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## Read PDF Protestant Reformation Name Martin Luther 1483 1546

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### **DE9 - MCKENZIE GEORGE**

Martin Luther (1483-1546) is a name that is synonymous with reformation. His 1517 posting of ninety-five theses on the door of All Saints church in Wittenburg changed the course of history forever. In his theses, Luther objects to the Roman Catholic Church and its practice of selling indulgences, as well as the idea that money could buy one's way to salvation. His controversial ideas inspired the Reformation and influenced the Lutheran and Protestant ideologies. Most of Luther's books were ordered to be burned, however, a copy of his "Table Talk" (originally titled "Divine Discourses") was found under the foundation of a German home in 1626. It contains a series of informal conversations recorded by Luther's students and colleagues in his home, and illustrates the reformist's firm beliefs on religious doctrine, history, academics and history, to name a few. These selections expound some of Martin Luther's most profound ideas, completely uncensored.

This Handbook takes a broad overview of the Protestant Reformations, seeing them as movements which stretched far beyond their European beginnings. Written by a team of international scholars of history and theology, the contributions offer up-to-date perspectives on Reformation ideas and the lasting historical impact of Protestantism.

Concerning Christian Liberty by Martin Luther. NEW COMPETE EDITION - MARTIN LUTHERAmong those monstrous evils of this age with which I have now for three years been waging war, I am sometimes compelled to look to you and to call you to mind, most blessed father Leo. In truth, since you alone are everywhere considered as being the cause of my engaging in war, I cannot at any time fail to remember you; and although I have been compelled by the causeless raging of your impious flatterers against me to appeal from your seat to a future council—fearless of the futile decrees of your predecessors Pius and Julius, who in their foolish tyranny prohibited such an action—yet I have never been so alienated in feeling from your Blessedness as not to have sought with all my might, in diligent prayer and crying to God, all the best gifts for you and for your see. But those who have hitherto endeavoured to terrify me with the majesty of your name and authority, I have begun quite to despise and triumph over. One thing I see remaining which I cannot despise, and this has been the reason of my writing anew to your Blessedness: namely, that I find that blame is cast on me, and that it is imputed to me as a great offence, that in my rashness I am judged to have spared not even your person. Now, to confess the truth openly, I am conscious that, whenever I have had to mention your person, I have said nothing of you but what was honourable and good. If I had done otherwise, I could by no means have approved my own conduct, but should have supported with all my power the judgment of those men concerning me, nor would anything have pleased me better, than to recant such rashness and impiety. I have called you Daniel in Babylon; and every reader thoroughly knows with what distinguished zeal I defended your conspicuous innocence against Silvester, who tried to stain it. Indeed, the published opinion of so many great men and the repute of your blameless life are too widely famed and too much revered throughout the world to be assailable by any man, of however great name, or by any arts. I am not so foolish as to attack one whom everybody praises; nay, it has been and always will be my desire not to attack even those whom public repute disgraces. I am not delighted at the faults of any man, since I am very conscious myself of the great beam in my own eye, nor can I be the first to cast a stone at the adulteress.

Communicates essential teachings of Martin Luther, conveying significant spiritual insight into the grace of God and liberating faith in Christ Jesus, in a counter-cultural and down-to-earth guide that is accessible to young adult readers in an inexpensive pocket-sized format. Original.

We like to remember the Middle Ages as a magical time of knights in shining armor, fair damsels in distress, and heroic quests to worlds unknown. Actually, life in the Middle Ages was dirty, disgusting, and downright dangerous. Death was everywhere in the 1500s. Because lives were short and unpredictable, people clung to the hope of eternal life. There was only one church in Western Eu-

rope""the Roman Catholic Church. The leaders of the church taught people to fear God. And people feared God and Hell above all else. They saw God as distant and remote. When they attended church, the service was in Latin, not the language of the people. They observed but did not participate in the Mass. Some leaders of the church were deceitful. Monks, friars, and even the pope swindled people out of their life savings. One of the worst offenders was Johann Tetzel. In his one-man show, he hawked "tickets to heaven" or indulgences. Many people paid large sums for these worthless pieces of paper. When a young monk discovered that members of his parish were being deceived, he became angry. His name was Martin Luther. He challenged the practices of the church. His actions would change not only the church but the world forever.

