THE MARGRAVE OF
BRANDENBURG.

The three ecclesiastic offices were drawn from important churches along the Rhine River. They included:

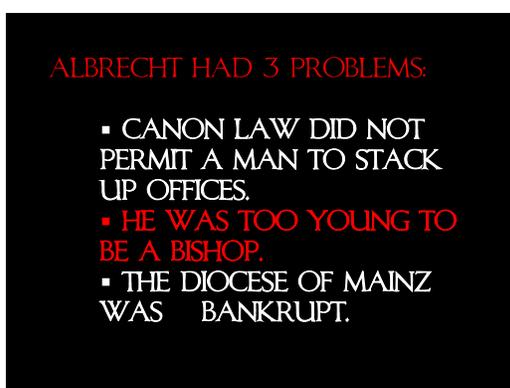
- **The Archbishop of Mainz;**
- **The Archbishop of Cologne;**
- **The Archbishop of Trier;**

The four provincial chieftains were:

- **The Count of the Palatine;**
- **The Duke of Saxony;**
- **The King of Bohemia;**
- **The Margrave of Brandenburg.**

Now the individual offices are not all that important. They are not irrelevant but for our present study there is no reason to burden you down with all sorts of extraneous information. What is important is that Prince Albrecht wanted to

become the Archbishop of Mainz and thus an elector. His brother, the Margrave of Brandenburg, was already an elector. His brother was principal ruler of that area we know today as Berlin. Now, I want you to think about that for a minute or two. If Albrecht were to become an elector that would mean that he and his brother would control two of the seven electoral votes to determine who would elect the next Holy Roman Emperor. Practically speaking, it would have meant that he and his brother held the keys to kingdom, literally.



Now, Albrecht faced three small obstacles. The first problem that he faced was that canon law did not permit a man to stack up offices. In other words, a man was not allowed to be the bishop of more than one see or diocese or area at a time and Albrecht was already the Bishop of Magdeburg and essentially the Bishop of Halberstadt.⁴ The second problem that he faced was that he was only twenty-four and was thus too young to be a bishop in the first place.⁵ The third problem he faced was that the Diocese of Mainz was bankrupt. You see whenever a new bishop was chosen the Diocese had to pay a large sum of money to the papacy and the Diocese of Mainz had had the misfortune of having three archbishops die in ten years. That meant that the Diocese had not had enough time to recover all the money it had paid to Rome.

But all of those problems were solvable and the man that could solve them was named Jacob Fugger...otherwise known as the *kingmaker*.⁶ Fugger, the head of the Fugger Bank, had been known to finance more than one rise to power in his lifetime and he already had a wonderful amicable relationship with the papacy. He agreed to finance the 29,000 gulden needed to secure Albrecht's appointment to the Archbishopric at Mainz with the stipulation that he would be permitted to recoup his loan...and a small profit...through the selling of the St. Peter's indulgence in Albrecht's districts. After a short period of negotiation terms were agreed on. Jacob Fugger estimated the profit to be roughly 52,000 ducats and that profit was to be split between the Albrecht, the Fugger Bank and the papacy.⁷

Now, unless you are a lot different than I was, you're probably struggling to wrap your mind around the terms "**ducats**" or "**gulden**." The terms were for me almost completely meaningless so I tried this week to do some research and to make some calculations to try to put some of these things and terms in perspective. That is always a hard thing to do, five hundred years and the difference between their culture and ours make such calculations extremely hazardous...so keep that in mind.

Still I decided to try...one source I read said that in 1429, a hundred years or so before Albrecht came along, 8,000 gulden equaled about \$1,000,000 in modern terms. Now, if you use that as a starting point and allow a bit for inflation, that would mean that Albrecht was willing to pay somewhere around \$3.5-\$4 million dollars for the Archbishopric at Mainz. Now that amount should only be used as a guide but even if you reduce that figure by a million dollars it is still a lot of

money. It also meant that the selling of indulgences in this particular case would have netted for the papacy somewhere around \$8 million dollars in revenue.

