



Stories of the **REFORMERS**



**WRITTEN BY
STEVEN HOUSER AND BRIAN RODEN**



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This book is a free gift to you and your family.
We created it in celebration of the 500th year of the Reformation.

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THE CANDLE IS LIGHTED

We cannot blow out

The Protestant Reformation is one the most important periods in Christian history. The drama spanning almost 40 years was the catalyst of great migration from the Roman Catholic church and its Papal authority to the protestant church and trusting the scripture alone to reveal truth about God.

In many ways the Protestant Reformation is anchored to larger than life characters who battled and debated in the realm of faith and ideas. In this era a bold and loud group of rising scholars and preachers, known as the Reformers, made a name for themselves by challenging the religious status quo.

The Results of the Reformation, however, are not principally to be remembered in the life of its heroes. The Reformation is to be remembered as a defense and revelation of truth to the common man. Thanks to the work of all the reformers, the scripture was translated, printed, distributed and interpreted in a manner that all men and women may understand.

Once the public got a taste of the sweetness of the truths of God, in their heart language, they hungered for more. Truly in the Reformation, a candle was lighted that would never be blown out.

500 Years After the Reformation

500 years after the Reformations we are still beneficiaries of the steadfast faith and strong stand of the reformers and martyrs.

Thanks to reformers such as John Wycliffe, Martin Luther and Williams Tyndale, who fought for the right of every person to behold and digest the words of God, we each have access to the Scriptures in our own language, and in whatever format we prefer.

Thanks, also to the theologians and preachers of the Reformation, such as John Calvin, Guillaume Flarel, Thomas Cramner, Philip Melachthon, John Knox, and Huldrych Zwingli, we have a wealth of Biblical notes and sermons that spur on believers to deeper devotion to God.

And, a special thanks to the Martyrs of the Reformation such as Jan Hus, and Hugh Latimer because their sacrifice fueled the reformation to a global event.



FIVE SOLAS OF THE REFORMATION



Though there were many issues addressed in the Protestant Reformation, especially surrounding church tradition and political power, there were none more fundamental than the fight for the truths of scripture.

Out of this fierce 40 year battle came five Latin phrases that would become the theological legacy of the Reformation and the wedge between the Roman Catholic Church and the New Protestant believers.

The 5 Solas of the Reformation:

Sola Scriptura: "Scripture alone"

Sola Fide: "Faith alone"

Sola Gratia: "Grace alone"

Solus Christus: "Christ alone"

Soli Deo Gloria: "to the Glory of God alone"

These phrases were the guts of the Protestant Reform and the foundation upon which the new Protestant Church would stand.

SOLA SCRIPTURA

There are few lessons from the Reformation that stand more clear than the lesson of "Sola Scriptura." As you read about the reformers, there is one characteristic that accompanies each of them. They valued the authority of scripture over the assumed authority of the Pope and the tradition of the church.

***Sola Scriptura:** the belief that the Scripture alone is the final and only infallible source for matters of faith and practice.*

Why was this important?

Scripture is clear that the heart of every man is desperately wicked and if unchecked, can corrupt everything that we put their hands to. This means that when men are given absolute authority it inevitably leads to error. In the case of papal authority in the era of the reformation, the authority of the Pope led to un-biblical practices such as; salvation through penance, the punishment of purgatory, the selling of indulgences, and the assumed civil authority of the church.

It was important to recognize and teach that Scripture has final authority over and above the ideas and traditions of men, because in scripture we find the very words of God

Himself. If the church were to follow man into erroneous ideas, the church may be found acting in direct defiance before God. It is prudent and right for God's word to have first authority in the life of the Church and in the life of every believer.

How does it affect us now?

We believe today, just as the reformers did, that we possess the very words of God. This has far reaching impact for every believer; at all times. If we possess the very words of God than we must treat them as precious and worthy of our attention and submission.

Quotes from your **FAVORITE REFORMERS**



Martin Luther

“Let the man who would hear God speak, read Holy Scriptures.”

John Calvin

"As far as sacred Scripture is concerned, however much froward men try to gnaw at it, nevertheless it clearly is crammed with thoughts that could not be humanly conceived."



SOLA FIDE

The Roman Catholic Church, in the time of the reformation, had a spiritual foundation on a false gospel. Martin Luther is an example of what a Gospel that give counts on man's merit will produce; a man busy with every false hope. When Luther studied scripture and found the truth that salvation is a product of faith alone, his heart was relieved and joy filled every crevice of doubt. The Latin phrase Sola Fide, was a war cry from the Reformers who were fighting for the Good News.

Sola Fide: *the belief that man is justified, unto salvation, by faith alone...apart from works.*

Why was this important?

It is easy to hear when you talk with people about what they believe, that we humans have inflated views of ourselves. We tend to believe that the world revolves around us and that God created this world for our pleasure.

Sola Fide flies in the face of anyone who thinks they can trust their own actions or law keeping to merit them the favor of God. We are offered forgiveness based on the merit of Jesus' sacrifice on the Cross of Calvary. Trusting this promise, and placing our faith solely in the work of Christ is the only way to find salvation.

This is important, because if we allow our own works to have part in our salvation, we are in danger of believing a damning false gospel.

How does it affect us now?

Even church goers who have a comfortable understanding of the reformer's doctrine of Sola Fide, will still struggle to believe that they add nothing to their salvation. A strong stance on Sola Fide will, in theory, help keep our worship pointed in the right direction; toward Christ, and Christ alone.

Quotes from your **FAVORITE REFORMERS**

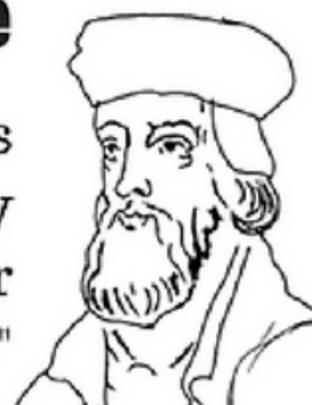


Philip Melancthon

"Faith is nothing else than trust in the divine mercy promised in Christ.."

John WyCliffe

"Trust wholly in Christ; rely altogether on His sufferings; beware of seeking to be justified in any other way than by His righteousness. Faith in our Lord Jesus Christ is sufficient for salvation."



SOLA GRATIA

The living God, is a giving a God. One who bestows kindness on whom he will, and distributes mercy on whom he will. He is gracious in that he bestows these blessings on men and women who are simply sinful and disobedient by nature, totally undeserving of any favor. His offer of forgiveness and salvation are gifts....from a gracious Heavenly Father.

Sola Gratia: *the belief that the salvation originates in God's Grace Alone. This means that no man has ever or will ever merit salvation, he receives it only as a undeserved gift from God.*

Why was this important?

The law of God was never meant to bring salvation. Its intent has been to show God's people their need for Him. When we seek to fulfill the law it in our own power we enslave ourselves to is full and complete adherence.

When the grace of God reigns in the life of believers it offers freedom. A freedom that is unconditional, total and free. Because God chose to display the riches of His kindness by offering grace to His people, we are free to follow His ways out of love and not under compulsion.

How does it affect us now?

The grace of God, by definition is unmerited. We do not need to earn this free give of God. We must trust the grace of God and rely on His promises.

Quotes from your **FAVORITE REFORMERS**



William Tyndale

"God giveth no man his grace that he should let it lay still and do no good withal, but that he should increase it and multiply it with lending it to others."

John Knox

"Temptations, although they be never so grievous or fearful, do not separate us from God's favors and mercies; but rather, declare the great graces of God to pertain to us."



SOLUS CHRISTUS

The teaching that we must add our works to the equation of salvation is a heresy that unnecessarily complicates the Gospel. In conjunction with Sola Gratia (Grace Alone) and Sola Fide (Faith Alone), we are given the truth of Solus Christus (Christ Alone). In the teaching of Christ Alone we are reminded that sinners are deserving the full wrath of God, and without the life, death and resurrection of Jesus we would stand condemn before Him.

If Jesus did live, there is no life for the people of God. If Jesus wasn't executed, there is no celebration for the people of God. If Jesus didn't rise from the grave, there is no hope in eternity for the people of God.

Solus Christus: *the belief that the Christ alone has purchased forgiveness and accomplished salvation for the believer; through is life death and resurrection.*

Why was this important?

There are many false gospels and religions that teach we can make ourselves right with God through means that are outside of the death and resurrection of Jesus. These false gospels lead many astray, but Solus Christus reminds us that Jesus is the way, the truth and the life. No one comes to the father except by the work of Christ at the Cross.

How does it affect us now?

In a world where information changes and is distributed, we have easy access to lies and falsehood. Standing strong on the truth of Solus Christus keeps us on the narrow path of the true Good News.

We must declare that Salvation is found in the Grace of God alone, by the Faith alone in Christ alone.

Quotes from your **FAVORITE REFORMERS**



Huldrych Zwingli

"Through Christ alone we are given salvation, blessedness, grace, pardon, and all that makes us in any way worthy in the sight of a righteous God."

John Hus

"Rejoice, that the immortal God is born, so that mortal man may live in eternity."



SOLI DEO GLORIA

Soli Deo Gloria (To God Alone be the Glory.) is the celebration of the other four Solas that paint a picture the biblical doctrine of salvation. Since God is the full source of salvation for sinners, it follows that He be the sole object of praise and worship for saved sinners.

Man deserves nothing but the righteous wrath of God, which means that when he is saved, he receives zero credit, consequently is afforded zero glory. The glory is God's alone.

Soli Deo Gloria: *the belief that the God alone deserves the glory; God alone is worthy to be worshiped and praised.*

Why was this important?

In Romans chapter 1, Paul explains that sin is the exchanging of the Glory of God for the glory of creation. If God alone deserves glory, and we give it to another, we are stealing from the almighty and reserving for ourselves His wrath. The people who have received the Grace of God, by Faith in Christ, must worship and honor God alone.