"In fact, they hold us Christians captive in our own country. They let us work in the sweat of our brow to earn money and property while they sit behind the stove, idle away the time, fart, and roast pears. They stuff themselves, guzzle, and live in luxury and ease from our hard-earned goods. With their accursed usury they hold us and our property captive." Martin Luther (1483 -1546) was a German priest, professor of theology and father of the Protestant Reformation. On the Jews and Their Lies was written in 1543. In the first ten sections, Luther compares Jews and Judaism to Christians and Christianity, and in the remainder of the book, advises that unless Jews give up Judaism and become Christians, they should be expelled from all Christian lands. He called for the burning of synagogues, the destruction of their religious writings, the execution of rabbis, for the abolition of usury and for Jews to be made to do manual labour.

Martin Luther posted his Ninety-five Theses on the church door at Wittenberg in 1517. In the three years that followed, Luther clarified and defended his position in numerous writings. Chief among these are the three treatises written in 1520. In these writings Luther tried to frame his ideas in terms that would be comprehensible not only to the clergy but to people from a wide range of backgrounds. To the Christian Nobility of the German Nation is an attack on the corruption of the church and the abuses of its authority, bringing to light many of the underlying reasons for the Reformation. The second treatise, The Babylonian Captivity of the Church, contains Luther's sharp criticism of the sacramental system of the Catholic church. The Freedom of a Christian gives a concise presentation of Luther's position on the doctrine of justification by faith. The translations of these treatises are all taken from the American edition of Luther's Works. This new edition of Three Treatises will continue to be a popular resource for individual study, church school classes, and college and seminary courses.

Though most of the Protestant world can trace its roots back to the Reformation, many people today have only a vague knowledge of Martin Luther's writings. "Didn't he write the Ninety-Five Theses?" Jack Kilcrease and Erwin Lutzer step into this vacuum with a carefully selected collection of Luther's works. Centered around the five solas of the Reformation (sola Scriptura, sola fide, sola gratia, sola Christus, soli Deo gloria), the selections offer readers an accessible primer on works that are foundational to the theology of Protestantism in all its forms. Introductions to each writing include an explanation of the historical context and the theological significance of the piece. Students of the Bible, pastors, teachers, and seminary students will find this collection an enlightening introduction to Luther in his own words and a useful addition to their libraries.

When Martin Luther published his 95 Theses in October 1517, he had no intention of starting a revolution. But very quickly his criticism of indulgences became a rejection of the papacy and the Catholic Church emphasizing the Bible as the sole authority for Christian faith, radicalizing a continent, fracturing the Holy Roman Empire, and dividing Western civilization in ways Luther—a deeply devout professor and spiritually-anxious Augustinian friar—could have never foreseen, nor would he have ever endorsed. From Germany to England, Luther's ideas inspired spontaneous but sustained uprisings and insurrections against civic and religious leaders alike, pitted Catholics against Protestants, and because the Reformation movement extended far beyond the man who inspired it, Protestants against Protestants. The ensuing disruptions prompted responses that gave shape

to the modern world, and the unintended and unanticipated consequences of the Reformation continue to influence the very communities, religions, and beliefs that surround us today. How Luther inadvertently fractured the Catholic Church and reconfigured Western civilization is at the heart of renowned historian Brad Gregory's *Rebel in the Ranks*. While recasting the portrait of Luther as a deliberate revolutionary, Gregory describes the cultural, political, and intellectual trends that informed him and helped give rise to the Reformation, which led to conflicting interpretations of the Bible, as well as the rise of competing churches, political conflicts, and social upheavals across Europe. Over the next five hundred years, as Gregory's account shows, these conflicts eventually contributed to further epochal changes—from the Enlightenment and self-determination to moral relativism, modern capitalism, and consumerism, and in a cruel twist to Luther's legacy, the freedom of every man and woman to practice no religion at all. With the scholarship of a world-class historian and the keen eye of a biographer, Gregory offers readers an in-depth portrait of Martin Luther, a reluctant rebel in the ranks, and a detailed examination of the Reformation to explain how the events that transpired five centuries ago still resonate—and influence us—today.

This volume includes the texts of Erasmus's 1524 diatribe against Luther, *De Libero Arbitrio*, and Luther's violent counterattack, *De Servo Arbitrio*. E. Gordon Rupp and Philip Watson offer commentary on these texts as well. Long recognized for the quality of its translations, introductions, explanatory notes, and indexes, the Library of Christian Classics provides scholars and students with modern English translations of some of the most significant Christian theological texts in history. Through these works—each written prior to the end of the sixteenth century—contemporary readers are able to engage the ideas that have shaped Christian theology and the church through the centuries.

