

A man in a black robe is shown from the side, pinning a large, aged, yellowed document to a wooden wall. He is holding a wooden pin in his right hand and has his left hand pressed against the document. The wall is made of vertical wooden planks. To the left of the main document, there are several other smaller, similar documents pinned to the wall. The scene is dimly lit, with the light source coming from the left, casting a shadow of the man and the document onto the wall.

Reformation Manifesto 1517

This is the 500th year of the Christian Reformation and Christianity has become a fractured, incomplete and conflicted body of Christians. This half-millennial milestone marks an opportunity to consider where we are, how we have arrived there, and what can be done.

Distinctive Features of the First Century Church:



Propheesied: Daniel 2, Isaiah 2, Joel 2, Acts 2

Built and Paid for by Christ Jesus and He is the foundation: Matthew 16:13-20; Ephesians 1:22; 1 Corinthians 3:11

Began in Jerusalem: Isaiah 2:3-4. Word of the Lord and His law will go out from Zion/Jerusalem.

Autonomous: Headquarters are in Heaven, not in Rome or any other earthly location. Each congregation functioned within their area with Christ the head. There is no other source of authority except Christ. Romans 1:16; 2 Timothy 3:16-17

Very Simple Organization: Philippians 1:1; 1 Timothy 3:1-10; Titus 1:5-9; Ephesians 1: 22-23. Each congregation has its elders (plurality), deacons and members (saints). Elders are also referred to as bishops, overseers, shepherds and presbyters.

Simple Worship: It was directed toward God. Met upon the first day of the week and partook of the Lord's Supper, had congregational prayers, singing (acapella), teaching God's word and gave of their means. John 4:24; Acts 2:42, 20:7; 1 Corinthians 11:26; 1 Corinthians 16:2; Colossians 3:16; Ephesians 5:19

Plan of Salvation: It is the same today as it was in the first century. Christ taught that faith, repentance and baptism were essential for salvation. Matthew 28:18-20; Acts 2:38; Romans 1:16, 10:17

Jesus' Church called by scriptural names: **Church of God (the Lord)** Acts 20:28; Ephesians 3:10-11, 20-21; **a Chosen Generation (an Elect Race)** 1 Peter 2:9-10; **Royal Priesthood** 1 Peter 2:9-10; **A Peculiar People (People for God's own Possession)**, Revelation 1:6; **a Holy Nation** 1 Peter 2:9-10; **Body of Christ** Colossians 1:18; Ephesians 1:22-23; 2:14-16, 5:23; **Kingdom of Christ/God** Revelation 1:6; Colossians 1:13-14; Ephesians 5:6; **Temple of the Holy Spirit** Ephesians 2:19-22; 1 Corinthians 3:16; Vineyard of the Lord 1 Corinthians 3:6-9; Matthew 20:1-16; **Israel of God** Galatians 6:16, cf Romans 2:29; **Jerusalem that is Above the Heavenly Jerusalem** Galatians 4:26; Hebrews 12:22-23
church of God 1 Cor. 1:2; II Cor. 1:1;
church of the living God 1 Tim. 3:15;
church of the Lord. Acts 20:28;
church of the firstborn. Her. 12:33
churches of Christ. Rom. 16:16
the Way Acts 9:2

How does your congregation measure up?



Warnings About Apostasy (A Falling Away)