How does it affect us now?

"Whatever you do, do it all to the glory of God." (1 Corinthians 10:31) The glory of God is the goal of every Christian. We should seek to live a life of praise and worship to the most high.

Quotes from your **FAVORITE REFORMERS**



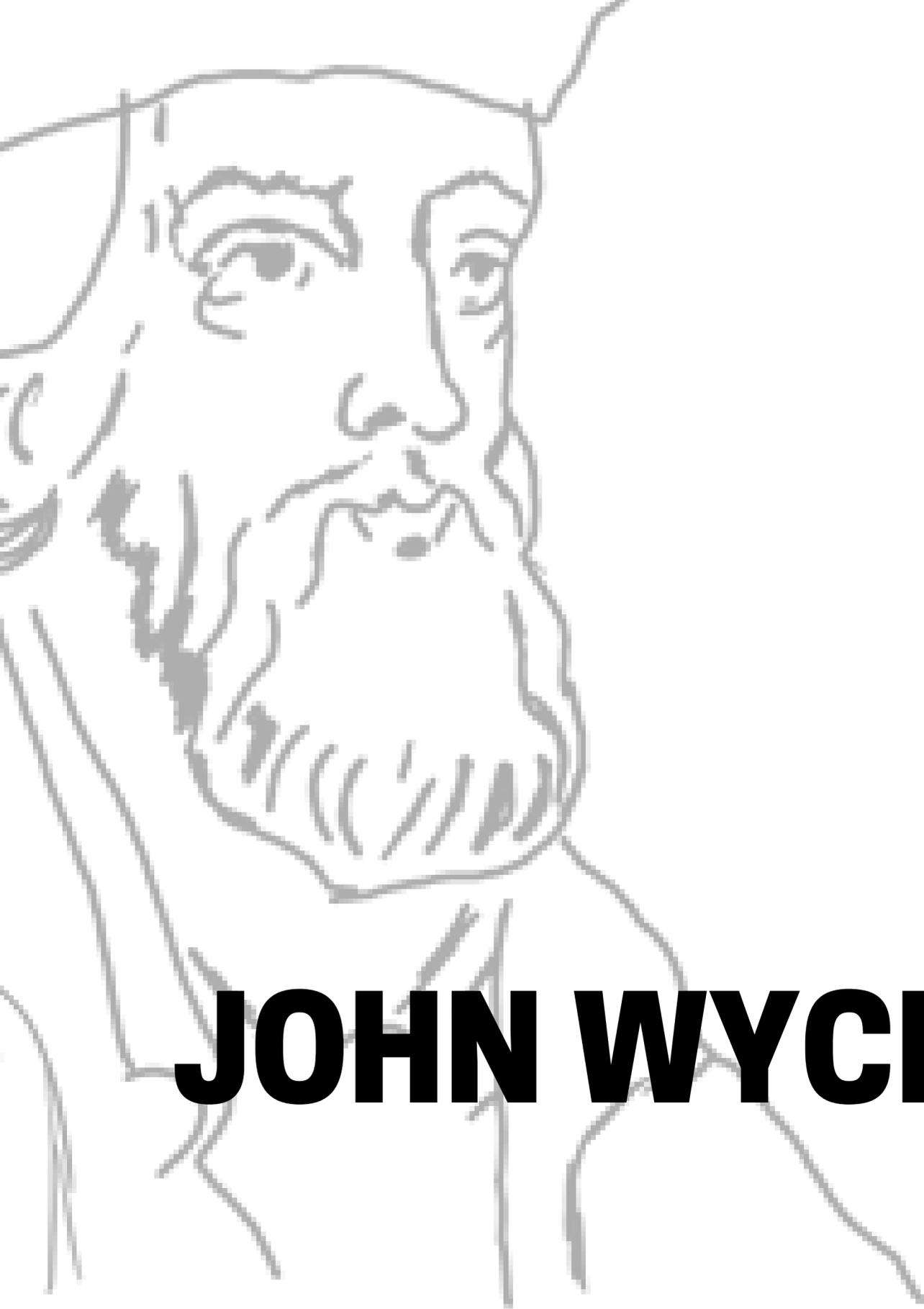
Martin Luther

"Resolved: that every man should live to the glory of God. Resolved second: that whether others do this or not I will.
Martin Luther."

John Calvin

"The glory of God shines, indeed, in all creatures on high and below, but never more brightly than in the cross."





JOHN WYCLIFFE

1320-1384

Though John Wycliffe was born just shy of 200 years before Luther initiated the Protestant Reformation, his work was important in setting the stage and influencing the philosophies of Jan Hus and Martin Luther.

John Wycliffe was born in 1320. Almost no record of his early years exists, but he is known to have been at Oxford around 1345.

Wycliffe, was a philosophy professor at the university of Oxford where he also had received his masters of divinity and his doctorate. It was in his studies at Oxford that he

learned Latin and fell in love with scripture. His skills with the biblical language convinced him that the Catholic Church, of which he was a part, had fallen into error due to poor interpretation and lack of accountability. In many ways as he studied scripture he became infuriated by these errors. Specifically, the Pope's authority, the Church's presumed civil authority and the importance of scripture.

His conviction about the errors of the Church led him, and a group of colleges, to begin the work of translating the Bible from Latin to English so that the common people could read the very words of God. This excited the English speaking masses, but angered the Catholic Church. His translation of the Bible from Latin to English was a great achievement and we still have the Wycliffe English translation of the Bible in print today. He died a few years after the its completion and after death was labeled a Heretic at the Counsel of Constance.

The legacy of John Wycliffe is deep and lasting. His commitment to the translation of scripture to the heart language of the common believer has influence generations of missionaries and preachers to focus on the need of the people to hear God's words for themselves. We praise God for His work through John Wycliffe, and how he has spurred so many on to love and pursue truth. May we be spurred on by his story too.



JAN HUS

1369-1415

The time of the Reformation was a dangerous time for religious thinkers. While Wycliffe dwelt with persecution and eventual excommunication (after his death), a Bohemian priest paid the ultimate cost for his Reformation teaching.

In 1369, Jan Hus was born in south Bohemia. He later studied Philosophy and theology at the university of Prague, where he quickly became professor and dean of the religious faculty. Ordained as a priest in 1401, he was stationed at Prague's Bethel Chapel, which was one of the most influential pulpits in Eastern Europe. At this time, Hus became familiar with the writings of Wycliffe. He was especially challenged by Wycliffe's affection for God's

word and wanted to see the Roman Catholic Church put more emphasis on the authority of the scriptures. Like Wycliffe, Hus also had a love for the common people in Bohemia. He preached in Czech (not Latin) and undertook a translation project for the Czech people.

As Hus was reforming, the Catholic Church was divided because there was more than one man who claimed the Apostolic authority given to the Pope. The Church called for the Council of Constance to be held in Pisa, with the chief goal of dealing with the questions of papacy and with all other matters deemed harmful to the unity of the Catholic Church.

As part of Hus' provocative preaching, he called for authority of the church to be decentralized from the office of the Pope and for the leaders of the church; priest, bishops and the Pope, to be called to greater holiness. He was condemned as a heretic soon after. Jan was granted safe passage via the one of the pope's command to the council to defend his positions and teachings. Once he arrived at the council, he was imprisoned, questioned and sentenced to death by burning at the stake.

By cementing his faith in the a foundation of scripture and by seeking and defending truth at all cost, Jan Hus became one of the first martyrs of the Reformation. His death would inspire many other reformers and became an encouragement to Luther as he stood before a council of his own to defend the truth. We too should take the example of Jan Hus and seek truth in the word of God no matter the cost.



MARTIN LUTHER

1483-1546

No other Reformer is more recognizable than Martin Luther. A seminal figure in the Protestant Reformation. Luther “lit the fire” of the Protestant vision that swept Europe and changed the world.

Born on November 10, 1483 in modern-day Germany, and what was then part of the Holy Roman Empire, Luther’s family life was normal and routine. His parents were working-class, and were ambitious for themselves and their family. Martin Luther’s father, Hans Luther, envisioned young Martin becoming a lawyer. Hans sent Martin to be classically educated (classical in that it taught the “trivium” of grammar, rhetoric, and logic). As an adult,

Luther compared that educational experience to purgatory. Nonetheless, Luther was extremely bright and enrolled in law school in accordance with his father's wishes. However, he immediately dropped out.. He was drawn to what he deemed "assurances about life" that were found in theology and philosophy, and expressed particular interest in thinkers such as Aristotle, William of Ockham, and Gabriel Biel. Finding pure philosophy unsatisfactory, and after the famous event of being caught in a lightning storm and crying out, "Help! Saint Anna, I will become a monk!;" he followed through with his vow and entered St. Augustine's Monastery in Erfurt in 1505. His father was furious over Luther's apparent waste of education.

Luther dedicated himself to the Augustinian monastic way of life; spending hours in prayer, fasting, pilgrimage, and frequent confession. He later described this period of life as full of spiritual despair. While under the Augustinian order, Luther received his Bachelor of Biblical Studies and a Bachelor's Degree in Sentences in 1509. In 1512 he was awarded his Doctor of Theology, and sat on the theological faculty of the University of Wittenberg.

In 1516, Johann Tetzel, a friar and papal commissioner for indulgences, came to Germany to sell indulgences in order to raise money for the rebuilding of St. Peter's basilica in Rome. These indulgences could, claimed the Roman Catholic Church at the time, remit the temporal punishment of sin. Luther, aware of this event, wrote to his bishop protesting the selling of indulgences. He enclosed in his letter what became known as the Ninety-five

Theses. At the time, Luther had no intention of confronting the church, but saw his protest as a scholarly objection to the practices. Luther rightly insisted that since forgiveness was God's alone to grant, those who claim that indulgences absolved the buyers from punishment and granted salvation were in serious error.

