

# Martin Luther's Philosophy of Thought on Indulgences and Lessons Learned in Today's Ministry

Gilbert E Lumoindong<sup>1</sup>, Gernaida KR Pakpahan<sup>2</sup>

<sup>1,2</sup>STT Bethel Indonesia

[gilbertlumoiindong@yahoo.com](mailto:gilbertlumoiindong@yahoo.com), [gernaidapakpahan@sttbi.ac.id](mailto:gernaidapakpahan@sttbi.ac.id)

## Abstract

*Various criticisms made by Martin Luther occurred when he learned of the practice of selling confessions by church authorities in that era. Moreover, the initial attack carried out by Martin Luther to spearhead the church reform movement in Germany was by installing 95 theses on the door of the church in Wittenberg. That is why this paper will describe Luther's main idea about indulgences which is revealed in some of his arguments (read: theses) that made many people disturbed and threatened, so the church authorities designed a scenario to minimize Martin Luther's attack. This journal uses a descriptive-historical qualitative approach; it is said that the author examines it by tracing the sources contained in the literature regarding the characters studied and linking them to the church today. Of course, there will be limitations in the study. The author hopes there will be further research on this church figure, especially in other studies.*

## Keywords

Martin Luther; Indulgences; theorems



## I. Introduction

The church's life, which is in crisis because the pope only thinks about power and money, has caused turmoil. The truth of the Bible has deviated from the original teachings, so the teachings and regulations of the church are getting worse. This prompted people dissatisfied with the pope's leadership to dare to criticize the church, resulting in a church renewal movement called the Reformation.

Recorded in the history of the church in the XIV century, several people pioneered the movement, including Wycliff, Johannes Hus and Savonarola. The Reformation reached its peak at the beginning of the sixteenth century when the pope issued an abolition of torture (Latin: indulgences). The letter was sold by paying money to erase the punishment and atone for sins. That is what prompted Martin Luther to oppose the sale of these indulgences. Luther's resistance was carried out by issuing a thesis containing 95 theses affixed to the doors of the churches in Wittenberg, which attracted the attention of all German people. Luther also explained his theological views in three important essays whose direction was on the ideals of church renewal.

## II. Review of Literature

Martin Luther was the first child of Hans Luther and Margaretha Lindermann, born on November 10, 1483. He was baptized in Peter's church with the name Martin after the name of the saint on that date, Martinus of Tours. The Luther family was a peasant family loyal to

the Roman Catholic Church. When he was half a year old, his family moved to Mansfeld, where his father got a better job in the copper mines. In Mansfeld were born his seven siblings.

In 1501 at 17, Luther graduated from high school and entered the University of Erfurt, the best university in Germany. It was here that he studied Occam's Nominalist philosophy and scholasticism. For the first time, Luther read the Old Testament Bible, which he found in the university library. In 1505 he passed the examination so that he was entitled to continue to law school following his father's wishes. However, suddenly there was a change in his life. On his way home from his parent's house in Mansfeld to Erfurt, on June 2, 1505, he was struck by heavy rain accompanied by thunder and lightning. Terrified, he cried: Dear Santa Anna, help me! I want to become a monk!" He arrived at Erfurt safely, and according to his promise on July 15, 1505, he entered the monastery with the strictest rules, namely the monastery (order) of Eremit Augustine, despite the opposition of his father and friends. In the monastery, he fasted, prayed, and tortured himself. He confessed his sins before the priest once a week, and every time he prayed, he said 27 times the Our Father and the Ave Maria. He read the Bible diligently and carefully. All was done in order to achieve certainty about his safety. The Church teaches that God is a Judge who will punish the unrighteous and release the righteous. He lived in a tough struggle, namely, how to obtain a merciful God. He hopes to find peace for his soul, who is afraid of death and the punishment of hell.

The most influential person in Luther's life was the head of his order, Johann von Staupitz, a good and pious man. He advised Luther not to think about whether he was saved or not, and the important thing was to believe in Christ's grace and look at Christ's wounds.