Acts 20:28-31 _____

2 Corinthians 11:14-15 _____

2 Thessalonians 2:4 _____

1 Timothy 4:1-5 _____

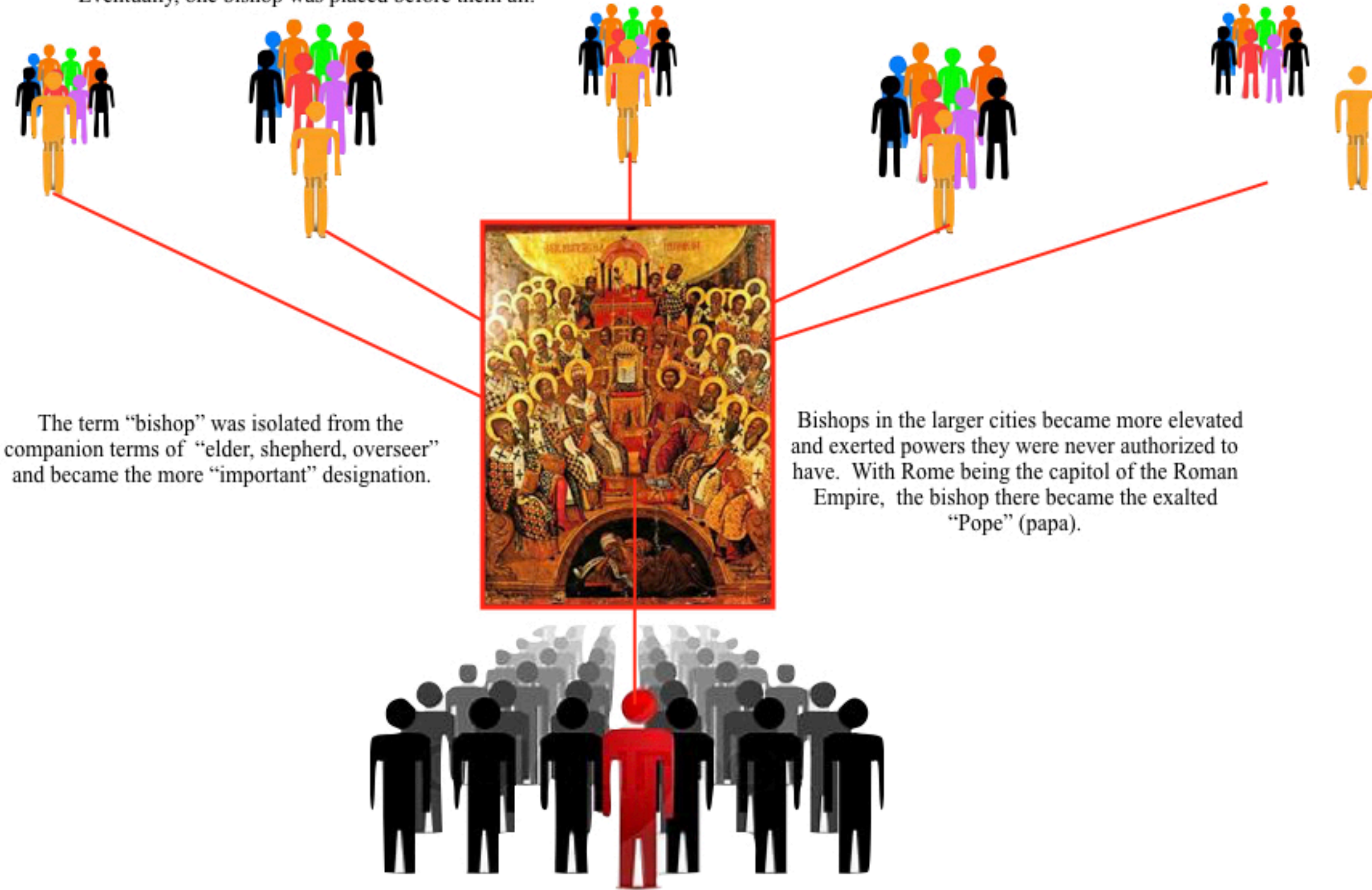
2 Timothy 3:1-13 _____

Hebrews 10:26-31 _____

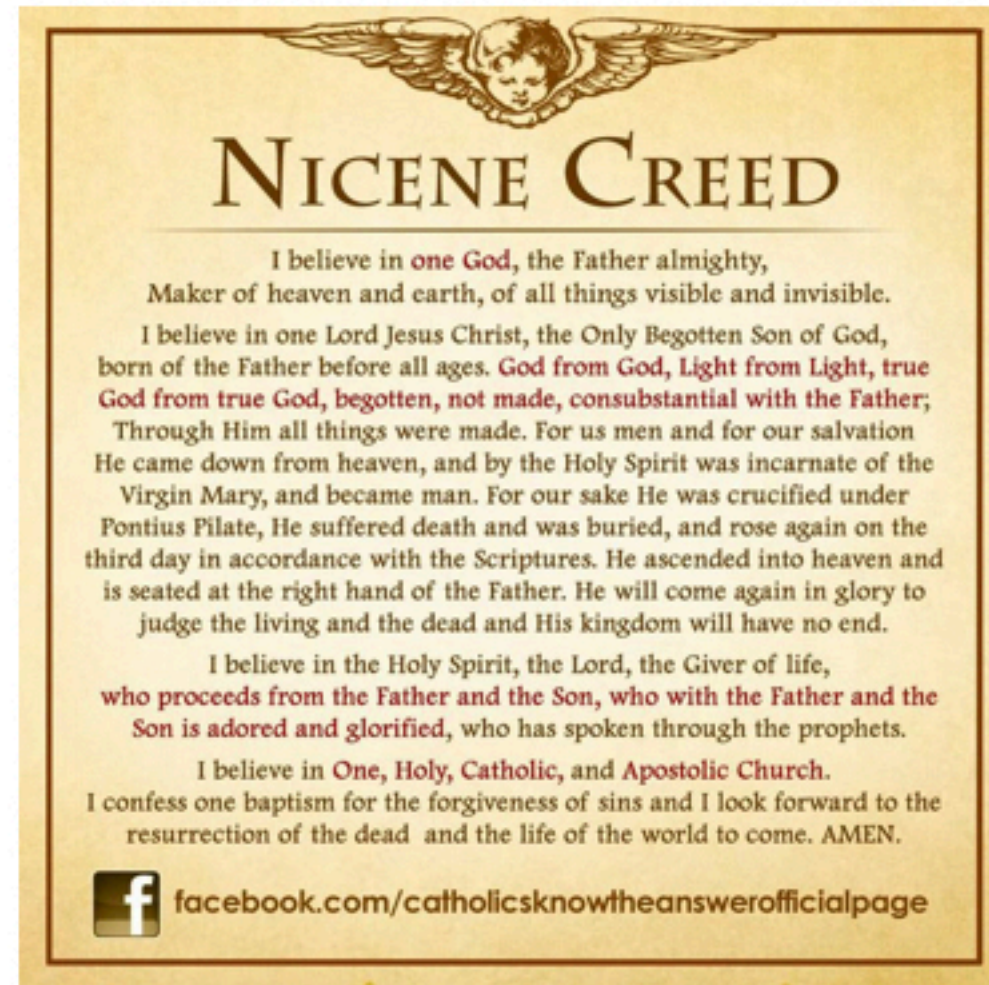


And then there was one....

Each congregation of saints had their elders (or bishops) and deacons. Eventually with the plurality of bishops one began to stand out and become more prominent. The different congregations were beset with so many problems and false doctrines, it was decided to have a bishop from each congregation meet to discuss these persistent problems. Each sent their "head" bishop to the conference. They apparently agreed that this was a good thing to do and continued periodically with these meetings. Eventually, one bishop was placed before them all.



Creed *n.* 1. A formal statement of religious belief; a confession of faith.



To address a growing problem within the church, Constantine convened a council in Nicaea in A.D. 325. Since this council apparently didn't solve the problems a second council was called in A.D. 381 in Constantinople. The creed was revised and expanded in the Nicene Creed of A.D. 325.

The Nicene Creed is regarded as the most ecumenical of creeds. Today the Presbyterian Church (U.S.A) joins with the Eastern Orthodox, Roman Catholic and many protestant churches.

The eastern and western churches have some differences. The western churches state that the Holy Spirit proceeds not only from the Father, but from the Father and the Son. The eastern churches claim that to say the Holy Spirit proceeds from both Father and Son makes the Holy Spirit lose His distinctiveness. The western churches guards the unity of the triune God.



The problem with creeds, as such, is if it says less than the Bible it is too little. If it says more than the Bible then it is too large. Here are a couple of scriptures regarding this.

I warn everyone who hears the words of the prophecy of this book: If anyone adds anything to them, God will add to him the plagues described in this book. And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book. -Revelation 22:18-19

I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel—which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. But if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!. -Galatians 1:6-8

The Beginnings of the Reformation



The Sale of Indulgences



Church Taxed People for Renaissance Projects



1500's Pope Leo needed money to build Saint Peter's Basilica



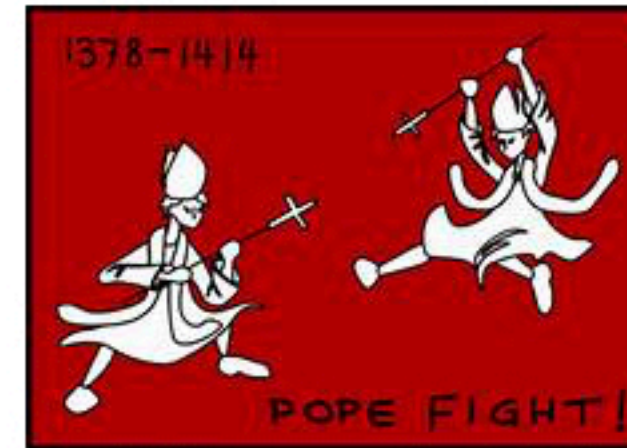
**Abuse of Power
Immorality**

Financial Corruption

The Catholic Church's "Babylonian Captivity" & Schism



The French papacy is often referred to as the "Babylonian Captivity" as it lasted about as long. 1305 - 1378



And then there were three...