In 1517, Luther nailed his Ninety-five Theses to the door of All Saints' Church in Wittenberg on October 31. This document was quickly reproduced in several locations in Germany and soon was read widely throughout the country. Within two months, these ideas had spread throughout Europe. During this time, Luther came to understand and teach that the justification of the sinner was entirely the work of God through faith alone, which is one of the pillars of the Reformation in its recapturing the correct Scriptural teachings.

In 1518, Luther began to have to defend himself from Catholic envoys sent from Pope Leo X. The Pope, at first, was slow and careful in dealing with Luther's influence, having being used to reformers and heretics. However, these envoys only served to harden the reformer's anti-papal theology. Then, on 15 June, 1520, the Pope issued a papal bull (an edict), warning Luther that he would be excommunicated unless he recanted within 60 days. Luther publicly set fire to the edict, and as a consequence he was formally excommunicated by Pope Leo X on 3 January 1521.

On 18 April, Luther appeared as ordered before the Diet of Worms. This assembly was presided over by Emperor Charles V himself. Luther was asked if he stood by the contents of his writings, and Luther responded that unless he was “convinced by the testimony of the Scriptures or by clear reason, then I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and will not recant anything...”

The assembly’s final Edict of Worms declared Luther an outlaw, banned anyone from providing safe harbor or food to him, and permitted his killing by anyone without legal consequence. He then relatively disappeared into the security of Wartburg Castle. After his excommunication, his time proved fruitful. He produced what was arguably his greatest gift to the Reformation: the translation of the Bible into German. Like many Reformers before and after him, Luther’s Protestant vision spawned the conviction that the Word of God should be available to all, not only the Latin-educated clergy. Luther also married, becoming convinced that the Scriptures permitted the marriage of preachers and ministers. On 13 June, 1525, he married Katharina von Bora, a nun he had helped escape from a convent two years prior. Their marriage bore six children, and their affection for each other is evident from their exchanges in years of letters and notes.

One major issue that must be discussed in the life of Martin Luther is his anti-Semitism. While writing somewhat favorably of the Jews in 1523, his failed conversion efforts of the few Jews that he actually encountered made him increasingly bitter toward them. Luther wrote a major

work, entitled *On the Jews and Their Lies*, which invokes harsh and violent language towards the Jewish people. We cannot gloss over this sin of Luther's, and should serve as a reminder that God deploys even us sinful saints to do great works through the Spirit's power.

Luther died on February 18th, 1546 at the age of 62. He is buried at the Castle Church in Wittenberg, underneath the pulpit. Luther's legacy cannot be overstated, his ideas cannot be underestimated, and his contributions to Christ's Church should be celebrated. Luther recaptured and reformed the doctrines that Scripture alone (above that of church tradition and interpretations) should provide the basis for our knowledge about God, and that God alone is the justifier of mankind by His grace alone through faith alone. These "three Solas: Sola Scriptura, Sola Fide, & Sola Gratia," which were argued by Luther and later expounded into the famous "Five Solas" that are shorthand terms for the five main convictions of the Protestant Reformation that we hold so high. By God's grace, through Luther and many other reformers, the Gospel was rediscovered for themselves and us who are inheritors of this tradition.



HULDRYCH ZWINGLI

1484-1531

God's plan for Church reform was to raise up influential reformers all over Europe, who independent of each other, would challenge the Catholic Church and offer a more faithful alternative.

Huldrych Zwingli is a reformer who was born just two months after Martin Luther, in January 1484. His service to the church began after he finished his studies at the University of Basel. He first served as priest at his home town church in Glarus.

Zwingli had a early conviction that the word of God was the church's most important authority. At the same time that Luther was posting and defending his 95 Thesis,

Zwingli began to preach through the entire New Testament; not in Latin which was the language of the church, but instead in German, which was the language of the people.

Zwingli's affection for scripture made him question and test the teachings of the Catholic church against that which he found in the word of God. Where scripture and the church taught differently, Huldrych would side with scripture. This was a simple answer for the Swiss priest, but it was revolutionary in Switzerland. Zwingli was soon moved to Zurich and found great influence.

With a heart set on encouraging the people of God to seek God Himself in the Gospel of Christ. He preached and wrote challenges to the Roman Catholic doctrine and like Luther, he offered to debate any clergy willing to spar with him over ideas he found to be deeply scriptural. His gospel-centered "67 Articles" were a call for church reform. Article 16 is a good summary of Zwingli's challenge to the church:

16. from the Gospel we learn that the doctrines and traditions of men are of no use to salvation.

As Huldrych continued to preach and argue his articles, many of the clergy in his district were in agreement and Zurich became thoroughly protestant. He led the reformation in Zurich for twelve years. His life and ministry were cut short when war broke out in the region. He joined the Zurich forces as a chaplain and died in battle.

Though Huldrych Zwingli died before he could see the Reformation spread to the rest of Europe, his faithfulness to scripture would be influential to future protestant leaders through his writings and legacy.



HUGH LATIMER

1487-1555

The English reformation has many heroes, but few of them are as beloved as Hugh Latimer. Latimer was a popular preacher who gave his life for the sake of the Gospel, famously burning at the stake with a sermon on his lips. The influence of the English martyrs caused the gospel to spread across England like a wild fire.

Hugh Latimer was born in 1487. His father made his wealth farming and was able to send his son, who showed an aptitude for learning, to Cambridge at the age of fourteen. While at Cambridge, Latimer was confronted with reformation ideas. He rejected them and committed himself to the study of the Catholicism, becoming a priest while also strongly opposing the protestant movement.

Labeled the "Obstinate Papist", Latimer preached in favor of papal authority and against the reformers (especially targeting Philip Melancthon), fighting to keep the "German" reformation out of England. His brilliance in defending Catholicism and his eloquence in the pulpit earned him a commendation that allowed him to preach anywhere in the realm. He became very popular as a preacher and was afforded opportunities to preach all over England.

At this same time, the underground reformation movement was growing strong. After hearing Latimer preach, an influential reformer named Thomas Bilney, requested Latimer hear his confession. While listening, Latimer was convicted of his own sin and the truth of God's grace toward sinners washed over him. He believed the truth and was set free from his errors.

After his experience of conversion, he befriended Bilney and certain underground leaders who had been persuaded by the writings of Martin Luther. Among them were Thomas Cranmer and William Tyndale. This collective, who met at the White Horse Tavern helped Latimer to see the truth of scripture; turning a strong opponent into a zealous reformer.

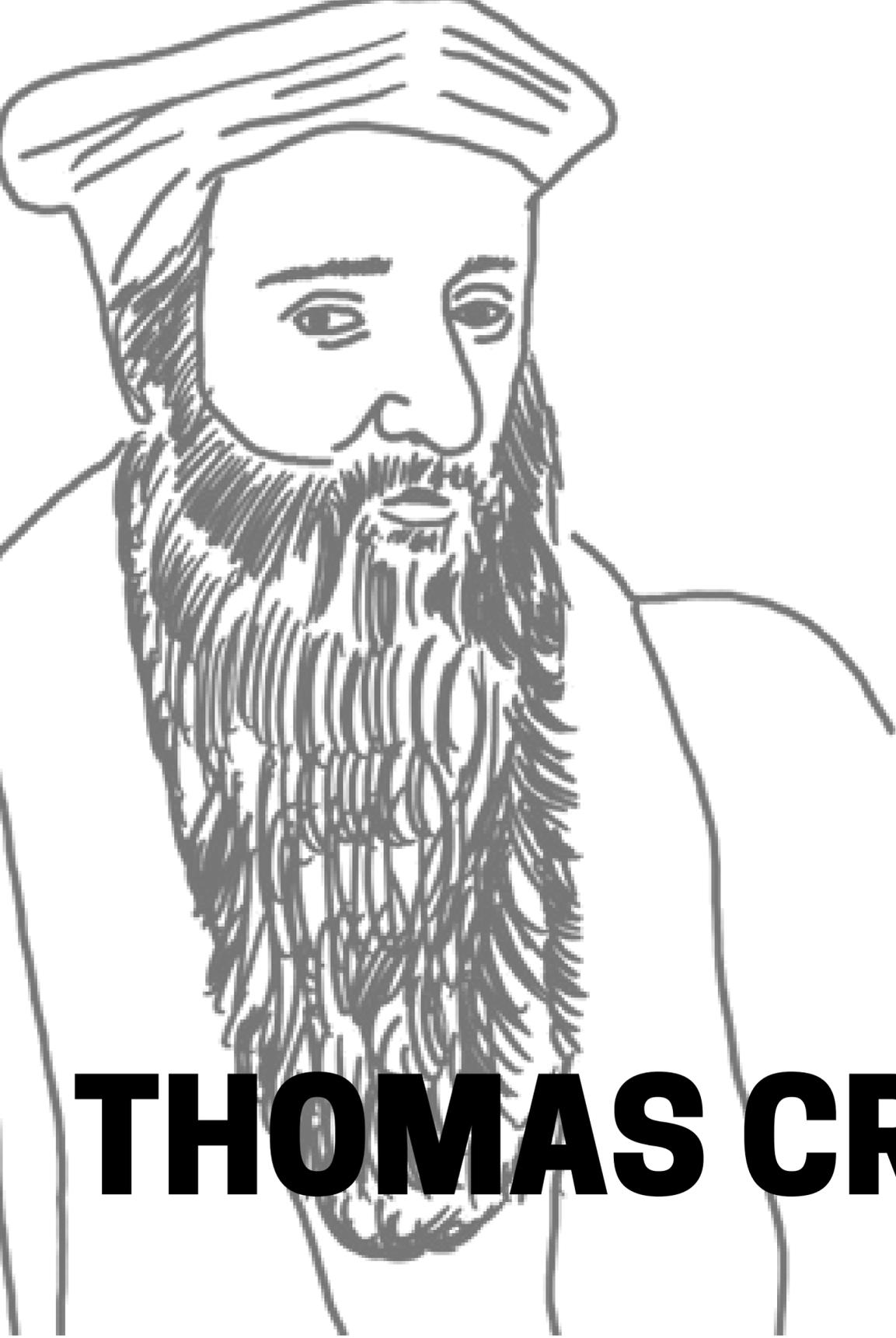
Latimer began to leverage his popularity to preach reformed doctrine. Because of his popularity as a preacher, he was summoned to preach before King Henry VII. After the first meeting with the king, Latimer withdrew for a time to West Kington. There he preached and

pastored for the poor country community. Later when Thomas Cranmer was appointed to Archbishop of Canterbury, he recalled Latimer to preach before the King and was given the title of Bishop. Latimer's station in London, would lead the preacher to tangle with politics and get entrapped by the swaying heart of the fickle monarchy.