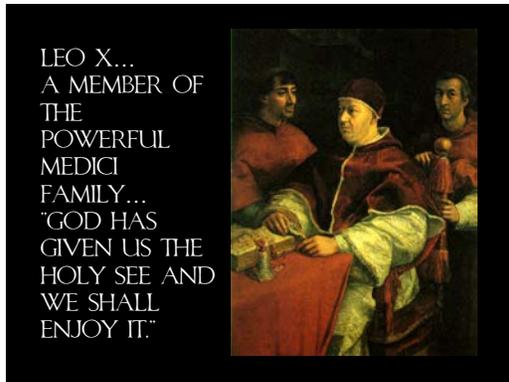
THE FUGGER BANK ESTIMATED THE PROFIT TO BE ABOUT 52,000 DUCATS WHICH MEANT ROME WAS TO MAKE \$4.5 MILLION ON INDULGENCES

PLUS THE ORIGINAL \$3.5 MILLION PAID FOR ALBRECHT'S POST AS THE ARCHBISHOP OF MAINZ.

$\$4.5 + \$3.5 = \$8 \text{ MILLION DOLLARS}$

Now that seems like a lot of money even today. In fact, it is a lot of money. But in that day it was an enormous amount of money. Richard Friedenthal says that the whole transaction between the Fugger Bank, Albrecht and Rome was equal to just about the same amount of money as the annual revenue of the entire German imperial government of that day. Now think about that. One man seeking to gain one office wound up costing just about the same as all of the revenue collected by the German government that year.⁸

That is a lot of money. It sounds almost like the Presidential election process in the United States...but I digress.



At that same time Albrecht was arranging his financial offer in Germany the issue of money was becoming very important to the new Pope in Italy, Pope Leo X.

Leo X, whose given name was Giovanni Medici, was the second son of Lorenzo de Medici. Leo succeeded the tumultuous Julius II as the Vicar of Rome on February 20, 1513. Now there were a lot of differences between Leo and his predecessor, Julius. One of those differences involved the way they perceived money.

Julius II had been a skinflint...that is, he was renowned for being a penny-pinching, money grubbing old miser. I think something of his frugal nature comes across very plainly in the movie the *Agony and Ecstasy* starring Charlton Heston as Michelangelo and Rex Harrison as Julius II. If you have seen the movie you will remember that Julius forced Michelangelo to work on the Sistine Chapel in the harshest of conditions for almost no pay...and yes, both Michelangelo and the famous artist Raphael were contemporaries of Luther and would have been in Rome at the time of Luther's visit there. Anyway, Julius was a penny pincher. But he was also a warrior pope. He was not above leading armed incursions to demand obedience, and that obedience almost always involved money, from the faithful.

Still, in spite of his military expeditions and in spite of his many artistic projects...the Sistine Chapel, the Pieta, David and the laying the foundation of the new St. Peter's Basilica, Julius managed his finances quite well and had actually garnered a sizeable surplus at the time of his death in February 1513.

Leo X blew through that surplus like a grass fire through the Texas Hill Country in August.

Leo was in every way different than Julius. First off, he was of the House of Medici. He was used to extravagance and finery. His father was one of the great art connoisseurs of the Renaissance. Leo was scholar, and artist and a bit of a dandy. In addition, to that he loved to hunt. In fact, Roland Bainton writes that one of the principal complaints lodged against him during the first years of his primacy was that adoring visitors coming to pay homage and to kiss his big toe often found his feet to be shod in muddy, pointy-toed hunting boots.⁹

Anyway, to illustrate something of Leo's lack of restraint and reserve, Paul Thigpen writing in a 1992 edition of Christian History magazine points out that Leo X spent almost 100,000 ducats on his own coronation to the papacy...an amount that equaled almost one-seventh of the entire reserve set aside by Julius.¹⁰ If that were true, and my other calculations were right, that would have meant that Leo X would have spent some \$16 million on his coronation...and that is a figure which is so high it causes me to doubt all my other calculations. Still, Leo was Medici and he was frivolous with money. Thigpen goes on to add that within two years Leo X had squandered all the money Julius had saved and on that point there is no argument of any kind.