In 1507 he was ordained a priest. A year later, he was transferred to Wittenberg by Johann von Staupitz to study theology while teaching moral philosophy. In 1509 he returned to Erfurt to teach dogmatics. A year later, Luther was sent to Rome as an envoy of his order to help solve the problem of the rules of the order of Augustine. In Rome, Luther visited holy places and, with bare knees, crawled up Scala Santa while praying for his grandfather's soul in purgatory. Scala Santa is an ascending stairway consisting of 28 steps believed to be Pilate's stairway that was transferred from Jerusalem to Rome. During his visit he saw the bad way of life of the clergy (priests). The values of Christianity are very degenerate, and the impression of Rome as the holiest city in the world is lost. However, his belief in the Roman Catholic Church has not changed.

In 1511 Luther returned to the monastery of Wittenberg and studied again until he received a doctorate in theology in 1512. For the promotion of Johann von Staupitz and thanks to his wisdom, Frederick III, the wise, appointed Luther as a professor at a university. He taught commentary on several biblical letters, such as the Psalms, Paul's letter to the Romans, Galatians and Hebrews. He was also superintendent and administrator of the 11 monasteries of his order in Germany. Luther had to preach every week in his convent and public services in the church of the city of Wittenberg.

In 1514 Luther found a way out of his struggles about seeking a merciful God. He found a new understanding of Paul's words in Romans 1:16-17, which reads: *"The gospel is the power of God to save everyone who believes... for in it is manifest the righteousness of God, which proceeds from faith and leads to faith, as there is. It is written: 'The righteous live by faith'".* The understanding of the truth of God that he knows in the teachings of the Church. Luther had lived the relationship between God and man in a new way.

### III. Discussion

#### 3.1 The Main Thoughts of Luther's

##### a. Indulgences and Their Deviations

Indulgences (Latin: Indulgentia) arise from the sacrament of confession. This confession of sin is divided into three parts, namely (1) sincere remorse, (2) confession of sins with the mouth before the priest, (3) and penance by charity (penitential). After confession and forgiveness of sins, the priest grants absolution (release from sin), but remorse must be proven by submitting oneself to various punishments or attempts at penance, and some sins will be erased again by special practices, such as joining the crusade, or go on a pilgrimage. That abolition is called an indulgence.

The Church teaches that indulgences not only remove the punishments that must be endured in this life but also eliminate the torments that must be received in purgatory. The punishments of torture must be paid until they are released from purgatory, and after that, humans are entitled to eternal salvation. That is why people want to get indulgences because they are afraid of purgatory and want to get salvation.

Church theology tried to justify indulgences and became the official teaching of the church starting in 1343, saying:

Jesus had gained immeasurable merit by His work and death. The saints have also accumulated more merit than their own need for eternal salvation (but look at Luke 17:10!) Christ and the saints are the "more charity treasure", which the church owns and which the pope holds and cares for. Based on the "heavenly balance", the pope can issue an "indulgence check" to anyone whose heavenly calculations still show a lack of practice and merit.<sup>1</sup>

The sale of indulgences arose in 1515 due to two interested parties. It started with Archbishop Albrecht of Mainz, who took the other two bishops' districts where there were no bishops, so he received three times the money. The pope in power at that time, Pope Leo X (1475-1521), did not allow it unless Albrecht paid about 10,000 gold coins. Albrecht was willing to pay the pope by borrowing from the Fugger Bank in Augsburg. It turned out later that Albrecht could not pay it off. At the pope's suggestion, Albrecht carried out a trade, namely the sale of Indulgences on a large scale in Germany, with the head seller of a Dominican, Johan Tetzel. The agreement between the past and Albrecht was that half of the proceeds were used by Albrecht to pay the debt. The other half was sent to Rome to construct the very large and beautiful St. Peter's church building.