In 1521, the Catholic Church declared war on Martin Luther. The German monk had already been excommunicated the year before, after nailing his Ninety-Five Theses—which accused the Church of rampant corruption—to the door of a Saxon church. Now, the Holy Roman Emperor Charles V called for Luther “to be apprehended and punished as a notorious heretic.” The edict was akin to a death sentence: If Luther was caught, he would almost inevitably be burned at the stake, his fragile movement crushed, and the nascent Protestant Reformation strangled in its cradle. In Luther's *Fortress*, acclaimed historian James Reston, Jr. describes this crucial but little-known episode in Luther's life and reveals its pivotal role in Christian history. Realizing the danger to their leader, Luther's followers spirited him away to Wartburg Castle, deep in central Germany. There he hid for the next ten months, as his fate—and that of the Reformation—hung in the balance. Yet instead of cowering in fear, Luther spent his time at Wartburg strengthening his movement and refining his theology in ways that would guarantee the survival of Protestantism. He devoted himself to biblical study and spiritual contemplation; he fought both his papist critics and his own inner demons (and, legend has it, the devil himself); and he held together his fractious and increasingly radicalized reform movement from afar. During this time Luther also crystallized some of his most significant ideas about Christianity and translated the New Testament into German—an accomplishment that, perhaps more than any other, solidified his legacy and spread his bold new religious philosophy across Europe. Drawing on Luther's correspondence, notes, and other writings, *Luther's Fortress* presents an earthy, gripping portrait of the Reformation's architect at this transformational moment, revealing him at his most productive, courageous, and profound.

Founder of modern-day Lutheranism, Martin Luther (1483-1546) confronted many opponents, most notably, the Jews. Their religion directly denied Jesus as Messiah, and their arrogance, lies, usury, and hatred of humanity meant that they posed a mortal threat to society. Hence, said Luther, the harshest of measures are warranted. A shocking book.

First published in 1517, 'Disputation of Doctor Martin Luther on the Power and Efficacy of Indulgences' is a list of propositions for an academic disputation written by Martin Luther, who started

the Protestant Reformation, a schism in the Catholic Church which profoundly changed Europe.

Luther's transformational idea of justification by faith alone was often misunderstood and misrepresented in the early years of the Reformation. In 1520, with his Wittenberg congregation in mind, Luther set out to clarify the biblical foundation of good works. In doing so he recast the very definitions of sacred and secular both for his own generation and ours.

No historical study of current issues—in politics or social science or theology—can far proceed without bringing the student face to face with the principles asserted by the Reformation of the Sixteenth Century and its great leader, Martin Luther. He has had many critics and many champions, but neither his critics nor his champions feel that the last word concerning him has been spoken, for scarcely a year passes that does not witness the publication of a new biography. Had Luther been nothing more than a man of his own time and his own nation the task of estimating him would long since have been completed. A few exhaustive treatises would have answered all demands. But the Catalogue of the British Museum, published in 1894, contains over two hundred folio pages, averaging about thirty-five titles to the page, of books and pamphlets written either by or about him, that have been gathered into this single collection, in a land foreign to the sphere of his labors, and this list has been greatly augmented since 1894. Above all other historical characters that have appeared since the first years of Christianity, he is a man of the present day no less than of the day in which he lived. But Luther can be properly known and estimated only when he is allowed to speak for himself. He should be seen not through the eyes of others, but through our own. In order to judge the man we must know all sides of the man, and read the heaviest as well as the lightest of his works, the more scientific and theological as well as the more practical and popular, his informal letters as well as his formal treatises. We must take account of the time of each writing and the circumstances under which it was composed, of the adversaries against whom he was contending, and of the progress which he made in his opinions as time went on. The great fund of primary sources which the historical methods of the last generation have made available should also be laid under contribution to shed light upon his statements and his attitude toward the various questions involved in his life-struggles.

This volume is a unique interpretation of what Martin Luther contributes to renewed appreciation of Biblical diversity. The Church in the West is struggling. One reason behind this is that the prevailing models for Theology have imposed logical and modern ways of thinking about faith that renders theology academic, and therefore largely irrelevant for daily life. By letting the first Reformer speak for himself in this book, Mark Ellingsen shows how Martin Luther's theological approach can reform the Church's theology today. The real Luther-not the one taught by his various systematic interpreters-presents Christian faith in its entirety, with all its rough edges, in such a way as to direct on how and when to employ those dimensions of the Biblical witness most appropriate for the situation in which we find ourselves.