Anyway, when Prince Albrecht pitched his offer through the Fugger bank to Leo X, he found Leo pleasantly receptive. That is not surprising. Leo, it seems, had no intention of making any cutbacks or in restricting his appetites or in suffering during his tenure as pope in any way. He is famous for once having said, **“God has granted us this Holy See (or office) and we shall enjoy it.”** His eight year reign bears adequate testimony that he meant what he said.

Anyway, as I mentioned, Leo was receptive to Albrecht’s offer. Prince Albrecht, represented by the Fugger Bank was interested in attaining the Archbishopric of Mainz and was willing and able to pay a lot of money to get it. It was a match made in heaven or in hell depending upon your historical perspective.

Now as I said, the loan was financed by the selling of the St. Peter’s Indulgence. Half of the money was to go to Rome and half was to be split between the Fugger Bank and Prince Albrecht. Now the St. Peter’s Indulgence was designed originally to finance the building of a new St. Peter’s Basilica. Prior to the construction of the new St. Peter’s, the church worshipped in an old wooden building dating back to the days of Constantine some eleven hundred years before.¹¹ But Julius II had determined to rebuild St. Peter’s. He had laid a foundation and had begun construction but was initially slowed by one war or another and finally stopped altogether by his death. Leo intended to take up where Julius had left off except that he intended to that on an even grander scale than what Julius had planned.

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Now there is almost no way to calculate the cost of St. Peter's. It is still the largest church in the world. It can hold a hundred thousand people if they are standing and sixty thousand if they are seated. It is an extraordinary building by any standard. The fact that it took over a hundred and twenty years to build and contains some of the most priceless artifacts in the world only adds to its extraordinary value. The Catholic Church says officially that it cost a \$48 million dollars to build but when you consider that the new stadium in Arlington is going to cost \$700 million it hardly seems likely that \$48 million dollars can be right in terms of dollars adjusted to present day value. Oh, it is true that a great deal of the material used in its construction was salvaged from other and older sites in and around Rome but even that could not reduce the enormous amount of manpower and craftsmanship it took to put it all together. Anytime Michelangelo was brought in to do duty as an architect you know the work and the cost was going to be something special. I once heard a scholar say that building St. Peter's cost in ancient terms of gross national product just about what it cost the United States to put a man on the moon in the sixties. I think that is just about right.

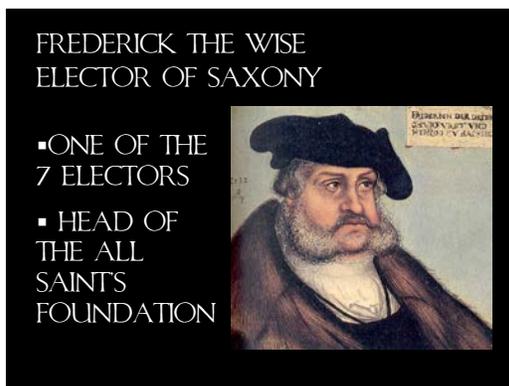
Now the intention on Prince Albrecht's part was simply to disguise the payment for the Archbishopric at Mainz under the cover of the St. Peter's Indulgence. That is what happened. No one, other than the representatives directly involved, had any idea that part of the St. Peter's Indulgence was going to purchase the archbishopric for Albrecht. Luther did not find out that that was what happened until he was an old man.