Tetzel's propaganda explains that a letter of deletion brings enormous results, both to the buyer himself and to his family in purgatory. Tetzel said: "if money clinks in the chest, the soul jumps into heaven!" and again: Never before has such a great grace been offered by the church at such a low price!"<sup>2</sup> The sale of indulgences was then misinterpreted from remission of torment to penance, which meant that sin could be paid for with money.

The buyers confessed their sins to the monks they did not know, and the monks helped Tetzel launch the sale of the indulgences. The clergy did not dare oppose the sale of indulgences.

But not so with Luther. When people came to confess their sins to Luther by showing the Indulgence letter, Luther attacked the bad habit.

##### b. Thoughts

Precisely on October 31, 1517, which was later commemorated as the day of reform, Luther decided to hold a debate about the abolition of torture by pasting a piece of paper containing 95 theorems in Latin on the door of the Wittenburg palace churches. Why 95 theorems? Because of the instructions from the archbishop about the abolition of torture which consists of 94 propositions. The next day November 1, the day of the "all saints" feast,

many people entered through the door, and many theologians read it. Although the general debate did not occur, it turned out that Luther's postulates were printed, translated by students into German and spread everywhere within a few weeks. This shows that people want to protest against the trade in torture letters and also a desire to hear the gospel message.

Here is Luther's thought to ward off the sale of affidavits covered in ninety-five propositions:

1. When our Lord Jesus Christ said that "you must repent", He meant that in a lifetime, the Christian must repent.
2. These words are not intended for the remission of sins, namely the confession of sins or the covering of sins performed by monks.
3. These words not only denote inner repentance; because the conversion of the heart if is not accompanied by external punishment of the body, the repentance of the heart will be in vain.
4. So, the punishment for sin is the same as self-loathing because this is the true repentance of the heart. Moreover, this will continue until we enter the kingdom of heaven.
5. The pope is based on his power and the arguments that have been determined to carry out the punishment. Except that he does not want or does not have the right/power to abolish the punishment.
6. The Pope cannot forgive sins. He can only proclaim or affirm that sins have been forgiven by God. Moreover, the things left behind will be judged by him. So he can forgive. If he exceeds this limit, then the debt of sin remains.
7. God forgives human sins. However, never before did he command the man to humble himself before a monk, the representative of God.
8. The proposition of confession is only imposed on people still alive but may not impose a sentence on the dead.
9. So the Holy Spirit, through the pope, does good to us so that he can grant dispensation to people who are nearing death or urgent matters in the church.
10. Pastors use the law of atonement on people who will die in purgatory (purgatory). Then it is a stupid crime.
11. Changing the punishment laid down by church statutes into punishment on Purgatory was the weeds the enemy sowed while the Cardinal was sleeping soundly.
12. In the past, the execution of the sentence prescribed by church law was declared before the proclamation, not after the remission of the sentence, as a test of his repentance.
13. The person who will die is free from all punishment. They are dead to all laws and are no longer bound by them.
14. A person will die, because his life is not healthy, if his love is not perfect, then he will have a lot of fear. The less the love, the greater the fear.
15. Fear alone (not to mention anything else), is enough of a punishment in Purgatory. Because such fear is not much different from the fear that causes hopelessness.
16. The difference between hell, purgatory and heaven is similar to the difference between despair and belief.
17. The reduced fear of the spirit in purgatory leads to an increase in love. It really is a fact.
18. We cannot prove either by reason or the Bible that the spirit cannot produce merit or increase their love.
19. Even though we have faith in happiness, we cannot prove that they have that belief.
20. The so-called complete abolition of punishment by the Pope does not mean the abolition of all punishments, but means that the abolition is at the expense of their own punishment.