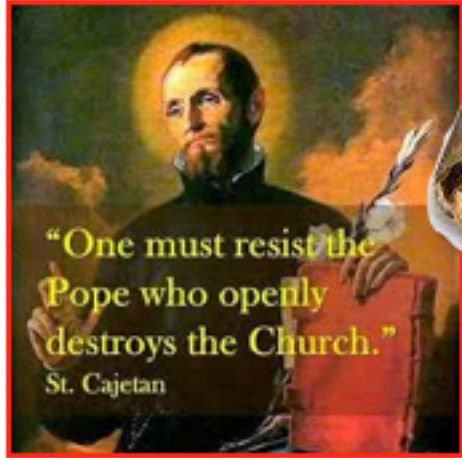
Rome



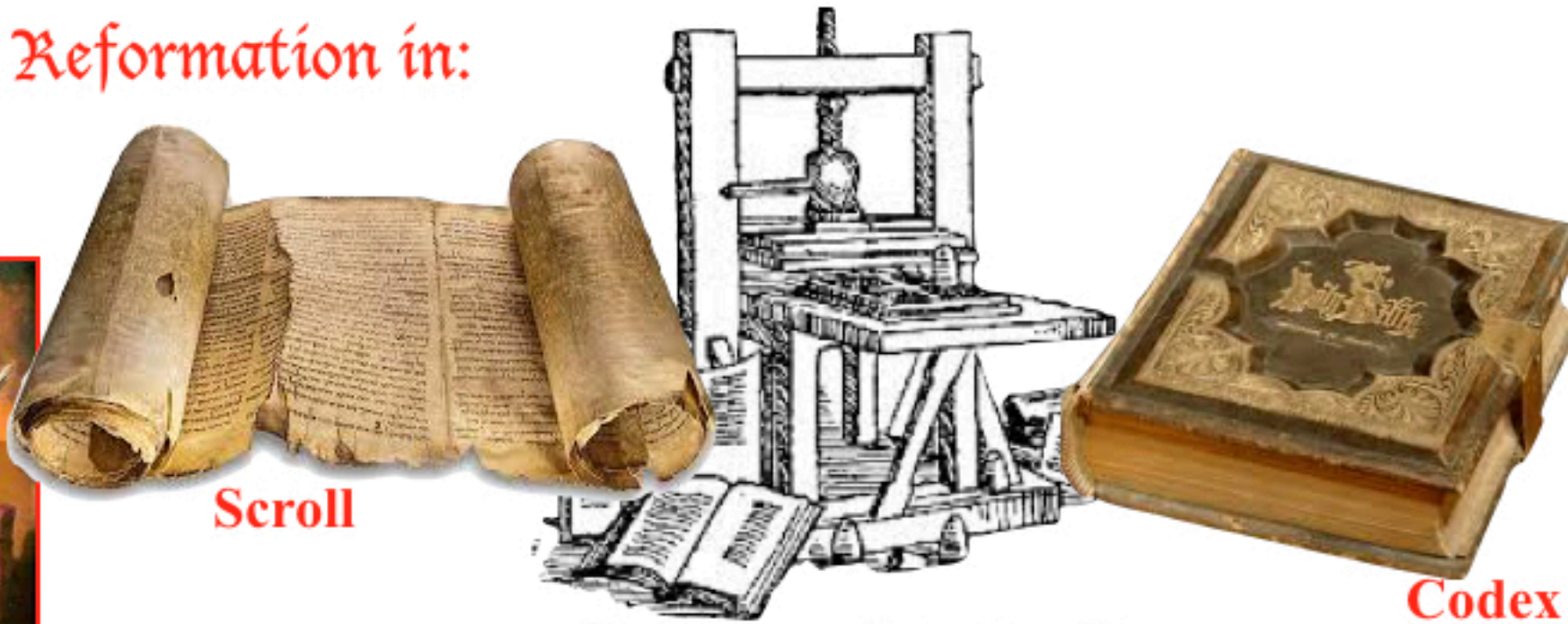
Constantinople



The Protestant Reformation in: Germany



Thomas Cajetan, also known as Gaetanus, was an Italian philosopher, theologian, cardinal and the Master of the Order of Preachers. 1508 - 18



Scroll

Gutenberg Printing Press
circa 1440-50

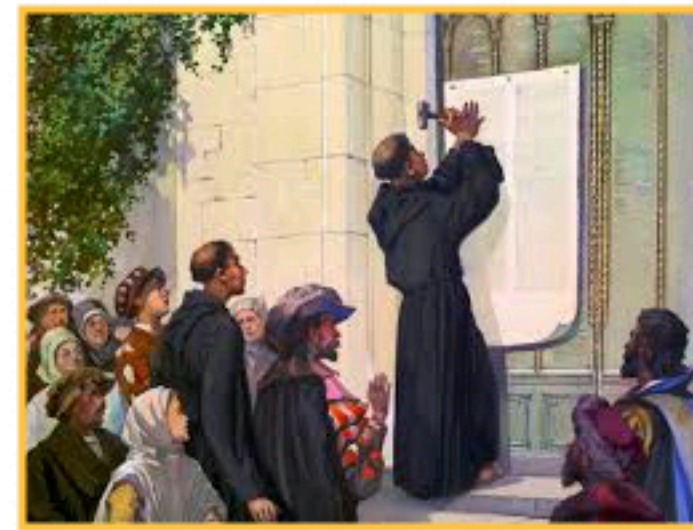
Codex

Luther's Influence Spread—Even to Other Countries!

Luther and the printing press made a winning team! He would write books, pamphlets and posters and they would be circulated to a very willing public far and wide!



As a result,
more people
were learning
to read!!



Martin Luther nails his 95 Theses to
a door of the Wittenberg Cathedral.
Wittenberg, Germany
October 31, 1517

A few previous attempts had been made toward
a reformation, but this event is regarded as the
real beginning of the Protestant Reformation.

"As soon as the coin in the coffer rings, the soul from purgatory springs."

- John Tetzel (?)