Latimer did not sway with the political tide, but would stand on the truth found in scripture through rise and fall of Protestantism.

Nearing the high point of the protestant movement in England, Queen Mary assented to the throne. She was a staunch Catholic who had a hatred for the reformation due to how her mother had been treated by, then protestant, King Henry VII. She made it her Catholic duty to stomp out the reformation and Bishop Latimer was among the brethren of reformers who were sentenced to be burned at the stake under Queen Mary's command. As he was being tied to the stake, he is quoted to have said to fellow martyr Nicholas Ridley, "Play the man, Master Ridley. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

Hugh Latimer popularity among the English people was not to be ignored. His death along with other martyrs sealed the resolve of the reformers and cause the English people to rally to the protestant cause.



THOMAS CRANMER

1489-1556

Thomas Cranmer was, by all accounts, the least willing yet most involved reformer in the political turmoil of his day. His largely unwilling proximity to power in 16th century England brought forth the full bloom of the Protestant Reformation that began as a bud through John Wycliffe. Given England's rise to a world superpower soon after Cranmer's death, the English influence all over the globe brought Protestant teachings to almost every continent with a legacy that is still evident today.

Thomas Cranmer was born on July 2, 1489, the second son of Thomas and Agnes Cranmer, in Aslacton, England. His father, Thomas Sr., was a lower-ranked member of the gentry class. This only afforded him to endow property his

eldest son, John. Therefore, Thomas and his younger brother were destined for the church. Young Thomas achieved acceptance at Cambridge in 1503. For reasons unknown, he worked on his Bachelor's degree for almost 8 years. In 1510, he was elected to a fellowship at Jesus College, but soon afterward was forced out after he married a relative of his landlady. While married, he scraped together a living by teaching at Magdalene College.

His wife died during childbirth soon after their marriage. Jesus College restored him to his fellowship soon after his wife's death. He officially entered into the church and immediately threw his weight into his studies. He became one of the outstanding theologians of his time, and a man of immense learning. Interestingly, he regularly met with a group of scholars whose discussions centered around the theological problems raised by Martin Luther. Among this group of scholars were William Tyndale (1 year younger than Cranmer), Robert Barnes, and Thomas Bilney. These very men were to soon be the leaders of the English Reformation, and they were actually dubbed "Little Germany."

Cranmer would have been satisfied for his ambitions to remain academic, but it was not to be. From 1527 onward, King Henry VIII sought to justify his desire to divorce his first wife, Catherine of Aragon, in order to marry Anne Boleyn. In 1529, this controversy swept up the unwitting Cranmer. Henry heard of Cranmer while visiting the countryside close to where Cranmer was staying at the time, and subsequently summoned him for an interview.

Cranmer accepted a commission to write a propaganda treatise in the king's interest, with the caveat that he would only defend it with arguments from Scripture, the Fathers, and the decrees of general councils. Upon the completion of the treatise, Cranmer was called to defend it before the Universities of Oxford and Cambridge, who on the whole endorsed his conclusion. However, this was not the highest of the tribunals in front of which Cranmer would stand, and he eventually met with the pope.

In 1532 he was sent to Germany as an ambassador to the emperor Charles V, but with instructions to establish contact with the Protestant princes. While in Germany, he made the acquaintance of Andreas Osiander, who held a more moderate theological position midway between Luther and the old orthodoxy. This appealed to the naturally cautious Cranmer. Further, Osiander's niece Margaret appealed even more strongly than Osiander's theology to a man who had too long remained in celibacy. Cranmer married Margaret in 1532; concurrently, his theological views further changed in the direction of the Reformed opinions.

In 1533, after a long and complicated rise to the inner workings of the King's court, he was appointed the Archbishop of Canterbury via a papal bull financed by King Henry VIII himself. This was controversial to say the least, with Cranmer being relatively unknown prior to this ascendancy. While in this position, he was all but forced to preside over the divorce/remarriage parade of King Henry, which culminated in Cranmer's presiding over Catherine Howard's execution for treasonable unchastity. Though it

is hardly in doubt that Cranmer simply did what he was told, it is uncertain whether or not his private opinions agreed or contradicted his public decisions.

Most importantly, his position as Archbishop gave him the necessary influence to shape the Church of England in the direction of Protestantism. He was, by then and before King Henry VIII even died, a convinced Reformer. In cooperation with Thomas Cromwell, Cranmer promoted the publication of an English Bible, and made the Bible's availability compulsory in all of the parishes by 1538. By 1538 he openly rejected the Catholic doctrine of transubstantiation and advocated for the marriage of the clergy (by then his marriage to Margaret had come from being unacknowledged to fully recognized). Cranmer was also heavily involved in forming the liturgy of the newly formed Anglican Church, completing the Book of Common Prayer in 1547. He guided the religious revolution through his learning and diligence. The Church of England owes to him the beauty of its liturgy, displaying that Cranmer was as much of a poet as he was a theologian.

With the chaos caused by Edward VI's (King Henry VIII's only son) death in the background, Cranmer's position became fatal for him. Cranmer saw the rise of Mary I, the great-niece of Henry, to the throne of England. Mary's marriage to the Catholic King of Spain and her Catholic government saw Cranmer condemned in November of 1553. Mary's accession temporarily destroyed the English Reformation, and Cranmer was put on trial for treason. Mary pushed Parliament to reenact the laws that enabled the secular arm of the state to burn heretics. Cranmer

was moved to the city of Oxford, the hub of the Counter-Reformation, for trial. During the trial, Cranmer stoutly defended himself against the charge of departing from his early positions on the sacraments and the papacy. In a ceremony designed for humiliation, he was degraded from his position and offices and handed over to the state.

But, this was not enough for Mary's government. The burning of the "arch-heretic" Cranmer would be more useful to her if he could be made to renounce his errors, so Mary began the process of trying to break him. He was forced to witness the martyrdom of Hugh Latimer, and was temporarily removed from prison while government agents were sent to try to stir up his doubts. Cranmer, 66 years old and in his weakened state, eventually signed five so-called recantations, with his sixth recantation an abject rejection of his whole religious development.

The Government had hoped that the publication of these recantations would wreck Protestantism in England. Moreover, on March 21, 1556, Cranmer was taken out to be burned, being first required to make his recantation public. The proximity of his death, however, restored Cranmer's faith and dignity. With nothing to lose and everything to gain (Luke 9:24), he shocked his enemies by disavowing his recantation and emphatically reasserting that the pope's power was usurped and transubstantiation untrue. With one blow, Cranmer undid all that the government propaganda had achieved and restored heart to the fledgling Reformers. Then he went to his death. In the heart of the University of Oxford, he steadfastly held his right hand, which "had offended" by signing the false

recantations, into the flame until it was consumed. This brave and dignified end made an impression that sealed the Reformational vision into the hearts of Englishmen.



Guillaume Farel

1489-1556

When we think of the Reformation in Geneva, Switzerland, Calvin is the reformer who has received all the credit. However, there was an earlier reformer who, if he had not been so bull headed in a conversation with John Calvin, Calvin's Geneva would have never been. That reformed pastor's name was Guillaume Farel.