21. The preachers of the abolition of torment are misguided and say that with the remission of punishment that will be given by the pope, humans will be freed from all torments and saved.
22. The abolition of the punishment of the spirit in purgatory cannot be carried out. This is in accordance with church law.
23. If there is someone who can be free from all punishment, then that person is the most perfect. Only a group of people can be free from all punishment.
24. Therefore, some people are deceived by grandiose promises, and do not distinguish the truth about the forgiveness of all punishments.
25. Regarding Purgatory, how many rights the Pope has in the church, so also the many rights held by the Cardinal or Pastor in their respective regions.
26. If the Pope does not use the "Keys Power" he does not actually have that power, but intercedes to remove the sins of the spirit in Purgatory, then that is good.
27. It is only human opinion that proclaims that when currency rings in the chest, the souls of the dead come out of the purgatory.
28. As soon as the sound of a coin is heard in the tube, it can only increase human greed and bring no intercession for the church at all. Such results are only in the hands of God.
29. Of the strange stories of St. Senetinus and St. Pascal. Whether all the spirits in Purgatory will be redeemed, we can't say for sure.
30. No one can know the sincerity of his repentance. No one knows whether there have been pardoned in all.
31. The number of people who sincerely buy the letter of atonement is very small, just as the number of people who confess their sins sincerely.
32. Those who believe that their salvation is guaranteed by a writ of remission will perish forever with their teachings.
33. People who say that a letter of forgiveness of sins is a gift to reconcile between humans and God, that person must be monitored.
34. That the gift of a pardon of sins is only limited to the punishment imposed on a person at the remission of sins.
35. They preach teachings that are Christian in nature, namely that explanations are not necessary for those who want to have their souls redeemed. Every truly penitent Christian has the right to complete remission of torment and guilt, even without a remission of letters.
36. A converted Christian, even though he does not have a pardon card, remains free from the punishment and wages of sin.
37. Everyone who is just, whether living or dead, is given by God a share in the inheritance of Christ and the treasures of the church, even without letters of omission.
38. But the abolition of the pope cannot be despised, as has already been said, that the pope proclaims God's forgiveness.
39. Even a great theologian cannot comment on the merits of the pardon card, while on the other hand, he discusses the need for genuine repentance from a person.
40. Genuine repentance seeks and longs for forgiveness of sins. Widespread of pardon cards will result in a person being negligent or tired of the remission of sins, at least they will tend to do so.
41. The Pope should explain the pardon card carefully, in order to avoid misunderstandings that think that the pardon card is more important than other acts of love.
42. Christians should know that the pope does not intend to equate charity with the purchase of pardons.

43. Christians should know that giving things to the poor or lending money to the poor are better deeds than buying forgiveness cards.
44. Because acts of love can increase one's love to make one a better person. But a pardon card cannot change a person for the better, it only saves a person from the punishment of sin.
45. Christians should know that when a person sees his brother in misery but does not help him, but uses his money to buy a pardon card, what he gets is not the pardon of the pope, but the wrath of God.
46. Christians should know that if we have enough money left over, then the money should be used for household purposes and never to buy forgiveness cards.
47. The Christian should know that when he buys a pardon card, it is by choice and not by order.
48. Christians should know that the pope's intention in issuing pardons was because he needed money. They prayed for his holiness more than the money they gave him.
49. Christians should know that if they trust the pardon card they buy, it is useless. If because of this pardon card, he loses his respect for Allah, then it will be a disservice.
50. Christians should know that if the pope knows of extortion in the sale of pardon cards, he is more than willing to burn St. Peter turned to ashes and did not want to build a church with the skin and flesh and bones of his sheep.
51. A Christian should know that the Pope is better off (according to his duty) to give his money to a poor person who is tricked into buying a writ of torment and he does not feel affection, even though the church of St. Peter is auctioned.
52. To be saved by virtue of a card of torment is in vain even if the soul and spirit are borne by the representative of the pope or the pope himself.
53. The person who forbids others from preaching the Word of God because he wants to preach the letter of remission of torture is an enemy of Christ and the pope.
54. In preaching, if the time spent talking about the letter of remission of torture is the same as the time spent preaching the Word of God, it is the Word of God.
55. The Pope's point must have been this:  
That the forgiveness of sins is personal by private confession. While the Gospel is the most important issue that must be preached publicly and widely with many ceremonies and confessions.
56. Among Christians, the papal abolition of torments distributed by the pope on the basis of church property has not been fully established and is not yet known.
57. It turns out that this is at least not a worldly treasure, because many sellers of letters of torment cannot spread worldly treasures, but can only collect worldly treasures.
58. It is also not the merits of Christ and the saints, because such services, even without the help of the pope, can also cause the hearts of people to gain grace, as well as crucify the body on a cross, so that it perishes.
59. St. Lawrence said that the poor in the church was a hidden treasure. He said so according to the way of speaking at that time.
60. We can say that the key to the church given in Christ's merit is the hidden treasure.
61. Because it turns out that the abolition of sentences and the examination of cases left to the pope are sufficient as long as the pope has power.
62. The true treasure of the church is the Holy Gospel of the glory and mercy of God.
63. But this treasure by itself is very hated by people because it causes those in front to fall back.
64. On the other hand, the letter for the abolition of torture is naturally very popular with people because it causes those who are behind to become those who are in front.
65. So the treasures of the gospel are their nets that were used to get rich people.