Now the price of the St. Peter's Indulgence was not cheap for it was a plenary indulgence. The price was determined both by income and station of life. Kings

and Queens were required to pay 25 gulden or about \$2,500 in modern dollars. High prelates and counts had to pay 10 gulden or about \$1,000. Lesser prelates paid 6 gulden or about \$600. Townsfolk and merchants paid 3 gulden or about \$300. Artisans paid 1 gulden about \$100 and really poor people paid a half or a quarter gulden...\$50 down to \$25.¹²

Most people thought they were getting a bargain.

Still there were a few people who were unhappy about the St. Peter's Indulgence. Luther was unhappy about because he had come to view the whole indulgence practice as something of a scandal. But he was not the only one. Frederick the Duke of Saxony...the leader of the province where Luther lived and the patron of the University at Wittenberg were Luther taught was also very much against the St. Peter's Indulgence. Now his reasons were not theological at all. They were in fact quite mercenary. Frederick the Wise objected to the selling of the St. Peter's Indulgence because he too was in the indulgence business.



Frederick was the proud patron and head of the All Saints Foundation at Wittenberg. Once a year, on All Saint's Day, the collection of relics held by the All

Saint's Foundation were put on display and those that viewed them were able to obtain a plenary indulgence...that is, an indulgence that did away with all of the temporal punishment a sinner owed in purgatory. Now Frederick was very proud of the enormous collection of relics he had collected over the years and incorporated in the All Saint's Collection. Roland Bainton writes:

The collection had as its nucleus a genuine thorn from the crown of Christ, certified to have pierced the Savior's brow. Frederick so built up the collection from this inherited treasure that the catalogue illustrated by Lucas Cranach in 1509 listed 5,005 particles, to which were attached indulgences calculated to reduce purgatory by 1,443 years. The collection included one tooth of St. Jerome, of St. Chrysostom four pieces, of St. Bernard six, and of St. Augustine four; of Our Lady four hairs, three pieces of her cloak, four from her girdle, and seven from the veil sprinkled with the blood of Christ. The relics of Christ included one piece from his swaddling clothes, thirteen from his crib, one wisp of straw, one piece of the gold brought by the Wise Men and three of the myrrh, one strand of Jesus' beard, one of the nails driven into his hands, one piece of bread eaten at the Last Supper, one piece of the stone on which Jesus stood to ascend into heaven, and one twig of Moses' burning bush. By 1520 the collection had mounted to 19,013 holy bones. Those who viewed these relics on the designated day and made the stipulated contributions might receive from the pope indulgences for the reduction of purgatory, either for themselves or others, to the extent of 1,902,202 years and 270 days. These were the treasures made available on the day of All Saints.¹³

Now, it is easy to see on the basis of the kind of collection he had that the St. Peter's Indulgence meant direct competition to Frederick the Wise and Frederick the Wise, who was not called Frederick the Wise for nothing, had no intention of the money in the province of Saxony leaving Saxony. As a result, he forbade the selling of the St. Peter's Indulgence in his province. Still, the indulgence hawkers skirted the border Saxony offering bargain basement prices for the St. Peter's Indulgence often luring the faithful away from the provisions of All Saints.

Now the reason, the theological reason that so many people believed that such an indulgence could be granted was because the Church taught the principle of supererogation. That is the Church taught that some saints did above and beyond whatever works of penance were required of them. The Church taught that that extra labor or merit was not wasted but was stored up as a work of supererogation in the Treasury of Merit. It was added to the works of Christ and to the works of Mary and could then be dispensed to the faithful upon the basis of their penitential works as the Pope or Church saw fit.

Now last week we talked about the nature of indulgences and how indulgences and did away with the temporal punishment of sin that otherwise had to be paid for in purgatory. We also talked about how penance and indulgences differed and I don't want to go over all that again. Instead, I want to spend most of our remaining time introducing you to infamous John Tetzel.

John Tetzel was a Dominican priest assigned the principal role in selling the St. Peter's Indulgence on behalf of Prince Albrecht. He tramped all over Germany selling the St. Peter's Indulgence and often skirted the province of Saxony less than twenty miles from Wittenberg. People flocked to hear him including many from Luther's congregation. He was the principal recipient of Luther's scorn and criticism. Listen to this description by D'Aubigne.