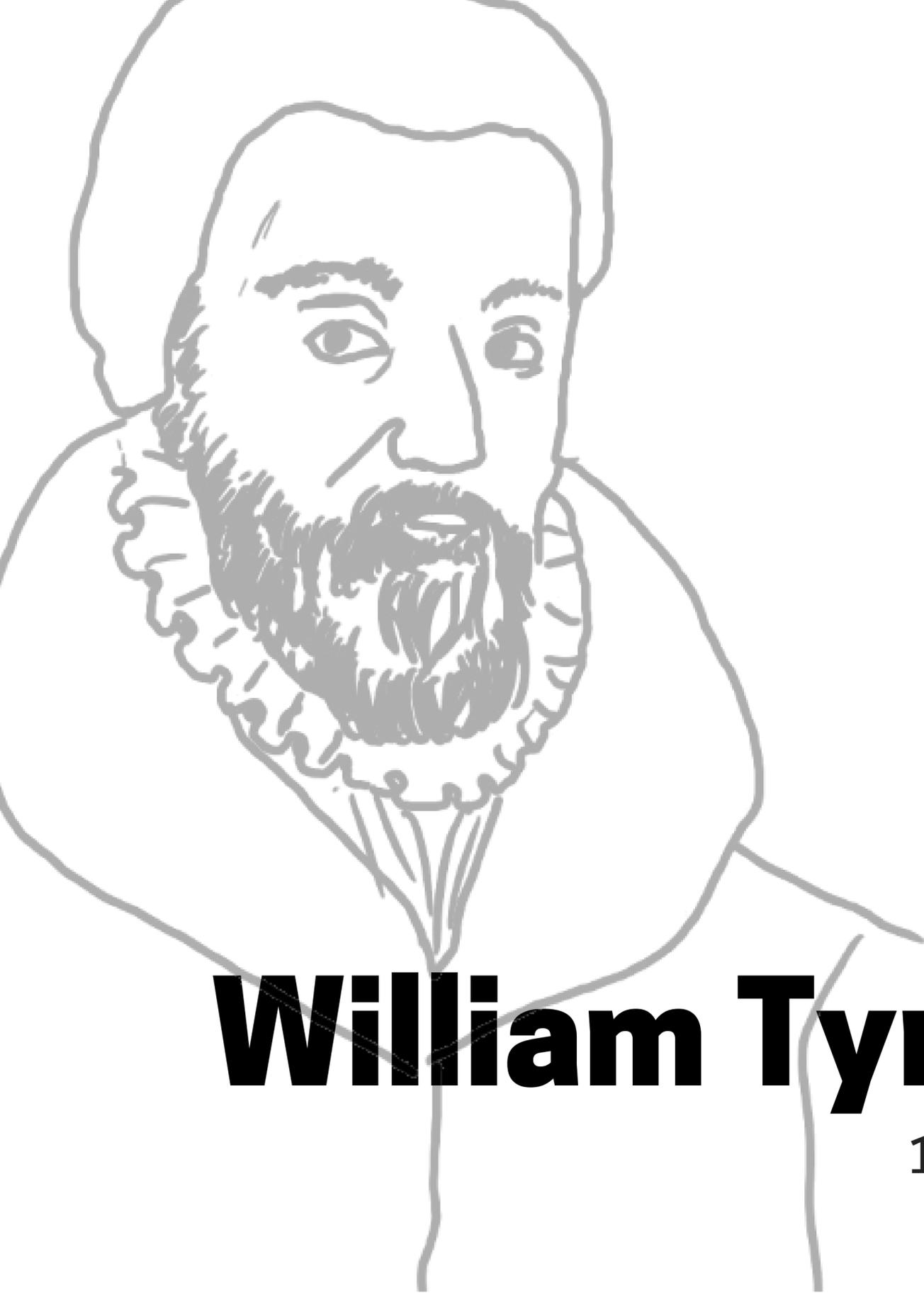
Guillaume was born to a faithful Catholic family in 1489 near the French Alps. He attended the University of Paris. While in Paris, Farel was excited by the splendor of the Catholic Church and he held to his Catholic faith with conviction. While attending the University he was a student of Humanist professor Jacques Lefèvre d'Étaples.

Impressed by his professors faith in Christ, he became discontent with Catholic answers. As he studied Theology and Philosophy and read scripture vigorously, he became increasingly convinced of the Church's errors. With the help of his faithful professor, Farel began to teach at the Collège Cardinal Lemoine in Paris.

While working as a professor, Farel was introduced to the writings of Luther and the reformed movement in Germany. Fully convinced of the need for church reform, Farel resigned from teaching to accept an invitation from Guillaume Briçonnet. He traveled to Meaux and joined the reformation. Afterwards he traveled France and Switzerland preaching reformed truth, eventually settling in Geneva.

In Geneva, Farel found an eager community who, soon after his arrival, officially and politically chose Protestantism. Farel was known as a brilliant scholar and a great preacher, but the growth of the Geneva's church exposed his lack of clerical skills. He got word that the young reformed writer John Calvin had stopped in Geneva on his way to Strasburg. Farel sought Calvin out and requested his help to organize the rapidly expanding church. Calvin refused until Farel called the judgement of God down on Calvin if he didn't accept the pastor's invitation. Calvin was finally persuaded and joined Farel in the mission at Geneva. Their work in Geneva is reformation legend; John Knox once called Calvin and Farel's church, "the most perfect school of Christ that was ever on earth since the days of the apostles."

In 1538, Farel and Calvin were run out of Geneva because of a disagreement with the magistrates. Calvin would return a few years later, while Farel moved to Neuchâtel and joined the reformation movement there. He and Calvin continued to partner with each other from afar, corresponding and encouraging each other. Farel continued to be on the move as a preacher, but found a home in Neuchâtel and ministered there until his death in 1565.



William Tyndale

1494-1536

In a time when the scripture was not available for the common people, those who can read it are able to hold authority without accountability. One of the overarching themes of the reformation was that Scripture must be made available to all people. William Tyndale, in the path of John Wycliffe, made it his life's work to translate the New Testament into the common tongue in England.

William Tyndale was born in 1494 and was educated at Oxford and Cambridge. He was a skilled scholar and was especially adept when it came to languages. While at Cambridge, he and other scholars, namely Thomas

Bilney, Thomas Cranmer and eventually Hugh Latimer, gathered at the White Horse Tavern to discuss theology and especially the writing of German reformer, Martin Luther. These discussions would lay the theological groundwork for the English Reformation. During this time Tyndale had been reading Erasmus' New Testament and had found a joy and comfort that was found in none of the Catholic doctrine or law of the Pope. The truth that sinners are justified by the total and unearned grace of God offered Tyndale the hope that he needed. William knew that this truth needed to be made more available to the English people.

After finishing his studies at Cambridge, Tyndale returned home to tutor the children of Sir John Walsh for 2 years. Afterwards he traveled to London to join the work of the church. He hoped to be used as a translator but was rejected.

Tyndale made a commitment to translate the Bible from the original Greek and Hebrew into English. This could not be done very easily in England, so he traveled to Worms where he could get access to the Greek and Hebrew text. Tyndale's first translation of the New Testament was published and distributed in 1525-26. This work was a great translation and was met with great excitement, but the Catholic Church saw how dangerous it could be. They knew that if the common people could read scripture on their own, the church would lose its authority. Tyndale's translation was banned, but just one year after printing, copies of the Tyndale's translation were being smuggled into England.

The Catholic church condemned Tyndale as a heretic, which forced him into hiding. While hiding William began translating the Old Testament. Before being betrayed, arrested and martyred in 1536, Tyndale was able to complete not only a revised New Testament, but also the Pentateuch, Joshua through 2 Chronicles, and Jonah.

Tyndale's bible translation was his great contribution to the cause of the reformation. He made good on his promise to a lazy Catholic clergyman "If God spare my life, ere many years I will cause a boy who drives a plough to know more of the scriptures than you do." Tyndale believed, most heartily, that the words of God were meant for all people. There is no one that should be withheld from reading and encountering God in the scripture.



Philip Melancthon

1497-1560

The great reformers did not cause the spiritual revolution on their own. Each of them were supported and helped by other brave reformers who risked their life and reputation for the sake of the Gospel. While Martin Luther was the volatile preacher who caused German Reformation, Philip Melancthon was it's steady force.

Philip was born in 1497 in Bretten, Germany. At an early age he showed potential to be a great scholar, he was sent to study at the universities of Heidelberg and Tübingen. There he studied humanism, Philosophy and Theology. After finishing his university studies, he accepted an invitation to become the professor of Greek

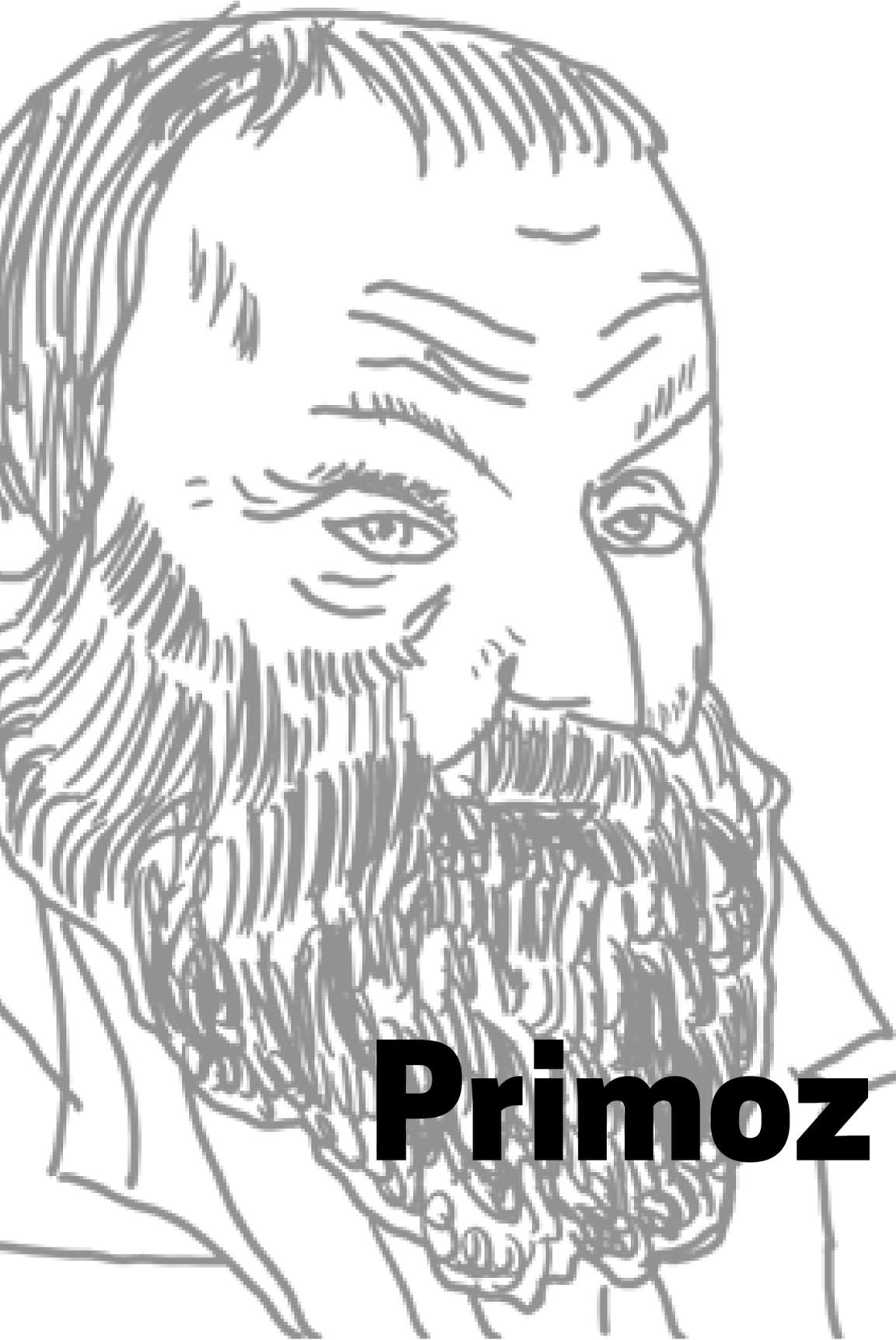
at the university of Wittenberg. In Wittenberg he met Luther and, impressed by Luther's teaching, Philip soon joined him and the fight for church reform.