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The Bible played a vital role in the lives, theology, and practice of the Protestant Reformers. These essays from the 2016 Wheaton Theology Conference bring together the reflections of church historians and theologians on the nature of the Bible as "the people's book," considering themes such as access to Scripture, the Bible's role in worship, and theological interpretation.

The sixteenth-century theologian who sparked the Protestant Reformation offers an accessible introduction to his views on faith, good works, and salvation. In 1517, German theologian Martin Luther posted ninety-five complaints against the Roman Catholic Church—his famous Ninety-Five Theses—to the door of All Saints' Church in Wittenberg. This simple act of protest sparked the global movement known as the Protestant Reformation, dramatically changing the course of Christianity and altering the fate of nations. In *A Treatise on Good Works*, Luther presents a clear and accessible introduction to his deeply influential theology. Offering simple and direct principles for Christian living, he defines good works as all activities intended to help maintain the church. But while Luther maintains that good works are important, he also argues that salvation only comes from faith in God's grace.

A revolutionary look at Martin Luther, the Reformation, and the birth of publishing, on the eve of the Reformation's 500th anniversary When Martin Luther posted his "theses" on the door of the Wittenberg church in 1517, protesting corrupt practices, he was virtually unknown. Within months,

his ideas spread across Germany, then all of Europe; within years, their author was not just famous, but infamous, responsible for catalyzing the violent wave of religious reform that would come to be known as the Protestant Reformation and engulfing Europe in decades of bloody war. Luther came of age with the printing press, and the path to glory of neither one was obvious to the casual observer of the time. Printing was, and is, a risky business—the questions were how to know how much to print and how to get there before the competition. Pettegree illustrates Luther's great gifts not simply as a theologian, but as a communicator, indeed, as the world's first mass-media figure, its first brand. He recognized in printing the power of pamphlets, written in the colloquial German of everyday people, to win the battle of ideas. But that wasn't enough—not just words, but the medium itself was the message. Fatefully, Luther had a partner in the form of artist and businessman Lucas Cranach, who together with Wittenberg's printers created the distinctive look of Luther's pamphlets. Together, Luther and Cranach created a product that spread like wildfire—it was both incredibly successful and widely imitated. Soon Germany was overwhelmed by a blizzard of pamphlets, with Wittenberg at its heart; the Reformation itself would blaze on for more than a hundred years. Publishing in advance of the Reformation's 500th anniversary, Brand Luther fuses the history of religion, of printing, and of capitalism—the literal marketplace of ideas—into one enthralling story, revolutionizing our understanding of one of the pivotal figures and eras in human history.

\*Includes pictures. \*Explains Luther and Calvin's theological beliefs and their break with the Catholic Church. \*Includes a Bibliography for further reading. Born shortly after the invention of the printing press, Luther became one of Europe's best selling authors, along with others like Erasmus, and his theology was mass produced across Europe. He strongly disputed the claim that freedom from God's punishment of sin could be purchased with money, known as indulgences, and he confronted indulgence salesman Johann Tetzel with his Ninety-Five Theses in 1517, one of the most important religious writings of all time. His refusal to retract all of his writings at the demand of Pope Leo X in 1520 and the Holy Roman Emperor Charles V at the Diet of Worms in 1521 resulted in his excommunication by the Pope and condemnation as an outlaw by the emperor. Luther, of course, did not back down. Although the story about him nailing 95 Theses to a church door is almost surely apocryphal, Luther continued that salvation is not earned by good deeds but received only as a free gift of God's grace through faith in Jesus Christ as redeemer from sin. His theology also continued to directly challenge the Pope's authority by teaching that the Bible is the only source of divinely revealed knowledge. John Calvin (1509-1564) was one of the most important religious figures of the last millennium and an instantly recognizable name across the globe. Calvin was an influential French theologian and pastor during the Protestant Reformation, and the period when he was most active, the 1530s and 1540s, was marked by increased complexity and the diffusion of the Reformation into several branches. Alongside Martin Luther, Calvin was one of the central Reformers, and after fleeing to Basel, Switzerland, he published the Institutes of the Christian Religion in 1536. Calvin was a tireless and controversial worker who corresponded with other leading reformers of the day, but he was also a deeply theological man who published his own interpretations and teachings on Scripture. Today, he is chiefly remembered for the religious proponents that bear his name as Calvinists, and their steadfast devotion to the doctrine of predestination and the absolute sovereignty of God in salvation of the human soul from death and eternal damnation. Like anybody whose life was so influential, Calvin and Luther have both been the subject of many myths and legends, all of which have come to obscure the actual historical figures, even while they maximize the importance of their accomplishments. Martin Luther and John Calvin provides an objective and comprehensive overview of both men's lives and legacies.