**We Take Care
of the Secular**



The Two Swords of
Temporal & Ecclesiastical
Power

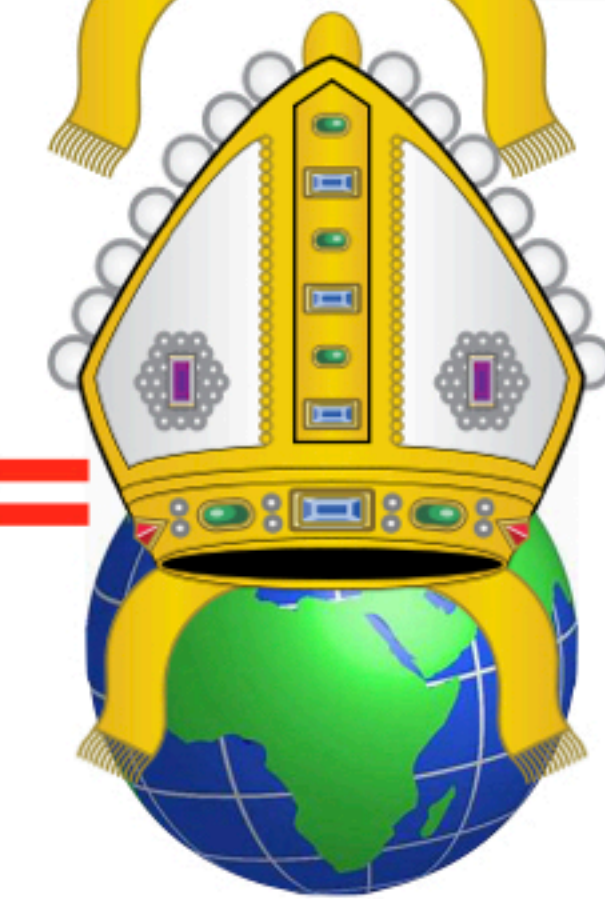
**We Take Care
of the Religious**



Vatican Becomes a City-State

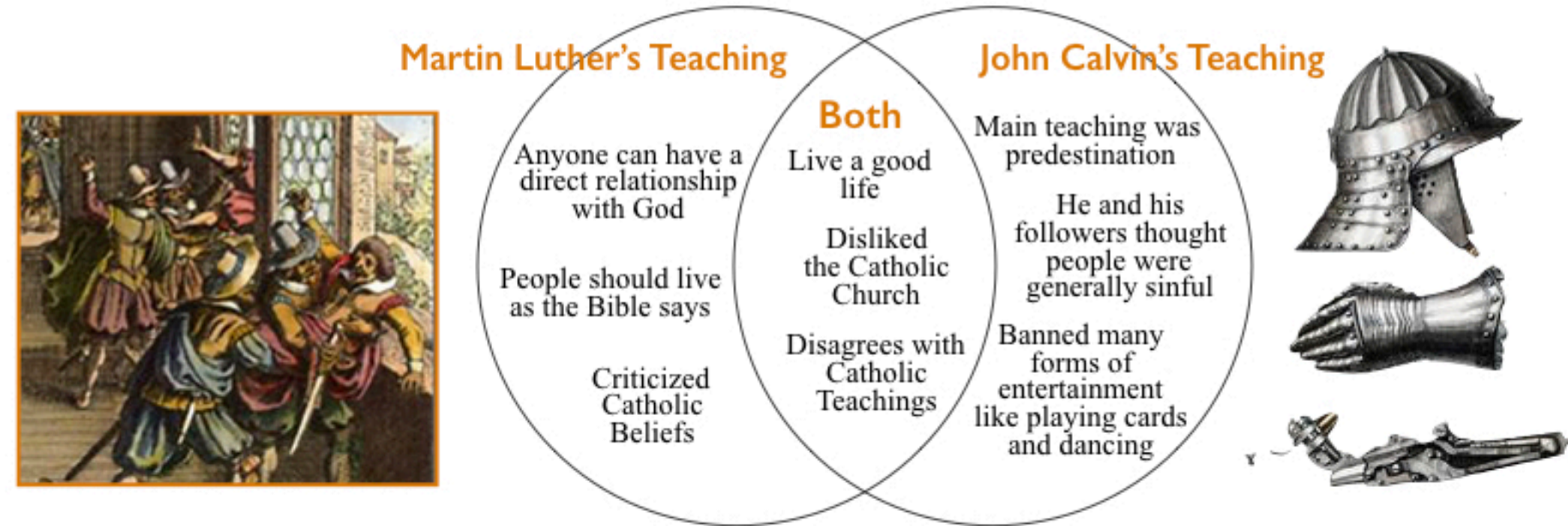


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30 Year War: Causes & Effects (1618 - 1648)

The basic cause of the war was the religious tension between the Protestant Christians and the Roman Catholics. In Germany the Protestant Christians were split between the the Lutherans and the Calvinist. Germany was torn apart.



Each side enlisted help from countries that practiced their religion and they sent armies to help. So many Catholic outbursts were led by the Catholic Jesuit order. In Bohemia the Pope sent two emissaries to deal with the Protestants and they threw the Catholic ministers out of a window. With all of the religious strife already in progress, this immediately triggered the war that was not to end for 30 years and that involved primarily central Europe. It brought on heavy taxation to keep up these armies

This ended up being one of the longest and most destructive conflicts in human history. It resulted in eight million casualties, most in the Roman empire. Other fatalities were mostly fallen soldiers of foreign armies. The conflict also became a war between the Holy Roman Emperor and the princes of individual territories within the empire.

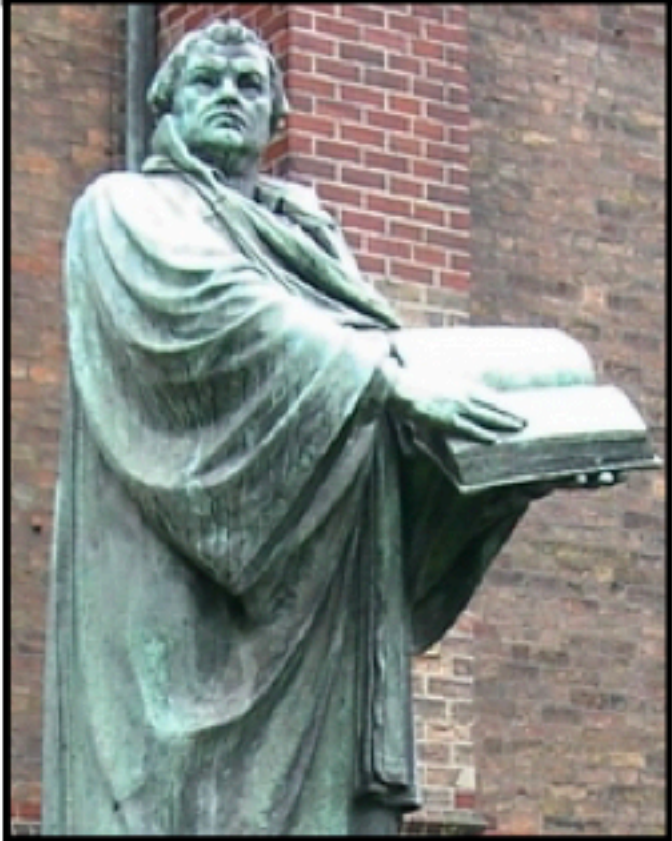
This conflict marked the end of the Holy Roman Empire as an effective institution. Countries were being formed and boundaries were marked making the beginnings of the modern European state system. The **Peace of Westphalia** settled German affairs for the next 150 years. Religious conflicts between the states ended. Calvinism was officially recognized. Actually no one won the war and the Reformation failed to complete its task to take religion back to the Bible.



Martin Luther

OUR LIVES BEGIN
TO END THE DAY
WE BECOME SILENT
ABOUT THE THINGS
THAT REALLY MATTER

Martin Luther
1483-1546



Peace if possible. Truth at all costs.

They are trying to make me into a fixed star.
I am an irregular planet.

*"There is no more lovely, friendly
and charming relationship,
communion or company '
than a good marriage."*

✓ QUICK FACTS

NAME

Martin Luther

OCCUPATION

Theologian

BIRTH DATE

November 10, 1483

DEATH DATE

February 18, 1546

DID YOU KNOW?

Martin Luther studied to be a lawyer before deciding
to become a monk.

DID YOU KNOW?

Luther refused to recant his '95 Theses' and was
excommunicated from the Catholic Church.

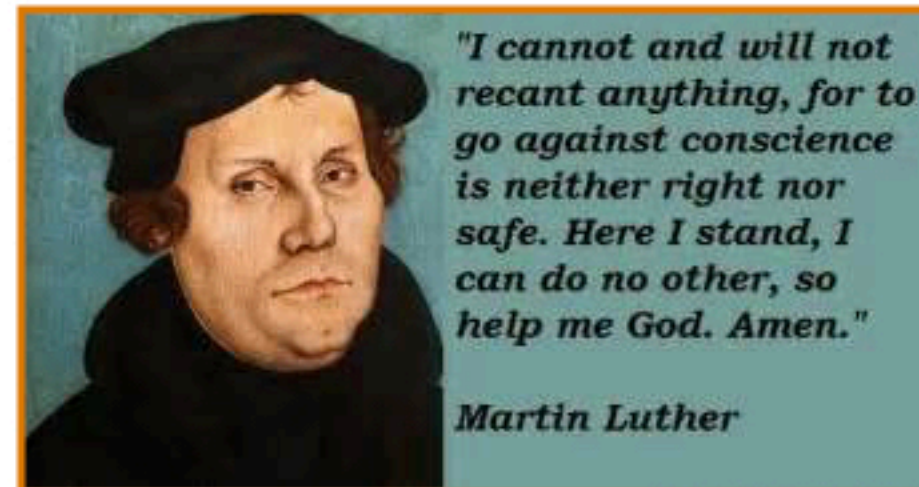
DID YOU KNOW?