Whenever the Indulgence sellers entered a town, Tetzel always led the procession carrying a red cross. He always played the chief part. He was robed in sumptuous Dominican dress, and moved with an air of arrogance. His voice was deep and resonant, and seemed full of strength, although he was already an old man at sixty-three. Over his career he had had numerous honors and shames heaped upon his head: he had gained a bachelor of divinity, been a Dominican, served as an apostolic commissary, and as an inquisitor. But from the year 1502 on...Tetzel came into his own

as Rome's chief indulgence seller...for his work he received eighty florins a-month and all his expenses were paid; (even though Albrecht and others complained bitterly about his excesses) He was provided a carriage and three horses were at his constant disposal; He was paid eighty florins a month but his ancillary profits, as may be easily imagined, far exceeded his salary. In 1507 he once gained for himself two thousand florins in two days. His personal manner and way of life was a scandal. He was convicted at Innsbruck of adultery and his other vices nearly caused the Emperor Maximilian to order him to be bound in a sack and thrown into the river but the Frederick the Wise Elector of Saxony interfered and secured his release (a decision I am sure he later regretted). For all the lessons he had been taught he never learned anything about modesty. He sometimes led two of his illegitimate children about with him...It would have been difficult to find in all the convents of Germany a man better qualified than Tetzel to conduct the business with which he was charged. To the theology of a monk, to the zeal and spirit of an inquisitor, he united the greatest impudence; and the single attribute that most especially facilitated his task, was his skill in inventing extravagant stories by which he captivated people's minds. To him all means were lawful so long as they filled his chest. Raising his voice and displaying the eloquence of a trained thespian, he offered his indulgences to all comers, and knew better than any tradesman how to extol his wares.¹⁴

Some of his quotes are absolutely outrageous.

Indulgences (said he) are the most precious and the most noble of God's gifts.

Come and I will give you letters, all properly sealed, by which even the sins that you intend to commit may be pardoned.

There is no sin so great, that an indulgence cannot remit; and even if any one (which is doubtless impossible) had offered violence to the blessed Virgin Mary, mother of God, let him pay — only let him pay well, and all will be forgiven him.

Reflect then, that for every mortal sin you must, after confession and contrition, do penance for seven years, either in this life or in purgatory: now, how many mortal sins are there not committed in a day, how many in a week, how many in a month, how many in a year, how many in a whole life!...Alas! these sins are almost infinite, and they entail an infinite penalty in the fires of purgatory. And now, by means of these letters of indulgence, you can once in your life obtain a plenary remission of all your penalties and all your sins!¹⁵

Listen to this portion of one of his sermons taken from Roland Bainton's book.

Listen now, God and St. Peter call you. Consider the salvation of your souls and those of your loved ones departed. You priest, you noble, you merchant, you virgin, you matron, you youth, you old man, enter now into your church, which is the Church of St. Peter. Visit the most holy cross erected before you and ever imploring you. Have you considered that you are lashed in a furious tempest amid the temptations and dangers of the world, and that you do not know whether you can reach the haven, not of your mortal body, but of your immortal soul? Consider that all who are contrite and have confessed and made contribution will receive complete remission of all their sins. 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 form receive these letters of indulgence through which you are able to lead a divine and immortal soul into the fatherland of paradise?¹⁶

Tetzel was the principal figure against whom Luther addressed his objections. He could have just as easily directed his anger against Frederick the Wise on account of the All Saint's Foundation and the indulgences it sold. But he didn't and apparently Frederick the Wise didn't react to Luther's 95 Theses in a negative way. But Tetzel was not really the problem. The problem was a defective view of the satisfaction provided in Christ's atoning work, which meant that the problem was really centered in a defective view of justification or how sinners were justified before God.