Dr. King's best-selling account of the civil rights movement in Birmingham during the spring and summer of 1963 On April 16, 1963, as the violent events of the Birmingham campaign unfolded in the city's streets, Dr. Martin Luther King, Jr., composed a letter from his prison cell in response to local religious leaders' criticism of the campaign. The resulting piece of extraordinary protest writing, "Letter from Birmingham Jail," was widely circulated and published in numerous periodicals. After the conclusion of the campaign and the March on Washington for Jobs and Freedom in 1963, King further developed the ideas introduced in the letter in *Why We Can't Wait*, which tells the story of African American activism in the spring and summer of 1963. During this time, Birmingham, Alabama, was perhaps the most racially segregated city in the United States, but the campaign launched by King, Fred Shuttlesworth, and others demonstrated to the world the power of nonviolent direct action. Often applauded as King's most incisive and eloquent book, *Why We Can't Wait* recounts the Birmingham campaign in vivid detail, while underscoring why 1963 was such a crucial

year for the civil rights movement. Disappointed by the slow pace of school desegregation and civil rights legislation, King observed that by 1963—during which the country celebrated the one-hundredth anniversary of the Emancipation Proclamation—Asia and Africa were "moving with jetlike speed toward gaining political independence but we still creep at a horse-and-buggy pace." King examines the history of the civil rights struggle, noting tasks that future generations must accomplish to bring about full equality, and asserts that African Americans have already waited over three centuries for civil rights and that it is time to be proactive: "For years now, I have heard the word 'Wait!' It rings in the ear of every Negro with piercing familiarity. This 'Wait' has almost always meant 'Never.' We must come to see, with one of our distinguished jurists, that 'justice too long delayed is justice denied.'"

This book explores the roots and relevance of Martin Luther King, Jr.'s approach to black suffering. King's conviction that "unearned suffering is redemptive" reflects a nearly 250-year-old tradition in the black church going back to the earliest Negro spirituals. From the bellies of slave ships, the foot of the lynching tree, and the back of segregated buses, black Christians have always maintained the hope that God could "make a way out of no way" and somehow bring good from the evils inflicted on them. As a product of the black church tradition, King inherited this widespread belief, developed it using Protestant liberal concepts, and deployed it throughout the Civil Rights Movement of the 50's and 60's as a central pillar of the whole non-violent movement. Recently, critics have maintained that King's doctrine of redemptive suffering creates a martyr mentality which makes victims passive in the face of their suffering; this book argues against that critique. King's concept offers real answers to important challenges, and it offers practical hope and guidance for how beleaguered black citizens can faithfully engage their suffering today.

A revolutionary look at Martin Luther, the Reformation, and the birth of publishing, on the eve of the Reformation's 500th anniversary When Martin Luther posted his "theses" on the door of the Wittenberg church in 1517, protesting corrupt practices, he was virtually unknown. Within months, his ideas spread across Germany, then all of Europe; within years, their author was not just famous, but infamous, responsible for catalyzing the violent wave of religious reform that would come to be known as the Protestant Reformation and engulfing Europe in decades of bloody war. Luther came of age with the printing press, and the path to glory of neither one was obvious to the casual observer of the time. Printing was, and is, a risky business--the questions were how to know how much to print and how to get there before the competition. Pettegree illustrates Luther's great gifts not simply as a theologian, but as a communicator, indeed, as the world's first mass-media figure, its first brand. He recognized in printing the power of pamphlets, written in the colloquial German of everyday people, to win the battle of ideas. But that wasn't enough--not just words, but the medium itself was the message. Fatefully, Luther had a partner in the form of artist and businessman Lucas Cranach, who together with Wittenberg's printers created the distinctive look of Luther's pamphlets. Together, Luther and Cranach created a product that spread like wildfire--it was both incredibly successful and widely imitated. Soon Germany was overwhelmed by a blizzard of pamphlets, with Wittenberg at its heart; the Reformation itself would blaze on for more than a hundred years. Publishing in advance of the Reformation's 500th anniversary, Brand Luther fuses the history of religion, of printing, and of capitalism--the literal marketplace of ideas--into one enthralling story, revolutionizing our understanding of one of the pivotal figures and eras in human history.