Luther married a former nun and they
went on to have six children.

PLACE OF BIRTH

Eisleben, Germany

PLACE OF DEATH



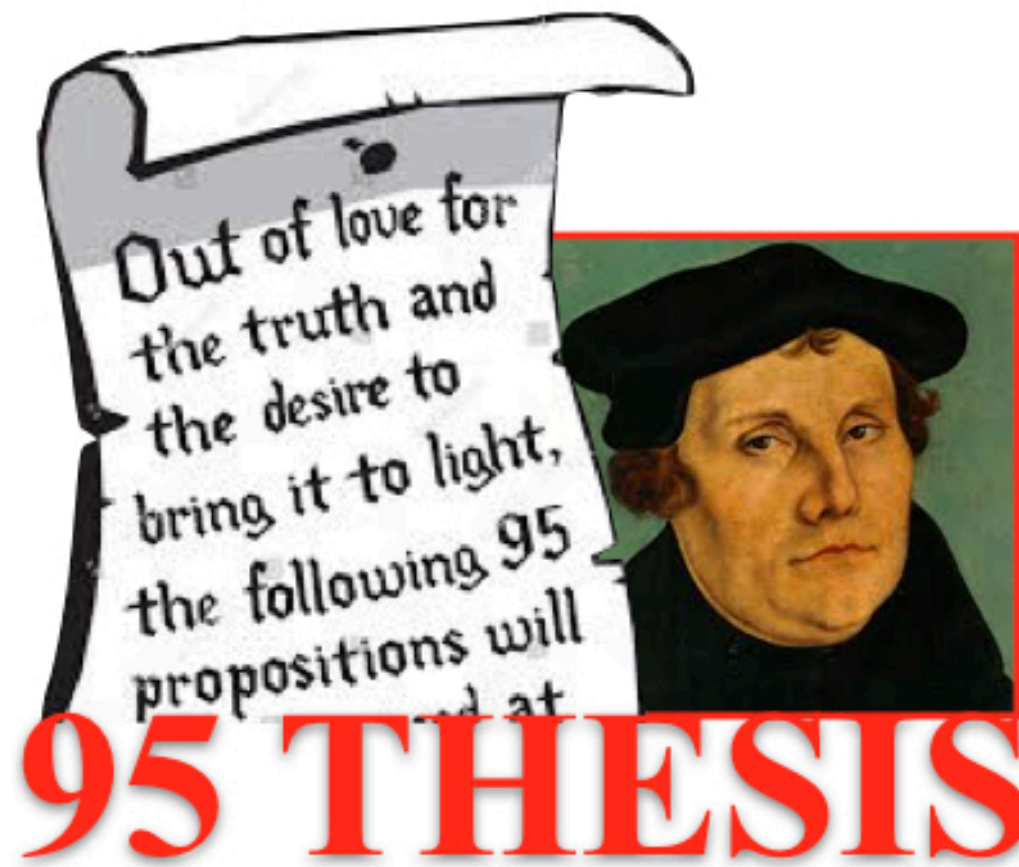
*"Next to the Word of God
the noble art of music is the
greatest treasure in the world."*



"Beautiful music is the art
of the prophets that can
calm the agitations of the soul;
it is one of the most
magnificent and delightful
presents God has given us."

The organ in worship is the insignia of Baal
or MARK of BAAL.
The Roman Catholic borrowed it
from the Jews.





**MARTIN LUTHER 95 THESES
DISPUTATION OF DOCTOR
MARTIN LUTHER ON THE POWER
AND EFFICACY OF INDULGENCES
OCTOBER 31, 1517**

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 Poenitentiam agite, 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.

95 Thesis cont.

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.

95 Thesis cont.

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!

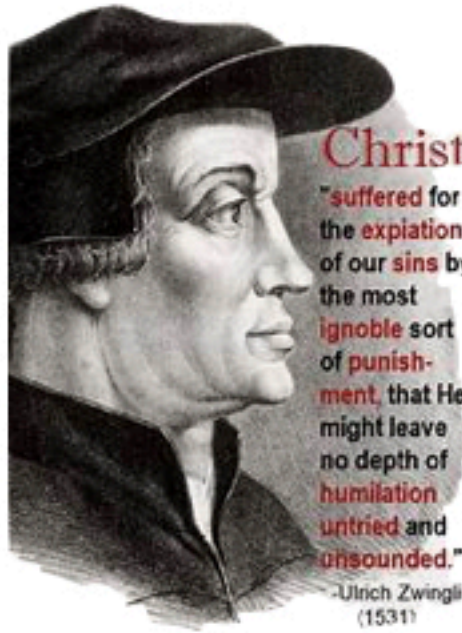
93. Blessed be all those prophets who say to the people of Christ, "Cross, cross," and there is no cross!

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.

THE END !

The Reformation in Switzerland • Ulrich Zwingli



Ulrich Zwingli
(1484-1531)

The founder of the Reformation movement in Switzerland is Ulrich Zwingli, a highly educated man who devoted himself to an intense investigation of the Scriptures. He was educated in the Roman Catholic Church and was also a great lover of literature. He was one of ten children who had an uncle who was a priest. So his parents planned for him to also become a priest.

Zwingli was first sent to the school at Basel and then to school in Bern, where the celebrated classicist, Heinrich Wolflin, stirred up a love of ancient writers, including pagan writers. In 1500 Zwingli entered the University of Vienna to study philosophy, where also he was nurtured in humanism. One of the leading scholars of humanism was Conradus Celtes, who deepened the appreciation of the humanistic tradition. Zwingli also had a deep appreciation and understanding of music and learned to play several instruments.

When he was 18 he was again in Basel where he studied theology. In 1506 he received his master's degree and was ordained a priest.

Zwingli was a parish priest for ten years. In the meantime, he was developing as a reformer, a lover of Greek, an admirer of the humanist Erasmus and bitter over the corruption in the church. Independent of Martin Luther, Zwingli could see that he could not condone doctrinal opinions coming from a Papacy he couldn't find in the the Scriptures. He also couldn't find in the Bible where the traditions of the church were more important than the scriptures. The Bible was the only source of Christian truth. He also came out against the sale of indulgences and of false relics. He did not accept premillennialism and "faith only."

He was such an impressive preacher he was asked to preach in Zurich, where he preached against the many errors being practiced by the church. This is where the real Swiss Reformation began. He presented 67 theses to debate in public. (He referred to the Reformation in Germany as a "monkish quarrel") When he presented his the city counsel of Zurich were won over, but he was unable to win the whole country over. Tensions grew and a civil war broke out. Zwingli entered the fray as a chaplain. He was slain at the battle of Kappel on Oct. 11, 1531. His body was abused by the victorious Catholics who quartered his body and burned it on a heap of manure.

hu·man·ism

'(h)yōoməˌnizəm/

noun

noun: humanism

1 an outlook or system of thought attaching prime importance to human rather than divine or supernatural matters. Humanist beliefs stress the potential value and goodness of human beings, emphasize common human needs, and seek solely rational ways of solving human problems.