66. Now they use the letter of remission of punishment equally as a net to obtain wealth.
67. According to the publisher, it is said that the letter of torment is the greatest blessing. In fact what they say "biggest" is simply the greatest means of profit.
68. These things are insignificant when compared with God's blessing, and man's worship of the cross.
69. Bishops and priests are to accept with honor the office of agent for the abolition of torture from the pope.
70. But let them use their eyes and ears so that agents do not talk only of their own dreams and not talk of the pope's work.

The ninety-five propositions can be summarized into eight parts, as follows:

Theorems 1 – 4 explain the points of repentance and remorse, instead of confessing one's sins before the priest, but self-hatred in the heart.

Theorems 5-9 concerning the pope who have no right to forgive sins. This rule does not match the truth.

Theorems 10-29 regarding the untruth of purgatory. The pope or priest has no right to pardon the punishment of a spirit/soul in purgatory.

The argument 30-37 that we really get forgiveness of sins is because we truly repent, not because of a letter of remission of sins.

Theorem 38-41 rebukes the false assumptions which state that people in corrupt times cannot rely on letters of forgiveness of sins.

Theorem 42 – 52 Christians must understand the truth of the forgiveness of sins and not be fooled by spending money in vain.

The arguments 53 – 91 put forward errors, argue and rebuke about the lies of the forgiveness of sins. Many of them are dialogue.

The arguments 92 – 95 state the motive for the protest.<sup>4</sup>

It turned out that the arguments presented by Luther were studied by many people so that they understood the true meaning of atonement or punishment. In a short time, the sale of indulgences went unsold, infuriating Tetzel, Albrecht and many others and Luther was accused before the pope of being a heretic. On the other hand, all the deviations that the pope has made have led to Luther's belief that the pope is a false messiah or antichrist. Paus Leo X menuntut agar Luther menarik kembali ajarannya dan memerintahkan Luther untuk menarik kembali ajarannya dan memerintahkan Luther untuk menghadap hakim-hakim Paus di Roma dalam waktu 60 hari dan itu berarti Luther akan dibunuh.

Luther received protection from King Frederick, so Luther was examined in Germany in 1518 by Cardinal Cajetan, where Luther was asked to withdraw his postulates, but Luther

All that is done is willingly, willingly and willing to sacrifice because it is driven by love to dedicate oneself to the salvation of the world. So the Christian man in faith is the master of all things in love is the servant of all men.

### c. Community Situation

At the beginning of the sixteenth century there were significant changes, namely advances in the field of knowledge such as the discovery of printing; the new teaching that the earth revolved around the sun by Copernicus (previously the church and science taught that the earth was the center of the universe); culture belongs to many people, not only the clergy and the nobility; the invention of gunpowder; Columbus sailed to America; Western Europe ruled the whole earth by trade and colonization. On the other hand, the church is static, unable to make a reform movement because the pope is against it.