As Luther's right hand, Philip traveled to the Leipzig Disputation, where he joined Martin as he debated and defended the truth he found in scripture. After the disputation, Luther encouraged Melanchthon to lecture on Romans and in 1521 he published the *Loci communes*, the first systematic theology of the reformation..

Melanchthon's role in the reformation was to bring cohesion. As Luther roared about the errors of the church, Melanchthon would bring organization to Luther's thoughts. He was the systematic thinker that Luther needed in his corner. He continued to pen documents that helped move the reformation forward including, the Augsburg Confession (1530), Apology of the Augsburg Confession (1531), and the Treatise on the Power and Primacy of the Pope(1537).

Melanchthon's legacy, while tied to Luther's, took a turn of its own as he was forced to lead the movement.

Melanchthon served as the intellectual leader of the Lutheran movement after Luther's death. He was criticized by Protestant peers for compromising with the Roman Catholic church during a time of distress for the protestant cause. He signed an agreement that joined Reformation theology to Catholic theology called the Augsburg Interim. In this document, fighting for salvation by faith alone, Melanchthon compromised only on doctrines that he thought were none essential to salvation.



Primoz Trubar

1508-1586

When one recalls the men and women of the Protestant Reformation who, compelled by faith in the incarnate Logos, were foundational to its inception and the spreading of its ideas throughout Europe, it would be a surprise if the name Primoz Trubar were among them.

Primoz Trubar, however, played a key role in the spread of the Protestant vision in the small country of Slovenia. Slovenia is located to the east of Italy, the south of Austria, and to the west of Croatia and Hungary. Its southern border disappears into the northernmost “tip” of the Adriatic Sea, and the terrain is predominantly mountainous with the beautiful Julian Alps dominating the northwest portion.

Trubar was born in 1508 in the small town of Rasica, found in central Slovenia. He was educated in Austria and entered a tutorship in the Roman Catholic Church in the small city of Trieste, located in northeastern Italy. While in Trieste, he studied the Humanist writers and actually corresponded with Erasmus of Rotterdam (while not a Reformer, Erasmus was critical of the Catholic Church and called for reform while remaining faithful to the papacy). In 1527, the priest Pietro Bonomo sent him back to central Slovenia as a Catholic priest.

In 1528 he began studies at the University of Vienna, but did not complete them. In 1530 he returned to central Slovenia to become a preacher. While there, he began to gradually lean towards Protestantism and was eventually expelled from Ljubljana, the largest city in Slovenia, in 1547. He was simultaneously excommunicated from the Catholic Church.

In 1550, while a Protestant preacher in Rothenburg, Germany (under the support of Veit Dietrich, a close friend of Martin Luther), he wrote his first two books in Slovene, his native tongue. Spurred on by fellow reformers located in Slovenia and Croatia, Trubar began to then translate the Bible into Slovene. He translated the Gospel of Matthew in 1555, and by 1577 had completed the entire New Testament. Towards the end of his life, he was the principle of South Slavic Bible Institute. Primož Trubar died in 1586 in Derendingen, Germany, where he is also buried.

Today, Slovenia is predominantly Roman Catholic, however, Trubar remains a national hero there. Why? Faithful to the Protestant vision of educating the masses in their local vernacular, Trubar's translation of the New Testament into Slovene literally founded the language and consolidated the local dialects of the region into a unified, written tongue. The unification and founding of the language, as naturally happens, gave rise to Slovene culture and tradition. While the Catholic counter-Reformation was swift, brutal, and lasting, Trubar's contributions to Slovenia are not lost on the people. Sadly, however, Slovenia is still in need of a faithful Gospel presence.

We can and should praise God for His work through Primoz Trubar and his faithfulness in being a voice to his beloved Slovene people. There is, though, much work left to be done in that lovely, albeit spiritually desperate nation.



John Calvin

1509-1564

When the world turns away from truth, it takes Reformers who love God and know His word to point the way back. Swimming up stream against the popular ideas is always met with obstacles and can be very dangerous. John Calvin is one man who would not rest until the world ran back to God.

John was born in France at a time when the leaders of the Church had been tricked by some bad ideas. They had forgotten that the Bible is the only book with answers to our questions about God and instead began to believe that one man, the Pope, had all the answers and that no one should ever disagree. This kind of problem became

bigger because the Pope and his followers did their best to keep the word of God in a language that the common people could not understand; Latin.

John Calvin's father sent John to school in Paris to become a priest. In school John learned to read and understand Latin, making him able to read the word of God. As he read the Bible, as well as books written by another reformer (Martin Luther), Calvin began to see the error in the doctrines of the Catholic Church.

His first work to help advance the reformation was his *Institutes of the Christian Religion*. Though at the time, Calvin was merely a young and passionate reformer, the *Institutes* became a seminal work. This book put him on the radar of the Roman Catholic Church and caused him to flee France, making his way toward Strasbourg; God has other plans for Calvin.

When Calvin had stopped in Geneva for the night, a preacher named Guillaume Farel, who had read Calvin's *Institutes*, found out that he was there. He searched for Calvin and when he found him he requested his aid in Geneva. Calvin, who wanted to live the rest of his life writing for the reformation, refused the pastors' request. Farel was persistent and even said that God would curse Calvin's quiet study if he refused to help. Calvin, fearing the wrath of God, moved to Geneva, Switzerland and began to teach the Bible, and organize the massive Protestant church of Geneva.

For two years, Calvin and Farel pastored together in Geneva, but after a disagreement with the magistrates over Calvin's code of conduct for Geneva, they were forced to flee. Calvin finally made it to Strasbourg during his exile from Geneva and pastored a church. While pastoring in Strasbourg, Calvin wrote many of his commentaries, and also expanded his Institutes.

He was welcomed back to Geneva when the magistrates had accepted his code of conduct. After this, Calvin's influence was so deep that he was able to lead a Geneva-wide movement toward piety and faithfulness. Calvin died on May 27, 1564, in Geneva.

Calvin's gift to the reformation and to the church was a passion for the Glory of God and an affection for His word.



John Knox

1513-1572

More than most church reform, the Scottish reformation was fueled by the blood of its martyrs. Indeed, John Knox himself, witnessed the martyrdom of his mentor and it cause a fire to burn in him that would lead him to fight courageously and preach forcefully until the protestant church had a foothold in Scotland.

John Knox, was born in a small town south of Edinburgh in 1514. He studied at University of St. Andrews and went on to study theology. Here he entered the service of the church as a notary. His faith would grow as he encountered protestant preachers such as Thomas Guillanne and George Wishart. Konx joined Wishart and became a disciple. He is famous to have carried a long sword to protect his mentor.

Though Knox was becoming a protestant, Scotland was still thoroughly Roman Catholic. George Wishart was condemned as a heretic by Cardinal David Beaton, who had him arrested and burned at the stake. Followers of Wishart revolted, killing Beaton and taking the University of St. Andrews by force.

St. Andrews became a rallying place for protestants in Scotland to gather. Knox taught classes and lead bible studies for young men who were on fire for the reformation and it was here in the midst of many fierce protestants that God called him to preach. After very serious contemplation and prayer, John Knox assumed the role of of preacher for the Trinity Parish Church, St. Andrews. From that point on Knox would blow the "trumpet" of his master.

His preaching at St. Andrews was short-lived. The castle was besieged and those whom had revolted were arrested. Knox was arrested along with 120 others. He was sentenced to a galley ship to row and row, day after day, with little rations and harsh conditions. This continued for 19 months before he was released. Then he fled to France on his way to Geneva, Switzerland. In Geneva he spent time with Calvin and took a pastorate. He was asked to pastor an English-speaking church in Geneva for some time before ultimately returning to Scotland.

Once in Scotland he traveled and preached until he made his way back to St Andrews and coming full circle, he took up his original pastorate. Knox finished out his years as preacher of the Edinburgh church, helping shape the developing Protestantism in Scotland.

John Knox is remembered as one of the great preachers of the Reformation. His passion for God bled out of him as he expounded upon scripture. His preaching is influential in the life of Charles Spurgeon who is quoted to have said "John Knox's gospel is my Gospel." Let us praise God for yet another man who stood on truth and shared the Gospel with power.

TIMELINE

of the Reformers



William Farel

1489-1556



Jan Hus

1369-1415



Martin Luther

1483-1546



Thomas Cranmer

1489-1556



1320-1384

John Wycliffe



1484-1531

Huldrych Zwingli



1484-1531

Hugh Latimer



1494-1536

William Tyndale





**Philip
Melancthon**
1497-1560



John Calvin
1497-1560



John Knox
1513-1572

1508-1586

Primoz Trubar



Martin Luther's **95 THESES**

Works of Martin Luther:

Adolph Spaeth, L.D. Reed, Henry Eyster Jacobs, et Al., Trans. & Eds.

(Philadelphia: A. J. Holman Company, 1915), Vol.1, pp. 29-38



Out of love for the truth and the desire to bring it to light, the following propositions will be discussed at Wittenberg, under the presidency of the Reverend Father Martin Luther, Master of Arts and of Sacred Theology, and Lecturer in Ordinary on the same at that place. Wherefore he requests that those who are unable to be present and debate orally with us, may do so by letter.

In the Name our Lord Jesus Christ. Amen.