John Calvin (Jehan Cauvin)



Born: July 10, 1509, Noyon, Picardy, France
Died: May 27, 1564, Geneva
Cause of Death: Disease **Nationality:** French
Parents: Gérard Cauvin, Jeanne le Franc

John Calvin came from an affluent, strict Catholic family. His father wanted him to be a priest as he worked in the cathedral there. However, studied to be a lawyer. Since his mother was so pious he took some ecclesiastical studies. Being highly intelligent, he experienced some of the best education France had to offer. He was personally attracted to Humanism and Stoicism, which later figured into his later predestination teachings.

His mother died and he returned to the study of law. He had only fleeting experience with the reform movement and was rather slow in embracing it. When he did he began to lead a nomadic life. He unexpectedly came to Geneva where he lectured and preached.

Calvin was asked to leave when there were theological differences. After about three years the Council of Geneva asked Calvin to come back. He reluctantly returned and he remained in Geneva until his death.

“All the blessings we enjoy are Divine deposits, committed to our trust on this condition, that they should be dispensed for the benefits of our neighbors.”



Geneva Bible

Fifty-one years before the King James translation appeared the Geneva Bible had become a favorite. John Knox of Scotland and John Calvin helped produce this translation. It was the first to have verse divisions & commentaries in the margins.

pre·des·ti·na·tion
prē, destə' nāSH(ə)n/noun
noun: predestination; noun: pre-destination

1 (as a doctrine in Christian theology) the divine foreordaining of all that will happen, especially with regard to the salvation of some and not others. It has been particularly associated with the teachings of St. Augustine of Hippo and of Calvin.

Those years were filled with Calvin's preaching, lecturing and writing commentaries, treatises. He was the main person who developed the system of Christian theology which was later called Calvinism. This body of work included the doctrines of predestination, of the absolute sovereignty of God in salvation of the human soul from death and eternal damnation.

Calvin preached over two thousand sermons. At first he preached twice on Sunday and three times during the week. When this burden became too heavy the council allowed him to preach only once on Sunday. Later on the twice on Sunday was resumed plus preach every weekday on alternate weeks. His sermons lasted more than an hour and he did not use notes.

John Calvin was also known for his thorough manner of working his way through the Bible in consecutive sermons. Once he delivered two hundred sermons on Deuteronomy! He set up his idea of a model church in a model city. A school was established where scholars all over Europe came to learn Calvinism and take it back to their respective countries.

Some of Calvin's opponents were burned at the stake by the city council. One of the brethren needed to repent of a wrong. He was going to repent before the city council, but Calvin thought the man should also go through the city in just a shirt to show his repentance. He opposed most entertainment, such as playing cards and dancing.

When Calvin died when he was 53 and his body lay in state. Since so many came the reformers feared they would be accused of fostering a new saint's cult. The next day he was buried in an unmarked grave. The exact location of his grave is not known. A stone was placed at the traditional site marking Calvin's grave.

TULIP OF CALVINISM

- ✕ T – Total depravity; man is sinful and incapable of redemption
- ✕ U – Unconditional election; God elects those for salvation and the terms are unconditional
- ✕ L – Limited atonement; Christ died only for the elect, not all of humankind
- ✕ I – Irresistible grace; God's grace is irresistible for the elect and do not receive it as a reward
- ✕ P – Persistence in grace; Grace cannot be lost or rejected

★ Various **Congregational, Reformed, Reformed Baptists** and **Presbyterian** churches, which look to Calvin as the chief expositor of their beliefs, have

What does the Bible say about “elect” and “Predestination?”

In looking up “elect,” “election,” and “predestination” here are the New Testament scriptures dealing with these subjects:

Mt 24:22, 24, 31.	Rom 8:33; 9:11; 11:5, 7, 8	2 Pet 1:10	Titus 1:1	Rom 8:29-30
Mk 13:20, 22, 27.	Col 3:12	1 Tim 5:21.	1 Pet 1:2; 2:16.	Eph 1:5, 11
Lk 18:7	1Thess 1:4	2 Tim 2:10	2 Jno 1, 13	

Ahead of the Crowd

Morning Star of the Reformation

Evening Star of Scholasticism



John Wycliffe was an English scholastic philosopher, theologian, Biblical translator, reformer, and a seminary professor at the University of Oxford. His followers became known as **Lollards**.

Seeing the extravagance of the clergy he attacked their luxury and pomp of local parishes and their ceremonies. Wycliffe was also an advocate for a translation of the Bible into the language commonly spoken. He translated the Bible directly from the **Latin Vulgate** into Middle English with the help of some associates. Wycliffe's Bible was completed in 1384. It was the **first handwritten English language Bible manuscript**. At that time the Latin Vulgate was the only source text available to Wycliffe.

John Hus, a friend of Wycliffe, spread Wycliffe's ideas that people should be permitted to read the Bible in their own language and they should oppose the tyranny of the Roman church. The Roman church threatened anyone

possessing a non-Latin Bible with execution. Hus was burned at the stake in 1415 with Wycliffe's manuscript Bibles being used as kindling for the fire. John Hus' last words were that "in 100 years, God will raise up a man whose calls for reform cannot be suppressed." Almost 100 years later, in 1517, **Martin Luther** nailed his famous 95 theses on the church door in Wittenberg.

Luther did translate the Bible in the German language. **Foxes Book of Martyrs** records in that same year, 1517, seven people were burned at the stake by the Roman Catholic Church for the crime of teaching their children to say the Lord's Prayer in English rather than Latin,

The Pope became so angry when he learned that John Wycliffe had translated the Bible into the English language and spoke against practices of the Roman church, the Pope ordered Wycliffe's bones be dug-up, crushed and scattered in the river—44 years after his death!

Note. Wycliffe is often spelled Wycliff, Wyclif, Wecliffe or Wiclif.