## 3.2 Luther's Dedication of Thoughts and Beliefs

### **a. Dedication of Mind and Faith**

Perhaps it never occurred to Luther that he would become a legendary figure about church renewal in the 16th century. The doctrines of the Roman Catholic church and the philosophical sciences that have for centuries have shaped his mindset and beliefs. But we see in his little heart an inner struggle where questions arise about salvation, about the merciful God, which lasted for years because of the fear of the punishment that would be received later until finally by the grace of God he managed to get the ultimate truth (Romans 1 :17) who gave Luther freedom. In his contemplations in the monastery he attained divine enlightenment and began to realize God's truth by saying:

“I began to realize that God's righteousness is nothing but a gift that He bestowed upon man to give him eternal life and that the gift of truth must be received by faith. It is the gospel that declares God's truth, that is, His righteousness which is accepted by man and not the truth which is done by himself. Thus the merciful God justifies us by grace and by faith alone. I felt as if I was begotten too, and the door of Paradise opened to me. My view of the whole Bible has changed completely, because my eyes are open now.”<sup>6</sup>

If his predecessors such as Wycliff, Hus, Hieronymus, who had pioneered the reforms in the 15th century had to suffer the terrible fate of being in prison, tortured and finally sentenced to death by burning alive, would it thrill Luther? If the experts do not dare to argue with the arguments because they think it is too dangerous, because severe punishments such as the law of burning alive have been imposed on those who dispute them. But not so with Luther, he even dared to fight the pope by not being willing to retract his postulates and defend them by sticking to the Bible. The truth is more important to him than anything. Threats of exile or the death penalty did not make him step back.

### **b. Criticism of the Arguments**

Of the 95 propositions presented by Luther, all of them relate to the forgiveness of sins. There are some things that seem inconsistent, for example in the 6th theorem, he says that the pope does not forgive sins, but can proclaim that sins have been forgiven by God. That means he acknowledged that the pope was mandated by God to forgive sins. Also in the 38th postulate that the pope's forgiveness of sins cannot be underestimated, it means that he acknowledges that the pope can grant forgiveness of sins. Here Luther seems inconsistent.

His other arguments are in accordance with the truth in the Bible that Christians who have repented, are free from the punishment or wages of sin, not because they have a pardon card.

From Luther's later writings, especially the three most important essays, we see that his teachings have made a lot of progress. It is no longer an attack on the pope but rather to give the people and their leaders a true guide to life based on the Bible for the renewal of the church.

Although until now there are still discrepancies in the perception of the Holy Communion in many church denominations, I hope the above explanation will be clearer and understandable.

Luther admitted that he was still under the influence of the heresy of his monastic age where there was a conflict between his body and soul, between old and new man, his struggle with tradition. He feels still not free from the wrong teachings of the past, but he promises and with full hope in faith in Christ conveyed in his book which reads "From faith springs love and a passion for God, and from love a life full of free, without compulsion, who delights in the service of his fellow men... “So the Christian does not live in himself, but in Christ and in his neighbor through love.”<sup>12</sup>



However, we should give credit for his services who dared to reform the church order that deviated from the Bible. Although he was not meant to be a hero of the reformers, but that is what happened, his name adorns church history.

### **c. Lessons Learned for Today's Ministry**

What benefits can we get from studying church history? Of course, there are a lot of useful things that could be a valuable lesson for our church life today. We will get a broad insight into the world of Christianity. That's where we get to know the thoughts of church leaders and what they have done, and we can use as a comparison, also take a deeper meaning and meaning of a particular event. We can also see the extent of their faithfulness to the word of God for their spiritual life. So to be able to follow the development of the Christian faith, it is inevitable that we must study Church History. Of course we will find negative things so we don't make the same mistakes and positive things to spur us to do better things that they have done.

Specifically regarding the 16th century church which has been presented in the description at the beginning, how is someone who lives in obedience to church rules or teachings such as monastic life, fasting, praying, torturing oneself, confessing sins, doing charity, doing good deeds, making pilgrimages, diligently reading the Bible in pursuit of salvation, following the sacraments but it turns out that everything he does does not satisfy his soul. What is wrong? It's actually quite simple the key to salvation is faith in Christ who is Truth itself, not just performing various rituals or good works or following the sacraments.