1. Our Lord and Master Jesus Christ, when He said "repent", willed that the whole life of believers should be repentance.

2. This word cannot be understood to mean sacramental penance, i.e., confession and satisfaction, which is administered by the priests.

3. Yet it means not inward repentance only; nay, there is no inward repentance which does not outwardly work divers mortifications of the flesh.

4. The penalty [of sin], therefore, continues so long as hatred of self continues; for this is the true inward repentance, and continues until our entrance into the kingdom of heaven.

5. The pope does not intend to remit, and cannot remit any penalties other than those which he has imposed either by his own authority or by that of the Canons.

6. The pope cannot remit any guilt, except by declaring that it has been remitted by God and by assenting to God's remission; though, to be sure, he may grant remission in cases reserved to his judgment. If his right to grant remission in such cases were despised, the guilt would remain entirely unforgiven.
7. God remits guilt to no one whom He does not, at the same time, humble in all things and bring into subjection to His vicar, the priest.
8. The penitential canons are imposed only on the living, and, according to them, nothing should be imposed on the dying.
9. Therefore the Holy Spirit in the pope is kind to us, because in his decrees he always makes exception of the article of death and of necessity.
10. Ignorant and wicked are the doings of those priests who, in the case of the dying, reserve canonical penances for purgatory.
11. This changing of the canonical penalty to the penalty of purgatory is quite evidently one of the tares that were sown while the bishops slept.
12. In former times the canonical penalties were imposed not after, but before absolution, as tests of true contrition.
13. The dying are freed by death from all penalties; they are already dead to canonical rules, and have a right to be released from them.
14. The imperfect health [of soul], that is to say, the imperfect love, of the dying brings with it, of necessity, great fear; and the smaller the love, the greater is the fear.
15. This fear and horror is sufficient of itself alone (to say nothing of other things) to constitute the penalty of purgatory, since it is very near to the horror of despair.
16. Hell, purgatory, and heaven seem to differ as do despair, almost-despair, and the assurance of safety.
17. With souls in purgatory it seems necessary that horror should grow less and love increase.
18. It seems unproved, either by reason or Scripture, that they are outside the state of merit, that is to say, of increasing love.

19. Again, it seems unproved that they, or at least that all of them, are certain or assured of their own blessedness, though we may be quite certain of it.

20. Therefore by "full remission of all penalties" the pope means not actually "of all," but only of those imposed by himself.

21. Therefore those preachers of indulgences are in error, who say that by the pope's indulgences a man is freed from every penalty, and saved;

22. Whereas he remits to souls in purgatory no penalty which, according to the canons, they would have had to pay in this life.

23. If it is at all possible to grant to any one the remission of all penalties whatsoever, it is certain that this remission can be granted only to the most perfect, that is, to the very fewest.

24. It must needs be, therefore, that the greater part of the people are deceived by that indiscriminate and high-sounding promise of release from penalty.

25. The power which the pope has, in a general way, over purgatory, is just like the power which any bishop or curate has, in a special way, within his own diocese or parish.

26. The pope does well when he grants remission to souls [in purgatory], not by the power of the keys (which he does not possess), but by way of intercession.

27. They preach man who say that so soon as the penny jingles into the money-box, the soul flies out [of purgatory].

28. It is certain that when the penny jingles into the money-box, gain and avarice can be increased, but the result of the intercession of the Church is in the power of God alone.

29. Who knows whether all the souls in purgatory wish to be bought out of it, as in the legend of Sts. Severinus and Paschal.

30. No one is sure that his own contrition is sincere; much less that he has attained full remission.

31. Rare as is the man that is truly penitent, so rare is also the man who truly buys indulgences, i.e., such men are most rare.

32. They will be condemned eternally, together with their teachers, who believe themselves sure of their salvation because they have letters of pardon.

33. Men must be on their guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to Him;

34. For these "graces of pardon" concern only the penalties of sacramental satisfaction, and these are appointed by man.

35. They preach no Christian doctrine who teach that contrition is not necessary in those who intend to buy souls out of purgatory or to buy confessionalia.

36. Every truly repentant Christian has a right to full remission of penalty and guilt, even without letters of pardon.

37. Every true Christian, whether living or dead, has part in all the blessings of Christ and the Church; and this is granted him by God, even without letters of pardon.

38. Nevertheless, the remission and participation [in the blessings of the Church] which are granted by the pope are in no way to be despised, for they are, as I have said, the declaration of divine remission.

39. It is most difficult, even for the very keenest theologians, at one and the same time to commend to the people the abundance of pardons and [the need of] true contrition.

40. True contrition seeks and loves penalties, but liberal pardons only relax penalties and cause them to be hated, or at least, furnish an occasion [for hating them].

41. Apostolic pardons are to be preached with caution, lest the people may falsely think them preferable to other good works of love.

42. Christians are to be taught that the pope does not intend the buying of pardons to be compared in any way to works of mercy.

43. Christians are to be taught that he who gives to the poor or lends to the needy does a better work than buying pardons;

44. Because love grows by works of love, and man becomes better; but by pardons man does not grow better, only more free from penalty.

45. Christians are to be taught that he who sees a man in need, and passes him by, and gives [his money] for pardons, purchases not the indulgences of the pope, but the indignation of God.

46. Christians are to be taught that unless they have more than they need, they are bound to keep back what is necessary for their own families, and by no means to squander it on pardons.

47. Christians are to be taught that the buying of pardons is a matter of free will, and not of commandment.

48. Christians are to be taught that the pope, in granting pardons, needs, and therefore desires, their devout prayer for him more than the money they bring.

49. Christians are to be taught that the pope's pardons are useful, if they do not put their trust in them; but altogether harmful, if through them they lose their fear of God.

50. Christians are to be taught that if the pope knew the exactions of the pardon-preachers, he would rather that St. Peter's church should go to ashes, than that it should be built up with the skin, flesh and bones of his sheep.

51. Christians are to be taught that it would be the pope's wish, as it is his duty, to give of his own money to very many of those from whom certain hawkers of pardons cajole money, even though the church of St. Peter might have to be sold.

52. The assurance of salvation by letters of pardon is vain, even though the commissary, nay, even though the pope himself, were to stake his soul upon it.

53. They are enemies of Christ and of the pope, who bid the Word of God be altogether silent in some Churches, in order that pardons may be preached in others.

54. Injury is done the Word of God when, in the same sermon, an equal or a longer time is spent on pardons than on this Word.

55. It must be the intention of the pope that if pardons, which are a very small thing, are celebrated with one bell, with single processions and ceremonies, then the Gospel, which is the very greatest thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies.

56. The "treasures of the Church," out of which the pope grants indulgences, are not sufficiently named or known among the people of Christ.

57. That they are not temporal treasures is certainly evident, for many of the vendors do not pour out such treasures so easily, but only gather them.

58. Nor are they the merits of Christ and the Saints, for even without the pope, these always work grace for the inner man, and the cross, death, and hell for the outward man.

59. St. Lawrence said that the treasures of the Church were the Church's poor, but he spoke according to the usage of the word in his own time.

60. Without rashness we say that the keys of the Church, given by Christ's merit, are that treasure;

61. For it is clear that for the remission of penalties and of reserved cases, the power of the pope is of itself sufficient.

62. The true treasure of the Church is the Most Holy Gospel of the glory and the grace of God.

63. But this treasure is naturally most odious, for it makes the first to be last.

64. On the other hand, the treasure of indulgences is naturally most acceptable, for it makes the last to be first.

65. Therefore the treasures of the Gospel are nets with which they formerly were wont to fish for men of riches.

66. The treasures of the indulgences are nets with which they now fish for the riches of men.

67. The indulgences which the preachers cry as the "greatest graces" are known to be truly such, in so far as they promote gain.

68. Yet they are in truth the very smallest graces compared with the grace of God and the piety of the Cross.

69. Bishops and curates are bound to admit the commissaries of apostolic pardons, with all reverence.

70. But still more are they bound to strain all their eyes and attend with all their ears, lest these men preach their own dreams instead of the commission of the pope.

71. He who speaks against the truth of apostolic pardons, let him be anathema and accursed!

72. But he who guards against the lust and license of the pardon-preachers, let him be blessed!

73. The pope justly thunders against those who, by any art, contrive the injury of the traffic in pardons.

74. But much more does he intend to thunder against those who use the pretext of pardons to contrive the injury of holy love and truth.

75. To think the papal pardons so great that they could absolve a man even if he had committed an impossible sin and violated the Mother of God -- this is madness.

76. We say, on the contrary, that the papal pardons are not able to remove the very least of venial sins, so far as its guilt is concerned.

77. It is said that even St. Peter, if he were now Pope, could not bestow greater graces; this is blasphemy against St. Peter and against the pope.

78. We say, on the contrary, that even the present pope, and any pope at all, has greater graces at his disposal; to wit, the Gospel, powers, gifts of healing, etc., as it is written in I. Corinthians xii.

79. To say that the cross, emblazoned with the papal arms, which is set up [by the preachers of indulgences], is of equal worth with the Cross of Christ, is blasphemy.

80. The bishops, curates and theologians who allow such talk to be spread among the people, will have an account to render.

81. This unbridled preaching of pardons makes it no easy matter, even for learned men, to rescue the reverence due to the pope from slander, or even from the shrewd questionings of the laity.

82. To wit: -- "Why does not the pope empty purgatory, for the sake of holy love and of the dire need of the souls that are there, if he redeems an infinite number of souls for the sake of miserable money with which to build a Church? The former reasons would be most just; the latter is most trivial."

83. Again: -- "Why are mortuary and anniversary masses for the dead continued, and why does he not return or permit the withdrawal of the endowments founded on their behalf, since it is wrong to pray for the redeemed?"

84. Again: -- "What is this new piety of God and the pope, that for money they allow a man who is impious and their enemy to buy out of purgatory the pious soul of a friend of God, and do not rather, because of that pious and beloved soul's own need, free it for pure love's sake?"