Born early 1330's
Hipswell,
Yorkshire
England

Died 31 December 1384
Lutterworth,
Leicestershire,
England

Alma mater Merton College,
Oxford

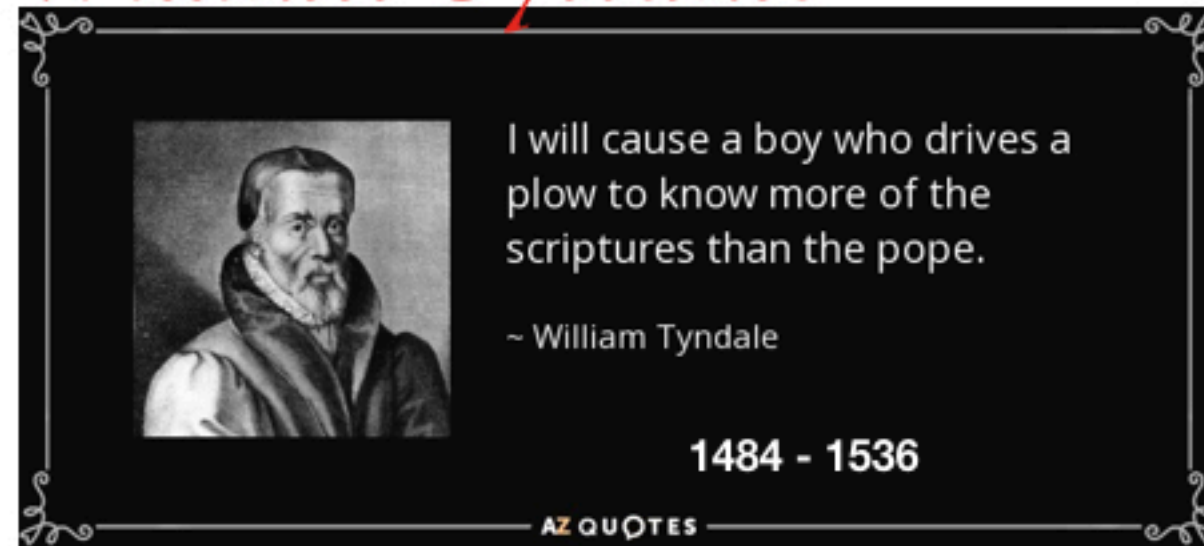
Notable work Wycliffe's Bible

Era Medieval
philosophy



Genesis I KJV

William Tyndale



William Tyndale was an English scholar who became a leading figure in the Protestant Reformation in the years leading up to his execution. He is well known for translating the Bible into English. Tyndale was determined to have a translation of the English Bible presented in the **vernacular** so the common man—yea, everyone—could understand it.

John Wycliffe produced the first handwritten Bible in English. Wycliffe, in essence, made a copy from a copy as all he had access to was the Latin Bible. Tyndale translated the Bible from the Hebrew and Greek and produced an excellent work. This was the first printed Bible in the English language. Tyndale's work was done almost 150 years after Wycliffe's Bible.

He discovered he could not have it published in England, so he found refuge on the Continent. While there he visited with **Martin Luther**. However, church and civil authorities tried to suppress Tyndale's work and were trying to hunt him down. Demand for them increased so the Bibles had to be hidden to send them to England or anywhere on the Continent. The Bibles would be hidden in barrels, cotton sacks and flour sacks. If discovered, the authorities would burn them.

A close friend betrayed Tyndale by telling the authorities where Tyndale was hiding. He was put in prison where he requested a lamp, his Bible and writing materials so he could continue his work! He was convicted of treason and heresy. He was strangled and then burned at the stake near Brussels.

Although Wycliffe is known as the "Morning Star of the Reformation," many historians refer to William Tyndale as the true father of the English Bible, as well as, the architect of the English language.

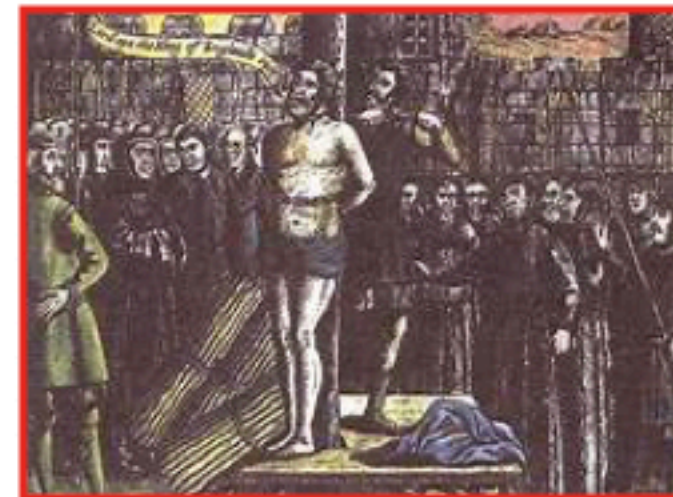
vernacular. noun

1. he wrote in the vernacular to reach a wider audience; ~~EVERYDAY LANGUAGE~~, colloquial language, conversational language.

- **Born:** 1494, [England](#)
- **Died:** October 6, 1536, England
- **Cause of Death:** Executed by strangling, then burnt at the stake
- **Nationality:** English

He could read and speak....

- | | |
|-----------------|-----------|
| ✓ <i>FRENCH</i> | ✓ Italian |
| ✓ GREEK | ✓ Latin |
| ✓ Hebrew | ✓ Spanish |
| ✓ German | ✓ English |



"Lord, open the King of England's eyes!"
Tyndale's last plea was answered three years later when King Henry VIII sanctioned the printing of an authorized version of the English Bible.

The English Reformation

John Wycliffe got an early start on the Reformation (even before **Martin Luther**) by expressing dissatisfaction with the extravagance of the clergy and unscriptural practices of the church. He made the first English translation of the Bible although it was translated from a Latin version, rather than the original languages of Hebrew and Greek.

King Henry VIII wasn't unhappy staying in the Catholic Church, he just wanted an annulment from his wife , **Catherine of Aragon**, of 18 years, so he could marry **Anne Boleyn** in hopes this new union would produce a male heir. **Pope Clement VII** refused the request.

King Henry VIII and his parliament passed laws against papal authority, appointed new church leaders and the Church of England was officially under royal control. **The Act of Supremacy** in 1534 made the **king of England** the “only supreme head” of the church of England. **The break with Rome was complete**, however, the **Anglican church** was patterned after the Roman Catholic Church only with a different doctrine.

Some in England were not satisfied with only a change in doctrine. They were called “**Puritans**” for they wanted to purify the Anglican Church. Other groups followed in wanting to form their own free churches apart from government interference. Many were persecuted.

Mary Tudor, daughter of Henry VIII and Catherine, ruled as a Catholic. She executed unrepentant Puritans and earned the title of “Bloody Mary.” Puritans and **Separatists** began to flee England. Many came to the “**Colonies**” in America to escape this persecution. The Queen renounced the title of “Supreme Head on earth of the Church of England” so she could restore papal jurisdiction.

Elizabeth I became one of England's most outstanding rulers. She was the daughter of Henry VIII and Anne Boleyn. She reasserted the royal supremacy in 1559 and her title was “Supreme Governor.” Final authority in doctrinal and legal disputes now rested with the monarch. The papacy was deprived of revenue and the final say on the appointment of bishops.