And Luther had come to a breakthrough there as we saw last week. He had come to understand from Romans 1:17 that God provides the righteousness He requires in the atoning work of Christ and that any man woman boy or girl that responds to Christ in faith is clothed in the imputed righteousness of Jesus. So Luther argued against indulgences primarily on the basis of the doctrine of justification. But that is not how the Church argued back. They argued back on the basis of the authority of the church and of the pope to formulate whatever doctrine it chose.

And, of course, Luther responded that true authority did not lay with the church but with Holy Scripture.



But all that was yet to come. Within two weeks of Wittenberg, Luther was known all over Germany and the Holy Roman Empire. His 95 Theses were published in German and distributed just about everywhere. Luther was instantly loved by the common people and by those longing for the church to be reformed. He was instantly hated by church officials.

Now you should know that when Luther nailed his 95 Theses to the door at Wittenberg he sent, at the same time, a letter to Albrecht the Archbishop of Mainz

appealing to him to pull Tetzel back. The letter was very respectful and took the position that Albrecht could not possibly know what Tetzel was doing and why it was wrong. But Albrecht did not stop, he simply forwarded the letter to Rome and the fight was on. Over the next four years Luther would be tried three separate times, first at Augsburg, then at Leipzig and finally at Worms and each time the trial ratcheted up the implications of Luther's objections.

First, they had him deny the infallibility of the Pope.

Secondly, they had him deny the infallibility of Church Councils.

Finally, they had him affirm the opposition and theology of John Huss.

But we won't talk about those things until next week.

For now keep this in mind. Luther objected to the practice of indulgences but the real objection was theological. The real objection was founded in the church's faulty view of justification but what the church heard Luther say was that he rejected the church's authority and that was true as well, he did. He rejected in favor of the authority of Holy Scripture. That is why the Reformers would later constantly repeat three of the five solas, sola gratia, sola fide and sola scriptura. That is why we repeat them so often today.

It all goes back to the door.

¹ The Gutenberg Bible was printed in 1456. By Luther's day printing had had fifty or sixty years to develop.

² Bengt Hagglund, *History of Theology* (St. Louis: Concordia, 1968), 214. He writes, "Luther's first appearances elicited small attention. But when he posted his *Ninety-five Theses* on Oct. 31, 1517, and thus, took up arms against the flourishing misuse of the indulgence system, he aroused a storm which soon led to a complete break with the Church of Rome and its theology."

³ Eustace J. Kitts, *Pope John the Twenty-Third and Master John Hus of Bohemia*, (London: Constable and company Limited, 1910), 57-8.

⁴ Richard Friedenthal, *Luther and His Times*, (New York: Harcourt Brace, 1967), 146.

⁵ Richard Marius, *Martin Luther; The Christian Between God and Man*, (Cambridge, Massachusetts: Harvard University Press, 1999), 129. The law required a man to be thirty to be an archbishop. When Albrecht started pursuing the office in 1514, he was only 24.

⁶ Friedenthal, 146. He was also called Jacob the Wealthy.

⁷ Martin Brecht, *Martin Luther: His Road to Reformation 1483-1521*, translated by James L. Schaaf, (Philadelphia: Fortress Press, 1985), 179.

⁸ Friedenthal, 146.

⁹ Roland Bainton, *Here I Stand: A Life of Martin Luther*, (New York: Abingdon Press, 1950), 74.

¹⁰ Paul Thigpen, "Friends and Enemies" in *Christian History Magazine*, Issue 34 (Volume XI, No. 2), 1992.

¹¹ Bainton, 75.

¹² Friedenthal, 130.

¹³ Bainton, 69-70.

¹⁴ J. H. Merle D'Aubigne, *History of the Reformation of the 16th Century*, Book 3, Chapter 1, 258.

¹⁵ D'Aubigne, *History of the Reformation of the 16th Century*, Book 3, Chapter 1, 259.

¹⁶ Bainton, 78.