85. Again: -- "Why are the penitential canons long since in actual fact and through disuse abrogated and dead, now satisfied by the granting of indulgences, as though they were still alive and in force?"

86. Again: -- "Why does not the pope, whose wealth is to-day greater than the riches of the richest, build just this one church of St. Peter with his own money, rather than with the money of poor believers?"

87. Again: -- "What is it that the pope remits, and what participation does he grant to those who, by perfect contrition, have a right to full remission and participation?"

88. Again: -- "What greater blessing could come to the Church than if the pope were to do a hundred times a day what he now does once, and bestow on every believer these remissions and participations?"

89. "Since the pope, by his pardons, seeks the salvation of souls rather than money, why does he suspend the indulgences and pardons granted heretofore, since these have equal efficacy?"

90. To repress these arguments and scruples of the laity by force alone, and not to resolve them by giving reasons, is to expose the Church and the pope to the ridicule of their enemies, and to make Christians unhappy.

91. If, therefore, pardons were preached according to the spirit and mind of the pope, all these doubts would be readily resolved; nay, they would not exist.

92. Away, then, with all those prophets who say to the people of Christ, "Peace, peace," and there is no peace!

93. Blessed be all those prophets who say to the people of Christ, "Cross, cross," and there is no cross!

94. Christians are to be exhorted that they be diligent in following Christ, their Head, through penalties, deaths, and hell;

95. And thus be confident of entering into heaven rather through many tribulations, than through the assurance of peace.

Huldrych Zwingli's **67 ARTICLES**

The Sixty—Seven Articles of Ulrich Zwingli;” from the Selected Works of Huldrych Zwingli (1484—1531), the Reformer of German Switzerland; translated for the First Time from the Originals, ed. Samuel Macauley Jackson (Philadelphia: University of Pennsylvania, 1901). Introduced and Edited by Dan Graves.



The articles and opinions below, I, Ulrich Zwingli, confess to have preached in the worthy city of Zurich as based upon the Scriptures which are called inspired by God, and I offer to protect and conquer with the said articles, and where I have not now correctly understood said Scriptures I shall allow myself to be taught better, but only from said Scriptures.

1. All who say that the Gospel is invalid without the confirmation of the Church err and slander God.
2. The sum and substance of the Gospel is that our Lord Jesus Christ, the true Son of God, has made known to us the will of his heavenly Father, and has with his innocence released us from death and reconciled God.
3. Hence Christ is the only way to salvation for all who ever were, are and shall be.
4. Who seeks or points out another door errs, yes, he is a murderer of souls and a thief.
5. Therefore all who consider other teachings equal to or higher than the Gospel err, and do not know what the Gospel is.
6. For Jesus Christ is the guide and leader, promised by God to all human beings, which promise was fulfilled.

7. That he is an eternal salvation and head of all believers, who are his body, but which is dead and can do nothing without him.

8. From this follows first that all who dwell in the head are members and children of God, and that it is the church or communion of the saints, the bride of Christ, *Ecclesia catholica*.

9. Furthermore, that as the members of the body can do nothing without the control of the head, so no one in the body of Christ can do the least without his head, Christ.

10. As that man is mad whose limbs (try to) do something without his head, tearing, wounding, injuring himself; thus when the members of Christ undertake something without their head, Christ, they are mad, and injure and burden themselves with unwise ordinances.

11. Hence we see in the clerical (so—called) ordinances, concerning their splendor, riches, classes, titles, laws, a cause of all foolishness, for they do not also agree with the head.

12. Thus they still rage, not on account of the head (for that one is eager to bring forth in these times from the grace of God,) but because one will not let them rage, but tries to compel them to listen to the head.

13. Where this (the head) is hearkened to one learns clearly and plainly the will of God, and man is attracted by his spirit to him and changed into him.

14. Therefore all Christian people shall use their best diligence that the Gospel of Christ be preached alike everywhere.

15. For in the faith rests our salvation, and in unbelief our damnation; for all truth is clear in him.

16. In the Gospel one learns that human doctrines and decrees do not aid in salvation.

17. That Christ is the only eternal high priest, from which it follows that those who have called themselves high priests have opposed the honor and power of Christ, yes, cast it out.

18. That Christ, having sacrificed himself once, is to eternity a certain and valid sacrifice for the sins of all faithful, from which it follows that the mass is not a sacrifice, but is a remembrance of the sacrifice and assurance of the salvation which Christ has given us.

19. That Christ is the only mediator between God and us.

20. That God desires to give us all things in his name, whence it follows that outside of this life we need no mediator except himself.

21. That when we pray for each other on earth, we do so in such manner that we believe that all things are given to us through Christ alone.

22. That Christ is our justice, from which follows that our works in so far as they are good, so far they are of Christ, but in so far as they are ours, they are neither right nor good.

23. That Christ scorns the property and pomp of this world, whence from it follows that those who attract wealth to themselves in his name slander him terribly when they make him a pretext for their avarice and willfulness.

24. That no Christian is bound to do those things which God has not decreed, therefore one may eat at all times all food, from which one learns that the decree about cheese and butter is a Roman swindle.

25. That time and place is under the jurisdiction of Christian people, and man with them, from which is learned that those who fix time and place deprive the Christians of their liberty.

26. That God is displeased with nothing so much as with hypocrisy; from which is learned that all is gross hypocrisy and profligacy which is mere show before men. Under this condemnation fall hoods, insignia, plates, etc.

27. That all Christian men are brethren of Christ and brethren of one another, and shall create no father (for themselves) on earth. Under this condemnation fall orders, sects, brotherhoods, etc.

28. That all which God has allowed or not forbidden is righteous, hence marriage is permitted to all human beings.

29. That all who are known as clergy sin when they do not protect themselves by marriage after they have become conscious that God has not enabled them to remain chaste.

30. That those who promise chastity [outside of matrimony] take foolishly or childishly too much upon themselves, from which is learned that those who make such vows do wrong to the pious being.

31. That no special person can impose the ban [excommunication] upon any one, except the Church, that is the [full] congregation of those among whom the one to be banned dwells, together with their watchman, i.e., the pastor.

32. That one may ban only him who gives public offence.

33. That property unrighteously acquired shall not be given to temples, monasteries, cathedrals, clergy or nuns, but to the needy, if it cannot be returned to the legal owner.

34. The spiritual (so—called) power has no justification for its pomp in the teaching of Christ.

35. But the laity has power and confirmation from the deed and doctrine of Christ.

36. All that the spiritual so—called state claims to have of power and protection belongs to the laity, if they wish to be Christians.

37. To them, furthermore, all Christians owe obedience without exception.

38. In so far as they do not command that which is contrary to God.

39. Therefore all their laws shall be in harmony with the divine will, so that they protect the oppressed, even if he does not complain.

40. They alone may put to death justly, also, only those who give public offence (if God is not offended let another thing be commanded).

41. If they give good advice and help to those for whom they must account to God, then these owe to them bodily assistance.

42. But if they are unfaithful and transgress the laws of Christ they may be deposed in the name of God.

43. In short, the realm of him is best and most stable who rules in the name of God alone, and his is worst and most unstable who rules in accordance with his own will.

44. Real petitioners call to God in spirit and truly, without great ado before men.

45. Hypocrites do their work so that they may be seen by men, also receive their reward in this life.

46. Hence it must always follow that church—song and outcry without devoutness, and only for reward, is seeking either fame before the men or gain.

47. Bodily death a man should suffer before he offend or scandalize a Christian.

48. Whoever through stupidity or ignorance is offended without cause, he should not be left sick or weak, but he should be made strong, that he may not consider as a sin that which is not a sin.

49. Greater offence I know not than that one does not allow priests to have wives, but permits them to hire prostitutes. Out upon the shame!

50. God alone remits sin through Jesus Christ, his Son, and alone our Lord.

51. Who assigns this to created beings detracts from the honor of God and gives it to him who is not God; this is real idolatry.

52. Hence the confession which is made to the priest or neighbor shall not be declared to be a remittance of sin, but only a seeking for advice.

53. Works of penance coming from the counsel of human beings (except excommunication) do not cancel sin; they are imposed as a menace to others.

54. Christ has borne all our pains and labor. Therefore whoever assigns to works of penance what belongs to Christ errs and slanders God.

55. Whoever pretends to remit to a penitent being any sin would not be a vicar of God or St. Peter, but of the devil.

56. Whoever remits any sin only for the sake of money is the companion of Simon and Balaam, and the real messenger of the devil personified.

57. The true divine Scriptures know nothing about purgatory after this life.

58. The sentence of the dead is known to God only.

59. And the less God has let us know concerning it, the less we should undertake to know about it.

60. That mankind earnestly calls to God to show mercy to the dead I do not condemn, but to determine a period of time therefore (seven years for a mortal sin), and to lie for the sake of gain, is not human, but devilish.

61. About the form of consecration which the priests have received recent times the Scriptures know nothing.

62. Furthermore, they [the Scriptures] recognize no priests except those who proclaim the word of God.

63. They command honor should be shown, i.e. e., to furnish them with food for the body.

64. All those who recognize their errors shall not be allowed to suffer, but to die in peace, and thereafter arrange in a Christian manner their bequests to the Church.

65. Those who do not wish to confess, God will probably take care of. Hence no force shall be used against their body, unless it be that they behave so criminally that one cannot do without that.

66. All the clerical superiors shall at once settle down, and with unanimity set up the cross of Christ, not the money—chests, or they will perish, for I tell you the ax is raised against the tree.

67. If any one wishes conversation with me concerning interest, tithes, unbaptized children or confirmation, I am willing to answer.

Let no one undertake here to argue with sophistry or human foolishness, but come to the Scriptures to accept them as the judge (for the Scriptures breathe the Spirit of God), so that the truth either may be found, or if found, as I hope, retained. Amen.

Thus may God rule.



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