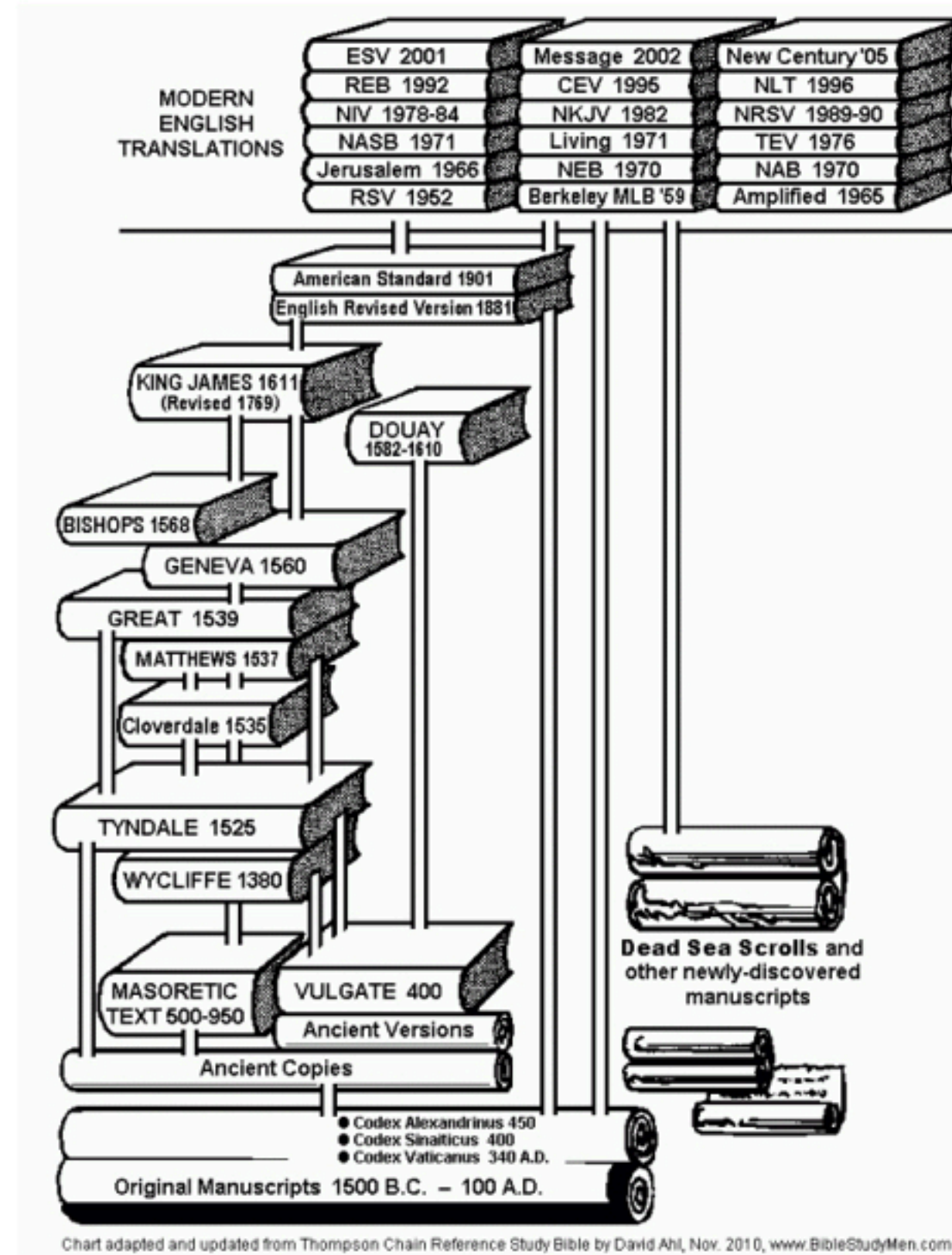
England has remained Protestant until this day.



The English Reformation differed from the other reformations in that it was started from the head of government instead of from monks, theologians and such.



And Henry went to so much trouble to have a male heir!



Desiderius Erasmus

Erasmus was a Dutch Renaissance humanist, Catholic priest, social critic, teacher, and theologian. He was a classical scholar and wrote in a pure Latin style. He immersed himself in Greek also.

Although he was critical of the abuses within the Catholic Church and called for reform he never left the church and continued to recognize the authority of the Pope. He kept his distance from the reformers like Luther and he did not accept Luther's faith alone teaching.

He published important Latin and Greek New Testaments. These became invaluable to other translators such as Luther and Tyndale.



Just what is the Orthodox Church?

The Orthodox Church is:
evangelical but not Protestant;
 It is *Orthodox* but not Jewish
 It is *Catholic* but not Roman
 It is not denominational....
 It is *pre-denominational*.
 It has believed, taught,
 preserved, defended and died
 for the Faith of the Apostles
 since the day of Pentecost.

Hampton Court Conference 400th Anniversary of the King James Bible



King James VI
of Scotland

King James I
of England

After the death of **Queen Elizabeth I** her half brother, **King James VI** of Scotland became her heir and ruled England as King James I. He was the only child of **Queen Mary**. James was very scholarly and was easily won over to the idea of having a single Bible translation for all of England. There was great bickering over which Bible to use for what. The Geneva Bible was very popular then.

A meeting was held at **Hampton Court** where the translators were chosen and the method they would approach this project was determined. **Fifty-four top scholars** were chosen and they were divided into committees working in different places.

They worked tirelessly for **seven years before completing the Bible in 1611**. Translations and commentaries were consulted and every word was scrutinized. For sheer beauty and poetic flow none can touch the King James Bible. King James himself had no idea he would be remembered this way!



Hampton Court

“Geve diligence Reder (I exhorte the) that thou come with a pure mynde, and as the scripture sayth with a syngle eye, unto the wordes of health, and of eternall lyfe: by the which (if we repent and beleve them) we are borne anewe, created afresshe, and enioye the frutes off the bloud of Christ.” [23]

The KJV owed a great deal to earlier versions, particularly to Tyndale and Geneva. In the preface to his Yale edition of *Tyndale's New Testament*, David Daniell assembles a lengthy series of beloved phrases from the KJV which were actually taken over from Tyndale: "*Am I my brother's keeper?*", "*the salt of the earth*," "*the powers that be*," "*the spirit is willing, but the flesh is weak*," "*with God all things are possible*," and many others. There were also numerous improvements by the Geneva translators which were accepted by the KJV men. In a lengthy preface printed in the original edition of the KJV entitled "*The Translators to the Reader*," we read that not only were earlier English translations used, but also numerous foreign language versions and commentaries. This they did, according to this preface, *not "to make a new translation, nor yet to make of a bad one a good one, . . . but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against . . ."*

Here Geneva and the KJV mainly introduce revisions that improve on the literal accuracy, but much of the poetry of Tyndale is carried over into the 1611 version word for word ("*the waves of death*," "*the snares of death*," "*the foundations of heaven moved and shook*," "*the wings of the wind*") or with minor changes. In other words, what we have in the KJV is largely indebted to the labors of a man who paid with his blood to provide the scriptures to his countrymen in their native tongue.

Note:

There are indeed significant differences elsewhere, such as Tyndale's use of elder or minister, not priest; repent, not do penance; and congregation, not church. Such usages have doctrinal importance, and were held against Tyndale. But this is not the place to consider their implications. Here I have been concerned merely with the modest aim of establishing the percentage of Tyndale's words that were used by his successors. It seems reasonable to use 80% as a rough figure.

A little of Tyndale's influence:

- “fitly spoken”
- “Let there be light and there was light”
- “male and female created he them”
- “who told thee that thou was naked?”
- “my brother's keeper”
- “the Lord bless thee and keep thee: the Lord make his face shine upon thee”
- “thou shalt love the Lord thy God with all thine heart, with all thy soul and with all thy might”
- “the salt of the earth”
- “the powers that be”
- “a law unto themselves”
- “filthy lucre”
- “fight the good fight”
- “wolves in sheep's clothing”
- “eye to eye”
- “leopard change his spots”
- “escaped by the skin of thy teeth”
- “turn the world upside down”
- “eat, drink and be merry”
- “gave up the short”
- “salt of the earth”