Positive things that should be continued to maintain the meaning of the church (ekklesia) do not deviate from the original intention, namely:

1. Reformation itself, in the sense of continuous renewal, both from within ourselves as individuals as well as in the church and society. We should not get caught up in the exclusivity that makes the world around us allergic. The church must realize that it is part of society. Therefore, the church must open itself to the development of the times, be able to read social, political situations and so on. Thus the church can determine its attitude and make wise decisions about the existing phenomena.
2. Teaching must always be based on the truth of God's Word. We must have the courage to take a stand to reject incoming teachings that are not based on the Bible. The Bible as the only basis for a believer's life must be kept pure so that it is not polluted by false teachings.
3. The correct view that the clergy and secular have the same degree, only different functions and duties as described by Luther. Actually whatever we do and whoever does it can glorify God. Before God, every believer is a spiritual person. Thus we as part of this world can more easily interact with others to do His work assigned to us, namely to carry out the Great Commission of the Lord Jesus Christ, to make disciples of all nations.
4. Luther's Courage. In defending his principles where he is still not willing to retract his books. Before the imperial council in Worm he spoke of truth by faith. In his speech the words that are very famous are "Here I stand, I can do nothing else". Standing which means he is that he is holding on, and that shows his extraordinary personality. Everyone should emulate him.

## **V. Conclusion**

Everything that happened in the Reformation era of the 16th century can be a valuable lesson for all of us for ministry in this century. We leave uneducated teachings that even lead us astray and we maintain true teaching so that the church is moving towards perfection.

We must always be on guard against the teachings that are developing today. In this post-modern era, there are no more boundaries, everything is open. We can access any information and from anywhere. How do we respond to existing phenomena, don't make decisions quickly to accept or reject the teachings that are developing. We should test it first whether the teaching deviates or is in accordance with God's Word, because God's Word is often interpreted out of context. God has different ways of teaching everyone. Everyone has a different personal experience with God and this cannot be used as a formula.

Let us be wise in managing it because the teachings we receive and share will have a great influence in our lives and those we teach, as well as for the future of God's church. Everything we do we must be accountable before God.

Let us take care of ourselves, to always keep an eye on our lives and teachings, to stay in tune with God's Word so that we can be an example and bring people to God to receive salvation. We must remain faithful to serve the Lord who has called us.

### References

- Bainton, Roland. H., Here I Stand, Abingdon Press, New York.
- Berkhof, H., dan Endklaar, IH, Sejarah Gereja, BPK Gunung Mulia, Jakarta, 2001.
- Boehmer, Heinrich, Martin Luther: Road to Reformation, Meridian Books, New York, 1957.
- End, TH. Van den, Harta Dalam Bejana, BPK Gunung Mulia, Jakarta, 1997.
- Estep, WR. The Reformation and Protestantisme, Texas: Carib Baptist Publications, 1983
- Grath, Allister E. Mc., Sejarah Pemikiran Reformasi, BPK Gunung Mulia, Jakarta, 1997.
- Kittelson, James M., Luther The Reformer, Augsburg Publishing House, Minneappolis, 1986.
- Kooiman, WJ, Martin Luther, BPK Gunung Mulia, Jakarta, 1989.
- Lane, Tony, Runtut Pijar, BPK Gunung Mulia, Jakarta, 2001.
- Luther Martin, Three Treatises, The Muhlenberg Press, Philadelphia, 1943.
- Schaff, Philip. History of the Christian Church, Grand Rapid: Eerdmans Publishing Company, 1958
- Wellem, FD, Riwayat Hidup Singkat Tokoh-Tokoh Dalam Sejarah Gereja, Jakarta: BPK Gunung Mulia
- Wongso, Peter, Pengakuan-Pengakuan Iman Kristen, Seminari Alkitab Asia Tenggara, 1998.