During the High Middle Ages, members of the Anglo-Norman clergy not only routinely took wives but also often prepared their own sons for ecclesiastical careers. As the Anglo-Norman Church began to impose clerical celibacy on the priesthood, reform needed to be carefully negotiated, as it relied on the acceptance of a new definition of masculinity for religious men, one not dependent on conventional male roles in society. The *Manly Priest* tells the story of the imposition of clerical celibacy in a specific time and place and the resulting social tension and conflict. No longer able to tie manliness to marriage and procreation, priests were instructed to embrace virile chastity, to become manly celibates who continually warred with the desires of the body. Reformers passed legislation to eradicate clerical marriages and prevent clerical sons from inheriting their fathers' benefices. In response, some married clerics authored tracts to uphold their customs of marriage and defend the right of a priest's son to assume clerical office. This resistance eventually waned, as clerical celibacy became the standard for the priesthood. By the thirteenth century, ecclesiastical reformers had further tightened the standard of priestly masculinity by barring other typically masculine behaviors and comportment: gambling, tavern-frequenting, scurrilous speech, and brawling. Charting the progression of the new model of religious masculinity for the priesthood, Jennifer

Thibodeaux illustrates this radical alteration and concludes not only that clerical celibacy was a hotly contested movement in high medieval England and Normandy, but that this movement created a new model of manliness for the medieval clergy.

Did Martin Luther wield his hammer on the Wittenberg church door on October 31, 1517? Did he even post the Ninety-five Theses at all? This collection of documents sheds light on the debate surrounding Luther's actions and the timing of his writing and his request for a disputation on the indulgence issue. The primary documents in this book include the theses, their companion sermon ("A Sermon on Indulgence and Grace", 1518), a chronological arrangement of letters pertinent to the theses, and selections from Luther's Table Talk that address the Ninety-five Theses. A final section contains Luther's recollections, which offer today's reader the reformer's own views of the Reformation and the Ninety-five Theses.

First principles of the Reformation - The ninety-five theses and the three primary works of Dr. Martin Luther is an unchanged, high-quality reprint of the original edition of 1883. Hansebooks is editor of the literature on different topic areas such as research and science, travel and expeditions, cooking and nutrition, medicine, and other genres. As a publisher we focus on the preserva-

tion of historical literature. Many works of historical writers and scientists are available today as antiques only. Hansebooks newly publishes these books and contributes to the preservation of literature which has become rare and historical knowledge for the future.

One of the most important texts of Martin Luther. Commentary on the Sermon on the Mount is a very rich text in biblical and illuminating knowledge about Chapter 5 of Matthew, one of the most beautiful biblical passages and the beautiful expression of Christianity.

From "one of the best of the new [Martin Luther] biographers" (The New Yorker), a portrait of the complicated founding father of the Protestant Reformation, whose intellectual assault on Catholicism transformed Christianity and changed the course of world history. "Magnificent."—The Wall Street Journal "Penetrating."—The New York Times Book Review "Smart, accessible, authoritative."—Hilary Mantel On October 31, 1517, so the story goes, a shy monk named Martin Luther nailed a piece of paper to the door of the Castle Church in the university town of Wittenberg. The ideas contained in these Ninety-five Theses, which boldly challenged the Catholic Church, spread like wildfire. Within two months, they were known all over Germany. So powerful were Martin Luther's broadsides against papal authority that they polarized a continent and tore apart the very foundation of Western Christendom. Luther's ideas inspired upheavals whose consequences we

live with today. But who was the man behind the Ninety-five Theses? Lyndal Roper's magisterial new biography goes beyond Luther's theology to investigate the inner life of the religious reformer who has been called "the last medieval man and the first modern one." Here is a full-blooded portrait of a revolutionary thinker who was, at his core, deeply flawed and full of contradictions. Luther was a brilliant writer whose biblical translations had a lasting impact on the German language. Yet he was also a strident fundamentalist whose scathing rhetorical attacks threatened to alienate those he might persuade. He had a colorful, even impish personality, and when he left the monastery to get married ("to spite the Devil," he explained), he wooed and wed an ex-nun. But he had an ugly side too. When German peasants rose up against the nobility, Luther urged the aristocracy to slaughter them. He was a ferocious anti-Semite and a virulent misogynist, even as he argued for liberated human sexuality within marriage. A distinguished historian of early modern Europe, Lyndal Roper looks deep inside the heart of this singularly complex figure. The force of Luther's personality, she argues, had enormous historical effects—both good and ill. By bringing us closer than ever to the man himself, she opens up a new vision of the Reformation and the world it created and draws a fully three-dimensional portrait of its founder.